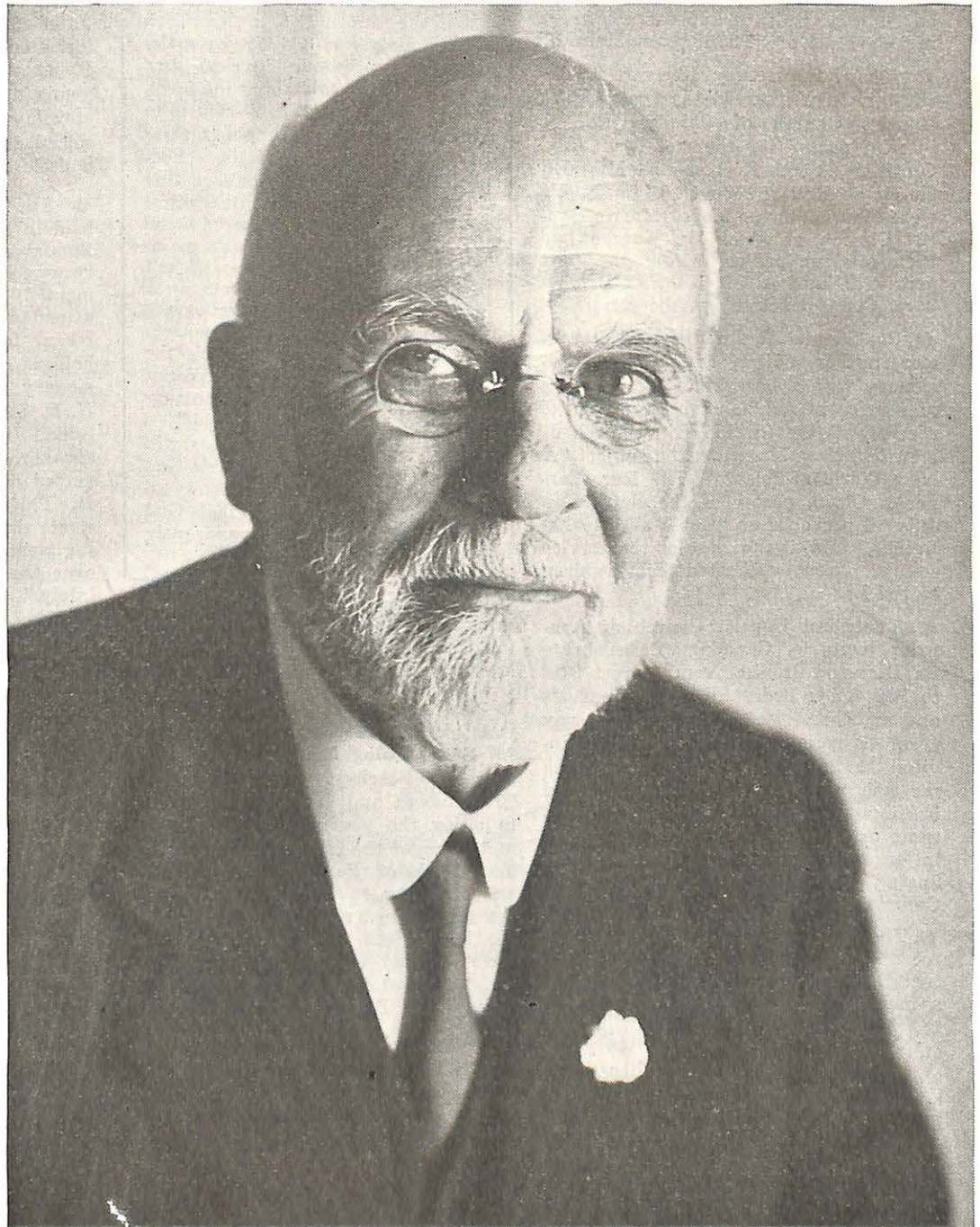


THE BAPTIST HERALD

August 15,
1939



Dr. J. H. Rushbrooke
of London, England,
President of the
Baptist World
Alliance,
in a Remarkable
Photograph
Taken Recently
at Atlanta, Georgia.
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What's Happening

● From Sunday, June 18, to Sunday, July 16, the Rev. J. A. Pankratz of Chicago, Ill., served the Connors Avenue Baptist Church of Detroit, Mich. Mr. Pankratz' ministry was rendered during the absence of the pastor, the Rev. Wm. Hoover, who was in Manitoba, Canada, during that month.

● On Sunday, July 2, the Rev. J. J. Renz, pastor of the German Baptist Church of Plevna, Montana, had the joy of baptizing 13 converts at a well attended service. Mr. Renz spoke on the theme, "The Whole House," to the congregation. A report of the dedication of the newly enlarged church held on Sunday, July 9, appears elsewhere in this issue of "The Baptist Herald."

● The Rev. Hervey Koester of Rochester, N. Y., served the Ogden Park Baptist Church of Chicago, Ill., as interim pastor for the month of July. On June 28 Mr. Koester and Miss Elsie Marie Hall of Mount Morris, N. Y., were married in the Mount Morris Baptist Church, of which Mr. Koester had been student pastor during the past year. The Rev. Albert Hahn of Bridgeport, Conn., officiated at the ceremony.

● Dr. Samuel M. Zwemer, world traveler, author, editor, and pioneer missionary with a background of 30 years of service in Arabia and Egypt, spoke recently at the Clinton Hill Church of Newark, New Jersey, on the subject "A New World of Islam." The Rev. Verner I. Olson, pastor of the church, on July 16 preached on "Gas Masks to Fit Babies," and at the close of the service several parents dedicated their children to the Lord.

● The First Baptist Church of Arnprior, Ontario, Canada, will celebrate its Diamond Jubilee from August 31st to September 3rd. All former pastors and members who have moved away from Arnprior are most cordially invited to be present with the Church for this occasion. Those who will find it impossible to go personally, can write a letter of greeting and congratulation to the pastor, the Rev. A. E. Jaster, Box 702, Arnprior, Ontario, Canada.

● The Rev. A. Becker of Waco, Texas, recently resigned as pastor of the Central Baptist Church of that city after a memorable service as its pastor for 14 years. His resignation will take effect on October 1st. In the 43 years of his ministry Mr. Becker has never missed a Sunday service because of illness. His record of faithfulness and sacrifice in behalf of God's Kingdom is one to be emulated by Christian ministers everywhere. Mr. Becker deserves

Miss Reddig's African Trek

Following the trek of Laura Reddig and Edith Koppin to the outstations of the Cameroon field in Kaka, Miss Reddig wrote two articles of unusual beauty and illuminating description about her experiences. The first of these accounts appears in this issue of "The Baptist Herald" under the caption, "Seeing Africa on My First Trek." This scenic and graphic story has added another memorable chapter to the many missionary articles appearing recently in the pages of our publications.

On the return trip of the Trek Miss Reddig was laid low by malaria. In a personal letter to Rev. Wm. Kuhn she told about the fever, which compelled her to return to Mbem with Miss Koppin several days before the end of the scheduled itinerary. But she praised God that the effects were not critical and that she soon recovered from her first ordeal with Africa's maladies. She has related how it felt to be carried back to Mbem on a bamboo "deck shair" resting on the shoulders of several black natives in an article entitled, "Riding the Elevated in Africa." That account will also appear in a forthcoming issue of "The Baptist Herald."

Miss Reddig's many friends will rejoice and will want to thank God with her that her recovery was so rapid and complete and that God is continuing to use her wondrously in his service.

to retire from active service and to enjoy the remaining years in loving fellowship with his family.

● On Thursday evening, July 6, the young people of the Baptist Church of La Salle, Colo., held a social on the shores of nearby Milton Lake. About 70 members and friends were present to enjoy the games and refreshments and to honor the Messrs. Max and Norman Reek of Portland, Oregon, who were visiting relatives in La Salle at the time. On Friday evening, July 14, the boys' class of the Sunday School gave a party for the members of the girls' class at Island Grove Park. The Rev. C. H. Seecamp is pastor of the church.

● The Rev. Charles Wagner of Okeene, Okla., has resigned his charge as pastor of the German Baptist Church of that city and has accepted the call extended to him by the German Baptist Church of Linton, No. Dak. The Lin-

ton Church has mission stations in Temvik, Freudental, Hazelton, and the town of Linton. Mr. Wagner will succeed the Rev. F. Alf, who is now pastor of the Freudental Church in Alberta, Canada. Mr. Wagner will begin his ministry in Linton on Sunday, August 27.

● On Sunday evening, June 25, the Rev. August F. Runtz, pastor of the State Park Baptist Church of Peoria, Ill., baptized 4 persons upon confession of their faith in Christ. A spirited contest has recently been held with good success in the Church School, of which Mr. Virgil Grant is the superintendent. It was in the nature of a transcontinental auto race. The Philathea Class won the race with the young men's class a close second. The enrollment and attendance of the school as well as the offerings showed a decided increase.

● The Daily Vacation Bible School held in the German Baptist Church of Steamboat Rock, Iowa, during the last two weeks of June had a total enrollment of 104 with a very fine average attendance. In connection with the recent Iowa young people's convention held in the church, a three day missionary rally was also held. The Rev. H. B. Street, field representative of the Sudan Interior Mission, was the guest speaker. Two young people were converted during the meetings. The Rev. H. Palfenier, pastor of the church, wrote that "the Sunday School is growing steadily so that we have been going over the 200 mark rather consistently lately."

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Martin L. Leuschner, Editor

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Number Sixteen

EDITORIAL

LIFE, for most of us, is accelerated to staggering speeds of intense activity. We are always trying to catch up with the schedule of things that simply must

The Pace That Kills. be done. We are engaged in a ceaseless round of activities for the organizations and institutions, of which we are members. It's the American tempo of bustling energy that beats restlessly in many breasts. It's the pace of life that can kill us physically and spiritually, unless we are constantly on guard.

Most of us are concerned about our physical welfare, so that our tattered nerves receive the needed rest and our tired bodies enjoy the recreational delights of a vacation. We know how to take time out in the midst of the busy game of life by enjoying a tennis game, by going fishing, by playing golf, or by doing a hundred and one things of recreational enjoyment. The sirens' calls of vacation thrills are irresistible in their appeal to exhausted bodies.

There is a similar pace of life that can have a deadening influence upon our spiritual selves. The temporal interests of life in the business man's quest for success and a fortune, in the housewife's multitudinous duties in her home, in the child's activities in the school often crowd out all thought of God and all time for spiritual meditation. Every day ought to have its spiritual oasis, where we can pause for a few moments in silent reflection and deepen our faith in God before proceeding on the caravan pilgrimage of life. Every day ought to have its uplifting response to God's penetrating call, "Be still and know that I am God."

How many opportunities there are daily for such quiet moments! The first waking moment for each of us can be a prayer of thanksgiving to God for the precious gift of another day of life. The husband, shaving in the morning, and the

mother, preparing breakfast for the family, are heard humming the tune of a favorite gospel song, which lifts those souls to God. The family altar unites the hearts of the entire household in meditation upon God's Word. The traveller on the train is held spellbound by the matchlessly white, fluffy clouds, that seem to be suspended in mid-air against the blue background of the sky, and he breathes the cry of exultation; "The heavens declare the glory of God!" A young man or woman is tingling with thrilling excitement contemplating a blossoming romance, and as a Christian he or she will be eager to bring God's guidance into the beautiful, sweet picture. The well trodden path to the quiet sanctuary of prayer will be retraced by those who revel in their friendship with Christ. Again and again, each day will glow with greater beauty and deeper meaning as we lift our eyes unto the hills of God, the sources of spiritual prayer, "from whence cometh our help."

All activity of a secular and religious nature in life will have eternal significance and abiding joy only as we link it with God's divine purposes. The will of God will seldom be discerned in the bustle of life nor in the noise of much machinery. It will be fathomed only by those who go apart to pray, who pause in the pace of life to contemplate the peaks of God's truths with speechless wonder.

Those who have learned that most important lesson of life, will face each day with buoyancy of faith and eagerness of outlook. They will be calm and radiant in the midst of all life's vicissitudes. Their eyes will flash with divine courage and assured determination. "They will mount up with wings as eagles; they will run and not be weary; they will walk and not faint." They will return again and again to the spiritual pause that refreshes, until from them there go forth streams of living water and abundant life!

Seeing Africa On My First Trek

By MISS LAURA E. REDDIG, Cameroon Missionary at Mbem, Africa

My first trek through a part of Kaka in the Cameroons of Africa proved to be one of great interest and rich in various experiences. Edith Koppin and I set out early in the morning on the first day of May. "It's like an old recruit, taking a new one to see the sights of the land," said Edith, and she did her best to answer all of my questions and point out the places and things of interest.

Not more than one hour after we had left Mbem, we were caught in a heavy rain. And did it rain! We stopped in a little old shack and built a fire to get dried off a bit. After the rain had stopped, we continued our trek, using horses where it was possible, and slipping and sliding the rest



A Primitive Village in Kakaland as Visited by the Missionaries, Laura Reddig and Edith Koppin, on Their Recent Trek

of the way. On the rest of our 19 day trek, we were fortunate in avoiding the rains, although we were always showered by the tall grass along the paths. But when one sees how rains bring out the beauty of Africa's rich foliage, it makes it more endurable.

Everywhere we went, if there was a group of Christians or "Inquirers," we were met with singing and shouting, and horns and drums. They brought us firewood and water and saw to our needs and comfort. It isn't every day that these native towns are visited, and they show almost as much curiosity as I do. In some of the places, the women and children ran away in fright when they saw us, and when a little child was left behind a ways, it hollered as if it feared we were real cannibals. So it isn't everywhere that the people are ready for the message

which the white man brings from the Bible, but time and patience will help a lot in getting close to the people. It isn't everywhere that the people will bring the sick, for they still have more faith in their medicine men than in these "white doctors," as they call us. But though we were met with indifference and suspicion, we did have rich and blessed experiences in places where the gospel has changed lives.

The Black Chief

One of the persons of importance along the way is always the chief of the town. He is often on hand to welcome us, and "salute" us when we arrive at his "kingdom." He may be the head of about sixty or seventy people,

their power in some mysterious way, perhaps, by having some woman look at it. Women are not allowed in or near Ju-ju places, and the men use this means of escape from women. In some places we were not allowed to see these places, for fear that, if we look on it, we will die. We could tell them that our God was more powerful than the little funny-looking figures in the Ju-ju houses.

Grass is taken from here and placed over some field or some object, so that it will act as medicine in keeping people from stealing or harming their possessions. If some person happens to touch this grass, the charm will not kill him if he at once brings a fowl or two to the chief, who is the head of the native's religious ceremonies. If someone is sick, they have "ngambi" or fortunes told to see what is the cause of the illness. Usually, if it happens to be shortly before one of the big feasts and dances, the sick person is told by the "Ngambi" to bring a fowl, a goat, or anything else, and in return, they would get well.

Medicine Men

"Medicine" is a great part of the native's life. There is medicine to make the corn grow, medicine to keep evil spirits away, medicine to keep sickness away, and medicine for almost everything in their lives. We even had a medicine man come to pay his "respects" to us, and he thought it rather queer that we should also be "medicine men." He had his little charms and trinkets of power dangling from his head, hands and ankles. Were we to show him our medicines, he would just laugh at it all, for he needs so little in his line of work, and just cannot be bothered with so many kinds of medicine. Spirits and witches play a great part in their lives also, and it is not at all unusual to hear that the witch made this girl blind, or made that man sick. They believe that everybody has his own witch or spirit, and it can do either good or bad to its owner. So in this way they can easily explain their illnesses and afflictions, and this reason satisfies them completely.

Native blacksmith shops were of great interest to me. A large fire in the center of a great pit was surrounded by mud to keep the fire intact. Drafts were created by alternate raising and lowering of goatskin over round pots with holes at the bottom. This was the work of one man, and he would often sing and keep time with

his draft-maker. Big husky fellows! Beating out iron to make shovels, molding wire, shaping tools of a crude sort, and more singing, kept the eight or ten men busy and happy. The "shop" was usually a round open affair, with the usual grass roof. So with sweating, working and singing, shovels are made by these blacksmiths. Shovels are used to pay the dowry for the women. I believe thirty shovels will get a wife for any man, providing that he can buy the shovels.

African Beauty

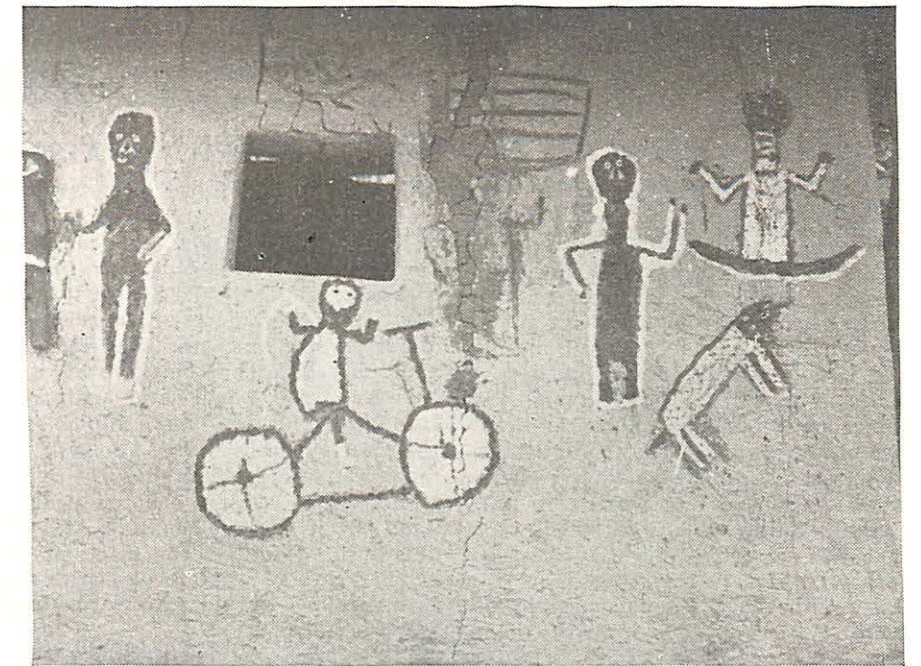
I found the markings of the people very interesting. Women usually have their arms, face, and abdomen beautifully and artistically designed. Circles, squares, triangles, rectangles and lines of every sort are used. The markings are done by some man who usually has that as his chief task. The skin is cut in little gashes, and then ashes or dirt are put in so that a nice scar will be formed. Some decorations consist of yards of double, triple and four rows of these cuts, making the various designs, so it is with real pain and often a risk of life that the African woman becomes "beautiful."

Men are marked on their backs and arms, and the markings are often just straight lines about half an inch in width. This must be very painful in the making. The African sees little need of clothes when his or her body is so beautifully decorated. Clothes would just cover up all the "beauty" for which they suffered so much. Other decorations among women are stick decorations on the face. In one place, the women had colored sticks, the size of a lead pencil in their nose, going from ear to ear. Then there was the little hole on the side of the nose in which they often put a small flower, or another stick. Some have their lower lips pierced and hang a big nail, a hairpin, or even fancy beads through the hole. Ears are always pierced, and earrings may be sticks, beads, flowers, or colored wood discs. Ankle and wrist bracelets of brass jangle on almost every girl's arm and ankles. One even has metal rattles on her ankles, so that every step was a musical note.

Drawings on the buildings show the natives like to have their houses "dressed up" too. The lizard is often seen, and also birds, tigers, horses and people. One man had pictures of Paul and Clara, "massa and missus." One man had his name painted on the front of his house. Not that he could himself read or write, but that he wanted the world to see that he had a name, and was not ashamed of it. Speaking of names, these is nothing that a native likes more than a new name. He could change his name every week, or with any special occasion, and the more names, the better he likes it.

600 Natives Treated

The purpose of our trek was to get



Pictures of All Kinds Decorate the Wall of This Native Hut in the Cameroons (Note—The Man and Woman at Extreme Left are Drawings of Paul and Clara Gebauer as a Native Sees Them)

acquainted with the land, the people, and to see what is the predominating disease of the various areas. Over six hundred people answered our call, and everyone tried his best to be at least a "little sick," so that he might get some medicine. Among the various things treated were scabies, toothaches, coughs, malarias, rheumatism, foot ulcers, cuts and wounds of all sorts, burns, eye and ear infections, all sorts of abdominal distresses, goiters, cracked soles, boils, hives, worms and ringworms. Of course one treatment would seldom suffice, but it gave us a chance to teach them cleanliness. Then, too, those who were very sick, were told to follow us to Mbem, where we have a little more to work with.

The natives were not charged for the services, but they all had to say, "Thank you!" Some brought gifts of bananas or pineapples or palm oil to show their gratitude. Little children clapped their hands as their "Thank you," and babies licked all sides of the spoon which was used for castor oil. Trekking often means improvising, and so applicators were made of grass, drinking cups of empty cans, and spoons of broad sticks did their share of service, inexpensively. Banana leaves were used to cover bandages, to wrap up a pill for the next day, to hold ointments, and to serve as waste paper baskets.

The Light of the World

In the evenings, we often had the Christians and "Inquirers" come for an informal get-together. We heard of their experiences in their changed lives and their problems. With messages from the native teacher, and from each of us, we had many a blessed and hap-

py evening. Fires in the center of a large ring of people, who were very attentive and quiet, made a picture which would gladden any heart. Singing and prayers were all full of enthusiasm and life. Usually, after we closed in prayer and the people began to go home, they would sing and shout till they reached their homes. Any one, who was not of their group and who was not a Christian, could not help but hear the joyous songs and hear the words. Perhaps, some will come to know our God and Father just by hearing and seeing those who have found the Light. We try to get them to see that they must be examples to the other people, and do their part in spreading the gospel to others.

Then there is the trekking. Out here, walking is not measured in blocks or even miles, but in hours. We say a town is so many hours away instead of so many miles. Hours of walking in the states would be so different from out here. There are no highways, no sidewalks, no roads. The main road, or way to one of the biggest towns, may be nothing more than a narrow and dangerous trail. Over hills and through shady valleys, through tall grass and over rocks and mud puddles, go the trails, the highways of Africa. Hob-nailed shoes keep us from slipping all over the land, and walking sticks are of great help also. So with rich and blessed experiences, many new friends, and glad hearts, we go on, trying to fulfill the task of our Master, trying to spread the Light in a land of darkness and superstition. Always are we conscious of our failings, and our inadequacies, but always we find God's grace sufficient!

God's Command to Repent

By the REV. A. E. RUNTZ of Peoria, Illinois

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

May a person always do just as he pleases, or must he sometimes take orders? Do parents have a right to say what their children must or may not do? Does a government have a right to make laws and demand obedience of its citizens? Does a person owe obedience and obligation to a higher power? Does God have a right to give a command and demand its obedience? Surely, this world would be a chaos indeed, if God did not have such authority. Let us think together for a few months about his command to repent.

The Unusual Setting of the Text

Paul was in the city of Athens, a city distinguished for philosophy and learning, famous for architecture and statuary, the mother of the most celebrated warriors, poets, statesmen, philosophers. There on Mar's Hill Paul stood, surrounded by temples, shrines, statues and altars, and seated before him were the most learned men of that day. To these men he said that God had revealed himself in Christ, that light had come into the world, that opportunity spelled responsibility, and so God commanded all men everywhere to repent. This command applies to our day and our land just as much as it ever did anywhere.

An Abhorrence For Sin

The Athenians had plenty of religion. King Saul of old disobeyed the commandment of God and then tried to smooth things over by offering a big sacrifice. In old Russia, when some Prince committed a great sin, he would build a cathedral in order to atone for it. Sometimes when a person has a troubled conscience he becomes fanatical. That was the case with Paul before his conversion, for it was with a religious frenzy that he persecuted the Christians, especially after he stood by and saw Stephen stoned. Repentance must go deeper than that, for there must be a change of mind and heart in respect to sin, self and God. The whole course of life will be changed as the course of a river is changed. There will be an abhorrence of sin, for it will be seen in all of its terribleness.

Bishop Meade tells of an experience that he once had while a guest in a home. The lady of the home had taken him into the garden and was showing him some beautiful roses, when she reached into the clump of roses to pluck one that was particularly beautiful. As she did this, a black snake,

which was hidden in the bush, wrapped itself around her arm. She was alarmed beyond all description, and ran from the garden screaming, almost in convulsions. It took a long time to quiet her. Ever after that her hatred of the whole serpent race was such that she could not look on a snake even if it was dead. She would never again venture into a cluster of roses to pick even the most gorgeous bloom. So will the repentant sinner abhor sin. He thinks of sin as the serpent that once coiled itself around him. He hates it. He dreads it. He fears the places it inhabits. He will no more play with sin, than his lady would afterwards have fondled snakes.

A Gracious Command

The God, who gives this command, is not an arbitrary God with a big stick, shaking it at us and demanding that we blindly obey him. It is in love to our souls that he is commanding it, for he knows that that is our only remedy. "All the day long have I stretched out my hands to a disobedient and turning-away people." That is the picture of God pleading with men to return to him. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?" It grieves him deeply, as parents are grieved when a wayward child will not return home.

A Stern Discipline

But sometimes, even in his grace, he must use sterner measures. There is a very arresting word-picture in the Old Testament, where God is depicted as smiting his people in the face. It is the picture of a flock of sheep running headlong toward a terrible precipice. The sheep do not realize the danger, but the shepherd does. But how turn the sheep? Gentle voices and the call of the lute are not heard. Ant yet, if that leader goes over, they will all follow and be dashed to pieces on the rocks below. What to do? So he smites them in the face to turn them back and save them. It may hurt; it will hurt; but it is the only remedy. Was that terrible drought of a few years ago God smiting us in the face? Is this depression and recession God smiting us in the face? Are the calamities, which sometimes strike us, God smiting us in the face, and always with love in his heart to get us to change our ways?

A Command For the Church

"For the time is come that judgment must begin at the house of God." One

of the great sins of so many Christians of our day is that they are so smug and content. They are so well satisfied with themselves. "They are not as other men." They are sleek and fat, but they have no passion, no heart. They are often unforgiving, touchy and the pride of their own goodness rules their hearts. When the great needs of other races are brought to their attention, whether these needs be physical or mental or spiritual, they seem to answer with a sort of hurt pride in the words of Cain of old, "Am I my brother's keeper?"

How many are not definitely contributing something toward the advancement of Christ's cause, forgetting all the while that, unless we are definitely gathering with him, we are scattering abroad and, if we are not building up, we are tearing down? "He that gathereth not with me scattereth abroad." Oh, how much searching of heart even we, of our beloved denomination, need! How much coldness and indifference there often is where there ought to be a warmth and a glow! How can a genuine awakening come into any church that is worldly and selfish and self-righteous? "Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent."

The only excuse in the world for the existence of the Christian Church is that it make and teach disciples for Jesus Christ. If it fails in that, "why cumbereth it the ground?" As individual Christians and churches let us look into our own hearts first.

Nations Need to Repent

When I was a little lad and read the Old Testament, I often thought how foolish those Israelites were, anyway. They would disobey God and would sin, and then terrible, hard times would come upon them. When they repented, God would send them peace and prosperity again. Now, I reasoned, why are they so foolish and disobey God and thereby bring such hard times upon themselves? As a man I have not changed my mind about that. Has not sin, and the sins of our fathers, brought so much of hard times upon us? I am just foolish enough to believe that there is a connection between ungodliness and hard times.

Before the French revolution the upper classes were living in luxury and pleasure. They were warned to change their ways, but they said, "After us the deluge." And the deluge did come,

(Continued on Page 320)

Children's Page

Edited by MISS ADELAIDE KLATT of Forestburg, Alberta, Canada

Brave and Strong!

Because the heavenly Father sees
And takes good care of me,
I'll never be afraid, but try
Both brave and strong to be.

When I have some hard task to do
I'll think that God is near;
I know he'll help me do my best,
And so I need not fear.

By trusting God I can be strong
And have good courage, too;
So I will ask him every day
To make me brave and true.

The Children Who Passed On the Good News

Two hundred little black children sat on the floor and looked eagerly into the face of their white teacher as she talked to them about Jesus. Although they lived in Africa, they had heard the story as often as you or I, because years ago a missionary had come and had taught their fathers and mothers to worship the true God. So these girls and boys had never worshipped the ugly idols, which some of their neighbors still worshipped.

"Teacher," spoke up Imbu, "does everybody know about Jesus?"

"No," answered the teacher sadly, there are some who have never even heard his name, because no missionaries have gone to teach them as I have come to teach you and as others came to teach your fathers and mothers."

"Why doesn't somebody go right away, quick?" asked Luti. "I'd go if I was big enough!"

"People are going," answered the teacher, "but there are so many who have not yet heard the story and so few who are ready to go. And, sometimes, there is no money to send those who will go."

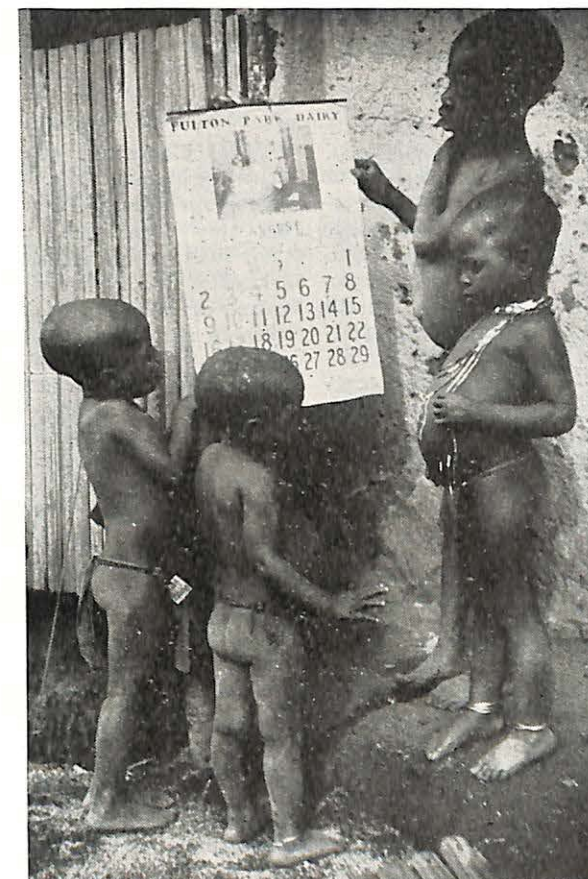
"Tell us about some of those who have never heard," pleaded Imbu.

"Some of them live in a country far across the sea, called China," said the teacher. "I have a dear friend who hopes to go soon to a city in China where no missionary has ever been."

"Wish I could go," said Luti. "I'd tell them quick all I know about Jesus. Can't we do something to help, teacher?"

"Yes," answered the teacher. "You can earn a little money to help send them missionaries, and you can pray for them."

The little black children and their teacher bowed their heads. One after



Africa's Children Hear About Their Friends Across the Sea

the other asked the heavenly Father to hurry and send more missionaries to China to tell the people there about Jesus.

Then each little boy or girl planted a garden, or found some other way to earn something.

It was slow work, for the girls and boys were poor, and a penny meant a large sum of money to them, but they were really interested and in a few weeks the teacher sent to her friend an offering from the black children who were so eager to pass the good news on to their yellow brothers and sisters in China.

Those Funny Jumping Beans

Jimmy's father handed him three beans one cold morning and said, "Lay these in a warm place and watch them closely."

Jimmy took the beans and placed them on the floor near the stove while his father sat near by, waiting for something to happen. Jimmy watched closely. Then, as the beans warmed up, a strange thing happened—they began to move and toss about in a very queer manner.

"What makes them jump, Dad?" Jimmy asked, his eyes blinking as though they did not quite believe what they saw. "Are they alive?"

Father laughed. "It does look as if the beans have come to life, but really they're no more alive than any other bean."

"Those beans came from Mexico, son," father explained. "When the tree was in flower, a moth, which you might call a butterfly, visited the flowers and laid eggs in them. By and by when each flower had turned to a bean, the tiny eggs inside the bean hatched out into a little worm. He lived in his small room inside the bean. When cool weather came, he went to sleep, expecting, next spring, to wake up and eat his way out into the sunshine."

"When I handed you those beans, each little worm inside was asleep because he was cold, but when you laid his little house on the warm floor by the stove, he warmed up and woke up. Then, he began to curl up and jump about in his little room, hitting it hard enough to move the bean. So, you see, Jimmy, it is not the bean that's doing the moving; it is the little worm inside of it."

—From "Story time."

B. Y. P. U. Topics and Programs

Edited by the Rev. MILTON R. SCHROEDER of Philadelphia, Pennsylvania

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Sunday, September 17, 1939

WHAT JESUS SAID ABOUT PRAYING

Scripture Reference: Matt. 6:5-15.

1. Introduction

It is said that when Samuel Johnson was once asked what the strongest argument for prayer was, he replied to his questioner, "Sir, there is no argument for prayer." Jesus looked upon prayer in a similar manner. He did not regard it as something which needed to be proved or defended. In his estimation no arguments were necessary on its behalf. He took it for granted. Just as he assumed the existence of God and the possibility of immortality, so he also assumed the reasonableness of prayer. To him it was a reality of which he did not have to be convinced. But although Jesus did not endeavor to prove the possibility of prayer, he did speak of it. Especially did he endeavor to portray the significance of genuine prayer and to point out the manner in which men were to pray. On the matter of prayer he was a great teacher, one whom all Christians would do well to follow today.

2. The Meaning of Prayer

For Jesus prayer was something intensely personal and inward, something rooted firmly in the heart of the one praying. It was not external or superficial but rather an experience of the heart. The Pharisees offered their prayers on the street corners where they could be seen by others. They chose the chief seats in the synagogues in order to have the pre-eminence among their fellow men. Some people as they prayed used vain repetitions, that is, many words, because they thought the length of their prayers had something to do with their effectiveness. All that was not prayer according to Jesus. For him prayer was something exceedingly more vital. It was not a mechanical effort prompted by strict adherence to rites and ceremonies, nor was it merely the speaking of empty words. It was, instead, an inward experience, a natural outflowing of the emotions of the heart. In its truest essence it was personal and intimate fellowship with the heavenly Father. "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." When prayer is conceived in such terms and based upon the inner desires of the heart for intimate fellowship with God, it is always fruitfully rewarding.

Something to Do: List as many different definitions of prayer as you possibly can.

3. When to Pray

Many Christians do prayer a great injustice because they engage in it only at certain times. They think of praying only when some urgent need in their lives impels them to it. Prayer is a kind of last resort when every other source of help has failed. They pray when in some particular physical need, when face to face with calamity, when overwhelmed by sorrow, and when caught in the clutches of emergency. Prayer is thus a spasmodic and occasional experience. It is nothing more than a means of begging for help when help is most needed. To be sure, when prayer is offered sincerely in such circumstances it will be heard and blessed. But, nevertheless, the essence of Jesus' teaching is that to look upon it only in that sense is to do it an injustice. It should not be regarded merely as an emergency measure. Prayer should be an oft-repeated and not just an occasional experience. Men "ought always to pray and not to faint" is the exact teaching of Jesus. (Luke 18:1.) Since prayer is essentially fellowship and communion with the heavenly Father, it means the most when Christians give themselves to it continuously. Those who regard prayer in such a spirit understand its true meaning and significance and possibilities.

Questions for Discussion: When should men pray? For what should they pray?

4. How to Pray

Jesus not only invites men to pray. He also urges that they pray in the proper manner. For unless prayers are offered in the right spirit, they are of no avail. In order to guide men, then, in their prayer life he offers in his teachings many directions for their benefit. Prayer is to be directed to God, not to the ears of men. Prayer is to be sincere and earnest. It must come from the heart and not from the lips. Prayer is to be offered in humility, not in a spirit of pride and self-righteousness. Prayer must be regular and continuous, not spasmodic or occasional. Prayer is to be offered in faith, believing that God can hear and answer, not in doubt and scepticism. Prayer must be unselfish, not self-centered. Prayer is to be marked with persistence and perseverance; men are not to give up in despair easily and quickly. Prayer should

make room for listening to God, not merely for telling God what is desired. Prayer must suggest subjection to God's will, not the imposition of the personal will upon him. In such a manner and spirit Jesus urges men to pray. In such a way Jesus himself prayed. He not merely taught men how to pray but also showed them how to pray by his own example. Recognizing Jesus, then, as the great teacher and example, all Christians ought to join the disciples in the petition, "Lord, teach us to pray."

Question for Discussion: Are all prayers answered?

Sunday, September 24, 1939

WHAT JESUS SAID ABOUT SEEKING GOD'S KINGDOM

Scripture Reference: Matt. 6:19-34.

1. Introduction

Every speaker has his favorite themes and subjects. Certain topics, in which he is particularly interested, he discusses with great frequency. No matter how many other things he is obligated and qualified to speak about, he finds himself coming back to his favorite theme again and again. So it was with Jesus, too. The subject about which he liked to speak most often was the Kingdom of God. It was continuously on his lips. The Kingdom was at the center of his message from the beginning to the end of his earthly ministry. The Kingdom was the thing about which he was most concerned. It was that which he invited men and women to seek.

2. Its Value

Life is composed of a series of values, things which give it worth. Beauty, friendship, art, literature, education, love, material wealth are all distinctive values. They add to the sum-total of life's happiness and achievement. But as valuable as such things may be, Jesus suggests that there is another value that is higher. That is the Kingdom of God. Hence, it is of importance that men seek that supreme value rather than the lesser ones. "Lay not up for yourselves treasures upon the earth . . . but lay up for yourselves treasures in heaven." By that Jesus does not mean to say that men should pay no attention to material things. He does not mean to intimate that they should forget about bank accounts, insurance policies, comfortable cars, and fine homes. All those things are worth while. What Jesus suggests is that

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Living Witnesses of Jesus Christ

A Page Devoted to Brief Expositions of the Christian Life

Our Neighbors

By Miss Gladys Yearous
of Elgin, Iowa

The people of a locality are compelled, to a certain extent, to depend upon each other. The Pilgrims lived close to another for the purpose of protection and cooperation. They met together to plan their schools. They gathered together for worship.

People living near each other in our own day learn to depend on one another. The women borrow little household necessities from each other; the men exchange work; the children play together. In time of trouble it is the people next door who are the first to answer our cry of distress. They give us comfort and sympathy as well as material aid. Not only in sorrow are our friends helpful. When good fortune befalls us we, likewise, tell our neighbors, and they rejoice with us.

Jesus tells the story, in the fifteenth chapter of Luke, of the woman who lost one of her ten pieces of silver. After having looked diligently for it and found it, she called together her friends and neighbors, saying, "Rejoice with me, for I have found the piece I had lost." What a help it is to feel that our neighbors are our friends and are always ready to help us!

We also have associates outside of our immediate neighborhood whom we might call our neighbors. Society is a big unit and we are only a small part of it. Others are filling their places as we fill ours. Our daily comforts come to us from afar and they pass through many hands. We are served by many servants. We are indebted to any useful member of society. A list of all our neighbors, those whom we know intimately and those who serve us from afar, would fill a large volume. To all these people we owe thanks.

Do we have any responsibility concerning these neighbors of ours, or may we go on our way without taking any thought in their behalf? Do we rejoice with our friends in their joy and weep with them in their sorrow? Do we show the love of Christ in our daily living? Do we live so that others may see Christ in us and thereby be led to him? Do others notice the difference between us and those who are not Christians? Do we serve as a good example to all men?

What better way can we repay these neighbors and associates of ours, what better way to show thanks for services they have rendered, than to lead them to Christ so that they, too, may receive his gift of peace and everlasting life!

Tree of God

By Rev. L. Hoefner
of Donna, Texas

If all Scripture is profitable for doctrine, for reproof, for correction and instruction in righteousness, as Paul told his spiritual son, Timothy, then an incident in Abraham's life as recorded in Genesis 21:33, must have a purpose. It seems so insignificant, that we often pass it by or overlook it. Why did Abraham plant a grove in Beer-sheba and call on the name of the Lord, the everlasting God? Was he tired of his pioneer life, ready to build himself a home and live the rest of his days in peace? No, he had to journey on for many days to come in the land of the Philistines. Or, was he perhaps thinking of his son, Isaac, to make life more pleasant for himself? If so, Abraham was wrong again. He planted that grove, not thinking of himself nor of his son Isaac, but as an act of unselfish love.

We have here an act of religion and faith, for Abraham called on the name of the Lord. He who plants a tree in this world does an act of kindness and mercy, though he may never reap the fruit himself. There is someone who will bless the hands which did the deed of mercy. There are people in this world, who in their selfishness never think of giving something to others. But someone will have to forget himself and bring the sacrifice, or else the world will die from selfishness.

The fuller meaning of this incident can only be found when we look on the spiritual side. It is remarkable how often the Bible compares God's children with trees! In Psalm 1:3 we read: "They shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Here is a beautiful picture of a blessed life.

Planting a tree, in the spiritual sense, means to win a soul for Christ and his Kingdom. That is, indeed, an act of mercy for the world. That woman has a good husband and those children a praying father, because someone helped to plant them in Christ's garden. But planting is not all, for we must also protect and nourish the young plants, so that they may grow and develop into a well balanced tree. Jesus in his great commission said: "Teach them to observe all things that I have commanded thee." Let us not fail in this great task. The challenge is ours. Forget self and make this world more beautiful by planting trees for our Lord!

Better Baptist Churches

By Miss Esther Kaiser
of McCluskey, North Dakota

There is evidence today that many of our Baptist Churches are spiritually inefficient. Undoubtedly, the charter, given to us by Jesus Christ, has not been fulfilled. We have recognized him as our foundation, but the construction thereupon is not complete. Some stones have never been laid. Others have fallen and have caused irreparable destruction as they fell. It is time that we renew our charters and begin repairing our constructions.

What, then, are the causes of our spiritual inefficiency and how may they be eradicated? In the first place, the officers and leaders of our churches often neglect the duties of their offices, little knowing that their negligence will affect the entire church. Very few church officers make a special study of the duties of their office in order to reach some standard of efficiency. Until the officers of the church begin to take their positions seriously and realize the true purport of their office, they will be a hindrance in the way of spiritual progress within the church.

Another check upon the progress of many churches is the lack of attendance at services. To a large percentage of church members, church attendance has degenerated into a mere habit, which carries no spiritual significance. Other reasons for slack attendance are half-heartedness, fear, and unwillingness. Ostensibly, the church has ceased to thrill,—and why? Preachers have tried method upon method, trying to discover the cause, and they have come to the final conclusion that it lies in the spiritual development of the individual.

To discuss this remedy, we come to a third check upon the growth and development of our church. "Prayer changes things," and it would change the attitude of non-church-going Christians to a longing to attend. But where is the much needed prayer? Many members never utter a public prayer. Our prayer meetings are almost devoid of prayer, and special prayer circles are practically unknown to our churches. Prayer is the only factor in the Christian life that will awaken the members to the defects of the church and will invoke sufficient interest to remedy them. Without consistent prayer-lives in our churches, the construction will be unstable and unable to withstand any slight storms. There must be a constant contact with Christ, the foundation upon which we build.

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Marigold

By Grace Livingston Hill

SYNOPSIS

Marigold came to see the error of her ways in going out with Laurie Trescott, even though he had a great deal of money and was a handsome young man. In a fit of jealousy he had gone on a drunken spree and had forced her to go with her in his car to Maryland where he had hoped to marry her at one of the many marriage mills. But Marigold in a frenzied fright made her escape and in a blinding snowstorm boarded a bus bound for Baltimore. After her harrowing experiences of the night, she phoned her mother in Washington, D. C., and went to her job of school teaching. But Mrs. Brooke instinctively felt that something was wrong and prevailed on Ethan Bevan to get her by car and bring her to Washington for the weekend. But would she come with Ethan? Mrs. Brooke was frankly worried!

CHAPTER EIGHTEEN

Oh, but she wouldn't let herself think that Marigold wouldn't come. She put the thought of the gay Laurie, and the plans he might have made to absorb Marigold, right out of her mind, and tried to trust it all to the Lord.

She had, however, secretly folded her garments, and got things pretty well packed in her suitcase, in case Ethan should telephone that he couldn't find Marigold and he was going to have to return without her.

Suddenly her sister spoke.

"He wouldn't!" she said, right out of a silence.

"What?" asked Mary Brooke, looking up astonished from counting stitches.

"He wouldn't come home without Marigold," said Marian Bevan, knitting away hard on the coat that she was making for Elinor. "Isn't that what you were thinking, dear?"

"Why, yes, something like that," faltered the other, "but how in the world did you know?"

"Oh, you had it written right out plainly across your forehead. You were thinking what if Ethan should come home without her. You were wondering what you would think next. But he won't. I know Ethan."

"Well, but suppose she isn't there? Suppose she's gone home with one of the teachers to supper, and hasn't left any word? I should have reminded her always to leave word with Mrs. Waterman. Ethan couldn't find her if she hadn't left any word."

"Ethan would find her," said Mrs.

Bevan calmly. "He's uncanny. He would find her or he wouldn't come back till he did. And what's more he would telephone before it was late enough for you to be anxious."

"Oh, of course," said Marigold's mother relaxing into a smile.

"I'll tell you what we will do, Mary," said her sister. "There's nobody near enough to hear. Let's sing! The servants are down in the kitchen, and the nurse is out. It can't hurt anybody and there's nobody to laugh at us either. Let's sing all the old songs we used to sing when we were little girls washing the dishes. You take the alto as you always did, and I'll take the soprano. Let's begin on 'When you and I were young, Maggie,' and go on to 'Silver threads among the gold,' and 'Juanita' and 'Bide A'Wee,' and a lot of others."

Mary's eyes sparkled.

"Oh, and 'Little Brown Church in the Vale' too, and 'Where is now the merry party, I remember long ago?' I haven't thought of them in years. Yes, let's sing!"

So the two sweet old sisters began to sing. Their voices were still good, though higher and thinner, and with a quaver here and there, but they blended out in the dear old songs they had both loved, and in between each there were old memories to be trotted out.

"Do you remember, Marian, how Randall Silver came in that day while we were singing that, and asked for a piece of the chocolate cake Mother had just baked for the church supper that night? The new minister was to be installed, you know—and you gave it to him?"

"Yes, and how Betty Hemstead was jealous and baked a cocoanut cake for him the very next day, and left the baking powder out!"

"Yes, and Ran said it reminded him of a pancake it was so thin," contributed Mary. "How long has Ran been dead, Marian? Almost thirty years, isn't it? Seems strange we never knew his wife. They said she was sweet. But Marian, what did Mother say when she found you'd cut her cake before she had a chance to send it down to the church? I don't remember."

"Why, she just went and made another," smiled Marian. "That was the deadliest punishment she could have given me. Mother, working away patiently, and frantically, to get that cake done, when I knew she was so tired she was ready to drop. I never

did that again. Mother was sweet, you know."

And then there was a space of silence during which both sisters counted stitches assiduously, brushing away surreptitious tears now and again.

Presently they drifted into more songs. Sweet old hymns now, "Softly now the light of day," "Abide with me, fast falls the eventide," "How firm a foundation, ye saints of the Lord," and others, each bringing its set of memories, sweet and sad.

As they sang they glanced from time to time at the clock ticking away on the mantel, and smiled, remembering that it was Ethan Bevan, and not Laurie Trescott, who had gone after Marigold, and that God was with Ethan Bevan. At least that was what Marigold's mother thought.

Though sometimes, again, she would go over quickly in her mind just how many things had to be put in her suitcase, and where she had placed her gloves and coat and hat and purse, in case it became suddenly necessary for her to take the train home that night.

Then Marian Bevan, watching her quietly, would start another song:

*"Children of the heavenly King,
As ye journey, sweetly sing;"*

It was a song their father used to love, and it brought back the picture of the family gathered at evening for family worship. They sang on through the well-remembered verses:

*"We are traveling home to God
In the way our fathers trod;
They are happy now, and we
Soon their happiness shall see."*

How many years it had been since they had all sung that together, those two girls and their brothers and parents, all now gone on before them to the heavenly home, except one brother in the far west whom they hadn't seen for years. Their voices choked as they went on with the other verses:

*"Fear not, brethren; joyful stand
On the borders of your land;
Jesus Christ, your Father's Son,
Bids you undismayed go on."*

"And now, Mary, I think you might go and turn on the porch light, don't you? They ought to be here in about fifteen minutes if they come on the same train you did."

.....
In a quiet, sparsely settled, somewhat obscure suburb of Philadelphia,

in a great massive stone building entirely surrounded by dense foliage, which was now heavily draped in snow, Laurie Trescott thrashed about on a luxurious bed and cursed his man nurse who was really his jailor.

He had tried all the arts and cajoleries he knew, and these were many, for this was not the first time he had been confined within stone walls for a brief period. No period of confinement however brief was to be tolerated, Laurie felt. He had offered bribes, varying in value according as his keeper grew stubborn, regardless of the fact that he was not at present in a position to pay even the smallest. But when it became evident that his parents' bribe was greater than he could exceed, he had gone on to promises, and cunning.

The man, however, into whose charge he had been put was a knowing man, and twice as big and strong as Laurie. He paid no more attention to all this than if Laurie had been a rabbit trying to cajole him.

Laurie had wearied himself by coaxing for liquor, and he was now in torment, as the effects of the liquor taken the last twenty-four hours began to wear off. He was desperate and frantic.

As he lay there thinking back over all he could remember of the time previous to his installment in this bed gradually a grudge evolved from the vagueness, a grudge against Marigold Brooke. He wasn't just sure how she became connected with it all, but little by little some of it came back. He had offered to marry Marigold and she had declined. She had deserted him at the altar, as it were. There was a little white house in the snow, and a minister. That was it. There had been a sign which said so. He was smoking a long black cigar, and he needed a haircut, but he had opened the door cordially and put out a flabby hand. Larry had told him he wanted to get married, and had called to Marigold to come, and she didn't answer. He went out to get her, and she wasn't there. He didn't exactly remember what came next, only there was some snow connected with it, down his neck, and he couldn't find Marigold. Then he had jumped in his car and somebody ran into him and smashed things up. All Marigold's fault, and he'd like to get even with her. He thought hard about that, drawing his brows in a frown. He might get married to someone else. That was it. Show her she wasn't the only girl there was. That would teach her a good lesson. Next time she'd do as he said. Yes, that was it. He'd marry someone else. Now he knew where that minister lived he could go back. Minister wouldn't know whether he had the same girl or not. He would go and get Lily. Lily was a good sport. He remembered when she had lied once in school to keep the teacher

from finding out who it was that put chewing gum all around the inside of her hat. Lily would go through with anything if she agreed to. Not that Mara had agreed. She never did any more. She was getting stubborn. But Lily always agreed to anything he asked. Lily would marry him quick enough. He would marry Lily and afterward he would call up Mara and tell her he was married and she had lost her chance to be a lady. Then she would be sorry.

The excitement of his plan kept him quiet for a few minutes and the attendant came near with medicine. That was dope to put him to sleep and he didn't mean to go to sleep, but he opened his mouth and took in the spoonful, keeping it carefully in his cheek as he turned over to his pillow and closed his eyes as if for slumber. It was an old trick he used to do when he was a child and they gave him medicine. He simply let it run softly out of the corner of his mouth into the pillow, and that was the end of it.

He lay very still after he had pretended to swallow the medicine. He knew it was almost time for the attendant's supper downstairs, and that he was anxious to have him go to sleep, so he breathed steadily, and tried to snore a little. He was coming into his own rapidly now. He began to think how he was to get out. He knew all the tricks of the place. This was the old side of the building and the windows were wooden frames, not steel sash. His room was in the end of the building, a large room on the second floor. There were no bars to the windows. It was the policy of the place to put the patients on their honor, but also to reinforce that honor by plenty of alert attendants. If one played good-boy and got trusted, it was possible to slip over a trick now and then. Laurie was good at tricks. Even when he was drunk he was canny. He had practised tricks on his mother long years now.

But there would be the matter of clothes! His clothes were locked up. He was sure of that. And they never left keys around, no chance of that. He was now in pajamas, pink and blue flannelette. They hadn't let him have his silk ones. In fact he hadn't been himself when they brought him here, so the attendants had had their way with him. Well, he would have to scout around and see what was available, but he would go, even if he had to go in pink and blue plaid pajamas.

He remembered. Maybe more than one, he couldn't be sure. He could get an overcoat at Neddie the tailor's too. And there were several places he could borrow money if he once got out. He cocked one eye open toward the window and measured possibilities by the trees. That would be the window that faced toward the garages. There might be a car, or cars, out there. Once in a

car he could make it to the tailor's without detection, and after that all would be clear sailing.

The attendant was sitting very still over by the other window reading the paper. He held it so that it didn't even crackle. He was very anxious for Laurie to go to sleep.

Laurie attacked the problem of getting out, his mind getting more and more keen.

Those windows over there. He could take several layers of blanket and press hard and they would break without much noise, supposing they were screwed in and immovable. Then he could surely break out the mullions with his whole strength, leaning against a mullion at a time. But stay! Why not the hall, openly? His experience had been that if one were bold enough he could usually get away with anything. If only that fellow would go to his supper. There! There was the signal bell!

He lay very still and when the attendant tiptoed over to look at him he was apparently sleeping, sodden, dead, the kind of sleep the drunkard sleeps when he is coming out of a spree. Laurie knew perfectly how to simulate it.

At last the man opened the door softly and went out. Laurie listened intently. He heard the rubber footsteps going down the hall, heard the man speak to another attendant. Then silence. There seemed to be no one along the hall. There were footsteps in the hall below, going toward the nurses' dining room. There was a faint tinkle of glass and silver. Now. He must work fast!

He flung the bedclothes from him and peered about the room carefully, discovering his shoes in the corner over near the closet door. He stepped into them. No socks. That was immaterial.

A search of the closet brought only a long brown flannel bath-robe to view. That would do nicely in lieu of his own clothes which must have been taken out of the room. It did not take long to array himself, with so sparse a selection of garments. He stepped to the door and opened it cautiously. There did not seem to be anybody about. They were a trusting lot, after all, these jailors of his. But nobody would think anything if they saw him in such informal array walking in the hall.

He closed the door silently, and stalked down the hall. From the bathroom window he reconnoitered. Yes, there was a car parked right down at the foot of the fire escape. If he could but get to it he was safe.

If he had stopped to consider he might have been too late, but he usually acted quickly. Besides, he was crazed and desperate for a drink, and this was the only way to get it.

A moment more and he was out on the fire escape backing down rapidly, crouching, so that he would not be noticeable. His arm hurt, but

he did not stop. This was going to be hard on his ankle too, but what was a little thing like an ankle when one was going to get a drink?

The last length of the fire escape was strung up from the ground, and he had to swing by his good arm and drop. The pain in his ankle was fierce for a minute and turned him sick, but he rose from the snow bank where he had fallen, and with a stealthy look around crept over to the little roadster that was parked so near, and crawled within. He closed the door so quietly that it could not be heard in the house.

Yes, the key was in the car, and there was gas.

Boldly he backed the car out and sent it leaping down the road. Now, a minute more and he was safe!

The cold air cleared his brain, and the excitement brought the color to his pale cheeks. He did not know what a sight he was, but the car hid him well from view. He must go to the tailor's first. He threaded his way through the city which he knew so well, avoiding traffic lights and well known traffic cops who might take him in.

Neddie the tailor was a kindly obsequious little man who had pulled Laurie out of more than one scrape. Presently Laurie drew up in front of his modest establishment and blew his horn furiously. Neddie hastened out, recognizing the call that Laurie gave, and the wave of his hand. Laurie hadn't any idea what a grotesque figure he presented, but Neddie didn't bat an eye. Laurie always paid well, and eccentric young gentlemen were not to be questioned. If they chose to travel the avenue in pink and blue pajamas with brown frog-fastened bath-ropes and their hair standing on end, it was none of his business. He hastened out.

"Yes, Mr. Trescott, what can I do for you?"

"Why, you see, Neddie, I'm in a jam! Had an accident and lost my clothes. Got any o' my suits here?"

"Yes sir. I think so. A brown suit."

"That's it. Got an overcoat you can sell me? Something somewhere near my size? No, I don't care what color. Okay! Well, just let me come in and change, will you?"

The accommodating Neddie opened the door for the startling customer, and the pink and blue legs hurtled across the pavement into his shop. But it was in the neighborhood of the university dormitories. Any queer thing might happen around there and be only a bit of harmless hazing, today's freak orders to the freshmen.

Laurie vanished into a convenient cubby where he had often changed his garments in the past, and presently came forth arrayed in his own suit.

"Better comb your hair," suggested Neddie, presenting him with a comb. "Oh, that's all right," said Laurie indifferently, but he ran the comb through his crisp waves. Then Neddie

helped him arrange the cheap shoddy overcoat over his arm that was in a sling, loaned him ten dollars he demanded, and he marched forth, a free man. Neddie knew he would lose nothing in the long run.

Laurie abandoned his appropriated car, and hailed a taxi. He knew he could find Lily in half an hour at the factory when the day shift came out from work. But he must have a drink first. He stopped at one of his haunts, and after a few drinks he came out and took another taxi. It was awkward not having his own car. He wondered what had become of it.

He had no trouble in locating Lily who hopped into the taxi proudly and rode away with him.

"We're going to get married, Lily, see?" he said, with uncertain eyes looking sleepily into hers.

"Oh yeah?" said the girl with a grin. "That's right, Lily. We're going to get married right away. Got any money, Lily? Because I'm in a jam. Had an accident and got my car smashed up."

"Where we going to get married?" asked Lily sharply sitting up and looking at him keenly.

"Oh, down in Maryland, a place where it's easy. But we'll havta go in a train. My car's gone somewhere for repairsh."

Laurie's speech was getting thick and his eyes dreamier every minute.

"Oh, I know something better than that," said Lily with a cunning look in her impish eyes. "I gotta friend 'll take us down an' we can pay him afterwards. He'd do for a witness, too! He's real accomodat'."

"Okay! Thash so! We havta have a witness! Didn't think of that before."

Laurie stood uncertainly outside Lily's house while she arranged with the friend to take them down in a rattly old Ford. He shivered as he waited. The cheap overcoat was thin, and he had no socks on. But what did that matter? He was getting married in a little while to Lily. Lily was a good scout. She always did what you wanted her to. And then he was going to call up Mara and get it back on her for running off. He was going to tell her what a "mishtake" she had made. His thoughts were getting very much muddled now.

Lily put him in the back seat of the old car, and let him sleep. She sat in front with the driver and conversed with him affably. He was an old man and seemed to be somewhat related to her. Laurie found out afterward that he was her uncle. Laurie told him in definitely where to go. But he said he knew, he'd been there before, and after a very bumpy monotonous drive they finally arrived at the white house from which Marigold had fled only about twenty-four hours before.

When they came out, less than a

half hour later, Laurie looked at her dazed.

"What we going to do now, Lily?" he said drunkenly. "Lesh go shome-where and get a drink!"

"No!" said Lily sharply. "You're married now and you aren't going to drink any more. I'm not going to have a drunken husband. I'm going to be a lady!"

"Chure!" said Laurie, appreciatively. "You're going to be a lady! But every lady drinksh a little. We'll go get a drink ta shelebrate!"

"No!" said Lily, "we're going home!" "You don't shay!" said Laurie looking at her stupidly. "Going ta your house? I've never been there."

"No," said Lily calmly, "we're going to yours. I've been there once, but I'm going now to stay!"

"You're going ta my housh?" said Laurie tottering on his uncertain feet, and looking at her as if it were something he couldn't quite comprehend. "But they won't let you in. They won't like it."

"Well, I'm going there all righty, and they're going ta like it this time, too. Get in, Laurie."

"But aren't we going ta get a drink?"

"No, you've had enough drinks. I want a sober husband. Here, I'll get in the back seat with you and you can put your head down on my shoulder and go to sleep. You gotta get sober before we get home."

"Okay!" said Laurie, settling down with a sigh against the convenient shoulder. "I guesh mebbe you're right."

(To be continued)

BETTER BAPTIST CHURCHES

(Continued from Page 309)

To his followers, Christ has said, "Follow me, and I will make you fishers of men." As Christians in the church, we have surrendered our lives, and in return Christ has promised us his Spirit, through which we are to be made soul-winners. If every member of our churches would be actively engaged in soul-winning, there would be no time for the petty quarrels and trivial disagreements, which disrupt and destroy unity within the church. But we sit by, awaiting the next evangelistic meetings, and when they arrive, we begin to pray for souls. We don't seem to realize that Christ's spirit cannot save souls on short notice. It must have time to work upon the hearts of the people. We must seek souls throughout the year.

If our churches would only recognize their weaknesses, and, for correction, would unite with Christ to build the church as it was intended—an institution upon his Word—then, and then only, would our Baptist churches be able to fulfill their mission and portray to the world that Jesus Christ is the Son of the living God.

Reports from the Field

Pacific Conference

Laurelhurst Sunday School Class in Portland Collects Old Christmas Cards for the Cameroon Children

The Sunday School of the Laurelhurst Baptist Church in Portland, Oregon, is very active and alive under the able leadership of Mr. E. Henkelman. We have classes for all ages, and we also have faithful teachers. We can serve our neighborhood with the Word of God, and many children, who live close to our church, attend regularly.

The Sunday School class on the accompanying picture is collecting old Christmas cards to send to the Cameroon children where the African children live. However, this picture only shows half of the enrolled class. We are, nevertheless, busy doing something, no matter how small, for the Lord.

MRS. SELMA GUTOWSKY, Reporter.

Annual Election of Officers of the Tacoma B. Y. P. U.

On Friday evening, July 7, the B. Y. P. U. of the German Baptist Church of Tacoma, Wash., concluded a successful year with its annual business meeting. The following officers were elected to serve during the coming year: president, Winifred Hartung; vice-president, Earl Ahrens; secretary, Gertrude Rahn; corresponding secretary, Jean Stabbert; treasurer, Marvin Dingfield; pianist, Jean Stabbert; and assistant pianist, Ruth Hartung. A vote of thanks was extended the officers who worked so faithfully and successfully for the Master in the past year.

We, as young people, have been active in church work, at hospitals and missions, and we hope to continue to serve. We pray that the Lord may continue to bless us in our efforts in the coming year.

JEAN STABBERT, Reporter.

Ordination of the Twin Brothers, Ralph and Roy Kraft, of Wasco, California

At the request of the First Baptist Church of Wasco, Calif., an ordination council recently met in Wasco to consider the advisability of setting aside the brethren, Messrs. Ralph and Roy Kraft, to the gospel ministry. The Rev. F. E. Klein, pastor of the church, and the candidates, opened the meeting, and the Rev. J. C. Schweitzer led in prayer. Mr. C. R. Homfeld, the clerk of the church, read the minutes of the church relative to the calling of



A Sunday School Class of the Laurelhurst Church, Portland, Ore., That is Collecting Pictures for the Cameroon Children

the council of ordination, and called the roll of the churches that had been invited to send their pastors and two delegates to the council. Thirty-five delegates from 14 churches, of whom 14 were ministers, responded. The Rev. J. F. Olthoff was elected as moderator and the Rev. R. M. Klingbeil as clerk.

Mr. Klein in introducing the candidates spoke of the high esteem in which they were held in the church and the community. Ralph Kraft related his Christian experience, his call to the ministry, and stated his views of Christian doctrine in a clear and definite manner. The candidate answered the various questions modestly and candidly. His twin brother, Roy, followed and narrated his Christian experience, his call to the ministry, and presented his views of Christian doctrine positively and clearly. Like his brother Ralph, he also answered the examination questions frankly and satisfactorily.

The council voted unanimously, first, to declare itself satisfied with the candidates and, secondly, to recommend to the church that they be set apart to the gospel ministry. Most of the delegates and visitors of the Pacific Conference were present when the council examined the candidates in the Wasco church on Saturday afternoon, June 17. The ordination service was held in the Grade School Auditorium of Wasco on Sunday evening, June 18. After a brief introductory service the candidates and 12 ministers took their places on the platform. The program was as follows: reading of the minutes of the council by Rev. R. M. Klingbeil; invocation by Rev. C. E. Schoenleber; sermon by Rev. F. E. Klein; prayer, with

the laying on of hands by the ministers, by Rev. J. F. Olthoff; hand of fellowship by Rev. W. C. Damrau; charge to the candidates by Rev. J. Leypoldt; prayer and benediction by the Reverends Roy and Ralph Kraft. This impressive and memorable service came to a close with the large audience heartily singing, "Praise God, from whom all blessings flow."

The Kraft brothers are graduates of the Wasco High School and of the Bible Institute of Los Angeles. They have dedicated their lives to the work of evangelism. Last year they began their ministry of evangelism in our churches in Oregon. The Lord has already crowned their ministry with success. May God's richest blessings rest upon his young servants, and continue to use them in leading many souls to become true followers of Christ!

J. F. OLTHOFF, Reporter.

The Forty-Fifth Pacific Conference Held at Wasco, California

For the first time in its history the German Baptist Church of Wasco, Calif., entertained the Pacific Conference from June 14 to 18. Pleasant weather and the hearty hospitality of the members of the church and their genial pastor, the Rev. F. E. Klein, and his family, together with the fine spiritual fare which was offered, combined to make this a time of Christian fellowship and spiritual refreshing that will long be remembered by the delegates and visitors attending.

As theme for this conference the program committee had chosen one that deserves special emphasis in a time like this, namely, "Witnessing For Christ." The Rev. John Leypoldt of Portland, Ore., brought the opening message on Wednesday evening, basing it on Matt. 28:18-20. His sermon, "Christ's Four Alls," was a challenge and an encouragement to those that heard him.

On Thursday, after the devotions led by the Rev. F. I. Reichle, the conference heard the reports from the churches. The 24 churches reported a total of 202 baptisms for the year, 63 more than last year, with a total increase of 222 members over that of last year; and the finances showed an increase over last year of \$9047.95 for local expenses, and \$2079.76 for missionary and benevolent causes. Other organizations of the churches showed a corresponding increase, both in membership and finances. These outpourings of God's blessings should humble

us and make all the more willing to do our utmost for him during this coming year.

The conference elected the following officers: Rev. J. Leyboldt, moderator; Rev. H. G. Dymmel, assistant moderator; Rev. G. G. Rauser, secretary; and re-elected Rev. C. E. Schoenleber, statistician. The following were elected to fill vacancies on the mission committee, Reverends J. Leyboldt, H. G. Dymmel, and W. C. Damrau.



Smiling Boys and Girls on the Opening Day of the Vacation Bible School in Munson, Pennsylvania

The Rev. S. Blum of Cleveland, Ohio, the esteemed editor of "Der Sendbote" and representative of the General Council, gave us, not only the reports about the various branches of our denomination, but led also in the "Quiet Half Hours" before the noon hour every day. From John 14:1-14 he gave us clear and comprehensive expositions of Jesus as "The Way," "The Truth," and "The Life."

The Rev. H. G. Dymmel of Anaheim, Calif., preached on Thursday evening on John 1:7, "Bearing Witness of the Light," showing us how we might profitably bear witness for him. The doctrinal sermon was given by the Rev. J. C. Schweitzer of Portland, Ore., who in his message, "The Glorious Hope of the Church," presented to us from the Word an outline of "things to come." The Rev. W. C. Damrau of Tacoma, Wash., also preached, bringing the message on Friday evening. Others who brought us well prepared messages during the day sessions were the Reverends M. O. Nallinger on "Witnessing for Christ"; H. G. Dymmel on "Church and Family"; R. M. Klingbeil on "Moody, A Witness"; F. W. Mueller on "Paul, A Witness"; and G. G. Rauser on "Spurgeon, A Witness." Devotions were led also by the Reverends, K. Feldmeth, J. A. H. Wuttke, B. W. Krentz, and J. J. Lucas. The Rev. J. F. Olthoff of Salem, Ore., preached the missionary sermon on Sunday morning, stressing particularly our need of "Heroic Christians."

The young people's rally was held on Sunday afternoon and was well attended. Mr. Melvin Friesen was the genial presiding officer and under his leadership a fine program was present-

ed, consisting, in part, of musical numbers sung by a male quartet and a girls' trio. Highlights of this meeting were the testimonies of Miss Florence Wessel, a missionary under appointment, and Mr. Jim Billiter, as well as the message by the Rev. G. G. Rauser on "The Life That Counts."

Another event that deserves mention was the impromptu program arranged for Saturday evening, featuring musical numbers by a number of talented

people from various churches, among them an original invitation song by the members of the First Church in Portland, inviting the conference to Portland next year. A number of testimonies given by some of those present of God's gracious leading in their lives concluded this fine evening. Mrs. Emma Meier of Portland, Ore., was the director of this program, as well as the author of the invitation song.

The meeting of the ordination council for the purpose of setting apart for the gospel ministry the brethren Ralph and Roy Kraft of Wasco, Calif., as well as the ordination service held on Sunday evening will be reported elsewhere. The musical numbers sung by the Wasco Choir under the able leadership of Mr. Roy Kraft, as well as those sung by individuals and groups during the conference sessions, deserve special mention.

Again, we wish to thank the Wasco Church, their devoted pastor and family, and all others who helped to make this conference profitable and pleasant for the delegates and visitors to the Pacific Conference. May God continue to bless the churches of this conference!

W. C. DAMRAU, Reporter.

Eastern Conference First Vacation Bible School Held in Munson, Pennsylvania

On Sunday evening, July 2, a large audience in the Baptist Church of Munson, Pa., served as hosts to the 43 children receiving their diplomas for faithful attendance at the first Daily Vacation Bible School in this church. Our hearts were made glad as we listened

to the activities of the evening. One could feel the smiling presence of the Lord throughout the entire service.

The commencement exercises began with a procession starting at the Forest School, where the two weeks' school had been held. After the Flag Salute and Scripture reading, the children made our hearts rejoice with their spirited singing. Then followed the treat of the evening as Miss Ruth Schmidt, teacher of the Primary Department, and Mr. Zinz, teacher of the Junior Department, questioned their respective groups on the entire course of study. It was a happy group of children when they received their diplomas a few moments later.

This service was the culmination of a happy and very informative work. Thirty-four children from far and wide attended the first day of the school. The total enrollment was 43. These children had to come from one to three miles each way. Two children of 5 and 6 years of age came a distance of 5 miles! Only 12 of these 43 are connected in any way with our Sunday School. The fruits of this work are already being realized as some are now attending our Sunday School.

The teaching staff was composed of the Misses Ruth Schmidt, Magdalena Schmidt, Martha Litke, all of Munson, and Mr. George Zinz, Jr., student pastor for the summer. We wish to thank those who remembered us in prayer, who gave their means and supplies, and Miss Martha Litke who made it possible to use the Forest School building. To God who blessed us richly, we give all the glory and praise for the success of this work.

GEORGE ZINZ, JR., Reporter.

The Annual Convention of the German Baptists of Ontario at Neustadt Considered a Timely Theme

The annual convention of the German Baptists of the Canadian province of Ontario was held at Neustadt, Ontario, from June 28 to July 2. The Rev. Georg Zinz is pastor in charge of this church.

With the theme, "Building Together With Christ," before us, we opened our first evening of the convention with great anticipation. We were welcomed by the entertaining pastor, the Rev. George Zinz, and also by the Reave of the village of Neustadt, and this welcome was favorably responded to by our president, the Rev. Edgar Klatt. Mr. Klatt then brought the opening sermon entitled, "Working Together With Christ."

The key verse of our convention, taken from the third chapter of first Corinthians, was the guiding light, around which all the addresses and topics were formed. Professor Albert Bretschneider, dean of our Seminary at Rochester, N. Y., was our guest speaker this year. He brought us the

following addresses: "What Place Has Christ Been Given in our Church Today," "A Christian Nation," "Ideals and Obligations of a Christian Nation," and "Essentials of Building." He also brought us a wonderful report on the work done in the seminary at Rochester.

The Rev. A. E. Jaster contributed a devotional message on "Planting in God's Field," and spoke on "What Contribution did Christianity Bring Towards World's Peace?" The Thursday evening sermon entitled, "Building in the Virtue of our Commission," was brought by the Rev. John Heer. He also led in the Friday afternoon and Saturday morning devotionals and brought the addresses entitled, "If I be lifted up," and "Wages for Special Work." One of our visiting pastors of the Hanover Baptist Church brought us an address entitled, "Growing in God's Field."

The Young People's Convention convened during this same period on Friday afternoon and evening, and again on Saturday evening, closing with a wiener roast. A separate report of these meetings will appear in "The Baptist Herald."

The Sunday morning was wonderfully blessed with talks to the Sunday School by the visiting pastors of the different churches, following which the Rev. A. E. Jaster brought the Sunday morning sermon in the German language. The closing sermon on Sunday evening was brought to us in a wonderful way by Professor Bretschneider. It was a timely subject, as he challenged us to do even greater work in the future, for we have a great task and the task is under the supreme supervision of God.

The missionary spirit was also manifested during these days, for the convention designated \$40 for our General Missionary Society and its work.

JOHN HEER, Reporter.

Dakota Conference

The Washburn and Underwood Churches Welcome Their New Pastor, Mr. Rudolph Woyke

On Sunday evening, July 2, the German Baptist Church of Washburn, No. Dak., and its station church at Underwood unitedly held a reception in honor of their new pastor, Mr. Rudolph Woyke. Since our churches had been without a pastor for eight months, this was, indeed, a happy occasion.

The program was in charge of Mr. Jacob Koenig, a deacon of the Underwood Church. Hearty words of welcome were spoken by representatives of both of the various departments of both churches. The Washburn Church was represented by Mr. Jacob Piefle, who spoke in behalf of our deacons and the whole; Mr. Jacob Brenchur, spoke in behalf of the Sunday School; Mrs. Andrew Sauer for the

Ladies' Aid; and Emanuel Klein for the B. Y. P. U. Representatives from the church at Underwood were Mr. Jacob Koenig, deacon; Mr. Carl Koenig, Sunday School superintendent; Mrs. Janke, Ladies' Aid president; and Carl Radke, president of the B. Y. P. U. Mr. Woyke expressed his gratitude and "thanks" for the words of welcome extended him in a most friendly and gracious manner.

We were happy to have had the Rev. Emil Becker, our former pastor, with us to take part in the program, and were greatly inspired through the words spoken by him. The special music for this program was furnished by a ladies' quartet and a male quartet from Washburn, a vocal duet from Underwood, and a duet by Virginia and Elaine Becker, which were enjoyed by everyone.

We are thankful that the Lord has answered our prayers by sending a minister to us again, and we pray that we may be co-workers with him in God's vineyard.

VIOLET SCHULZ, Reporter.

Vacation Bible Schools in Spring Valley and Unityville, South Dakota

In Spring Valley, So. Dak., a small rural church, we held a Vacation Bible School in June with an enrollment of 28 children and four teachers and with a very fine daily attendance. At the commencement we brought out the outstanding lessons and results of the school. Parents and friends of the community considered this school as one of the finest features of our church work. Special mention should be made of the work of the teachers, Evelyn Buseman, Lorene Johnson and Clara Buseman. Although they had no experience in this line of religious education, they went at their task with enthusiasm and patience, and contributed greatly to the success of the school.

In Unityville we have had Vacation Schools for the last three years. Due to strong activities in the neighboring churches, the attendance was not so high as in previous years. However, the school proved to be of great spiritual value to the youngsters. We had 100% attendance during the entire period. Evangeline Anderson and Phyllis Wobig taught the Primary children, Mrs. Sturhahn and Dorothy Wobig the Juniors, and Miss Minette Backus had charge of the Intermediates. The pastor supervised and taught in both schools.

WILLIAM STURHAHN, Pastor.

Dedication Service of the Enlarged Church in Plevna, Montana

It is most encouraging to the followers of Christ to see that his family is growing in numerical and spiritual strength. This is what took place re-

cently for the members of the German Baptist Church at Plevna, Mont. Because of the steady growth in membership, we decided to build an addition to the old church edifice, so as to accommodate all those who wished to come and worship with us. Work upon the new addition was begun with great eagerness and zeal by the members and carpenters. It took about seven weeks to complete the work.

On Sunday morning, July 9, a large crowd gathered at the entrance of the church and sang the German song: "Tut mir auf die schöne Pforte." Mr. Schopp of the Building Committee spoke a few appropriate words, and then handed to the minister, the Rev. J. J. Renz, the key to the enlarged and redecorated building. The door was opened and the people streamed in to the strains of "Stand Up, Stand Up for Jesus." This was, indeed, a happy moment, since our dream had now come to be reality. For many years the members had desired and longed for a larger place, in which they could gather to worship their God.

In the Sunday School services, Mr. Dan Fuchs and the Rev. A. Stelter of American Falls, Idaho, spoke briefly. The dedication service began at eleven o'clock, at which Prof. O. E. Krueger spoke fittingly upon the thought that true dedication comes after dedicating oneself fully to God. He won his way into the hearts of the people, who filled the building to capacity.

After all present had partaken of a chicken dinner served by the ladies of the church, we again gathered in the auditorium where the Rev. A. Stelter, the former pastor of the church, spoke earnestly upon "The Church." We had the pleasure of having our interior decorator with us who also spoke briefly to the audience. Mr. Riedel presented the Sunday School, the B. Y. P. U., and the Ladies' Missionary Society with banners in memory of the occasion and his work.

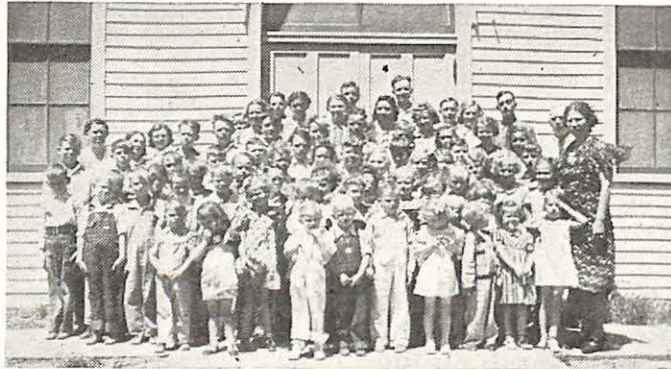
In the evening the closing service was held and Mr. Ludwick of the English Baptist Church, and Mr. Hausauer of the Congregational Church brought short talks of congratulation and encouragement. Professor Krueger gave the main address on "The Essence of Christianity" to a large and appreciative audience. All the services were greatly enriched with music by the men's quartet, double mixed quartet, and the choir, consisting of 44 voices.

The treasurer's report indicated that the cost of the building amounted to \$2100 and that \$1600 had already been paid. The dedication offering amounted to \$192.12, thus leaving a small debt. So ended a day, the joy of which will long live in the lives of those who attended. May the Lord further bless the work of this church!

J. J. RENZ, Pastor.

Southwestern Conference A Record Breaking Vacation Bible School at Ellinwood, Kansas

Once again God has shown us very definitely in the Baptist Church in Ellinwood, Kans., that although we set goals high, it is within his power to even pass our highest ambitions. A year ago we had an enrollment of 38 in our Vacation Bible School. At our first mention of our School for this spring, we announced that we would be satisfied with nothing less than 50, but again the Lord took his part and



Large Crowd of Boys and Girls and Faculty in Attendance at the Vacation Bible School in Ellinwood, Kansas

soon we began to realize that this mark would be passed. Before the end of a two weeks' school, we had 73 pupils enrolled, which was far beyond all our expectations. Without a doubt this was the largest school ever held at Ellinwood.

Under the guidance of six well qualified teachers, each day was spent with great enthusiasm. Beginning at 9 A. M., 15 minutes were spent in opening devotionals, which was followed by another 15 minute period of singing and memorizing hymns and choruses. This brought everyone into a spirit of working, and an hour and a quarter of hard studying followed. A 15 minute recreational period again broke the monotony, thus creating greater attention for the remainder of the forenoon. In our Bible work we studied both Old and New Testaments giving the pupils a general view of the Bible. During the memory work period we cooperated with the Bible memory program of our Kansas Association, besides reviewing other parts memorized in previous years.

A High School group was added to our school this year as an experiment. This group took more advanced work, studying two credit units in our teacher's training work. Twenty-six credit certificates were given to such who complied with the requirements for the credits.

The closing program came as a fitting climax. The school presented the pageant, "The Word," which gave a brief summary of every book of the Bible. This was very educational to all present giving a general view of the

Bible even to such parents who attend church at no other time.

It has long been the prayer of the church that we might reach the many unchurched families in our constituency, and we believe that our prayers have been definitely answered. This fine school is already considered as a beginning of our fall evangelism. The Lord has thus again opened the doors into the homes that throughout the years have been closed to us, and since we, as a church, have won our way into these homes we shall continue to labor, striving to win them to Christ and the church. W. HELWIG, Pastor.

Surprise Celebration by the Ladies' Aid Society of Creston, Nebraska

On Sunday afternoon, June 18, the Ladies' Aid Society of the Baptist Church in Creston, Neb., succeeded in carrying out the delayed surprise "Silver Wedding" celebration for Mr. and Mrs. Herman Settje at their home. This had been planned for the seventh of May, the anniversary day, but had to be postponed on account of sickness in the Settje family.

Some of the women gathered at the Settje home for dinner after the services at the church, bringing part of the dinner with them. The surprise celebration in the afternoon was made lovelier and more complete by the presence of Mrs. Friedemann of Denver, Colorado, a former missionary of Czechoslovakia and Bulgaria, who arrived at Creston on the evening before to pay a short visit to our pastor and his wife, the Rev. and Mrs. Theo. Frey. After the business session of the society, the time was given to Mrs. Friedemann. Dressed in a Gypsy costume, which was presented to Mrs. Friedemann by the Gypsies of Bulgaria, she told us the fascinating experiences that she and her husband as missionaries had had in these two countries.

At the close of the meeting our president, Mrs. Frey, presented in the name of the society a silver plate as a gift to Mr. and Mrs. Settje, wishing them a long and happy wedded life to come and God's richest blessings.

ELIZABETH JONESCHEIT, Secretary.

Northwestern Conference

Happenings in the Jeffers Church Since the First of the Year, 1939

Among the things accomplished in the Jeffers Baptist Church of Minnesota during the past few months was the adoption of a revised constitution, providing for additional officers in the church and thus giving several more people an opportunity to work for the cause of Christ. Coupled with this is the present building project of a new parsonage next to the church to be built at a cost of \$2600. The spirit of co-operation and willingness to see the work go forward is seen in the sacrificial manner in which the members are giving, not only money, but also consecrated labor.

The B. Y. P. U. has kept steadily at an even tempo with its weekly meetings and Christian service meetings held in other churches. A successful program was sponsored by them on Wednesday, June 14, featuring the John Fletcher College male quartet. This service was followed by an evening of wholesome fun and substantial refreshments at a community club house. An attendance contest between the boys and girls, which was held for two months, resulted in the girls winning. They are to be entertained by the boys sometime in the near future.

The prayer meetings with a study of the epistle to the Romans has shown a steady interest. This, plus the increased attendance at the Sunday night services, is a source of thanksgiving that the Word of God is taking effect.

Recently, several conversions, which will probably result in a baptismal service, occurred as a result of a two week's evangelistic campaign under the unique ministry of the evangelist, the Rev. O. G. Lewis. Using large charts he presented strong messages on Christian living. The most unusual part of his ministry is his painting of large pictures to illustrate well known songs, which he sings as he paints. His work and paintings have been produced in color films by a well-known "Moving Picture Library of Interesting People," which is used for educational purposes. He is the only gospel artist to use paint and brush, whereas many others use chalk. Some of the songs illustrated were "In the Cross of Christ I Glory," "Day is Dying in the West," "The Old Rugged Cross," and many others.

A successful Vacation Bible School with an enrollment of thirty pupils was held from June 12 to 25 resulting in several conversions. Miss Irene Ysker and Miss Leona Ewert, students from the Mennonite Bible School at Mt. Lake, Minn., assisted. Daily Vacation Bible Schools may still be the real hope for the churches of tomorrow.

WILLIAM H. SCHOBERT, Pastor.

The Iowa Young People at Their 44th Convention at Sheffield

The 44th annual convention of the Iowa German Baptist Young People's Union was held at Sheffield, Iowa, from June 13 to 15. With the theme, "Ye Shall be Witnesses Unto Me," the conference opened on Tuesday evening, June 13. After a word of welcome from our state president, Mr. Dave Schwitters, the Rev. R. L. Moyer, who is Dean of Men at the Northwestern Bible and Training School, Minneapolis, Minnesota, spoke on the topic, "The Steadfast Christian."

On Wednesday morning the Rev. Harold B. Street, a missionary from Ethiopia and the deputation secretary of the Sudan Interior Mission, gave us a very interesting message. One of the other main speakers at the convention was the Rev. A. Z. Anette, who is the field representative for the alumni association of the Moody Bible Institute in Chicago, Ill. Besides many worth-while messages, he showed pictures of the Institute itself.

Because of illness, Miss Carrie Swyter, missionary to Nigeria, Africa, could not be with us. We are very glad to hear that she is much improved by this time.

On Thursday evening, June 15, the Rev. "Bob" Moyer gave the closing address, speaking on "The Most Important Personal Question Ever Asked." Besides these addresses, the Rev. H. Lohr of Aplington and the Rev. John Walkup of Victor led interesting Bible study groups. Our missionary offering proceeds were \$144.22.

On Thursday afternoon, June 15, a business meeting was held at which the following officers were elected: Mr. Dave Schwitters of Steamboat Rock, president; Miss Frances Falkerts of Buffalo Center, vice-president; Miss Irma Boehlje of Sheffield, secretary and treasurer. May God be with them as they plan another worth-while conference for the coming year!

BETTY MILLER, Reporter.

The Minnesota Assembly at Lake Minnetonka Held Many Joys for Young People

From July 6 to 9 our Minnesota young people camped at Tipi-Wakan Lodge on beautiful Lake Minnetonka, for a short drive from the Twin Cities, for their summer assembly. With the picturesque setting of the sparkling blue waters, the assembly meant beauty for both soul and sense of sight.

"This World Is Ours to Make" came as the challenge from the lips of the Rev. Martin L. Leuschner as he opened the spiritual package which was labeled with the theme, "Lives That Count." Following this initial unfolding, blessings were unpacked in "Lives That Count in Life Work—In Building That Home of the Future—Lives That Count Physically—Mentally—Socially and Religiously."



Young People, Ministers and Friends of the Minnesota Churches in Attendance at Their Recent Assembly

"Victorious Living"; "Whither Goest Thou?"; "What Is Worth While?"; and "Does Your Life Count?"—important and thought provoking were these topics! Minnesota assemblies are never dull. We enjoyed every stimulating moment—every walk—every talk—every fellowship with Christ and with our Christian friends.

The Rev. William Schobert, our dean, deserves a hearty thanks for his fine guidance and untiring assistance in successfully leading the 17th annual summer assembly of the Minnesota German Baptist Young People. A picture of the assembly group taken on Sunday afternoon, July 9, accompanies this report.

MARIA SCHREIBER, Reporter.

Church and Sunday School Officers Elected by the Burlington Church

Officers were elected and the annual reports presented at the annual business meeting of the Oak Street Baptist Church of Burlington, Iowa, on June 28. Officers named are: John Gerdes, vice-moderator; Paul Gerdes, church clerk; H. J. Rieke, assistant church clerk; Milton Marquardt, treasurer; John Hult, assistant treasurer; Henry Goerner and John Weyl, ushers.

Those named to various church boards are: music, Mrs. Clarence Hoelzen, Mrs. W. F. Hemmye; deacons, D. J. Luebbers, Herbert Hoelzen, Julius Nielsen; deaconesses, Mrs. William Kohrs, Mrs. J. F. Gerdes; finance committee, Art Oetken, Victor Siems, Clarence Hoelzen, Arthur Schwerin; adjustment committee, Mrs. William Hoelzen, Mrs. Hugo Hoelzen, Herman Marquardt, Ed Veerman.

Reports presented by organization, board and committee heads indicated that the church is in a healthy and encouraging condition. Plans now are being perfected for the 70th anniversary celebration in August, a scheduled feature of which will be the burning of the church mortgage.

Results of the annual Sunday School election were as follows: Herbert Hoelzen, superintendent; Walter

E. Kohrs, assistant superintendent; Carl Orthner, general secretary; Catharine Wittkamp, enrollment secretary; John Hult, treasurer; Lucille Torn, librarian; Mrs. Lillian Fromm, superintendent of cradle roll; Georgetta Duke, secretary of cradle roll; Mrs. Herbert Hoelzen, superintendent of nursery; Mrs. Arthur Nelson, secretary of nursery; Mrs. Bianca Melzian, superintendent of Beginners' department; Mrs. Harry Schulz, secretary of Beginners' department; Miss Augusta Jordan, superintendent of Primary department; Miss Neva Hawn, secretary; Miss Mildred Brenneke, superintendent of Junior department; Herbert Wittkamp, secretary; Mrs. Alice Beck, superintendent of Intermediate department; Mrs. Victor Siems, secretary; Miss Marriette Mueller, superintendent of Senior and Young People's department; Jeanette Riepe, secretary; Esther Oetken, assistant secretary; Emil Hemmye, superintendent of Adult department; Carl Schulz, secretary; Mrs. Herman Brenneke, superintendent; Mrs. Dorothy Hoelzen, superintendent of memory work; Floraine Miller, assistant.

The Rev. W. S. Argow, interim pastor at the Oak Street Baptist Church recently, spoke at both morning and evening services on Sunday, June 18.

WALTER E. KOHRS, Reporter.

Assembly of the Wisconsin Young People at Watertown

Amid ideal weather young people from fourteen B. Y. P. U.'s of the state of Wisconsin found Watertown the goal of their journey on the afternoon of July 12, to begin the Wisconsin German Baptist Young People's Assembly. Registration totaled 79, more than twice the enrollment of the previous year.

A song service of an enthusiastic nature and the roll call were the order of the Wednesday evening service followed by an address by the dean, the Rev. H. W. Wedel, after which all gathered at a nearby park for games and acquaintanceship.

In the mornings, after peppy song

services, we heard talks by Mr. P. C. Lange on "Origins of Other Religions and the Christian Religion," a splendid talk on our African mission by the Rev. E. Wolf, and a challenge on "Our Duties as Young Christians" by the Rev. A. G. Schlesinger.

During the second period of each morning we received many facts important to us in talks on "Baptist Principles" by the local pastor, the Rev. G. Wetter, and in a class for Sunday School leaders, young people, and church workers with material for such work ably carried out by the Rev. M. L. Leuschner.

The discussion period was prepared by Mr. P. C. Lange which covered "Christian Living," "Christianity, Its Dissemination," "Laws of God and Laws of Man." Several young people

tation of North Freedom to meet there for the 1940 assembly.

Recreation during the week was taken care of by ball games and swimming at several lake parks and beaches, marshmallow roasts, watermelon parties, and on Thursday evening Joyce Krueger, Katharine Dakin, and Glen Sutton, members of the Watertown B. Y. P. U., invited the group to a "Jolly-Time Ship Party" at the Methodist Church.

Mr. B. V. Krueger, Sunday School superintendent of the Watertown church, was well pleased with a full house for the Sunday School service. Remarks were given by representatives of the different Sunday Schools present. At the morning worship service Mr. Leuschner brought us another challenge. The North Freedom Society

Our Sunday School, under the leadership of Mr. Walter Vander Hoogt, has been helped by the organization of an instrumental trio. The Senior World Wide Guild, Royal Ambassadors, and a newly organized Junior World Wide Guild, are helping to intensify interest in the Sunday School and other church activities. Our Young Women's Guild under the leadership of Mrs. William Harris, is doing much to raise money for our "Building Repair Fund." The Ladies' Aid Society, under the leadership of Mrs. Emma Klee, continues to encourage church loyalty and an interest in Missions. The monthly meetings are always well attended. During the past year the monthly "Seth Parker" meetings held in the homes of members of the B. Y. P. U. have proven successful. These were an innovation begun by Mr. William Harris.

During the month of June wedding bells rang three times for our church. Outstanding was the wedding on Sunday, June 11. On this day Miss Dorothea Engbrecht was given in marriage to Mr. Marvin Joachim. On this same day the bride's mother was celebrating her birthday and her parents their silver wedding anniversary. On Monday evening, June 12, our church gave recognition to the observance of the silver wedding of Mr. and Mrs. Edward Engbrecht. The pastor's father, the Rev. Henry Koch, who had officiated 25 years ago, was present to deliver a timely message based on the original marriage text, Ruth 1:16 and 17. The pastor conducted a candle-light consecration service and the senior deacon, Mr. Vander Hoogt, brought a message of cheer, appreciation, and good wishes on behalf of our membership. During the social hour solos were rendered by Mrs. Herbert Gnass and Mrs. George Riddel. Mr. Carl J. Schroeder presented a gift to the Engbrechts on behalf of the church.

By early Fall we hope to begin work on some urgent repairs to our church building, which will cost approximately \$1200. Most of our people have responded loyally to an appeal for funds. Despite the fact that we have our own peculiar problems, which are in part caused by shift work, lack of full-time employment, and a predominately Catholic community, we realize that there is much work to be done and by God's grace and the cooperation of our membership we mean to labor faithfully and leave the results to God.

HERBERT L. KOCH, Pastor.

**Northern Conference
Thirty-Seven Converts Baptized
by the Rosenfeld Church of
Saskatchewan**

In spite of showers of rain on Sunday, June 25, a multitude of people gathered at a small lake near the Rosenfeld German Baptist Church of Saskatchewan, Canada, to witness the baptizing of 37 precious souls, who had

been recent converts, by the Rev. G. Ittermann. Cars were crowded about the lake, from whence their occupants witnessed the baptism. Others stepped out in the rain, and together we praised the Lord for the ingathering of souls.

Although we had intended to have all the services out-of-doors, we were compelled to seek the shelter of the church building. There, together with the candidates, we listened to inspiring messages given by the evangelist, Mr. John Reimer, and our pastor, the Rev. G. Ittermann. Following this, we partook of the Lord's Supper at which time the candidates were received into the fellowship of the church.

And, thus, in spite of the rain we had a blessed time and are looking forward to another baptism in the near future, since some of the baptismal candidates could not get out on account of the muddy roads. We would ask all to join with us in prayer for these young converts, that they might become pillars in the church.

ESTHER ITTERMANN, Reporter.

**Ordination Service for the
Reverends H. Waltereit and
A. Weisser in Camrose, Alberta**

On Saturday, July 1, a council of 23 delegates from 13 churches of Alberta, Canada, organized at Camrose, Alberta, for the purpose of examining Mr. H. Waltereit and Mr. Arthur Weisser, graduates of our seminary in Rochester, N. Y. The Rev. E. P. Wahl was elected chairman and the Rev. E. Gutsche secretary for the occasion.

After the candidates had made ample statement concerning their conversion, call to the ministry and convictions of faith, the council retreated for consideration about the validity of the candidates' views and eventual admission to ordination. A unanimous vote by the council recommended them to the Camrose Baptist Church for ordination.

The chairman of the council, the Rev. E. P. Wahl, also presided over the ordination service, which was held on the same evening. The clerk read the minutes of the previous proceedings. The German sermon was delivered by the Rev. A. Kraemer and the English sermon by the Rev. E. Gutsche. The charge to the candidates was given by the Rev. H. Schatz, that to the church by Rev. G. Beutler. The Rev. E. P. Wahl received the candidates into the ranks of the ministers of the German Baptists of North America. The Rev. F. Benke delivered the ordination prayer, and the Rev. H. Waltereit, pastor-elect of the Camrose Baptist Church, dismissed the congregation with the benediction.

After the ceremony a hearty reception was tendered the newly ordained ministers, accompanied by refreshments. The Rev. A. Weisser is a son of the Camrose Baptist Church and the new pastor of the Edenwold German Baptist Church in Saskatchewan.

E. GUTSCHE, Reporter.

**The Alberta Tri Union Sessions
at Camrose Attended by More
Than a Thousand Persons**

The annual Alberta Tri Union was held at the German Baptist Church at Camrose from June 29 to July 2. Interesting and spiritually educational messages were given. The main theme, "Soul Winning for Christ," was brought near to every one attending the services.

the afternoon the Rev. O. Fiesel of Trochu brought the closing message on "God's Plan for every Christian in Soul Winning." A mass choir of 75 voices under the direction of the Rev. H. Schatz rendered several inspiring selections.

May God's blessing rest upon the work being done in this Tri Union!

AUGUST KUHN, Reporter.



Candidates Baptized by the Rev. A. Ittermann on Sunday, June 25, Near the Rosenfeld Church, Saskatchewan



Large Crowd of Happy Wisconsin Young People and Their Pastors Gathered in Front of the Watertown Baptist Church for Their Annual Assembly

were chosen to lead the discussion each day and also a pastor to guide it. The trend of the discussion led to those points in which the young people felt they were still uncertain about in their conduct, vocation, and recreation. At the close of the morning class period we were led in devotions by the Rev. H. W. Wedel.

In the evenings we were inspired with new thoughts by messages from the Rev. T. Stoeri of North Freedom on "Our Heritage as Baptists and What Our Church Means to Us," and from the Rev. M. Jeffries of Beaver Dam concerning "A Design for Living." On Saturday evening a program with musical and vocal numbers by the societies present was rendered with an impromptu address by the Rev. H. Hiller of Milwaukee.

Saturday afternoon at the annual business meeting new officers elected or re-elected were: president, Francis Guenther of Sheboygan; vice-president, Harold Shielke of Milwaukee; secretary, Bernice Krause of Watertown; treasurer, Phil Lange of North Freedom; dean, Rev. H. W. Wedel of Milwaukee. The group accepted the invi-

received the attendance plaque during the dinner period on Sunday, and the group was also favored with a solo by Mr. Hugh Aspinwall, noted radio artist.

Bringing the assembly to a close the Rev. M. L. Leuschner left us with new hopes and a deeper realization of God's love for us in his message on Sunday afternoon, telling us of God's power available to us through the Holy Spirit if we only trust and believe on the Lord Jesus Christ.

ROGER NORMAN, Reporter.

**Central Conference
Encouraging Echoes from the
East Side Baptist Church of
Chicago, Illinois**

Since last reporting for the East Side Baptist Church of Chicago, Ill., ten of our Sunday School children and young people have joined our church fellowship. Several of these came to a decision for Christ during the Rev. L. Broeker's much appreciated evangelistic ministry last Fall. Several of these young converts have become quite active and are indicating encouraging signs of Christian growth.

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B. Y. P. U. TOPICS

(Continued from Page 308)

they are not supreme values. The highest values lie in the realm of the spiritual, not in the realm of the material. "The things which are seen are temporal; but the things which are not seen are eternal." (2. Cor. 4:18.) Thus because of its supreme worth Jesus urges men to seek the Kingdom. He invites them to give attention to the things which are definitely spiritual.

Something to Do: Name some of the distinct values of a truly spiritual life.

3. Its Preeminence

In speaking of the Kingdom Jesus not only stresses the seeking of it. He also stresses the fact that it is to be sought first. "Seek ye first the Kingdom" is his teaching. It is not to be sought last, after everything else has been sought. Because of its supreme worth and value, it is to be made the very first object of search. In other words, spiritual things are always to be ranked more important than material things. On the top of the First National Bank building in St. Paul, Minn., is a huge figure "1." Because of the great height of the building that figure can be seen for miles around, particularly at night when it is illuminated. Written over every human life there is also a huge figure "1." It designates that which holds first place within the individual's heart. How tragic it is, however, very often to see that figure written over the wrong things. Many people give first place in their lives to things that are trivial and secondary, to things that are material. The really important spiritual things they relegate to an obscure corner. In the eyes of Jesus that is wrong. The Kingdom of God should have first place. That should be deemed most important and that should be sought first before anything else. Spiritual realities must not be mere hobbies or sidelines, but the chief interests of life. The things that are spiritual, fellowship with God, saving companionship with Jesus Christ, the Bible, prayer, the church and the like should by all means have the pre-eminence.

Question for Discussion: What does it mean to put the Kingdom first?

4. Its Rewards

True success in any area of life comes not when men take the attitude, "What can I get out of it?" but when they say, "What can I give?" It matters not what sphere of life it is. It may be education, business, friendship, or home life. If men merely think of what they can obtain for themselves, they are not likely to get very far. On the other hand, if they consider what they can give and share in the field of their interest, they will know the meaning of true success. The same holds true in the Christian life. The suc-

cessful Christian is not the one who always thinks of what he can extract from his faith for himself. It is rather the one who considers what he can give and share who measures up most exactly to the stature of a faithful Christian. Yet, even though rewards and personal blessings are not the primary things in a Christian's life, they are present, nevertheless. For the one who sees the supreme worth of the Kingdom, who puts spiritual things in first place, Jesus says there are rewards. "Seek ye first his Kingdom, and his righteousness; and all these things shall be added unto you." The blessings come indirectly. Those who put first things first, who understand the supremacy of spiritual realities, will not be in want of material things. Somehow, despite the fact that those things must be secondary, they will be added unto them. Numerous Christians everywhere can testify to the truth of the Master's promise.

Question for Discussion: Can a faithful Christian be in material need?

God's Command to Repent

(Continued from Page 306)

but it was a deluge of blood. It is generally conceded that that whole revolution would have spread to England, too, but for one thing, and that was the spiritual awakening that was taking place in England under the preaching of the Wesleys.


The Great Awakening in America in the years from 1740 to 1750 brought to our land a period of peace, expansion and prosperity. But what was more important it gave to America high moral standards which have been a steadying force in the land ever since.

Everyone Must Repent

The great dramatist, George Eliot, in "Adam Bede" represents Dinah Morris saying to the unhappy Hetty Sorrel: "God can't bless you while you have one falsehood in your soul; his pardoning mercy can't reach you until you open your heart to him and say, 'I have done this great wickedness; O God, save me, make me pure from sin.' While you cling to one sin and will not part with it, it will drag you down to misery after death, as it has dragged you to misery here in this world, my poor, poor Hetty. It is sin that brings dread, and darkness, and despair; there is light and blessedness for us as soon as we cast it off; God enters our souls then, and teaches us, and brings us strength and peace."

May we, who are called by his name, sincerely turn our hearts to God, bringing forth fruits of repentance. Then may we labor and pray for the coming of a gracious awakening, knowing that God hath appointed a day in which he will judge the world by Jesus Christ.

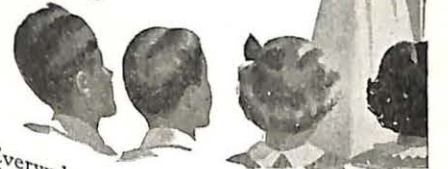
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