

THE BAPTIST HERALD

July 15,
1939



“Old Warrior,”
a Weather-scarred
Limber Pine of the
Beartooth Rockies,
Seen Along the
Red Lodge Highway
to Yellowstone Park.

—Courtesy of the
Northern Pacific
Railway

What's Happening

● On Pentecost Sunday, May 28, the Rev. William Sturhahn, pastor of the German Baptist churches of Unityville and Spring Valley, So. Dak., had the joy of baptizing 3 young persons upon confession of their faith. The service was held in the Unityville Church with a large crowd in attendance.

● On Sunday morning, June 4, the Rev. A. E. Jaster, pastor of the First Baptist Church of Arnprior, Ontario, Canada, baptized 2 persons on confession of their faith in Christ. At the communion service, held in the evening, these were received into the membership of the church.

● The Rev. W. J. Appel, pastor of the Second German Baptist Church of Brooklyn, N. Y., baptized 3 persons on confession of their faith at a well attended service on Sunday evening, June 18. The church is making great strides of progress in all of its departments since the new pastor has taken charge of the work on May 1st.

● The Rev. John Weinbender of Southey, Saskatchewan, Canada, has accepted the call extended to him by the German Baptist Church of Scottsbluff, Nebraska. He began his service on the field on July 1st. The Scottsbluff Church has been without the services of a minister since the resignation of the Rev. Phil Lauer, about two years ago.

● The Rev. Stanley F. Geis of Elmo, Kansas, pastor of the Dickinson County Baptist Church near Dillon, Kansas, baptized 12 persons on confession of their faith in Christ on Sunday evening, June 11. The converts were the results of evangelistic meetings held with the Rev. J. A. Pankratz of Chicago, Ill., in November, 1938, and of personal work by the minister.

● The Rev. Alfred Bibelheimer, until recently pastor of the Rosenfeld and Tabor churches in North Dakota, has already begun his work as the new minister of the German Baptist churches in Anamoose and Lincoln Valley, No. Dak. His pastorate began on the new field on Sunday, July 2nd, where he succeeded the Rev. W. W. Knauf, now pastor in Alpena, Mich.

● The Rev. Herman Kuhl, pastor of the East Side Baptist Church of Wilmington, Delaware, for the past 8 years, has accepted the call of the First German Baptist Church of Union City, N. J. Mr. Kuhl will begin his service on the new field about August 1st, and will succeed the Rev. John Schmidt, who is now the minister of the First German Baptist Church of Chicago, Ill.

● The Rev. Edgar Klatt, pastor of the First German and Calvary Baptist Churches of Killaloe, Ontario, Canada, and Miss Lillian Roth of Leduc, Alberta, were married in the First Baptist Church of Leduc on Sunday afternoon, June 7. The Rev. Erich Gutsche officiated at the ceremony. Mrs. Klatt was a member of the First German Baptist Church of Leduc, where she was active in many organizations.

● On Sunday, May 28, nineteen persons were baptized on confession of their faith in Christ in the Clay Street Church of Benton Harbor, Mich., by the Rev. Leo F. Gassner. These were received into the church on the following Sunday, June 4. Mr. Gassner received 210 persons into the church during his ministry in Benton Harbor, which came to a close on June 11, when he assumed the pastorate of the Baptist Church of Gladwin, Mich.

● On Sunday evening, May 28, the young people of the German Baptist Church of Bethlehem, Pa., had complete charge of the service with Mr. David Stengl, vice-president, in charge. Several important matters, presented at the recent Atlantic Y. P. and S. S. W. Conference, were discussed. Mrs. R. E. Reschke recited a German poem, and the dialogue, "Facing the Facts," was given by a group of the young people.

● Mr. Frank Veninga of Brooklyn, N. Y., a student in the German Baptist Seminary in Rochester, N. Y., began his service as student pastor of the Clay Street Baptist Church in Benton Harbor, Mich., on Sunday, June 18. He will serve the church during the summer months. On September 27 Mr. Veninga, accompanied by Mr. Rubin Kern, will sail for Germany on the S. S. "Europa" where they will study for a year at the University of Marburg.

● On Wednesday evening, May 31, a Mothers' and Daughters' as well as a Fathers' and Sons' banquet was held in the German Baptist Church of Morris, Manitoba, Canada. About 100 persons were seated at the tables. The Rev. Edmund Mittelstedt, pastor of the church, served as the toastmaster. Addresses were brought in honor of the fathers by Mrs. Emma Paschke and in honor of the mothers by Mr. Paul Bergstresser. Musical numbers were given by the male chorus, ladies' choir, male quartet, sextet, soloists and others.

● Mr. Clifford Dickau of Wetaskiwin, Alberta, Canada, a recent graduate of Bethel Seminary of St. Paul, Minn.,

has accepted the call extended to him by the Prospect Park Baptist Church of Minneapolis, a church of the Northern Baptist Convention. Mr. Dickau was graduated from Bethel Academy in St. Paul in 1934 and from the Junior College in 1936. He served the First German Baptist Church of St. Paul, Minn., as interim pastor for an extended period before the arrival of its incumbent minister, the Rev. E. Wolff.

● Miss Pearl Geis and Mr. Earl Geis of Gotebo, Okla., members of the German Baptist Church of Gotebo, are serving on the "Vaughan Happy Four," which in recent months has made numerous trips into Texas, Oklahoma and Tennessee to sing gospel songs. Miss Geis serves as the accompanist for the male quartet, in which Earl sings second bass. The group recently presented programs in the Emmanuel and Okeene Baptist Churches of Oklahoma and sang at the Gotebo High School for a full evening's program. Mr. Geis is also the director of the Gotebo church choir.

● On Pentecost Sunday, May 28, the Rev. G. Beutler of Olds, Alberta, Canada, baptized 4 persons on confession of their faith in Christ and received these into the Olds and Knee Hill Creek German Baptist Churches. At the first of the year 10 new members were also received into the church on confession of their faith. The church is also constructing a parsonage with work on the new building starting on June 7, for which the entire financial burden will be shouldered by the church.

(Continued on Page 268)

The Baptist Herald

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EDITORIAL

THE EARLIEST BEGINNINGS of Baptist history record the epic story of small bands of Christian people who strove to return to New

Will Baptists at Atlanta Return To New Testament Principles?

had set in against the many incrustations of church ritual and Christian belief laid upon the simple gospel message as proclaimed by Jesus Christ. These people, who were called Baptists, believed passionately that another "foundation can no man lay than that which is laid, which is Jesus Christ."

Several centuries now intervene between those revolutionary days of early Baptist history and the critical days of the present. From July 22 to 28 of this year, representatives of the twelve million Baptists of the world will meet in Atlanta, Georgia, for their sixth world congress. As a motto they will face this verse of 1. Corinthians 3:1 that "other foundation can no man lay than that which is laid, which is Jesus Christ."

Baptist unity is a remarkable demonstration of the centrality of Christ among Baptist people. In spite of varying shades of theological differences and of social backgrounds, there is a clearly recognized foundation in Jesus Christ upon which all Baptists the world over can build. We glory in that achievement. We exult in that grace, which is not of ourselves but of God. At a time when a nationalist frenzy is dictating the policies of almost every country, Baptists are proving again that in Christ Jesus all racial differences, national boundaries and social levels fade into the distant background.

But the question still remains whether Baptists assembled at Atlanta will return to the New Testament principles that motivated their forefathers and established the spiritual heritage, of

which they are so proud. A study of the congress program will reveal a disproportionate amount of time to be devoted to social issues of the day, involving widespread criticism of political policies of some countries and the passing of resolutions on peace in a world that refuses to listen to church conferences. Only as Baptists emphasize with glowing passion the gospel of Jesus Christ in all its winsome simplicity and evangelical fervor, will they return to the fundamental principles of New Testament times.

A great deal of talk and discussion about church union is enveloping us at present. Some of this will be perceptible at Atlanta. Baptists will be asked to give their assent to and to join the World Council of Churches, which had its inception at Edinburgh last year. One need only to be reminded of the fact that the Orthodox Greek Catholic Church of the Eastern Section is represented on the council and that this same church is still responsible for Baptist persecution in Rumania, for the exiling of our gypsy missionaries and deaconesses in Bulgaria, and for the placing of obstacles in the way of our Danubian mission work to realize how grave the issue has become. As Baptists, who are earnestly striving to return to New Testament principles in faith and practise, we cannot fraternize with those who deny the basic validity of our message and program.

The Baptists of the world are in danger of forsaking their first love to Christ. Their organizations are becoming complex and unwieldy. Their luggage, composed of a conglomeration of church resolutions, is becoming top heavy. The message deserves to be heard in Atlanta among the assembled Baptists that, above everything else, the world of today needs men and women who with a simple gospel story burning in their hearts will go out as "troubadours of the gospel, singing out the rapture of the grace of God."

It's Not Good Enough For Me!

A Timely and Challenging Message by the REV. THORWALD W. BENDER, Pastor of the Erin Avenue Baptist Church, Cleveland, Ohio

Edwin Markham was canny. Finding himself outside a circle, circumscribed by one who regarded him as a "heretic, rebel, a thing to flout," Markham tells us: "But love and I had the wit to win; we drew a circle that took him in." Sometimes we find ourselves outside the circle of those who look upon us as ignorant and narrow because we accept the Scriptures as the inspired Word of God. Rather boastfully, with a touch of arrogant finality, we are prone to counter: "It's the old time religion, and it's good enough for me. It was good enough for father; it was good enough for mother; and it's good enough for me!"

But it's not good enough for me! This attitude may leave me and my life entirely outside the circle of my parents and their union with Christ. I may sing that chorus with gusto and be a perfect stranger to the preciousness of Christ to the believers of a former generation. Like a bank teller, I may handle thousands of dollars, the wealth of others, and myself remain extremely poor.

An Evangelistic Crusade

Might not our "standpattism" upon the skeletal limbs of our forbears explain much of our faltering in the ranks behind the banner of the Crucified? Might not the barrenness of our faith in Christ only reveal the futility of our anticipating a progeny from a deceased generation? Might not our enervating fear of bankruptcy, financial as well as spiritual, only serve as the tell-tale of our precarious dependence on the inflated credits of accounts long closed? Our affirmations of today require an undergirding of contemporary experience. The past cannot beget us children by proxy. We cannot launch out triumphantly into the future while existing on an overdraft.

Our nation is ripe for a return of great Bible preaching. We are beginning to witness a return of faith in the traditional Christian doctrines of the inspiration of the Scriptures: the virgin birth of Christ, the atoning blood, and the second coming of the Lord. Unless those of us, who have steadily persevered in this faith, are aroused to a new realization of its import, we shall be put to shame by those who are now returning to it with great zeal and vigor.

To maintain an accepted orthodoxy as a defense against "Christian" unbelief differs from nurturing and exploiting the New Testament faith as an offensive against unbelief in the world. Some churches are forceful

only when spite or opposition to something is their basis of cohesion. I am afraid some of our churches have maintained an orthodoxy of spite and opposition rather than an orthodoxy of the heart. We have been united in the defense of the faith of our fathers rather than in the asserting of the grace of God in Christ as experienced by us. In defending the deity of the Son of God, we have neglected to reveal the preciousness of Christ in our hearts.

As a denomination we have majored in glorifying our past, rather than in enlisting our people in the conflict that is raging today. Some of our churches exist as if living in another era. We are smug, proud, and non-aggressive. But a new day is dawning. Lest the first shall be last, let us, by the grace of God, arouse our people to enlist in the front lines of the current evangelistic crusade. Let me suggest three things that we need, if our churches are to be aggressive, soul-winning groups of believers.

A Personal Orthodoxy

We are told that the philosopher, Fichte, gave a party for his son when the little boy said, "I," for the first time. It is a red letter day in our life when the "I" becomes related to Christ. It will be the day of a great revival when our generation will say, "I," to the manifestation of God in Jesus. The "I" serves as the ignition switch to all vital experience. The abstract, the impersonal, is too distant to be useful. Like "Little Sir Echo" it may be pleasant to contemplate, but it is "too far away" to permit a vital relationship.

An orthodoxy that is personal will be ready to appropriate the testimony of Paul: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Paul's identification with the crucified Son of God was contemporary with himself. Discussing his union with Jesus, the apostle uses the first personal pronoun eight times in this verse.

Unless our evangelism is born of a personal orthodoxy toward the gospel, we are but empty vessels. Proclaiming the grace of God in an orthodox fashion with our mouth, while our heart is a stranger to that marvelous grace, is like peddling a well-known brand of beans by emphasizing the label, even though the can be empty. Moreover, our farmers have an obser-

vation that the empty wagon makes the most noise.

If our testimony is to be respected in the court of our contemporaries, our witnessing must be based on contemporary, personal experience. We do love and honor our forefathers for their faith in the Scriptures and their vigorous Christian life. I, for my own part, even cherish the very terms and phraseology of the expression of their spiritual experiences. However, if we assume the bearing and spiritual dress of a past generation, we become ineffective with many and ridiculous to others.

Someone has said: "Trailers have no power." How very true! The man who prides himself on the orthodoxy of his parents is a trailer. Cut off from the past generation, he does not make any progress of his own. No wonder some churches are said to be on the decline, for, unable to climb as trailers, they are coasting downhill. This generation of Bible-believing Christians must stand on its own feet. In the last analysis, every believer must be individually and vitally related to Christ.

A Humble Orthodoxy

Adherence to traditional form engenders pride. Striving toward an un-reached goal breeds humility. Said Paul: "Brethren, I count not myself yet to have laid hold. But this one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on, toward the prize of the high calling of God in Christ Jesus." The apostle makes this assertion as a comment on his appraisal of his past, a past so rich and privileged in great traditions. The apostle makes this assertion toward the end of his ministry, after he had suffered beatings, shipwreck, hunger, and imprisonment for Christ's sake. Yet the past was to him as refuse that he might exert himself to gain Christ more fully.

We cannot give ourselves to the pursuit of that which ought to be, while we are relaxed with pride in the spiritual achievements of the past. How can we humbly yearn, work, and pray for a greater manifestation of God's grace in our day, while we nourish our pride on the wonderful experiences of grace as witnessed in other days? Spiritual growth is dependent on humility. "God resisteth the proud, but giveth grace to the humble."

If self-satisfaction has victimized us into smug irresponsibility toward the spiritual extremities of our generation,

we might well heed James' further counsel: "Be afflicted and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

Not long ago, Willie Willis refused to go to Sunday School because he already knew more than he practised about being good. It is just this attitude which prevents us from throwing ourselves upon the mercy of God that he might quicken us with a gracious outpouring of his power. We know too much. We know so much about the inspiration of the Scriptures, the blood atonement, and the Baptist background, that we are neglecting to be learners of the Word, to be awed by the blood, and to be humbled by our present responsibility.

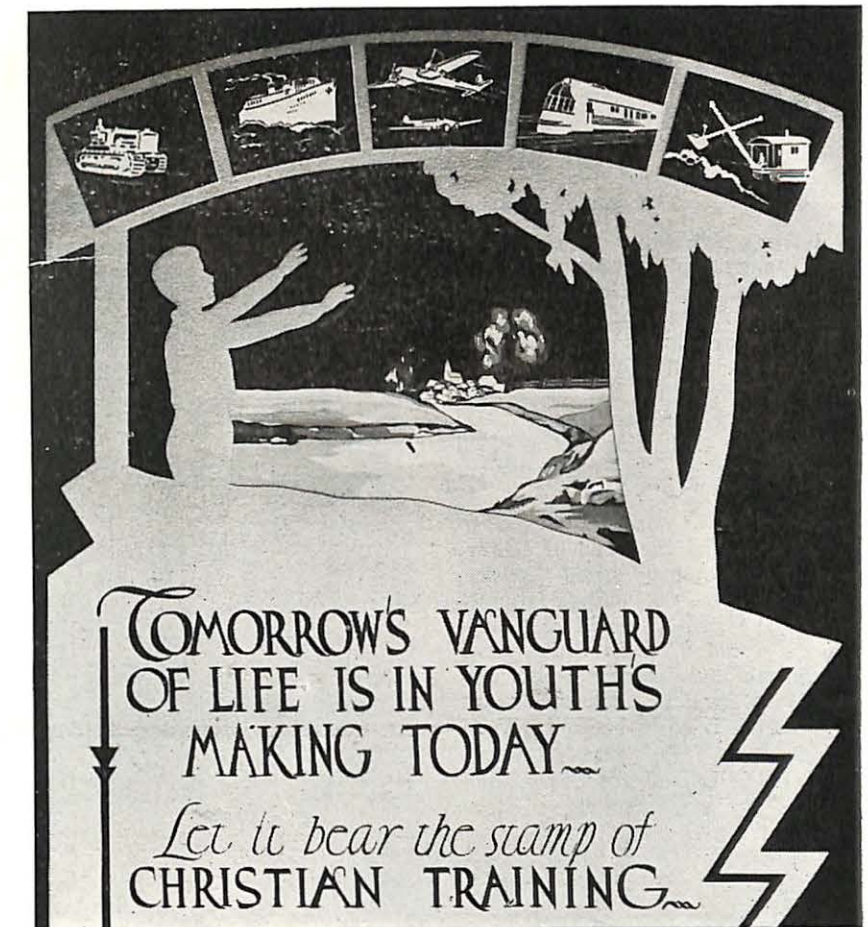
Lest I be misunderstood, let me assure you that I do believe in the inspiration of the Scriptures, the divinity of Christ, and the Baptist interpretation. Nevertheless, it seems to me, that using such faith as an alibi for non-interest in modern Christian enterprise, or as a trump against all contemporary thought, is incompatible with fruitful evangelism.

A Passionate Orthodoxy

America is poor today! America is mediocre today! We are poor for want of a great cause. We are mediocre for lack of a challenge to our best. American life is beset on every hand with trifles. We have no need for heroism, sacrifice, loyalty, hardship, endurance. The higher seriousness of a great nation has been displaced by an infantile flippancy, even as the elevating art of the great masters is being mocked by the dejecting patterns of incoherent dabblers. Whatever ails America ails me and ails my church. Life, wherever found, individual or national, is a unit. To attempt severing our church life from our national life is folly. How churches have suffered by refusing to recognize this!

We have insisted on correlating our church life with another culture or another nation, and refused, if not even disdained, to reckon with the phenomena of American life and culture. Having regarded ourselves as groups apart, we have neglected to nurture a passion for the lost humanity of our nation. Our zeal has usually been confined to German Baptist denominationalism and missionary enterprise. So impoverished have some of our churches become in this process, that we lack all evangelistic passion for our own neighborhoods. Some churches have been more concerned with maintaining a German service than to win the souls of people in their communities to Christ.

The so-called language problem of a bilingual church seems to me to be largely a problem of evangelistic passion. In a German community, where evangelistic passion is in evidence, lost



The Denominational Emphasis on Evangelism Presents a Great Challenge to Our Churches to Turn Their Countenance Forward and to Win the Youth for Christ

German-speaking people will be reached. Where lost German-speaking people attend our services, the use of the German language is a real missionary contribution. In communities where no lost German-speaking people are being reached, the use of the foreign language is a missionary barrier. Our churches will insure their future usefulness more certainly by a passionate obedience to the gospel challenge, than by a passionate adherence to a foreign language. To say that our denomination will cease as an independent body as soon as our churches abandon the German language is beside the point. The real issue is whether any individual church has a right to be loyal to a tradition at the expense of evangelistic passion.

What a spiritual glow will radiate from our churches when we shall recapture the intense desire for the glorification of Christ which the Hebrew poet manifested for the glory of Jerusalem: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." How quickly the various barriers to evangelistic efforts will be removed in many churches when the leaders forget their individual preferences and possess the passion of Moses for the salvation of his people:

"Blot me, I pray thee, out of thy book which thou hast written."

What sacrifices of time, talents, and money will break forth in our ranks when our evangelistic activities are nourished upon the passion of Paul: "For I could wish that myself were accursed from Christ for my brethren." How our intellectual minds will recede and our hearts of flesh reappear in our evangelistic message when the Spirit of God will awaken in us a genuine concern for the lost, akin to the passion of Christ: "He beheld the city, and wept over it."

The Forward Look

And so to me, the current evangelistic emphasis presents a great challenge to our churches to turn our countenance forward. Let us cease glorifying the labors, the toil, and the harvests of former years. Let us become laborers! Let us toil, and may the Lord grant us a gracious harvest! We might do well to follow the Psalmist as he turns from the past to the future: "The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

For God So Loves the Gypsies

By the REV. GEORGI STEFANOFF, Our Missionary Among the Gypsies at Golinzi, Bulgaria

We have much cause for rejoicing in the Gypsy Baptist Church of Golinzi, Bulgaria, because God has blessed us richly during the months of April and May. Our chapel services were always full to overflowing. New interest and new spiritual life have been manifested, and souls seek mercy and forgiveness for their sins in the blood of Jesus Christ and become followers of him.

On May 7 we were privileged to baptize and extend the hand of fellowship to five gloriously saved Gypsies. One of the boys enthusiastically said: "If the pastor would not baptize me, I would dress in white, come to the church and jump into the baptism. With joy and gladness I want to do what the Lord in his Holy Word asks us to do." This boy repented and believed on the Lord Jesus Christ, and with great joy we accepted and baptized him. We as a church consider all these five dear souls as gifts of the love of God. A number of our Bulgarian brethren of Lom come over to rejoice and have communion with us.

On another Sunday, May 21, God made us again rejoice greatly. The Gypsy Church, like the apostles of old on the day of Pentecost, were privileged to receive a Pentecost blessing. Again five converts followed the Lord in baptism and were added to the church. Again a delegation of the Bulgarian church of Lom was present and celebrated the Lord's Supper with us.



Missionary Stefanoff and Five Gypsies Baptized on Sunday, May 7

church of God and how sad to miss the blessings which come to the church as the family of God. All those present were touched by what they heard. This was a double blessing for our church. The Spirit of God moved the hearts, and with joy we extended the hand of fellowship to the penitent ones.

I am glad to report that there are still more of my people willing to follow the Lord and to be baptized. This



Five Other Gypsy Converts Baptized by Missionary Stefanoff on Sunday, May 21

We could also receive back into Christian fellowship a brother and a sister who had to be excluded some years ago. When they gave their testimony to the church, they confessed with tears in their eyes how hard it was to live separated from the

will be done a little later. The Lord is working visibly among my people. I am thankful that he strengthens me again and again through this great joy. Were it not for this joy in the Lord, I would not know how to live

through the many difficulties which arise in all directions.

About a month ago a number of Gypsy families came from afar to settle in our new Gypsy village of Humata. When I visited them, I noticed a Bible near them. I sat down in the green field where they were working, took up the Bible and read to them John 3:16. They interrupted their work and listened to the Word of God. At the time of supper two women called them to supper, but my listeners would not go. The Word of God was sweeter to them than bread. Finally I stopped talking. Then they asked whether we could not come together again, as they wanted to hear more. For their sakes I stayed over night in Humata.

I invited them to come to me after supper. At 8 o'clock six Gypsies came, and they stayed till ten o'clock at night. With tears in their eyes they listened to the word of God. They asked whether they could come to our church, and they wanted to know what they could do and what they should not do. Finally, I prayed with them. The following Sunday they all came to our meeting early in the morning. Some of them have been coming regularly since then. At our meeting on Pentecost Sunday one of them was moved by the preaching of the Word. He got up and said that he was willing to follow Christ. Two other Gypsy women also were penitent. These three stayed after the service for a prayer meeting, and they all prayed.

Three weeks ago I made a trip on my bicycle. I traveled about 140 miles. In various places I stopped and conducted meetings with groups of my people. I also distributed many tracts and Scripture portions. There is a great revival among my people, especially at Golinzi. All this comes through the love of God revealed in his Son, Jesus Christ, because I tell them again and again John 3:16 in this way: "God so loved the Gypsies, that he gave his only begotten Son, that all the Gypsies who believe on him should not perish, but have everlasting life."

ANSWERS TO THE BIBLE QUIZ APPEARING ON PAGE 267

1. Joseph
2. Elijah
3. Samuel
4. Uzziah
5. Samson

Children's Page

Edited by MISS LA VERNE STARK of Unityville, South Dakota

Karen's Sacrifice

Flora Mae's birthday always occurred during the school year. Karen couldn't celebrate hers until the middle of July, and somehow she thought it would be very nice if for once she could observe her natal day during school. Since Flora Mae had had a party at school, Mrs. Patton promised Karen a party in July.

Karen was very excited. The Fourth of July celebration was over and she was full of plans. Twelve boys and eleven girls were to come. She handed out the invitations one morning before Sunday School. Then during the service the Rev. Mr. Davidson announced that Bible School was to start late this year. The first day was to be July 13th. At first Karen didn't realize what that meant. She was too happy visioning all the fun she would have during Bible School. When the family was eating dinner, Dad questioned: "That means no party for Karen, doesn't it? I'm very glad to see she doesn't mind very much. I was afraid she wouldn't like the idea of having Bible School late."

"My party! Oh, I hadn't thought about that! Oh, my party!" At first, Karen's voice was high, but it grew smaller and smaller as she realized Dad didn't want her to fuss so about it. She finished her dinner slowly and silently. After dishes, she went across the street to Flora Mae's.

"Flora Mae, my birthday party is July 15th and Bible School starts two days before. What shall I do? I just can't give up the party! I've waited for four years to have one." Of course, it wasn't for Flora Mae to decide, but it helped Karen a lot to talk about the problem with her.

"Still," added Karen, "maybe Jesus has been waiting for Bible School, too, and that's really the important thing. Last year we had perfect attendance, but we won't this year if my party plans carry through. Oh, what shall I do?"

Flora Mae wisely said nothing. She was making some rapid plans in her head. She knew exactly what Karen would decide even though Karen didn't. "We must see Mr. Davidson right away," thought Flora Mae and soon she suggested they go to the parsonage.

Mr. Davidson warmly shook hands with them and then called his daughter, Jean. Before he left the girls, he smiled at Karen. "Your father told me you were having a party on the

15th. That's too bad for us. We were hoping for perfect attendance again this year."

Karen managed to smile. "I hope, too, we'll have perfect attendance. You see, I'm recalling my invitations tonight and tomorrow. The party isn't so very important I guess. Not nearly so important as Bible School."

"You're a very courageous girl, Karen. I'm sure when Bible School starts you won't regret your choice. We all appreciate your sacrifice, I assure you." He went into his study and closed the door.

Flora Mae carefully slipped away a

to have perfect attendance. Because she has sacrificed and has made no other mention of it we all feel that she deserved a return. We have cookies and candy, and I believe, Karen, there is a cake for you to cut. Let's stand and sing the birthday song. Then we will dismiss to the kitchen."

Tears came to Karen's eyes, for she was so happy. Everything that a party needed was there. Even lemonade! And the whole Bible School was enjoying it with her. It was lovelier by far than if she had kept on planning her own party.

She remembered her thanks, too. Mr.



Little Marvin Martin of Golden Prairie, Saskatchewan, is Proud of His Two-Wheeled Buggy and Horse That Are His Very Own!

little later and returned unobtrusively. Karen did not even miss her.

The next week was very lonesome for Karen. Flora Mae always seemed so busy with something that, apparently and strangely, Karen couldn't help with. At last, it was time for Bible School. Karen started out for the church feeling rather downhearted. But she couldn't stay that way long. Not Karen! She was soon as eager as any. The afternoon passed quickly, and the next, and there it was her birthday!

School was just like the preceding days except it felt much shorter. When they all gathered in the church for the assembly, Karen noticed Benny's watch was half an hour slow. It said 3:30 and it must be four o'clock. Then came a big surprise! Mr. Davidson rose and announced, "We are through half an hour early to celebrate the birthday of a very unselfish girl. She planned a party this afternoon but recalled the invitations when she learned we were to have Bible School. She wishes us

Davidson only said, "You did your part beautifully; we had to do our part just as beautifully." Then he bent and whispered in her ear, "Don't forget to thank Flora Mae. It was her idea."

All the way home Karen laughed with Flora Mae at the different times Karen had almost discovered the surprise. It was such fun. That evening when Karen knelt to pray, she remembered the most important thing of all. "Jesus, you know so well, and understand exactly. Thank you so much for putting such a lovely idea into the hearts of my friends here. Help me to be worthy of their friendship."

BIBLE QUIZ

1. What boy had a coat striped with many colors?
2. What prophet was fed by the ravens?
3. What little boy lived in a temple?
4. What is another name for the king Azariah?
5. Who had great strength because he let his hair grow?

(Answers on Page 266)

What's Happening News

(Continued from Page 262)

● On Sunday afternoon, June 11, the corner stone laying exercises for the new Bible School building in Edmonton, Alberta, Canada, were held with impressive ceremonies. A garage has already been built, serving for the present as a kitchen and dining room for the workers. Volunteers have come from the Bethel, Trochu, and Rabbit Hill Churches, who have helped to dig the basement and to begin the construction of the school building. The Rev. E. P. Wahl, Bible School director, has been ill for a while, but he has recovered sufficiently to supervise the construction work on the school.

● Miss Ruth Klein, a daughter of the Rev. Daniel Klein of Cathay, No. Dak., and Mr. Albert Kranzler of Ashley, No. Dak., the president of the Central Dakota Young People's Union, were married on Friday, June 2, in the Germantown Church of North Dakota. The ceremony was performed by the bride's father. The newlyweds will be at home in Pettibone, No. Dak., after September 1, where Mr. Kranzler is principal of the high school. They were honored by the young people of the Central Dakota young people's assembly at Jamestown, No. Dak., during its sessions from June 27 to July 1.

● The Fleischmann Memorial Church of Philadelphia, Pa., held a Vacation Bible School from June 26 to July 14. A Men's Brotherhood is being organized in the church, which will include the Ushers' Association and the Men's Baraca Class. Recently, a "Favorite Hymn Contest" was conducted in the church by the pastor, the Rev. Milton R. Schroeder. Following the distribution of ballots, the results were tabulated with the following three hymns selected: "The Old Rugged Cross," "Living for Jesus," and "In the Garden." Mr. Schroeder preached a series of Sunday evening sermons in June on these favorite hymns of the church.

● On Sunday, June 18, the Central Baptist Church of Erie, Pa., dedicated a new carpet for the entire church, which was laid at a total cost of \$1300. Mr. and Mrs. William Meuser, faithful members of the Erie Church, celebrated their 25th wedding anniversary with a surprise program held for them by friends in the country home of Mr. and Mrs. J. A. Zurn. Mrs. Meuser is the alert superintendent of the Home department of the Sunday School. On Friday, June 16, the young people sponsored an unusual program with motion pictures, entitled, "An Evening with Edgar A. Guest, Beloved Poet" and "A New Adventure." The Rev. Henry Pfeiler is pastor of the church.

● Mr. Cornelius Rempel, a second year student in our seminary at Ro-

chester, N. Y., assisted the Rev. Gerlof Palfenier with evangelistic meetings held at the Baptist Church of White-mouth, Manitoba, Canada, from May 21 to 28. The attendance was fine and 11 persons were converted during the meetings. From June 8 to 11 the church was host to the Manitoba Association and Tri Union. The mission station at Kenora, with a membership of 17 persons, has bought a lot for \$100 and is making plans for the building of a new church. This section near Kenora is a picturesque vacation land which has good prospects for a strong mission field in the future.

● Sunday, June 11, was a red letter day for the Erin Avenue Church of Cleveland, Ohio. The guest speaker in the morning service was the Rev. Edward Kupsch of Poland, Europe, who is on his way to Atlanta, Georgia, for the Congress of the Baptist World Alliance. A women's meeting in the afternoon was addressed by Mr. H. P. Donner, business manager of the German Baptist Publication Society. In the evening a special musical program was held with solo and quartet numbers and a sermonette, "God's Gift of Music," by the pastor, the Rev. Thorwald W. Bender. On Sunday evening, June 25, the male chorus of the church rendered a musical program in the Gibbs Avenue Church of Canton, Ohio, of which the Rev. Benjamin Schlipf is minister.

● On Sunday evening, June 4, a reception program was held by the German Baptist Church of Fessenden, No. Dak., for its new pastor, the Rev. G. W. Pust, and his family. The Rev. A. Ittermann of Cathay, No. Dak., was in charge of the service. Members of the Cathay and Germantown churches were also in attendance, including the Rev. Daniel Klein, pastor of the Germantown Church. Addresses of welcome were brought by Mr. Frank Albus, senior deacon, speaking for the church; Mr. W. F. Strobel for the trustees; Mrs. John Rust for the Ladies' Aid; and Mrs. Fred Paul, vice-superintendent of the Sunday School, for that organization. Musical numbers were rendered by the church choir, Germantown male quartet, and others. Mr. Pust preached his first sermon in the Fessenden Church on Sunday morning, June 4.

● The West Side Baptist Church of Beatrice, Neb., reports a successful Daily Vacation Bible School held in cooperation with a nearby Methodist church from May 29 to June 16. With a faculty of 12 teachers and 2 general officers and with 116 pupils the total enrollment was 130. An average of 95 students and faculty members attend-

ed each day with a definite goal of imparting Bible knowledge and gospel truths to the building of character. The school offered work in all four of the lower Sunday School departments. The Intermediate department, added this year as a new venture, proved worthwhile. The Rev. A. G. Rietdorf, pastor of the church, wrote that "we thank God for such an opportunity of service and especially for the twelve or more who stayed after the assembly on the last day when each offered himself in his own way in surrender to the Lord for salvation and cleansing."

● The Rev. Walter O. Macoskey began his ministry as pastor of the large First Baptist Church of Tacoma, Wash., on May 1st. The official reception for him and his family took place on Wednesday, May 10. Leaders of the various church organizations spoke and welcomed the new pastor, pledging their cooperation in the work of the church. The Rev. Fred M. Judson, pastor of the Grace Baptist Church, brought greetings and a word of welcome on behalf of the pastors and churches of the city, while the secretary of the Baptist State Convention, Dr. W. A. Shanks, spoke for the Baptists of the state. Telegrams and letters from Baptists and others from the city, state and other states were also read. Mrs. Macoskey was presented with a lovely bouquet of flowers. Mr. Macoskey gave his inaugural message on Sunday, May 21, in which he expressed his hopes and aspirations for the First Baptist Church of Tacoma, Washington. This church is the second largest Baptist church in the state of Washington with 1593 members, the largest having only 8 more members.

● On Sunday, June 4, the Rev. Richard Schilke, pastor of the German Baptist Church of Minitonas, Manitoba, Canada, and Miss Annette L. Liebelt, of Sawyer, No. Dak., were married in the Mennonite Brethren Church of Sawyer, No. Dak. The Rev. G. P. Schroeder of Max, No. Dak., officiated. Mr. R. Milbrandt, seminary classmate of Mr. Schilke, served as best man and Miss Leona Liebet as maid of honor. For the wedding the other attendants were Mr. Arthur Liebelt and Miss Ruth Zarak. Following the wedding ceremony a short program was rendered at which the Rev. A. Bibelheimer from Anamoose, No. Dak., and Mr. Daniel Fuchs of Rochester, N. Y., brought their congratulations. At the reception, held in the dining room of the church, more than 200 guests were present. Mr. Schilke was ordained into the Christian ministry at a festive program held in the East Ebenezzer Church of Saskatchewan, Canada, on Friday evening, June 9. For two weeks thereafter Mr. and Mrs. Schilke assisted in evangelistic meetings held in the Ebenezzer East and Ebenezzer West Churches.

Contributor's Page

Receding Shadow

By Miss Ruth Schmidt
of Rochester, New York

This morn, as the golden sun smiled
o'er the trees
A shadow crept forth from the garden
wall;
I watched as it cautiously felt of it's
way
And crept at a snail's pace close in to-
ward the wall,
Until soon it was lost in the sun.
So is Life! Long at first, but each day
losing length,
Till at last it's absorbed in God.

Clothed With Humility

By Miss Ethel L. Rennison
of Elgin, Iowa

Thy robe of glory thou didst lay aside,
Didst gird thyself in lowliest garb for
me;
O Lord, remove from this cloak of
pride
And clothe me with thy sweet humility.

My Psalm of Praise

By Florence E. Schlipf
of Canton, Ohio

As the lark soars up toward the sun
to sing his song,
So does my spirit rise to thee, O God.
In the light of thy presence would I
sing my song,
My song of joy and praise for all thy
love.
Doubt and unrest shall not hold me,
Pain and grief shall not fetter my
Spirit,
But on wings, as the lark, my soul
shall soar,
My spirit shall praise thee, my Lord
and my God.

Two Men Who Prayed

By Albert Wardin, Jr.,
of Hillsdale, Oregon
(Albert is 11 years of age)

A certain man went out to pray
One very bright and sunny day;
He prayed in hope and sincerity,
His prayer was answered honestly.

Another man went out to pray
That very same eventful day;
Now this man who went out to pray
Didn't mean the words he wished to
say.

God did not answer this man's prayer,
He said that wasn't even fair;
So if you want your answer immedi-
ately,
Then you must pray in hopeful sincer-
ity.

Like the Master

By Rev. J. J. Lippert
of Burton, Texas

He who would be like the Master
Must be clean and pure within,
Must occupy his mind with Jesus
Must refrain from world and sin.

He who would be like the Master,
Do the work that he has done,
Must be pure in thought and action,
Battling till the goal is won.

He who would be like the Master
Must surrender all in all;
Take the Savior's of service
Help the youth or else they fall.

He who would be like the Master,
Teach and lift the human race,
On his knees he must be waiting
For his purifying grace!

He who would be like the Master
Must be drawing closer still:
Crucified, and yet is living
Just to do his Master's will.

Guide Me

Translation of the German Hymn,
"So nimm denn meine Haende"

By Rev. J. C. Schweitzer
of Portland, Oregon

Take thou my hands and guide me,
Hold thou me fast;
How great the joy and glory,
When home at last.
I cannot walk without thee,
Nor leave thy side;
I pray that thou wouldst ever
With me abide.

With mercy, love and kindness,
Thy child enfold;
With me in joy or sorrow
Communion hold.
I fain would rest or follow,
My will resigned;
In faith embrace thee only,
And follow blind.

And if thy face be hidden,
And clouds draw near,—
With thee 'mid storm and darkness
I shall not fear.
So take my hands and guide me,
Hold thou me fast;
My raptured soul shall praise thee
When home at last.

I Do it Unto Thee

An Anonymous Poem Contributed
By Rev. John Kemnitz
of Mount Sterling, Missouri

Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things,
Or watching late with thee,
Or dreaming in the dawn of light,
Or storming heaven's gates,
Make me a saint by getting meals
And washing up the plates!

Although I must have Martha's hands
I have a Mary mind,
And when I black the boots and shoes,
Thy sandals, Lord, I find!
I think of how they trod the earth
Each time I scrub the floor.
Accept this meditation Lord!
I haven't time for more.

Warm all the kitchen with thy love,
And light it with thy peace!
Forgive me all my worrying,
And make all grumbling cease!
Thou who didst love to give men food
In room or by the sea,
Accept this service that I do—
I do it unto thee!

Sweetness of the Sabbath

By Rev. H. W. Habel
of Buffalo, New York

We know not, Lord,
Why thou shouldst think us worthy
To bear the slightest trinket
Of thy love,
When we have been so poor
In our responding
To all thy tend'rest wooings
From above.

Thou hast not kept from us
A single treasure,
Thy life's blood thou hast let
To save the soul;
For which thou hast not asked
A tiny favor,
Nor charged against man's name
The slightest toll.

To such great love
We can not stand indifferent:
Our hearts must burst
With grateful love and praise;
Most glad are we
For dawn of every Sabbath
In which the soul may breathe
Its thankful phrase.

Thy Love, O Lord,
Grows richer, fuller, fairer,
When we may give
Some part of love to thee:
So be thou thanked
For sweetness of the Sabbath
Which bids our praise
Fly upward, full and free!

Marigold

By Grace Livingston Hill

SYNOPSIS

Two young men had entered the life of Marigold to capture her attention. One of them was Laurie Trescott, a handsome well-to-do young man, whose ways were worldly and impulsive. The other was Ethan Bevan, an attractive young engineer, whom she had met in Washington, D. C., while visiting an aunt, and who won her heart completely. Laurie, determined to regain Marigold's love, forced her into his car one afternoon, and in a drunken stupor drove her to a town in Maryland where he hoped to marry her. But Marigold, seized with fright, managed to escape and climbed aboard a bus bound for Baltimore. In the meantime, her mother in Washington, D. C., tried to phone her late that evening but in vain. Her frantic telephoning brought her sister downstairs.

CHAPTER SIXTEEN

"You didn't wake me, dear! I haven't been asleep yet. But Mary, why are you worried? Don't you trust Marigold? Come here and sit beside me. I've been wondering about it all the evening. I saw you were worried, and I couldn't quite understand. Your dear girl seems so dependable. I thought you trusted her fully."

"Oh, I do, entirely," Marigold's mother hastened to say. "I trust her fully. But, Marian, I do not trust all those with whom she companions. You see I have called her up three times before this, and always the report is that the number does not answer. I have tried to put it out of my mind, but to save me I cannot help imagining all sorts of things."

"Yes? Such as—?"

"Well, I don't know exactly. Weird things that probably wouldn't be at all likely to happen, but they happen like a flash in my mind and then I cannot get rid of the thought."

"But you know, dear, the phone might be out of order."

"Yes, of course," said Mrs. Brooke crisply. "I've told myself that again and again. But it wasn't out of order last night."

"Oh, but there may have been a storm that tore the wire down."

"Of course!" still briskly.

"But you still fear—?"

"Yes, I still think of all sorts of wild things."

"Well, suppose you get them off your mind by telling them to me. What's first and greatest?"

"Well, Laurie Trescott!" said Mrs. Brooke sharply. "I don't trust him. He may have inveigled her into doing something, going somewhere—oh, I don't know where nor what, only I'm afraid. He isn't a bit discreet."

"Oh, well, if that's all, don't fret. A little mess of gossip isn't pleasant, but it can't really harm her. Her friends know what she is, and perhaps it may serve to open her eyes a little. You don't think the young man would do her any real harm, do you? He's a gentleman, isn't he?"

"Y-e-s!" said Marigold's mother uncertainly. "I suppose he is. I've always thought he was. He has lovely manners, he is courteous and quite charming. I sometimes think that is what fascinated Marigold."

There was silence in the dark house. Nothing could be heard but the soft plashing of snowflakes on the window panes.

"It's snowing again," said Mary Brooke anxiously, looking toward the window where even the street lights wore a shroud of snow. "It may be a terrible storm up at home. It's colder there than here, you know, and I think the storm is coming from the north. I've been thinking, if she's out in it, it would be so easy to have an accident. A crash! And they lying dead somewhere, and we not knowing—!"

"Mary, dear, you don't trust your Heavenly Father very much, do you?"

"Oh, yes I do, Marian, but when I hear those great sleek snowflakes thud against the window panes, a little demon gets up on my shoulder and mocks me, and then I get to thinking how wild and reckless Laurie Trescott sometimes seems to me, and I forget I don't have to run the universe."

She tried to laugh but the anxiety was still there beneath her smile.

"Yes, I know, dear. And He understands. 'He knoweth our frame, He remembereth that we are dust.'"

"Yes, I know. Thank you dear!" sighed the mother. "But oh, I can't help thinking, if Laurie were only more like your Ethan, how happy I would be. Ethan is wonderful! I felt fairly envious of you when he was here. He is a charming young fellow, and seems so responsible and mature for his years. But then of course, he's a Christian, and Laurie isn't!" She sighed deeply.

"Yes, he's a rather wonderful young

Christian," said his aunt warmly. "And he's a dear boy! There is none better! Yes, I could fervently wish that your dear little girl might find a friend as strong and fine as he is. But now, my dear, you must just trust this with the Lord. You must get some sleep, and in the morning you will be shown. You and I will pray, and then sleep and trust! Good night, dear!"

"I'm sorry I've kept you awake," said Mary Brooke as she stooped to kiss her sister, "but you've been a wonderful comfort, as you always were."

And then she slipped away to her room to pray for her child.

.....

Marigold lay in her dim little corner of the bus while the agony of the moments dragged by. Car after car came dashing by, a long bright stream of light that shot past and left only the dim whiteness of the snow-filled air again. The snow was dense now. She watched beneath her lashes as the windshield wipers played a made dance together on the glass. The driver's outlook was like a half circle cut in a white blanket. Slower and slower lumbered the bus. Marigold could sense that the road was slippery. It seemed that nothing had ever gone so slowly before. A deadly contrast to the mad ride she had taken down from her home. But oh, if she was being followed, what chance had she at this snail's pace to get away? And how much liquor did Laurie have with him? Would he keep on drinking until it was all gone?

An hour dragged by. She stole a glance at her wrist watch but it was too dark to tell the time accurately. She was thankful for the darkness, and for the curtains of snow hung deeply at all windows. It would not be easy through that for a driver outside to spot a traveler inside.

Marigold's sense of direction had deserted her for the moment, but after a little she had a feeling that she was not on her way to Philadelphia, and then she tried to reason it out. Of course, since they had passed by Laurie's car, going in the same direction that his car had been pointed, they were going away from, not toward, Philadelphia. But where were they going? How could she find out? Not by questioning the driver, or any one of her fellow travelers, she resolved. She must not come into the public attention at all. She must act as if she

were a perfectly normal traveler out for a chosen destination, not one who had merely taken refuge here and knew not whither she was being taken.

So she lifted her eyes to the dim walls to see if there was any sign of destination anywhere posted. There at the front, above the driver's head was a sign in colored glass, backwards of course, for the benefit of the outside world. They who traveled inside were supposed to know where they were going. What a fool she had been not to read it as she stood in the alley waiting for the bus to be ready to start. But it was so clogged with snow now it was impossible to be sure what it said. Was it Baltimore? She measured the space with her tired eyes, counting the letters. Yes, it must be Baltimore. Her heart leaped up. So near to Washington! How she longed to go on to her mother, fling herself down with her head in her mother's lap and sob out the whole dreadful story! For an instant she was tempted.

But she couldn't do that of course. She had to be in school in the morning. It would be impossible to get back in time. And it would only alarm her mother beyond anything. She would never feel safe about her again. Besides, she was no longer a child. She must keep this terrible experience to herself, at least for the present. She must think what was the best thing to be done and do it.

She was thankful that she had enough money with her to cover all necessities. She had debated that morning when dressing whether to leave in the apartment all but the change she usually carried in her purse, and had decided against it. There would be no trouble about paying her fare. But if she were on her way to Baltimore, was it going to be necessary for her to go all the way? Wouldn't it be possible for her to change to another bus at some halfway stop?

Oh, but that would be to return on the same route, to go again through that awful town where she had left Laurie, where Laurie, by this time might have raised a posse to hunt her. No, she mustn't go back that way. Better to go on and take a train from Baltimore. There were always fast trains from Baltimore to Philadelphia, weren't there? Every hour or so? She thought she remembered that. And a train would get there much quicker than a bus, especially in this storm.

She tried to calculate what time it was, and came to the conclusion that it must be somewhere around eight o'clock. She had come out of the schoolhouse a little after five, and they certainly must have been nearly two hours on the way. She had no means of knowing just where they had gone, nor how far she was from Baltimore now. She could only guess. It seemed ages since she had come out into the winter dusk to find Laurie waiting for

her grimly beside his car. He had been out there all the afternoon, perhaps, waiting, drinking at intervals while he waited, and growing more and more frenzied with impatience.

She turned away from the memory with a shiver. Could she ever forget that awful afternoon? But she must get back to her planning and forget everything else. Yes, if they should reach Baltimore at, say, nine o'clock could she make a train at nine-thirty, or ten? Surely by ten. That would bring her home by midnight or a little after. She could take a taxi home, and get a reasonable amount of sleep for her next day's work. She could doze on the train, too, and get a little rested.

But presently another passenger made his way up to the front of the bus and asked questions of the driver.

"What time you calculatin' ta get ta Baltimore?"

"Can't say," said the driver amusedly. "Due there at nine-thirty, but at this rate it might be ten-thirty 'fore we get in. Can't make any headway at all with this here snow cloggin' the atmosphere. It's as bad as a fog. And this here slippery road is just one glare. I don't dare go beyond a crawl. If you fellers was to lean hard on the side o' this here bus she might skid in ta the middle o' next week. I ain't sayin' when we'll get ta Baltimore. We'll git there sometime tonight, likely, ef we have good luck, but I ain't sayin' when. Not 'less this here snow quits, which she don't seem likely ta do at present."

Thereafter Marigold looked helplessly out the window, studying those great slow-moving lazy flakes as they came down, each one of mammoth size and thickness, and reflected how mighty were little flakes, if there were enough of them. Was it even thinkable that she might not be able to get back in time for school in the morning? And if so how was she to explain her delay? She couldn't tell that she had been kidnaped and driven away to be married. She couldn't have them all know her private affairs. What kind of an explanation was she to give when she got home, if she was going to be later than midnight? There was Mrs. Waterman, too, always poking into her affairs and having remarks to make afterward. Well, she would just have to let that go and deal with it when the time came. Perhaps God would take care of that with all her other troubles.

So she put her head back and before she knew was asleep. In the face of all that trouble and excitement she had gone to sleep!

When she awoke with a start it was to realize that the bus had come to a halt and people were brushing by her getting out. Everybody was getting out. They were yawning, and talking with a dreary sleepy accent.

Marigold didn't realize where she

was at first, till sitting up staring around her it suddenly all came back.

This must be Baltimore! Would there be a train soon? Oh, to be at home in her own bed asleep.

She paid her fare as she got out, handing out a ten dollar bill. The driver seemed to understand where she got on, though she hadn't known the name of the town herself, but he told her how much it was.

When she got out she gave a quick furtive look about lest somehow Laurie would have followed and be waiting to take possession of her again. Would she ever get over the feeling that evening's experience had given her? Was it going to be like that awful dream?

Then she remembered. The dream had utterly gone. Strong arms had carried her away from that dream. She had a strong One with her always now, living in her, she had His power to carry her through.

With a steady step she went to the ticket window and enquired about trains. She had just missed one. There would not be another until twelve-twenty-seven! That would bring her to Philadelphia around half past three in the morning! A taxi couldn't get her to her apartment before four o'clock. What would Mrs. Waterman think? Could she possibly get in without being heard?

Her ticket bought, she stole into an obscure corner of the station restaurant where she could watch the door, and ordered a bowl of soup. She was chilled and faint, and it tasted good, but she ate it hurriedly. It was not beyond possibility that Laurie might have followed down here somewhere, or, having sighted her in that bus might have been cunning enough to telephone the police to watch for her. She felt he would stop at nothing in his present state of mind, and she must run no risks. She must get home as soon as possible.

It seemed a long time to wait, and she dared not sleep. She was too nervous. She took refuge in the ladies' waiting room in a sheltered corner, scanning alertly everyone who passed through the other waiting room, and watching the clock. When at last the train was called she hurried out and got into a day coach, taking a seat at the rear of the car where she would not be seen, and where she could keep her own watch.

Now and then she would cast a glance at the window, but the world outside was but a whirl of white, and the windows were plastered with snow so thickly that they were perfectly opaque. She drew a long breath of relief. She was on the last lap of her journey now. She could count herself to have escaped. But she felt such an utter weariness that it seemed as if she would like to die. Why had God let all this dreadful thing happen to her? Especially just now when she

was beginning to know Him in a new way. She couldn't understand it. She had asked to be shown—But stay! Wasn't that just what this had been for, that she might be shown? Quickly and definitely shown just what to do about Laurie? Well, she had the answer to her prayer. Not for anything in life would she want further fellowship with Laurie. Oh, there might be excuses for him. It might not be all his fault. Doubtless others had influenced him, and his home surroundings had not given him the background to resist drinking, but after all had been said for him, Laurie was himself to blame of course. And even if he tried to reform she could never trust him. She had been well taught concerning the hold that drinking has on its victims. She wanted no dealings with men who drank. She had had her lesson. She could forgive, and perhaps—she hoped—she could forget sometime, but she could never marry a man who thought there was no harm in taking a drink.

The experience had done something more for her also. It had shown Laurie apart from the gay life he led, the pleasant nothings he was doing, the vista of pleasure that his companionship always opened for her. She had seen what it would be to be bound to Laurie for life, to be in his power. She had seen him to be weak, selfish, hard, unprincipled. Of course some of that was due to the effect of the liquor. But, Laurie would never more in her eyes be the perfect creature that she had imagined.

And more than all that, Laurie was not a child of God!

She had known that. She had felt when she came home that she was going to have to give him up. But she had expected sore heartbreak. And now God had shown her what he was in such a way that the heartbreak was gone!

Oh, it had been a shock when the illusions were torn away, but it had left her astonishingly whole, uninjured. There would doubtless be times, when she would feel lonely and wish for a gay comrade to while away an idle hour with her, but just tonight she was glad to be lonely. To have that fearful ride ended, and to be safe and quiet and alone. With no wild red eyes glaring into hers, no hoarse thick words flung at her, no madman trying to embrace her as they rode along at breakneck speed knowing not but the next moment would be the last. Oh, it was good, good, to have escaped, and God had answered her prayer and shown her without the shadow of a doubt what she ought to do—or rather what she ought not to do.

When they were almost to Philadelphia she dropped off to sleep for a few minutes, but started awake as the train drew into the station.

It was still snowing hard when she

got into a taxi and they drove out the familiar way. She looked at the old landmarks with welcome. Even the ugly houses that she had always disliked, looked good to her. Oh, it was wonderful to be home and safe!

There was no sign of Laurie anywhere about. And now the snow would hide her footprints and perhaps Mrs. Waterman would not know how late she came in.

She stole into the house and up the stairs with great caution, and at last was safe in her own room, with her door locked.

She did not turn on the light. She had a feeling that its radiance might somehow shine beneath the crack of the door and advertise her presence to Mrs. Waterman, advertise to the neighborhood that she was but just home.

Then first she knelt and thanked God for saving her.

She undressed rapidly in the dark and was soon sound asleep, her little alarm clock set and ticking away beside her like a faithful watchdog on guard.

.....
Marigold awoke startled in the morning to the tune of her prompt little clock screaming at her over and over again. She didn't waken quickly enough to turn it off at its first sound as she usually did.

And then, suddenly, as she came fully awake the whole awful night was spread before her, and she had a quick sick feeling that all her world had gone wrong, and her troubles were by no means over.

When she had tumbled into her bed at four o'clock she could only be thankful that she was safely at home and her troubles were past. But now in the light of the morning it came over her that she was by no means so safe and out of danger. For if Laurie were alive and too drunk to remember he would certainly be raving somewhere and trying to find her, perhaps still angry enough, and still under the influence of liquor enough to be determined to pay her back for having run away from him. She recalled how angry he had been the morning after she had gone from the ice palace and left him. But this offense was still greater. She had deserted him on what he was pleased to consider the eve of her marriage with him.

She shuddered even here in her warm bed to think of the things he had said. And now as she lay for a minute trying to get her full senses, she realized that there was no telling what he might undertake to do that day. And if he was still in the mood he had been when she left him it was conceivable that he might take some drastic method to punish her. Kidnap her, perhaps!

She stared across at the wall in the morning light, and grim fear came and mocked her.

Suddenly she remembered. "Surely He shall deliver thee—" And he had delivered! He had brought her home safely. Could she not trust Him for the rest? "Because he hath set His love upon me, therefore will I deliver him!" There was nothing she could do but go through her duty for the day, and perhaps be unusually alert to keep out of Laurie's way for the future. She must trust the Lord who had brought her on thus far!

She slipped out of bed to her knees. A quick cry for help! Then her next act was to fling a warm bathrobe about her and call up her mother.

"Mother, dear! I was afraid you would be worrying."

How her mother's heart thrilled when she heard her voice!

"Did you call? Oh, I'm so sorry! I didn't go right home from school. I went in another direction. I expected to call you but there was no opportunity, and when I got home it was quite late and I was afraid of waking Aunt Marian. Yes, I was out last night. I haven't time to tell you about it now for I'm going to be late to school I'm afraid. What? Did I have a good time? Well, no, not exactly, but I guess it was rather good for me. Anyway I'll tell you about it later. Oh yes indeed, I'm all right. Are you? No, don't you think of coming home until Elinor and her husband get back. No, I won't hear of it. You needn't worry about me. I'll get along beautifully. Bye bye and I'll call you to-night again."

She gave a little shiver as she hung up. That had been hard, to talk lightly of that awful experience and not have Mother suspect. She felt she had done very well. Of course she mustn't ever let Mother know what an awful time she had been through—at least not now. Not till it was so far in the past that there would never be any more worry about it for her precious mother anyway.

As she turned from the telephone she had a sick longing to crawl back into bed and sleep, just stay there all day and sleep. But she knew she could not do that. She had a job and must get to it. She was not a child to lie in bed when she was weary.

A quick shower while the coffee prepared itself, toast made while she dressed, breakfast eaten a bite at a time as she prepared for the day.

The dress she had worn yesterday was mussed and dejected-looking after the ride in the train. A glance in the mirror showed her face looking gray and weary. She must keep up her appearance and not have everybody asking if she was sick. She slipped into a little knitted dress of bright cherry color edged narrowly with black. It was her one cherished afternoon dress, and very becoming, but one must

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B. Y. P. U. Topics and Programs

Edited by the REV. C. FRED LEHR of Aplington, Iowa

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Sunday, August 20, 1939

WHAT CAN WE DO ABOUT GAMBLING?

Scripture Reference: Amos 8:4-10.

Introduction

A recent news item states that a certain professor told the Western Psychology Association that "the phenomenon of gambling (i. e., the fact that gambling had become such a conspicuous factor of the social scene) showed that many people were losing their belief that gambling was immoral." Here we find, tersely stated, the answer to the oft-repeated question, Why this gambling mania? As with other social ills, the cure lies not with legislation, but with individual regeneration, that is, a change of heart and attitude on the part of the individual and, through him, of the community. Certain forms of gambling are being legalized because of popular demand, but legalization does not make a thing morally right.

The church, we believe, is the agency that must lead the fight against this evil, and must do so by casting out and definitely barring from her midst all that savors of gambling. There has, admittedly, been a letting down of the bars for one reason or another, and while there may have been a temporary gain, eventually the losses sustained were far greater than any seeming advantage gained. One cannot help but feel that a clear understanding of the issues involved, plus a sincere and earnest desire to please God will definitely help us to combat this evil. The prophet Amos, in our Scripture passage, enumerates four evil effects of the "gambling" attitude of mind. These are the things to be avoided, if we should wage a successful fight against the encroachment of the gambling spirit. What are they?

1. Gambling Destroys Character

A prominent preacher stated some-time ago: "The sin of our day is that our age takes sin too lightly." Amos accused the people of his day of avarice, dishonesty and meanness, speaking of them as those who "pant" (Cambridge Bible) after the poor. What an index to the character of a people supposedly religious, the people of God! How vastly different is the God man, the man of real character, described in the New Testament as one who craves not the possessions of others, but the joy of sharing with those less fortunate what he possesses. (Matthew 5:41-48; Acts 2:44-47.)

2. Gambling Leads to Selfishness

The thing that distinguishes the Christian from the non-Christian is his unselfishness. Those addressed by the prophet, Amos, were very greedy. They were for "making the poor to cease" by their eagerness to take every advantage and to secure everything for themselves. In gambling a few do win prizes that enrich themselves with ill-gotten gain, frequently at the expense of those who can least afford it. Every prize is paid for by someone else. The only one who never takes a chance is the fellow (or group) organizing the gamble. He always plays it safe, to his own profit. Can a church, or church group, or even an individual Christian, sponsor such things and still remain true to the great Head of the Church, the Lord Jesus Christ?

3. Gambling Tends Toward Hypocrisy

Did you notice, in reading our Scripture reference, how carefully, even though impatiently, those whom Amos rebukes observed "new moons" and "sabbaths," holy days on which it was deemed improper to barter or sell? True, they could hardly wait until the day was over, so that they might again carry on their nefarious practice. Though dishonest to the core, they, nevertheless, had to hold on to a form of religion, even though their entire lives denied the reality of their profession. We wonder how games of chance affect an individual's or a church's relation to the Lord. One cannot serve God and mammon. To try to serve both must result in religious sham. What do you think?

4. Gambling Insults and Rejects God

Judging from the tenor of Amos' message, the people addressed evidently thought that God could be bribed if part of the proceeds of their dishonest gain were given to him. The end justifies the means. Does it? Read Isaiah 1:11-18; Psalm 51:16, 17; and Revelation 3:14-22 for the answer. God has promised that he would sustain his own and his church, but the depression seems to have made it expedient for some churches to resort to money raising schemes, many of which are actually gambling devices. We ask, what sort of testimony this practice is to our faith. Is it not a confession, either of our lack of faith in God, or else of our rejection of him as the source of our help? Think of the experiences of

churches finding themselves in financial straits in recent years, who, turning to God and using his method, namely, the tithe, have found him to be faithful, keeping his promise and pouring out spiritual and material blessings upon them in unexpected abundance.

These are dark days, and men everywhere are despairing of men's devices to bring order out of this chaos. Must they look to the church of Jesus Christ only to find that it, too, has resorted to schemes long ago discarded and condemned by the nobler minds of this world as being instruments of destruction rather than construction? If so, one cannot wonder that the church is falling into disrepute and that God himself is thought of as insufficient for this day. Is the gospel of the Son of God no longer able to draw men and to satisfy the cravings of the human heart? Must men go back to the things of this world to find satisfaction? Let us try God's way, and see what will happen.

Sunday, August 27, 1939

WHAT CAN WE DO ABOUT MISLEADING ADVERTISING?

Scripture References: Isaiah 30:8 to 13; Proverbs 12:22.

Dr. Edwin Dahlberg of Syracuse, N. Y., calls this a day of "evil advertising." Concerns and interests, reaping huge profits, are spending millions of dollars for advertising space in newspapers and magazines and for time on the radio chains. One of the more hopeful signs of the times is that some papers and the radio are now refusing to accept some of the worst of this type of advertising. But there is still plenty of the misleading kind, and it must be thought to be paying or else it would be discontinued.

1. Combatting This Evil

The refusal of radio and some publications to accept certain types of advertising has a ready been referred to. Our government, through the Federal Trades Commission and its Fair Trades Practice Act, is making a commendable effort to offset some of these evils. In cooperation with the Department of Agriculture a publication, "The Consumer's Guide," is made available to teach our citizenry to buy intelligently and carefully, telling how goods are graded and labelled, how to examine goods, so as to be able to distinguish between better and inferior

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Reports from the Field

Eastern Conference

Children's Day Program at the Central Baptist Church, Erie, Pennsylvania

A beautiful sky was over us and the brilliant and bright sun shone upon us on Children's Day, June 11, at the Central Baptist Church in Erie, Pa. Under the leadership of Mr. J. A. Zurn an elaborate program had been arranged. The children were happy as they came running, riding, or walking to participate in the program on this day of theirs. Many had brought their parents along, and so the church was filled to capacity as we began to give glory to God.

There were recitations of all kinds and individual solos, even by the small



This Sandy Beach Along the Lake Front is a Bathing Paradise for All the Young People at the Lake States Assembly to be Held at Linwood Park, Ohio

ones. The sunshine Trio of the City Mission rendered several numbers, while Bob Eichler played a very beautiful selection on the trombone and Carl Stoscher presented a violin solo. The choir of our own church rendered the anthem, "How Lovely Are Thy Dwellings," and Miss Schillinger sang an inspirational solo, "Prepare Ye The Way Of The Lord." The Primary and Beginners' departments presented in their unique and lovely way their own program. The superintendent of the Cradle Roll, Mrs. Bob Eichler, after addressing the mothers and fathers of children enrolled in the Cradle Roll, presented to them certificates of enrollment.

It was a very happy occasion. The service came to a very fitting and inspirational close when five parents brought their children forward for a beautiful dedication service conducted by the pastor.

HENRY PFEIFER, Pastor.

Northern Conference

Mother's Day Program by the Wetaskiwin and Wiesental Churches

The young people of the Wetaskiwin and Wiesental Churches in Alberta, Canada, held a joint Mother's Day program in the Wiesental Church on Sunday afternoon, May 14. An audience of over 500 assembled to do honor to our mothers. Arthur Smith, the Wiesental young people's president, presided over the meeting and extended words of welcome. The Wiesental orchestra, under the direction of the pastor, the Rev. Fred W. Benke, played several appropriate selections.

Arthur Sommers, the Wetaskiwin

young people's president, spoke on the qualities of a good mother and showed by comparison what a wonderful influence a good mother has. Truly, the hand that rocks the cradle is the hand that rules the world. The recitations and dialogue recalled to memory the love and devotion of a loving mother. Touching messages in song were rendered by the Wetaskiwin and the Wiesental male quartets. The Wetaskiwin male quartet consists of Messrs. Edward Krause, William Dickau, Arthur Sommers and Edward Krause. Members of the Wiesental male quartet are Messrs. Arthur, Ralph, Reinhold, and Arthur Smith, two pairs of brothers.

The pastor of the two churches brought this impressive memorial service to a close by appealing to parents and children faithfully to live for Christ and leading in the consecration prayer.

MRS. MARTHA HAMMER, Reporter.

Central Conference

Lake States Assembly to be Held at Linwood Park from August 7 to 13

The Lake States Baptist Assembly will meet at Linwood Park, Vermilion, Ohio, from August 7 to 13, 1939. The program is full of good things with the following speakers and topics: "Youth Building A Christian Home," by Rev. Louis Holzer of Philadelphia, Pa.; "A Victorious Church in the World of Today," by Rev. L. Gittings of Chicago, Ill.; "Christian Life Problems," by Rev. Milton R. Schroeder of Philadelphia, Pa.; and "Great Christian Beliefs," by Prof. Frank H. Woyke of Rochester, N. Y.

Rev. Thorwald Bender of Cleveland, Ohio, will preach the sermon on the closing Sunday. Inspiring programs are being arranged for the Sunset Services. Rev. Paul Wengel of Detroit heads the recreational staff. Rev. E. G. Kliese, for years active in our assembly affairs, is in charge of the meals, and we have been promised "good eats." President Harold Gieseke and Dean Jeschke report a lot of enthusiasm, and it looks like we'll have a great assembly.

And the cost—only \$11.00 for room and board and registration if staying at the dormitory! Naturally, reservations should be made with the dean very soon to assure good accommodations. If you desire additional information, write to the dean, the Rev. Reuben Jeschke, 1134 Highland Ave., Dayton, Ohio.

NORMAN J. BOEHM,
Publicity Chairman.

Annual Meeting of the Children's Home Board at St. Joseph, Michigan

The annual meeting of the Board of Managers of our German Baptist Children's Home in St. Joseph, Mich., was held on Tuesday, June 6, at the Home, with the president, Mr. C. J. Netting of Detroit, Mich., presiding.

Reports were given by the Rev. Hans Steiger, corresponding secretary; Mr. Achtenberger of St. Joseph, secretary of the local committee; and Mr. W. W. Grosser, secretary of the board. The finances of the Home are in good condition, as reported by the treasurer, Mr. W. Benning. The local committee is a group that shows its keen interest in the Home by its excellent management. We wish to thank all who have contributed toward this Home.

During the past year 3 devoted friends of the Home have passed on to

be with the Lord, namely, Mr. Christian Schmidt of Newark, N. J., the Rev. C. A. Daniel of Detroit, Mich., and the Rev. F. H. Heinemann of St. Bonifacius, Minn., for whom we wish to express our appreciation for their loyal services given the Home. Four boys have left the Home this year, and four other children have entered, so that the family still numbers 25 persons. Three of the children have accepted Jesus Christ as their Savior and have united with our church in St. Joseph.

The boys in the Home were especially industrious, working sometimes until midnight, painting the sidewalls and ceilings of the entire basement. It is a large basement, too, and the work was very well done! Thank you, boys! One of these boys, Fred Jauch, who is eleven years old, was given a trip to Washington with the Safety Patrol boys of the state of Michigan by the National A. A. A. organization. Another boy, Chester Staudy, also eleven years old, composed some music for the piano and played it for us at the close of the afternoon session. It is a piece which he has named, "Forest Lullaby."

Since no help is hired, the girls help with the housework. Come and see this Home for yourselves, and the love which these children have for "Ma" and "Pa" Steiger! There are beautiful trees, a playground. Everything is kept in perfect order.

MRS. GERTRUDE M. JOHNS, Reporter.

Northwestern Conference

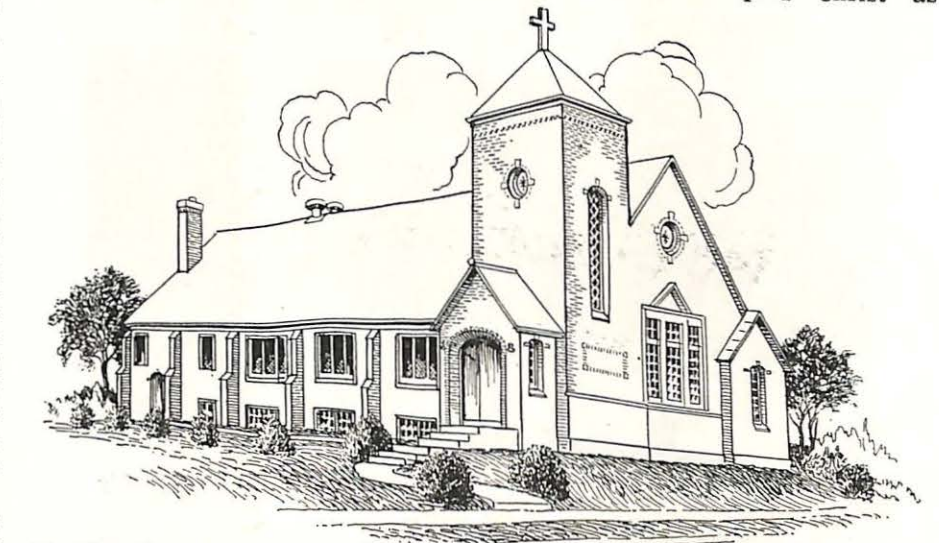
Dedication of the New Bethany Church Edifice in Milwaukee, Wisconsin

Sunday, June 11, was and always will be a memorable day in the history of the Bethany Church of Milwaukee, Wis. It was the day which marked the completion and dedication of our new church building. This attractive house of worship is a memorial to Christian enthusiasm, courage, and faith in the future of God's work in spite of financial depression, unemployment and stress.

It moves one deeply to recall the sacrifices of members and friends who gave many hours of volunteer labor and professional skill toward the erection of the building without any financial remuneration whatsoever. There is, however, that certain thrill of joy and satisfaction when work is done and when those who have labored in trying circumstances and stormy weather enjoy the sunshine of God's approving smile.

With eager expectation members and friends gathered together early on the dedication morning in the spirit of the Psalmist, "Open to me the gates of righteousness; I will go into them and I will praise the Lord." Thereupon, Mr. Arthur Kehrein, superintendent

of construction, handed the key of the church to our pastor, the Rev. H. Hiller, who, accepting it, expressed the hope that in some mysterious way it might unlock many a secret door to a richer and more abundant life. Our guest speaker, Prof. O. E. Krueger from the Rochester Seminary, then brought the dedication sermon to a large audience. After commenting on



The Beautiful New Edifice of the Bethany Baptist Church, Milwaukee, Wisconsin

our achievement, he turned our attention from the material structure to that vaster spiritual temple not made with hands of which our new church building is only a symbol. "And the glory of the Lord filled the house."

The evening service taxed the seating capacity of the edifice, at which greetings were brought from ministers and friends near and far, interwoven with strains of music, the scent of flowers and the solemn accents of prayer.

Prof. Krueger also brought inspiring messages on Monday and Tuesday evenings, which will long linger in our memories. The dedication festivities ended on Wednesday evening with a well-prepared banquet and an hour of fellowship during which the church family recalled experiences from the past and ventured prophecies.

Bethany members and friends are determined to work together in harmony and in love for one another and trust that the Lord will bless us richly.

REV. HERBERT HILLER, Pastor.

Ladies!

If you are planning to visit the New York World's Fair, open April 30 to October 31, 1939, why not make the

Maedchenheim (Girls' Home) 225 East 53d Street, New York City, your headquarters? Overnight lodging with breakfast \$1.00. Reservations should be made in advance. Preference will be given our denominational members; therefore please mention this when writing. Sorry—we cannot accommodate men!

Days of Inspiration and Blessing at the Riverview Church of St. Paul, Minn.

During the third and second week prior to Easter Sunday the Rev. Emanuel Wolff of St. Paul, Minn., assisted us in the Riverview Baptist Church of St. Paul, Minn., in evangelistic meetings, at which time several Sunday School scholars accepted Christ as

their personal Savior. At a baptismal service on Sunday evening, June 4, four of these followed the Lord in baptism. Again, on Sunday evening, June 18, we had the joy of baptizing three more. This time a husband with his wife and daughter, who were formerly members of a Congregational Church but who had been worshipping with us for sometime and becoming convinced of the Biblical form of baptism by immersion, followed the Lord into the baptismal waters on that evening. We are thankful to the Lord for these blessings.

During the last two weeks of June we again conducted a Daily Vacation Bible School as in former years. The enrollment was 62, and all the pupils took an active part in the courses that were offered. We are especially thankful for a fine group of consecrated teachers who so ably assisted in the instruction classes and other activities of the school. A program was given at the close of the school to show to the church and the public what wonderful results had been accomplished by the school in so brief a period. A mission offering was received from the pupils each day.

We are already looking forward to days of inspiration, fellowship and blessing when the Northwestern Conference will convene with our church from August 2 to 6. We ask all delegates and visitors to please inform us if they are planning to attend. They can write to the pastor at 528 Stryker Ave., St. Paul, Minn.

JOHN WOBIG, Pastor.

**Southwestern Conference
Kansas Young People Hold
Their Assembly
at Camp Wa-Shun-Ga**

The days of June 5 to 8 were days of many blessings and great joy to the large numbers of Kansas young people, who attended the annual institute of the Kansas Y. P. and S. S. Workers' Union which assembled at Camp Wa-Shun-Ga near Junction City, Kansas.



Young People in Attendance at the Kansas Young People's Assembly at Camp Wa-Shuh-Ga

These days of Christian fellowship and religious instruction were very helpful in meeting the needs of the Christian youth. Our group was again privileged, in that our guest speaker was the Rev. Martin L. Leuschner.

Each morning the group assembled for the following classes: (1) "Christian Young People Witnessing for Christ" taught by Mr. Leuschner; (2) "Daily Vacation Bible Schools" by the Rev. Wilfred Helwig of Ellinwood. Following these classes, the discussion period for girls was led by Mrs. Will Wirth of Vesper; the discussion period for boys by the Rev. Pieter Smit, D. D., of Lorraine; and the adult group by the Rev. Phil. Potzner of Marion. Each morning meeting closed with a quiet half hour in charge of a minister. Due to the absence of one of the ministers who did not appear for the quiet half hour, it was our privilege to hear Mr. Rudolph Woyke who is a recent graduate from our Baptist Seminary in Rochester and the new pastor of our church in Washburn, No. Dak.

Each afternoon, following a short meeting in the chapel, the young people assembled for a recreational period, enjoying games of baseball, croquet, horse shoe, tennis, or boating.

Following the recreational period was the expressional activity period, which was most entertaining. During this period led by the Rev. J. H. Kornelsen of Vesper, we became acquainted with much of the talent of our young people in the various churches. Much ability was shown in their piano, vocal, or instrumental numbers. May these young people continue in using Barbara Herbal; treasurer, Mr. Bob

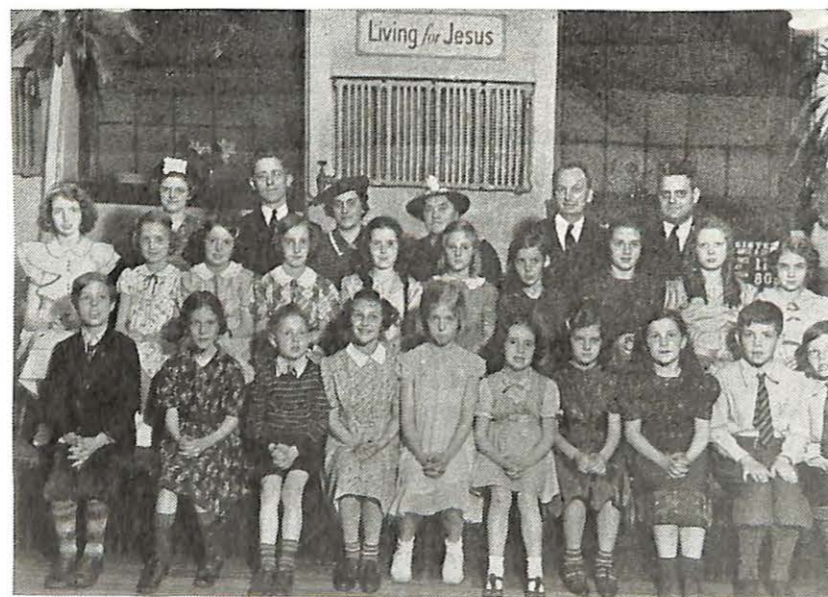
their talents for spreading the gospel tidings far and wide!

A vesper service was held each evening following the supper hour. These services were held in the "Great Out-of-Doors" under the beautiful trees of this camp site.

At the annual business meeting the following officers were elected: president, Mr. Hugo Rolfs; vice-president, Miss Betty Woody; secretary, Miss Froning; dean of women, Mrs. Will

Wirth; dean of camp, Rev. A. Weisser; recreational leader, Rev. J. Kornelsen. It was the privilege of this organization to send \$130 for our Missions in Bulgaria.

The Tuesday evening service of our assembly was a general program given by the different churches. The program included vocal and instrumental numbers, a reading, and a play, "The



Pupils and Teachers of the Week Day School of Religion Recently Held in the Ridgewood Baptist Church, Ridgewood, Long Island, N. Y.

Lost Church," which was given by the young people of the Mt. Zion Church near Junction City, Kansas.

Our last meeting, on Thursday evening, found the young people assembled around the campfire. The Rev.

Roy Seibel of Marion was in charge of the installation service. The Rev. M. L. Leuschner brought our assembly to a close with a consecration service, his topic being, "What's in your Hand?"

During these days we have been challenged by the messages and the music to go to our respective churches and to use those talents that God has put at our command.

HELEN WITT, Reporter.

**Atlantic Conference
Week Day School of Religion at
the Ridgewood Baptist Church**

The Ridgewood Baptist Church of Ridgewood, Long Island, New York, recently held a Week-Day School of Religion for a term of ten weeks. The sessions of the school, which were held one day each week, gave to the children of the community periods of music, Bible stories, dramatization and handwork.

The school was begun as an experiment but proved to be a fine way of supplementing the work of the Sunday School. A capable teaching staff included: Mrs. D. S. McAlpine, the church missionary; Mrs. E. Lepke, Mrs. H. V. Ross, Mrs. A. E. Kannwischer, Mr. E. Lepke, Mr. H. Fulcher, and the Rev. A. E. Kannwischer, pastor of the church.

The pupils of the school presented a program of songs, Bible memory work, two dramatizations, and a Bible quiz for their parents and friends at the closing exercises on Wednesday, May 10.

A. E. KANNWISCHER, Reporter.

**June Festival Held by the
B. Y. P. U. of the Pilgrim
Church, Jersey City, N. J.**

The annual June Festival of the B. Y. P. U. of the Pilgrim Baptist Church in Jersey City, N. J., was held

on Tuesday evening, June 6. We had a fine attendance that evening with many friends and visitors from neighboring churches present.

The feature of the program was the play, "Simon, the Sorcerer," based on Acts 8:9-25, in which 12 young people of the B. Y. P. U. took part. The program also included organ selections by Caroline Prendinger and a brief organ recital by Mrs. Charles Kling, Sr., vocal numbers by Mrs. Paul Aust, a message of welcome by Miss Julia Hartwig, president of the society, and Scripture reading and prayer by the Rev. V. Prendinger, pastor of the church.

At the close of the meeting, refreshments were served in the lower hall.

JULIA HARTWIG, Reporter.

**The Adult Bible Class of the
Evangel Baptist Church,
Newark, New Jersey**

The Adult Bible Class of the Evangel Baptist Church of Newark, N. J., was formally organized on February 10, 1939, although prior to that time it had been in existence but with no officers or organized effort for its growth. During the past few months since its organization, united and concentrated effort has been placed on growth of membership and percentage of attendance. With the membership at 66 at the time of organization, two months of work placed the enrollment at the high mark of 110, with Sunday attendance varying from 65 to 90. A much larger attendance will necessitate expansion of the room in which the class now meets, for it shows a decided bulge when the attendance exceeds 75.

The class has been divided into residence area groups for the purpose of keeping in close touch with all members and to check on attendance and illness. This close personal contact aids in promoting a deeper feeling of brotherhood.

The bi-monthly business and social meetings have been the source of much good fellowship among those who attend. A feeling of comradeship exists and helps to build up the Christian fellowship necessary for the promotion of Christian work. Everyone enters into the spirit of the evening with zest and jollity and we part with the knowledge that the morbidly long face, generally depicted as belonging to a Christian, is the figment of the mind of one who has not had the rich experience of a true Christian life.

A picture of the class appears on this page of "the Baptist Herald," showing also the teacher and the president of the group.

The class looks forward to a fuller and richer year, beginning in September, when its members will have returned from vacations renewed in body, mind and spirit and ready to take up the work for the furtherance of God's kingdom.

PERSIS P. PFAU, Reporter.



Members of the Adult Bible Class of the Evangel Baptist Church, Newark, New Jersey (Rev. V. Brushwyler, Teacher, and Mr. Kettenburg, President, Are Standing in Front of Bulletin Board)

**Dakota Conference
Recent Activities of the
Fredonia B. Y. P. U.**

During the past year our B. Y. P. U. in the German Baptist Church of Fredonia, No. Dak., has had 15 meetings, consisting of Bible studies, mission talks, musical programs, devotionals and an Easter cantata. Our B. Y. P. U. gave a musical program at Streeter, No. Dak., to become better acquainted with the young people there. During the past year we gained 11 new members.

On Sunday, May 21, our annual business meeting was held and following officers were elected: president, M. C. Buechler; vice-president, August Durr; treasurer, Fred G. Gieser; secretary, Mrs. Albert Dobler; pianist, Mrs. Ben Meidinger and Mrs. Wm. Jaster.

In the past year we spent \$10 for hymnals for the church and also paid for the Easter cantata books. We have a cash balance on hand of \$37.96. We strive to do all we can for our Lord and Master.

MRS. ALBERT DOBLER, Reporter.

**The South Dakota Young
People's Convention at Madison**

With the theme, "Let Us Build," the 18th annual convention of the South Dakota Young People's and Sunday School Workers' Union opened its session on Tuesday evening, June 6, at Madison, So. Dak. The opening message, "You are Living, but for What?" was brought by Dr. Charles Koller of Chicago, Ill.

Devotions were conducted each morning and afternoon by the Unityville, Corona, Emery, Chancellor, and Plum Creek Societies. Special musical numbers were also furnished by the members of the various societies of the state.

We were especially privileged to

have Dr. Koller in our midst, whose splendid Christian personality and stirring messages endeared him to all and led many to resolve to live a more consecrated life. We also had the honor of having with us Prof. O. E. Krueger of Rochester, N. Y., who is a son of the Madison church. Dr. Koller led a very interesting study course on "Training in the Baptist Spirit," in which we learned that the true Baptist is committed heart and soul to the doctrine, spirit, and purpose of Christ. Prof. Krueger led us in an instructive course on "The Outline of Bible History." These study courses gave us new inspiration to study the Bible and to make its teachings known.

Between these courses our state pastors, the Revs. J. C. Kraenzler, F. W. Bartel, A. G. Fischer, and Oscar Bonikowsky, gave uplifting sermons and messages.

On Wednesday evening the annual young people's program, consisting of oral and musical numbers by each church group, was presented. On Thursday evening the mass chorus, under the able direction of the Rev. Wm. Sturhahn, presented two fine numbers. Dr. Koller brought a challenging message on this evening, using as his topic, "Youth Must Decide." At this time many of the young people rededicated their lives to the service of the Lord, and some accepted Christ as their Savior.

During the business session on Friday morning the following new officers were elected: president, Otto Bleeker, Emery; vice-president, Kenneth Klaus, Parkston; secretary, Martha Wiese, Corona; treasurer, Dorothy Lehr, Plum Creek; dean, Rev. J. C. Kraenzler, Plum Creek.

Friday afternoon was devoted entirely to an outing at Lake Herman. A new feature was initiated by the Madison Union which prepared a ban-

quet, during which the new officers were installed and the "Attendance Banner" was awarded to the Parkston Society, their church group having made the highest mileage to and from the convention. "The Efficiency Banner" was presented to Unityville for having received the highest percentage in the efficiency contest.

Prof. Krueger brought the closing address on Friday evening. The convention was closed by singing "Living for Jesus," and all left with a renewed zeal to live for Christ.

We are all thankful to the entertaining society for the splendid time and kind hospitality and also to the officers who served so faithfully during the past year. We are all looking forward to a time of great spiritual blessing when we meet in Parkston next year.

HELEN H. HEITZMAN, Reporter.



Twenty-one New Members Received into the Pleasant Valley Church of North Dakota With the Ministers, the Reverends E. Bonikowsky and A. Ittermann in Center of the Group

A New Start in the Carrington and Pleasant Valley Church of North Dakota

Our church at Carrington and Pleasant Valley, No. Dak., was without a pastor for a number of years. During this time the Rev. N. McCoy supplied the pulpit, preaching on Sunday nights in the Carrington church.

Although the church realized the need of a regular pastor, its plan to secure one did not materialize until the beginning of this year, when the Rev. Erich E. Bonikowsky of Berkeley, Calif., on a vacation from California, accepted a call to serve the church temporarily. There was a very encouraging response on the part of the people. But because of immigration difficulties the new minister had to interrupt his work and leave for Canada in February. Many petitions and recommendations from his friends and also from members of the Carrington church, sent to the American consul in Winnipeg, helped him to return to his charge for permanent residence in the United States.

When May came, we planned an evangelistic campaign in the town of Carrington and the farming district of

Pleasant Valley. It proved successful beyond expectation. After two weeks of evangelistic meetings, for which we had called the Rev. Arthur Ittermann of Cathay, and much personal work in visitations, there were about forty decisions for Christ that were made. We are grateful to Mr. Ittermann for his sacrificial service and fine cooperation with our pastor.

Since the time drew close for conventions and conferences, we had a baptismal service and reception of members for those who were ready at this time on Sunday afternoon, June 4. Hundreds of people were gathered at Long View Dam south of Carrington to witness the baptism of 23 converts, administered by the Revs. A. Ittermann and E. Bonikowsky. After baptism there followed the reception of 27 members in the Pleasant Valley (Continued on Page 280)

MARIGOLD

(Continued from Page 272)

do something to brighten up a day after the night she had spent.

She hunted up her galoshes, put on her old fur coat, and a gray felt hat that matched the squirrel of her coat and started out.

Mrs. Waterman poked her head out of her door across the hall as Marigold came out.

"Well, upon my word! Are you here? I didn't hear you come in last night at all. Weren't you awful late? I didn't see you come home from school at all."

Marigold smiled engagingly.

"Yes, I was pretty late," she admitted brightly. "You see, I didn't come right home from school. I had to go somewhere else. And then when I started home I got on the wrong bus and went out of my way and had a tiresome time getting back again. It was snowing very hard or I probably would have seen my mistake sooner. But I got home all right. I'm glad I didn't disturb you coming in. Isn't it grand that it has cleared off this morning? I didn't think last night it

would. I thought we were in for a blizzard."

"Yes, it is clear again. But I guess the walks are pretty bad. People haven't had time to get them shoveled yet. You better be awful careful not to get flu while your mother's away. Have you got your galoshes on? I guess at that you'll have to be careful. The snow's pretty deep."

"Well, I have a taxi coming for me, and there it comes now, I guess. Didn't he ring? I must go."

She hurried away, glad to escape further questioning, almost gleeful that she had got by the house gossip so easily. She put her head back and closed her eyes for a brief respite before she reached the school. How she longed to go to sleep. How was she going to get through the day, after such a night?

But the day rushed by with its round of inevitable duties and Marigold had no time to indulge her desire to close her eyes for just a little minute. The children were filled with a fine frenzy of glee over the snow, and to control them was like trying to rein in a lot of little wild hyenas. Marigold in desperation finally finished the afternoon by reading them a story about a wolf hound in the far northland, until at last the relief bell rang and they all rushed the melodious glee of young voices.

Then quickly sudden fear descended upon her, the fear of what might be coming next. Just twenty-four hours ago she had started on that terrible compulsory ride. Was Laurie even now preparing some new torture to repay her for having escaped from him?

It was the first time she had let herself think of Laurie all day, and now it came to her all at once to wonder what had become of him. It scarcely seemed possible that he could be alive if he kept on with his wild riding, drunk as he was. Yet they said that drunken men were somehow protected. She shuddered as she glanced out of an upper window furtively, from behind a curtain, and searched the street all about the school. There was no sign of Laurie's car.

She called a taxi, giving instructions for it to come to the back steps at the school house, and she did not go out until she saw it arrive, and had scanned the neighborhood carefully. All the way back home she watched most carefully. Now, in a few short minutes she would be at home, and she would lock herself in and let no one enter. She would get herself some hot soup and then she would go to sleep and sleep all night. What luxury! And yet, somehow there seemed to be a thought of terror in it all because she couldn't seem to believe that Laurie might not turn up again.

But God had protected her so far. He would see her through.

(To Be Continued)

A Chat About Books

Women's missionary societies are such an important part of the church's program, that frequently books are written and published especially for them. But the following volumes are of such missionary significance that they deserve the added attention of the young people and of the men of the church.

Women and the Way

A volume of unusual merit is a symposium, entitled "Women and the Way—Christ and the World's Womanhood." (Friendship Press—1938—Cloth, \$1.00; Paper, 50 cents—198 pages). Wherever Christianity has penetrated the world's recesses, there women enjoy a new status and freedom. In this illuminating missionary book outstanding Christian women, representing different parts of the world as India, Japan, the Near East, the Philippines, South America, China, Chosen, Africa and Europe, tell in their own words what the coming of Christ has done for their homelands.

A prologue by Madame Chiang Kai-shek of China is a stirring missionary challenge in itself. "The greatest contribution ever made to Christianity and to mankind, to my mind, was Christ's clear-cut, unswerving and uncompromising loyalty and obedience to the Divine Will. That same attitude of mind and heart, that intellectual and spiritual honesty we so admire in Christ, should also make us act so that we may be willing to suffer to the bitter end for our ideals. That should be our contribution to Christianity!" An epilogue by Muriel Lester of London, England, sounds an equally stirring note of challenge: "We women are the proper guardians of the race! We women know the source of eternal strength. We are on God's side. His will be done!"

In this memorable book are united all the Christian women of the world in love and service for the great unfinished task still before them. It is women's paean of praise to Christ, for all that he has meant to their destiny. It is the stirring record of Christ's power to bind all the nations together in a great world fellowship.

Church Women at Work

An informative and helpful handbook for women's missionary societies is Dr. F. A. Agar's book, "Church Women at Work" (Judson Press—1937—\$1.00—59 pages). Many practical suggestions are made by Dr. Agar for the enhancement and enrichment of the program of women's missionary societies. The book is even more invaluable for its treatment concerning the church's program and how the women's activities may be coordi-

nated into it. A careful reading of this book by the women leaders or pastor of the church will be a most profitable experience.

China's College Youth

A unique missionary book about Chinese students is "China Through a College Window" by William G. Sewell. (Friendship Press—1937—\$1.00—183 pages). The keynote of the book is expressed by the author in the following sentence, which is even more applicable to present day conditions in that country. "China is one of the places in which it is good, and just a little dangerous, to be alive." The reader is enabled to look through a college window at student life in China with all its perplexities and dangers, its strange customs and newly found ideals. The book is, therefore, a fascinating human document about Chinese young people, but it is also an inspiring missionary story as it tells the record of missionary influence and evangelistic appeal among the students. "What really matters," as the author says, "is the quality of life of those who profess themselves Christians; for right living is really infectious."

Such students, as these described in the pages of this book, are China's hope for the future, even in the face of present chaos and warfare. Therefore, it deserves to be read by all who are interested in the progress of the Christian enterprise in that country.

"Heaven Knows"

The tragic story of the undeclared war in China and the heroic account of refugee work, carried on largely with Christian gifts, are depicted with bold strokes and vivid colors in Margaret H. Brown's book, "Heaven Knows." (Friendship Press—1938—\$1.00—168 pages). The moving story of Chang Yung-shan and his wife form the background for the horrors of war, the bombing of cities, the sufferings of innocent people, the heroic rescue work to relieve this unmitigated distress, all of which are known to Heaven and the loving heavenly Father. This book will help the reader to visualize more clearly what is going on in China today, both regarding the Sino-Japanese conflict and the overwhelming task of Christian relief work.

Homeland Harvest

A recent book on the home missionary enterprise of the church is Arthur H. Limouse' "Homeland Harvest" (Friendship Press—1939—Cloth, \$1.00; Paper, 60 cents; 211 pages). The old pioneer days of the faith in adventures and sacrifices are graphically depicted, before the author compares them with the place of the home missionary enterprise in modern life.

It is not an encouraging picture to see how we of today are more interested in luxuries, secular amusements, and selfish things rather than in this unfinished task of God's Kingdom. But the author finds hope for the future in the devotion of individual missionaries, the growing cooperation among churches and the unchanging need for the gospel of Christ. With an unanswered question, he closes the book: "Does not the modern church need a Pentecost in which it will experience a greater indwelling of the spirit of God in all its life and service? Granted that, will not its witness bring into the home missions enterprise new life, new hopes for the kingdom of God, and a new power, 'the power of God unto salvation.'?"

Forward Through the Ages

One of the finest introductory books to missions as "the world-wide sweep of the gospel of Jesus Christ" is the volume, "Forward Through the Ages" by Jesse Rodman Wilson. (Judson Press—1938—134 pages—\$1.00). The author, who was formerly a missionary to Japan and general secretary of the Student Volunteer Movement, is now a Baptist missionary field secretary. In a brilliant and sympathetic survey the pageant of Christian missions down through the centuries is described. The four basic types of missionaries are pictured by means of brief biographical sketches of outstanding missionaries. The motives for an aggressive program of missions for this day are evaluated, and present-day missionary problems are discussed.

Adventures For Service

An interesting volume, entitled "Adventures for Service" by D. M. Gill and A. M. Pullen, (Friendship Press—1937—\$1.00), brings a series of true stories of modern men and women who in widely different spheres of action have found life exceedingly thrilling and worthwhile in the service of their fellows. The stories include, among others, biographical sketches of Booker T. Washington among the Negroes, Jane Addams among the poor of Chicago, and Gray Owl among the Indians.

One Gospel For Mankind

The apologetic for Christian missions is outlined in a brief but stirring study by Dr. Hugh Vernon White in the pamphlet, "One Gospel for Mankind" (Friendship Press—1939—35 cents—72 pages). "The spiritual necessities for a permanent world outreach of the Christian faith" are presented with impassioned spirit and convincing arguments in this fine study. It is especially to be recommended for those who question the validity of the foreign missionary enterprise.

CARRINGTON NEWS

(Continued from Page 278)

Church. It was a new feature that booklets with a church covenant and Baptist principles were handed to each member with a verse of Scripture for remembrance of this glorious day.

Among the 27 new members are only 5 children, some young people, and mostly adults with four married couples and two families. We expect that they will be a great asset to the church. We also hope that a number of others will follow the Lord in baptism after the conference and assembly days are over.

Our work in Carrington is carried on in the English language. We are thus able to reach more people. Our church is the only one in a town of 1800 people that has an evening service. It is our opportunity. Recently we have begun to print weekly bulletins which are distributed every Sunday or mailed to our members and friends. Since a growing church needs more supervision, we have elected another deacon, Mr. Arnold Leppke, who was presented to the church in an installation service on the Sunday of our baptism. The church has also given a call to their temporary minister to continue his service, and he has accepted the call.

ALBERT LUTZ, Secretary.

OBITUARY

MRS. MATHILDA WEBER

Mrs. Mathilda Augusta Ristow Weber was born on January 16, 1857, at Prussia, Germany, and departed from this earth to her heavenly home on June 8, 1939, at the age of 82 years, 4 months and 22 days.

In the year 1858 she came to Canada and settled on the farm with her parents near Killaloe, Ontario. In her 20th year she was converted and was baptized the same year by the Rev. Valkenaar of Arnprior, who at that time served the field. She was a faithful member of the Baptist Church until she passed away from this earth. She was also active in Sunday School and in the Ladies' Aid Society and other branches of the church. She was a beloved wife, mother, and a fine neighborly Christian woman to help others in time of need.

In the year 1883 she was united in matrimony with Ernest Weber, and this union was blessed with 8 children, of whom there were two girls and six boys.

For about two months she was ill and suffered very much from old age weakness. However, she was always bright when one came to see her and had a friendly and comforting word for those who came to visit her. In spite of her illness, she always had hope and believed that her Savior is the one great helper who can always help in time of sorrow and need. In all her sickness she was prepared to put her trust in the Lord.

She leaves to mourn her departure, her aged husband, three children, two sons and one daughter, 17 grandchildren and 5 great-grandchildren, besides a great circle of relatives and friends. May God be the comfort of those who mourn her departure, and may it some day be a blessed meeting in heaven!

Her body was laid to rest on June 11, 1939, at the Lyndock Baptist Church cemetery, and the undersigned spoke words of comfort on the text: "I am the resurrection and the life."

John Heer, Pastor.

Cormac, Ontario, Canada.

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50 Cent Offer
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Please make this generous offer known.
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B. Y. P. U. PROGRAM TOPICS

(Continued from Page 273)

goods, etc. Through its field representatives, and, if necessary, by legal action, business concerns are induced to discontinue making false claims for their products.

2. Wherein These Efforts Fail

No doubt, the most misleading advertising done in our day is by liquor and tobacco interests. Paid testimonials by well-known personages are used to dupe a gullible public. Neither the Federal Trade Commission, nor any other group can take action against the tobacco company broadcasting in papers the testimonial of a well known Grand Opera star, who states that that particular brand of cigarettes never irritates his throat. Not until quite a while later did he confess that the reason for this non-irritating effect was due to the fact he

never smoked cigarettes of any kind. Largely, the testimonials advertised are those of actors and socialites, whose testimony, because of their prominence, is readily accepted, while statements from doctors and others who have made a scientific study of the matter, are ignored.

If the first lady of the land publicly advocates moderate drink for young people, that is accepted by many people as authoritative, when, undoubtedly, as a matter of fact, the only authority about it is that lady's own appetite and habit. One needs to take statements and testimonials of some prominent people with a grain of salt.

3. What Can We Do About It?

First of all, we need to strengthen the hands of all those who combat misleading advertising by giving them our full and wholehearted cooperation.

Secondly, we ought to inform ourselves from authoritative sources as to the value of some of these things, so as to be able to judge the relative merits and demerits of the product.

Thirdly, in this, as in almost everything else, much depends on the individual's attitude toward the evil. If the individual will condone it, very little can be done about it. This does not mean that there should be no united action. It is still true that "united we stand." But it does mean that united action can become effective only when it is the expression of united individual conviction. And this, our Scripture references, as applied to the problem before us, emphasize. Misleading advertising, in the light of these references, would be rebellion against God, a rejection of his Law, a perversion of his truth, and lying, which is an abomination to him.

Fourthly, we ourselves, as Christians, must abstain from this evil practice, not merely in business, but also in our church relations.

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