

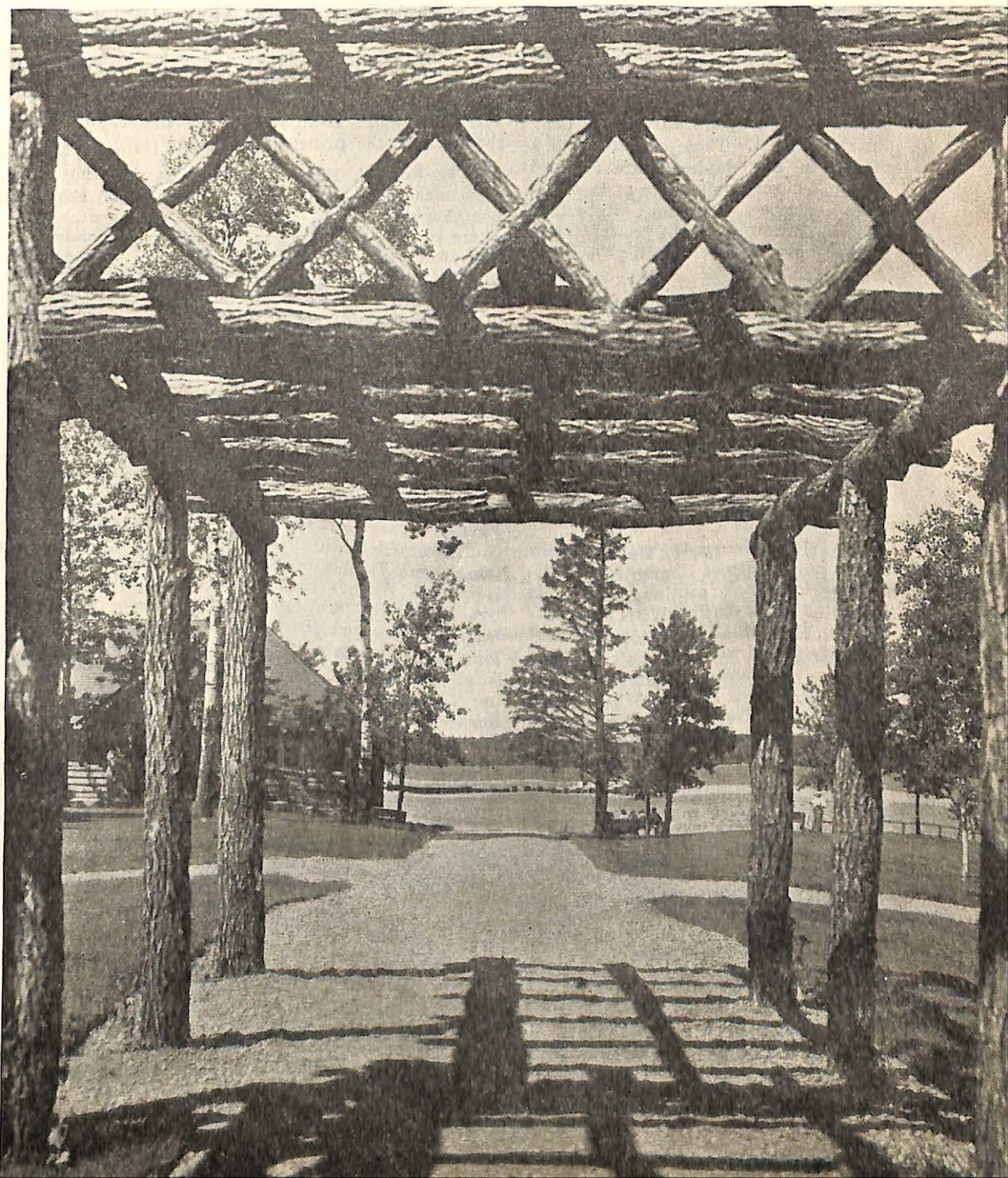
THE BAPTIST HERALD

October 1,
1939

An Inviting Scene
of South Central
Park

in Riding Mountain
National Park
of Manitoba, Canada,
Near the City of
Winnipeg,

the Site of the Next
General Conference
from July 22 to 28,
1940



What's Happening

● The Rev. Lester N. Schoen of West New York, New Jersey, has resigned as pastor of the Ebenezer Baptist Church of West New York. His resignation was effective on August 31st. It is reported that Mr. Schoen has entered upon missionary service for a prominent Jewish-Christian organization in the New York area.

● On Sunday afternoon, August 6, the Rev. R. Milbrandt, pastor of the German Baptist Church of Calgary, Alberta, Canada, had the joy of baptizing 7 young women on confession of their faith in Christ. Since the local Baptist church was far too small for the festive occasion, the baptismal service was held in the Crescent Heights Baptist Church of the city.

● On Sunday, September 3, the Rev. J. J. Renz, pastor of the German Baptist Church in Plevna, Mont., baptized 3 young people upon confession of their faith in Christ. These converts and a mother of five children were received into the church's fellowship at the communion service. Mr. Renz wrote that "these additions are still fruits of last winter's evangelistic meetings held in the church."

● On September 3 the Rev. Alfred Weisser, pastor of the German Baptist Church in Stafford, Kansas, had the joy of welcoming four new members who brought their letters from other churches. From August 14 to 17 at Camp Carlile near Stafford a group of 34 children from the Kansas churches, who had memorized 100 Bible verses or more were given this treat free of charge at the camp.

● The Rev. Henry W. Habel, pastor of the Spruce Street Church of Buffalo, N. Y., will soon continue the radio broadcasts over station WBNY in Buffalo which were inaugurated last winter. Mr. Habel was on the air 28 times and received numerous letters with requests for poems and favorite hymns. This is one of several spiritual activities in which the Spruce Street Church and its minister are engaged.

● Since the beginning of September the Rev. W. S. Argow of Erie, Pa., has been serving the Humboldt Park Church of Chicago, Ill., as temporary pastor. He will serve in that capacity for four months until January 1, 1940, when the church will take action in calling a full-time pastor to its pulpit. Mr. Argow recently completed a commendable service as denominational field worker and evangelist for an extended period.

● From August 13 to 24 the Rev. Phil. Potzner of Marion, Kansas, conducted

evangelistic meetings in the Baptist Church of Mt. Sterling, Mo., of which the Rev. J. Kemnitz is pastor. The meetings were well attended and proved to be a blessing to the church and community. On Sunday evening, July 23, Mr. Potzner spoke at a Union service in Marian, Kansas, held in the open air stadium in the city park. On the following Sunday evening he addressed a union meeting of the Menonite churches at Hillsboro, Kansas.

● The Lyndock German Baptist Church of Cormac, Ontario, Canada, held a Vacation Bible School for two weeks at the close of July and early in August. Fifteen children attended the school with a 100% attendance record. The class work consisted of Bible stories, memory work and music, besides stories of recent experiences of missionaries and other Christian workers. The Rev. John Heer, pastor of the church, was the principal teacher.

● The Rev. H. Frederick Hoops has been in the Good Samaritan Hospital of Los Angeles, Calif., since August 4, where he had to undergo several operations for a serious infection. He has suffered constant pain and is in a very weak condition. Apparently he will be in the hospital for some time to come, according to the Reverends J. P. Monschke and B. W. Krentz, who are visiting him regularly. Any letters sent to Brother Hoops at the Good Samaritan Hospital, 1212 Shatto, Los Angeles, Calif., will be deeply appreciated.

● On Thursday, August 31, the Rev. Frank Orthner of Long Island City, N. Y., served as the Protestant Chaplain in the Temple of Religion at the New York World's Fair. Mr. Orthner wrote that "in meeting a large number of visitors and dispensing information, I had ample opportunity of performing real pastoral work and having spiritual heart-to-heart conversations. This was a real day's work for the Savior." The temple of religion at the New York Fair was erected through popular subscriptions for "all who worship God and prize religious freedom."

● Mr. Hugo Zepik of Vancouver, British Columbia, Canada, who is a second year student in our seminary at Rochester, N. Y., spent the past summer in Vancouver. He supplied the pulpit of the First German Baptist Church of the city on one Sunday. Before returning to Rochester he was feted by 35 friends at the home of Mr. and Mrs. Schultz with a "Send-off Party." Other visitors of the summer months were the

Rev. S. Blum of Cleveland, Ohio, the editor of "Der Sendbote," and the Rev. C. E. Schoenleber of Startup, Wash. The Rev. E. F. Fenske is pastor of the church.

● During the past summer Mr. Walter Stein, a student of our seminary in Rochester, N. Y., served the German Baptist Church at Yorkton, Saskatchewan, Canada, with its mission station at Phone Hill. In June revival meetings were held, which the Lord wonderfully blessed. On Sunday, July 30, twenty of the converts were baptized by the Rev. A. Kujath of Regina and were received into the fellowship of the church along with two other families who were received by their testimony. Mr. Stein has returned to the seminary with the grateful appreciation of the Yorkton Church.

● The Rev. Fred W. Mueller, pastor of the Laurelhurst Church of Portland, Ore., preached on Sunday morning, July 30, in the German Baptist Church of Edmonton, Alberta, Canada. This church had sent him to the Rochester Seminary and ordained him in 1928. On that same Sunday evening he preached in the First Church of Leduc, Alberta. The Rev. Fred Mueller visited with his aged father in Canada and also with his brother, the Rev. John Mueller of Chicago, with whom he spent several days at Lake Louise and Banff. On Sunday morning, August 13, the Rev. M. L. Leuschner, editor of the "Baptist Herald," was the guest preacher in the Laurelhurst Church of Portland.

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The Baptist Herald

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Martin L. Leuschner, Editor

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The BAPTIST HERALD

Volume Seventeen

CLEVELAND, OHIO, OCTOBER 1, 1939

Number Nineteen

EDITORIAL

INKY DARKNESS has again enshrouded the earth. War with all its wanton waste of material, its mass murder of women and children,

The Blackout of Peace. its prevaricating propaganda in the cause of national honor is again a horrible reality. Men and women of every nation have prayed that they might not see this day. With pessimistic fears clutching at their throats, they had hoped that the fateful day of another world conflagration of wholesale human butchery might be postponed for a few years to come. But we have seen again the blackout of peace, and of our civilization at this hour it must be said, as is recorded of Judas when he deserted the Master in the upper room, "And it was night!"

The world picture is poignantly pathetic when it is viewed in the light of the recent Baptist Congress at Atlanta, Georgia. There the Germans, the Poles, the French, the British, the Chinese and Japanese came together under the banner of Jesus Christ. With differing opinions but with one heart of love they devoted themselves to the common task of making Christ known throughout the whole world. That Atlanta Congress was a little cosmos of various races and peoples in which Christ was glorified as sovereign and Lord. In such a world of Christian men and women there is an overwhelming desire for fellowship and peace.

How different it is in the larger world of today! There is no room for Christ in that picture of thundering tanks and belching howitzer guns, of defenseless cities bombed by hurtling shells of death and sprayed by the stifling fumes of poison gas. It is true that each side has called on the name of God to fight with its battalions and to regard its cause as a crusade of righteousness. In the face of such national hypocrisies one is al-

most constrained to write with the Psalmist: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

In such a blackout of peace, God is never to be found in the jet black darkness. He is the God of truth and righteousness and dwells in the light. He is still on the throne, from which he watches over his own and controls the destiny of mankind. Civilization may come and go, but the Eternal God is "the same yesterday, today and forever." This is a time when Christian people in every nation need to fathom and understand God's will, as they emulate and follow their Master until they, too, have the mind that was in Christ Jesus.

The residents of the United States are thanking God for their neutrality at this critical juncture in the world's history. It is a precarious perch, on which they find themselves, however, where the winds of human passion can blow them from their position in a few days. With prayerful zeal and intelligent alertness, the Christian people of the United States must cherish and perpetuate this gift which is theirs of ministering in the largest possible way to the ultimate welfare of mankind. Our Canadian friends are unitedly loyal to their dominion government, which has joined the mother country in its present undertaking. As Christians, they will render their country an invaluable service in the face of this national emergency, true to their God and loyal to their king.

But throughout the world in the midst of this terrifying blackout the prayer of Christian people will echo the words of Walter Rauschenbusch of twenty-five years ago: "O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples."

Reflections on the Dakotas' Golden Jubilee

In honor of the golden jubilee of the entrance of North and South Dakota into the union of the United States, the secretary of the Dakota Mission Committee has written this illuminating account and interesting story of the pioneer work of our Baptist people in those states and of the promising prospects for the future. This is an article that every informed member of our churches MUST read!

By the REV. WILLY LUEBECK of Ashley, North Dakota

Thoughts flash into our minds and disappear, but some of them stay in our minds longer than others. Some thoughts may be worth reflecting upon again and again. Others may not be worth much, and perhaps it is best so. The reader is herewith invited to think of an anniversary. Will it be a worth while service if we talk about the Dakotas and the prairies? Will it help to join our various endeavors to become one sole effort for Jesus? Let us hope that it will.

On November 2, 1889, two new states were born in this country, according to a dispatch which was sent from the executive mansion, stating, "The last act in the admission of the two Dakotas as states into the union was completed this afternoon."

North Dakota celebrated its official "Golden Jubilee" from August 21 to August 25. South Dakota will celebrate the anniversary at a later date.

Behind the Times?

A man usually likes to smile at those who only recently have reached the river bank of higher education. It is the same in school. The eighth "graders" have not much community with the seventh graders. In answer to the question, "Why?" we say, "Because of the lack of real wisdom." They have not learned enough to understand the process of life.

What is life? Life is development. That means, if we were born today, our life-development would also begin today. Consequently, we cannot expect the same steps of life's amplifying from those born later than from those born a year previously. All wise judgment looks in this way upon age. When you weigh a child, you instantly look at the chart to find out whether or not the child's weight is according to its age and height. In the same way, everybody has to judge our Dakota conditions.

Fifty years ago, when caravans of disappointed men and women with a last ray of hope in their eyes, came into our country, they met the older settlers in the eastern states. They suggested to them to go to the "wild west," where many golden opportunities would await them. Our pioneers had not much choice, and so they went. Some of them were entrained for South Dakota.



Rev. Willy Luebeck of Ashley North Dakota

Pioneer Adventures

One family, for example, started out for McPherson county with two oxen, a wagon, a few cows and calves. During the day the children had to chase the stock behind the wagon, and at night the older people had to watch them. Slowly, the stock got sore feet and the children, too. Finally, after fourteen days, they reached McIntosh county. There they settled down and, first of all, started to build a home of sod and grass which the women had to build while the men went into the bush to procure the necessary timber or to clear the ground. The house was easily erected. It appeared not as modern as the skyscrapers of the eastern states, but they were glad to have it.

At that time settlers were very few; consequently, they felt alone on earth. If they wanted to visit each other, their trip became quite an adventure. Sometimes, they reached their homes only by following the piles of stones which they had made as signs on their way. Or, if they were lost entirely, with despair, they let the oxen go their way and, after hours of uncertain traveling, found themselves safely in the yard of their home.

When the supplies of necessary food were consumed, they helped themselves by spending a day picking buffalo

bones. Everybody had to gather them, young and old, women and children. As soon as they had a wagon load, it was taken to the nearest town, usually a distance of about forty miles. For the bones they received from five to eight dollars per wagon load. With this money they did their shopping, buying groceries, which consisted mainly of flour, sugar and coffee. This trip took them three days—one day to get there, one day to rest and to shop, and another day to get home again.

The school conditions were poor, also. Since people were few, schools were also few or they had no schools at all, and there were no compulsory laws to force them.

The First Churches

Thinking of their Sundays, we must state that they were spent with lonesome spirit. As yet there were no churches to attend and no ministers to preach or to conduct even a funeral service. In case of a death, the deceased was buried somehow and somewhere out on the vast prairie. Gradually, services were held in the homes of various neighbors. To a hay rack a pair of oxen was hitched. Mother with the children sat on it, while the father walked behind the rack. Then, being together, the very primitive life conditions made them feel homesick. They recognized this world's futility and desired to be prepared for the heavenly home. Conversions occurred and revivals broke out even during the singing of songs.

Thereupon, church buildings were erected, also out of sod, in the center of their community. The oldest churches of our denomination in North Dakota are: Jamestown, 1882; German town, 1884; Wishek, 1886; Berlin, 1888; Hebron, 1888; in South Dakota: Emanuels Creek, 1876; Plum Creek, 1883; Madison, 1885; Emery, 1886; and Eureka, 1886.

In the first year the Dakota pioneers broke up some soil, and sowed flax by hand, because it was too late to plant wheat. A few months later the family marched out into the small field. The elder members had to cut the grain by swinging the scythe from one side to the other while the younger children had to carry the stalks together on piles.

The threshing was done by hitching oxen to a wagon which contained heavy

rocks. The wagon was pulled around over the flax until it was crushed out. The empty straw was taken off and the wind bidden to pass over the grain in place of a fanning mill.

Only Fifty Years Ago

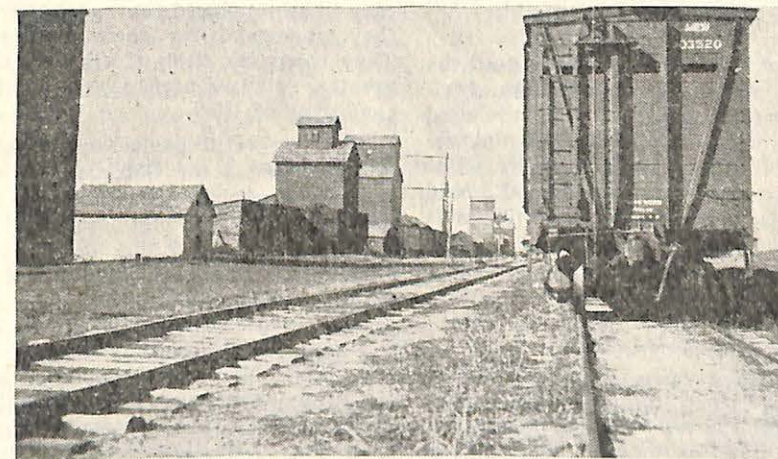
In addition to this toil, our pioneers had to worry continually about prairie fires. The grass was tall and dry and could make a dangerous fire when it once began to burn. So the farm places had to be protected by plowing around the homes. In spite of this precaution, some of them burned down.

When Christmas came, Santa Claus had no toys, no nuts, and no candy for the pioneer children. Cakes of coffee were baked and a little sugared water was poured over them. But they seemed delicious enough to them!

That was only fifty years ago! The pioneers brought with them ideas of a cultured life, as they had seen it in their native countries. But they did not have many possibilities to develop their knowledge. It was at the same time when in the eastern states with their older settlements culture was already flourishing. There they had fine houses, cultivated gardens and fields. There they worked with headers and horse power threshers. There they had big and well-organized schools, colleges and universities. Therefore, they looked and sometimes still look at our pioneers and their youth as if they were far behind other settlers.

Real Advancement

However, in reality our people in the Dakotas are more advanced than these eastern critics suppose. Sometimes, when interested men and women go back to the old country to make a visit, they soon become aware of an old and venerable culture. They stand before



Giant Grain Elevators Along the Railroad Tracks Are the Tall Skyscrapers of Almost Every Dakota Town

buildings which are over a thousand years old and marvel at their solidness. Once I visited a widow of seventy in her old fashioned house. It was fifteen years ago. This house, with a straw-covered roof, was standing in a line of more modern houses. Proudly, she

pointed at her house saying, "This is the house where I was born. It is more than three hundred years old. My father and grandfather lived and died in it in great satisfaction." My eyes swept over her house once more in reverence and then I went away. On the way I thought over her proud words. "What was it that made her so

them. The forward steps which our people in the Dakotas have made during these 50 years have been larger than those which the settlers of the first thirteen states made in 150 years.

Eagerness to Learn

Now we have the same equipment in our laboratories and hospitals, the



This Pretentious and Modernistic School Building in Ashley, North Dakota, is Symbolic of the Dakotas' Progress in Recent Years

proud?" I said to myself in answer, "It was the antiquity of the building that belonged to her."

That is what our pioneers and their children did not do. They tore down their old sod houses as soon as they could. Later, they broke down even the warm wooden frame houses and built modern houses. As soon as they had enough money, they sold their oxen and bought horses. The buggies followed the primitive wagons. Now horses and buggies are sold, and tractors,

same stream-lined school buildings, the same well trained faculties of education, and the same stately churches with devoted pastors in the Dakotas that you will find elsewhere.

Further, I dare say that our people in the Dakotas are more advanced because of their greater willingness to learn. As soon as they see something new anywhere in cultivating their fields and gardens, in educating their children or in building bigger churches, they weigh it in their minds to see whether or not their conditions could thereby be improved. They are open for any progress, be it a less-educated and less-progressive man or not. They always try to look up to others in respect, because they know that they have only recently become more progressive.

Another reason why we in the Dakotas are more advanced is that our church services are well attended. The whole family likes to go to church, and that is a commendable custom. Thereby, our people have a chance to hear the word of God, and when they hear it, it can influence them. They can grow in godliness, and, being filled with the Holy Spirit, they are protected amidst the surging, godless world.

Christian Homes

As soon as a few families came into our states, they organized a church. They gathered together in one of their houses. Later, they built small church buildings which were rebuilt larger and larger. According to the governing spirit among the believers and the larger steps taken in their development, their baptismal power and influence will surely grow. The symptoms

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Riding the Elevated in Africa!

By MISS LAURA E. REDDIG, Cameroon Missionary in Africa

After having had rides on the "elevated" in New York and in Chicago, I find I have to admit that riding the "African Elevated" is by far the more thrilling and educational. Here the elevated does not run on tracks, nor does it make the same kind of racket. It is quite exclusive in its features; and to one who is new on the field, it was almost a hair-raising experience. American elevators are used voluntarily, but out here they are used only as the last resort in getting to places safely.

The Sick Missionary

My African Elevated consisted of my deck chair, fastened on two very stout and strong "bamboos" or palm branches. I was able to ride in a semi-reclining position—a thing which is impossible on American Elevators. My "elevated" was run by man power, and not by electricity. So there could be all sorts of speeds, and all sorts of stops. The "man power" consisted of six husky blacks. (They would have to be husky to "toot" me around.)

Nurse Edith thought it best that I put my pride in my pocket and ride; and it did not take me long to see how much wiser it was. The natives all knew that "the missus doctor has fever," so they were all more than helpful and sympathetic. That's more than you can get on the American elevated. "One, two, three," and I was hoisted up on the elevated, the chair resting on the shoulders of the men. Of course, I was not elevated as high as if I were riding the other kind of an elevated, but it was high enough.

Trails, Rivers and Hills

Though this elevated did not have tracks, it did have trails, and they were real trails! With nothing but hills and more hills in sight, and only narrow paths going along the sides of the hills, or over the tops of them, one has only to look down and there see deep and steep drop-offs. One slip of the foot would mean a real fall. At many places, the paths were just wide enough for part of the foot to step on, and fortunately, the natives have much smaller feet than I have and could keep their footing on these precarious places.

Then there were the rivers to cross. This meant one of two ways of crossing on the back of some native, or else in the chair. I'm sure that people at home would enjoy going over a swiftly running river on a native's back. At least, it is different, and quite safe at that. At some places the river was so deep that our feet got a good wetting,

even though we were "elevated" on the native's back. But wet feet meant cool feet for me, and so I can't say I minded in the least.

Going up and down the hills was seemingly easy for the men, but when we got to a really difficult place, I had to dismount and walk. Rains make narrow paths of clay very slippery, so the men, being aware of this, were constantly saying, "Go softly, softly," and helped me over the worst places. Some paths had rocks on which we could get a footing, but most of the way was either slip or stand.

Jungle Beauty

From an American elevated you could never see the sights we see out here. Blue skies with little balls of cotton-looking clouds, valleys with a "roof" of mist, symphonies of color, trees of great size and "jungle beauty," sparkling waters, shady dells of coolness, flowers to give color, and birds to add to the harmony of sights, colors and sounds! Palms stretched as far as possible toward the sun, and natives were seen climbing to their heights after the palm nuts, which yield the much liked native palm oils. Other palm trees had calabashes fastened at the top to collect the palm wine, or "mimbo," a real native "pop." One palm tree had its top completely off, and on the top of this high "stump," ferns were growing. Now isn't that a nice spot for ferns? Ferns lined many of the valleys, and it was something like our waving fields of grain out in North Dakota.

The hot African sun soon had all the carriers perspiring as only the Africans can do. Some of the men used sticks to wipe their backs, and the water would run off in little rivers. But they did not seem to mind, and would sing and shout all the way. There is nothing more interesting than to hear and watch a group of natives working and singing together.

Home at Last!

I've learned in America that it is unwise to pick up hitchhikers, so when Edith thumbed for a ride, I just had to let her walk. She said she was almost jealous that she did not have fever so she could be carried on the elevated.

So with ups and downs, 'round the corners, under fallen trees, and through thick woods, we finally sighted the mission station at Mbem. Thus, my first experience on the "African Elevated" came to an end, and home looked mighty good to both of us. Just another experience to add to the life of missionaries!

THE DAKOTAS' JUBILEE

(Continued from Page 365)

of a good will are at hand, so that a great work will arise. The truth will conquer a great number of hearts. Jesus, our Master, said, "Ye are the salt of the earth and the light of the world."

The complaints in some places are that our children do not seek the God of their fathers anymore. But we can state that our young people do this in the Dakotas. They have a spiritual interest, and that is because they are religiously well instructed in the home. There is a consistent example by their parents and no lack of discipline in most of our homes. If the future depends on the brightness of the Christian people, then the light must begin to burn in the Christian homes first. For no one sets the light in the open world but in the home of each family.

Golden Opportunities Ahead

Since the population in the Dakotas consists mostly of farmers, they are more dependent on God's blessings. They know that their part is to plow and to sow the fields, and that then they have to wait prayerfully. It is God who sends the sunshine and the rain in necessary quantity and who holds back the cutworms and grasshoppers. That makes them more pious by nature. Secondly, they have their property and cannot abandon it so easily. They have to remain patiently at their places and to do their best. So it is easy to be convinced that what they do, they undertake for their own sake. They recognize, first of all, that their greatest spiritual profit is won by these conditions of life.

There are still golden opportunities in the Dakotas for Christian development by organizing churches and winning souls. The best opportunities, however, lie among our youth, especially in the Christian education of our children. The social work is not our highest aim. Usually welfare, wealth and culture are enemies rather than friends to our inner life. The souls remain empty and wander about seeking a real truth that may fill them with hope and strength and the persuasion to develop themselves and their ideals in the Christian way. What our people need is a bright and glowing faith in God's loving care. Those who are rich in money console themselves with pleasure; those who are rich in education with achievement; but with what will the poor in spirit console themselves? With the kingdom of heaven! In that spirit let us build it together!

B. Y. P. U. Topics and Programs

Edited by the REV. AUGUST FRANCIS RUNTZ of Peoria, Illinois

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Sunday, November 5, 1939

(Armistice Sunday)

MUST WE HAVE WARS?

Scripture: James 3:13-4:2.

Among the great enemies of our human race are war, and crime. This topic and the two following deal with these evils. Armistice Day falls in this week when much will be heard about preparedness and war, and a few voices raised for peace. Hence, this topic for today, "Must we have war?"

1. Jesus Method

Not far from Nazareth, where Jesus had been brought up, was the plain of Esdraelon, where many of the historic battles of the world had been fought. We can imagine that many a time Jesus sat on the hills above the town and contemplated how the empires of the Euphrates and the Nile again and again had clashed in war there. Age after age war was met with war, and it with more war! Hatred was met with hatred until more hatred was engendered, for "hate from hate is sure to grow!" Evil was met with evil until, at last, the empires of the Nile and the Euphrates lay smoldering in the dust. (Note as a bit of a contrast that remarkable incident recorded in 2. Kings 6:14-23, especially the last part of verse 23.)

Our Lord had that concrete example of what had been taking place on the plains of Esdraelon through the centuries before him. He was convinced that war never stopped war, that evil never put an end to evil. He knew that the doctrine of "an eye for an eye and a tooth for a tooth" never settled anything. And so he pointed out another way, and he was not unaware of the fact that it was a difficult way, but he was convinced that it was the only way to stop strife. That way was, not to retaliate, but to "bless them that curse you," and "to do good to them that despitefully use you." In other words, meet ill will with good will. So-called "practical" men have said, that that is too idealistic, that it just won't work in this practical world. If these "practical" men would only read history with an open mind, they would see that they are wrong and that Jesus is right. America and all the world is at present going contrary to the fundamental principles of Jesus, and so wars are inevitable. Our enemies use war as a method; so we use war as a method. Our enemies use poison gas; so we use poison gas. Our enemies bombard defenceless cities,

killing innocent women and children; so we bombard and slay the innocent. Our enemies build large armaments; so we build large armaments, saying if they war, we war. If this is not following the doctrine of "an eye for an eye and a tooth for a tooth," then what is? But some day millions of "practical" Christian people are going to rise up and call a halt and say, "We refuse to follow that old, worn-out doctrine, and we are going to try Jesus' way. And it will work!"

2. Personal Relationships

When James, our Lord's earthly brother, wrote this letter he was doubtless not thinking of international affairs at all, but rather of strife among members of the churches. It is remarkable how the very same principle of settling disputes applies to individuals as it does to nations. So perhaps we ought to think a bit on how to settle disputes, which sometimes arise in churches or in young people's groups. Imagine a quarrel among children. One calls the other a name; the other calls him a worse name; then he answers with a still more stinging and ugly name. And so it continues. But name-calling never settles a quarrel. And yet how often even Christian grown-ups do the same thing. Somebody does you a wrong, and you make up your mind that some day you'll get even. Isn't such an attitude a clear demonstration that there is still a lot of lust in your heart! How did Jesus say we should act? Well, he said if anyone strikes you on one cheek, turn to him the other also. In other words, if two blows are to be struck, let the other party strike both! Do not retaliate! Do not meet evil with evil, or cursing with cursing! Do not meet ill will with ill will, but rather meet ill will with good will! "Do good to them that hate you." Nothing breaks down barriers more quickly. And it is here that you win a friend.

Here is a true story that will illustrate the point. A member of one of our churches, a farmer, had a neighbor whose fence was poor and whose cows often broke through and damaged this man's crops. He had often asked the neighbor to improve his fence, but he never did. One Sunday morning, when the neighbor had gone away for the day, his cows broke out and into his own crop. There surged into the breast of the man, who was a member of our church, and whose crops had often been damaged by this man's cows, the strong suggestion, "Just let his cows go. Let him get a taste of his own

medicine! He'll never know that you saw them." But his Christian spirit conquered, and so he went and drove the cows back into the pasture and repaired the fence a bit. The next morning he told the neighbor. That man became his fast friend. Needless to say, the fence was so repaired that his cows broke through no more. Jesus' way may not be an easy way at first, for there is still a lot of the old nature left in us, but it is the best way! It is the only way definitely to settle any kind of strife.

Sunday, November 12, 1939

MUST WE HAVE POVERTY?

Scripture: Amos 8:4-7; James 2:15 to 17.

1. A Prophet Views Poverty

The prophet, Amos, was one of the first and one of the greatest of Old Testament prophets. His home was in Tekoa, a barren, hilly, poverty-ridden section of the country about 12 miles from Jerusalem. He did not come from a priestly family, but was of the common people who were desperately trying to make a living. "I was no prophet, neither was I a prophet's son, but I was a herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." (7:14-15). Although his home was in Judea, still he prophesied in the Northern Kingdom. It seems as though he took his sheep and wool and other wares to the markets of Samaria, the capital city of Israel, to sell, and what he saw there made his blood boil. He saw how business men viewed feast days and Sabbaths as detriments to business. He saw how merchants cheated the helpless poor by false weights and measures, all to "buy the poor for silver, and the needy for a pair of shoes." Then he saw these same people lolling on their ivory divans, feasting and drinking. Their women were also "defrauding the poor and hard on the needy," telling their husbands, "Let us have wine to drink." All of which sounds quite modern. We can well imagine how a man, reared in the atmosphere of religious worship, would feel about the evils and inequalities which confronted him every time he came to Samaria. Amos was not speaking for the shiftless and lazy poor, but for the great mass of hard-working, honest, but overburdened folk. He knew their poverty, for he shared it. Therefore, his words of denunciation of the op-

pressors sting like hornets and burn like fire.

2. Poverty Viewed By James

Here the scene is entirely different. James is not interested in what the capitals of the world are doing about poverty, but in what the church members are doing about it. Into the membership of the early church came the rich and the poor, the high and the low. A wonderful spirit of brotherhood prevailed. The widows and orphans and all the needy were cared for. Some men sold all their property and laid the proceeds at the apostles' feet. Christians were having a glorious time doing this. (Oh, yes, some of the "needy" took advantage of this generosity, for they didn't want to work.) The care of the needy Christian families was largely, if not exclusively, in the hands of the Christian churches. Today it is in the hands of the government and of politicians. And often needy people are sold for a vote. They must vote right, or else! But James saw wealthy people who seemed to think that Christianity consisted of saying a few pious platitudes "The Lord bless you"—"Depart in peace,"—but who forgot that they were the Lord's treasurers, that they were the stewards of the Lord's money! So James says, that all their boasted faith didn't mean a thing unless it had a practical outlet.

3. Poverty in Our Day

"The poor always ye have with you," said Jesus as Mary anointed his feet at that complimentary supper just before his passion. Some have interpreted this to mean that there must always be poverty in this world, and that therefore it is useless to try to do anything about it. Surely, nothing is farther from the truth! Poverty cannot have a part in Christ's ideal kingdom on earth. Surely, poverty is not God's plan for any human life. No, it is still a terrible blot on our Christianity, for poverty breeds crime, disease and filth. It is amidst poverty that the seeds of communism find their most fertile soil. The gospel of Christ applied individually and socially alone is able to wipe out this curse.

One of the strange spectacles of our day is that so many are content to live in poverty, squalor and filth. They know that if they have no job the government will help them, and they need do little or no work for it. But if they get a job, they must work hard and steady in order to hold that job, even though they would earn enough to live much more comfortably. There was a time when people thought it a terrible disgrace to ask for charity. Today there is a great deal of arrogance in asking for relief. We would all be better off if people learned to rely upon themselves again, and if they made some efforts toward improving their condition.

What's Happening News

(Continued from Page 362)

Bazaar at Chicago Old People's Home on October 19

The annual bazaar of the Ladies' Aid Societies of the German Baptist Churches of Chicago and vicinity for the benefit of the Western German Old People's Home will be held on October 19, 1939, at the Home, 1851 N. Spaulding Ave., Chicago, Ill.

The hearty cooperation of all interested friends in the form of financial or material gifts is solicited. They may be delivered personally or sent by mail. Many worth-while articles will be on sale at this bazaar.

Meals will be served at 12 o'clock noon and at 6 o'clock in the evening. Come and help to make the bazaar a success.

Mrs. Julia W. Deutschmann,
Secretary.

● The Rev. and Mrs. J. J. Lippert of Burton, Texas, enjoyed an extended vacation trip during the past summer, which took them to the bedside of Mr. Lippert's aged mother at Ashley, No. Dak.; to the church at Lockwood, Saskatchewan, Canada, which ordained him; to Alberta, including Banff Park; to Glacier National Park in Montana; and to the Roosevelt Park in the Bad Lands of North Dakota. They served a number of churches with word and song on this trip of more than 6000 miles. Upon returning to the parsonage of the Greenvine Church in Texas, they found that some reparations had been made and were greeted by a large sign in one of the porch windows, "Welcome Home!"

● The B. Y. P. U. of the German Baptist Church in Franklin, Calif., has adopted the mission project of helping to support the missionary, Sister Minna Schulz, in Yugoslavia. Her labors among the women and children in the Balkans have met with much success. The Franklin B. Y. P. U. under the leadership of Miss Theodora Wuttke is to be congratulated upon this fine undertaking. Other churches or groups interested in this or other missionary projects should get in touch with Dr. William Kuhn. An enlarged picture of Sister Minna and the story of her life, a portion of which appeared in the December 15, 1938, issue of "The Baptist Herald," will be sent to all groups that contribute regularly to this project.

● Miss Florence Wessel of Los Angeles, Calif., has been accepted by the Africa Inland Mission Society as a missionary to Tanganyika, Africa. Following a three year course in Chris-

tian Education at the Los Angeles Bible Institute, she was graduated on June 8, and soon thereafter went to Camp Wycliffe, Ark., for a three month missionary course of linguistics, phonetics and field problems. Miss Wessel is engaged to be married to Mr. Richard Dilworth who is already on the mission field. She hopes to sail for Africa about January 1, 1940, if the European war does not adversely affect her plans.

● The German Baptist Seminary in Rochester, N. Y., held its convocation exercises on Friday evening, September 15, with Professor Albert Bretschneider, dean, reading a notable paper on "Some New Phases in Religion and Education." The incoming class of students numbers 8 young men who met with the faculty in an orientation session on Wednesday, September 13. On the following day preliminary classes were held, and a special chapel service was conducted for 2 hours in which students and faculty related their summer's experiences. A number of reports of the seminary students who served the churches in McIntosh and Leipzig, No. Dak., and in Nokomis, Glidden and Yorkton, Canada, in summer pastorates appear in this issue of "The Baptist Herald." On Monday, September 18, the Rev. Wm. Kuhn, D. D., general missionary secretary, addressed the student body of the seminary at a chapel service.

● The Rev. and Mrs. A. Cierpke of Ortelsburg, Germany, visited a number of our churches and conferences preceding and following the Baptist World Congress at Atlanta, Georgia. They arrived in New York City on the "S. S. Europa" on July 7 and Mr. Cierpke preached in the Immanuel Church of New York and the Second Church of Philadelphia on the following Sundays. They participated in the program of the Southern Conference at the Cottonwood Church from August 2 to 6 (See Reports on pages 339 and 380), and spoke in special services held in the Dallas, Crawford, Gatesville, Waco, Kyle and Greenvine Churches of Texas. On Sunday, September 3, he addressed the morning congregation of the Oak Park German Baptist Church of Forest Park, Ill., and on Sunday, September 10, was the guest speaker at both services of the First Church of Chicago, Ill. Following engagements in Milwaukee, Wis., on Sunday, September 17; in Cleveland, Ohio, on Sunday, September 24; and in Rochester, N. Y., on Sunday, October 1, Mr. Cierpke will enroll as a student in Eastern Baptist Seminary, Philadelphia, Pa. This was necessitated by his inability with his wife to return to Germany to rejoin their 3 small children there due to the outbreak of the European war.

Mission Opportunities at Home

A Page Devoted to Personal Experiences of the Christian Life

CALLED TO BE A NURSE

By Miss Marie Albus
of Trinity Hospital,
Jamestown, North Dakota

In a world of chaos and strife some must work while others must play. Some must take the hard jobs, while others are content with the soft and easy tasks that are theirs. God has a place for every one of us. Some are sent to minister to the sinners, and others to take care of the sick in body as well as in soul.

Jesus said: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (Matt. 25:40) That verse of Scripture has inspired me for many years, and in the days past I used to say that some day I would fulfil that command of his. That time has now come and I am happy in my work as a nurse.

I admire foreign missionaries and the work which they do. But when I see people suffering from mental and physical pain right here in my own community, I feel that there must be someone to act as a home missionary to them. Some of them are sick physically, but some are also sick spiritually and to minister to them by relieving their pain, and by alleviating their troubles, is a great joy to me.

I enjoy being a nurse, and God is with me. His guiding hand is always near and by his grace I shall continue in this great work which he has commissioned me to do.

I believe that in every line of work God has workers. I think that he not only gives special calls to ministers and missionaries, but also to teachers, nurses, bookkeepers and all other types of workers as well. The song writer well expressed that feeling when he wrote, "There's a place for every one in the service of the King." So, therefore, let us do all things for him, who is our Redeemer, and may this verse of Matthew 25:40 become more of a reality to you in your place and to me in

SCHOOLROOM MEMORIES

By Miss Ruth Socolofsky
of Shattuck, Oklahoma

It has been my good fortune to teach in a school system in Oklahoma where Bible stories, songs and prayers are not only permitted but encouraged. I have considered this to be a privilege and have made it a point to follow our flag salute by prayer and a Bible story. It has been a pleasure to tell these children of Jesus, and it has been gratifying to see how eagerly they

have listened. I have found it disappointing, too, to know that seventeen out of a classroom of thirty-eight first grade children never attend Sunday School. How very true it is that there is a great deal of mission work still to be done in our communities!

One of our favorite songs was "Jesus Loves the Little Children." We especially liked it because the "brown" and the "white" were both represented in our Oklahoma school group. The five little Cheyenne Indians who were en-

the death of Chief Kias, early last spring, his work has been carried on by the father of Charles Heap of Birds, another of my pupils.

The two remaining boys are sons of farmers. Gerlene Hill, the only girl among the five, is an orphan and lives with the parents of her foster mother. Gerlene was a joy to all of us. The children loved her and were never so happy as when they could be near the little brown-skinned girl. Gerlene shared more suckers and apples with



The Little Cheyenne Indians Who Were Enrolled in My Schoolroom Were General Favorites. They Were Lovable and Proved Themselves Worthy Citizens of Our Little Oklahoma Schoolroom Community. Miss Ruth Socolofsky, the Teacher, is Shown on the Picture With Her Cheyenne Friends

rolled in my room were general favorites. They were lovable and proved themselves worthy citizens of our little schoolroom community. These children were more fortunate than some in the room because they had parents or guardians who were Christians and who took the children to Sunday School.

Each Monday morning they would bring their Sunday School papers and ask that I read the stories to the class. The Indians attended the Indian Mission Church where the services were conducted in the Cheyenne tongue. They had their Children's Day, Thanksgiving, and Christmas programs as we do.

During the Christmas holidays the Indians moved out to an encampment where they stayed for three or four weeks. The program, with the Christmas tree, took place in a large tepee. Great care was taken to keep the location of the camp a secret because no white people, other than the missionary and his family, were welcome.

One of the boys, Eddie Burns, is the grandson of Cheyenne Chief Kias, who acted as interpreter for the missionary and also preached in his absence. Since

her playfellows than did any other child.

Our room was dismissed at eleven-thirty o'clock but the Indian children stayed until twelve, when they went to the high school for their lunch. Therefore, I had approximately half an hour each day alone with them. We had good times visiting with each other.

Sometimes they would sing a Cheyenne song and I, in turn, would sing a German song. How they would laugh! One day Gerlene said, "I don't see how anyone can understand anything as funny as that." I told her that Cheyenne sounded funny to me. She opened her eyes in surprise and said, "Why, that's easy!" The song which the children liked to sing in Cheyenne was, "Jesus Loves Me, This I Know." The word, "Jesus," was the only one which had a familiar sound.

One day the Indian missionary was asking about my pupils. We talked, too, about Roberta Burns, the five year old sister of Eddie. Roberta visited school quite often and liked to take part in our programs, and so, of course, I was interested in her. The missionary told me that Roberta had asked

(Continued on Page 372)

The Harvest

By Frances Rex of Aberdeen, Washington

SYNOPSIS

Royal Jordan, who was too stout and sleekly content with himself to have done a stitch of hard work in his life, was crazy about his cousin, Lin, a pretty and prim girl, who was bored with almost everything in life. But Lin was not interested and pushed him away from herself when he became too loving. She began to show a friendly interest in a young window washer, Paul Taylor by name, whom they met accidentally, and who, as they learned, was earning his way through the seminary. Mystery engulfed all the characters in the story when a strange man was brought to the Jordan house on a stretcher and was kept as a virtual prisoner in his room. When the stranger asked for someone to read to him during the day, Royal was instructed to find the seminary student, Paul Taylor, and to hire him for the position.

CHAPTER TWO

Paul Taylor waited in the restaurant until Royal drove off and then walked the half mile back in the direction of the seminary to his little rented room. Not for worlds would he let the elegant Royal Jordan know that he was not eating that evening; that he had not, in fact, eaten since morning. For Paul was at the end of his finances and would not dine again until another job presented itself. He had been in such straits before, and the Lord had always provided wherewithal before conditions got too serious. He would do it again. So with a brief prayer for his temporal needs, Paul settled down to a study of Greek grammar.

But his mind refused to follow the queer looking characters. He kept thinking of Royal Jordan and re-living the interview of the afternoon.

Nice fellow, that young Jordan, but he ought to exercise and get rid of some of that weight; lazy but not stuck up! He'd like to win him to the Christian life. That girl he had been with, his cousin probably . . . a pretty girl . . . nice smile . . . They were those awfully rich Jordans who lived on Fairview Hill. Probably having a big dinner tonight . . . Paul jerked his mind back to his book and kept it there with difficulty until he had mastered the next day's assignment.

He was summoned to the telephone the next morning during class. With rapidly beating heart he recognized Royal's voice.

"Yes, Mr. Jordan . . . No, not at all . . . Yes, I can . . . Be glad to . . . At

twelve you say? Thank you, you are very kind."

Paul hung up the receiver and stood with bowed head.

"Bad news, Taylor?" asked a classmate who was passing.

Paul looked up, his face radiant. "Good news, Clem! That was a raven, calling!"

He bolted from the class the minute the bell rang. A luncheon engagement with Royal Jordan was not to be taken lightly. He'd have time to press his suit. Did he have a clean shirt?

He felt nervous and conspicuous as he waited in the hotel lobby. Royal had said, "to discuss a little matter of business . . ." Maybe he meant work, —he sprang to his feet as Royal entered.

Over their steak and mushrooms Royal reluctantly told him about Mr. Brown.

"The position would be very welcome if I can fill the requirements. He might not like me—"

"He didn't like me," observed Royal, putting three lumps of sugar into his coffee, "and I hear we look alike."

"We?" said Paul merrily, "I'm sorry for you, Mr. Jordan."

He was genteel. And he knew how to act. Royal watched him with growing depression and was glad when the meal was over. He accepted Paul's thanks almost brusquely.

He left the office early that afternoon in order to be present when Paul arrived at the house.

He found Lin in a ravishing frock of palest green, sitting primly on the davenport.

"Why all the scenery?" he asked, falling into a chair and regarding her.

"You talk as though you never saw me dressed up before. I pride myself on always being neat. Look, here comes Mr. Taylor. You open the door, Roy, so he won't feel embarrassed."

"Not I." Royal sank deeper into his chair.

Paul was ushered in by the servant and Royal struggled to his feet to mumble an introduction. Lin gurgled sweetly while her quick eyes took in the threadbare suit with its too-short sleeves.

"I suppose you are anxious to see the Ogre and get it over with?" she suggested.

"I am a little anxious," Paul smiled.

"Come on, Royal. In numbers there is strength, or something like that." She laughed up at Paul. "I've never

been in his rooms. Father forbids it."

"You'd better not go, Lin," said Royal.

"I wouldn't miss this for the world," she returned lightly, leading the way.

Paul followed them through the handsome rooms to the east wing and stood aside while Royal knocked.

"Yes?" came a querulous voice.

"It's I, Royal Jordan. The young man is here to see you."

"Then come in."

They entered, Lin following close beside Royal. Brown turned in his wheel chair and frowned at her.

"Mr. Brown, meet Mr. Taylor. What the—"

For Brown had half risen from his chair and then fallen backward in a swoon.

"Quick! Some water! Let's rub his hands!" Paul chafed the claw-like fingers and tried to lower his head. Lin caught up a bottle from a little stand and read the label.

"It says 'for sinking spells.' I guess that's what he's got. We'd better give him some."

They forced the liquid down his throat and Brown's eyelids fluttered weakly.

"Taylor—Taylor—did you say Taylor?" he muttered.

"Here I am, sir." Paul stepped around in front of him. "You just had a little sinking spell. Do you feel better now?"

Brown gazed at him in a kind of horror. "Did—did Dexter Jordan—send you here?" he gasped at least.

"No. That is, Royal Jordan here, told me you thought of engaging some one. I hoped I might be able to serve you."

Lin backed to the doorway, ready to flee should Brown so much as look at her. Royal lounged on the arm of a chair. Paul was the only one facing the open door and he was too much interested in his possible employer to notice that Dexter Jordan has approached and was now standing behind Lin, watching the scene in amazement.

"I won't have anybody I don't know anything about," said Brown, twisting his face into its customary grimace.

"I'll be glad to tell you all I know about myself," began Paul. "I am a theological student preparing for foreign mission work. I was raised by missionaries in Africa and came to this country only recently to finish my training. My parents died in Africa."

"Where they—missionaries?"

Brown's hands were clawing the blanket over his knees. His face was flushed and his eyes glaring wildly.

"Were they — missionaries?" father's business was. He was lost in the jungle before I was born. My mother waited in camp for months but no trace of him was ever found. She became ill with the shock and worry and the natives brought her to a missionary station. I was born there. My mother died and the missionaries took care of me."

"How do you know your father is dead?" Brown's eyes were now on the carpet. He sat tensely waiting and scarcely seemed to breathe.

"I don't know positively, of course, except that my knowledge of the jungle tells me no man can be lost and live in it. Besides, surely, he would have sent a searching party after my mother, had he reached a place of safety."

"Yet you want to go back to a place like that?"

"My heart is there."

"You've no money, except what you earn?"

"None, sir."

Brown looked up at the fresh boyish face. "You're hired," he said briefly, and then, as though he had been aware of his presence all the time, Brown turned and pointed a bony finger at Dexter Jordan. "He'll pay you what I think you're worth!"

A somewhat dazed Paul emerged from a conference with Mr. Jordan that day, his hand in his coat pocket grasping an almost unbelievable check. Paul had protested that it was entirely too large. Two hours a day spent with Mr. Brown could not possibly be worth so much. And Mr. Jordan, carefully avoiding Paul's blue eyes, replied that he was the best judge of that himself. So Paul went back to class work that was thenceforth to be free from financial worries.

And Mr. Brown did not prove so disagreeable. He was even interesting at times. True, Paul's reference to spiritual things left him apparently unmoved, but Paul took to sandwiching chapters of the Proverbs in his daily reading to the old gentleman and once, after a particularly pithy saying, Brown nodded sagely.

"Yes, yes, that's the way it works out. Where'd you read that?"

"It's in the Bible."

Brown grunted and Paul went on reading. From that day on the Bible was used more and more during their reading hour. Brown refused to talk on the subject of religion but he would listen while Paul read, sitting with closed eyes, apparently asleep. But Paul knew he was not asleep and with a prayer in his heart he selected his scripture with care, giving the old man the portions he felt he needed most.

It followed naturally that Lin and Paul should play tennis together on

the Jordan court, while Brown sat in his wheel chair and watched them. Lin even planned a big party, with the idea of launching Paul socially.

One day, chancing to discover that the next Sunday was Paul's birthday, Lin suggested to Royal that they visit his church at Melrose Junction.

"Why should I help you throw yourself at him?" said Royal crossly.

"Then I'll go by myself!"

"Oh, no, you won't."

"Thanks. I knew you would go."

"I didn't say I would."

"You said you wouldn't let me go alone. Honest, Roy, we owe it to him. He's invited us and it's his birthday. He comes here every day and is so nice and keeps Mr. Brown off our hands." Lin stood behind the davenport and rumbled Royal's hair. "Please Roy," she coaxed.

He reached up and imprisoned her wrists, pulling her arms forward around his neck.

"Royal! Let me go! Oh—o! I'll scream!"

He kissed each pink little palm and she endeavored to slap him. "Tell me, Lin, am I really going to lose you?"

"Ro-wee! You never have had me. Be sensible. Why should I marry you?"

"Why shouldn't you? I understand you as no other man does or would. I may be mostly a duffer but you need a duffer, Lin. You're too will-o-the-wisp." He turned and with a quick movement swept her around the end of the davenport and onto the cushions beside him. "Tell me," he pleaded, "have you found that young Taylor is as interesting as he looks?"

"You're jealous," she said because she couldn't think of anything else to say.

"How could I be otherwise?"

"I just want to see how he preaches and what the church looks like," she pouted, "I get so tired of doing the same things every day. We could take along a lot of flowers and decorate the church. He'd like it."

"Of course I'll take you, Lin. Would you like Bill to go, too?"

When Royal was humble, Lin always regretted being flippant with him. So as they worked and planned the next few days she was unusually kind and he followed her about doing her bidding like a faithful collie dog.

Lin never forgot that Sunday. The back of the big car packed with flowers . . . Small Bill in ecstasy over the unexpected treat . . . Royal patient, helpful, and rather silent . . . Herself a little excited, a little nervous, and vastly pleased with her role as distributor of favors.

It was Lin's plan to arrive early and have the flowers arranged in the baskets before anyone came; but she had to change her dress three times before she found a suitable one. Royal said the car needed attention and Bill was

constantly underfoot hindering progress.

A small crowd made way for them as they entered the church. The first thing Lin noticed was that there was already an abundance of flowers. She felt piqued.

Paul's face broke into smiles and he hurried to meet them.

"We brought flowers but I see you don't need them," said Lin feeling unaccountably embarrassed.

"We can always use more and it was kind of you to think of it," he assured her.

Royal and Bill brought in the baskets and flowers and Lin arranged them at vantage points. She noticed the wondering, admiring looks of the women and began to enjoy herself.

The service began. The pianist played atrociously and Lin wanted to push her off the stool and show her how it should be done.

And then Paul led in prayer. Never had Lin heard such a prayer. It was as though God was visibly standing there in the pulpit beside him and Paul talked as he might have talked to an honored father or friend. Lin felt strangely subdued and at the close of the prayer, looked about at the congregation to see how it had affected them. Every eye was upon Paul in an eager, rapt, attention. She had never seen anyone look so at a pastor.

When Paul began his sermon, Lin forgot all else. Looking out over his little congregation, Paul was possessed of an intense longing to reach the soul of the well fed, well dressed young man holding his song book so nonchalantly. Lin, he felt, would be harder to reach. Pretty and sweet mannered, yes, but there was a brittle pertness about her that baffled him. So he preached to Royal and prayed as he preached.

It was communion Sunday and as Paul reached this part of the service he explained its meaning in language so simple, a child could understand. And listening to him, Lin knew she dare not commune. She had done it many a time before in the big church in town without ever thinking much about it. Wasn't she a member? And all members partook. But this—this was different.

There was no music and Paul, sitting beside the little table with his hand shading his eyes, recited portions of Scripture while the one deacon, sent out from the church in town, officiated.

Lin's heart throbbed. Her eyelids stung. Gracious; was she going to cry? She struggled to shake off the mood. She wouldn't cry. She wouldn't! Royal would tease her. Bill wouldn't understand. And Paul, Paul who had been so proof against her open coquetry, would she let him see that his words had affected her? Desperately she went over in her mind several bars of a popular melody in an effort to break

the spell. Vain. Now the plate of bread had passed.

"And when they were come to the place which is called Calvary, there they crucified him," repeated Paul.

Vividly Lin could see the thorn-crowned figure hanging there on the cross for her . . . for her . . . She put up a hand on a pretext of adjusting her hat and wiped away a tear. Then the wine . . . His blood shed for her . . . "Who His own self bare our sins in his own body on the tree . . ."

Her hand shook as she attempted to take the tray and Royal reached out and steadied it for her, waiting for her to take the little glass. She pushed it away and he handed it to the deacon. Would the service never end? She wanted to get out, away, somewhere alone, and cry.

And when they had sung an hymn, they went out.

"Blest be the tie that binds
Our hearts in Christian love . . ."

Lin did not look up, but taking Bill's arm she hurried out of the church to the pump in the yard and asked for a drink of water.

Bill pumped manfully and as she drank he said, "Gosh, he gets a fellow, don't he?"

"He's a very good preacher, Bill. I suspect he will be a famous man some day. Let's go in now and get Royal."

They re-entered the little building. People were standing in little groups, talking. Royal leaned against the wall. He looked good to Lin then. She started toward him while Bill lingered to talk with some boys. A woman extended her hand timidly. Lin clasp it warmly. Others grew braver now and joined in greeting her. At last she reached Royal who had now been joined by Paul.

"Going back to town?" asked Royal. "By the way, how did you get out here?"

"Oh, I walked."

"Walked!" Royal looked at him in amazement. "In this hot sun and dust! Queer, I never thought before, how you must get back and forth from this place. You can ride back with us."

"Thanks much, but Mrs. Adams here, has invited me to a birthday dinner and they will take me home afterwards."

So Royal, Lin and Bill, got into the car and drove off. Lin had not spoken, nor did she speak all the way back to town. They took Bill home and, as Royal helped her out of the car at the house, he said:

"Lin, if you've got to marry someone else besides me, I'd rather it was Paul Taylor than any other man on earth."

Mr. Brown, hobbling about the house the next week, was startled and annoyed to discover a small army of workmen from the florist busy trans-

forming the drawing room. He kicked viciously at a potted plant that stood in the doorway.

"Oh, oh!" cried Lin rescuing the plant and giving him an exasperated look.

"It was in my way," he complained. "What do you mean by making this room look like an African jungle?"

"I'm giving a party!" said Lin airily.

"Hump! Are you inviting Paul Taylor?" Brown tapped his cane on the floor and peered darkly at her from under his shaggy brows.

"Paul Taylor? I should say not!" answered Lin with asperity.

"And why not?"

"He isn't in my crowd and he wouldn't care for the party anyway."

"Probably not. But you've no business to snub him after treating him so sugary sweet. Besides, he's a right to be invited."

"Mr. Taylor doesn't expect an invitation."

"I won't have him slighted," said Brown bristling, "you've got to ask him."

"You can boss Daddy if you like but you can't boss me!" said Lin inelegantly. "I'm not going to invite Mr. Taylor and that's that!" She picked up the offending plant and walked away and Brown sought out Dexter Jordan.

"What are you going to do about young Taylor, Dexter?"

"There's nothing I can do, George." Mr. Jordan turned a pained face toward his visitor.

"You've got to do something. Look at the difference between them and your own daughter treating him like the dirt under her feet. Won't even invite him to this party she's giving."

"She isn't much fonder of Royal."

"Why do you let her snub them so?"

"Girls will be girls. You know I've every reason for wishing her to think well of Royal."

"Why not Paul?"

"Impossible. Lin wouldn't marry without money."

Brown's "oh" was very expressive. "So Royal's rich! How much you settled on him?" Brown's tone was deeply sarcastic. "That of an elder son, I suppose? Oh, surely!"

"I'm doing right by the boy."

"And feathering Lin's nest as well and saving your own neck in the bargain. If he was to find out now, he might be hard on you but if you were his father-in-law he'd spare you for his wife's sake. You always was luckier than me Dexter, always. But our lives are most over. The young ones have theirs yet to live. It doesn't seem fair to Paul."

"Keep your opinions to yourself!" snapped Jordan, "I warn you, I can't pay more. Things are looking bad down at the office—"

"I don't want more," was Brown's unexpected reply. "I want peace of

mind. 'Better is little with the fear of the Lord than great treasure and trouble therewith.' That's in the Bible, Dexter, and what's more, it's so too!"

"A little that a righteous man hath is better than the riches of many wicked.' We're wicked Dexter, you and me."

Mr. Jordan turned a violent purple. "Have you gotten religion, George?"

"Paul's been reading the Bible to me. He's a good lad. You've got to do something for him, Dexter. Royal doesn't amount to a hill of beans. He ain't even happy, on account of Lin and she's a purse-proud, little snob. You're living in mortal fear of getting found out and me—I'm beginning to regret the past and wish it had never happened—"

"Well—"

"An' with this bum heart of mine I could die anytime and I tell you I wouldn't relish facing my Maker with this sin on my soul. An' I've no hankering to go to hell either."

Dexter Jordan rose to his feet. The purple in his face had given way to whiteness. His hands trembled.

"You are talking positively crazy, George. Haven't I done everything possible? Royal couldn't have more advantages if he'd—Jordan stopped and began over—"Royal has had every advantage and as for Paul, neither of us even knew of his existence. I'm willing to adopt him or share the estate, though heaven knows what excuse I could give for doing it. Be reasonable, George. What's the odds who looks out for Paul, just so he's looked after?"

"But the dead ones! The dead ones!" cried Brown and slid to the floor, an unconscious heap.

(To be continued)

MISSION OPPORTUNITIES

(Continued from Page 369)

her mother why they always had to give money in church. The mother explained that they gave money so that ministers could go out and tell others about Jesus. The little girl replied, "Well, if it's to help other people learn more about Jesus, why can't I give more than a penny?" Since then Roberta has given ten cents each Sunday instead of the usual penny.

The picture which accompanies this article shows the children in costumes which they wore in the play, "Hiawatha." The two boys who are not in costume were not in the play. The dress and white suit were of buckskin and were made and beaded by the mothers of the children.

It was a real pleasure to have these true Americans as pupils and I am happy to know that Jesus included them when he said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matthew 19:14.)

Reports from the Field

Dakota Conference

Out-Of-Door Baptismal Service For the Streeter, Gackle and Alfred Churches

Members and friends of the Streeter, Alfred and Gackle Churches of North Dakota gathered together at the beautiful Salt Lake on Sunday, August 6, for a baptismal service. Hundreds of people had also come to worship with us and to witness the ordinance of baptism, which was carried out with 13 converts baptized. The Rev. D. Littke of the Streeter Church baptized eight, and the Rev. G. W. Rutsch of the Gackle and Alfred Churches five.

After a picnic lunch out in the open, we all met again to observe the Lord's Supper and to extend the hand of fellowship to those who had just followed the Lord in baptism, besides receiving a woman with a letter from another church.

It was, indeed, a day of blessing and rejoicing in the Lord.

Mrs. G. W. RUTSCH, Reporter.

Summer Pastorate in the McIntosh and Isabel Churches

"All good things must come to an end," someone has aptly said. That is exactly the feeling that I have when I reflect upon my three month's work among the churches of Isabel and McIntosh, So. Dak.

Immediately upon my arrival at these churches, steps were taken towards the re-organization of the Young People's Society. Ever since then this active group has been meeting twice a month. Some of the outstanding subjects discussed in our meetings were, "What relation does the B. Y. P. U. have to the world of today?" and "How can we as young people influence the world for good?" Then we had a "Question Box," a "Bible Bee," and a so-called "Professor Quiz" program.

A choir was formed that brought untold inspiration to everyone that heard it. Through its tireless renditions many a soul was uplifted and brought into closer fellowship with God. A picture of this group of singers is shown on this page of "The Baptist Herald."

What would a church do without a Ladies' Aid? The Ladies' Aid of the church at McIntosh certainly proved its undisputed worth, when its members showed their culinary skill by preparing two fine meals for my farewell service. May God bless their noble services!

It is indeed gratifying to know that all branches of the church are functioning well. The old truth has vindicated itself more forcibly than ever



The Choir of the McIntosh Church With Mr. Arthur Schulz, Director, on Extreme Right

that "God is still on the throne and that he never forsaketh his own." I shall always be indebted to the churches of McIntosh and Isabel for the whole-hearted cooperation that they tendered me as a young student pastor. As God blessed them in the past, so will he succor and carry them through days to come.

ARTHUR SCHULZ, Reporter.

Summer Experiences of Mr. Richard Grenz in the Leipzig Church

So seldom does one read a report in "The Baptist Herald" about our church in New Leipzig, No. Dak., that it may lead one to think that it no longer exists. However, the church is doing a splendid piece of work, in spite of the fact that it is without a permanent minister.

To encourage the members and to win those outside the fold of Christ, the Rev. Pat Malone, evangelist, conducted a campaign of inter-denominational evangelistic services from August 13 to 20. Mr. Malone brought the gospel message clearly and to the point. Even though it was during a busy season, we had an attendance of 150 to 350 persons. On the last Sunday the church installed a loud-speaker to accommodate those standing outside or sitting in the cars, who upon arrival found no room in the church building.

We rejoice to say that eight souls found peace and joy in Christ, that many others reconsecrated their lives to Christ, and that all attending received a great blessing. The people wish to have Mr. Malone back again in June, 1940, for two weeks.

On Sunday, September 3, we had the pleasure of gathering at the river for baptism. A short baptismal service was held at which Rev. P. F. Schilling of Beulah, No. Dak., spoke on 1. Peter 3:21 in the German language and the undersigned in the English language on Ephesians 4:5. Following this the

Rev. P. F. Schilling baptized two young women. Then, to bring the Lord's Day to a close, the communion service was held at which Mr. Schilling extended the hand of fellowship to three persons.

All good things must come to a close. So also did this blessed day and the three month service of the undersigned as student minister for the summer. With a sad heart I have left the field and resumed my studies at the seminary in Rochester, N. Y. The people in New Leipzig are grand to work with, and I rejoice over the fact that every member is a worthy pillar and worker in the vineyard of the Lord.

May God bless this church in the years to come!

RICHARD GRENZ, Reporter.

Northern Conference

Daily Vacation Bible School at Olds, Alberta

It was another privilege for the German Baptist Church in Olds, Alberta, Canada, to have a Daily Vacation Bible School for two weeks, beginning with July 31st. The enrollment numbered 22 pupils, who were divided into three classes. Mrs. G. Beutler taught the Primary class, Miss Frances Link the Juniors, and the Rev. G. Beutler had charge of the Intermediates.

The school was held in the afternoon. It began with a 15 minute devotional period led by the teachers. Following this, we went to our various classes. The children were taught to read and write German, Bible memorization, study of the life of Christ, and singing. Handwork was also done by the Primary and Junior classes, making booklets containing pictures and stories of the life of Jesus.

On Sunday evening, August 13, the closing program was given by the children, each department doing its part very well. At the close of the program a prize was awarded to the most studious pupil in each class, these being Madeline Nikoli, Ruth Krueger and Edward Link. All other pupils were presented with a little gift as a remembrance of the Bible School.

This school of two weeks was enjoyed alike by pupils and teachers. To have a Daily Vacation Bible School is not in vain. This was proven to us on the last day of school when many children expressed in testimonies that they were so glad to learn more about Jesus and to memorize God's Word. We are also happy to report that four children accepted Christ as their Savior.

FRANCES LINK, Reporter.

Diamond Jubilee Festivities of the Baptist Church in Arnprior, Ontario

The days from August 31 to September 3 brought God's richest blessings to the First Baptist Church of Arnprior, Ontario, Canada, and left unforgettable memories of joyful festivities in the minds of both young and old. For many weeks the members of our church had planned and worked prayerfully for the celebration of our Diamond Jubilee, and God blessed all our humble efforts for this great event in the life of our church. A number of pastors responded favorably to our invitations and came to share God's blessings with us during those festive days.

"Hitherto hath the Lord helped us." This was the key verse for our celebration. The Rev. August F. Runtz of Peoria, Illinois, a son of our church, brought the opening message on the theme, "The Glory of the House of God." Mr. Runtz brought some reminiscences of his boyhood days in this church and community. Then he spoke of the glory of God that filled the house of God as our forefathers planned, worked and built the Kingdom of God in their day and of the **glory that is** still present in the work.

On Friday morning the Rev. John Heer, pastor at Wolfe and Sebastopol, Ontario, conducted the worship service. Many took part in offering prayers and in giving testimonies to the glory of God. The pastor read a brief historical sketch. In the afternoon the Rev. George Zinz, pastor at Neustadt, Ontario, conducted the worship service.

On Friday evening the young people's work was especially featured on the program. Miss Rachel Burke, president of the Willing Workers, brought the greetings from that branch of our church, and read the historical sketch of that society. Warren Woermke, vice-president of the Senior B. Y. P. U., brought the greetings of the young people. Vercil Scheel, president of the Junior B. Y. P. U. read the historical sketch of their organization. The Rev. F. L. Strobel, pastor of the Baptist church in Humboldt, Ill., and a former pastor of our church, brought the message of the evening on the topic, "Stedfastness."

On Saturday morning the Rev. E. W. Klatt, pastor of our churches at Killaloe, Ontario, conducted the worship service, and spoke on the topic, "A Practical Answer to a Speculative Question," based on the text, Luke 13: 22-23. On Saturday afternoon we went for a grand picnic to a wonderful spot on the Madawaska River a few miles out of town. In the evening we spent some time in singing Christian hymns and folk songs on the banks of the beautiful river.

On Sunday morning our Sunday School work was featured. Our superintendent, Mr. Emil F. Woermke, was



Children and Councilors at the
Summer Camp of the Second
Church, Union City, N. J.

in charge of the service. Mr. Woermke called on several visitors from other Sunday Schools and they brought greetings and words of cheer to our Sunday School. Miss Eileen Swant, secretary of our Sunday School, read the historical sketch of the school. The Rev. F. L. Strobel brought a message on the text, "Our Father, Who Art in Heaven."

On Sunday afternoon the Women's Missionary Society was especially featured on the jubilee program. Mrs. Emil F. Woermke, president of this society, was in charge. Mrs. O. F. Friedlay, secretary of the society, read the historical sketch of this branch in our church. The members of the society marched to the front of the pulpit and sang a hymn. The Rev. Peter Geissler, pastor of the Bethel Baptist Church, Buffalo, New York, brought a splendid message on the topic, "The Woman's Part." At the afternoon meeting the pastor read telegrams of congratulations and letters that had been sent by former pastors, members and friends.

On Sunday evening the celebration closed with a grand finale. The pastor read a short address entitled, "A Forward Look." An offering for missions was received which amounted to \$19. The Rev. A. F. Runtz brought the closing message on the topic, "Will Our Civilization Survive?" His text was Romans 1:28. Until Friday evening we were also privileged to have the Rev. A. Kannwischer, pastor of the High Street Baptist Church of Buffalo, N. Y., with us, who took part on the program in various ways.

This church had a very humble beginning in 1869, and numerically it still belongs to the smaller churches of our denomination. But it has made a large contribution towards the building of the Kingdom of God, and therefore it has a glorious history. During the past seventy odd years, 305 members were received into the church membership through baptism. The largest number of baptisms in any year was 23 in 1872. Ninety-three members were received by letter from other churches; and 96 came by experience and confession. This makes a grand total of 494 members received into our Christian fellowship during

the past seventy years. The present membership roll has 149 names. These are mere figures for most of us, but what struggles of life and glorious victories of Christian living lie hidden away in them, God only knows and eternity only will unveil to the glory of Christ, our Lord.

Rev. A. E. JASTER, Reporter.

Atlantic Conference

An Encouraging Sunday School

Report of the Second Church, Union City, New Jersey

The Sunday School of the Second German Baptist Church of Union City, New Jersey, wishes to report about some of the high-lights of the past year, which has been one of rich blessing.

The regular school year runs for nine months from October through June. A six-point record system is used for the Junior Department upwards, and a four-point record system for the Beginner's and Primary departments. The year's record is approximately as follows: average enrollment, 71; average attendance, 52; on time, 42; brought Bibles, 36; brought offerings, 50; attended preaching services, 19; prepared lesson, 38. An average of 12 members of the Sunday School attained the honor roll each month by securing 100% on the six-point record system.

Regular bi-monthly teachers' meetings were held with an average attendance of 9 of our 13 teachers and officers. On two occasions during the year a teacher training institute was sponsored, each consisting of 5 two-hour sessions and both of which were taught by Professor A. B. Fowler of the National Bible Institute, New York City. Our subjects were the books of Leviticus, Hebrews, and Numbers. The average attendance was 29.

Special programs were presented by the Sunday School on Thanksgiving, Christmas and Children's Day. A party for the children is given at Christmas time. Late in June all the members enjoyed a fine picnic.

However, our crowning achievement of the year was one for which we have been praying for at least ten years. This was our summer camp known as Segebach Lodge, held from July 15 to 29. Through the kindness of Mr. and Mrs. Metzger, who opened their summer home to us, we were able to conduct this camp with one week for the boys and one week for the girls. A total of about 40 children and counselors enjoyed good sport, fun and fellowship and two hours of intensive Bible study each day. The camp was under the able leadership of Councilors Verna Aeschliman, June Clark, Mrs. Henry Dickson, Jean Klein, Walter Weber, Herbert Dorbandt, and as our special Bible teacher, Mr. Lester Hunt of Eastern Baptist Theological Seminary.

HERBERT DORBOND. Reporter.

Pacific Conference
Summer Bible School of the
First Church, Vancouver,
Canada

Summer months with their beautiful flowers and sunny days help to bring out boys and girls with radiant faces and eager minds to the Vacation Bible Schools. That was the experience of the First German Baptist Church of Vancouver, British Columbia, Canada, during the first two weeks in July.

Seventy-five children attended our fine Vacation Bible School. Services were held daily from 9 A. M. to 12 A. M. The closing exercises were held on Sunday evening, July 16, with the Rev. E. F. Fenske in charge. Mr. Hugo Zepik, seminary student, brought a short inspirational message in his own unique way to these young scholars. A graduation diploma was given as a reward to each pupil.

The teachers assisting in the instructional work, as shown on the accompanying picture, were (left to right) Mrs. E. Wilchinski, Mrs. Kannwischer, Rev. and Mrs. E. F. Fenske and Mrs. Rumpel. Our minister voiced the opinion that this year's school was 50% in excess of the school held last year.

WIL MILLER, Reporter.

WIL MILLER, Reporter.

**Oregon Young People's
Assembly Held in the
Picturesque Setting at
Twin Rocks**

Twin Rocks
The 9th annual summer assembly of the Oregon German Baptist Young People and Sunday School Workers which took place recently at Twin Rocks, Oregon, was the most successful ever held. From the opening service on Sunday evening, August 13, to the closing song on August 20, there was a wonderful spirit of Christian fellowship prevalent among the young people from the seven churches in Oregon and Tacoma, Washington.

This year we were, indeed, privileged to have with us the Rev. Martin Leuschner as our guest. The messages which he brought to us throughout the assembly week truly inspired us to be "on fire" for the Lord as never before. Along with the Open Forum, which Mr. Leuschner led, four other classes proved to be highly interesting to the many young people attending the 1939 summer assembly.

The daily schedule started off with the rising bell at 7:00 A. M., after which we gathered around an open fireplace for our morning devotions, which were led by young people from Laurelhurst, Immanuel, Tacoma, Salt Creek and First Portland Churches. It was these first few moments of each day with our heavenly Father that enabled us to live up to our assembly theme, "Following Jesus."

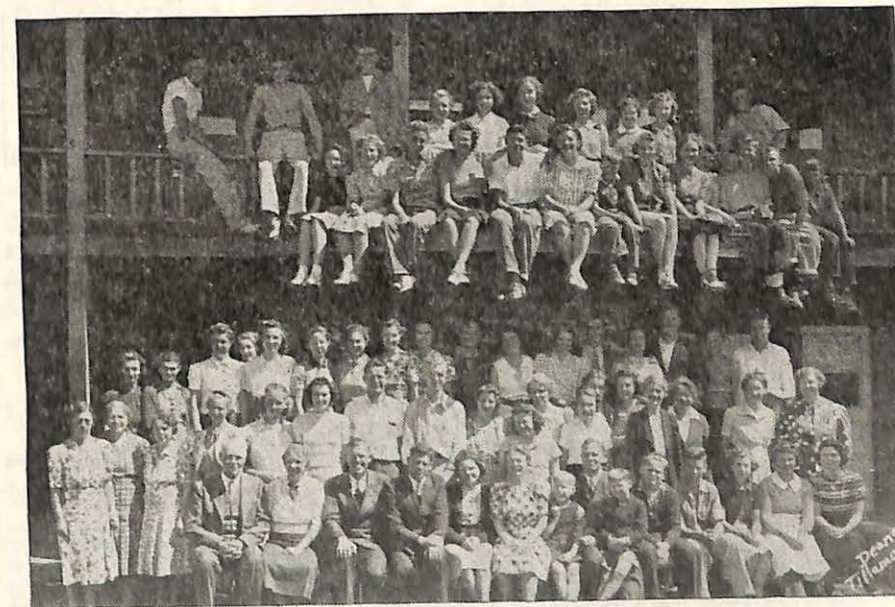
After breakfast, we had the choice of taking a class in "Song Leadership" which was taught by Mrs. Emma B. Meier of the First Church of Portland,



Faculty of the Vancouver Vacation
Bible School With the Rev.
E. F. Fenske in Center

Ore., or, "What Christ Taught About Foreign Missions" taught by our assembly dean, the Rev. J. F. Olthoff of Salem, Oregon. These classes were held from 9:00 to 9:40 A. M., and were well attended. The next class period from 9:50 to 10:30 A. M. was taken up by two classes which were "Christ in Prophecy," taught by the Rev. F. W. Mueller of the Laurelhurst Church of Portland, and the second class, "The Life of Christ," taught by the Rev. O. Nallinger of Salt Creek, Oregon.

The last period of the morning, from 10:40 to 11:30 A. M., was the Open Forum, which was led by Mr. Leuschner. The theme for our Open Forum throughout the week was "Adventures Among Baptists of the World." During



The Large Crowd of Young People and Faculty Members Attending the Oregon Assembly at Twin Rocks

this period Mr. Leuschner brought to us highlights of the World Baptist Congress which met in Atlanta, Georgia, recently.

After the dinner hour, planned recreation appeared in our assembly program. Everyone took part with much enthusiasm and cooperation. Our rec-

reational director, the Rev. O. Nallinger, had many activities planned such as beach games, surf bathing, hiking, bicycling, swimming in the Natatorium plunge, ping pong tournament, volleyball, badminton, Chinese checkers and, last but not least, a deep sea fishing trip.

The evening meal proved to be interesting, as the log of the day's happenings was read and we found out what had happened and what didn't. The "loggers" who kept a record of the day's happenings were Dorothy Rattey of the Immanuel Church and Martha Leypoldt of the First Church of Portland. Mention should be made of the delicious meals prepared by our cooks, and the ever ready service of the waitresses added much to the success of our assembly.

The vesper service, which followed immediately after supper, enabled us to humble ourselves in the presence of our heavenly Father. These services were led by our dean, Rev. J. F. Olthoff, Rev. J. C. Schweitzer, Rev. Fred Mueller and young people of the churches of Oregon and Tacoma. On Saturday, the Rev. O. Nallinger of Salt Creek brought the consecration message, which truly challenged us to "Follow Jesus all the way."

The evening activities under our recreational director added much color to our assembly. The evening activities included a "get-acquainted party," "wiener" roast, marshmallow roast, lantern parade, and musical nights.

The closing address on Sunday

Central Conference Dayton, Cincinnati and Indianapolis Young People Hold Their Convention Over the Labor Day Weekend

From September 2 to 4 approximately 45 delegates met for the Dayton-Cincinnati-Indianapolis Young People's Convention, which was held in Indianapolis, Indiana.



Young People of the Cincinnati, Dayton and Indianapolis Churches at a Sunrise Service on Labor Sunday

All guests were welcomed by a reception committee on Saturday afternoon and given homes in which to stay. Following supper, which was served in the social room of the church, there was a short song service under the leadership of Mrs. Bernice Paris, after which everyone assembled in the church auditorium, where the Rev. M. L. Leuschner, editor of "The Baptist Herald," showed very interesting pictures of his European trip in 1938 with Dr. Kuhn and also of our Cameroon mission field.

Early Sunday morning breakfast was served in the Beech Grove park, after which our Sunday School lesson was studied under the leadership of Mrs. Ruth Mock, of Indianapolis. A picture of the group at the sunrise breakfast accompanies this report. Everyone again assembled for the morning service at 10 o'clock in the church auditorium where we had the privilege of hearing Mr. Leuschner.

The Sunday School hour started at 11:00 o'clock. After the regular opening service led by the superintendent of Indianapolis, greetings were given by the Sunday School workers of Dayton and Cincinnati after which Mr. Leuschner addressed the Sunday School and held the interest of children and grown-ups when he told about the work in the mission fields and showed some of the costumes worn by the Gypsies.

At 6:00 P. M. supper was served to our guests and members of the church. We then met for the evening service, under the leadership of Mr. Bruno Bredy, past president of the Union. The Rev. R. P. Jeschke of Dayton read the Scripture passage and the Rev.

P. C. A. Menard of Cincinnati led in the opening prayer after which Mr. Leuschner again delivered a very inspiring message on "The Uplifted Hands of Praise."

On Monday morning there was a business meeting, following which there was a picnic in Christian Park. E. J. SCHAEFER, Reporter.

Lake States Assembly at Linwood Park

The 1939 Lake States Baptist Assembly again met at Linwood Park, Vermilion, Ohio, for a week of fellowship, instruction and recreation. Activities began with the opening service on the evening of August 7 and concluded on Sunday, August 13.

The following, named with the courses which they taught, served most acceptably as instructors: Rev. Louis B. Holzer, Pittsburgh, Pa., "Youth Building a Christian World"; Rev. L. Gittings, Chicago, Ill., "A Victorious Church in the World Today"; Rev. Milton R. Schroeder, Philadelphia, Pa., "Christian Life Problems"; and Prof. F. H. Woyke, Rochester, N. Y., "Great Christian Beliefs."

In addition to the above, the following served in other capacities: Rev. R. P. Jeschke, Dayton, O., Dean; Rev. Paul Wengel, Detroit, Mich., Director of Recreation; Rev. G. Kliese, Detroit, Commissary; Rev. Wm. Schoeffel, Cleveland, Ohio, Registrations and Housing. Several ladies from Dayton prepared delicious meals for the assembly group. Many others rendered valuable assistance, chief among them the president of the assembly, Harold Gieseke of Trenton, Ill.

The daily schedule was planned along familiar lines. There were two general class periods every morning, with two classes conducted simultaneously in each period. Afternoons were given over to recreation. Sunset services on the lake shore, led by different students and faculty members, proved most inspirational. The evenings were given over to special assembly programs. A new feature was the "Morning Watch," a devotional service before breakfast, led by the dean. There was a fine response to this experiment.

Student registrations for the week totaled approximately 75. A considerable number of visitors, however, came in for the closing weekend, giving the assembly more of a "convention" atmosphere. All attended the Sunday morning service at the park tabernacle, where the Rev. Thorwald Bender of Cleveland, Ohio, spoke on the subject: "Rock Bottom." Mr. E. Strauss of Detroit served as general superintendent of the Sunday School session.

At the Saturday morning business meeting the following were elected to serve in the year to come: Mamie Kose of Detroit, president; William Anders and Jack Wielke, vice-presidents; Esther Russel of Detroit, secretary; Harold Schultz of Dayton, Ohio, treasurer; Alice Reinecke of Dayton, Harold Gieseke of Trenton, Ill., and Norman Boehm and Rev. Paul Wengel of Detroit, council; and Rev. R. Jeschke, dean.

"Linwood" has had another fine year. For this we are also indebted to Norman Boehm of Detroit, who so effectively served as Publicity Chairman.

Southern Conference Greenville B. Y. P. U. Elects and Installs Its New Officers

The B. Y. P. U. of the Greenville Baptist Church near Burton, Texas, recently held its annual business meeting. The following officers were elected: Arnold Deiss, president; Granvil Rost, vice-president; Mrs. Willie Luedemann, Jr., secretary; Willie Luedemann, Jr., treasurer; Mrs. J. J. Lippert, pianist; Alfred Imhoff and Granvil Rost, ushers; Betty Louise Rost and Lewellyn Lippert, tract committee; Esther Bernshausen and Milton Lippert, membership committee. A new motto was chosen, "Every member an active member."

The installation of officers took place on Sunday, July 30. The Rev. J. J. Lippert, pastor of the church, brought a message on the words, "So Run the B. Y. P. U. that you may obtain," based on 1. Cor. 9:24. This was followed with a short program by the newly installed officers, including duet numbers, a solo, and a song by the men's chorus.

It is our desire as a B. Y. P. U. for the coming year to do great things for the Lord.

MRS. W. LUEDEMANN, JR., Secretary.

Golden Wedding Anniversary of Mr. and Mrs. J. C. Scherwitz of Waco, Texas

Golden wedding bells called together the church family of the Central Baptist Church in Waco, Texas, to do honor to Mr. and Mrs. John C. Scherwitz, as they held open house at their home on a Sunday in July. The house was beautifully decorated with flowers, and guests were received by the honored couple with their six children, Miss Martha Scherwitz, Mrs. Anton Achterberg of Lavernia, Texas, Mrs. Edmond Lengefeld of Chicago, Ill., and Messrs. Arthur, John, Jr., and Walter Scherwitz of Robinson and Houston, Texas.

Mesdames John Scherwitz and August Schweisinger presided over the refreshment table and were assisted by two granddaughters, Martha Margaret Achterberg and Doris Lengefeld. Miss Lydia Heusi was in charge of the guest book.

This golden wedding anniversary was the occasion of the first family reunion in 22 years, as the family gathered for the wedding dinner on the following day. Our beloved pastor and wife, the Rev. and Mrs. A. Becker, were the recipients of sharing in this unusual joy and served as guest speaker on the occasion.

Mrs. John C. Scherwitz is the only surviving charter member of our church. Through all these years she has steadied the boat of our church with her soul's eye fixed upon the Pilot, who by his word stills the turbulent winds on the sea of life. Blessed is every church which has such mothers!

MARIE HEUSI, Reporter.

The Report of the Southern Conference Meeting With the Cottonwood Church

The Southern Conference met with our Cottonwood Church near Lorena, Texas, from August 2 to 6. The opening sermon, "The Ideal Church," was brought by the Rev. W. H. Buening, pastor of our church at Gatesville, Tex.

The business sessions every morning were preceded by a short prayer meeting. The following ministers were in charge of these devotional periods: the Rev. C. C. Laborn of Denton, Tex.; the Rev. J. E. Ehrhorn of Dallas, Tex.; and the Rev. A. Becker of Waco, Tex.

The reports from the 14 churches belonging to this conference showed that special evangelistic campaigns were conducted in most of our churches. In some cases the services of evangelists from the Southern Baptist Convention have been secured. A few churches called ministers from other churches of the Southern Conference to assist in revival meetings. In a few instances, the minister himself conducted special evangelistic meetings in his church. The need for national or conference evangelists was very much stressed, and a resolution was passed that steps be taken which, as the conference hopes, will lead to the appointment of an evangelist for the Southern and Southwestern Conferences.

Professor O. E. Krueger reported on the work of the Seminary at Rochester, N. Y., and inspired his audience with

enthusiasm for the "School of the Prophets." His lecture on the budget system of our denomination was very much appreciated. It cleared up certain misunderstandings concerning the financial phase of our denominational life. Professor Krueger gave three devotional addresses based on the text: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." These sermons were given at the "Consecration Hours."

It was our privilege to have some visitors from Germany at the conference, the Rev. and Mrs. Alfred Cierpke of Ortelburg, East Prussia. Mrs. Cierpke spoke at the meeting of the Ladies' Missionary Union on Thursday afternoon. She gave a very fine report on the work of Baptist women in the New Germany. The Rev. A. Cierpke explained in two of his addresses the relationship that exists today between the evangelical free churches and the Nazi government.

The Rev. L. Hoeffner preached at the Sunday morning service on, "In the King's Business." The closing message on Sunday night was brought by Professor Krueger. His sermon was based on the text, "The disciples were called Christians at Antioch."

The Cottonwood Church did a splendid job of entertaining the conference. Conference days are days of hard work for the pastor of the entertaining church and his people. We appreciated their warm and fine hospitality.

M. G. MITTELSTEDT, Reporter.

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		14 "Ye are my friends, if ye do what I command you."

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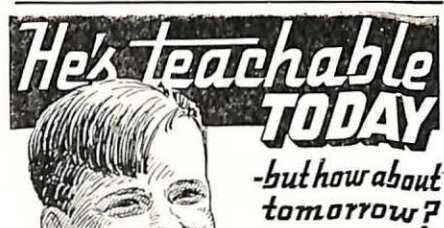
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Southern Conference Young People Hear the Cierpkas of Germany and Prof. Krueger at Their Conference

"Rejoice in the Lord always," the apostle Paul wrote, and this is what the youth of the Southern Conference finds it possible to do in the work for the growth and extension of God's Kingdom.

On Friday afternoon, August 4, of the regular session of the Southern Conference the Y. P. and S. S. W. Union held its annual business meeting. The newly elected officers are as follows: president, Harold Ekrut; vice-president, Rev. Max Mittelstedt; secretary, Helen Stobbe; and treasurer, Julius Hill. In the course of the business session the young people voted to send \$150 to the General Mission Fund of the denomination. We were highly honored and privileged to have as our guests during this year's conference our new friends in the Lord, the Rev. and Mrs. A. Cierpke from Germany, who soon became well beloved among us, and Prof. O. E. Krueger of Rochester, N. Y., who also was new to many but soon won the hearts of all.

On Friday evening the new officers were installed by Prof. Krueger, who also brought the address. Young people gathered from far and near to hear the inspiring message which brought out the fact that "man was made by God to be with God." The Rev. W. E. Schweitzer's vocal solo, "Hold Thou My Hand," immediately followed. Other numbers on the program were a vocal solo by Mrs. J. J. Lippert, the presentation of a gift by the women to Mrs. Cierpke, a number by the Cottonwood Male Chorus, and a special request vocal duet by the Hoeffner twins.

The young people enjoyed the Saturday afternoon with the other conference guests at a picnic in Camerons Park of Waco, Texas. A committee had charge of the games in which Rev. and Mrs. A. Cierpke also took part, leading in a number of games which they use in their home land.

The beautifully arranged program

of the evening featured a quartet by the John Hoeffner family, a duet by the Cierpkas, a chorus by the preacher-cierpkas directed by Mrs. Mittelstedt. Then came the special event, a sermon by Mr. Cierpke in German on "The German Youth" and the story of his life.

On Sunday afternoon the hostess church was filled to capacity with many who wished to partake of the program, composed of numbers from the various Sunday Schools and Young People's Unions. A special treat was the well presented play by the Kyle young people. As a matter of business a fine project, which is something new for the Southern Conference, was presented and accepted. The young people of the Southern Conference will be hostess to all the Sunday dinners of November to the students of the seminary at Rochester, N. Y. The climax of the afternoon came in the Rev. Max Mittelstedt's sermon, when he urged our youth to accept Christ's standards.

HELEN STOBBE, Secretary.

OBITUARY

WILLIAM L. HAGEN
of St. Louis, Missouri

William L. Hagen (Giedinghagen) died on July 31, 1939, of heart disease at the age of 71 years. He was carried to church as a baby by his mother and was a regular church and Sunday School attendant. While yet a boy, he accepted the Lord Jesus Christ as his Savior and was admitted into the membership of the First German Baptist Church of St. Louis through baptism by the Rev. Karl Ohlgart. He at once became an active, true and loyal member of the church, and follower of his Lord and Savior. He was always willing and ready to serve his Master in any place that the church found work for him to do.

He was Sunday School superintendent of the church school as well as of the mission school, and later became the teacher of the older men's Bible class which he taught every Sunday, coming all the way from Webster Groves, Mo. He was made honorary deacon last year after serving forty years in that office.

It had been his wish to be with us to celebrate our 90th church anniversary, October 15 of this year, but the Lord had something better in store for him and called him to a greater joy. Funeral services were conducted from our church on August 2nd, and the undersigned spoke on 2. Tim. 4:7, 8.

Park Baptist Church, St. Louis, Mo.

Louis Lee Leininger, Pastor.

AUGUST H. VON DER AHE
of St. Louis, Missouri

August H. Von Der Ahe was born in St. Louis, Mo., on August 9, 1860, and passed to his reward on July 27, 1939, after a lingering sickness and severe suffering at the age of 79 years.

He was raised in a Christian home by God fearing parents. At the age of 18 years he accepted the Lord Jesus Christ as his Savior and was baptized by the Rev. Karl Ohlgart and became a member of our church. He was a faithful and loyal member and in his younger and healthful days served the church in various ways, using his musical talents in the Sunday School and Young People's Society. He loved the church and was a reader of "Der Sendbote" over 50 years.

He longed to be with the Lord and his wish is now fulfilled. He leaves two sisters, Anna Von Der Ahe and Emma Blattner, and also many relatives and friends. The funeral services were conducted from the church and the undersigned spoke on John 11.

Park Baptist Church, St. Louis, Mo.

Louis Lee Leininger, Pastor.

WILLIAM GRAAFMEYER
of Newark, New Jersey

Mr. William Graafmeyer was born July 28, 1870, in Lehe, Germany, and departed from this earth on July 25, 1939, at the age of 68 years, 11 months, and 27 days.

It was during the year 1882 that he came to the United States, settling in this section and becoming a member of the Second German Baptist Church of Newark, now known as the Walnut Street Baptist Church. He had the distinction of being a charter member of the First German Baptist Church of Hoboken, New Jersey. There he served for 36 years as leader of the choir and for 34 years as organist. He was also an active and zealous worker in the Sunday School and was in every way an outstanding supporter of the church.

He was married to Carrie Chamberlin in the year 1894. This union was blessed by the birth of three sons.

A new field of service was opened to Brother Graafmeyer in 1926, when he moved to Cleveland to take charge of the Book Department of the German Baptist Publication Society. During the 13 years in this work he became known throughout the German Baptist denomination. Ill health made his retirement necessary in April, 1939. During his stay in Cleveland he became very active in the White Avenue Baptist Church, rendering service for 12 years as treasurer and for 8 years as song leader.

Although he was in ill health during the final year of his life, he always continued to exemplify his fine Christian character. Those who visited him were greeted with a spirit of good cheer and words of friendliness. His departure is mourned by his dear wife, two sons, three grandchildren, one sister, and other relatives. A wide circle of friends were saddened to know that he left his service on earth, but all may rejoice that he is entering upon a richer life, relieved of all suffering and distress, now filled with peace and just reward. He will long be remembered as a servant of Jesus Christ, an example of a Christian gentleman, whose life was well lived.

The funeral service was conducted by the undersigned on July 27 at the First German Baptist Church of Hoboken, N. J. The auditorium was filled to capacity with the relatives and many friends who had come to pay final tribute to a beloved brother. Beautiful floral pieces were also evidence of the high esteem in which he was held. Besides the message and prayer of comfort brought by the pastor, four ministers, who were present, were given opportunity to speak a few words of praise in behalf of the friend they had known down through the years (Rev. F. W. Becker, Rev. V. Prendergast, Mr. Leonard, Rev. L. Schoen). Solos were rendered by Mrs. Kling and Miss Janke. Interment was held the following morning.

Walnut Street Church, Newark, N. J.

John P. Kuehl, Pastor.

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