

THE BAPTIST HERALD



Chinese Christians of Swatow Holding the Speicher Memorial Tablet

(Mrs. Jacob Speicher is Seated at Far Right on Front Row)

October 15, 1935

What's Happening

The Rev. Thorwald Bender, who at present is teaching in Sioux Falls College in South Dakota, supplied the pulpit of our church in Madison, S. Dak., on the first Sunday in October. He has been in some church pulpit on almost every Sunday this fall.

The Bethel Baptist Church of Buffalo, N. Y., will celebrate its 40th anniversary on Sunday, Nov. 3. The Rev. William Kuhn, D. D., will be the special speaker on the occasion. All former ministers and members are urged to be present or to send greetings to the church. The incumbent pastor is the Rev. Peter Geissler.

Mr. and Mrs. Louis R. Miller of Randolph, Minn., celebrated their 50th wedding anniversary on Tuesday, Sept. 24. Mr. Miller was a postman at Randolph for 45 years and had the distinction of having served under ten presidents of the United States. The anniversary was celebrated with relations in Deerfield on the preceding Sunday.

With the first Sunday in September the young people's society in our church in Madison, S. Dak., began its new year of service. The following young people assumed their offices on that day: Eunice Kolashefsky, president; Overil Backus, vice-president; Irene DeBore, treasurer; Pearl Adam, secretary. The society holds regular meetings on Sunday evenings.

On Sunday, Sept. 1, the Rev. H. P. Kayser, pastor of our church in Goodrich, N. Dak., baptized 6 young women on confession of their faith in the waters of Brush Lake. A large gathering of people was present for the out-of-door baptismal service. On the following Sunday Mr. Kayser received these baptized converts into the fellowship of the church.

The Rev. and Mrs. William Kuhn quietly celebrated their 38th wedding anniversary on Saturday, Sept. 21, in their home in Forest Park, Ill. On the following day Mr. Kuhn preached in our church in Lansing, Mich., of which the Rev. John Grygo is minister. The church has recently finished redecorating the interior of the church and painting its exterior.

The Bethel Church of Indianapolis, Ind., is celebrating its 50th anniversary from Oct. 13 to 17. A number of outstanding ministers of the denomination and of the city of Indianapolis are participating in the festive occasion, among them being the Rev. William Kuhn, D. D., our general missionary secretary. The pastor of the church, the Rev. Adolf Bredy, is leading the church in its jubilee anniversary.

Mr. Reuben Blessing, a member of the Fleischmann Memorial Baptist Church

of Philadelphia, Pa., was elected president of the Young People's and Sunday School Workers' Union of the Atlantic Conference at a special election held on Sunday, Sept. 8, at a session of the Atlantic Conference. He succeeds Mr. Harold Kruger who recently resigned. Mr. Blessing has been intensely active in young people's work and promises to be an aggressive leader in the union.

The Young People's Union at Ingersoll, Okla., has been exceedingly active during the summer months. After the installation of new officers in June, a contest was arranged whereby points were awarded for the various duties according to the standard of excellence. After six weeks the losing group in the closely contested campaign entertained the winning group at a lawn party. A fine spirit was shown throughout the contest re-

Br. Gunst's departure the Ladies' Aid Society held a farewell party in his honor and surprised him with a small gift. Mr. Gunst is a member of the second year class in the seminary.

The 50th anniversary of the Erin Avenue Baptist Church in Cleveland, Ohio, was held from Sept. 25 to 29 with a festive and joyous spirit prevailing. Among the guest speakers were the Rev. Wm. Kuhn, D. D., Dr. D. R. Sharpe, secretary of the Cleveland Baptist Association, the Reverends J. F. Olthoff, Theo. W. Dons and Samuel Blum, former pastors of the church, the Reverends Wm. L. Schoeffel and John H. Ansberg, neighboring ministers, and others. About 250 people attended the banquet on Wednesday evening and every service throughout the program was well attended.

The Rev. Frank H. Woyke has been planning a series of fall lectures for the Liberty Street Baptist Church, of which he is the pastor, and the community of Meriden, Conn., on his experiences as a student in Germany on such topics as "The Nazi Theory of Government," "Youth Education in Germany Today," "Nazi Racial Theories" and "The Religious Situation in Germany." Besides studying at the University at Marburg, Mr. Woyke visited Austria, Italy, Switzerland and France. During the winter he will continue his studies for a Ph. D. degree at the Yale Graduate School.

It is with much enthusiasm that the editor can announce that beginning with the January 1, 1936 issue of "The Baptist Herald" and continuing throughout this year, the devotional readings on the pages called "Beginning the Day" will be edited by Professor Lewis Kaiser of Rochester, N. Y. Professor Kaiser is still a popular speaker in young people's conventions and institutes and his messages at the devotional "Quiet Hour" periods of previous General Conference sessions will long be remembered. These devotional readings of "The Baptist Herald" are being widely used by young and old alike, and the ministry of Professor Kaiser to the religious life of our churches will be more extended than ever.

The new church building of the Immanuel Baptist Church, near Loyal, Oklahoma, of which the Rev. R. A. Klein is minister, will be dedicated on Sunday, Oct. 27, on the closing day of the Oklahoma Association to be held at the nearby city of Okeene. On Sunday morning, the Rev. A. R. Sandow of Elmo, Kansas, will preach in the English language and on Sunday afternoon and evening the Rev. William Kuhn, D. D., our general missionary secretary, will speak in the German and English languages, respectively. The new church is one of the

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EDITORIAL

Denominational Loyalty

A GREAT deal of confusion exists in the minds of many people on the subject of denominational loyalty. It is most unfortunate that hosts of young people, even within our churches, are bending so far backwards in their attempt to be tolerant of other religious bodies that they have no convictions of their own. Other people maintain that loyalty to one's denomination means the perpetuation of certain time-honored ecclesiastical traditions or forms. There are some who insist that such loyalty consists of closing the ranks of our ministers to those who have not been reared in our environment nor trained by our institutions. Other attitudes could also be mentioned which only add to the confused thinking on this subject in our day.

There can be no doubt that denominational loyalty, when rightly interpreted, must be an indispensable virtue of every Christian life. The true patriot who loves his fatherland with all his heart should be the one whose sympathies cross the boundaries of all nationalities and who is a servant of all humanity. Loyalty is a spiritual attachment to any individual or organization which sets aglow the highest desires to give of one's best in service for that person or cause and at the same time enables one to live at one's best in the relationships of life. In the light of that definition, denominational loyalty is centered in one's spiritual devotion to Jesus Christ which seeks the best gifts of God's grace to enable one to be sweet-tempered, loving and charitable and which seeks to render the greatest possible service in His Kingdom.

This focusing of our devotion on "Jesus Christ, the author and finisher of our faith," is an integral and basic phase of the truest type of denominational

loyalty. The ministers of our churches should be of the highest and most Christ-like caliber, whether they are enlisted from this or that institution. Any world's need which is met by God's children should awaken a prayer of thanksgiving in our hearts. The most perfect blossoming of denominational loyalty is the spirit which Jesus desired Peter to embody as he found him looking enviously on the favored position of John: "What is that to thee? Follow thou me!"

However, the local organizations of which we are members are the channels through which we can express our love to Christ. There are still many such bonds of sympathy and phases of spiritual compatibility that unite our 272 churches in our denomination. We firmly believe that our Christian fellowship is rendering a unique service in the world of today and receiving the loving benediction of the heavenly Father. It must follow, then, that any individual or local church which is scattering its efforts into all four winds and at the same time is failing to support with all its strength the denominational interests is actually weakening the service of the denomination and crippling the work of the group.

Our day calls for Christian people of firm, positive convictions which they are willing to uphold with passionate eagerness. God demands the wholehearted service of each religious group, rendering its utmost in a world of many needs. Christian discipleship expects the loyalty of individuals and churches within the fellowship of the group which will fuse the combined efforts and unbroken fealty of each into a mighty whirlwind of spiritual achievement for the Kingdom of God.

Christian Youth at Play

By MISS DOROTHY KNOPF

PLAY is a vital part of life. I shall try to provoke at least some thought on this subject in reference to its proper place in the life of Christian churches, and perhaps I can inspire some action resulting in better good times for many of our young people.

It is an important problem of the church to provide proper recreation for its members. Does not the Christian find his choicest associations in the church? Young people will seek to satisfy the social instinct, and rightly so. It is God-implanted. "Nothing lives to itself." Life would be empty, indeed, without social environment. Therefore, if the church and community do not provide for its youth wholesome modes of expressing this God-given instinct, young people will seek their amusements in other places. Many of such are undesirable, and some of them are positively dangerous. Various commercialized entertainments are helping to destroy the inmost life of youth. Until young people learn that any real worthy joy must be found within themselves, they will continue to chase "will-o'-the-wisps" of wordly pleasure.

The Use of Increased Leisure Time

Increased leisure time has enlarged this problem and thus has given the church an exceptional opportunity. It is the business of responsible Christian organizations to provide for and direct the social life of their youth. Christianity is intended for the whole life. Christ is interested in my play as well as in my work. Just as soon as the church fails to appeal to the entire life, it loses its grip on the young people within its influence. Should not the church clinch this opportunity of nourishing its youth socially as well as spiritually? Wholeheartedly, yes! Someone has said that leisure is man's finest chance ever to learn more about himself and his world.

"Rest is not quitting the busy career,
Rest is the fitting of self to one's sphere."

Can any church afford to neglect the privilege of helping its youth to fit itself into the truly Christian sphere of living?

A definite program of Christian recreation will be the solution of this problem. The recreation of the Christian must be governed by the standards of Christ. Christ must reign supreme. The influence of the Christian's recreation must also be scattered abroad. It does extend into all directions, and for this reason many young people find themselves getting into trouble in their pursuit of pleasure. They literally "race into it" without thinking deeper than the passing remark: "Well, everybody's doing it. It's the latest hit!" Perhaps the "latest hit" turns

The author, who is a daughter of the Rev. and Mrs. A. Knopf of Ingersoll, Okla., was in charge of the recreational program at last summer's Oklahoma Young People's Convention and her effective and enthusiastic leadership at that assembly entitles her to write convincingly on this timely subject.

out to be a very shallow glitter of a really good time. Isn't it easy, though, to be guessing at instead of measuring with the standards of Christ the habits, influences and all else that goes into the making of a life?

If the problem is to be solved by a definite program of recreation in our churches a leader of such activities will be indispensable. Good leaders who have original ideas and the "pep" and "go" to carry them out are in demand. The leader should work with the committees from all organizations of the church, and this social council should plan and execute a program for the entire church.

The following elements will enter to make the recreational program successful. The right standards will be Christ's standards. Planning must be a definite part of the program. Work, hard work, must execute these plans. Committees must always function. An atmosphere which believes in church recreation will aid greatly.

Helps for a Better Recreational Program

First, outline your program by the year. Know definitely the year's recreational program. Second, keep a social calendar in the church. Avoid conflicts. Third, build a recreational room in your church. Fourth, be sure you have a balanced program. Let your affairs be different. Fifth, always exchange ideas. Sixth, analyze and study the characteristics of successful parties. Seventh, always to help execute a party, don't shirk—but WORK! Eighth, the age of the group, the acquaintanceship of the people at the social and the physical equipment must be considered very carefully in planning a party.

The first requirement in knowing how to conduct successful socials is to realize the importance of having them. Then study the four essentials for conducting an interesting educational program. 1) WORK. "Success is like a nugget. You've got to dig for it. The richest goldmine doesn't wait the nuggets to you on the balmy breezes." Plan and work! If you keep the people at a party guessing as to what is coming next, you are bound to succeed. 2) ORGANIZATION. Each member of the committee should be responsible for something. The following suggested committees are needed in the socials which you plan. You may need all of them each time, but be sure that any committee is not essential before you omit it. Such committees are finance, invitation, decoration, program and activities, refreshments, clean-up, reception, and transportation. 3) RESEARCH. Research is the habit coupled with resourcefulness. Collect ideas from every available source, but use them to your

group and conditions. 4) "KICK." This indicates that there can be no drag. Everything in the social must move along smoothly and everybody must enter the whole program with zest. Work, organization, research, kick—all these spell HARD WORK. If you

don't expect to work for a good time, to give or to put yourself into the spirit of a social, you deserve to be bored or neglected and to return home miserable instead of being aglow with excitement and enthusiasm, anticipating the next good time.

Youth Beautifying the Church Services

By MISS RUTH KOTH

BEAUTY is an age-old hunger in every man, woman and child. Beauty is the driving force in the evolution of mankind. Clothing has undergone a varied and interesting series of changes since the earliest costumes of history. Homes show a vast improvement in this stream-line age over the stone age. Beauty has invaded the industrial world and created the most attractive cars. Women clutch with pathetic eagerness at anything that will make them lovelier. Children shudder at the sight of physical ugliness. Finally, the Christian churches bring up the rear and are beginning to recognize the worth of beauty in buildings and in services of worship.

God in the Beauty of Life

Does God recognize beauty? Moses prayed at one time, "Let the beauty of the Lord be upon us!" Paul exhorted his readers that they should think on "whatsoever things are lovely" for the Creator made all things beautiful. Beauty is set forth as the goal of redemption. Heaven is a place of supernatural beauty, of perfection itself, where we shall see Christ in all his beauty. The new Jerusalem is pictured as a place of pure loveliness. With God there is no commonplace thing. The silvery moonlight floods the dome of the capitol and bathes the poorest hovel at the same time.

How to get beauty out of life is in reality the task of religion. Since the worship hour in the church service so very obviously shapes the development of every Christian, we should put forth every effort to make it as beautiful as possible. We must ask ourselves as young people what our part is and must be in the beautifying of the worship services of the church.

The Christian Art of Worship

We must prepare ourselves for the spiritual event at home. Spend a few moments in quiet reverence before you enter the church building. Place all cares and anxieties into the hands of the heavenly Father.

We must be "alive" in the Christian sense of that word, radiating good cheer as we enter the door of the church. A smile or a cordial welcome to a stranger may mean a future church member. Friendliness among members speaks more for the principles of Christ than anything else of which I know.

We must be on time. Punctuality is almost a Christian virtue. People who habitually stroll into

church five or ten minutes late strike a discord in the harmonious atmosphere of the service.

We must maintain a reverential attitude in the church. After being seated in the pew regard yourself as in the sight of the Lord. Bow your head and breathe a petition for God's blessing on your life and your neighbors at the church service.

Individual Participation in the Worship Service

We must join heartily in the activities of the congregation. Add your bit to the singing of the Gloria, the doxology and the responsive Scripture reading. We can lift our voices joyfully in song, rising like incense before the Lord.

We must pray during the church service. We are more directly in the presence of God during prayer than at any other time. With the utmost reverence follow the prayer and breathe a silent response at its close.

We must give our entire attention to the sermon by the minister of God. A good listener heartens the minister and doubles the value of the message for himself. When the speaker feels a cordial and warm response and an eager reception of his message, there flows from him an indescribable magic power. The best way in which to discourage bad behavior on the part of others around you is to encourage good behavior by leading with the right kind of an example.

The Worship Hour Beautifying All of Life

We must breathe a quiet prayer after the benediction as our response to the inspirations received during the hour of worship. The last moments before leaving the worship service are too precious to be lost light-heartedly. It is a crucial moment when one returns to the material world after contemplation of the unseen verities.

We must be friendly with our fellow worshippers. Give the impression of lingering intentionally because of love for the house of God. We can single out those who seem to be the least lovable and with warm friendliness we can make it a memorable Sunday for them.

If as young people we shall follow the above program all restlessness and boredom on our part and criticism on the part of others concerning us in the church services will pass and the worship hour will become the most beautiful recurrent event in our lives.

"Let us worship God beautifully!"

The author, who is a member of our church at Wishek, North Dakota, spoke with impressive sincerity and earnestness on this subject of worship at last summer's young people's assembly of the Dakota Central Association and her message deserves a wider hearing in "The Baptist Herald."

Forty Years for Christ in China

By MRS. ANNA K. SPEICHER

This year marks the 40th anniversary of the service of Mrs. Anna Speicher as missionary in Swatow, China. On May 23, 1895, the Rev. Jacob Speicher was ordained into the Christian ministry and soon thereafter he and his bride went to China under the auspices of the American Baptist Missionary Society where until Mr. Speicher's death on July 17, 1930, five years ago, the two rendered a marvelous ministry for Jesus Christ.

The young people of the Atlantic Conference of our churches furnished the money several years ago for a Speicher memorial in loving memory of the Rev. Jacob Speicher, whose message and exemplary life had been such an inspiration to them. The picture on the front cover of this issue shows some of the Chinese Christians with the memorial tablet on which these words are written:

"The initial furnishings and equipment of this Laboratory represent the

ance. The more I prayed the more I was convinced that God wanted me to stay in China. Many times since that hour of trial I have been thankful for the Father's leading and for his strong arm on which to lean.

The experiences that have been mine during these five years have been many and varied. Often I have been grateful that my husband and I together talked over the problems of the work, so that I had a general knowledge of the activities and problems of the Swatow Christian Institute, besides those of my own department which included the work among the women and children. When the call came for me to take full charge of the Institute until a capable Chinese superintendent could be secured, I reluctantly consented, for there were serious problems confronting us and I felt it was "a man's job." But there was no missionary available, since all our men had

local currency. Surely, the Lord does provide!

During these five years we have had many serious problems to face, but the Lord has brought us through them all. One of the big problems was the transfer of the Institute work to the Chinese Convention. There were a few here in the church whose attitude was not free from selfishness, and this made the task more difficult to bring about an agreement satisfactory to all. Finally, the agreement was approved by the convention, the mission, and the board and the transfer was made. The Institute was put under the control of a board of trustees, on which the church, the Ling Tong Convention, and the mission are represented. We thank the Lord that during the three years under the trustees there has been a true spirit of harmony and cooperation.

Under the able leadership of our superintendent the work has gone forward and several new activities have been successfully started and carried on. The clinic was enlarged and recently a well-equipped medical laboratory in memory of Mr. Speicher has been added.

A Book Sale department for the sale of Bibles, hymnals and Christian literature was started about three years ago and is meeting a real need in providing Christian literature for the churches of our constituency throughout this field.

A unique social service activity which began a little more than a year ago is a dormitory for poor laboring men who have no place to lay their heads at night except the hard streets, no matter what the weather might be. Several thousand men have found shelter in this dormitory, and many parts of China have been represented in this motley group.

The scope of our anti-opium activity has widened. Arrangements have been made with various hospitals for the receiving and treating of opium addicts who might wish to be cured of this habit. Efforts have also been made with some success to persuade the provincial officials to suppress the planting of the poppy from which the opium is extracted.

For many years Mr. Speicher had hoped to open another center of work in the crowded district of Black Bridge. Since he could not carry out his plans, others of us have had the need of this district on our hearts. At first we had no funds with which to rent a house, nor could we find any suitable place. Finally, we were able to rent a new house which, though too small for our needs and in too secluded a location, was thought satisfactory to give us a start. At one time our trustees were inclined to give up this work, because there were no visible fruits. Some of us were convinced that in time there would be results, and our convictions have been justified. Rec-

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BEAUTY for ASHES

by Grace Livingston Hill

CHAPTER 1

The Sutherland Home sat like some royal palace at the top of a grassy eminence, nestled about by dark pines and hemlocks, its lawn sloping softly down to the highway where tall iron grill work girt about the estate, and stone pillars made a stately entrance for the driveway. Thick clustering rhododendrons did their best to hide the place from the casual gazer, and glossy laurel branches filled here and there a space; an avenue of trees gave mystery to the driveway as it disappeared into the thickly shrouded entrance and wound about till it reached the dwelling, which stood, a white gleaming jewel at the top of the rise, not quite hidden from view, tantalizingly beautiful in the morning sun.

Behind the house were terraces down to a blue tiled swimming pool, and a smaller pool where lilies floated lazily, and below that a sunken garden. Beyond, a small native wood and with old forest trees carefully tended gave background to the setting.

Off to the right of the house on another eminence not quite so high, well hidden by trees and shrubbery, and somewhat farther back from the highway, another stone dwelling was fast nearing completion. It was called by the architect and the family "the bungalow" but it might have been but another, somewhat smaller, palace, so complete and wide spreading it was. Gloria Sutherland was to be married next week to Stanwood Asher and this bungalow, a wedding gift from her father, was to be her new home.

The Ashers lived on another hilltop across the town of Roselands, in a mansion of fine old Norman architecture, and were the moving spirits in the social life of the place. What the Ashers and Sutherlands did set the pace for the rest of the set and even the humbler residents of Roselands turned to look when Nancy Asher rode through town on her fine blooded mare, or her brother Stanwood shot by in his fabulous-priced high powered car; and they stopped to admire when either Gloria or Vanna Sutherland were driven by in the handsome Sutherland limousine. Both Gloria and Vanna were worth a second look besides being the very most charming girls of the younger smart set of Roselands, and wearing clothes straight from the most noted creators of Europe.

It was a bright beautiful morning in Spring. There were daffodils in golden banks here and there along the borders of the driveway, and the terraces behind the house were a marvellous broiery of color in crocuses, hyacinths and tulips.

Great forsythia bushes shed brightness against the dark pines effectively, like sudden bursts of sunshine, a flame of red tulips picked out a scallop below the white stone wall, and out on the edge of the woods pink and white dogwood had decked themselves in blossoms. It was a morning that went well in one's mind with the thought of weddings, large priceless weddings where money was lavished without stint.

Gloria Sutherland had arisen at an hour that she called early. It was ten o'clock. She had breakfasted, mainly on orange juice and coffee, in her room, and in her yellow velvet negligee went straight to the sewing room where the fitter awaited who had come up from one of the city shops to make an alteration in an orchid satin evening frock.

She looked like a daffodil herself as she entered the sewing room and stood by the open window with the sunlight falling on her mop of yellow curls. The yellow velvet gown coming down softly to the little green satin slippers she was wearing completed the illusion of a yellow flower. She stood and basked in the sunshine, and the sunlight on the velvet cast a golden glow over her piquant face. The seamstress who was no longer young and never had been beautiful looked at her with a wistful admiration, and sighed enviously to think what a charmed life this beautiful creature led.

Gloria threw the golden garment aside and allowed herself to be carefully arrayed in the delicate orchid satin. She stood in front of the long pier glass and watched the seamstress as she deftly put in a pin here, smoothed out a pucker there, gave just a little different sweep to the deep flounce that half circled the curiously fashioned skirt and spread out the line of the long train.

"It is a lovely dress, isn't it?" said Gloria childishly, joyously. That was one thing about Gloria that made everybody like her, she was so natural and childlike and happy. Her wealth and beauty had not spoiled her nor made her snobbish.

"She is like her father," the servants whispered among themselves.

After the pinning was complete Gloria gave herself another look, walked the length of the room and back watching the sweep of the train as she walked.

"I want Vanna to see this before I take it off!" she suddenly exclaimed. "I wonder if she has come in yet? I thought I heard a car. She was away at a house party last night, but she said she'd be home early. Just wait a minute and I'll run down and see if she has come yet."

Lightly Gloria caught up the gleam-

ing train, ran down the deeply carpeted stairs to the floor below, then paused to listen. Someone had just come in the door. Yes, it was Vanna's voice. She was talking to Brandon, their younger brother home from school for the weekend. Her tone was wildly excited:

"Oh, Brand! Have you seen the paper?"

"No," growled Brandon, "I just came downstairs. Anything the matter? You look like last year's tax bills. What's happened?"

"Plenty!" said Vanna tragically. "Stan Asher's been killed!"

"Killed!" said Brandon echoing her word stupidly. "How? When?"

"Shot!" said Vanna with a gasp of her breath. "Shot in a night club in New York last night! Shot with a dancing girl he had with him. They're both dead! They've arrested the girl's lover. He didn't make any attempt to get away!"

"Good night!" said Brandon in a shocked voice as if he had suddenly grown up.

"We mustn't tell Gloria!" said Vanna breathlessly. "Not yet! Not till Dad comes! He'll be sure to be here soon. He'll see it in the paper. He'll come to her right away! Better go hide the paper. It says awful things about Stan. She mustn't ever see it!"

"She'll havta know pretty soon if Dad doesn't get here!" said the boy gravely. "And if Mother finds out—"

"Is Mother down yet?"

"I don't think so. Her door was shut when I came by. What if we phone down to the office to see if Dad has got in yet! He went to New York yesterday didn't he? You sure he was coming back to-day?"

"No, but you know he'll come when he sees this. And he can't help seeing it. It's in all the papers, great big headlines. 'Stanwood Asher, wealthy heir to millions shot down with chorus girl by jealous lover in notorious night club; Oh, it's awful! To think anything like that could come to our family!'"

Vanna caught her breath in a great sob, and then suddenly held her breath and looked up the stairs her eyes large with horror, for there stood Gloria in her lovely orchid dress with her gold hair aflame, and her eyes wide pools of dark blue horror in a white, white face.

"Vanna! What is it? I'm not a child! Tell me everything! Quick!"

Vanna gave her young brother a frightened glance and sped up the stairs.

"It's about Stan, dear!" she said trying to make her voice sound steady. "It's bad news."

"Yes! I heard!" said Gloria. "Tell



Children of the Christian Institute, Swatow, China, on their way to a Religious Service in the Sun Yat Sen Public Park

gifts of a group of Young People's Societies of U.S.A. and others in memory of Rev. Jacob Speicher, D. D., founder of the Institute, March, 1935."

Mrs. Anna Speicher is a member of the Fleischmann Memorial Baptist Church of Philadelphia, Pa. EDITOR.

Nearing the close of my service in China, I sometimes ponder over the past years and the changes which they have brought. It is almost forty years since my husband and I arrived in China, and five years have passed since he was called to his heavenly home.

These five years have been crowded with duties and responsibilities, such as I have never before carried. When Mr. Speicher passed away my first thought was to return to my children in the homeland and there find comfort in my sorrow, but members of our mission and many of the Chinese felt I should stay and continue my service and try at least in some measure, to make up the loss caused by my husband's home-going. I prayed much and sought the Lord's guid-

more to do than they could find time or strength to do and none of them were at all familiar with the work of the Institute and its problems.

When I undertook the responsibility it was with the expectancy that in two or three months the work of the Institute would be turned over to the Chinese Convention to be administered by it. I prayed earnestly for a superintendent, and the Lord heard my petitions and opened the way for the Rev. S. K. Lo to return to the Institute, where he had served before, accepting the presidency of the seminary. Our treasury was empty, but I knew that the Lord could provide if it was his will, and he did! One day I went home feeling very depressed over the financial outlook. When I entered the house I saw American mail on the table, and the first letter I opened was from a friend from whom I had not heard for years. Enclosed in the letter was a check for \$100.00 in United States currency, which, with the favorable exchange at that time, brought \$400.00 in

it over again slowly, just as you said it!"

Vanna gave a little gasp like a sob as she spoke the words: "Stan was killed in a night club in New York last night, dear."

"And the girl?" said Gloria fixing her sister with a keen glance.

Vanna caught another little sob in her throat.

"She was killed too. By a jealous lover!"

Gloria reached out and caught hold of the stair railing.

"Brand!" she called to the brother who lingered in blank horror below. "Bring me that paper! Yes, please—!" as she saw Vanna shake her head. "I've got to know everything right away! Bring it, Brand! Vanna, won't you please help me off with this terrible dress?"

Vanna drew her sister into Gloria's own room and began to unfasten the hooks with fingers that trembled.

"There—couldn't be a mistake, could there, Vanna?" asked Gloria casting an imploring glance her way as the dress was lifted over her head.

"No, there couldn't be a mistake," said Vanna sadly. "I telephoned Nance! She said her father went up on the early morning train. He phoned about ten minutes ago. It's all true!"

Vanna looked about for Gloria's negligee.

"No," said Gloria sharply, as her sister brought out a blue silk robe. "No, I've got to have a dress on!"

"You ought to lie down, dear!" soothed Vanna. "You don't realize yet! You need to lie down and take it quietly!"

"No," said Gloria, "I must do something! I don't know what, but there'll be things to do. I must have a dress on and be ready."

Vanna searched helplessly in the closet for something appropriate. What would one wear on an occasion like this? Mourning? If Gloria was dressed people would be likely to see her, and they would criticize whatever she had on. Clothes had always played such a large part in Vanna's life that they seemed important even now.

But Gloria pulled out a drawer and snatched up a brown and tan knitted dress she had worn the day before and flung it on.

"Just anything! It doesn't matter what," she said as her sister looked askance at the dress. "Brand, is that you with the paper? And please, Brand, will you take this orchid dress up to the sewing room and tell the fitter it is perfectly all right just as it is, and she can just hang it up there when she has finished? Tell her I won't be able to come up again to-day."

Vanna looked at her sister in admiration, she seemed so cool, so collected, yet there was something terrifying in her eyes. Vanna put her hand to her throat and tried to still the stifling sensation that threatened to overwhelm her. Oh, it seemed just impossible that this

tragedy was really happening in their family. Stan, the handsome brother-in-law dead! Just a week before the wedding!

Then she began to realize.

There would be no wedding!

Over there in the green guest room closet were hanging the bridesmaids' dresses, soft spring pastel shades of chiffon, with silver slippers and lovely big garden hats wreathed in spring blossoms. Back in the apricot guest room the bridal array was waiting and there would be no wedding!

Three long connecting rooms to the left were cleared and furnished with long draped tables on which already a goodly array of costly glitter was set out, and the presents were pouring in every hour! And there would be no wedding!

But Gloria went steadily on arranging her dress, smoothing her rumpled curls, putting her brush away as coolly as if nothing had happened. Didn't she realize what it all meant? Why wasn't she lying on her bed sobbing? Why wasn't she breaking her heart? Stan dead, Stan whom Gloria adored, and Gloria going about with a quiet stony look in her eyes! Vanna was frightened.

"Does Mother know?" asked Gloria suddenly in that quiet capable tone that was so new to her, as if she had certain things to go through and just so much strength with which to go through them.

"No," said Vanna, "she hasn't gone downstairs yet."

"Does Mrs. Asher know?"

"Yes, Nance said she was in hysterics. They had sent for the doctor," said Vanna.

"Poor thing!" said Gloria with a terrible trembling sigh!

Vanna stared. She knew Gloria was not especially fond of Stan's mother, and yet here she was without a tear for herself, pitying Stan's mother.

Gloria dropped into a chair and began to read the paper, her white face growing even whiter as she read. Once she groaned aloud, and once she looked up and said, though more as if she were stating a fact to herself than speaking to her sister:

"He'd known that girl for a long time. There had been trouble before. Two years ago! That was before—before we were—engaged!" She looked back at the paper again. "No,—it was after! Two months after! Oh—!"

The sound she made was not a sob. It was more like a wounded animal getting to cover.

Vanna was silent, filled with misery for the sister who had always been so much a part of herself. She was feeling what Gloria was going through. Neither of these girls had had any sorrow in their lives before, beyond a broken doll, or a lost kitten. Never any trouble before that money could not mend.

From where she sat Vanna could see the gleam of the tiled roof that was her sister's new home. What would Gloria do now with that house? Would Dad

have it torn down? Would they all move or go to Europe or something? How everything had been upheaved and made impossible in a single night! A bullet gone home, a heart stilled, and two families were plunged into dismay, their world collapsed!

Vanna began to think of the young set that made up their social life! How could they bear to go among them again? How could Gloria ever enjoy the crowd and all its gay doings with Stan gone! And gone in such a terrible way!

Suddenly she caught her breath and put her head down on the arm of the chair where she sat, the tears coming like a tempest over which she had no control.

"Vanna! You mustn't!" said Gloria looking at her out of those stony eyes.

"We've got to keep up!"

"Why?" said Vanna tempestuously.

"Why? You ought to cry too, Glory! It'll help you a lot. You'll break down if you don't cry."

"I can't!" said Gloria. "The tears are all locked inside! They can't get out! Vanna, do you think I ought to go and see Mrs. Asher?"

"No," said Vanna vehemently. "Nance said she was wild. They had given her a sleeping powder. She wouldn't see you if you went. Nance said the doctor said they must get her quieted down."

Gloria sank back in her chair again and looked hungrily down at the paper whose flaring headlines had been followed by very little other information concerning the tragedy. Gloria had read every word over twice already, yet she took up the paper and searched earnestly for one more little word. Oh, if there was only so much as a hint of denial that that girl had been anything before to Stan! But there it all was printed out cruelly, just two or three lines, but each word ripe to stimulate the imagination, hints that were worse than the truth could possibly be!

Then suddenly the mother was among them, standing at the door, a look of generalship upon her.

"Gloria! My poor child!" she mourned. "To think that this should have happened to you! And just now before the wedding! It makes it so awkward for you, Petty! But, Child, dear, you should go right to bed! You mustn't think of being up. A trouble like this drains one's strength. Besides, it is so much easier to excuse you to any mistaken friends who might think they had to call if we can just say you are prostrated. Get to bed right away, Honey dear, and conserve your strength."

"No, Mother," said Gloria, "I'm not going to bed. I should go wild in bed!"

Gloria got up and began to pace up and down her room. Her mother watched her with a puzzled look.

"You're a strange girl!" she said almost disapprovingly. "If you take it that way we shall have you sick on our hands before—"

she hesitated for the fraction of a second and Gloria shivered as if a cold draught had struck her—

"before this is over," the mother finished.

"It will never be over!" said Gloria in a hollow, terrible, young voice.

"Oh, yes, it will!" said her mother quickly. "Of course you can't see that now, but it's a merciful thing that sorrows don't engulf people forever. However, it's much better to just give way naturally to your grief and not try to keep up and hide your feelings."

Gloria looked at her mother as if she did not hear her and went on walking up and down her room.

The mother gave her another hopeless look and turned as if she would go out, then looked back to say:

"We'll all have to have some black clothes of course. What a pity in the Spring of the year! I'll go and call up Sampson's and have them send out some things on approval. That's another reason, Gloria, why you ought to lie down now. You'll have to try on you know, and that's almost as wearing as having to go down town shopping for clothes."

Gloria turned in consternation.

"Mother! I'm not going to try on clothes to-day! No, nor any of these days! One doesn't have to dress for the part to suffer! I'll wear something I've got, anything! But I won't have anything to do with clothes at such a time as this!"

"Now Gloria, do try to be reasonable! You can't just ignore the customs of society that way!"

"Look here, Mother, I'm not going out on exhibition! I shan't probably see anybody at all except the Ashers, and you don't suppose they'll care what clothes I have on, do you?"

"I certainly do!" said the calm voice of the mother. "You must be appropriately dressed. If you're not they would think and rightly, that you had not the proper respect for their feelings."

"Mother, if they can care about things like that now I don't care what they think! I have plenty of clothes and I'm not going to bother about others!"

"But black, dear! You must wear black!"

"Well, I already have two or three black dresses, if it's got to be black!"

"But they are not mourning, child, and you in your position—, the—"

But suddenly Gloria gave a scream and rushed from the room.

"Don't! Don't! Don't!" she cried in a low hurt voice, and fled upstairs to the great attic room which had been the children's play room when they were little and where corners and crannies still held doll houses and baby carriages, and the toys of long ago. Vanna found her there an hour later when she went anxiously in search of her, curled up in a little heap by one of the dormer windows, staring wide-eyed out across the hillside and the woods, down toward the stone bungalow among the trees, the bungalow that was to have been her beautiful home. There was tragedy in

her eyes but there was not a trace of a tear yet.

Vanna dropped down beside her and put her arm about her.

"Gloria dear," she whispered, "Nance is downstairs! She wants to see you. She says she *must* see you. Do you feel able to speak to her a minute, or shall I tell her you are asleep?"

Gloria was still a minute and then she rose quietly.

"I'll see her," she said, still in that toneless voice that seemed so terrible to her sister. "Where is she?"

"Down in the library. Would you rather I brought her up to your room?"

"No," said Gloria, "I don't know why I should make you do all the work. I'll go down."

Nance was wearing a smart tweed dress of black and white mixture and a black felt hat, and was smoking a cigarette as she stood looking out the long French window to the lovely sloping lawn. She whirled about as Gloria entered, nervously crushing out the cigarette in the ash tray that stood on the little end table by her side.

She fixed hard solemn eyes on the girl who was to have been her sister-in-law so soon and stared. It was as if she were searching her very soul through and through. And Gloria stood there like a thing at bay and took it, with just that quiet inexplicable look on her face. Vanna stood by and watched her, marvelling at her sister.

Then Nance spoke in a hard tired voice.

"I said you'd take it just that way!" she remarked opening her cigarette case and getting out another cigarette.

"Mother said you'd be simply crushed, but I knew you had character! I've always said you had character. I've always known you were too good for Stan!"

Gloria gave her a little wistful attempt at a smile, so sad that Vanna over in the window seat put down her head on the back of a leather chair and sobbed quietly. Gloria put out a gentle hand and touched the other girl on her arm!

"I'm sorry, Nance!" she quavered, "I know—it must be—terrible—for you!"

Nance whirled on her fiercely.

"Oh, and isn't it terrible for you, then?" she demanded.

"Oh—!" Gloria drew in her breath with a suffering sound. "Oh—but in a different way!"

"How different I'd like to know?" It was as if Nance had come with a knife to probe the wound in this girl's breast, find the bullet, and rub the wound with salty words.

Gloria was silent for a moment, her face averted, then she answered slowly, hesitatingly.

"The girl, Nance,—you—don't have to—mind—her! You—don't have—to think—about her at all!"

Nance stared at her averted face.

"Oh, that!" she said contemptuously. "That's nothing! You don't mean to say you're bothering about her! They all

do things like that to-day. It doesn't mean a thing! I thought you had more sense!"

"Yes, it does mean—a great deal!" said Gloria slowly, her hard sad young eyes looking far away through the window down the slope of the hill. "It sort of wipes out—a lot—that was *dear!*"

Her words came slower, her eyelids drooped, her lips drooped at their corners and were trembling as she spoke. "It makes it—he doesn't seem—to belong to me—any more!"

Gloria suddenly drooped into a chair and dropped her gaze to the floor, but there came no tears. The tears were all flowing down into her heart. They seemed to drown her inside, but she lifted her eyes and met the cold gaze of Nance, saw the curl of her lip.

"I didn't think you had a *jealous nature!*" The words cut like knives.

Gloria shook her head.

"It's not jealousy!" she said. "It's something wider, more final than jealousy. Jealousy you feel for a day and get over. This is something that puts me out into another sphere, somehow, just makes me feel he never has belonged to me—None of it—has ever—been—real!"

Nance looked into those hopeless, lovely eyes and tried to break their look with her own glance. But Gloria's eyes did not change.

"How absurd!" said Nance. "Stan worshipped the very ground you walked on, Glory. He couldn't say enough about you at home. He was simply crazy about you!"

Gloria looked at her as if she were not looking into her eyes at all, but saw something beyond her, something that outweighed what had been said.

"Yes?" she answered in that strange voice that sounded like a negative. Nance drew her brows together and studied her.

"Oh, Gloria, don't be difficult—now—when all this is happening! Don't be trivial! I own it's hard on you, but don't get notions. Everybody in our set knows how devoted Stan was to you!"

"Yes?" said Gloria again and still looked at that vision of a strange girl in the distance just beyond Nance's head. A girl that was not of her kind. A girl who was no respecter of other people's rights. A girl lying dead beside her bridegroom.

"Gloria, you're not going to make more trouble, are you?" Nance spoke sharply, with a kind of hard agony in her voice.

"Make trouble?" said Gloria in a soft amazed voice. "I make trouble? There is no trouble left to make is there, Nance? No, of course I'm not going to make trouble. I'm aching for you now, for the trouble you have already to bear. Is there anything that I can do to help in any way? I have a feeling there is something I should be doing, but I can't seem to think what it is!"

(To Be Continued)

Beginning the Day

A Scripture Passage and Meditation for Spiritual Progress

By the REV. JOHN LEYPOLDT

OF CLEVELAND, OHIO

Sunday, October 20

Our Religion Spells Addition

"Go and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." Isaiah 38:5.

(Read Isaiah 38:1-8)

King Hezekiah was seriously ill. Isaiah performed the awful duty of telling his friend that he must die. But the king wanted to live for patriotic as well as for selfish reasons. The prophet brought Hezekiah the glad news that God had answered his prayer and had added fifteen years to his life. This incident is a picture of what the Christian religion does for us. Some people think that religion is only subtraction, that it takes away our joys and opportunities, that it makes our lives narrow and miserable. This is a distorted view. Christianity is a religion of addition. It is constantly adding forgiveness, peace, joy, spiritual power and treasure of grace to our lives. "I came that they may have life, and may have it abundantly." John 10:10.

Monday, October 21

The Indestructibility of God's Word

"The word of our God shall stand forever." Isaiah 40:8.

(Read Isaiah 40:1-9)

"The shadow of death falls on everything." This thought is emphasized by the prophet when he says: "All flesh is grass, the grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it." Everything human may perish. When all the leaders have fallen and death has been busy with priests and prophets, God's Word still remains. It abides forever. It has been misunderstood, attacked and forgotten, but it is absolutely insuppressible. Some Christians are afraid that the abiding truths of the Bible will be undermined or even destroyed. But they are imperishable. The Bible abides. It still attracts, transforms and conquers.

"Heaven and earth shall pass away, but my words shall not pass away." Matthew 24:35.

Tuesday, October 22

The Unwearied God

"Hast thou not known? Has thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary." Isaiah 40:28.

(Read Isaiah 40:27-31)

Here we have one of the loftiest conceptions of God in the Old Testament. The exiles on the vast Babylonian plain

needed a comforting and uplifting conception of their God. What they could not find in themselves nor in their surroundings, they found in the everlasting God. He who is not confined to Palestine or Babylonia never grows tired. He is the unwearied and incomprehensible God upon whom we must depend for renewed strength and courage. If we, who have no strength in ourselves, look up to the unchangeable, inexhaustible and unwearied God and wait on him in faith, we shall experience a spiritual renewal.

"Trust ye in Jehovah forever, for in Jehovah, even Jehovah, is an everlasting rock." Isaiah 26:4.

Wednesday, October 23

A New Song

"Sing unto Jehovah a new song, and his praise from the end of the earth." Isaiah 42:10.

(Read Isaiah 42:1-13)

The prophet is speaking of new things: the exaltation of the Servant of Jehovah, the redemption of Israel and the conversion of the heathen. The mention of "new things" suggest this "new song." Why should not the redemption of Jehovah's people call forth a new song? National deliverance causes rejoicing but deliverance from sin also calls forth joy. After the psalmist had prayed for a clean heart he says: "Restore unto me the joy of thy salvation." Joy finds expression in song. Because we have experienced the grace of God in our lives we can sing the new song of salvation. Why not begin the day with a song?

"And he hath put a new song in my mouth, even praise unto our God." Psalm 40:3.

Thursday, October 24

A Golden Promise

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isaiah 43:2.

(Read Isaiah 43:1-7)

This is a golden promise. Some Christians think that they should be exempt from the shocks and storms of life. But God never promised us a bed of roses. The cross is not only the symbol of our Christian life, but also of our Christian life. Sooner or later we must pass through deep waters. But God is there to guide, to test and to refine us. "I will in no wise fail thee, neither will I in any wise forsake thee." Hebrews 13:5.

Friday, October 25

A Glorious Experience

"I have blotted out, as a thick cloud, thy transgressions and, as a cloud, thy

sins: return unto me; for I have redeemed thee." Isaiah 44:22.

(Read Isaiah 44:21-28)

God is merciful to Israel. Does he not say: "O Israel, thou shalt not be forgotten of me"? Just as the wind drives the clouds away, so God would blot out all of Israel's transgressions. Have we not experienced that God's redeeming love eradicates all our sins? "The blood of Jesus, his Son, cleanseth us from all sin." No preacher, priest or rabbi—only God can blot them out.

"I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." Isaiah 43:25.

Saturday, October 26

The Text That Converted Spurgeon

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isaiah 45:22.

(Read Isaiah 45:20-25)

This text was used by God to convert Charles Haddon Spurgeon who became England's greatest preacher. When still a youth he drifted one Sunday morning into a little Primitive Methodist chapel. A layman went into the pulpit to preach. The text was: "Look unto me and be ye saved, all the ends of the earth." Among other things he said: "Anyone can look; a child can look. Jesus Christ says: 'Look unto me.'" Seeing young Spurgeon under the gallery, he said: "Young man, you look very miserable and will always be miserable—miserable in life and in death, if you do not obey my text. But if you only obey now, this moment you will be saved. Young man, look to Jesus." Spurgeon looked and was saved.

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, where-n we must be saved." Acts 4:12.

Sunday, October 27

No Peace for the Wicked

"There is no peace, saith Jehovah, to the wicked." Isaiah 48:22.

(Read Isaiah 48:17-22)

When we speak of the wicked we usually think of someone who committed a gross crime. But in the final analysis a wicked person is one who lives not by the law of God but by his own will. If a man does not use God's will as his guide, he goes into the category of "the wicked." What robs man of peace of mind and heart? It is disobedience. Man may have education, wealth, good reputation and still lack the peace of God. We cannot buy it. It is one of heaven's gifts.

Paul, speaking of Christ, says: "He is our peace." Only through faith in Jesus Christ have we peace with God.

"But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20, 21.

Monday, October 28

God Never Forgets His Children

"Can a woman forget her sucking child? . . . yea, these may forget, yet will not I forget thee." Isaiah 49:15.

(Read Isaiah 49:14-23)

Israel in exile was filled with despondency. Zion said: "Jehovah hath forsaken me, and the Lord hath forgotten me." Although Israel felt that she was rejected and forgotten, the prophet assures her of God's unchanging love. Even a mother's pity for an infant may fail, but God's love for his children never fails. Although Israel was passing through deep waters, Jehovah still loved and cared for her. She was graven upon the palms of God's hands. Joseph in prison may have thought that God had forsaken him, but such was not the case. God may test us and may keep us waiting, but he never forgets us.

"O Israel, thou shalt not be forgotten of me." Isaiah 44:21.

Tuesday, October 29

An Everlasting Joy

"And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away." Isaiah 51:11.

(Read Isaiah 51:9-16)

When the Jews were to return to their native land, their hearts were to be filled with an everlasting joy. One of the main characteristics of God's joy is permanence. The joys of the world are like soap bubbles. They appear attractive but they last only for a few seconds. Then they are gone forever. God's joy grows out of his grace. Because our joy is centered in Christ it is everlasting. We rejoice not in ourselves but in the Lord. Our joy is marred through the imperfections of this life, but some day our joy will be perfect.

"Rejoice in the Lord always." Philippians 4:4.

Wednesday, October 30

Publishing Good News

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publishes salvation." Isaiah 52:7.

(Read Isaiah 52:7-12)

The prophet pictures some messengers who are nearing Jerusalem with the glad tidings of Israel's deliverance from Babylon. We who have never lived in captivity nor had relatives in exile cannot appreciate these good tidings. The Christian, however, has even better news. The

heart of our news is a unique Person who can satisfy the deepest needs of the human soul. Christ is the universal Deliverer. Wu Ting Fang, Chinese ambassador to the United States, spent his Sunday in New York before leaving America. A Chinese pastor asked him to attend church. Mr. Wu thought highly of Christianity but no one had ever invited him to attend church. He said: "This is the first invitation I have had." How negligent we Christians are.

"Ye shall be my witnesses." Acts 1:8.

Thursday, October 31

A Wonderful Prophecy

"All we like sheep have gone astray; we have turned every one to his own way: and Jehovah hath laid on him the iniquity of us all." Isaiah 53:6.

(Read Isaiah 53:1-12)

The book of Isaiah contains many wonderful prophecies, but the most remarkable of them is found in the above chapter. The prophet is speaking of an individual, of his appearance, innocence, silence, intercession, rejection, suffering for sin, of his violent and vicarious death, of his success and Saviorhood. We have here the most remarkable description of the sufferings of Christ in the Old Testament and the glory that should follow. It is an exceedingly interesting study to analyse this prophecy and find its fulfilment in the gospels.

"I am the good shepherd, the good shepherd layeth down his life for the sheep." John 10:11.

Friday, November 1

God's Promises Always Reliable

"For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed." (Read Isaiah 54:4-19)

There is something majestic, attractive and uplifting about a mountain. Its first impression is one of stability. We love to gaze upon the eternal hills. It is God's lovingkindness. Even though mountains may depart and hills be removed, God's covenant of peace and his mercy are everlasting. God's promise was a great comfort to the Jews in exile. We have not always been able to depend upon the promises of friends, but God's promises are always reliable. Are we claiming God's promises?

"But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him." Psalm 103:17.

Saturday, November 2

God's Gifts Are Free

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

(Read Isaiah 55:1-13)

When the prophet penned the above words Babylon was the center of the world's trade. It was in Babylon that the Jews first acquired those mercantile

habits for which they have become so noted. They labored, prospered, settled in comfort and undoubtedly many abandoned the religion of their forefathers. The prophet seeks to call their attention to spiritual blessings. God's blessings are free. The most valuable things cannot be bought: life, air, sunshine, salvation. The water of life and the bread of life can be had for the asking. But if our religion is of real value to us, it will cost us something.

"How much more shall your Father who is in heaven give good things to them that ask him?" Matthew 7:11.

Sunday, November 3

Where God Dwells

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place with him also that is of a contrite and humble spirit." Isaiah 57:15.

(Read Isaiah 57:14-21)

Isaiah never forgot his inaugural vision of the holy God. Some one has said: "With him God is first the infinite High, and then equally the infinitely Near." He dwells on high and with the lowly. To the proud and self-righteous heart he is far away, but to the humble he is very near. We do sense God when our heart is receptive, when we have a crushed and lowly spirit. We feel his presence and we are at peace with him. O blessed experience!

"Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." Psalm 34:18.

Monday, November 4

God's Promise for His People

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the poor; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 61:1.

(Read Isaiah 61:1-11)

These words were addressed first of all to God's people in exile. They were "the afflicted" or "the poor." They were anxiously waiting for news from God. Freedom and restoration had been promised them. The prophet brings them the proclamation of their deliverance. What good news for the captives and broken-hearted! When Jesus began his ministry he chose the prophet's words as the basis for his program. Is not the gospel a message of freedom and restoration? Is not Christ's message of salvation primarily for the poor, the broken in spirit, the captives in sin and oppression? Is not Jesus' program also the program of his church? We have the only message of peace, pardon, power, progress and perfection. Are we propagating the glorious gospel of our Lord and Savior, Jesus Christ?

"Go ye into all the world and preach the gospel to the whole creation." Mark 16:15.

PLEGDED-PARTNERS AND PRAYER-HELPERS

"Take it to the Lord in Prayer"

Pray For Our Children's Home, St. Joseph, Michigan

BY THE REV. HANS STEIGER

Our denomination owns some fine property beautifully situated on a hill in the city of St. Joseph. This property provides a Home for orphaned children of German Baptist families. It was organized originally in Louisville, Ky., in 1871, and was transferred to St. Joseph in 1916. The new building was dedicated in 1919. It has accommodation for 50 children, but due to financial conditions our present family is comprised of only 30.

Our big problem is that of adjustment. Children come from various types of homes and have inherited widely differing traits of character. They must learn to compromise their habits and wishes with those of our family and to accustom themselves to our rules and regulations. It is not an easy task for them to find their proper place in the mosaic pattern of our home life, but with the help of the "old-timers" this is soon accomplished. The children have ample time to play and to take advantage of all the conveniences which our Home has to offer them. However, they not only learn to play together but also to work together, for it is our aim to make of them honest, self-respecting Christian young men and women. Each has his chore and bit of responsibility which he must fulfill conscientiously and to the best of his ability, as our motto is: "Let all things be done decently and in order."

Our children are taught not only their duty toward the Home and each other but also their duty toward God and the Church, for our daily devotions and Bible study have an important place in our Home-life. Church and Sunday school are very regularly attended, and it is gratifying to note that almost one half of our family are members of the church. The children have learned conscientiously to pay the tenth of whatever donations they personally receive or of any of their earnings during the summer vacations.

We would at this time like to add a few words of thanks to the churches of our Denomination for the sincere interest which they have displayed in our Home. In saying this we think not only of the thoughtful donations which are sent to our Home at Christmas and at different times of the year, but also of the prayers with which many of you daily remember our Home. Surely, this benevolent work of caring for our orphaned children is worthy of its share in the denominational missionary and benevolent offering.

PRAYER HELPERS,

P. O. Box 6, Forest Park Ill.

The Beginning of A New Year At The German Baptist Seminary

By PROFESSOR ARTHUR A. SCHADE

The opening of the seminary year was accompanied with new interests on Friday evening, the 13th of September. New faces greeted us in a class of serious-minded and splendidly gifted young men who had dedicated their lives to the Christian ministry, while undergraduates were on hand with beaming faces and cheerful hearts, rejoicing to be back in the school which has become for them a true Alma Mater.

Not only new students were present but a new professor was on hand, while one of longer standing was heralded as the incumbent of the responsible office of Dean of the school. Our seminary always has and still sees its president in him who is head of the Colgate-Rochester Divinity School. The functions, therefore, which presidents usually have, are in a large measure performed by the dean who is recognized as the titular head of the institution and the supervisor of instruction.

Professor F. W. C. Meyer had arranged the program and was the master of ceremonies. He presented the retiring dean and professor, Dr. A. J. Ramaker, who, figuratively speaking, placed the robe which he had worn with such distinction for more than four decades upon the shoulders of his young colleague. He addressed words of welcome and congratulations to him upon the honors and responsibilities which had come to him in his election to his high position, challenging him to render the distinguished service to the institution and the denomination to which his new title calls him.

After a suitable response to his induction, the new dean, Professor Albert Bretschneider, delivered a most enlightening address on the religious situation in Germany. He carefully outlined the struggle between the different religious ideals which are battling for supremacy, the relation of the state to this combat, and its possible consequences to Christianity in the years that lie ahead.

Professor Bretschneider then presented his successor in the Preparatory Department, the Reverend O. E. Krueger, who responded with his maiden speech as a professor, one that proved abundantly worthy of the new title. Professor Krueger captured the esteem and the fullest confidence of all who were present, as he revealed the superior quality of his intellect, his genuine humility and his profound Christian faith. In his conclusion he voiced the welcome of the seminary to the new students.

President A. W. Beaven was not able to be present and was represented by Professor Conrad H. Moehman, an old friend of the retiring and of the incum-

bent dean as well as of the new professor. He read a letter of tribute and congratulations from President Beaven and then proceeded to speak words of appreciation, encouragement and wise council on his own behalf.

In conclusion the writer, in his capacity as superintendent of the building, addressed words of welcome to Mrs. Rose Storz who a year ago succeeded Miss Clara Meier in the management of the essential culinary department. She has already demonstrated her ability as a manager, her fine culinary skill, and her ability to permeate the place with a home-like atmosphere. Each member of her large family delights to call her "Mother."

The student quartet contributed to the success of the occasion by several well-rendered selections. The pastors of Buffalo churches, the Rev. and Mrs. C. E. Cramer and the Rev. and Mrs. Peter Geissler as well as Professor Gustav Lehman of the Divinity School and Professor Albert Appelt of the Department of German, University of Rochester, and many other distinguished friends honored the occasion by their presence. Introductions and congratulations were extended while light refreshments were being received in the dining-room.

Another high point of the seminary opening was the annual experience and testimonial meeting of students and faculty which was held in the chapel on Monday morning. Professor H. Dymmel, who had such rich experiences in visiting churches and conferences in Winnipeg in the far north to Donna in the Rio Grande Valley in the south, led the service. Through the generous cooperation of the churches, the General Missionary Society and Dr. Wm. Kuhn, missionary secretary, many of the students received summer appointments of churches or mission fields. These offered them an opportunity of witnessing for their Lord and of putting some of their learning to good use. A number of them conducted evangelistic meetings with gratifying results. They all returned to the seminary, as the disciples of old, rejoicing in the triumphs which the Lord had achieved through their ministry. But they also returned with a fuller appreciation of what they had learned of a deeper consciousness of their need of further study and training, if they are to render the best of service to the Lord.

The manifestation of Christian faith, spiritual enthusiasm and whole-hearted confidence in the soundness of the instruction, which they are here receiving, brought encouragement to their teachers at a time when this was especially appreciated. We are deeply conscious of our great responsibility to these young

men in the cause of Christian faith and fidelity to the truth. We are seeking to open to them the whole Word of God, not a careful selection of isolated verses which might support one view or another of Christian doctrine. We believe that we are maintaining the historic Baptist position by making the Word of God, and not the creeds which were formulated by men of fallible judgment and limited knowledge, as the guide to Christian belief and service, and by allowing believers to interpret the Word as they understand it under the guidance of the Holy Spirit. In this responsible task we need the confidence and the prayers of God's children in the churches. We are encouraged to note that the churches appreciated the ministry of the students. Five of them received propositions inviting them to discontinue their studies and to remain on the field, propositions which only one entertained under circumstances which seem to justify his course. May the Lord bless his cause in this school and glorify his name through the ministry of his children!

Central Conference

CENTRAL CONFERENCE SESSIONS

The Central Conference of German Baptist Churches of North America convened in the Ebenezer Church in Detroit, Mich., from Aug. 27 to Sept. 1. The Rev. G. H. Enns who, shortly before the conference met, became pastor of the entertaining church, welcomed the delegates in a most fitting way. The response of our moderator, the Rev. Thomas Stoeri, was also very appropriate. The message of the opening night was brought by the Rev. E. G. Kliese of the Second Church of Detroit who voiced the need of keeping "the window open toward Jerusalem" in such a time as this.

During the past conference year some \$900 more than last year was raised for our various denominational missionary projects. This was encouraging, and yet many letters of the various churches to the conference revealed a need of deepening the spiritual life. The Rev. Wm. Kuhn, speaking on "A Survey of Missions," said that the grandchildren of the denomination are seemingly weaker than their grandparents. "There is danger of becoming formal and inactive. We cannot live on the spiritual power which our forefathers obtained in living close to God. We must get that power ourselves."

Possibly the most thorough and analytical paper ever prepared on our seminary problems in Rochester, N. Y., was read by the Rev. Paul Wengel of the Bethel Church in Detroit, Mich. The writer understands, as was work, as the findings of the Rev. Elmer Baumgartner whose "Lecture on Denominational Statistics" this reporter could not attend.

In speaking of "Our Baptist Heritage" the Rev. S. Blum, editor of the "Sendbote," said: "The sting of sin is not preached to-day as it was years ago. A

very definite conception of sin is needed. Our fellowship is to carry on a missionary program."

The Rev. Ralph Blatt of Pekin, Ill., dedicated his missionary sermon on "The Well of Living Water" to Missionary Paul Gebauer, who soon will leave to carry on his work in the Cameroons.

Professor F. W. C. Meyer's address on "The Range of Baptist Teachings" may be summed up in a striking quotation which he gave in German: "It is the work of the Spirit and not of magic; the freedom of conscience and not coercion; one is our Master and we are brethren." Faith was clearly defined in the words, "(F)orsaking (A)ll (1) (F)ollow (H)im."

The conference provided opportunity for becoming acquainted with the new pastors in the conference area, including the Reverends G. H. Enns, Th. D., H. Pfeifer and J. Knechtel. Many expressions of love were experienced by delegates while at "Ebenezer."

F. L. STROBEL, Reporter.

Northern Conference

BAPTISMAL SERVICE IN ONOWAY, ALBERTA

The beautiful Sunday of September 1 will long be remembered by the many members and friends of the German Baptist Church in Onoway, Alberta, Canada, who gathered on both sides of the Sturgeon River, a few miles northwest of Onoway, to worship our Lord and Savior. After the melodious strains of familiar hymns played by the Glory Hill Band, a picture of which accompanies this report, several fitting musical numbers were rendered by the well trained Edmonton Male Chorus as well as by the Onoway Mixed Choir.



Brass Band of the Glory Hill Church, Alberta, Canada, with the Rev. G. W. Rutsch

Thereupon the pastor, the Rev. G. W. Rutsch, gave an inspiring message on Acts 8:26-39, after which he was privileged to baptize 10 persons, who openly had confessed their faith in Christ as their personal Savior. Five of the baptized converts were from Onoway and five from the Glory Hill Church.

All members and friends went from this impressive service to the church, where, after lunch, the worship was continued. At the observance of the Lord's

Supper the 10 baptized converts and one woman, received on confession of her faith, were given the hand of fellowship by the pastor into the church. May God bless and keep all his own to his honor and glory! LINDA RUTSCH, Reporter.



Vacation Bible School at Ingersoll, Oklahoma

Southwestern Conference DAILY VACATION BIBLE SCHOOL SCHOOL IN INGERSOLL OKLA.

A Vacation Bible School was sponsored by the Sunday School of our Ingersoll Baptist Church. It continued for two weeks from July 29 to August 9 for the children from 7 to 14 years of age. The Primary Department was taught by Miss Lauretta Weber, assisted by Wanda Hasson and Kathleen Knopf, and the Junior Department by Miss Dorothy Knopf, assisted by Ruth Weber. The total enrollment was 48 children with an average attendance of 38. Fourteen children received perfect attendance certificates. The missionary offering, which was taken daily, was used to purchase Bibles for distribution by the Rev. Paul Mischkoff in Bulgaria.

The climax of our school was reached at the commencement program held on the last Friday evening of the school. The parents and friends of the children enjoyed an interesting program consisting of a playlet which included the memory and word drills by the Juniors, a part of the daily worship period, some of the favorite songs, memory work and a dramatization, "The Good Samaritan," by the Primary Department, and a moving picture entitled, "The Life of Christ," given by the Juniors. As each picture came upon the screen an appropriate story or interpretation was given by one of the Juniors. This project was the result of their handwork. After the program a fine exhibit of the handwork by the Primary department was enjoyed by all.

Our first school has been successful. We hope it will be possible to continue it next year.

LAURETTA WEBER, Reporter.

A CHALLENGE

by the

Atlantic Young People's Conference
To All Young People's Conferences

"We challenge all young people's conferences of our denomination to engage with us in a spirited campaign to increase the BAPTIST HERALD subscription in our respective areas between Oct. 15, 1935 and Feb. 15, 1936. The conference having the largest percentage increase in total number of subscriptions to the BAPTIST HERALD will be announced as the winner in the March 1, 1936 issue. Every group has an equal chance to win on this percentage basis.
Signed, Edwin Marklein.

This challenge has been accepted by the Central and Texas Conferences. As other council members of the Y. P. and S. S. W. Union accept the challenge for their conferences, the information will be given publicity in these pages.

Win a BAPTIST HERALD
Subscriber and Help Your
Conference to win FIRST
Place in this Campaign.

"The executive committee of the Texas and La. conference union by unanimous vote decided to accept this challenge. We are going to give the Atlantic young people a real race. Our council member, Mr. Chester A. Buening, will be in charge of 'The Baptist Herald' campaign in our conference."

Coming Features of the BAPTIST HERALD

Serial Installments of Mrs. Grace Livingston Hill's Novel, "Beauty for Ashes."
Annual Number of Young People's Societies and Sunday Schools.
Devotional Pages throughout 1936 will be edited by Professor Lewis Kaiser.
Articles on "the New Germany" by two brilliant Exchange Students in Theology and Law.
Book Reviews, Contributors' Page, Editorials, "What's Happening" Page, Etc.

WHAT'S HAPPENING

(Continued from Page 306)

most attractive and worshipful country churches in Oklahoma of which the German Baptists of the state can be proud. Much of the work on the new church was donated by its members.

The executive committee of the National Young People's and Sunday School Workers' Union of German Baptists met on Saturday, Sept. 21, at Forest Park with the general secretary, the Rev. M. L. Leuschner, to plan a promotional program for the coming months and to discuss means of strengthening the young people's work in the denomination. Those who were present were Mr. Norman Boehm of Detroit, Mich., Mr. Walter Schaible of Waco, Texas, and Mr. Edwin Marklein of Brooklyn, N. Y. Mrs. Norman Boehm served as secretary pro tem in the absence of Miss Edith Duesterhoeft of Milwaukee, who could not be present. The Rev. William Kuhn attended the session and assisted in the formulation of the plans. A special "Young People's and Sunday School Issue" of "The Baptist Herald" will soon be published which will describe in detail the aggressive and comprehensive program in which our youth will be enlisted during the coming year.

Forty Years for Christ in China

(Continued from Page 310)

ently twelve persons followed Christ in baptism and others will soon be baptized. The neighborhood of Black Bridge is what might be considered the slum district of Swatow. No Christian work except for ours is being carried on there. The opportunities are good, but our rented quarters are very small and the location is too secluded to reach many people. We are praying that the Lord may give us a better place more suited to our needs.

I plan to spend one more year here in China if the Lord spares my life. I am praying that, if it is his will, I may have the joy of seeing the work at Black Bridge well established and in permanent quarters before I return to America.

The people here and especially those with whom I have been associated have a large place in my affections, and it will be with a painful heart that I shall leave them. During these forty years many strong ties of affection have been formed. I have entered into the joys and sorrows of these Chinese people and I feel they are "my people."

I am exceedingly grateful to the Lord for the way in which he has led me through those years. He has always been near to help, giving wisdom and judgment in times of perplexity. Many petitions for guidance have been heard, and he has carried us through more than a few crises. I have found the words of the Psalmist to be true: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

"The Baptist Herald"

is making the strongest kind of a bid for a larger circulation and for this reason we have entered upon a campaign for

TWO THOUSAND

new subscribers for the year 1936 which subscription year may begin at once. That means that with the receipt of \$1.25, the annual rate, all remaining numbers for this year 1935 will be thrown in, as we commonly say. This service has the further significance of commencing the new serial

BEAUTY FOR ASHES

by that attractive and favorably known author, Grace Livingston Hill, the first installment of which, occupying three full pages, as is evidenced by this October fifteenth number, will be placed in the hands of such new member of the "Herald" family.

Any one wishing to try out this impelling publication can have all issues from date to December 31 for the modest sum of

25 CENTS

In order to reach our goal of 2000 we must have all cooperation possible and we are urging boosters, agents and pastors as well as interested members at large, to send names for sample copies to the Publication House at Cleveland, where the machinery is set up for a strenuous and successful campaign.

The Editor, whose capabilities for his task have more than been demonstrated in the short space of ten months, and the Business Manager are working in closest harmony on betterments for the fourteenth volume of the "Herald" to be sent broadcast during the rapidly approaching new year.

LET'S ALL HELP

The Office of Publication,
Cleveland

A CHAT ABOUT BOOKS BY THE EDITOR

The popularity of a book is not a guarantee to the reader of its intrinsic worth. Some of the widely heralded and much talked about books soon fall into the limbo of forgotten things. The books which deserve most of our attention are those that wear well. Such will be more than ornaments in one's library. Eager hands will reach for them over and over again for purposes of rereading.

In this book chat I want to acquaint you with three small books, each of which cost \$1.50 and each of which since publication months ago has steadily increased its circle of friends. These books will live for years to come, for they are epochal interpretations in their respective spheres.

THE BIBLE LOOKS YOU OVER

A book which will make the Bible live for you with sparkling freshness and will lift obscure passages of "the Book of books" into a commanding place of prominence is "The Bible Looks You Over" by Arthur Stevens Phelps. (The Judson Press—1933—\$1.50—229 pages.) Although first published in February, 1933, this book is the best selling volume of the American Baptist Publication Society, and rightly so!

Dr. Arthur Phelps, who is a brother of the famous literary critic, Professor Lyon Phelps of Yale University, has held successful pastorates in Baptist churches in Denver, Los Angeles and San Francisco. For a number of years he has been professor of the English Bible at the Berkeley Baptist Divinity School in California, where the editor had the privilege of sitting at his feet for several semesters in classes on "Religious Art." All of the glowing warmth of his spoken addresses are transplanted onto the printed page, enabling the author to open windows into his own inspiring religious life as well as into the Bible.

Professor Phelps is well qualified to interpret the Bible to us since he has completed his "70th trip" through its pages. His approach to its message is one of loving response to its truths. "Unless we love the Bible we can neither understand its precepts nor obey them. To love and defend what is great is to lift oneself toward greatness.... It is a 'Blue Book' of routes over the highways of life. It shows the way to the hearts of men, and to the heights of God."

In 33 delightful essays the author talks to us about many things in the light of Scripture passages and Bible characters as they are related to one's personality, home life, the day's job, intellectual culture, neighborliness, the church life of today and the life of the spirit. His short cryptic sentences flash like meteors through the sky. Here are several, for example. "Martha made a business of religion. Martha sought a clean house, Mary a clean heart." "The newspaper gives you the news of today; the Bible the news of tomorrow." "The Bible does

not need our protection but our practise." At every turn the author throws some new light on the Bible—and then with personal directness on us!

You will be inspired by the short sketch of his life in "How I Got Interested in the Bible." You will find your curiosity aroused by such titles as "Four and Twenty Blackbirds," "The Tattued Hand," and "Heartful, Tongueful, Handful, Houseful." You will laugh with the author when he amuses with his characteristic scintillating and at times ironic humor. You will marvel at his poetic gifts in recounting the story of Esther in a 20 page poem. You will never forget the recipe for success (page 85) which the author gives.

"The Bible Looks You Over" is a book with distinctive literary charm, unique spiritual warmth and refreshing practical suggestiveness. It will reveal to you how the reading of the Bible may be the most thrilling adventure of life!

HOW CAN I FIND GOD?

One of the most timely and helpful books in our day is the small volume "How Can I Find God?" by Leslie D. Weatherhead. (Fleming H. Revell Co.—1934—\$1.50—156 pages.) Dr. Weatherhead, one of the most brilliant of the younger English preachers, always combines a spiritual conservatism with striking scientific illumination and practical effectiveness. All of his books are widely read in England and America, and in the estimation of many people, Dr. Weatherhead will undoubtedly be one of the most influential interpreters of the Christian message in years to come.

This splendid book which has a question as its title is subdivided into four parts with these suggestive question-headings: "Do We Really Want to Find God? Are We Hiding from Him? How May we Find Him? How Shall I Know I Have Found Him?" The evangelical keynote of the book is the author's statement that "Christianity never means what it might mean to a man until he knows for himself the reality of a personal relationship with Christ."

But so much of religious faith is a sham and mere outward appearance which does not penetrate the surface hypocrisies into the actual presence of the spirit of God. The author with psychological analysis and practical helpfulness strives to aid the reader in actually finding God in his own experiences. The chapter, "Where Shall I Begin?," is not vague and obscure in its approach but direct and clear and suggestive with a practical outline of steps to be taken.

His closing "Epilogue" is similar to the evangelistic appeal of a minister at the close of an evening service, but its winsomeness and challenge leave their abiding imprint on the reader. The joy of the author's finding of God in Christ is spiritually catching. This book, already in its second edition, will bring into your acquaintanceship one of Chris-

tianity's most thoughtful interpreters and into your ken one of the most searching treatments on a basic question of life.

THE CHURCH AND SOCIETY

Those of our readers who have been ardent students of Rauschenbusch's books and are vitally interested in the social application of the gospel should not fail to secure and read F. Earnest Johnson's "The Church and Society" (Abingdon Press—1935—\$1.50—224 pages.) One reviewer has stated that "this is a book of the decade and it will be a long time before it ceases to be recognized as one of the most instructive, discerning and well-balanced studies in this field," and another reviewer calls it "the most important publication of the Abingdon Press in 25 years." I should say that the lighted torch which Walter Rauschenbusch held aloft through his books finds a more worthy successor in this author, who for 15 years has held the Federal Council's department of research and education, than anyone else since 1918.

The aim of the book is the presentation of a social philosophy for organized Christianity, but the sanity and fairness of the author will make this a provocative book even for those who disagree with him. Dr. Johnson is intensely critical in his appraisal of American Christianity for "we often stress activity at the cost of spiritual culture." Throughout the book he argues convincingly that "the church can exercise a sustained, wholesome and effectual influence in the solution of political problems only as it builds up a rounded social conscience in its people." His program of social education for adults needs to be carefully studied by thoughtful persons of today. His profound and reflective interpretation of the social function of the church runs like a thesis through the pages of the book. "The foundation stone of the social gospel is the belief that altering the externals of life will make effective a new motivation.... It aims to reconstruct the social order in a way to put a premium upon good will, instead of upon selfishness, as the competitive system does today."

The sentences of the book are packed with meaning and therefore need to be underlined and meditated upon. For example: "The Christian doctrine of stewardship is essentially more radical than socialism, for it separates a man completely from his possessions in so far as using them for personal ends is concerned." His realistic treatment of the church's relation to social and class conflict is masterful in its clear and Christian discrimination. His interpretations are evangelical since he conceives "the peculiar task of the church to make its witness affective always as a spiritual compulsion from a living fellowship of men and women whose hearts God has touched." Here is the most stimulating and impelling book which I have read this year!

Denominational Thanksgiving and Sacrifice Week

Sunday, November 24 to Sunday, December 1

Mr. H. Theodore Sorg,
Newark, New Jersey

The supreme reason for thanksgiving on the part of a Christian lies in the fact that he may have within him at all times the confident and satisfying faith and assurance that his life is linked with a Power that transcends all earthly circumstances and conditions, and that he has the promise not only of the life that is but also of that which is to come.



The world today is restlessly stirred by fear and trembling and misgiving. Following upon years of economic depression, there has arisen the threat of war which may again engulf the world in its delirium. The selfish ambitions of dictators who strive greedily for power and more power;

the endeavor of one nation to advance materially at the expense of another; the national hates, jealousies and desires for revenge engendered by the last war, all threaten with cumulative force to drive the world to destruction.

In the midst of all this strife and confusion, the Christian may yet remain secure in the knowledge that all these things are but hastening the day of his redemption. For "when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh."

Certainly, we have real cause for thanksgiving. Nevertheless, we would be failing utterly in our Christian living if we simply rested content in our own personal security. For inherent in our discipleship are the privileges and obligations through word and deed and with the means at our disposal to aid in spreading the "good news," so that others as well as ourselves may be "looking for the blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ; who gave himself for us that he might redeem us from all our iniquity."

Suggested Promotional Methods for the Denominational Observance

The effective observance of the DENOMINATIONAL THANKSGIVING AND SACRIFICE WEEK will require careful and prayerful planning by the pastors of our churches and officers of church organizations. Special programs should be held by young people's and women's missionary societies and Sunday Schools in which the challenge of our denominational enterprises is presented. Ministers are urged to make this observance the subject of a Sunday message.

Special reprints in German and English in a four-page leaflet containing the information and illustrations concerning this THANKSGIVING WEEK may be secured in any quantity by addressing Rev. William Kuhn, Box 6, Forest Park, Illinois. Attractive Thanksgiving

Mr. C. J. Netting
Detroit, Michigan

I believe that the plan for the observance of DENOMINATIONAL THANKSGIVING AND SACRIFICE WEEK is very timely, for it causes us to stop, think and reflect what has been and is being accomplished by our comparatively small group of German Baptists and how God has blessed the consecrated efforts of our early pioneers.



We have reason to thank God for the rich heritage that has come to us, which was intensified in the issue of the "Sendbote" of September 25, depicting our Children's Home in St. Joseph, Michigan, the Homes for the Aged in Chicago, Philadelphia and Portland, Oregon, and the Girls' Homes in New

York and Chicago. These institutions are loud speaking testimonies of the responsive stewardship which should fill the hearts of every German Baptist with joy and thanksgiving that God has led our membership to the mountain heights, enabled our forebears to see the opportunities and to accept the challenge and enabled us to realize we are our brother's keeper.

If the above were the denomination's complete and only accomplishments it would have been worth while, but think of all its other activities, our Seminary and Publication Society, home and foreign missions, bringing the message of the living Christ to thousands. What a wonderful panorama and beautiful picture to behold! I am thankful to have the honor to belong to such a group of "do-ers," but more than that, it is a real thrill to look forward to the possibilities within the reach of our German Baptist denomination, if we keep the faith and carry on the work that is entrusted to us.

By all means let us have a denominational week, not alone this year, but every year, counting our many blessings and thanking God for those who have labored so well that our Lord and Master will be glorified.

Savings Banks will be sent gratis on request, which may be used by individuals of churches or organizations for the DENOMINATIONAL THANKSGIVING AND SACRIFICE WEEK. Every forthcoming issue of "The Baptist Herald" and the "Sendbote" will feature news items and continued announcements concerning this observance.

If everyone does his or her share, even though small, in bringing some sacrifice gift and laying it on the altar of God's work, our service in his field can forge ahead victoriously. Send for the special reprints and other material! Keep the challenge of this observance before yourself and others! Pray and work for the success of this worthy venture!