

The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE
GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Volume Eight

CLEVELAND, O., OCTOBER 1, 1930

Number Nineteen



Bible Class of the First Baptist Church, Buffalo Center, Iowa

Rev. A. G. Lang, former pastor and teacher. Mr. Fred Yahnke at left of Bro. Lang is president and Mr. Henry Bronlewe at right is secretary of the class

What's Happening

Rev. C. E. Schoenleber of Freewater, Ore., has accepted the call of the church at Odessa, Wash., to become their pastor.

Rev. H. Palfenier, pastor of the Kosuth church, near Manitowoc, Wis., has accepted the call of the church at North Freedom, Wis., to succeed Rev. H. Hirsch.

Rev. H. W. Wedel of the Clay St. Church, Benton Harbor, Mich., has resigned to become the new pastor of the Immanuel Baptist Church, Milwaukee, Wis., to succeed Rev. G. H. Schneck.

The sincere sympathy of the "Baptist Herald" family is extended to Rev. F. Balogh and family of Grand Forks, N. Dak., in the recent loss of the wife and mother. Mrs. Balogh was a faithful and exemplary pastor's wife and an ideal mother. Her memory will be revered by many.

The Eighth World's Christian Endeavor Convention meetings in Berlin, Germany, Aug. 5-10, had an average attendance of 15,000 people present. There were 400 delegates from America. The total number of societies in the World Association is 80,113 with a membership of about 4,000,000 from 110 evangelical denominations.

The Daily Vacation Bible School of the Second German Church, Brooklyn, Rev. W. J. Zirbes, pastor, had an enrollment of 60 pupils. Student Reuben Jeschke of Rochester was in charge with the regular help of the following workers from the church: Mrs. John Kirsch, Miss Margaret Engelken, Mrs. W. J. Zirbes, Mrs. Anna Marklein and Mrs. Hightower.

Rev. H. Frederick Hoops, pastor of the Second German Church, New York City, acted as official interpreter of President Dr. Daniel A. Poling at the Eighth World's Christian Endeavor Convention, which was held in Berlin, Germany, Aug. 5-10. Bro. Hoops was also the official representative of the Christian Endeavor Union of German societies in the United States.

The church at Avon, S. Dak., Rev. Benj. Schlupf, pastor, will conduct revival services Sept. 28-Oct. 12. The Rev. Louis Broeker of the Albany Park Baptist Church, Chicago, will do the preaching. On a recent evening Rev. Schlupf visited the church at Emery, S. Dak., and gave an address on his experience in Roumania. The large audience present seemed deeply impressed by the story.

A reception was given Miss Anna Brinkmann, the new matron of the Girls Home, Chicago, in the Humboldt Park church on the evening of Sept. 11. Rev. Theo. W. Dons presided and among the speakers were Rev. C. A. Daniel, Rev. Wm. Kuhn, D. D., Mrs. Rosa Steinhaus and Mrs. Berg, former matron of the

Girls Home. A cordial welcome was extended to Miss Brinkmann by all the speakers, representing various agencies, to which the new matron feelingly responded.

The marriage of Miss Catherine M. Groves of Rochester, N. Y., and Rev. David Zimmerman, pastor of our church at Arnprior, Ont., Canada, took place Saturday, Sept. 6, in the home of Rev. D. Hamel, pastor of the Andrews Street Church, Rochester, N. Y. After a short visit to the bride's parents at Hamilton, N. Y., the happy couple will make their home in the parsonage of the Arnprior church. Our hearty congratulations and best wishes for a happy and fruitful ministry in the Lord's service!

The Cornerstone of the new edifice of the Shaker Square Baptist Church, Cleveland, O., Rev. C. Fred Lehr, pastor, was laid with appropriate ceremonies on Sunday afternoon, Aug. 24. Rev. John Leypoldt of Detroit gave a masterly address on "Christ the Chief Cornerstone." Rev. H. F. Schade, Rev. S. Blum and Rev. Vito Cordo of the Italian Baptist Church—all of Cleveland—assisted in the service. The male chorus of the Erin Ave. Church sang. A good crowd was present. It is hoped to have the building under roof by the end of September.

The Chicago Baptist Institute of Leadership Training will hold its Fall Session from Oct. 21-Nov. 6 at the School Headquarters, Northern Baptist Theological Seminary, Washington Blvd., Chicago. Besides Dr. A. J. Harms, who is the Dean of the Institute, the faculty will be composed of Dr. Hagstrom of the Bethel Institute, St. Paul, Rev. A. A. Schade and Rev. A. P. Mihm. The German Baptist churches of Chicago are one of the participating bodies under whose auspices the Institute will be held. Religious Education Sunday will be observed Sunday, Oct. 12, when advance registrations should be made.

Rev. Otto E. Schultz, the author of the poem "Hard Times" in this issue, has been able to view certain phases of the present industrial crisis from an angle different than that of the average minister. For several years Bro. Schultz has been engaged in secular work. He is now again in a position to re-enter the work of the ministry and take over the pastorate of a church. He has been in active service for a decade and a half, is in the prime of life, and able to preach bilingually. We trust our brother may soon find an open door. Bro. Schultz will be glad to correspond with any church, either for a temporary or permanent connection. His address is 3844 Pennsylvania Ave., Detroit, Mich.

Bazaar in Old People's Home, Chicago

The Schwestern-Bund of Chicago and vicinity will hold their annual bazaar on Oct. 16, 1930, at our Old Folks' Home, 1851 N. Spaulding Ave., Chicago, for the benefit of the German Baptist Home for the Aged, also for the benefit of our Girls' Home on Spaulding Ave. and Cortland St. The ladies of our churches have been very busy sewing and making many pretty and useful articles which will be on sale at the bazaar.

We cordially invite all our young friends to help us with your gifts, which will be gratefully appreciated and most thankfully accepted. We have a large family in our home and therefore the need is great.

No one is rich who has not learned the joy of giving.

And no one is poor who knows the joy.

All those wishing to send gifts from a distance, kindly send direct to

German Baptist Home for the Aged,
1851 N. Spaulding Ave.,
Chicago, Ill.

JULIA W. DEUTSCHMAN, Sec.

Where Is the Owner's Share?

The story is told that Senator Vardaman, of Mississippi, rented a little farm to an old Negro, and was to receive as rental one-fourth of the corn and cotton. One day toward the end of the season he said: "Look here, Sam, have you gathered your corn?" "Yes, sah, long 'go, boss?" "Wasn't I to get one-fourth for the rent?" "Yes, sah, but dere wan't no fo'th. Dere was jus' three loads, and dey wuz mine," said Sam triumphantly. That is often the way with the Lord's tenth. With too many it is the last tenth, and it does not materialize.—Watchman-Examiner.

The Baptist Herald

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The Baptist Herald

The Carpenter

G. A. STUDDERT-KENNEDY

I wonder what he charged for chairs at Nazareth,
And did men try to beat him down
And boast about it in the town—
"I bought it cheap for half-a-crown
From that mad carpenter?"

And did they promise not to pay,
Put it off to another day;
O, did they break his heart that way,
My Lord, the Carpenter?

I wonder did he have bad debts,
And did he know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter.

—"More Rhymes from a Padre."

High Schools and Prohibition

AFTER a year's investigation, the Presbyterian Board of Christian Education asserts that high school students endorse the dry law and observe it. "An overwhelming majority of the students, 78.7 per cent," the report states, "claim they do not drink any intoxicants. None admit frequent drinking; 21.3 per cent occasional drinking; 19.2 per cent state that their parents drink. Asked if it is necessary to drink to win popularity, 96.2 per cent replied no. Belief that the Eighteenth Amendment has benefited the United States was expressed by 70 per cent. Parents are rated at 60.9 per cent as the chief influence in shaping the views of youth on temperance and Prohibition."

The data were obtained from widely separated cities and towns in the country.

A Dollar Vs. a Dollar

A DOLLAR spent in the saloon went into oblivion, giving employment to very few people. A dollar spent over the counter for goods starts a chain of work, wages and profits reaching through the whole country and coming back in some form to the spender. It is partly the dollars diverted from the saloons that have brought this nation to the position it holds today. It is partly these dollars that are buying homes and automobiles, creating living conditions, building savings accounts, and caring for wives and children.—Mr. J. C. Penney of the Penney Chain Stores System.

Some Essential Qualities of Leadership

Vision and Spiritual Insight

A leader should have vision and spiritual insight. In other words, he must see God. In the vision of God all shining ideals are contained. Here is their fruitful source. To become real leaders we should follow the leading of God in our lives. A God-inspired, a God-made leader will have success while a man-made leader will usually be a miserable failure. All failures are bad but the failures of leaders are apt to be disastrous. Failures will be avoided when all the fire in a true leader's soul is kindled from the fire on the altar of God. He knows that the right will finally win because he knows God.

He sees men too. It is their interests that call him to their service. He toils for his fellow-men, because in doing so, he is doing the work of God. But the hardest thing a leader has to do is to make his followers see God, that is, to cause them to discover the will of God as he has discovered it and to go with him to work this out. Here is the heart and genius of leadership.

Love for the Work and Ability to Select the Best

We are called not only for the good but for the best. Real leadership is never satisfied with present attainments. Such a leader constantly seeks to improve himself and the quality of his work. He is never content to settle into a rut. He is radical enough to get out of the ruts. Observation, initiative and application must be constantly practiced by the prospective leader. Pursuing such aims, he will not only be a collector but a creator of workable ideas.

Enthusiasm

A leader should have enthusiasm in and for the work. You can never get leadership out of an ice-box. It is always a warm-hearted, eager, up-and-coming sort of thing. We sometimes term it "pep;" Granddad called it "git-up," and the high-brows call it "potentiality." If a leader has enough of this needed quality, it will overcome lethargy and indifference and arouse interest and co-operation. Enthusiasm is contagious.

This enthusiasm has been called "faith in action." Leaders should be characterized by an abundance of faith. As our faith in our task increases, we communicate the spirit of consecration to others.

Self-Confidence and Optimism

Another element that is essential to superlative, to successful and serviceable leadership is self-confidence, which reveals itself in an optimistic attitude.

If we ourselves do not see our aims clearly, we shall not be able to awaken enthusiasm for them.

It is easy to follow a leader who is sure of himself, who knows his work and knows that he knows it. It is obvious that a leader can only hope to lead others in the direction he himself is going. He must do what he wishes others to do. He must be what he wishes others to be. He must know and show and go. He must know where he is going or else he cannot take others along with him. He cannot afford to sound a low note or give way to a spirit of discouragement.

We know leadership is no easy task. The leader must not withdraw because others do. He must be strong when others are weak. The real leader must go the way twice, once ahead of his followers and once with them. He will have the necessary courage to face all obstacles and deficiencies with the persistent determination to push on to victory, to say with an apostle Paul, "This one thing I do."

It follows the leader must not be a confirmed cynic, a carping critic or a chronic kicker. Pessimists, joy-killers, gloom-spreaders and crepe-hangers are taboo in the Lord's work. Leaders are needed who will abandon alibis. Alibis are mostly efforts to explain failure.

Co-operation and Team-work

In enumerating essential qualities of leadership, we surely must not overlook the quality of Christian courtesy, co-operation, and the ability to take part in team-work.

A leader is often thought of as a person who merely gives orders for others to obey. A captain in the army is a common and clear illustration. The leader is at the top to do the bidding and the followers are at hand to carry out his orders. But this conception of a leader as a boss, an iron-fisted ruler, an absolute monarch is changing. Especially in the field of Christian life and activity, a leader is being thought of as a person who consciously stimulates others to self-activity, self-initiativeness and self-development.

The leader we have in mind is also a counselor. He will take counsel. He confides in others and is confided in. No leader is so far-sighted as to see the whole future nor so broad-visioned as to scan the entire horizon. He needs other minds to support his own. He does not impose ready-made plans upon his associates. He learns to delegate responsibility. He develops his plans with the assistance of his co-workers. Our Lord called his disciples "brethren" and "friends" and talked things over confidentially with them. (John 15:15.) A true leader unites others into partnership with himself. In that way he inspires his companions toward the goal.

For lack of exercising this quality gifted men, men called of God, have failed. Look at Samson. He failed because he was an individualist. He was strong and brave, sometimes foolhardy. But he was not a leader though God meant him to be. He did everything alone. All his interests centered in Samson. It was the same with Saul, and one of the reasons for his failure is found here. He was unable to co-operate with the best men that God placed at his disposal.

Self-Sacrifice and Service

Finally, to become a leader, one must make real the spirit of self-sacrifice in his life. Service must be the motto of life.

We remember what Jesus said to his disciples when they had disputed one with another in the way about who was the greatest. He said unto them: "If any man would be first, he shall be last of all and minister of all" (Mark 9:35). Humanity has been created on the family plan, each a helper to the other, and those who help most, being the greatest servants, become thereby the greatest leaders. The strongest are those who follow Christ all the way,—the way he went before us in lowly and loving service.

No Christian leadership is conceivable that does not lead to Christ. If Christ is not the source of inspiration, the motive force and the goal of our leadership, then it is false to put his stamp on it. The principles we foster must be acceptable to him and must represent his teaching. The movements in which we labor must form part of his program. The lives with which we come in contact must thereby be brought nearer to the heart of Christ.

The question: "How can I be a leader?" is futile and doomed to failure if the motive is self-aggrandizement, a desire to lift one's self above others in a dominating fashion. It is praiseworthy and has the promise of divine help if the underlying desire for leadership is, "How may I lead someone to a more abundant and Christ-like life and help him to be a better workman for the kingdom of God?"

Good Prayer for Auto Drivers

HERE is a prayer written by Harry McCreary that it will be good for all young people to pray:

"Teach us to drive through life without skidding into other people's business. Preserve our brake lining that we may stop before we go too far. Help us to hear the knocks in our own motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes."

The Height of Pulpits

WE are told that John Calvin's pulpit in Geneva, Switzerland, was about thirty feet high. The height of the pulpit was gradually diminished so that at the present time ministers generally prefer to be only slightly elevated above the congregation. In many ways the preacher is getting closer to the people and living more on a plane with them. Thus the high silk hat, the Prince Albert coat and other distinctive ministerial habiliments have passed.—Ch. Administrator.

Editorial Jottings

THIS NUMBER of the "Baptist Herald" is rich in reports from our various annual conferences, young people's Conference Unions and Assemblies. They are worthy of careful and joyful perusal because they present a picture of our activities, which is encouraging in many respects. May we learn to love our whole work more and live for it in an energetic and devoted way!

* *

"I am often called an omnivorous reader," says William Lyon Phelps. "I differ from those who read novels which glorify the flesh. They are carnivorous readers."

* *

"The love of God that does not touch the tongue, and teach it charity, is not from God."

* *

A "Big Man" is often just a runt of ordinary size who took advantage of a big opportunity.

* *

Temptation is never dangerous unless something in our own hearts responds to its whisper. A sin which we hate cannot tempt us successfully. When we look at our sin as Gods looks at it, and see its essential ugliness, we are strengthened against temptation.

* *

"Give not from the TOP of your purse, but from the BOTTOM of your heart."

Young People and the Preaching Service

“YOUNG people do not need more sign boards to point the way to heaven. What they need is to see happy Christians headed heavenward. They will follow.”—G. W. Tuttle. Thus it is that young people will be influenced as they are guided by the right sort of example in the matter of preaching attendance. Announcements, records and standards alone will not secure their attendance. These are good, and surely every legitimate means should be employed, but it will take more than the merely superficial to enlist their loyalty to the preaching service.

Young people cannot be driven nor coerced. It has always been so. They appreciate being approached on the basis of appeal to reason. There will be no action on their part until they realize that the preaching service is the most important service of the church. They must feel that to miss it is to miss the best the church has to offer.

If they feel that the church welcomes them wholeheartedly into complete fellowship and confidence, their allegiance will be evident. They value being taken into consideration in the planning of the services. It is not necessary to have special seats for them nor public announcements of their presence, for they do not want a "to do" made over them. They know when the welcome is genuine: it does not have to be printed in big letters.

The beauty of the service, its reverence, its fitness; yes, its simplicity, will impress them. They want these four elements in their worship; their hearts cry out for them. The service should touch their emotions. The atmosphere should create a feeling of reverence and worship. In a great many of our churches the most irreverent group is not to be found among the young people, but among the very leaders of the church activities. This statement can easily be verified practically every Sunday. Many young people have expressed themselves as being disappointed in the atmosphere of church services. In their meetings, they are often heard to deplore the lack of reverence. They feel that their hands are tied as they can do little to change conditions until the leadership seriously considers the problem and attempts its solution.

Then, young people want to be inspired at the preaching service. They want to get something from it that they do not get from any other service. Many a young life has been molded by one short hour's worship service. It is often a revelation to watch the faces of the youth of the congregation as a really inspiring worship hour is concluded. One sees new determination written there. One sees indications that the praises sung are not mere lip service, but from the heart. As the preacher reads the Word, one sees some youth following the reading in his own Bible, marking a place here and there, and perhaps one sees his lip tremble as he hears the words of the Master's own prayer: "That they may know that thou hast loved them, as thou hast loved me. . . . As thou hast sent me into the world, even so have I also sent them into the world." Great issues are often at stake in their lives during the worship hour. Divine influence breathes its way into their spirits, inscribing on their hearts lofty, holy thoughts.

Young people might not, probably would not confess that, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Yet a worshipful spirit, inspiring preaching service brings spiritual satisfaction to their innate and insatiable spiritual hunger. Young people will respond to a preaching service that is Christ-centered.—W. A. H. in S. S. Young People and Adults.

On John Smith

JOHN SMITH said he stayed away from church now because they forced him to go to church when he was a little boy, which turned him against church. It is recalled that when John was a little lad he was peculiarly wild and resentful when they went to wash his face. Presumably that did not turn him against the daily ablution, for he generally looks as if he washes and shaves every day. Which proves that John's distaste for church was caused by something else—perhaps he does not like to look at his faults, nor be told of his moral obligations, nor warned of hell, and possibly the sermon is too much for his intellect.—Christian Evangelist.



Student Group, Linwood Park Assembly, August 4-10, 1930

The Lake States Assembly

met from Monday, August 6, to Sunday, August 10, at Linwood Park, near Vermilion, Ohio.

It was with some misgiving that we did our planning and made our preparations this year. Did not a good many caution us to go slowly because of the "hard times" we were having? We, "of little faith," tried to plan in accordance with these warnings, but found quite a while before the time of the assembly that limited preparations such as we had contemplated would be altogether insufficient. While we did not reach last year's total of registrations, we nevertheless had a most encouraging attendance, and "a good time" was had by all.

Fifth Consecutive Assembly

This was the fifth consecutive assembly held at Linwood Park, and while the registrations were just a little below last year's record (176 over against 194) we were able to make up in spirit what we lacked in numbers. It was a very good assembly we had, and the only complaint heard, which was worth listening to at all, was: "The assembly was far too short."

Rev. Paul Wengel of Detroit was the assembly dean. Besides "running" the assembly, as far as class work was concerned, he conducted or appointed leaders for the morning chapel hour, had charge of the daily Open Forum, and conducted all but one of the Sunset services. He had a man's job, and he did it well.

This Year's Class Work

was divided into three periods, with three classes in each period except the last, when we had "Open Forum." During the first period, immediately following chapel, Rev. Arthur A. Schade taught a class on "History of the Hebrews;" Rev. O. E. Krueger of Pittsburgh one on "The Life of Christ;" and Rev. Herbert Gezork of Detroit, Louisville and Germany,

had a class on "Modern Social Problems and the Church." After a ten-minute intermission, during which refreshments were served, we had three more classes, as follows: Mrs. Emil Hasse of Cleveland had a class on "The Child and What to Teach Him;" Rev. S. Blum of Cleveland had one on "Early Missionary Heroes;" Miss Alethea Kose of Detroit on "Christian Behavior in an Up-to-Date World." This class period was followed, as stated above, by the Open Forum, conducted by our dean.

While we had these class sessions, the Misses Amanda Koester of Canton, Ohio, and Celia Kose of Detroit took charge of the younger children, conducting a story hour for them, and taking them around to show them all the worthwhile sights in and around Linwood Park. Thanks to the kindness of some "Uncles" and "Grandpas," who contributed very generously to the cause, these two teachers were able to give the children a number of treats such as a motor boat ride, etc.

Needless to say, there was

Plenty of Recreation,

most of it under the supervision of our Director of Recreation, Rev. William L. Schoeffel. We understand there was "some" recreation in the dormitory which Bro. Schoeffel did not have charge of, but about which we were told nevertheless, "it was enjoyed by all." We are certainly grateful for the splendid work Bro. Schoeffel did, and the assembly tried to express our appreciation of this service by unanimously asking Bro. Schoeffel to serve again next year. Seems queer that folks are so anxious to have a man again who made them "so tired" during the week of the assembly.

One or two features of the recreational program ought to be mentioned here. One was a "World's Championship" series of baseball games, played in bathing suits out on the beach, which was to decide which one of two trades in the build-

ing line was the better. Since the carpenters, under the captaincy of Emil Schultz of Detroit, won two games out of three played, the plumbers, under the captaincy of Edward Glanz, also of Detroit, had to admit the superiority of the carpenters. The carpenters had splendid ministerial support in Rev. E. G. Kliese of Detroit and one of the Cleveland pastors; while we believe that if the plumbers would not have had the splendid help of Rev. Wm. Schoeffel of Pittsburgh, they would have lost three in a row.

There was a golf tournament which was won, if we are not mistaken, by Emil Schultz of Detroit. A number of golf tournament prizes were handed out, but since a kindly fate has thus far saved the writer of this from the fatal bite of the golf bug (even that of the miniature course), and since he, therefore, does not speak the lingo of the golf enthusiast, he cannot tell just what the winners did or did not do. But evidently all who played golf enjoyed it. It seems to be the one game where the man having the lowest score wins. The tennis tournament was won by Egon Teichert and Gordon Medel (although we are not so sure of the latter), both of Detroit; and the crown of horseshoe champions was placed upon the brows of William Schultz and Henry Holtzhammer of Detroit.

The folks attending the assembly gave the outgoing officers a hearty vote of thanks and placed unlimited confidence in the new ones. The teachers, too, received the hearty thanks of the assembly. One of them, Bro. Gezork, received a special gift of appreciation from members of his class. It was something to help him forget the experience of the song: "Zu Linwood hab' ich mein' Strumpf verlor'n."

The Officers for the Coming Year are: Emil Schultz, Bethel Church, De-

troit, president; Edward Russel, Burns Ave. Church, Detroit, vice-president; Edward Glanz, Ebenezer Church, Detroit, vice-president; Miss Henriette Martin, Dayton, O., secretary; and Rev. C. F. Lehr, Shaker Square Church, Cleveland, treasurer. Rev. E. G. Kliese of Second Church, Detroit, is next year's Dean.

Special mention ought to be made of the splendid service rendered by Mrs. Roth of Detroit and Mrs. William F. Freiter of Cleveland, who saw to it that the fifty to sixty folks who had their meals at the dormitory got plenty to eat; Mrs. Wenzel of East Street, Pittsburgh, for presiding at the piano, and Mr. Fred Bekowies of Detroit, who conducted the choir on Sunday morning.

It was good to be at Linwood Park this year, and we are looking forward to even greater things next year. All who were there this year heartily sing: "Hail, Linwood Park, the place we love so well!"

REPORTER.

D. C. I. Union at Cincinnati

On Saturday, August 31, 1930, the D. C. I. Union met at Cincinnati, Ohio. This union is composed of the B. Y. P. U.'s of three German Baptist churches, Indianapolis, Cincinnati and Dayton.

On Saturday evening a supper was served at the church, at which time friendships were renewed. We were very much disappointed because Indianapolis did not send any delegates as 42 people represented Dayton. Later in the evening Dayton and Cincinnati entertained with stunts.

Sunday morning Miss Behrend of Dayton and Mr. Raymond Brunner of Cincinnati spoke to the Sunday school.

The church service was in charge of the D. C. I. president, Mr. Eugene Roth. Rev. Baumgartner of Dayton was the speaker of the morning. His very interesting topic was "Christian Living."

At 6 o'clock in the evening dinner was held at the church at which time the business and election of officers took place.

The officers for the coming year were elected as follows: President, Mr. Eugene Roth; vice-president, Miss Hulda Schaeffer; secretary-treasurer, Miss Jeannette Reinicke.

The evening church service was conducted by the young people. The Dayton young people led in devotions while the Cincinnati young people gave a very beautiful candle light service for the consecration part of the program.

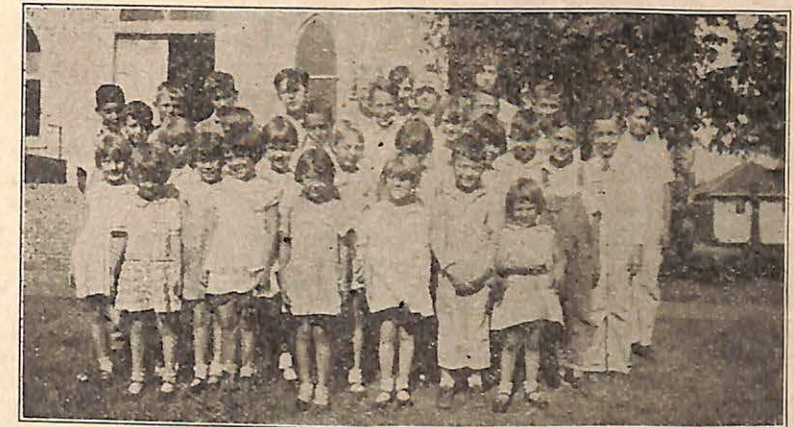
On Monday everyone went to a picnic held at the "Pillar of Fire" grounds.

We again want to thank Cincinnati for the hospitality that was shown and hope to see everyone at Dayton next year.

JEANNETTE REINICKE, Sec.

* * *

Religion might be defined as living in time for eternity under the eyes and with the help of God.—Doctor Moffat.



Daily Vacation Bible School, Okeene, Okla.

Daily Vacation Bible School, Okeene, Oklahoma

At the Bible Day program, Miss Hilda Ehrhorn gave an inspiring talk on the need of a Daily Vacation Bible School. All the youngsters present at that program were asked to march across the platform. A great sight it was. Since then the holding of a modern Vacation Bible School was kept in mind.

From June 30 to July 16 this planned Bible school was held. The Friday before, the opening enrollment and a parade through the streets of our town with singing of Bible Day songs by the children took place. Our enrollment was 40, not a large number, but enough, considering circumstances. The average attendance was 31. The children were greatly interested and anxious to come.

The school was divided into four departments: Beginners, Primary, Juniors and Intermediates, and was in session from 8.30 to 11.30 A. M., five days of the week. The Bible, the main book of study, with the subjects according to the age of the departments, Bible stories, memory verses, songs, etc., was the delight of all. Much enthusiasm was shown in the handwork and manual training.

On the evening of July 16 the commencement took place. Great was the surprise of parents and friends to hear all the children had learned during the few weeks of study. After the program the handwork, exhibited in the church basement, was examined by all with pleasure. No doubt the Vacation Bible School is here to stay.

The faculty deserves to be given credit for the good work they did. A sacrifice it was for these sisters but they helped to sow some good seed in these young hearts, which in time will grow and bear much fruit.

The following were the members of the faculty: Rev. J. E. Ehrhorn, the pastor; Mrs. J. E. Ehrhorn, pianist; Miss Alma Ehrhorn, principal; Mrs. Harry Geis, Mrs. D. E. Weigand, Mrs. O. G. Graalman, Miss Lenore Weber und Mrs. Sam Greb, teachers.

The Young People's Meeting of the Central Conference

The young people of the Central Conference had their first good "get-together" on Friday night, August 29, at a banquet held at the First Church, Chicago. After dinner a short business meeting took place for the election of officers. It was regretted that our president, Mr. Arthur Jenkins, could not be present at the Conference. In his absence Mr. Fred Lehr took charge of the meeting. The new officers elected are: President, Mr. Walter Pieschke; second vice-president, Mr. Walter Pankratz; secretary, Miss Dorothy Grosser; chairman of the nominating committee, Mr. Harold Rocho.

The evening service following the banquet was a young people's meeting at which the speaker was Rev. Wm. E. Schmitt of Detroit. His inspiring talk on "The Perfect Life" was generally conceded to be one of the best talks of the conference.

Sunday afternoon marked another young people's meeting at which Mr. Walter Grosser acted as chairman. Before the talk of the afternoon the audience was favored by a vocal solo from Mrs. Harold Rocho of Detroit and from Mrs. Dr. Meyer of the Philippines. Also, the resolutions drawn up by the resolution committee were read and adopted. The speaker of the afternoon was Mr. Louis Crittendon of Chicago. His earnest talk stressed "Christian Salesmanship" and gave all those present something to think about. DOROTHY GROSSER, Sec.

Endurance

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." It is a verse of climbing power. It begins with man, it ends with God. It begins with earth, it ends with heaven. It begins with struggles, it ends with a crown. Blessed is the man that endureth, stands up under, resists, conquers. "Blessed," for it means new wisdom, new strength, new joy—"the crown of life."—Maltbie Babcock.

GINGER ELLA

By ETHEL HUESTON

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(Continuation)

Joplin Westbury was as good as his word. He had the district superintendent on the long distance telephone by nine o'clock the next morning, and upon statement of their needs, was gratified by a piece of rare good fortune. The superintendent had at his disposal a brilliant young minister, a graduate of Drew Theological Seminary, who had just returned from a year's special study in England, and was even now awaiting the convening of the conference for his assignment. The practise in active ministry would be a very fine thing for him, and he could be secured at a nominal figure.

In the meantime, Mrs. Westbury had telephoned the members of the board, announcing a special meeting to be held that evening, which was a mere matter of routine to legalize the arrangement, for Joplin Westbury had already sent a telegram to Hiram Buckworth, stating the details of his proposition, and had received an acceptance that very afternoon. Hiram Buckworth promised to arrive in Red Thrush on the afternoon train, on Saturday, ready to officiate on the Sabbath, and requested them to arrange for his room and board in Red Thrush, with the parsonage family, if possible.

Joplin Westbury considered this a particularly lucky stroke, and reported his success to Eddy Jackson with great gusto. Eddy also was gratified at the smoothness with which their desires had been accomplished, and hastened to announce his progress to the girls at the parsonage.

"You see, by boarding this Buckworth chap, you can pay all of your expenses in the parsonage. Mr. Tolliver and Miriam are company at Pay Dirt, so that you can save the whole two month's salary to pay for his treatments in Chicago."

"I wish Helen were here," said Marjory. "Why, I will have to sort of—be the head of the house myself—and I am not used to having ministers around—except father.—But you are quite right. We must do what we can, and we shall take Mr. Buckworth gladly.—What can we charge him?"

"We are to pay him fifteen dollars a week. I think ten of that could go for his room and board."

"That would leave him but five dollars a week for laundry, and collections, and—"

"We can do his laundry with ours," interrupted Ginger. "And I dare say he doesn't tithe as father does—it isn't as fashionable as it used to be. And we

can't run the house on less than ten a week."

"Well, ten a week then. And if he objects, we'll come down to eight. He can have father's room, with the books,—Miss Jenkins, you'll have to tell him about the money, and the laundry, and everything. I simply couldn't do it. You can meet him at the door, and tell him everything."

On Friday afternoon, Miriam returned with her father just in time for supper, a supper that was a banquet, for many of the kindly members, knowing of the plan for his enforced vacation, had conspired to make his last dinner at home one to be remembered. There were baskets of fruit and flowers, fine candies, rich preserves and delicate jellies, pats of country butter and jars of cream, chickens all ready for broiling.

They were still at the table, merrily recounting the news of the week, the doings of the church, the letters from Helen, when Joplin Westbury came, or rather, was delivered in person, by Eddy Jackson. Joplin Westbury, clearing his throat in best treasurer-of-the-board manner, announced that on behalf of the church he came to present his beloved minister with a two months' vacation on full pay, in order to restore his strength for the great day of the formal dedication. He had even brought the first month's salary, in advance, every cent of it, no small accomplishment for the First—and only—Methodist Church at Red Thrush.

"Mr. Westbury, this—this is most awfully good of you and the board and the church," said Mr. Tolliver meekly. "It just happens—and this may surprise you and responsibility for a while, but I simply did not see how it could be done. I should not have asked it, I assure you. It is most generous, Joplin, most generous. Girls, I see the hand of the Lord in this."

"I see the hand of Eddy Jackson," thought Ginger Ella to herself, but not for the world would she have marred her father's pious gratitude with the voicing of her irreverent thought.

But Joplin Westbury, in spite of the good gift he had brought, seemed ill at ease and awkward, chafing under the united thanks of the innocent family, and hurriedly took himself off. When he had gone, Eddy extended the invitation, for himself and his mother, for Mr. Tolliver and Miriam to come to Pay Dirt, where the west wing of the big farmhouse was prepared for them, where the fatted calf was killed, and where the quiet of the Iowa country was to be his for recreation.

THE BAPTIST HERALD

They spent the evening talking together quietly, every seemingly light word overlaying an undercurrent of deep and glad thanksgiving, and then Miriam led her father out to the waiting car, the other girls trooping noisily with them for a last good-by.

"Now you see, my dear little girls, and try to remember, that things do work together for good," he said, smiling.

"Yes," whispered Eddy Jackson to Ginger, "but just the same, I wish you'd scout around among the members, and see if there's something underhand going on. I don't like the looks of old Jop. Ordinarily, he just loves to play Heaven, but tonight he was all fussed up. Between you and me, I think there's something rotten in Red Thrush."

CHAPTER XI

After all, Miss Jenkins was merely a temporary companion in the parsonage. It was Marjory, the pretty twin, who, since the marriage of Helen, must reign as hostess. It was a pleasant experience for Marjory, and she took it seriously, superintending the entire arrangement of her father's room for the young minister, and merely permitting Miss Jenkins to dust and sweep, and Ginger to wash the bed with fresh linens, the best linens, arranged the books and magazines on the desk, put flowers in the crystal bowl, and looped the dotted swiss curtains into graceful lines.

All during the Saturday morning, as their hands were busy with their pleasant toil, they chatted eagerly of this strange and unexpected break in the even tenor of their lives.

"Too bad Helen had to miss it," said Ginger. "I shall be very dignified. I dare say he will think I am twenty-one."

"Well, remember he's a preacher, and don't waste your good powder on him."

"Mr. Westbury says he is a very brilliant student, very."

"Such a dumb name, Hiram," complained Ginger. "Wouldn't you just know his parents were Methodists?"

"I hope you girls will remember to be quiet around the house so he can study and think and pray," said Miss Jenkins. "He won't be used to noise, as your father is."

They ate a hurried luncheon in the kitchen, standing. He could not possibly arrive until the two o'clock train, so there was no need for haste, other than that of their excited condition. By one o'clock they were dressed for his arrival. Miss Jenkins, thoroughly rehearsed in her part, seated herself sedately in the living room with the "Central Christian Advocate." Marjory repaired to her father's room to give a last deft touch to table, to curtains, to the fall of the lace bedspread. Ginger, after meeting the postman half-way down the flagstone path, started to the attic with her mail, six letters, each with a small hard roundness in one corner.

"Any mail for me?" called Marjory.

October 1, 1930

"No,—just a few—incidentals—for me."

"If you are answering more ads, Ginger, I wish you would get some samples of finger nail polish for me. Mine's all gone."

"Al right, I will." Ginger had gone through an entire year of writing for free samples, during which time she had kept the household supplied with samples of face cream, bath salts and tooth paste. She had even obtained no less than seven sample tonics to enrich her father's blood, but upon his flatly refusing so much as to read the advertisements, and especially as she became interested in the more lucrative field of chain letters, she had abandoned that pursuit.

Six dimes were added to her hoard in the doll's trunk. Ginger shook the trunk affectionately. Two dollars and eighty cents now. Not so very much, yet, but still, considering the original outlay of three postage stamps, it was doing very well. And certainly, business was growing. Never a day passed now without at least one welcome letter for E. Tolliver, one dime for the home. But for all her immersion in her growing fund, Ginger did not overlook the immediate interest of the arrival of Hiram Buckworth. While she would scorn to betray an undue curiosity about any male creature, she did feel that a pre-knowledge of his general appearance would assist her greatly in forming an estimate of his character.

Finding that she could not command a view of the street from the high dormer-window of the attic, not even by standing on the backless chair, she turned the key upon her accumulation of dimes, and went down-stairs. In her father's room, the only one opening upon the street, she found Marjory, ostensibly draping the curtains to more becoming lines, but with a long-lashed eye upon the approach.

"I dare say he looks like most immature ministers," remarked Ginger coldly. "And judging by the Hiram, he will have baggy trousers and a wilted mustache."

She descended the circular staircase with great dignity. Miss Jenkins had abandoned the "Advocate" and crouched behind the portieres turning an anxious gaze to the corner, a block away, where the new-comer must first appear.

"I hope he sees you," said Ginger bitterly. "It will give him such a good impression of our disinterestedness."

"I—just wondered if he was coming," said Miss Jenkins, fluttering back to the "Advocate." "Now, I am just to say who I am—and who you and Marjory are—when you come down, I mean—and tell him ten dollars a week—before you come down, I mean—and if he argues, I am to yield with dignity. And then I take him up-stairs—after you girls come down, I mean—and say dinner will be served at six o'clock."

Obviously, the windows of the living-room were closed to scornful Ginger Ella. One vantage spot was left to her, the basement, and she repaired thither. As the narrow window in front was too high

for her, she rolled an empty apple barrel to the proper position, stood it upright, and laid an old ironing board across it. Then she climbed up, with great care for her best summer frock, and was rewarded with a clear view of the entire street.

At exactly two-fifteen, Hiram Buckworth briskly rounded the corner, and made for the old brown parsonage, unaware that from various well-shadowed recesses, three pairs of steady bright eyes bore silent witness to his approach. Hiram Buckworth saw only a pleasantly sun-burned shingle-brown old house set in a well-trimmed lawn canopied with broad-branching maples, saw an inviting pathway of old flagstones, bordered with pansies. The eyes behind the curtained windows saw a tall young man, who walked vigorously, with a vigorous swing to his arms, a vigorous swing to his legs, noticed particularly how the sunshine cast bronze into his dark hair, for, most unministerially, he carried his hat in one hand.

"What a nice, clean, Christian boy he looks," approved Miss Jenkins in great relief.

"Why, how very young!" wondered Marjory.

"He doesn't look any Hiram to me," was Ginger's private comment.

But Hiram Buckworth, unaware of these secret impressions, marched briskly up the flagstone path, set down his bag—a very smart bag, luggage it was, for it was very British,—and rang the bell. A decent interval was permitted to elapse—Ginger, holding her breath on the apple barrel counted the approved twenty—and at the very number, Miss Jenkins went to the door, a flushed and flushed Miss Jenkins, unused to doing the honors of a house.

"I am Hiram Buckworth," he said pleasantly, brown hand outstretched.

"Are you indeed?" stammered Miss Jenkins. "I am Miss Jenkins—I will introduce the girls when they come down.—I was just to let you in— Oh, goodness me, what's that?"

There was a sudden crash from below, a splintering, a thud, and over all, a sharp expletive. For Ginger, aghast at the stumbling confusion of the embarrassed Miss Jenkins, of which she heard every word, in impulsive eagerness to rush to the rescue of the parsonage reputation, had stepped too far on the end of the ironing board, so that it flew up suddenly and dropped her into the barrel which overturned on top of her. The silence that followed the first crash was an immense one.

"Nothing," chattered Miss Jenkins volubly, "nothing at all, you see. Just a noise—lots of noises here—house full of them—rats, I suppose—rats in the wall. Come right up-stairs. I'll show you your room."

Marjory, holding her breath at the window up-stairs, heard these horrible words. What was the woman thinking of? Her instructions had been positive, oft-repeated, to take him to the living-

room, break the news of the ten dollars a week, and hold him in conversation until the appearance of the two girls for formal introduction! Up the stairs—and Marjory spying upon him from the window! She ran toward the door, but already they were at the curve of the circular staircase. She threw a wild glance about the room—no possible escape—the closet, the bath with its single entrance! She, Marjory, presiding hostess of the house, to be caught in this humiliating predicament? Not to be thought of!

As quick as thought, she dropped to the floor and crawled beneath the bed, where the fringe of the lace spread sufficed to curtain her retreat.

"It's a nice room," rambled Miss Jenkins nervously. "It's Mr. Tolliver's own room. I hope you like religious books. Mr. Tolliver never reads anything else—not that he reads anything now, poor dear, what with his eyes—I suppose you've heard about that?"

"Yes, such a misfortune."

"Yes, such a nice man. That's your bathroom—you needn't be afraid to use it, it goes with this room. We have another one at the back, the maid's bath, the girls call it, but it is just as good as this one. Marjory emptied the closet for you, and the bureau drawers are empty. We serve supper at six o'clock, and— Oh, I forgot to introduce the girls. But they didn't come down, did they?"

Beneath the bed, Marjory writhed in helpless fury at the poor woman's fluttering anxiety. But she went out at last, and closed the door behind her. Marjory lay rigid beneath the bed, hating the young preacher, hating Miss Jenkins, despising herself for her childish curiosity. Her only hope was that quick-witted Ginger, missing her, would guess her predicament, and devise a scheme to get the new boarder out of the room for a while. Unfortunately, Ginger was in a predicament of her own.

But Hiram Buckworth knew nothing of these unpleasant complications. He put his bag on a chair, and opened it, leisurely. Then he went to the closet, and looked in. Crossed to the windows, and looked out. Stood before the bookshelves, examining the titles of books, now and then taking out a volume for a brief inspection.

"Oh, dear heaven," prayed Marjory, "don't let him get inspired to write a sermon."

Hiram Buckworth left the bookshelves, and had a look in the bathroom. He was whistling softly between his teeth. No hymn, the tune that he whistled, something catchy, with rolling cadences. Presently he broke into song, low song, barely more than a hum, in a pleasant low voice.

"Now I ask you—very confidentially—Ain't she—sweet?"

Slowly, he removed his coat, shook it out, and hung it over the back of the chair, and took off his collar and tie. From his bag, he drew out a fresh lot of ties, and selected one with nice discrimi-

nation, his eyes flashing quick comparisons in color tones from sox to tie.

"Oh, I hope he isn't going to change his clothes," thought Marjory, and shut her eyes very tightly indeed.

Hiram Buckworth planted himself before the mirror, and submitted his face to a close examination, caressing his cheeks, one at a time, with that slow anxious solicitude always accorded by men to their facial contour. Suddenly he went to the bathroom, and turned both facets into the tub. Marjory could hear the trickle of the water over his fingers as he tested the warmth of it.

"Very confidentially——"

Marjory, beneath the bed, was bathed in cold perspiration. He came deliberately back into the room, took shoes from the bag, removed the shoe-trees noisily, shook out fresh shirts and placed them in the drawer. Finally, from the rack, he chose a thick bath towel. Marjory watching through the sheltering lace fringe saw him return to the bathroom. The door—would he close it?—His hand was on the knob.—Yes, he pulled it,—slowly. It was ajar—a little—just a very little—

The door slammed shut.

Not one moment did Marjory Tolliver linger beneath that bed. She gathered together all her lithe young muscles, and with one vigorous jerk, propelled her slim body from beneath the bed in the direction of the door, the hall door. She leaped to her feet, and flashed into the hallway. Hiram Buckworth hearing the slight sound, the click of the latch, opened the door.

"Yes?" he called. "What is it?"

The door to the hall stood open. He crossed the room, and looked down the corridor. At the farther end, he saw, or thought he saw, the flying French heel of a white slipper.

"Haunted," he said to himself. "That's nice."

But when he went back into the room, he not only closed the door, carefully, but turned the key in the lock as well.

"I ask you very—very confidentially"—he whistled softly as he turned back into the bathroom—"Ain't—she—sweet?"

Miss Jenkins had gone straight from her reception of the new minister to the rescue of Ginger Ella, for she had rightly interpreted both the sudden crash and the ensuing silence as indicative of disaster in that direction. Unfortunately for that young person, the apple barrel had nails in it, nails that stuck inward. Ginger, bleeding on both arms, bruised on both knees, and altogether furious, was further annoyed by the fact that she was pinned into the barrel by the inturning nails. At every slight motion to extricate herself, there were ominous little sounds of tearing cloth spelling ruin for the summer frock. With Miss Jenkins's help, however, she managed at last, slowly, not without pain, to get herself out of the barrel with only a few minor rents and stains of blood upon the precious garment. It was not until Ginger, a much shaken and disheveled Gin-

ger, stood upon her feet, that Miss Jenkins ventured a question.

"What were you doing in that barrel?"

"I wasn't in the barrel, I was on it," shoe countered.

"What were you doing on it?"

"I wasn't doing anything, I was— Oh, I was attending to some of my personal matters," she evaded, and added quickly, "It seems to me, when I am black and blue all over, and bleeding from a hundred wounds, you should bring iodine, and hot water, and sanitary bandages, and not stand there asking questions."

(To be continued)

Home Coming Sunday, First German Church B. Y. P. U., Portland, Ore.

Home Coming Sunday was celebrated Sunday night, Sept. 7, by the four societies of the First Church.

One will probably ask, "What does Home Coming Sunday" mean?

We all know that the great Out-of-doors in Portland, with all its waterfalls, woods of beautiful green trees, mountains, including our stately Mt. Hood, and rivers is just too inviting for Portland's young folks.

By Sept. 7 the majority of the Nature lovers were back home in the B. Y. P. U. meeting, testifying of the many blessings received while in God's great Out-of-doors.

Many B. Y. folks received blessings and were strengthened, spiritually and physically, while attending the Assembly at Twin Rocks, Ore. Others received blessings from God's great trees and mountains, while others received their blessings at home, and still others received their blessings while at work.

We are sure each member was strengthened and is now ready for a greater year of service for the Master. Our aim is to be strong in the service of the King.

ANNA WARDIN, Reporter.

"Send Off" for Miss Abele

On Wednesday evening, Sept. 10, the members and friends of the State Park Church, Peoria, Ill., met at the church to give Miss Elizabeth Abele, daughter of Mr. and Mrs. Theo. Abele, a surprise and "send off." Elizabeth is leaving to enter the Baptist Missionary Training School, Chicago, to prepare for foreign missionary work. At the surprise a well planned program of songs, readings and speeches was rendered. The pastor spoke in behalf of the church. Mr. Fred Burk, supt. of the Sunday school, represented the school and presented Elizabeth with a beautiful Bible. Roy Wiegand spoke in behalf of the B. Y. P. U. and presented her with a Sheaffer pen; members of her class having presented her with the pencil at a class meeting. Elizabeth is very highly esteemed in our church and will be greatly missed, especially in the choir, the Sunday school and B. Y. P. U. After the program refreshments were served

in the dining room of the church. We wish her God's blessing in the preparation for her life's work. A. F. R.

Washington Union at Spokane

The Washington G. B. Y. P. & S. S. W. Conference convened on Aug. 30, 31 and Sept. 1, 1930, at Spokane. This, being our fifth conference, proved to be a very profitable one in the many blessings we received through the inspirational material presented, besides tending to develop a finer spirit of fellowship and cooperation among the Baptist young people of Washington.

The opening meeting on Saturday evening was given over to the final orations of an oratorical contest conducted throughout the State among the Baptist young people. The winner in this contest was Richard Blandau, representative of the B. Y. P. U. of Tacoma, Wash. The contest proved to be inspirational as well as very interesting, for the theme of the orations was based on the benefits derived from B. Y. P. U.'s.

The sermon of the evening was given by the beloved pastor, A. Husmann of Tacoma, Wash.

On Sunday we were privileged to listen to our visiting ministers. Every one of the talks and addresses was keenly enjoyed and appreciated by all. Rev. Mueller of Vancouver, B. C., delivered the sermon of the morning and Rev. A. A. Schade, our Young People's Secretary, spoke in the afternoon and evening. May we take to heart the eloquent truths brought to us and profit by them!

A number of addresses on "Life" and "Balance" were ably and thoroughly presented by members of the various B. Y. P. U. societies. The speakers were Frieda Klingbeil, Colfax; Palmer Graf, Spokane; Oscar Luchs, Seattle, and Clarence Stabbert, Tacoma.

The Monday morning session was given over to devotional services and the annual business meeting. The newly elected officers for the coming year are: Clarence Stabbert, Tacoma, president; Palmer Graf, Spokane, vice-president; Esther Mohr, Colfax, secretary; and Mrs. Shorzman, Odessa, treasurer.

On Monday afternoon our hopsitable friends of Spokane showed us the interesting parts of their city, with our destination at Manito Park, a beautiful spot, where a good time and refreshments were enjoyed by all. Thus ended a successful conference of the B. Y. P. & S. S. W. U. of Washington. With God's blessing and guidance may we look forward to a bigger and better conference in the coming year!

REPORTER.

Brain Power

"Man, ef ah didn't have no mo' brains dan what yo' got, ah'd——"

"Hesh up, boy! Ef yo' brains was dynamite, and dey doubled ever' second to a hundred yeahs and den 'sploded, dey wouldn't blow yo' hat off on a windy day."

Atlantic Conference

The thirty-third annual Atlantic Conference of German Baptist Churches was held from August 27-31 at the Evangel Baptist Church, Newark, N. J. The convention was well attended by almost one hundred delegates and many visitors from nearby churches. The Rev. F. Niebuhr, acting minister, and Miss Marie Baudisch, missionary of the Evangel Church, had made ample provision for the hospitality and entertainment of the guests.

The opening message by the Rev. William Mueller of Brooklyn, N. Y., on "Witnessing for Christ" was the keynote of the conference. God's promises should be the power of our lives. We should be found faithful in the service of his Kingdom. The varied reports of the churches and the comprehensive reviews of the work of our institutions pictured to the conference the spiritual and practical progress in God's Kingdom through the medium of our German Baptist churches.

The speakers at the other evening sessions were the Rev. J. G. Draewell of Philadelphia, who addressed the conference on the interesting theme, "A Bruised Reed and a Smoking Flax," and the Rev. G. H. Schneck of Passaic, N. J., who stimulated the intellectual and spiritual life of his auditors by his message on "Belief and Conduct." The leaders of the morning devotional services, the Rev. J. Hartwick of Meriden, Conn., Rev. G. Schmidt of Baltimore, and Rev. M. L. Leuschner of Philadelphia, guided the conference sessions into the prayerful spirit, in which each day was begun.

An unusual treat of the conference program was the missionary sketch rendered by the young people of the Evangel church on Saturday evening. The play, entitled "Missionary Arithmetic," had this challenging appeal: "Divide your money and talents; subtract from the world's great need; add to your own happiness; result: God's blessing multiplied a thousandfold on you and on them."

The conference reached great inspirational heights with addresses of well-known visiting speakers. Missionary George J. Geis of Burma addressed the largest audience on Sunday afternoon at the Young People's mass meeting, when in an unassuming manner he pictured his practical work on the mission field and brought a stirring challenge to the missionary conscience of his listeners. The Rev. F. W. Meyer, missionary-doctor in Capiz, Philippine Islands, was repeatedly on the program. He spoke of his experiences at the Oberammergau Passion play, addressed the women's meeting on the work of medical missions, and in his own winsome manner won the hearts of the boys and girls at the Sunday morning exercises of the Bible school. Dr. William Kuhn's address on Sunday evening was a comprehensive review of the contribution which the German Baptists of North America have made and are still making to the cause of missionary activity. It was this inspiring climax of the conference which sent the delegates back to their homes and churches with renewed



Teachers at B. D. V. S., Okeene, Okla.

enthusiasm and missionary zeal and devotion to the gospel of Christ.

The following were elected officers of the conference: Rev. H. F. Hoops of New York, moderator; Rev. Charles W. Koller of Newark, N. J., vice-moderator; Rev. Frank Orthner of New York, recording secretary; Rev. George Hensel of Newark, N. J., statistical secretary; and J. A. Conrad of Clifton, N. J., missionary treasurer. Rev. C. Peters and Walter Marklein were elected to serve as the new members of the Missionary Committee.

There were many other interesting features which cannot receive detailed attention but which will be retained as happy memories by those who were present. A number of song leaders led the conference in a half hour of hearty evangelistic singing at every evening service. The renditions by the quartettes and choir of the church under the able leadership of the organist, Mr. William Lauterwasser, were deeply appreciated. A number of travelogues, dealing with Germany, Iceland and South America, were sandwiched into the program. A new missionary field in South Jamaica, Long Island, aroused a great deal of interest in the conference. Every phase of our German Baptist work was in some way represented. The Rev. Julius Kaaz of New Haven, Conn., was the speaker at the Sunday morning worship service.

The conference days in Newark will long be remembered for their happy and inspirational experiences. It is to be hoped that the inspirations will be transformed into practical programs and deeds in the local churches, so that at the next annual conference in Philadelphia greater progress and achievements can be reported. God's marching orders are resounding in the hearts of the delegates as they return to their fields of labor. The months of the coming year will testify how faithful they will have been!

M. L. LEUSCHNER.

Donation Day Exercises at Philadelphia Home for the Aged

The German Baptist Home for the Aged in Philadelphia, Pa., is "a Home" in the truest sense of the word. An atmosphere of loving friendliness charac-

terizes the spirit of all who work within and for the Home. It can be said of the Philadelphia Home for the Aged that it is a place where "each works for the other and all work together for God." No young person, who calls himself Christian, can despise or deem insignificant the privilege of bringing good cheer into the lives of the guests and of building "this Home" of kindness and service to an aged folk.

Because of this spirit surrounding the Home, it has become the annual custom to hold a Home-coming or Donation Day program at the Home. Friends and members of our churches return to the beautiful, familiar building at 7023 Rising Sun Avenue to renew old friendships and to express anew their devotion to the work by gifts of money and merchandise. This year the occasion will be held on Thursday, October 16, and the Donation Day program promises to be another festival of spiritual inspiration and liberal contributions.

Young people's societies and individuals, interested in the Home for the Aged, are urgently requested to remember "the Home" in a practical, helpful manner. Checks and contributions can be sent directly to the German Baptist Home for the Aged, 7023 Rising Sun Avenue, Philadelphia, Pa. Those who live within the vicinity are heartily invited to attend the exercises on October 16. We shall covet the prayers and interest of all, who feel a loving obligation to our aged mothers and fathers, who have spent their best years in the work of our churches.

M. L. LEUSCHNER.

How Long Before He Recovers?

A young French alienist was showing his father through the asylum in which he was employed. Pointing to a solemn-looking individual, he said: "That man thinks he is Louis XVI."

The young man's father was interested in such cases, and he said he would speak to the unfortunate privately; perhaps he could help cure his delusion. He went over and held the man in conversation for fifteen minutes. When he returned he said: "He is getting along much better now; he thinks he's only Louis XIV."



Twin Rocks, Oregon, Assembly Group

Second Oregon Young People's Assembly, Twin Rocks, Oregon

We invite our "Herald" readers to live over again with us the happy days of our Second Oregon Assembly!

Sunday, August 17, was a day long to be remembered by our young people, for the beautiful sun shone brightly from above and our hearts reflected the warmth. So basking in the sunshine from inside and outside and with the attendance double that of last year, how could an assembly start better?

My, how wonderful our dear old assembly grounds looked, with its rows and rows of tent houses, assembly building and the dining hall!

After a hurried unpacking of bedding and straw ticks filled, we all paid our respects to the billowy ocean and the original Twin Rocks looming above the breakers and reflecting the sun's bright rays. From the ocean we wended our steps to the lake across the way which lay calmly awaiting the admiring words of welcome by the assembly students.

Amid the joy and gladness in the privilege of being able to enjoy a week of fellowship in this beautiful spot, our hearts are filled with thankfulness and gratitude to the creator of all.

The Sunday evening service was led by Rev. A. A. Schade, Young People's Field Secretary. We were delighted to have Bro. Schade with us this year. His inspirational and educational addresses were keenly appreciated.

*"Early to bed, early to rise,
Makes a man healthy, wealthy and wise."*

This seems to have been the motto of our recreational leader, Bro. Earl Marks of the Second Church, Portland, for a shrill whistle aroused our peaceful slumbers and amid many gay treats of a cold plunge for the tardy, our setting up exercises began. If it at first seemed a hardship to have to get up and take exercises, we were thankful at the close of the day for assistance in limbering up.

The meals each day were a source of delight to all. First of all for the splendid cooking served by smiling cooks and waitresses. Many a student whispered to his neighbor, "Just like mother makes." Then too, the fellowship enjoyed during these meals brought us closer together and lasting friendships were made.

The class sessions, which, after all, are the most important events of our assembly, took place in the morning. During three fifty-minute courses teachers did their very best to impart the knowledge of their courses to students who were eager to learn.

We were indeed thankful for our faculty, consisting of the Reverends A. A. Schade, Wm. Graf, Bethany, A. Husmann, Tacoma, and Mrs. Emma Meier, Portland. The rapt attention of students during these sessions proved that their courses were immensely interesting.

The afternoons were given over to planned recreation such as volley ball, hiking, bathing, baseball. A deep sea fishing trip was anticipated with pleasure and several carloads of happy but distrustful and evil foreboding young people were transported to the fishing boat, but due to the roughness of the ocean the Captain deemed it not advisable to take us across the bar. Whether the young people were really disappointed and happy to go back on terra firma, would be telling.

Vesper service directly following supper were the "quiet half hours" where we received new strength to witness for our Master. These services were led by the faculty and visiting pastors Reverends J. A. H. Wuttke, Second Church, Portland, and Wm. T. Milliken, Dean of the Western Theological Seminary, Portland.

After the Vesper services a social hour was spent around camp fires on the beach, games, a song service and a stunt night.

The well balanced program of spiritual and recreational food together with the co-operation of faculty, students and visitors made the assembly a success in

every way, for which we thank our Heavenly Father.

THEO. WUTTKE, Sec.

The Northwestern Conference

The golden jubilee of the Northwestern Conference was held at Bethel Institute, St. Paul, from August 19 to 24. It was indeed a week of blessing as well as enjoyment for all those present. The Institute was an ideal place to meet, and we are grateful to the Swedish Baptists for permitting us to use their buildings.

After the addresses of welcome and response, the opening sermon was given by Rev. O. W. Brenner. His topic was, "Life's Greatest Goal Realized." Although we may meet with many hardships, there are unspeakable gains in pursuing such a goal.

Each morning the services were opened with devotions led respectively by Rev. H. C. Wedel, Rev. H. Hirsch, Rev. H. Swyter, and Rev. A. Rohde. These morning devotions were very beneficial in preparation for the following services. The two afternoon devotional periods, led by Rev. E. Bibelheimer and Rev. J. F. Meyer, were equally beneficial.

We were privileged to have Prof. F. W. C. Meyer give a quiet talk just before noon each day on "Faith." Prof. Meyer spoke of consulting your spiritual dictionary—the New Testament, the art and skill of spelling faith, the spiritual process of spelling knowledge correctly, and how we may try to spell "Love"—the greatest of all. Head faith is not reliable; headless faith is futile.

Thursday morning Rev. P. Lauer gave an inspiring talk on training mission churches to be self-supporting.

The conference was very fortunate to have Rev. V. I. Olson and Dr. W. B. Riley, both of Minneapolis, give addresses. Rev. Olson's topic was, "The Blessings Israel Should Remember." Dr. Riley spoke on the "Second Coming of Christ." Both of these addresses were splendid in every way.

During the anniversary meeting Thurs-

day afternoon Rev. C. F. Stoeckmann gave the historical review, showing various details and events of happenings in our conference, and the progress and development in the various phases. The report gave an appreciative account of what the pioneers and outstanding leaders have done, and also presented a hopeful outlook for the future. Then Prof. Meyer brought us very vividly some of the incidents of his own experiences in connection with his 15 years of activity in the conference.

The woman's meeting Friday afternoon was very interesting including an address by Mrs. A. Salquist, a missionary from China, and the historical review by Miss Neve.

The missionary sermon Wednesday evening was delivered by Rev. P. Zoschke on: "The Macedonian Call of Today." Who is going to bring the gospel of Jesus Christ to the world today? The call comes to the young people of our own churches. Thursday evening Rev. C. F. Dallmus gave an instructive sermon on "God's Own Myterious Choosing."

Sunday school Sunday morning was held in the Twin City churches, followed by the anniversary sermon in the Institute. We were very fortunate in having Rev. G. Fetzer with us to deliver this sermon on "The Believer's Exalted Position and their high calling." The closing session was in charge of the moderator, Rev. W. J. Appel. Rev. C. F. Zummach, who gave the sermon, brought out three excellent thoughts, namely: All religion has its inception in personal experience; all great religions originated from the spiritual experiences of their founders; and every age must apply the fundamental principles of its religious experiences to the problems of that age.

Each day we were given some interesting diversion after the conference sessions. These included a trip through the St. Paul Water Plant, seeing the state capitol, and a baseball game between the ministers and laymen. Saturday afternoon was given over to a sight-seeing trip through St. Paul and Minneapolis, concluding with a picnic supper at Phalen Park.

The splendid music rendered by the choirs of the St. Paul churches, the men's chorus of Minneapolis, the United Choir, and all of the other special musical selections helped to make the conference enjoyable and interesting.

According to the church letters we have 38 churches with a membership of 4902 in our conference. We have 29 ministers. 179 baptisms were reported. The reports showed that \$28 257.32 was given for the missionary budget, and a total of \$124,263.80 for both local expenses and the budget.

Next year at North Freedom, Wis., we hope to receive an even grater blessing if that can be possible. May God richly bless this conference in its next 50 years!

BERNICE DE BUHR.



Rev. C. F. Stoeckmann, State Missionary, baptizing at Holloway, Minn.

Ordination of Bro. Erich Gutsche

It is indeed a heartening thought that God ever finds men upon whom he can lay hands to draw them into his service. And for this reason, ordaining councils are pleasurable occasions for those who have the interests of the Kingdom of God at heart. Especially is this true when the conviction one has had grows upon one, that the candidate truly has been called of God.

May it be noted as a singular coincidence that three years to the day after the Plum Creek, S. Dak., church had ordained one man, a council met there September 9 for the purpose of ordaining its pastor-elect, Bro. Erich Gutsche.

The council chose Rev. A. W. Lang of Tyndall as its moderator and Rev. R. Kaiser of Parkston as clerk. Bro. Gutsche's statements were clear and definite, so the recommendation was made to the church, that it proceed with his ordination. This was done in the evening.

Rev. M. De Boer, Chancellor, read the Scripture lesson and Rev. J. G. Rott, Monroe, led in a hearty opening prayer. The ordination sermon was preached by Rev. J. F. Olthoff, D. D., Madison, his text being 1 Cor. 2:2, after which Rev. B. Schliff, Avon, offered the prayer, all the pastors present participating in the laying on of hands. Rev. W. Helwig, Wessington Springs, welcomed Bro. Gutsche to the ranks of the pastors, Rev. J. L. Schmidt, Corona, gave the charge to the candidate and Rev. G. W. Pust, Emery, the charge to the church. The Rochester quartet added materially to the inspiring service by finely rendering two appropriate numbers. The benediction was pronounced by Rev. Erich Gutsche.

The reporter must not fail to state that the ladies of the church fully lived up to their established reputation of being excellent cooks by serving a splendid chicken supper which everyone enjoyed.

The day, which had begun with a threat of rain, turned out beautifully, and the church was well filled, both for the examination and for the evening service. In this connection we would advise the members of our churches to attend such functions whenever possible. Some were present at Plum Creek who had been members of Baptist churches for many years whom the reporter heard

say, that this was the first ordination they had ever witnessed. And now, may God bless Bro. Gutsche in his work and the Plum Creek church! is our earnest wish.

BENJ. SCHLIPP.

Hard Times

OTTO E. SCHULTZ

Through darkling days of our distress
May shimmer rays of blessedness,
God's angels bear 'neath drab disguise
The salutary and the wise.

Not all is good that good appears,
Not all is bad that causes tears,
A dose of wormwood often aids
Where honey sours or nauseates.

If all our wishes were fulfilled,
Some virtue in us might be killed,
The god of greed in us might score
And force our hands to grasp for more.

A goodly spell of weather fair
Is hard for best of us to bear,
Prosperity spread on too thick
May gag the soul and make it sick.

Our gains distort our views at times,
Turn dollars into petty dimes,
But when the tide of funds is low,
The dimes as big as cart-wheels grow.

Demands of men grow somewhat less
Beneath an economic stress,
They seem content if half they earn
Of what they once were wont to spurn.

When human wants too lofty soar,
They must be brought to earth once more,
The pride that struts upon a wall
Will have a Humpty-Dumpty fall.

Our wayward souls when forced to dine
On carob-pods in fields with swine,
May in their dire extremity
Yield God an opportunity.

Or if the stress which people feel
Some social maladies reveal,
'Tis time with treatment bold and brave
The body politic to save.

Then when the shoe begins to pinch,
Stand not with drooping wings nor flinch,
Let naught in life your spirit rend,
Make all a means toward noble end.

Our Devotional Meeting

H. R. Schroeder

October 12, 1930

Marks of a Good Citizen

James 2:1-17.

All who are born in this country as well as those who become naturalized are considered citizens of the United States of America. As citizens they have certain rights and privileges that are not accorded to foreigners. They can vote, be elected or appointed to various offices, they can claim the protection of the government, they have the right of free speech as well as the freedom to worship God according to the dictates of their own conscience.

But citizenship involves duties as well as privileges, and it is along the line of these duties that most men fall down. A good citizen should pay his taxes regularly and conscientiously. A government needs all kinds of funds and these funds must be raised either by direct or indirect taxation. If no one tried to evade paying his taxes or tried to have his tax bills unduly reduced, there would be plenty of money in the treasuries of all of our cities and states.

Then a good citizen will also gladly obey the laws of his country. It may be true that we have far too many laws and that some are quite obsolete and others altogether ridiculous, but certain regulations are necessary in every ordered society. If there were no laws against exploiting labor, many factory owners would still make their men work 12-14 hours a day for starvation wages. A good citizen will obey all laws that apply to his case.

Once more, a good citizen will manifest a true democratic spirit. He will accord others the same right that he claims for himself. He will not despise a man simply because he is poor, nor honor a man just because he happens to be rich. A good citizen will realize that wealth or position does not give a man the right to oppress others, nor that poverty robs a man of his intrinsic worth. He will judge all men by the character they possess and by the service they render. In short, a good citizen is a Christian in the making.

October 19, 1930

Christians and Sunday

Matt. 12:1-8.

Some benefits of Christianity can only be enjoyed by those who are true Christians. These blessings must be appropriated by every Christian himself. However, there are also some blessings which Christianity has brought into the world that can be enjoyed, too, by those who would never think of acknowledging

themselves as Christians. Worldly people, atheists, and all who oppose the churches enjoy the benefits of one day of rest in seven. It is very doubtful if we would have a Sunday in our country if it were not for Christianity.

Sunday is observed by practically everybody in our country, at least to a certain extent. But this day should surely mean more to a Christian than to those who do not profess to be Christians. Worldly people consider Sunday nothing but a holiday. Christians, however, should remember that it is a holy day as well. "Remember the Sabbath day to keep it holy." It is to be a day of rest, of course, and we need such a rest day now more than ever before. But it wasn't instituted merely to give men a chance to go fishing or to tinker around on the car all day or to go on a picnic. Nobody can claim that he has hallowed the Sabbath day by driving 50 or 60 miles an hour through the country. The day was intended for higher and better purposes.

The Sunday has a twofold purpose. First it shall refresh our bodies and quiet our excited and frazzled nerves. And secondly it was meant to give us an opportunity to care for our soul needs. We do not live by bread alone, our hearts aren't satisfied until they have come into contact with God. We don't want to burden the day with innumerable rules as was done when Jesus lived here upon earth, but on the other hand we don't want to permit everything either. Works of necessity and deeds of mercy are always in order, even on Sunday, but buying and selling and all unnecessary work should strictly be avoided. Follow the example of Christ, and you will spend the day as it should be spent.

October 26, 1930

Making America Christian

Mark 5:1-20.

We often speak of America as a Christian country, and rightly so, for we do have the light of the Gospel, an open Bible, millions of church members as well as Christian customs and institutions in our country. But then, strictly speaking, we are still far from being a truly Christian country. About two-thirds of our people must be classed as non-Christians, and besides many church members are only nominal Christians. And furthermore, we have hardly begun to apply the principles of Jesus to our political, industrial and social problems. There wouldn't be quite as much greed and graft in politics if America were actually a Christian country, nor would there be so much injustice in the business world, nor would the people be as pleasure-mad as they are at the present time.

But how can we make America a truly Christian country? Merely boasting about our wealth, our power, our almost inexhaustible resources, as some do, will never get us anywhere. We must get right down to business and do some real missionary work in our own land. First of all, those that are already Christians should make their influence felt for the cause of righteousness and truth. If the 47 million in our country that claim to be Christians lived as Christians should live, it would result in the greatest revolution this world has ever seen.

Then every possible means should be employed to win others. Evangelization, Christian education, Christian legislation and every other method that can be used to win men to Christ should be pressed to the limit. And at the same time Christian business men, professional men and statesmen should try and solve their problems according to the principles of the Gospel of Jesus Christ. And in dealing with world questions our government should assume a Christian attitude and persistently try to win other nations to adopt Christian standards and principles. May God speed the day when America shall be truly Christian!

November 2, 1930

Why Support the Eighteenth Amendment?

Prov. 20:1; 23:29-32.

There is quite a bit of confusion at this time in our country with regard to prohibition. The situation is similar to what it was just before the Civil War. At that time some good people staunchly defended the institution of slavery, others were bitterly opposed to it, while many didn't know what to think about it. Today some are working hard to discredit prohibition and have the 18th Amendment repealed, others are working just as hard to have it enforced, while many are so muddled in their thinking that they can't make up their minds on which side of the question they belong.

It cannot be denied that there is quite a bit of drinking in spite of the 18th Amendment and that bootleggers, racketeers and gangsters infest all of our cities. But what is the solution of the whole problem?

Some tell us that it is all right for large factories and business concerns to forbid all drinking among their employees. A motor factory can't be run by men addicted to strong drink. But if the manager of a factory has the moral right to make such rules, then why shouldn't the government be justified in making the same regulations for the whole country?

Others are suggesting that light wines and beer should be sold under strict gov-

ernment supervision. In other words, the government should go into the saloon business and sell the stuff for the brewers. They forget that strict government supervision is something the liquor interests don't want, and that they have never yet obeyed any of the laws that were ever made to regulate their business.

It appears that some are working hard to find a way back to free and easy liquor. But we don't want to find a way back, we want to discover a way out of the muddle. And as long as no better solution of the entire drink question has been suggested we ought to back the 18th Amendment as one man.

If all the newspapers, instead of ridiculing the 18th Amendment, would give it their whole-hearted support, and if all decent people and especially all church people would absolutely refuse to taste the stuff or have any dealings with liquor interests, then the greatest transformation would take place in our country the world has ever seen.

A Quiet Talk With God Each Day

Daily Bible Readers' Course

Sept. 29-Oct 5. How May We Help Folks in Our Community? James 1:27.

" 29. Being an Example to Others. 1 Tim. 4:6-12.

" 30. Living Without Reproach. James 1:19-27.

Oct. 1. Witnessing for Christ. Mark 5:18-20.

" 2. Personal Assistance in Need. Luke 10:25-37.

" 3. Working for Others. Acts 9:36-42.

" 4. Giving Generously. Acts 3:1-8.

" 5. Being Broad-minded. Acts 10:23-35.

" 6-12. Marks of a Good Citizen. James 2:1-17.

" 6. A Democratic Attitude. James 2:1-9.

" 7. Obedience to Law. James 2:10-13.

" 8. A Helpful Neighbor. James 2:14-17.

" 9. A Public Spirit. Luke 7:2-10.

" 10. Industrious Habits. 2 Thess. 3:11-15.

" 11. A Useful Occupation. Matt. 22:15-22.

" 12. Accepting Obligations. Matt. 22:15-22.

" 13-19. Christians and Sunday. Matt. 12:1-8.

" 13. The Sabbath Not a Burden. Matt. 12:1-8.

" 14. The Sabbath for Our Good. Mark 2:23-28.

" 15. The Sabbath for Worship. Luke 4:16-20.

" 16. The Sabbath for Religious Teaching. Luke 4:21-32.

" 17. The Sabbath for Rest. Exod. 23:10-13.

" 18. The Lord's Day for Works of Mercy. Matt. 12:9-13.

" 19. The Lord's Day and Happiness. Luke 13:10-17.

Oct. 20-26. Making America Christian. Mark 5:1-20.

" 20. Property or Men. Mark 5:1-20.

" 21. Glory or Life? John 11:47-53.

" 22. Money or Spiritual Appreciation? John 12:1-8.

" 23. Fellowship or Show? Luke 10:38-42.

" 24. Helping the Foreigner. Matt. 15:21-28.

" 25. Winning the Children for Christ. Matt. 19:13-15.

" 26. Preaching Moral Truth. Luke 3:2-14.

" 27-Nov. 2. Why Support the Eighteenth Amendment? How? Prov. 20:1; 23:29-32.

" 27. Respect for Law. Rom. 13:1-7.

" 28. Promoting Prosperity. Prov. 23:17-21.

" 29. Improving Health. Prov. 23:29-30.

" 30. Developing the Mind. Prov. 20:1.

" 31. Strengthening the Character. Prov. 23:21-35.

Nov. 1. Protecting the Weak. Rom. 15:1-4.

" 2. Preventing Crime. Prov. 31:4, 5; Isa. 5:11, 12.

The Eastern Conference at Buffalo, N. Y.

The eightieth Eastern Conference met this year with the eighty-one year old Spruce Street Baptist Church of Buffalo, N. Y. The church was beautifully decorated with flowers, palms, a sign bidding all a hearty welcome and the Conference motto: "Go and Make Disciples of All Nations" in both the German and English languages.

The date of the conference was August 27-31 and the weather conditions were very favorable. The Rev. C. E. Cramer, pastor, extended hearty greetings and a word of welcome to all delegates and visitors, to which the Rev. David Hamel, moderator of the conference, responded.

The opening service was held on Wednesday evening and the speaker was the Rev. O. E. Krueger of the Temple Church, Pittsburgh, Pa. His theme was: "Our Lord's Great Commission," Matt. 28:18-29. In an able and enlightening way he stressed the following four points: "All power," "All Nations," "All Things," and "All Days."

Upon organization the various officers were elected and the result was as follows: Rev. D. Hamel, moderator; Rev. O. E. Krueger, vice-moderator; Rev. P. Geissler and Rev. E. Stevener, secretaries. The church letters were well read and we were privileged to get a glance at the condition and work of the different churches in our conference.

All morning and afternoon sessions were opened with short devotional periods led by the following brethren: Rev. Judson A. Beuermann, Rev. David Zimmerman, Rev. Henry Rieger, Rev. Wm. Jaster, and Rev. Alfred Bernadt. All devotional periods were ably conducted and participated in by the delegates and visitors.

The interesting and enlightening papers by Rev. Frank Kaiser on: "The Coming Revival;" by Rev. Wm. L. Schoeffel on: "Hindrances to a Successful Evangelism;" by Rev. Peter Geissler on: "The Minister as Evangelist;" by Rev. Albert Stelter on: "Preparation for a Successful Evangelization;" and by Rev. Edward Stevener on: "The Evangelistic Church" were well prepared and the discussion that followed each paper was participated in by many of the brethren.

The Bible studies by Prof. Albert Bretschneider at the close of each morning session, when all business cares were put aside, were very instructive and most edifying to all present. We felt highly honored to have had Dr. A. J. Ramaker of Rochester, Dr. Dutton and Rev. Schwenk, both of Buffalo, in our midst for some time.

Bro. Carl Grimm, our conference treasurer, reported disbursements amounting to \$11,064.23. Bro. Grimm was again unanimously re-elected as our conference treasurer, and our moderator, in behalf of the Eastern Conference, expressed our high appreciation for the splendid services he rendered in the past. Our Mission secretary, Rev. D. Hamel, gave an interesting report on our missionary activities and pointed out to us all that we have both a great mission field and a still greater missionary task in our conference territory. Bro. Daniel Knechtel gave a very fine report about our Orphanage in St. Joseph, Mich., and was again re-elected as our faithful "Waisen-vater." Prof. A. Bretschneider gave a most encouraging report about our Seminary in Rochester. Among other things he stated that twelve gifted and splendid young men are entering our Seminary this fall to prepare for the Gospel ministry. Bro. H. P. Donner, manager of our Publication Society in Cleveland, gave an enlightening report on the work of our Society, but we were grieved to hear that the number of subscribers to both "The Baptist Herald" and "Der Sendbote" had diminished and we resolved to do our utmost for our denominational papers in the future.

We were grateful, indeed, to have had our General Secretary, Rev. Wm. Kuhn, D. D. in our midst. In his characteristic and masterful way he preached the mission sermon on Thursday evening, his subject being: "Our Contribution to Foreign Missions," and on Friday he addressed us on: "Our Finances and Our Future." We are deeply grateful for those helpful messages. We were more than pleased to have had the editor of "The Baptist Herald," Rev. A. P. Mihm, with us, who addressed us on: "Our Young People and Sunday School Workers' Union." The discussion that followed demonstrated the vital interest taken in that particular sphere of work.

On Friday evening we had a Young People's and Sunday School Workers program with Miss Edna Geissler, president, presiding. Mr. Arthur Berndt of Rochester read a Scripture passage and the

Rev. Wm. L. Schoeffel led in prayer. The speakers of the evening were Rev. A. P. Mihm, who spoke on: "Leadership," and Rev. A. Bernadt of the High St. Church of Buffalo, who spoke on: "Master, What Must I Do to Inherit Eternal Life?" We all immensely enjoyed the educational missionary pageant: "The Ring Redeemed," so ably presented by the Buffalo young people.

Certainly! We will not forget the tactful manner in which the Rev. W. S. Argow of Erie, Pa., concluded the Saturday morning service with songs, prayer, and Bible study, his text being: "Not by might, nor by power, but by my spirit."

On Saturday afternoon some sixty people, young and old, made an outing to the renowned "Niagara Falls," there viewing the beauty and power in nature. All spent a most enjoyable afternoon.

The last day, Sunday, "the great day of the feast," was the climax of the conference. The Rev. R. A. Schmidt of Buffalo preached the doctrinal sermon at 10 A. M. in the German language, his theme being: "The Practical Acknowledgment of the Authority of the Holy Scriptures." The Rev. W. S. Argow preached at 11.15 on 2 Cor. 3:2, stressing the fact that we as Christians are the only Epistles the world reads, or as Annie Johnson Flint puts it in "Jesus Christ—and We":

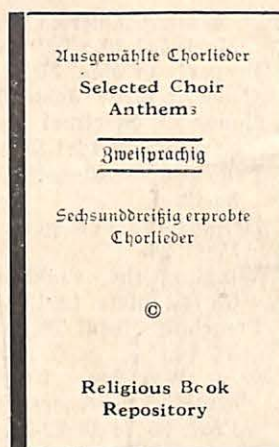
*"We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?"*

Sunday afternoon was reserved for the Women's Union of the Eastern Conference. The ladies had a very fine program arranged and the principle speakers were Mrs. George Geis, the wife of Missionary Geis of Burma, and the Rev. A. P. Mihm.

Sunday evening brought the conference to an appropriate conclusion with a sermon by our moderator, the Rev. D. Hamel of Rochester, on: "The Secret of a Victorious Life." During those conference days we had many mountain top experiences. We received food for our hearts, minds, and bodies. The ladies of the Spruce St. Church served us meals like mother used to serve them. Then, too, we wish to say "Thank you!" to the Buffalo folk for the cordial hospitality shown us in their homes. At the various and numerous sessions we were richly blessed by the appropriate solos, duets, quartettes, choir selections and accordion solos.

With deeply grateful hearts toward God Almighty, who so bountifully blessed us, and the Buffalo people we went on our way home rejoicing, with the conviction that it was good for us to have been in Buffalo. Let us now come down from the mountain top into the valley of sin and suffering and win others for Jesus Christ and his Kingdom!

DAVID ZIMMERMAN,
Conference Reporter.



A NEW CHOIR BOOK

entitled

Selected Choir Anthems

This is a bilingual book—German and English—which adapts it to our denominational requirements.

It is just off the press and is deserving of a good reception.

The book consists of 36 selections that formerly appeared in the monthly choir magazine known as "Kirchenchor." The pieces were selected by Prof. Herman von Berge who edited the publication while it was issued but which has now been discontinued.

These selections were made from the choicest anthems published by the Lorenz Publishing Co., the fact being determined by ballot. We have therefore an assembling of selected select songs in one permanent volume, which must have a strong appeal to lovers of music and who have the responsibility of directing church choirs in the worship of God.

While the great majority of the anthems are for general church worship, some consideration has been given to the Christmas, Easter and other festive days, including Mother's Day. There are a few for male voices.

This is a folio volume of 96 pages in blue cover reinforced with black cloth and so bound as to lie open without forcing.

Price 85 cts.
or \$9.00 the dozen

We will be looking for orders for sample copies.

GERMAN BAPTIST
PUBLICATION SOCIETY

How It Was Done

"When I was a little boy," remarked an old man, "somebody gave me a cucumber in a bottle. The neck of the bottle was small, and the cucumber so large it wasn't possible for it to pass through, and I wondered how it got there. But out in the garden one day I came upon a bottle slipped over a little green fellow, and then I understood. The cucumber had grown in the bottle. And now I often see men with habits that I wonder any strong, sensible man could form, and then I think that likely they grew into them when they were young, and cannot slip out of them now. They are like the cucumber.—The Christian Herald.

Save the Surface?

A company that manufactures and distributes paint makes much of the slogan, "Save the surface and you save all." As a paint advertisement, such a slogan is appropriate and expressive. But it would be a poor advertisement for the greatest business of all—Christianity. Christianity must go deeper. A religion that stops with the surface, stops too soon. Christianity dare not go to a world of sin crying, "Save the surface and you save all." Its motto must always be, "Not the surface, but the heart."—Classmate.

Always First

A daily paper which boasted that it was always first with the news, one day, to the surprise of its readers, carried this headline: "Another Citizen Gone; Henry Goar Dies Suddenly." Now, after the paper was out, it was discovered that all this was a mistake. So the next day the editor made this correction: "Yesterday we were the first paper in town to announce the death of Henry Goar; and today we are the first to deny it. We are always first."

A Horse Story

The best-known passage in English literature where the horse is mentioned is probably the exclamation put into the mouth of Richard III. by Shakespeare, "A horse, a horse, my kingdom for a horse!" The story is told that an actor reciting these lines was once interrupted by a voice from the gallery demanding, "Won't a donkey do as well?" "It will," said the player promptly; "come down at once."

The Doubtful Box

"What's that box for?" asked a little girl in the city of her aunt who had just come in from the missionary meeting. "That's a mite-box," replied her aunt. "Oh," said the child, "I suppose it's called that because you might put something in it." That is the conception of giving too many have.

* * *

"It's a great secret, my dear—a terrible well-guarded secret! And when I tell it to you, be sure and tell everybody to tell everybody not to tell anybody."—Life.