

The Baptist Herald

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

Volume Nine

CLEVELAND, O., JUNE 15, 1931

Number Twelve



Downtown Detroit, Showing City Hall

General Conference
Detroit
August 24-30, 1931

What's Happening

Rev. E. Bibelheimer, pastor for the last four years of the church at Mound Prairie, Minn., has resigned to take effect June 21. He has accepted the call of the church at Cathay, N. Dak., and enters his new work with July.

Rev. Wm. Graf, pastor of the Bethany Baptist Church, near Portland, Oreg., held the commencement address on May 15 at the commencement exercises of the Beaverton, Oreg., high school. His subject was: "Going Over Big," and the verdict of his hearers was that it was a splendid address.

Rev. E. Broeckel, pastor of the Turtle Lake, N. Dak., church, has resigned after a fruitful pastorate of almost seven years. He becomes the new pastor of the Emanuel's Creek church at Tyndall, S. Dak., and will begin work on this new field July 1. During his pastorate with the Turtle Lake church the membership has been more than doubled.

Dr. F. E. Stockton of Fargo, N. Dak., and Rev. A. P. Mihm of Forest Park, Ill., will be the faculty at the Baptist Young People's and Sunday School Workers' Union Assembly of the Dakota Central Association at Ashley, N. Dak., July 8-12. They will also be the alternate evening speakers. On Saturday night the various B. Y. P. U. societies will furnish the program.

Since Rev. J. J. Lippert is pastor at Bismarck, N. Dak., twelve have been added to the church, five by baptism and seven through letter. The church at Medina is also pastored by Bro. Lippert and he has been privileged to add 18 members,—17 by baptism and one by confession of faith. One of the young men baptized at Medina is now studying for the ministry at the seminary in Rochester.

The Church at Okeene, Okla., held a surprise banquet with farewell reception to Rev. J. E. Ehrhorn and family on the evening of May 26 in the lower church rooms. Mr. O. G. Graalman was chairman. Bro. Weber spoke for the deacons, Mr. Weigand for the Sunday school, Mrs. Vogt for the Women's Missionary Society and Mr. Louis Berndt for the young people. Mr. Glicker, cashier of a local bank, represented the citizens of Okeene. All spoke highly in recognition of Bro. Ehrhorn's labors. Rev. O. Roth of Stafford, Kans., and Rev. A. P. Mihm of Forest Park, who were invited to be present, also made brief remarks. The King's Daughters presented Mrs. Ehrhorn with a beautiful quilt. Bro. Ehrhorn is the new pastor of the Cottonwood church, Lorena, Texas.

Rev. O. Roth, pastor of the church at Stafford, Kans., invited General Secretary A. P. Mihm on his way to Oklahoma to spend two days with his church in the interest of the young people's work. So

a program was arranged for Sunday and Monday, May 24-25. Bro. Mihm preached at the two services on Sunday to a full house and also addressed the Sunday school. Three meetings were held on Monday with addresses by the visitor at 10.30 A. M. and 2.30 P. M. and a question box at the evening meeting at 8 P. M. A wonderful dinner in the basement of the church at noon was enjoyed by all. In spite of haying time with the farmers, there was a fine attendance, especially on Monday afternoon and evening. It was delightful fellowship. There are many young people in the Stafford church and it is an inspiration to speak to them. Bro. Roth was kind enough to drive the General Secretary to Okeene for the Oklahoma Assembly, a distance of 159 miles.

Summer Assembly of the North Dakota Central Association

July 8-12

Ashley, N. Dak.

The B. Y. P. U. of Ashley, N. Dak., extends a hearty invitation to all Sunday school and B. Y. P. U. members to attend the summer assembly held here July 8-12. Free lodging and breakfast will be furnished to those who write us of their coming. Come one, come all! But remember, write.

MRS. ED. DOERR, Sec.

Baraca Class of Passaic

Harry Schroeder was re-elected president of the Baraca Class of the First German Baptist Church of Passaic, N. J., at the annual business meeting and dinner held at the Y. M. C. A.

Other members of the staff are Alphonse J. Conrad, vice-president; Albert Lange, secretary; Walter Beyer, treasurer; E. Earl Traver, teacher; and Alphonse J. Conrad, reporter.

In the absence of the secretary, Herbert Alnor, the report of the activities of the class for the past year was given by the teacher, E. Earl Traver. He reported that in addition to the weekly meeting of the class on Sunday morning, the class had enjoyed a sociable with the World Wide Guild of the church, a swimming party and a week-end trip to Pine Bush, N. Y.

The report of the treasurer showed that the class treasury was in better condition than it had been for many years.

Alphonse J. Conrad gave a very interesting report on the meeting of the state Baraca and Philathea meeting held in Newark recently.

Plans were discussed for the organization of a "Secret Service" in the class. This part of the Baraca organization consists of members of the class who are members of the church. They meet at

stated times and pray for the unconverted members of it.

Following the election of officers, the pastor, Rev. G. H. Schneck, gave a very interesting talk, taking as his text Gal. 6:9. Rev. Schneck devided the text as follows: Let us not get tired of doing right—for at the proper time—we shall reap—if we do not give out. He admonished the class to continue to keep on working and in closing used the words of Lawrence when he said to his men "Don't give up the ship."

Mothers and Daughters at Bethel, Detroit

The Mother and Daughter entertainment of the Bethel Baptist Church in Detroit, Mich., was held Thursday, May 14, 1931. The meeting was held in the Fellowship Hall which, being decorated in pink and white, made it look very attractive for the occasion. Our most capable Miss Alethea Kose (director of religious education) led the song service and announced the program of the evening. The program consisted of several musical numbers, rendered by grandmothers, mothers and daughters, several readings and a play entitled "A Mother's Daughter." The entire program was a great success and enjoyed by everyone present, being about 300 in number. Refreshments were served by the Guild girls, which ended a delightful evening.

May God's richest blessing be among the various ladies classes which made this program a success! May their good works continue!

ONE WHO ATTENDED.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:

O. E. Krueger A. A. Schade
August F. Runtz

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1925, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Jesus a Great Teacher

GLENN FRANK, president of the University of Wisconsin, is the author of the following interesting article, recently presented at a faculty meeting of Boston Tech:

"'Rabbi,' said Nicodemus to Jesus, when he paid his now famous visit to the Galilean prophet, 'we know that thou art a teacher come from God.'

"As the president of the university in which approximately one thousand men and women bear the name of teacher, I am interested in this reference to Jesus as a teacher.

"If Jesus was a teacher extraordinary, as has been said so many times, what were the essentials of his teaching genius?

"I look in vain through the New Testament for any tables of statistics he presented to his hearers.

"I find no labored analysis of masses of historical data.

"I find no record of assigned reading that he asked his hearers to ponder.

"I find no sets of examination questions submitted to his followers.

"I find no record of any commencement exercises in which he gave diplomas or degrees to his disciples. In short, here was a great teacher who got along without any of the elaborate paraphernalia we now associate with the task of teaching.

"I suspect he got along without the elaborate instruments of modern teaching because the intention of his teaching was different from the intention of much that now goes by the name of teaching.

"He was not interested only in giving his hearers new information.

"He was also interested in giving them a new way of looking at all information, old and new.

"He was not interested in having his hearers absorb a mass of standardized information, but in having them think about the pressing problems of their own lives.

"He was not interested in increasing their knowledge.

"He was interested in increasing their understanding.

"He was not concerned to have them practice remembering.

"He wanted them to practice thinking.

"Jesus would have a hard time getting an appointment to a \$1500 instructorship in a modern college.

"And yet Jesus was the great teacher of his day, or any day."

"Decide for Yourself"

IN a recent address, Secretary Bovard, of the Methodist Board of Education, deplored the tendency of modern parents to tell their children, when matters of conduct are in question, that they must decide such things for themselves. The parents are too indifferent or lazy to discuss the matters with their children. Perhaps they do not care to take the time or pains to think the matters out and present facts and arguments. Perhaps they regard it as progressive and broad-minded to let the young folks have their way. Perhaps they weakly believe that their advice would not be followed anyway, and so think they preserve prestige by not giving it. In any of these cases they lose influence with their children, and shirk their plain duty.

Parents should be the guides and friendly leaders of their children. Not tyrants, not bosses, but wise and tactful counsellors. They have travelled the way before them.

Ten Marks of an Educated Man

HE keeps his mind open on every question until the evidence is all in.

He listens to the man who knows.

He never laughs at new ideas.

He cross-examines his day-dreams.

He knows his strong point and plays it.

He knows the value of good habits and how to form them.

He knows when not to think and when to call in the expert to think for him.

You can't sell him magic.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful.—The American Magazine.

Why I Attend and Support the Church

THE church is not perfect. It makes mistakes in morals and in doctrines. Yet I attend and support it, because I believe that it is the most powerful existing agency making for unselfish living and loyalty to God. To weaken the church is to weaken the conscience of society. To strengthen the church is to strengthen every unselfish and worthy activity of society. If I try to "be a Christian without going to church," as is sometimes said, I am perhaps taking care of my own character, but I am certainly striking a blow at the social influence of religion. My morality and my religion tend to dwindle if I try to make them purely personal and private matters.

They tend to grow when I work with others. I believe that the church needs the help of every one who cares about right living and sincere religion, and I also believe that every one, no matter how good or how bad he may think himself to be, needs the church.—Edgar Sheffield Brightman, Boston University.

The First Business

THE first duty of parents is to their children. Their main business is to grow a boy and a girl with the qualities that will produce dependable citizenship. Industry, honesty, unselfishness and temperance are cardinal qualities. These should be undergirded and tempered and energized by the spiritual force that comes out of regeneration and Christian living. Not all parents seem to succeed with their children, but woe to the parent who makes no effort.—Southwestern Evangel.

What's New?

IN religion, that is a question curious triflers raised in Athens long ago, but Paul said, "You need to understand this." What's new? In Sunday school work? Here it is—Study the things that have produced the progress that you have made, and then do those same things over again better than you ever have done them before. Do better—that will be new.

Unsystematic Study in the Adult Bible Class

NATURALLY I wished to observe the school of the church which I was supplying, that Sunday—or where I was "guest preacher," to use the new-fangled term. The superintendent, knowing my devotion to the adult side of Christian education, introduced me into what he called "the men's Bible class." It proved to be anything but a Bible class. That none of the adult helps which I edit were in evidence hurt my pride not a little. Worst yet, no Bibles were in sight. The president of the organization explained to me that they had wanted a change from Bible study, and were trying the experiment of "just discussing things;" taking up any social, political, moral, or theological question that might be suggested.

I came away from that classroom and class session thinking what a pity it was that those men were using the hour so unprofitably; for they manifestly were "getting nowhere," accomplishing nothing. I doubt if any of them gained that day thoughts, lessons, or inspiration that made their attendance worth while. It was a rambling "talkfest." I was reminded of the cracker-barrel gatherings into which as a boy I used to listen, in the general store of my home town. Possibly the right kind of a leader might do something with the plan that those men had adopted; but he would have to be an exceptional man—and they are scarce!

Not a few of our adult classes are making the mistake of this one that I visited. They need to be

urged, and strongly, to adopt some plan of systematic religious study; and let the study be tied up to some course, book, outline, or syllabus. If there is dissatisfaction with the Uniform Lessons, or the Keystone Graded Series, there are plenty of other available courses that we will gladly suggest. For our courses just mentioned, let it be said that they have been arranged with infinite care, by specialists in Christian education; they are thoroughly analyzed, logical, sequential, and Bible-centered.

Regardless of the plan or course, an adult class will do well not to get far away from the Bible. If the class I instanced had only been studying the Bible—a book of it, or some selected topics of it—they would have been saved from much of the wandering, profitless free-for-all talk that I have objected to. For there is a providential plan and system of teaching running through Scripture that directs thought and study, even when we do not realize it. This is one of its educative values. We think of the golden strain of Messianism that guides us through the Old Testament; or the ever-increasing assertion of the spiritual on the part of its prophets; while in the New Testament there is the central fact of the cross, coupled with the righteousness of the Crucified, to control our study and point it in purposeful ways. We are ambitious to have our adult classes take their work seriously.—Adult Leader.

A Little Advance

THERE'S food for thought in a bit of conversation reported by "The Pathfinder." Says Billie, "Say, maw, how much am I worth?" Mother replies, "Why, you're worth a million to me, my dear boy." "Well, then," Billie inquires, "could you advance me a quarter?"

There are folks in our homes who are worth millions to us, and we don't advance them ten cents a year on it.

Reminds me of a conversation I heard Nixon Waterman, the beloved poet, report the other night. He was once talking with an old farmer who was expatiating on the value of his wife. There wasn't anything that women wouldn't do for him. She simply lived to please him and help him along. She was just the dearest and best wife in all the world. "And," he added, "sometimes I have all I can do to keep from telling her so."

Let us make little advances as we go along, brothers and sisters, to these all-precious members of our homes—C. E. World.

A Teacher's Enrichment of Life

IN a conference with college men sometime ago a great leader of students made the following valuable suggestions which Dr. W. Edward Raffety in a recent article believes also to be applicable to church school teachers. We quote:

For the enrichment of one's life **mentally**, I would emphasize the following practices: (1) The reading thoughtfully each year of at least one of the really great books of the world. The number of such books

is not as numerous as is often supposed. (2) The writing each year of at least one paper on a subject calling for original research and original preparation. (3) The teaching of a class in some subject necessitating thorough study and mastery of the subject. (4) The development of the habit of meditation or reflection. (5) The going apart each year for a period of two weeks or more, if possible, for hard study, preferably under the guidance of some inspiring teacher who stands for the most thorough processes.

For the enrichment of one's life **physically**, I would counsel the following: (1) The taking of an unhurried vacation of one month each year away from all suggestions of one's ordinary work or calling. This should preferably be next to the heart of nature. (2) The habit of keeping on the average one day in seven for physical rest. (3) The habit of working without nervous tension or strain. (4) Some simple form of setting-up exercises persistently followed day by day.

For the enrichment of one's life **socially**, I would recommend: (1) That the worker cultivate friendships among a few persons of entirely different callings from that followed by himself. (2) The mingling with the best social circles to which one may have access. (3) Having as an intimate friend some wise social mentor to whom one may turn from time to time to obtain light on delicate yet important questions of social conduct or procedure.

To enrich one's life **spiritually**, I consider the following essential: (1) The observance of the morning watch—that is, the beginning of every day with unhurried meditation upon the Word of God and with prayer. (2) The habit of ejaculatory prayer. By this, I mean the habit of looking to God many, many times each day as difficulties, situations, calling for decision and other opportunities present themselves. (3) The acquiring of the habit of reminding oneself under all circumstances of the presence of God. (4) The reading and re-reading again and again of the great historical books of devotion, such as: "The Practice of the Presence of God," "Pilgrim's Progress," and the "Imitation of Christ," not to mention modern works. (5) The constant reading of Christian biography. (6) The losing of oneself in the service of those who are in special need.

Not everyone can carry out all of these suggestions. Certainly one may not be able to adapt them all at once and keep them simultaneously. At the same time, they furnish a very attractive goal and a practicable method of reaching it.

See that your life is enriched every day, and see also that you do something continually to make you a more efficient teacher.

Our Best or Their Worst

THE fundamental problem of the human family is concerned directly if not exclusively with the child. There is no higher duty that we owe to the race than to lead the rising generation into the

paths of rectitude. The neglect of child life is the tragedy of tragedies today. Someone has truly said: "If we do not give children our best in their childhood, they will give us their worst in their adulthood."

Long ago in an old book a wise man wrote a sentence which is as true today as it was while the ink was undried on his parchment: "Train up a child in the way he should go, and when he is old he will not depart from it."

Erosion

IN a single section in the southeast of the United States is a region of 91,000 acres which was formerly cultivated, but now is unfit for farming. The reason is erosion. Floods have washed away all the good soil. Nothing is left in which seeds can take root and grow.

So it is, far too often, with our lives. We allow the floods of worldliness to sweep over them. We permit the erosion of pleasure, of greed, of doubt, of overwork and worry, to carry off the fruitful soil, and nothing but gravel remains.

How sadly we need to protect our lives from these floods! We can do it by erecting the barriers of Bible-study, of prayer, of holy meditation, of Christian conversation and companionship, and of Christ-like deeds. Back of such barriers fertility accumulates. They retain the good soil. They deepen it. They enrich it. There is no reason why we should give ourselves up to ruinous erosion.—Exchange.

Editorial Jottings

OUR PUBLICATION MANAGER, Mr. Donner, has an important announcement on the last page of this issue. We hope all of our Boosters and all other loyal friends of the "Baptist Herald" who are interested in its extension, will try to win more subscribers. It is a great opportunity for many to become acquainted with our paper. Let us go up to the General Conference in Detroit with an advance in our number of subscribers and not with a decrease. We can win more if we work more.

AN ARTICLE of unusual and deep interest to all friends of our Seminary in Rochester is published on page twelve. It deals with a new agreement between the Board of the Baptist Education Society of New York which controls our Colgate-Rochester Divinity School and the General Conference which has a certain oversight of the German Department of the Divinity School. These matters referring to "our school" are published in advance so that all delegates to our General Conference may thoroughly familiarize themselves with them before they are submitted for action and ratification. The report takes up a good deal of space but we thought it best to publish it in full and in one number because of its importance.

* *

Bearing burdens helps to build character, and letting Christ share the load makes it lighter.



Scene at Detroit Yacht Club at Belle Isle Park

Detroit Council of Churches Extends Welcome

To the General Conference of the German Baptist Churches of North America.

Brothers:

The officers of The Detroit Council of Churches bid you hearty welcome to our dynamic city. 500,000 constituents of 400 churches belonging to 18 Protestant evangelical denominations comprise our Council. They would gladly join me in assurance of joy over your visit if they knew that you had selected Detroit as your Conference City.

You are probably aware of the fact that Detroit is the wonder city of North America—the one and three quarter million people forming a population of 450% larger than our population was in 1900,—where you will find the home of the automobile, the more recent resting place of the airplane and the summer vacation ground par excellence.

Detroit and the State of Michigan wish you a successful and a most happy Conference. We hope that you will plan to tarry for a few days beyond the period of formal duties to enjoy some of the glories of this lovely city.

On behalf of the Council of Churches, I am
Sincerely yours,
RALPH C. MCAFEE,
Executive Secretary.

Mother's Day at Forestburg

With great pleasure and a thankful heart we give an account of the blessings that were bestowed upon us by the Heavenly Father at the German Baptist Church of Forestburg, Alberta, on Mother's Day, May 10. The warm weather in addition with the light and happy hearts of the young people brought them together from far and near, so that the church was well filled. The heart-stirring message, which our beloved pastor, Bro. Kujath, gave us in the morning service, worked upon our feelings so that many were moved to tears. He showed us so clearly the worth of a mother and what we owe her for her love and self-sacrifice.

In the evening we, as a Young People's Society, had the privilege of meeting again with our elders. The church was decorated to suit the occasion. In honor of our parents we delivered a program, which consisted of many different items,

including quartets, duets, recitations, readings, the dialogue "The Ten Virgins," etc.

For Monday night, May 11, Mr. Charles Roth, president of the Y. P. S. as well as Sunday school teacher of the Young People, and his class had planned a surprise banquet for the parents. After the supper in the basement, each member of the class partook in the program, either giving a toast, a speech, or a song. To make a complete success of the evening's entertainment, Mr. Kujath was called upon to say a few words to the audience, after which we all united in singing, and the closing prayer by the pastor. Parents as well as children felt it was a well-spent evening. ADELAIDE KLATT, Sec.

Flashes from Peking, Ill.

Loyalty Offering Sunday was observed at the Calvary Baptist Church, Peking, Ill., on May 17. Letters were sent out to all and the minister, Rev. Ralph Paul Blatt, preached a stewardship sermon at the evening service with the theme "Undiscovered Values in Partnership with God." Over \$50 was received in the special offering for the current expense fund.

At the morning worship services, the pastor is delivering a series of sermons on "Half-Way to God": (1) Half-Way Christians; (2) Christian Enlistment; (3) Christian Obedience; (4) Christian Performance; (5) Christian Vitality.

Mother's Day at Scottsbluff, Neb.

Our B. Y. P. U. at Scottsbluff, Neb., observed Mother's Day in a very pleasing way in the evening May 10. Our minister, Rev. H. G. Bens, having preached in the morning service on "The Debt we owe our Mothers," using for a text the words John 19:27: "Behold thy mother," again pointed out in the young people's meeting how we should show our love and reverence to our mothers, and a number of other brethren following with soul-stirring addresses, among them Bros. Goebel, Schmunk, Mehling and our president, A. Pauley.

We all had an enjoyable evening and the following program was executed: "Mother," song by the Junior Choir; violin duet by David and Albert Melcher; solo, "O make me pure," by Henry Mehling; "Lovest Thou Me?" by the Senior Choir; piano duet by Santa Clara Bens and Pauline Klaus; solo, "Home from School," by Mary Pauley; a piano trio,

by Santa Clara Bens, Annie Melcher, and Rose Melcher, and several fine songs by the large audience.

'Twas mother dear who helped us see
The one great gift, our Savior's love:
And how he died to make us free
That we might live with him above.

SUEVUS FRANCONIUS.

Sunday School Workers' Banquet, Immanuel Church, Milwaukee

A fine looking group of people they were who assembled in the dining room of our Immanuel Church on the evening of May 11 to enjoy one of those delectable meals which the members of our Ladies Aid knows how to work.

The meal was followed by an interesting business session, after which the speaker of the evening, Rev. W. J. Appel, was introduced, who brought us a stirring message on Bible School Evangelism. The subject was treated under the following heads: 1. Reach them. 2. Teach them. 3. Win them. 4. Train them. The supreme objective of these activities are Christian living and the development of Christian character. Personal reminiscences were related by the speaker, which served to illustrate and emphasize important truths.

At the recent annual business meeting, Mr. E. C. Quade, the efficient and faithful Superintendent of our school, was re-elected. REPORTER.

Easter Sunday in Edmonton

On Easter Sunday evening the mixed choir of the First German Baptist Church of Edmonton, Alberta, presented the oratorio of the Passion Week, "Hinauf gen Jerusalem" by August Rueker.

The soloists were: Mr. Albert La-yetski, bass, taking the part of Jesus; Mr. Emil Zielke, tenor, as evangelist; Br. Ben Dickau, bass, as High Priest and Pilate; Mr. Richard Zielke, tenor, as Peter, Judas and Evildoer. The soprano and contralto soloists were: Mrs. Ed. Eichenlaub, Mrs. L. Benke, Mrs. Ed. Nelner and Mrs. Aug. Kraemer.

In the intermission, our pastor, Rev. Aug. Kraemer, fittingly spoke on the death and resurrection of our Savior.

An appreciative audience filled the auditorium to overflowing and the offering enriched the church treasury.

The Sunday School

Ten Hopes of the Sunday School Superintendent

☐ Teachers of ordinary ability and extraordinary loyalty.

☐ Teachers who can teach as class without feeling that they are galley-slaves, lashed to the school.

☐ Teachers with elastic Saturday evenings.

☐ That the worst boy in his school may prove a second edition of D. L. Moody, David Livingstone, or one of the other great workers for Christ.

☐ Teachers in whose mind-scales one pupil's soul outweighs all the movies or automobile rides in the universe.

☐ Teacher-realization that time and opportunity are both golden.

☐ That Sunday school folks may cease being Rip Van Winkles of Sleepy Hollow on Sunday morning.

☐ That tact may be as certain as contact.

☐ That the winds of hurt feelings and foolish sensitiveness may stop blowing over his Sunday school sea.

☐ That every pupil may be a drawing magnet and a pointing compass.

—G. W. T. in Adult Leader.

Suggestions for Pianists

A church-school pianist can do much to make or mar the service of worship; for the kind of music that comes from the instrument makes it easier or harder for a group of various ages to enter into the spirit of worship.

In a department of the "Epworth Herald" entitled "The Devotional Life," John Irwin makes the following suggestions for pianists serving at devotional meetings:

1. Be sure the leader has selected his songs in advance, and that they fit the topic.

2. If you don't know some of them, practice before the meeting, not during the singing.

3. Don't "rag" the songs: you are playing for worship.

4. Don't drag; play in good, steady, moving rhythm.

5. Don't add a lot of runs and broken chords: you want the group to think about the words, not you.

6. Follow the words and break the music to accord with the thought and punctuation.

7. Give plenty of volume: most people are afraid of their voices unless they have lots of instrumental support.

8. Play the bass in octave chords with a generous assent: this will make up for shortage in male harmony.

9. At the end of each verse hold the note out for its full count. Then make a short pause (breath for the singers) before starting the next verse.

10. If you have a song leader, watch him with one eye and follow his directions; if not, lead yourself and let the singers follow you.

These suggestions apply equally well to the leadership of church school services of worship. Is your pianist helping to make these services successful?

Children Sing for Mothers

With the beautiful basket of carnations, a number of green ferns, many happy faces of children and a crowded auditorium, the mothers of the Calvary Baptist Church, Pekin, Ill., and community were honored on the evening of Mother's Day. Everyone attested to the delightful occasion in spite of the rainy day.

Everyone enjoyed it when the tiny tots of the Beginner-Primary Department sat on the platform and sang "God bless our mothers," to which the audience responded with "God bless our babies" to the tune of "Yes, Jesus loves me." A group of Junior girls made a "Love-cake for Mother," and a colorful convention was held of children from various nations to determine who had the best mother. (Of course the boys and girls were our own Junior B. Y. P. U.) The pastor, Rev. Ralph Paul Blatt, and his sister, Miss Lois Blatt, sang an impressive duet entitled "Mother's Prayers Have Followed Me."

Before the ushers presented the mothers with a carnation, Mr. Blatt encouraged Christian parents to maintain a constructive, religious influence over their children. "Who will mould the ideals of the younger generation—the movies or our mothers?" the preacher asked. The answer was, "Our mothers and their Savior."

The Mother's Day exercises are becoming an annual affair at the Calvary Baptist Church, enjoyed by many in the church and community.

THE CALVARY TOWER REPORTER.

Which Dime Went Down the Crack?

The story is told of a little four-year-old girl who had been given two dimes, one "to spend" and one "for Sunday school." Money was somewhat of a novelty to her, so she asked her mother if she might play with it for a while. During the course of her play one of the dimes rolled away and slipped down a crack.

"Which one of your dimes went down the crack?" asked her mother.

"The one 'to spend,'" promptly and decisively came the child's answer. "See, here is the one 'for Sunday school.'"

When our fancies suffer reverses do we take the honest attitude of the little girl or do we slack up on our giving?

This Moment

ANNIE JOHNSON FLINT

He's helping me now—this moment
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most,
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps me from harm or sin.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

The Worth of a Smile

According to the papers a thirteen-year-old boy, who had climbed a tree in search of walnuts, came in contact with an exposed electric wire, and one side of his face was badly burned, leaving an ugly scar. A damage suit against the power-and-light company followed. The chief element of damage about which the claim centered was the alleged inability of the boy to smile any longer. He was placed on the witness stand and told to smile. The only result was a puckering of the lips and a melancholy drawing of the face to one side. A physician testified that the facial muscles that produce a smile had become bound by the burned tissue above. The jury returned a verdict for twenty thousand dollars in the boy's favor.

After hearing this story, some one wisely suggests that if a smile is worth twenty thousand dollars when you lose it, it ought to be worth that much when you use it.—Forward.

• • •

The best way for a man to serve the church at large is to serve the church to which he belongs.—Dr. F. L. Patton.

The Girl from Montana

By GRACE LIVINGSTON HILL

(Copyright, J. B. Lippincot Co.)

(Continuation)

Chapter XI

IN FLIGHT AGAIN

When Elizabeth lay down to rest that night, with Lizzie still chattering by her side, she found that there was one source of intense pleasure in anticipation, and that was the prospect of going to God's house to Christian Endeavor. Now perhaps she would be able to find out what it all meant, and whether it were true that God took care of people and hid them in time of trouble. She felt almost certain in her own little experience that he had cared for her, and she wanted to be quite sure, so that she might grasp this precious truth to her heart and keep it forever. No one could be quite alone in the world if there was a God who cared and loved and hid.

The aunt and the grandmother were up betimes the next morning, looking over some meager stores of old clothing, and there was found an old dress which it was thought could be refurbished over for Elizabeth. They were hard-working people with little money to spare, and everything had to be utilized; but they made a great deal of appearance, and Lizzie was proud as a young peacock. She would not take Elizabeth to the store to face the head man without having her fixed up according to the most approved style.

So the aunt cut and fitted before she went off for the day, and Elizabeth was ordered to sew while she was gone. The grandmother presided at the rattling old sewing-machine, and in two or three days Elizabeth was pronounced to be fixed up enough to do for the present till she could earn some new clothes. With her fine hair snarled into a cushion and puffed out into an enormous pompadour that did not suit her face in the least, and with an old hat and jacket of Lizzie's which did not become her nor fit her exactly, she started to make her way in the world as a saleswoman. Lizzie had already secured her a place if she suited.

The store was a maze of wonder to the girl from the mountains—so many bright, bewildering things, ribbons and tin pans, glassware and toys, cheap jewelry and candies. She looked about with the dazed eyes of a creature from another world.

But the manager looked upon her with eyes of favor. He saw that her eyes were bright and keen. He was used to judging faces. He saw that she was as yet unspoiled, with a face of refinement far beyond the general run of the girls who applied to him for positions. And he was not beyond a friendly flirtation with a pretty new girl himself; so she was engaged at once, and put on duty at the notion-counter.

Elizabeth with a look in his eyes that reminded her of the man in Montana from whom she had fled. He was smiling, and his words were unduly pleasant. He wanted her to go with him to the theater that evening, and he complimented her on her appearance. He stated that he admired her exceedingly, and wanted to give her pleasure. But somehow Elizabeth had fallen into the habit ever since she left the prairies of comparing all men with George Trescott Benedict; and this man, although he dressed well, and was every bit as handsome, did not compare well. There was a sinister, selfish glitter in his eyes that made Elizabeth think of the serpent on the plain just before she shot it. Therefore Elizabeth declined the invitation.

It happened that there was a missionary meeting at the church that evening. All the Christian Endeavorers had been urged to attend. Elizabeth gave this as an excuse; but the manager quickly swept that away, saying she could go to church any night, but she could not go to this particular play with him always. The girl eyed him calmly with much the same attitude with which she might have pointed her pistol at his head, and said gravely,

"But I do not want to go with you."

After that the manager hated her. He always hated girls who resisted him. He hated her, and wanted to do her harm. But he fairly persecuted her to receive his attentions. He was a young fellow, extremely young to be occupying so responsible a position. He undoubtedly had business ability. He showed it in his management of Elizabeth. The girl's life became a torment to her. In proportion as she appeared to be the manager's favorite the other girls became jealous of her. They taunted her with the managers' attentions on every possible occasion. When they found anything wrong, they charged it upon her; and so she was kept constantly going to the manager, which was perhaps just what he wanted.

She grew paler and paler, and more and more desperate. She had run away from one man; she had run away from a woman; but here was a man from whom she could not run away unless she gave up her position. If it had not been for her grandmother, she would have done so at once; but, if she gave up her position, she would be thrown upon her grandmother for support, and that must not be. She understood from the family talk that they were having just as much as they could do already to make both ends meet and keep the all-important god of Fashion satisfied. This god of Fashion had come to seem to Elizabeth an enemy of the living God. It seemed to occupy all people's thoughts, and everything else had to be sacrificed to meet its demands.

She had broached the subject of school one evening soon after she arrived, but was completely squelched by her aunt and cousin.

"You're too old!" sneered Lizzie. "School is for children."

"Lizzie went through grammar school,

and we talked about high for her," said the grandmother proudly.

"But I just hated school," grinned Lizzie. "It ain't so nice as it's cracked up to be. Just sit and study all day long. Why, they were keeping me after school for talking or laughing. I was glad enough when I got through. You may thank your stars you didn't have to go, Bess."

"People who have to earn their bread can't lie around and go to school," remarked Aunt Nan dryly, and Elizabeth said no more.

But later she heard of a night-school, and then she took up the subject once more. Lizzie scoffed at this. She said night-school was only for very poor people, and it was a sort of disgrace to go. But Elizabeth stuck to her point, until one day Lizzie came home with a tale about Temple College. She had heard it was very cheap. You could go for ten cents a night, or something like that. Things that were ten cents appealed to her. She was used to bargain-counters.

She heard it was quite respectable to go there, and they had classes in the evening. You could study gymnastics, and it would make you graceful. She wanted to be graceful. And she heard they had a course in millinery. If it was so, she believed she would go herself, and learn to make the new kind of bows they were having on hats this winter. She could not seem to get the right twist to the ribbon.

Elizabeth wanted to study geography. At least, that was the study Lizzie said would tell her where the Desert of Sahara was. She wanted to know things, all kinds of things; but Lizzie said such things were only for children, and she didn't believe they taught such baby studies in a college. But she would inquire. It was silly of Bessie to want to know, she thought, and she was half ashamed to ask. But she would find out.

It was about this time that Elizabeth's life at the store grew intolerable.

One morning—it was little more than a week before Christmas—Elizabeth had been sent to the cellar to get seven little red tin pails and shovels for a woman who wanted them for Christmas gifts for some Sunday school class. She had counted out the requisite number and turned to go up-stairs when she heard some one step near her, and, as she looked up in the dim light, there stood the manager.

"At last I've got you alone, Bessie, my dear!" He said it with suave triumph in his tones. He caught Elizabeth by the wrists, and before she could wrench herself away he had kissed her.

With a scream Elizabeth dropped the seven tin pails and the seven tin shovels, and with one mighty wrench took her hands from his grasp. Instinctively her hand went to her belt, where were no pistols. If one had been there she certainly would have shot him in her horror and fury. But, as she had no other weapon, she seized a little shovel, and struck him in the face. Then with the frenzy of the desert back upon her she

rushed up the stairs, out through the crowded store, and into the street, hatless and coatless in the cold December air. The passers-by made way for her, thinking she had been sent out on some hurried errand.

She had left her pocketbook, with its pitiful few nickels for car-fare and lunch, in the cloak-room with her coat and hat. But she did not stop to think of that. She was fleeing again, this time on foot, from a man. She half expected he might pursue her, and make her come back to the hated work in the stifling store with his wicked face moving everywhere above the crowds. But she turned not to look back. On over the slushy pavements, under the leaden sky, with a few busy flakes floating about her.

The day seemed pitiless as the world. Where could she go and what should she do? There seemed no refuge for her in the wide world. Instinctively she felt her grandmother would feel that a calamity had befallen them in losing the patronage of the manager of the ten-cent store. Perhaps Lizzie would get into trouble. What should she do?

She had reached the corner where she and Lizzie usually took the car for home. The car was coming now; but she had no hat nor coat, and no money to pay for a ride. She must walk. She paused not, but fled on in a steady run, for which her years on the mountain had given her breath. Three miles it was to Flora Street, and she scarcely slackened her pace after she had settled into that steady half-run, half-walk. Only at the corner of Flora Street she paused, and allowed herself to glance back once. No, the manager had not pursued her. She was safe. She might go in and tell her grandmother without fearing he would come behind her as soon as her back was turned.

Chapter XII

ELIZABETH'S DECLARATION OF INDEPENDENCE

Mrs. Brady was at the wash-tub again when her most uncommon and unexpected grandchild burst into the room.

She wiped her hands on her apron, and sat down with her usual exclamation, "Fer land's sakes! What's happened? Bessie, tell me quick. Is anything the matter with Lizzie? Where is she?"

But Elizabeth was on the floor at her feet in tears. She was shaking with sobs, and could scarcely manage to stammer out that Lizzie was all right. Lizzie was the first grandchild, and therefore the idol of her heart. If Lizzie was all right, she could afford to be patient and find out by degrees.

"It's that awful man, grandmother!" Elizabeth sobbed out.

"What man? That feller in Montana you ran away from?" The grandmother sat up with snapping eyes. She was not afraid of a man, even if he did shoot people. She would call in the police and protect her own flesh and blood. Let him come. Mrs. Brady was ready for him.

"No, no, grandmother, the man-manager at the ten-cent-store," sobbed

the girl; "he kissed me! Oh!" and she shuddered as if the memory was the most terrible thing that ever came to her.

"Fer the lands sakes! Is that all?" said the woman with much relief and a degree of satisfaction. "Why, that's nothing. You ought to be proud. Many a girl would go boasting about that. What are you crying for? He didn't hurt you, did he? Why, Lizzie seems to think he's fine. I tell you Lizzie wouldn't cry if he was to kiss her, I'm sure. She'd just laugh, and ask him fer a holiday. Here, sit up, child, and wash your face, and go back to your work. You've evidently struck the manager on the right side, and you're bound to get a rise in your wages. Every girl he takes a notion to gets up and does well. Perhaps you'll get money enough to go to school. Goodness knows what you want to go for. I s'pose it's in the blood, though Bess used to say your pa wa'n't any great at study. But, if you've struck the manager the right way, no telling what he might do. He might even want to marry you."

"Grandmother!"

Mrs. Brady was favored with the flashing of the Bailey eyes. She viewed it in astonishment not unmixed with admiration.

"Well, you certainly have got spirit," she ejaculated. "I don't wonder he liked you. I didn't know you was so pretty, Bessie; you look like your mother when she was eighteen; you really do. I never saw the resemblance before. I believe you'll get on all right. Don't you be afraid. I wish you had your chance if you're so anxious to go to school. I shouldn't wonder ef you'd turn out to be something and marry rich. Well, I must be getting back to my tub. Land sakes, but you did give me a turn. I thought Lizzie had been run over. I couldn't think what else'd make you run off way here without your coat. Come, get up, child, and go back to your work. It's too bad you don't like to be kissed, but don't let that worry you. You'll have lots worse to come up against. When you've lived as long as I have and worked as hard, you'll be pleased to have some one admire you. You better wash your face, and eat a bite of lunch, and hustle back. You needn't be afraid. If he's fond of you, he won't bother about your running away a little. He'll excuse you ef 'tis busy times, and not dock your pay neither."

"Grandmother!" said Elizabeth. "Don't! I can never go back to that awful place and that man. I would rather go back to Montana. I would rather be dead."

"Hoity-toity!" said the easy-going grandmother, sitting down to her task, for she perceived some wholesome discipline was necessary. "You can't talk that way, Bess. You got to go to your work. We ain't got money to keep you in idleness, and land knows where you'd get another place as good's this one. Ef you stay home all day, you might make him awful mad; and then it would be no use goin' back, and you might lose Lizzie her place too."

But, though the grandmother talked

An Important Matter Concerning Our Seminary in Rochester

About eighty years ago a number of German brethren applied for admission to the Rochester Theological Seminary to prepare themselves for the Christian ministry among the German immigrants who were flocking to the American shores. Their application represented a Macedonian call of these "New-Americans" to their stronger English brethren, "Help us!"

The above mentioned Seminary was at that time, even as at present, under the direction of the New York Baptist Union for Ministerial Education. (Present name: The Baptist Education Society of the State of New York.) At a meeting of the Union in September 1851, Rev. Zenas Freeman, Secretary of the Union, recommended the organization of a German Department to the Rochester Theological Seminary for the purpose of training ministers to work among the German speaking people. Special courses were instituted toward that end. It soon became evident, however, that this training must be offered by means of the German language and by native German teachers. Hence they looked about for such men.

The Lord of the harvest prepared his workmen for this emergency, not only in the immortal August Rauschenbusch, 1858-1890, but also in his later assistants, Hermann M. Schaeffer, 1872-1897, and Jacob S. Gubelmann, 1884-1915, and in their successors, Albert J. Ramaker, 1889-1931, Lewis Kaiser, 1890-1931, Walter Rauschenbusch, 1897-1899, and F. W. C. Meyer, 1915-1931. Six of these professors served a total of 186 years or an average of 31 years each, and the three, Ramaker, Kaiser and Meyer, are still going strong. That is a record of teaching service which probably has few equals in the annals of seminaries.

In the beginning the German students shared the living quarters with their English colleagues. But in 1875 the Tracy Female Institute was purchased which served as a home for the German students until it yielded to the more commodious "Student's Home" on Alexander Street in 1890.

The Union requested the German churches to assume the responsibility of raising the purchase price of the first dwelling, and to hold and administer the property. That necessitated the incorporation of "The Educational Union of the German Baptists of North America" which took place in New York State October 15, 1877. After the German and English speaking churches under the vigorous leadership of Professor Hermann M. Schaeffer had succeeded in raising the necessary funds, the deed was delivered to the Union in 1886.

It soon became evident that theological instruction presupposed a better academic foundation than the most of the applicants for admission had, and that an academic department was necessary to meet this demand. Students also found it impossible to support themselves during a long period of preparation. Hence provision had to be made for academic

instruction and for the support of the students. The meager funds which could be collected from the German churches for this purpose were supplemented with larger sums from the treasury of the New York State Union until the responsibility was definitely placed upon the German churches in 1895; but even since that date an annual deficit could be avoided only through more or less financial assistance from the English treasury.

The salaries of the theological teachers were provided for through endowment funds which were collected from the German and English churches. The proceeds from these funds were never adequate for their intended purpose, and consequently were generously supplemented from the English treasury.

But apart from this financial support on the part of the Education Society, the German department managed its affairs with perfect freedom during the more prosperous years of the German work. The war propaganda placed the Seminary in an embarrassing position because of its relation to a German school. Some of our people even suggested the advisability of removing the Seminary westward into closer proximity to the newer German settlements.

At the memorable General Conference which was held in Chicago in the fall of 1919 a committee was appointed to make a careful survey of the practicability of such a removal. Possible advantages, disadvantages and difficulties were courageously faced. The committee reported its findings to the General Conference in St. Paul in 1922, being led by the insuperable financial difficulties in the way of a removal, to make the moderate recommendation to declare that the time for a removal had not yet come. This report was favorably received at all the local conferences and was adopted by the General Conference in perfect unanimity of spirit.

With the adoption of this report all sentiment in favor of a removal seems to have vanished. So completely was the idea abandoned, that at the Conference in Pittsburgh in 1925 a recommendation to renovate the Student's Home and supplement the accommodations thereof was adopted without further reference to any possible removal. The ministers themselves subscribed a large portion of the prospective costs at their alumni banquet, while the lay members gave it their generous support, some men of means giving large sums.

At the celebration of the seventy-fifth anniversary of the Seminary in the fall of 1926 the renovated building with the new facilities were formally dedicated to the continued service of the Seminary. This jubilee occasion also offered the opportunity of refreshing the relations between our Seminary and the parent institution. Addresses on the origin, development and growth of our institution awakened the memory of the parentage and the diligent nurture which it had enjoyed at the hands of the English Department. The present fraternal relations between the members of the two

faculties found suitable expression in granting the degree of M. Th. to the professors of the German Department by the Education Society. Every appearance indicated that the Seminary might settle down to long years of service.

But in this world there is no permanence except the constant change. Scarcely had the friends of the Seminary returned to their homes from the happy celebration when the shocking news followed them: Professor G. A. Schneider has gone to his reward. This was followed shortly by news that the Colgate and Rochester Seminaries had united under the new name "The Colgate-Rochester Divinity School." Finally the president, Dr. C. A. Barbour, who so faithfully befriended the German Department, presented the Board with his resignation in order that he might accept the call of his alma mater, Brown University, to serve it as its president. These sudden changes could not fail to awaken a questioning in the minds of the friends of the Seminary as to their effect upon its future.

Fortunately the important post made vacant by the resignation of Dr. Barbour was tendered Dr. A. W. Beaven, then pastor of the Lake Avenue Baptist Church in Rochester, who accepted the same and takes an equally understanding and sympathetic attitude toward the German Department. But other consequences of the amalgamation were bound to come very close home. The financial support which had in the past been granted our department must now be justified to a Board of managers which has no personal knowledge of the undefined historic relations. Though President Beaven has continued the policy of the past and accorded us every kindness, nevertheless he is justified in desiring that the relations be not only benevolent, but covenanted.

This situation has again revived the question concerning the permanence of the German Seminary in Rochester, and if so whether isolated on Alexander Street, or in a closer proximity to the new campus, and what our status is to be with reference to the new Institution.

In order to deal with the whole problem in an intelligent manner, it seemed necessary to get the historical facts concerning our relationship clearly before us. The School Committee therefore requested Prof. A. J. Ramaker along last summer to make a careful study of the reports and minutes of the Education Society and our Educational Union and to present all resolutions and transactions which have a bearing on the question in a written statement. This task was performed with utmost diligence, enabling the School Committee as well as the President and members of the Executive Committee of the Divinity School to inform themselves on the subject.

But a survey of the historic relations still did not clarify just what our present and future relations shall be. If the traditions of the past are to be a criterion for the future relationship, then they must definitely be covenanted and agreed upon. Even the more remote consequences

of such a relationship should be clearly recognized.

The School Committee appointed a sub-committee consisting of the brethren A. P. Mihm, W. J. Zirbes and Arthur A. Schade to consider the whole proposition in a conference with representatives of the Education Society, looking toward the adoption of a written agreement of a legal character. This joint committee met in Rochester last November. After a lengthy discussion of the various points at issue the President of the Divinity School and the Secretary of the German Committee were appointed to draw up the agreement and submit it for approval to the other members of the committee. Copies were mailed out to the members of the joint committee, and all of them expressed their agreement with the contract as presented. A special meeting was then called of our School Committee which took place in April and at which occasion every provision of the agreement was carefully scrutinized and then adopted. It was also voted to submit the document to the German Board of Trustees for their consideration, inviting this board to join the committee in presenting it to the General Conference for adoption. The latter board met in May and voted unanimously to approve the recommendations. The agreement has now reached the stage in which it can be submitted to the consideration of the denomination.

In order to give the delegates to the General Conference advance information, so that they may deal intelligently with this important matter at the forthcoming Conference, the undersigned sub-committee was instructed to publish the essential contents of the agreement in "Der Sendbote" and "The Baptist Herald."

After this rather comprehensive introduction the way is prepared to set forth the important features of the proposed agreement. Our committee took the liberty of setting forth to the representatives of the English Board the following desires of the Seminary:

1. That the Board continue to administer our endowment funds, as heretofore.
2. That they continue to supplement the income of this fund in the interest of the salaries of our theological professors as long as that may be necessary.
3. That the Board provide an adequate pension for the professors whom they have appointed and who shall in the future serve under their appointment.
4. That the Board endeavor to secure the authority from the New York State Board of Regents to issue the degree of B. Th. to graduates of the German Department, which is not only just to those who complete our course, but also an imperative need in our times.

It must be said in honor of these brethren, that they responded to our appeals with a Christian love and generosity which was most commendable. If the indwelling spirit of Christ is the true mark of the Christian today as it was in the days of Paul, then these brethren have surely revealed their claim to the highest of all titles, the Christian, not only in the

present transactions, but during all the years of their paternal care of the Department. In the present situation, they were ready, not only to respond to all of our requests, but even went beyond what we had dared to hope or think and offered our Department a building site for a dormitory on the new campus and the use of their facilities, should the Department at some future date find it desirable and feasible to move there in order to be handy to the library, the lectures, and the college of men of the University of Rochester. Of course, our acceptance of this generous offer is not involved in the acceptance of the general agreement and depends on the will and the circumstances of the General Conference.

We were given to understand, however, that these concessions were being made on the supposition, that our relations would be of a permanent character. And since the conditions which led the General Conference to defer any action with reference to a removal from Rochester do not only continue to prevail, but have become greatly accentuated during the past ten years, the committee judged that our abiding in Rochester is practically determined through our conditions. And since the benefits in question on which the very life of the institution depends, are obtainable only on condition of our remaining in Rochester, it seemed to the committee that we are following a wise and practical course by abandoning the idea of a removal. It could scarcely be expected, even from such a generous institution as the Baptist Education Society to invest further capital in our institution if we should definitely insist on retaining the liberty of removal.

The Board of the Education Society further feels that an effective appeal to the Board of Regents for the authority to grant our graduates the degree of B. Th. must be enforced by demonstrating an advisory relationship toward our curriculum.

We are further requested to admit students of the Divinity School to our classes, should any of them desire to pursue courses offered by the German Department.

In the election of new professors the following order shall prevail: The initiative is taken by the School Committee which, together with the President of the Divinity School, make the nomination to the Board of Trustees of the Education Society. The trustees will then elect, subject to the ratification of the General Conference. The only innovation in this arrangement is, that the ratification of the General Conference was not obligatory in the past, but is henceforth.

And now in conclusion, what shall happen, when at some future date the work of the German Baptists is finished and there is no more need of training pastors to work in the German language in our North American field? We hope and confidently believe that date to be remote, yet anyone observing the tendency among foreign language denominations must admit, that such a day will inevitably come. Shall we then transfer the funds

which belong to us to interests of the Kingdom of God other than the Divinity School? Surely we all recognize that they should be transferred to the mother institution through which we were brought into existence, which carried us with a strong arm at a tremendous sacrifice for the first forty years of our existence, which generously helped to piece out our limited funds to the present day, and which offers now to continue their financial help as long as this is needed. As the Seminary provided pastors for the German work by appointing one, then two and finally three instructors during the infancy and childhood of our work, so it may be called on to do so reversing the order during the latter years of our separate denominational activity. Be that as it may, we can show our good faith and sincere appreciation in no better way than by committing our trust to be administered by them in training workers for the Kingdom of God.

But, someone may object, is it necessary to decide such questions of the future at this early date? A wise man makes his will while he is in possession of his full mental powers. And it cannot be other than wise for a Christian denomination facing a future like that of the German Baptists, to settle such problems of the future while it still enjoys a dependable leadership which is close enough to the past to recognize its just claims. At any rate it was not possible for the committee to request such further financial support from the Board and at the same time evade this pertinent question. The recommendations on this point are patterned according to the methods which are pursued by our own General Missionary Society when supporting churches which are presumably on the decline. These methods have been widely recognized as just.

The School Committee feels that the esteemed pastors who are so deeply indebted to our Seminary in Rochester and the mother institution from which it came forth, and our constituency, which has enjoyed the services of our pastors who were trained at Rochester, will sanction this provision as ethical and Christian.

Herewith the chief points of the agreement have been presented. Should further advance information seem necessary, the committee will be glad to serve. May all the faithful friends of our Educational Union pray for the guidance of the spirit of God in dealing with this important matter.

The Committee:

A. P. MIHM, Chairman.
W. J. ZIRBES,
ARTHUR A. SCHADE, Secretary.

Ivory Reflection

A wall finished in ivory will give 72 per cent reflection.

A wall finished in forest green 21 per cent reflection.

When it comes to giving reflection of the truth and beauty of Christ—what am I? Ivory? Or forest-green? Or neither?



Gypsies on the Highway, Bulgaria

The Lake States Baptist Assembly at Linwood Park, Ohio

July 27-Aug. 2

The problem where to spend their vacation and how to spend vacation time will soon loom up for many of our young people. A real vacation period ought to reinvigorate the body, stimulate the mind by fresh contacts and also satisfy the cravings of our social nature. We take pleasure and delight in offering to our young people of the Central Conference and all others who can come, a splendid solution of the vacation problem,—one which we believe will meet the requirements of the ideal vacation which we have outlined above.

The place is Linwood Park, near Vermillion, Ohio, and it is centrally and conveniently located as far as the churches of the Central Conference are concerned. It is on the shores of Lake Erie with beautiful shade trees and a smooth, sandy bathing beach along its entire front. Under the leadership of Rev. W. L. Schoefel planned recreation will be offered daily and this will take care of the reinvigoration of our bodies, so essential in a vacation time.

But the purpose of an Assembly is more than just to offer play, recreation and exercise for unused muscles. We need to get out of the usual rut and routine and the material grind, and so classes are held for mental and spiritual stimulation. Attendance at these will deepen Bible knowledge, increase methods of efficiency in young people's and Sunday school work and shed light on many of the problems and perplexities that young people confront in their daily life.

The teachers this year are Rev. Paul Wengel of Detroit, Rev. O. E. Krueger of Pittsburg and Miss Alethea Kose of Detroit. Rev. H. F. Schade of Cleveland will act as teacher of a German class for those who desire such a class. After the morning devotions from 9.15 to 9.45 there will be class sessions from 9.45-10.30. After a fifteen-minute intermission classes are resumed at 10.45 and last till 11.30 o'clock. The entire afternoon is given over to recreation and twi-

light services at the lakeside are held from 7.30 to 8 P. M.

The social side of our nature will have a rich outlet and find delightful satisfaction in the Christian fellowship with other young people. What a splendid opportunity for making new acquaintances and forming new friendships and deepening older ones during such a week of the Assembly at Linwood Park

But how about the cost of such a vacation? Well, that will be within the means of all as room and board can be had at the dormitories for only \$10.00 for the assembly period. Those who will reside in cottages but do not care to be bothered with cooking their own meals, can take them with the dormitory groups at a cost of only \$1.00 per day for adults and a proportionate charge for children. Let no one hesitate to come on account of the children. Bring your entire family along, for there will be children's leaders who will entertain the children with games and stories while the parents attend the classes. And the registration fee for the entire assembly which permits you to share in all the privileges is the modest sum of one dollar.

The committee on program is planning to make this year's assembly a record one. If you desire further information write to Rev. E. G. Kliese, Dean, 2620 Linden Ave., Detroit, Mich., or to the secretary, Miss Henrietta Martin, 112 W. Hudson Ave., Dayton, Ohio.

All Aboard for Linwood, 1931!

Bismarck B. Y. P. U. Accepts New Plans

Though we have been quiet for nearly a year we have been hard at work just the same. We are thankful to God for the privilege he has given us young people to work in his vineyard. For truly it is a privilege to be in the service of our Master.

Some time in January our B. Y. P. U. had a business meeting in which the following plan for the month was accepted: The first Sunday of each month the pastor, Rev. J. J. Lippert, gives a Bible study; the second Sunday we resort to

the "Young People's Leader;" the third Sunday we have a literary program; the fourth Sunday the "Leader" again and the fifth Sunday we have a musical program.

Before we had accepted these plans we used the "Young People's Leader" exclusively with the "Question Box" the first Sunday of each month.

Some very interesting programs have been rendered lately. One Sunday evening Rev. Lippert gave us the life of Hubmaier, who died at the stake for freedom of conscience sake. Another time he gave a study on the "Immortality of the Soul." And he has promised us a study on "A Servant of God and His Flapper." Then we have also had a program on the "Life of Christ." In this the important incidents of Christ's life, such as Birth, in the Temple at the age of twelve, Baptism, Temptation, etc., were read from the Scriptures and appropriate songs for these various passages were sung. The Life of Fanny J. Crosby, the blind song writer, and the history of some songs lent itself very nicely for an enjoyable evening. Also Mother's Day was observed by rendering a short program to the honor of our mothers.

The attendance has greatly increased since these new plans have been put into practice.

We do not lack in musical talent. Our thousands of radio friends who heard us over Station KFYP, will agree with us on that. And music always adds much to any service.

We also have our special gatherings. A short time ago the B. Y. P. U. had a Birthday Surprise Party on our pastor. We spent a very enjoyable evening at the parsonage.

A MEMBER OF THE B. Y. P. U.

Unflinching Trust

† THEODORE PALFENIER

(This poem was found among the effects of Theodore Palfenier, a brother of Rev. Herman Palfenier of North Freedom, who passed away triumphant in faith. We publish it as expressing his unflinching trust.)

He leadeth me
In pastures green? Not always,
Sometimes he who knoweth best
In kindness leadeth me,
In weary ways where heavy shadows be.
Out of the sunshine warm and bright,
Out of the sunshine in darkest night.
I would faint with terror and affright.
Only for this, I know he holds my hand,
I trust, although I may not understand.

And by still waters? Not always so,
Oft times the heavy tempests round me
blow,
And o'er my soul the waves and billows
go.

But when the storm breaks loudest,
And I cry aloud for help,
The Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect
day,

In every path of thine I lead the way."
So where he leadeth I can safely go,
Why in his wisdom he hath led me so,
That in the blest hereafter I shall know.

Let the Ladies' Aid Do It

JAMES LANDY

The old church bell had long been cracked,
Its call was but a groan.
It seemed to sound a funeral knell
With every broken tone.
"We need a bell," the brethren said,
But taxes must be paid.
We have no money we can spare—
Just ask the Ladies' Aid."

The shingles on the roof were old:
The rain came down in rills.
The brethren slowly shook their heads
And spoke of "monthly bills."
The chairman of the board arose,
And said, "I am afraid
That we shall have to lay the case
Before the Ladies' Aid."

The carpet had been patched and patched
Till quite beyond repair
And through the aisles and on the steps
The boards showed hard and bare.
"It is too bad," the brethren said;
"An effort must be made
To raise an interest on the part
Of members of the Aid."

The preacher's stipend was behind;
To poor man blushed to meet
The grocer and the butcher as
He passed them on the street.
But nobly spoke the brethren then:
"Pastor, you shall be paid,
We'll call upon the treasurer
Of our good Ladies' Aid."

"Ah," said the men, "the way to heaven
Is very hard and steep;
With slopes of ease on either side,
The path is hard to keep.
We cannot climb the heights alone,
Our hearts are sure dismayed;
We ne'er shall get to heaven at all
Without the Ladies' Aid."

Reception at Lehr, N. Dak.

Sunday, May 10, was a great day for our church at Lehr, for on this day our new minister, Rev. J. J. Abel, of Canton, Ohio, was formally installed here. We had been without a pastor for over a year, and we were all anxiously looking forward to the day when we could again welcome a new minister here.

People in North Dakota are still willing to come out on occasions like this, so we knew that our church building would be far too small, so we had made arrangements for the use of the school house auditorium. In spite of rain and bad roads we had a packed house when we were ready to open our Sunday school, with Rev. C. M. Knapp, pastor of our church at Wishek, and Rev. A. Krombein, pastor of our church at Fredonia, besides our beloved minister, Bro. Abel, on the platform. The Brethren Krombein and Knapp spoke to our Sunday school, after which Bro. Abel delivered a well planned sermon to us, using as his text the words of Pilate, "Behold the man." A group of Sunday school girls and the choir of Rosenfeld Station, as well as the choir and double quartet of

Lehr sang several nice numbers during the day.

At the close of the morning service we all went to a local garage building, where preparations had been made to feed all of our visitors and guests, after which we returned to the school house for the afternoon service. We now had Rev. B. W. Krentz, pastor of our church at Streeter, as well as Rev. G. C. Thiele, pastor of the local Evangelical church, on the platform beside the other ministers mentioned above. Rev. Knapp now took charge of the meeting; short addresses of welcome were made by the Brethren Krombein, Krentz, Thiele and Knapp, as the neighboring pastors. Then followed Bro. Jacob Ruff, Senior Deacon of our church, Bro. I. E. Giedt in behalf of the Sunday school and choir, Mrs. John A. Miller in behalf of the Women's Missionary Society and Miss Barbara Hildebrandt for the King's Daughters, after which Bro. Abel was given an opportunity to express his feeling and appreciation of all the kindness shown him during the brief period with us. We then returned to the garage where our ladies again served us with another meal. About 900 meals were served during the day.

We had induced Rev. Krentz to remain with us for the evening service, and after listening to another sermon we were about ready to call it a day. Bro. Krentz had brought his trombone with him, and we enjoyed his solos and the duet of Mr. and Mrs. Krentz.

Our only regret was that Bro. Abel's family could not be with us during this day, as the children had become sick, and they were detained at Watertown, Wis. We wish God's blessing upon our new minister and his family, and that his labors among us may be richly awarded. We are looking forward to a baptism of a nice group before the Conference, and our prayers are that many more will follow. I. E. GIEDT, Reporter.

Old Truths in New Bindings

A clergyman once told of ordering a certain book from his bookseller. When the volume came it was in an entirely different binding from the one with which the minister had been familiar.

He was somewhat exercised about the book looking so different, but he took the volume home and examined it before making his protest. Sure enough, inside were all the dear familiar truths. The binding was new. The truths were unaltered.

In this forward-striding age all of us need to cultivate more and more the insight of seeing old substantial truths even if the "bindings" sometimes look new and different.

* * *

The best friends are those who make you do your best and become better the more you are with them. The company with which you are cheap and slangy is always bad company for you. Those who make fun of religion and laugh at things which should be sacred, are dangerous company indeed.

OBITUARY

† LYDIA ANNA NIEBUHR †

In Memoriam

Endeared to many by her winsome ways and active participation in the things of Christ, especially with the youth of the church, and also known and loved in the wider circle and the assemblies of the German Baptist Young People's Union of New York and vicinity, the name of Lydia Anna Niebuhr, nee Lauterwasser, has won a conspicuous place on our memory scroll of the deceased. Mrs. Niebuhr was born in Newark, N. J., October 19, 1903, and died in Corona, N. J., December 6, 1930, aged 27 years. Early bereft of her mother, she was nevertheless nurtured in a beloved Christian family and from her childhood she attended Sunday school and church. When 13 years of age, she accepted Christ as her personal Savior, and upon her confession of him was baptized on Pentecost Sunday, 1916, and united with the Evangelical Baptist Church of Newark, N. J., under the ministry of Pastor H. Frederick Hoops. She maintained her Christian fellowship and an unselfish interest in the work of this church until she was called to her heavenly reward. Early in the year 1926 she was joined in marriage with Mr. Milton Niebuhr, the eldest son of Rev. and Mrs. Frederick Niebuhr. The brief marital union of the young couple was blessed in the gift of an only child. Taken ill some time ago, and under such medical care as could be secured at a Mountain Hospital, our sister bore with great patience and real resignation the will of God, the dread malady to which her young life finally succumbed. In accordance with her last wish, her mortal body, clad in her wedding dress, reposed among the family surroundings of her parental home in Irvington, N. J., for the funeral farewell. A solemn yet comforting service was held there and at the graveside during the interment in Fairmount Cemetery in Newark on the afternoon of December 9, 1930, conducted by her aforementioned erstwhile pastor and graciously assisted by the young people of the Evangelical Church in a consoling ministry of Christian song. The large attendance and beautiful floral tokens bespoke the respect and sympathy of kindred and friends. Numbered among the bereft are her infant son Frederick, her husband, parents, three sisters and two brothers and other relatives. These and many others who mourn the deceased, we commend to the God of all comfort and his abiding providential care. Lydia is gone, and we commemorate her in a few words of tribute, and leave our flowing tears to express what our poor words never can. But we know that while her sainted soul is absent from the body and she no longer dwells with us here she is present with the Lord, which is far better. We are comforted and rejoice in the assurance of a resurrection reunion with our beloved dead in the heavenly assembly of the redeemed at the coming of Christ, when the mystery of life and death, the memory of pain and parting and all the passing experiences of time shall be merged into the rapturous welcome and enduring life of eternity. So we bade farewell to Lydia, until he that turneth the shadow of death into the morning comes to gather his loved ones home. We believe the identity, personality and love of the departed in Christ shall not perish but abide forever. We therefore pray, "O God, to us may grace be given to follow in their train!" and also the joy vouchsafed to meet again and to recognize anew, those whom,—

"We have loved long since and lost awhile."
H. F. H.

Education in Two Sentences

"The whole problem of education is to make a boy want to know what he ought to know, and want to do what he ought to do. This can only be done by personal example and personal enthusiasm in doing it."

These two fine sentences are from an address by Dr. Cyril Norwood, Headmaster of Harrow, given before the London Authors' Club.

* * *

Formation not reformation holds the vital secret of the world's progress.
To rescue was the strident voice of yesterday; to prevent is the divine whisper of today.

West Nebraska and Colorado Association

The West Nebraska and Colorado German Baptist Association convened with our church at Scottsbluff, Neb., from May 14 to May 17. It was very well attended, and our church with a seating capacity of about 400 was always filled with people hungry and thirsty for righteousness. The finest weather prevailed and a still finer spirit manifested itself from beginning to end. The churches furnished bright and hopeful reports consisting of a number of baptisms and additions by restoration.

We had the pleasure of listening to some very good and inspiring sermons by the Reverends A. A. Schade, Field Secretary of our Sunday School and Young People's Department, Theodore Frey of La Salle, Colo., and Dr. A. Bullis of the Kansas City Baptist Seminary. Some fine essays were delivered by the Rev. Frey on "The Holy Spirit in the Work of Sanctification;" by the Rev. H. G. Bens, our pastor, on "The Perseverance of the Saints;" and by Deacon H. G. Meyer of La Salle on Habakkuk 2:14: "The earth shall be filled with the knowledge and the glory of the Lord." Rev. Schade delighted young and old by his fine sermons, addresses and essays, and we shall not forget what he told us about "The Ideal Sunday School,—a loving mother," "Spiritual care in the Sunday School," "The Class work of the Sunday School" and "The Purpose of the Sunday School Work."

The Sunday evening meeting, when Bro. Schade spoke in English to our young people, was certainly a very blessed one. The church was crowded with young people eager to listen to the message. The Junior and Senior choirs sang a number of songs that reached the hearts. Other music was furnished by Adam Pauley, Paul Meyer, Kathryn and Mollie Simon, the Schmunk sisters and the Goebel sisters, and we all felt the nearness of our Lord. It was a season of refreshing and we felt like the disciples on the mount of transfiguration. May the Lord bless our Sunday school work and the work among the young people in and out of the church!

SANTA CLARA BENS.

Detroit The General Conference City, 1931

IV

Drive along the river's edge on Jefferson avenue. It is one of the most interesting streets in the city—a broad, beautiful thoroughfare laden with busy traffic, it was at one time Detroit's Riviera, colored with fashion, glowing with French manners, styled with aristocracy. Such names as Antoine, Beaubien, Chene, St. Aubin and Joseph Campeau are woven in the familiar scene of old Detroit. Like the ivy clinging to the ancient ruin, Jefferson avenue refuses to surrender its

More Subscribers Needed for The Baptist Herald

There are many in our churches who should be reading the "Herald."

The "Herald" does not duplicate the "Sendbote"; it supplements it.

To have all the denominational news both periodicals must be read.

We are making an inducement to become a subscriber to such who have never yet subscribed.

All present members of the "Baptist Herald" family are requested to mention this trial offer to friends who are yet outside of this circle.

Boosters in the churches are urged to continue to serve in the interest of this effort to extend the circulation of the "Herald."

50c

will secure the delivery of the "Herald" for the rest of this calendar year.

Please see to it that the names are promptly forwarded to the office of publication addressed to the

German Baptist Publication Society,
3734 Payne Ave.,
Cleveland, O.

fascinating character to a mere memory and clings to the early romance of this city. Former wealth paraded here on foot, but now it whizzes by in glass limousines, without a thought, no doubt, of the former gay splendor that feasted here, where life was simple, fresh and glowing.

Belle Isle park is another spot that is closely associated with Indian and French history. It was formerly known by the Indians as "Swan Island." It was bought from the Indians in 1789 for eight barrels of rum, a belt of wampum, six pounds of vermilion paint and three rolls of tobacco. Detroit purchased the island ninety years later for \$200,000. There was an old French tradition which says that Cadillac gave the island to the people of Detroit so that their cows would not be lost by penetrating deep into the forest, as was common on the mainland.

The Detroit City Hall has long been surrounded with the sentiment of tradition. Modern business progress demanded a new structure to replace the old, but sentiment has preserved the glow of its historical associations and the building still stands. One can well imagine the genius of the place gazing out reminiscently over huge skyscrapers, just as the Moor looked out over the porticoes of his Iberian villa, defiant to the thought that the sacred character of his home would soon be defiled by infidel hands. The present building is now one of the few spots in the city that has not passed into a sacredly venerated memory. It still traces its shadows at the feet of the mighty monarchs of modern business, protected from utilitarian vandalism by the tendrils of a sacred tradition and by the jaws of its historical cannon, perhaps the only gun that has sent a missile over the Canadian border in time of strife. An enduring tribute in bronze is paid to the old familiar shrine by the Soldiers' and Sailors' monument, erected out of the spirit of patriotism that was erected during the turbulent days of the Civil War. If the gift of life were in those bronze figures, they could probably tell the romantic story of the huge skyscrapers that gradually rose to throw their shadowy incubus over the City Hall.

For fifteen miles along the river front in former days the Detroit shore was lined with pear trees the seeds of which were said to have been brought from France. Many of the old landmarks of French history are gradually being submerged by the rush of industry and commerce. Busy traffic now rushes by spots that were once venerated by the older citizens, but which are now lost to view. The automobile and the necessity for wider roads has done much to eliminate many of the vestiges of former civilization. Some of the avenues converging at Detroit are national highways, such as Michigan avenue, leading to Chicago and the West, Dixie highway to Ohio and the South, Gratiot avenue to the north, connecting with ferries to Canada and the provincial highways to the east.