

The Baptist Herald

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

Volume Ten

CLEVELAND, O., JULY 15, 1932

Number Fourteen

Who Has Known Trees

S. OMAR BARKER

None but a just God could have planted pines,
Heads up and honest on the hill;
None but a merciful the tender shrines
Where aspen leaves are never still.
The God of trees is God of beauty, too.
For he has planted poplar, fir and yew.

Old apple trees, gnarled, stooped in every bough,
Plain, homely, kind and comforting,
Are symbols unto me, O Lord, that thou
Hold'st friendliness a precious thing.
And yet tall redwoods by a western sea
Proclaim thee God of might and dignity.

Who has known trees and failed to glimpse thy face?
Is there a human heart so blind?
Each Mount of Olives is thy dwelling place;
In every woods thou art enshrined.
Thy seasoned faithfulness since Time begun
Is in the cedar trees of Lebanon.

I thank thee, Lord of vast eternities,
That thou art also God of earth-bound trees.

What's Happening

The Alberta Tri-Union (Drei-Bund) will hold its annual session with the church at Trochu, Alta., from Aug. 4-7.

Shirley Imogene is the name of a daughter born to Brother and Sister Julius Herr on June 8. The little one weighed 8 pounds at birth. Congratulations and best wishes for the welfare of this first-born in the family.

Rev. Ph. Lauer, pastor of the church at Elgin, Ia., had the privilege of baptizing 8 persons on Sunday, June 12. On Sunday, May 15, Bro. Lauer preached the baccalaureate sermon before the graduating class of the Elgin High School.

Rev. H. von Berge of Dayton, O., the moderator of our General Conference, has been honored by being invited to preach the "official sermon" at the meeting of the Baptist World Alliance, which meets at Berlin, Germany, from Aug. 4-10, 1933. Bro. von Berge has accepted and is making plans to attend.

The Knee Hill Creek Church, Alta., Can., Rev. E. P. Wahl, pastor, which was weakened in membership of late years, was greatly revived by receiving 8 new members on June 19. Six came by baptism and two by confession. The new members are composed of two married couples and their grown up children.

Rev. W. H. Buening, pastor of the Second German Baptist Church, Portland, Oreg., has resigned and will conclude his work with the church at the end of August. Bro. Buening is ready for another church. Mr. and Mrs. Buening may make their home with their children in Aberdeen, S. Dak., for a while until a door opens.

Rev. O. E. Krueger of the Temple Church, Mt. Oliver, Pittsburgh, Pa., conducted the memorial service at the meeting of the Association at Rochester, Pa. It was different from the usual convention service. Bro. Krueger prepared a special service in which the audience had a prominent part. Mimeographed copies of the services were distributed to those participating.

The new officers of the Young People's Society of the First German Baptist Church of Harlem, N. Y. City, are: Mr. F. J. Maeder, president; Wm. Kosik, vice-president; Alfred F. Orthner, secretary; Werner Sewald, assistant secretary; Sophie Rued, treasurer. Delegates to the Executive Committee of the Young People's Union are Goldie Sedelmeyer and Werner Sewald.

The German Baptists of North America have been asked by the program committee of the Baptist World Alliance to name certain men from our ranks to act as preachers or interpreters for Alliance

Sunday, Aug. 7, 1933. The intention is not to have any central meeting of the Alliance on that Sunday, but to hold meetings in all the Baptist churches of Berlin and Vicinity.

Rev. H. G. Bens, pastor of our church at Scottsbluff, Nebr., has closed his work there with the end of June in order to retire from the active ministry. Bro. Bens served the Scottsbluff church very acceptably for about 3 years and under his leadership the property was transferred to the General Missionary Society. Bro. Bens and wife will make their future home in Bismarck, N. Dak.

Mr. Julius Herr, a graduate of our German department of the Colgate-Rochester Divinity School, has been studying at Linfield College, McMinnville, Oreg., for several years and has graduated and received his B. A. degree. Bro. Herr is now available for the pastorate of one of our churches. He is temporarily living with his brother and may be addressed at Silverton, Oreg.

Have you won any new subscribers for the "Baptist Herald" in accordance with the special offer of our Business Manager, Mr. Donner, to send it for 50 cents for the rest of the year? Why not pay it for some friend or brother who has been harder hit than you by the depression? Increase your circle of blessing and influence by sending the "Baptist Herald" to some one who is without it just now.

Bro. Gerhard Neumann, a member of the First German Baptist Church of Portland, Oreg., who is preparing for the ministry by studying at the Western Baptist Theological Seminary of Portland, Oreg., has been engaged by the church for one year as an assistant to the pastor, Dr. J. Kratt. Bro. Neumann is preaching in English Sunday evenings and conducting a Junior Church in the forenoon.

The Trochu, Alta., Can., church, Rev. E. P. Wahl, pastor, had the joy of adding 16 new members by baptism to the roll on Sunday, June 19. It was a beautiful day for the occasion and a large number of people were present at the service. Rev. N. Rempel, Mennonite-Brethren pastor, preached in German and pastor Wahl in English on Biblical Baptism at this service. The Trochu male chorus and Brass Band assisted at the services in the forenoon and afternoon.

The new officers of the Pacific Conference for 1932-1933 are: Rev. O. R. Schroeder of Anaheim, Cal., moderator; Rev. A. Husmann, Tacoma, Wash., vice-moderator; Rev. R. M. Kleingbeil of Colfax, Wash., clerk, and Rev. F. Bueermann of Salem, Oreg., statistician. Rev. A.

Husmann is the conference missionary secretary and representative to the General committee and Rev. O. R. Schroeder his substitute. Rev. Gustav Schunke, the veteran treasurer of the Conference, was re-elected.

Rev. C. J. Bender, our veteran missionary from Cameroon, arrived in this country for a furlough and was a visitor at missionary headquarters in Forest Park on June 24. Bro. Bender's health was greatly benefitted by the long sea voyage and he gained 16 pounds in weight, now weighing 140 pounds. After a furlough of about 7 months, Bro. Bender expects to return to the mission field, accompanied by Mrs. Bender for a final term of service before retirement. The family will make their home in Chicago for the time being.

The Editor of the "Baptist Herald" on his way home from the Institute at Herreid, S. Dak., spent Sunday, June 26, with the German Baptist Church at Bismarck, N. Dak. The Sunday school is under the capable direction of Deacon and Supt. Geo. Jahnke. We preached at the morning service and taught in the Sunday school and gave a brief address. The pastor, Rev. J. J. Lippert, and family left a week earlier for California by auto on a five weeks vacation trip. Students will act as Sunday supply in the meantime. Rev. G. Eichler and wife and daughter left Linton, N. Dak., for an extended vacation trip by auto, visiting relatives and friends in Washington, Oregon and California.

(Continued on page 10)

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

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"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, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

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The Man on the Fence

A. KNOPP

FENCES are useful; but they were never designed to furnish loafing accommodations for those that ought to be at work. There is no such place as "no man's land" between the land of the good and the land of evil. The "fence" on which some people try to find safe accommodations, doesn't occupy any space at all. Search with the most powerful microscope, and you will fail to find an atom of ground one can stand on and truthfully say he is on neither side. The minute you fail to line up on God's side, Satan has a perfect right to put his brand upon you.

Farady, the great chemist, learned a great lesson in boyhood by a very childish experience. As a little lad, humbly earning his bread by selling newspapers in the street, he was waiting outside the office of the Edinburgh paper for the morning issue and thrust his head and arms through the railing of the iron gate. He was a born metaphysician and began to speculate on which side of the railing he was. "My head and my hands are on one side," he said to himself, "and my heart and body are on the other side." The gate was opened hastily before he could disengage himself, and the wrench he received taught him, as he said in after life, that all true work required head and hands to be on the same side.

A Life Without a Purpose

is like a ship without a rudder; it keeps going, but it will never get anywhere. How often men and women overcome weakness and even pain by an intense devotion to a great purpose. A war correspondent writes as follows of General Kuropatkin, in charge of the Russian Army in Manchuria, after one of the engagements with the Japanese: "His uniform was torn into shreds and painted with blood, which dripped from a terrible gash across his forehead. He had been wounded in the head. His right foot had been shot off. His face was white as chalk. But the next morning he was riding about the lines, doing his duty the same as ever. He had but one purpose—the victory of his army. Men who have left their mark upon their country have been men of great and prompt decision. An undecided man, a man who is ever balancing between two opinions, is incapable of controlling himself, he is not a man, he is only a satellite. The decided man does not wait for favorable circumstances, he does not submit to events, events must submit to him. When Alexander the Great was asked how it was that he conquered the world, he replied: "By not wavering."

When you ride across the State of Nebraska on

the Union Pacific, you are impressed with the queer ways of the Platte River. It is a broad, slow, easy-going stream, not carrying a very great volume of water, but it spreads out thinly over a good deal of territory. Because the slant of the country is so slight it has not much movement or current. In early days, when the soil of Western Nebraska was even looser than it is now, because of the scarcity of vegetation, the Platte sometimes shifted its course for miles within a few days. On Monday morning a man might be on the south side, but by Saturday night he might be living on the north side without even moving his tent. How different all that is from the Columbia River, flowing strongly between steep, high banks, the only stream that has cut its way through that mountain chain, which begins in Alaska and extends all the way down to Mexico. It is a river with a purpose, and you know where to find it every day in the year.

The Man on the Fence Lacks Action

We must climb fences at times to get to certain places, but we do not get there very fast if we waste our time sitting on the top rail of a fence. A real purpose organizes the various elements of a man's life for effective action. A pile of steel shavings may be of fine quality and weigh a ton, but unorganized they are of little value. But organize them into a shaft, attach one end of the shaft to an engine, the other to a screw propeller, and it will send a mighty ocean liner from New York to Liverpool in four days. Bring all these bits of steel under the organizing power of a great purpose and they become effective. In like manner a mind, a heart, a soul is nothing more than a confused heap of thoughts and wishes, impulses and desires, longings and aspirations until by the power of a great purpose all these are brought into unity, and made effective in their thrust toward some worthy fulfillment.

Most of us have an enormous amount of latent force slumbering within us, which could do marvels if we would only awaken it. A judge of a municipal court in a western city was in middle life an illiterate blacksmith, before his latent powers were aroused. At sixty he was the owner of the finest library in his city with the reputation of being the best-read man and one whose highest endeavor is to help his fellowmen. What caused this revolution in his life? The hearing of a single lecture on the value of education. This stirred the slumbering powers within him, awakened his ambition and set his feet on the path of self-development.

We need more bridge-builders—persons who can span the gap between themselves and their vision. There are three kinds of lead in our shoes that hin-

der us in attaining our ideals. One of these is called "I can't," and many a boy is hampered in going about his work with this lead in his shoes. Another kind of lead is "I don't want to." Any girl who has that kind of lead in her shoes will not get along very fast, will she? It is too much weight on her feet. And the third kind of lead is "I am too tired." It does not mean that they are really played out, it is just a way of trying to get out of doing what should be done. If you wish to run and bring to your home, friends, and school the best thing you can give them in the quickest way, you will have to empty your shoes of any of these kinds of lead. Plant your feet on the mountain. Lay aside every weight.

A young man with very hopeful prospects in life came to a physician one day in a fit of depression. The doctor looked at him keenly and asked: "Are you well?" "As far as I know, quite well." "Do you have your faculties unimpaired? You can see and hear?" "Perfectly." "Are you physically and mentally fit to do regular work?" "Yes." "Will you go with me on my rounds for two or three hours?" He consented and the doctor took him to three public institutions. In the first, an asylum for defectives, the doctor showed him a girl who had a spinal disease. She had no control over her muscles, which were in constant and painful motion. But she was writing a letter on a typewriter, striking the keys with a stick tipped with a rubber knob. She smiled as she worked. At the second place he showed him a blind boy who was weaving a beautiful rug with an intricate pattern. The boy was smiling as he worked. At the third institution the young man saw an epileptic setting type for advertisements and at the same time directing the teaching of other epileptics. And he also was smiling at his task. The lesson struck home. The young man thanked the gruff old physician and went away a new man.

The longer I live, the more I am certain that the great difference between men—the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in the world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it. "If I cease to become better, I shall soon cease to be good." Cromwell.

The Man on the Fence Is Losing Time. He is Falling Behind in the Race of Life

Military experts estimate that from three to five thousand shots are fired by small arms for every man who is hit in battle. With many persons the three thousand and six hundred seconds in each hour of the day are wasted, with perhaps not one effort for the accomplishment of good.

Have an aim in life, become a good marksman. Make every waking moment one of worthy purpose. When the packet ship "Stephen Whitney" struck, at

midnight, on an Irish cliff, and clung for a few moments to the cliff, all passengers who leaped instantly upon the rock were saved. The positive step landed them in safety. Those who lingered were swept off by the returning wave and engulfed forever. Without promptness success is impossible. Great opportunities not only come very seldom into the most fortunate life, but also are often quickly gone. Nothing will give greater confidence and bring assistance more quickly from the bank or friend than the reputation of promptness. The world knows that a prompt man's notes and bills will be paid on the day and will trust him. Henry Auburn, a U. S. senator from Arizona, when a little boy, often wrote his name in one of his school books at Flagstaff and after it he wrote these words "U. S. senator from Ariz." He traveled a long and hard road, but he made his prophecy come true.

The Man on the Fence Is Useless to Society—He Is a Parasite to His Community

It is idle to sit on the fence and wait for your ship to come in, unless you have sent one out. Why should any one try to occupy the fence when the conflict is on between right and wrong? No one commands less respect than does the person that tries to be neutral on an important issue. Neither side respects or trusts him. The reason some people have no moral backbone is the fact that they never use it. They just take the easy way.

A boy was asked if his mother attended church. He replied, "Yes, off and on." That is the matter with folks today—too many "off and on people." We are to be constant in season and out of season. The man who succeeds has a program. He fixes his course and adheres to it. He lays his plans and executes them. He goes straight to his goal. Constant and steady use of the faculties under a central purpose gives strength and power to them, while the use of them without an aim weakens them.

Says one who made a voyage across the ocean, "I notice that the ship is not making her usual time. I counted the revolutions of each screw and found that these were at least ten behind what they should be. A look into the engine room revealed nothing that indicated weakness. But I was not satisfied. I asked an officer what was the matter. He replied by pointing to one of the pistons. Said he, 'That piston nearest to you is a dummy. It is moving up and down just like the other two, but is not only useless, but worse than useless, for it is indebted to the two live pistons for even the life it shows. They not only have to drive the ship, but have to pull the dummy piston along while doing it.'" And so it is with some men. They not only do nothing themselves, but the live, active, progressive workers who are driving the ship of progress have literally to draw the dummies after them. The real workers are not only carrying the whole load of the work but they are also carrying those who will not work and really hinder the workers.

Dillon, Kans.

The Five Steps in Entering Your Life Work

JOHN LEYPOLDT

Part II

A woman speaker was addressing a large convention in the Middlewest when she noticed in the audience a youth who had the largest hands and feet she thinks she ever saw. His voice was very loud. At the close of the meeting he waited until the others had gone, and then he awkwardly confided to the speaker his desire for an education. She encouraged him. This woman spoke four or five times, and each time he waited to talk with her. Finally he told her of his great desire to be a preacher. She gasped inwardly. A preacher with that voice and those hands and feet! After the last address he was waiting for her as usual. "Do you think I can ever make it? Is it worth while for me to try?" She looked him straight into the eye. "How much do you want it?" "I want it very much," he answered promptly. She asked him several searching questions, but he was ready with an answer. She never heard from him until 18 years later when she was in Boston.

She was asked to come to the station 20 minutes early. As she stepped into the station a man of more than ordinary distinction of appearance came to meet her with outstretched hands. "Do you know me?" he asked. He was gracious, polished, a perfect gentleman in manner and bearing, but she knew him at once. He was her boy with the big hands and feet and the booming voice. "I suppose," he began, "that you never saw a greener specimen than I was when I bored you to death at that convention. If I am anything else now, if I am of any use whatever in the world, it is because of something you said to me then: 'How much do you want an education? What are you willing to pay for it?' Time and again when things have seemed hopeless I'd square myself before the glass and say to myself, 'How much do you want it? How much are you willing to pay for it? If you, big as you are, can't pay the price, you don't deserve it.' And it's your message I'm endeavoring to pass on."

He was a preacher, he told me; and I learned afterward of the great work he was doing. His big voice had been trained and had proved one of his most valuable gifts. But he got his education only by his unusual perseverance in the face of difficulties. God gave us the soil, but we must cultivate it. Our creator gives us gifts but we must develop them.

Choose the Right Vocation

A third step in entering our life work is to choose the right vocation. It is not sufficient to know ourselves. We must know our job. One has said: "In order to fit the right person to the right job, it is necessary to know both person and job." One should not choose an occupation unless he knows what the general requirements of the specific occupation are. He should not only make himself acquainted with the encouraging features but also

with its drawbacks. He should have a knowledge of various occupations so that he can make a wise choice. A man should not only know his aptitudes, interests, ambitions, resources, and limitations, but also the requirements of a certain occupation, its duties, advantages, disadvantages, compensations, and opportunities for advancement in that particular occupation. One should also make himself acquainted with the present-day needs.

He should ask himself:

1. In what occupation is the need for workers greatest and in which will it continue to be the greatest in future years?

2. What qualifications are required?

3. In what way could I accomplish more in this line of life than in some other field?

One does well to ask for his own sake: "In what fields is the need greatest?" But he dare not forget to also ask: "For what vocations do my talents, temperament and training fit me?" Time and time again young men have come to our Seminary to prepare themselves for the ministry. They realized the need for men but they undoubtedly did not realize that they themselves were not adapted for the work, and after a few years they dropped out.

Seek Counsel With Others

Before choosing a vocation which is one of the most important steps to take in life, one should take a further step. One should seek counsel, consult with persons who are interested in that vocation which one is planning to make his or her own. One should speak with persons who have worked in it. One should beware, however, of people who are misfits or are prejudiced against it. How much in life often hinges upon the advice of parents or friends!

A young fellow in Chicago wanted to take up a certain vocation, but his father, who knew what he was best fitted for, saw something better for him and advised against his entering the field. For a time this struggle was a severe one, but knowing that his father's judgment could be relied upon, he finally accepted his parent's advice and sought employment with the Illinois Bell Telephone Co., with the result that today he holds a leading position with bright prospects ahead. He is happy because he decided upon the right course, and his father is satisfied that he is in the work where he can make his efforts count for the most. Talk with your parents, your friends, or your teacher. Remember, however, that you and you alone must be the final judge. Consult wise friends. They may think of something of which you never thought of while considering your life work. Their advice may be worth more than a vast amount of money. Their counsel may save you unnecessary worry and heartaches.

Editorial Jottings

Reports and News Items have come in thick and fast from all parts of the field for this number. Some had to lay over for want of space.



A Vesper Service of Newark Young People at Milburn, N. J. Bro. Schade conducted a discussion on "Vital Problems of Youth."

Today and the Church

WM. SCHMIDT, JR.

These are strenuous days in which we are living—days, which, though heart-rending and trying, are making a care-free nation think and ponder on things which heretofore have little troubled it. Just what is wrong? What has happened? What are we heading for? Such questions as these are today causing people to pause and meditate. If this were all that this period of despondency were to produce, it would well have served its purpose. Haven't we as a nation been too materialistic? We've just taken of this world's goods and never given a thought as to the Giver. A nation in prosperity is very prone to forget her God, and may not this be a time in which God is giving a thoughtless and godless world a chance to consider? We can and must set up a new standard of values if we are ever to come through this period of adversity. Where does the real value lie? How are we to achieve real happiness, and can we find it even now? In the first place,

Let Us Look at the Past

God poured out his blessings on a thankless world; we took and took and forgot that every good and perfect gift came from him. What was the result? A mad pursuit after pleasure. If I may go so far, the situation was getting out of hand, and some remedy was needed. We find the answer in our present sorry condition. This is a period of reckoning and checking up, so to say. Many have found that God can not be side-tracked; that he is, not only merciful, but also a stern judge. We, in our readjustment must place our Lord at the head; serve him above all things, and then we shall find that real peace which we all seek after. In times of adversity we must "consider."

There is another interesting side to the question:

How Is Youth Coming Through?

We hear so much about our godlessness that one is likely to think that Youth is altogether lost. But is this so? It has been my experience that if this is so, there is no one to blame but the church. It is the old problem of conformity. True, the church has the same message to bring that it had in ages past, and it is this message of salvation that it must bring now more than ever before. But is the church of Christ doing all that it can? If it has the remedy, and it surely has, is it getting to our young people? We must realize that we are living in a different day and age; we must realize that youth is not voluntarily going to put itself in a position to receive the "glad tidings." What then is our problem? Just this: Our church must make itself attractive to young people; it must meet the competition of the world. No longer can we remain without the world; we have to get into the thick of it and instead of sitting smugly by, go out and bring them in. Then, our organizations must be so conducted that a young person will not only feel their need, but that he or she will realize that a better time can be had within than without the church. All this takes work—hard work, and it offers a challenge to every red-blooded Christian to get into the fray.

Here in Clinton Hill we had opportunity to test the foregoing, and have found that as soon as hard work and modern methods have been combined with earnest prayer, God will pour out his blessing in a wonderful way. We now see young people coming out to Sunday school, to two church services, and to the B. Y. P. U. in greater numbers than ever before. We have in the past year raised our average B. Y. P. U. attendance from 30 to 75, and have increased our active membership by 138 per cent. This figure includes no one over 30 years of age. All this has not been easy, but it does show that if Christians

within the church are willing to work and adopt modern methods, the possibilities are limitless.

Youth is as responsive as ever to God and his message, and if Youth goes astray the fault lies at the feet of the Church of God. It is up to us as followers of Christ to wake up to the condition, and to meet the emergency. "Truly, the harvest is plenteous," and in times of adversity—consider.

Newark, N. J.

Ordination Service at the Andrews St. Baptist Church, Rochester, N. Y.

On Sunday evening, May 29, at the regular evening service a unique ordination service took place. The service was in charge of the pastor, the Rev. David Hamel. Wilfred C. Bloedow and Paul Henke, both graduates from our Colgate-Rochester Divinity School, were set apart for the Gospel Ministry.

The ordination sermon was preached by Prof. F. W. C. Meyer. Prof. A. J. Ramaker offered the ordination prayer. Welcome to the fellowship was extended by the Rev. Dr. Alfred Isaacs, as the Executive Secretary of the Rochester Baptist Union. The charge to the candidates was given by the Rev. J. H. Ansberg. Rev. Paul Henke pronounced the benediction.

Our best wishes to our brethren who are entering in the Master's vineyard.

Anniversary at Shell Creek

The B. Y. P. U. of the German Baptist Church of Shell Creek, Nebr., gave their annual program on June 5. The program included hymns, reading, recitations, dialogs, male quartet, and a ladies trio.

The church was filled to capacity. Friends from far and near had gathered but before everything was over a heavy rain storm came up, so that many left before the program was over, on account of the roads that were not very good because our Lord has blessed us lately with much refreshing rain. The program was cut short. Bro. Foll, our pastor, did not give his talk because the audience was getting too excited. But after we got out of the church a goodly number stayed anyway. Light refreshments were served in the basement.

We feel that after all our meeting was a success. An offering was taken which amounted to \$21. We can say that our B. Y. P. U. has shown some improvements since we have taken up the lessons as outlined in our "Young People's Leader." It creates more interest and helps our members to act more freely in taking part in our meetings.

We are very thankful to God for all his blessings received and to our pastor, Bro. Foll, for his efforts to help our B. Y. P. U. Best greetings to all our B. Y. P. U. members of the "Baptist Herald."

LAVERNA LANGE, Sec.

George Washington and the Patriots of German Extraction During the Revolutionary War

PROFESSOR A. J. RAMAKER

Part II

There is still another fact that ought to be mentioned by way of introduction—their relation to Toryism. It is a lamentable truth, but quite understandable, that there were many Tories in the colonies when the momentous question of obtaining independence by war was to be settled. I say understandable. For the colonies toward the end of the 17th century, when the period of greatest stress had given way to more normal living, had become a good stamping ground for large numbers of bankrupt English gentry and their hangers-on, who had come over to retrieve their broken-down existence. They had received the best offices and large land grants, but were too busy and perhaps too lazy to improve these grants. They could parcel out, sell or lease the land and make a comfortable living thereby. The success of colonial independence, with all that implied, was unthinkable to these gentlemen.

Of course not all Tory sentiment had that foundation. But these Tories were very noisy. Their attack centered upon George Washington whom they sought to discredit by impugning to him motives most base. And they were more numerous than we are wont to believe. A statement as to their number and the possible damage they might do we can make on the authority of John Adams by a quotation from his collected works (vol. 10, p. 63). "On the question of war," Adams wrote, "New York and Pennsylvania are so nearly divided, if this propensity was not against us, that if New England on one side and Virginia on the other had not kept them in awe, they would have joined the British."

This opinion was affirmed in a letter to Thomas McKean, chief justice of Pennsylvania, signer of the Declaration of Independence, who wrote in reply: "I conclude you are right and that more than one-third of influential characters are against the war." In North Carolina the Tories and the patriots were about equally divided; in South Carolina the Tories were the more numerous party while in Georgia this majority was so great that in 1781 they were preparing to detach that colony from the general movement of the rebellion.

How About Toryism Among the German Colonists?

It has been stated that some of the German Protestant bodies in Pennsylvania, like the Mennonites, Dunkers and Moravians, whose religious convictions forbade the use of arms, were Tory in sentiment—which is not true. Like the English Quakers these church bodies represented the spirit of non-resistance,

but that is very far from Toryism. Though they did not enroll in the colonial armies, they furnished supplies in cattle and grain and paid double and triple taxes to insure the success of the movement. Individually they would have laid down their lives for the good of their newly adopted Fatherland. During the dreadful winter of 1777-1778 at Valley Forge they kept the army of Washington from starvation, bringing in over almost impassable roads not only grain and vegetables, but also home-spun blankets and even cattle in goodly numbers. After the battle of Brandywine the Moravians opened their homes and churches and took in the wounded whom they nursed back to health. When typhoid broke out in one of the improvised hospitals, their own nurses and doctors and even one clergyman laid down their lives to crown their sacrificial efforts.

There were very few Tories among the German colonies. Among the frontiersmen, it is safe to say, there probably were none. In the city of Philadelphia, during the occupation of that city by General Howe, there was one noisy one, but he and the paper he published had better be forgotten. Moreover, he was about as popular among the rank and file of the people speaking his own language as a fly in a candy factory. On the contrary the Germans were disliked for their loyalty and became subjects for persecution by the Tories. In some districts of North and South Carolina, where the Tories outnumbered the Loyalists, the latter suffered by having their houses and barns burned down and by expulsion from their lands.

It was this loyalty to the cause of independence together with the proof of it in the defense of their cause on many fields of battle that drew them as a people to George Washington and the English speaking patriots. The area in which the war was fought was confined to the territory east of the frontier line to which white settlers had up to that time penetrated. This area was not extensive and it was possible for the Commander-in-chief to come into personal contact with many of the patriots speaking a language different from his own. Some of these contacts were of very personal nature and may not generally be known. They may fitly be mentioned at a time when the entire nation is celebrating the bicentennial of his birth.

I am conscious that the story I am about to tell will appear much disjointed and rambling. Moreover, it will have as its background a war and that is an exceedingly unpopular subject in our day. But let us remember that Washington's greatest renown came by war. "He was first in war, first in peace" and therefore "first in the hearts of his countrymen."

The Earliest Movements Among the German Colonists for Independence

We ought perhaps not refer to the so-called Mecklenburg Declaration, adopted

at Charlotte, North Carolina, on May 31, 1775, because the historical proof of the correct date and the accuracy of the names attached to the instrument have been questioned. A verbatim copy of this document is said to have perished with other valuable documents when the British destroyed some public buildings in Washington in the war of 1812.

Yet there were a number of conventions and meetings among the German settlers antedating the Declaration of Independence of July 4, 1776. The first one occurred on August 27, 1774 on the banks of the Mohawk where the assembled settlers protested the closing of the port of Boston by the English government and promised moral and military support to the people of Boston. The leader of the assemblage was Nikolaus Herchheimer, later the hero in the battle of Oriskany.

In this same locality there met on June 2, 1775 a much more representative gathering to form a military organization for the protection of themselves and their settlement from the Tories. They formed five battalions of sharpshooters and chose Herchheimer as their commander. The spirit of the men may be judged by the fact that the Tories found it wise to depart to Canada with bag and baggage. It is true they returned later on with St. Leger and his Iroquois Indians and took terrible vengeance not alone on the Mohawk Germans but also on those of the German Flats.

A third gathering occurred at Woodstock, in Virginia, and the revolutionary sentiments expressed here eclipsed in fervor and directness the slogan of Patrick Henry: "Give me liberty or give me death." The resolutions were published in the "Virginia Gazette," August 4, 1775. The chairman of this meeting was Peter Muehlenberg, an intimate friend of both Washington and Patrick Henry.

The Attitude of the Lutheran and Reformed Churches

In 1775 the sessions of the Lutheran and Reformed Churches in Philadelphia notified their Co-religionists of New York and North Carolina that they had formed a military company of sharpshooters who would be ready to march whenever they were called. They made an earnest appeal to the Germans in the Colonies for armed resistance against the "oppression and despotism of the British Government."

There were also a number of conventions held in Philadelphia in 1774 and 1775 to adopt measures of sympathy with Massachusetts, at which the Germans of the city were represented by a long list of men. The resolutions passed showed their aggressive spirit at the very beginning of the Revolutionary struggle.

There was a German newspaper in Philadelphia, "Der Staatsbote," which

(Continued on page 16)

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Morris Thayer's ideas of drivers had been so shaken by the man in his shirt sleeves that he was in a most irritable mood, and it was with difficulty that he calmed himself to make inquiries. He was finally driven back to the place from which he had come, and landed at "The Cedars" once more. With astonishment he surveyed the surroundings. Could it be possible that this plain country place held the priceless jewel of which he was in search? He could scarcely believe it, and thought he must have been misdirected.

Norah appeared deferentially, and seemed surprised to see him again; but, when he asked for the Wetherills, she told him that Miss Constance was out. He then asked for Mrs. Wetherill; and Norah, much perturbed, went up to see whether the old lady would have him come upstairs.

Bewildered, the young man followed her a few minutes later to the pleasant room, where amid her accustomed luxury the old lady sat, smiling and beautiful as ever in her city home, only more fragile-looking. She welcomed him with her stately courtesy, apologizing for being unable to rise. She told him of her sudden illness, the result of the news of a favorite cousin's death.

Morris Thayer was shocked that he had not heard, and begged to know whether there was anything he could do for her. Would she not like him to send home for her family physician, a private car, some of her friends, some fruit, some flowers, medicine, or wine, anything? He felt distressed as it dawned upon him how serious a thing this had been, and yet Constance had not let him know. She had evidently been offended with him for something. What could it have been? How annoying! He did all that he could to show how anxious he was to help, and exercised the power of his handsome eyes and gracious manner with the old lady, in which art he excelled at all times.

Mrs. Wetherill chatted with him pleasantly, childishly, of herself, her illness, all that had been done for her, of the minister to whose praises she constantly recurred until Morris Thayer felt almost personally bound to thank the kind old saint (of course he was old—all ministers were old in Morris Thayer's idea) who had evidently been so good to those who were soon to belong to him. Mrs. Wetherill said that Constance was gone with the minister to sing at a funeral. Then she launched into a sweet little story of how his prayers had helped her.

Morris Thayer frowned over the funeral, and said: "Aw, you don't say so!" to her account of the prayers, and remarked, when she gave him opportunity,

that of course it was very kind of Constance to go and sing for the minister, but he really ought not to have asked it. It must have been very trying to her to have to attend a funeral of a stranger.

Mrs. Wetherill smiled, and looked at him contentedly. She felt that the trouble between him and Constance was all over now, and they would probably return to New York at once; but it suddenly occurred to her that if they did she would miss her new minister so much. She began wondering whether she could not get him a better parish in New York and so have him all to herself; and, pondering in her weakened state, she wandered from her visitor's words, and made no answer to his question.

Miss Stokes, rising, suggested grimly that it might be well for Mrs. Wetherill to rest now, as the doctor did not allow her to talk long at a time. The visitor frowned and withdrew, having been informed that it would be six o'clock before Miss Wetherill could return.

What to do with himself this young man did not know. He was seated in the library downstairs, for Norah would not open the inner sanctum for anybody but the minister, without Constance's order. He wandered about, perplexedly staring at the pictures on the walls, pronouncing them good, very good, wondering how such things came to be out here in the country. This must be a most extraordinary tea room. He glanced across the hall, and saw some real Oriental rugs, antiques, too. He was considered a connoisseur on rugs, and often went with his friends to help them select some. He put on his eye-glass, and studied from afar the ocean painting, and wondering why it seemed so familiar, and whether the Wetherills did not have something like it in their home? Strange there should be one here also!

It must be that Constance had heard of this place as being most extraordinary in the midst of the quiet country. But why on earth did she choose to remain after the winter had set in and the season at home was well begun? The old lady was evidently well enough to be moved if she were taken in a private car. Of course he would insist that they do so at once.

He had communed thus within himself a long time it seemed to him; he studied the view of the road and all the books in the room, though he did not care for reading, and was exceedingly weary of himself. He concluded it was about time to do something. He felt that he would like a glass of wine to steady his drooping spirits, and hailing Norah from the doorway as she passed with her tray he asked her to see her wine list.

It was with something of scorn that

Norah informed the young man that they had no wine list and never would have in that house, so long as it was run by the present proprietor. She advised him to go to the drug store as she understood you could get anything you wanted there if you went about it in the right way.

Morris Thayer was annoyed, he scarcely knew why, but he took Norah's suggestion, and sauntered slowly over to the drug store.

Silas Barton stood gloomily at his own door as Morris Thayer crossed the street, picking his way elegantly over the snowy road. He watched Thayer's progress, and took his measure. He was not a stupid man, and he had one evil purpose in view now, toward which he made everything work. Because this man came from "The Cedars," and because the man who drove him to the post office and back in search of the Wetherills had come straight to the drug store and told the story as soon as he landed his passenger, Silas was deeply interested. His plans were ready. He was only waiting a proper time and way to spring them upon his unsuspecting victims, and here seemed to be the very man who would help him.

He slid his hands into his pockets with a quick, stealthy movement, and watched the man as he came nearer, as a spider might watch a fly drawing closer and closer to its web. Yes, he was coming in. Silas drew a long breath, and put on his most deferential air. He knew how to serve such men. Had he not been bartender in a great city hotel at one time until he drank so deeply that he was discharged?

Morris Thayer gave his orders. He was a connoisseur also at mixing drinks, and in his club, boasted of no little fame in this line. Silas obeyed quietly and deftly, getting out his best articles and endeavoring to show that he understood his business; but behind it all there was something deeper. He wished if possible to draw this gentleman out. Not with insulting sneers did Silas open the conversation; he knew better. He knew how to insinuate himself into the good graces of such a man as Morris Thayer. There was deference, but there was also a certain amount of confidence given and taken, a flattering show of the knowledge of the kind of life to which the stranger was accustomed, carried on by a laugh, a shrug, a wink, and a few insinuations.

Under the mellow influence of the liquor Morris Thayer became affable and unsuspecting. He admitted to being a very intimate friend of the lady across the street. In Silas's mind that was a distinct point gained. It would not do to insinuate anything against the lady, of course. He did not wish that. It was enough that such a man was her intimate friend. Morris Thayer did not know perhaps how fully he had also let the bootlegger into the knowledge of his own character and habits of life by one

or two sentences which showed he was not all pure and noble. Just a condescending comradeship, the city man regarded it; any man would say as much before other men, and some would boast about it. He thought nothing of what he had said, as he sauntered back again to take his beautiful little revenge upon Norah, eat his supper, and wait for Constance; for he had decided within himself that it would hardly do to present himself to her before eight o'clock now, as she had not been home to invite him to dine with her.

Silas Barton had watched him from his narrow little eyes that glinted with the fire of hate, and saw, complete, a story that was to make the town too hot for the minister and the new owner of the tea room.

Constance, all unconscious of the threads that were forming themselves into a net for her unwary feet, was at that moment hurrying into an apron to help Norah, for a party of ten men had arrived on the five o'clock train and ordered dinner to be served at six, as they must leave again at seven.

(Continuation)

Chapter XX

The ten men had just taken their seats at the largest table when Morris Thayer entered the dining-room for his evening meal. Holly sat over in the farthest corner, with his arms comfortably spread about a generous platter of nicely cooked ham and eggs, a point of vantage from which he surveyed the room with content. A man and two women with long black veils sat at one of the tables by the front windows. They had just come from the funeral, and were going to take the seven o'clock train.

These were hurrying times in the tea room. Norah was obliged to give up waiting and go to cooking again, for the funeral party demanded certain things that were not on hand, and Holly's ham and eggs had delayed the dinner. Norah grumbled to the fire about Holly's taking this particular night to order ham and eggs when he usually wanted roast beef in plenty without extra cooking.

Jimmy was doing double duty. He slipped around among the tables as if he went by electricity.

Thayer surveyed the situation gloomily. He preferred the room to himself. This company did not suit him, nor go with the rest of the furnishings of the room. Holly's red, recognizing grin was particularly obnoxious. He half turned to go away, and then reflected that he must dine somewhere, and this was convenient. There was nothing for it but to sit down. He selected a table near the front windows, as far from the obnoxious Holly as possible, and summoned Jimmy peremptorily.

"These here railroad gentlemen's got first choice," said Jimmy pertly. "You'll hev to wait. Norah'll get round pretty soon."

Thayer explained to the small waiter

that he did not wish to be waited upon by the woman with red hair and an Irish brogue. He desired Jimmy to say so to the proprietor, and to have another waitress sent to him.

Jimmy looked him over contemptuously. He measured him by his unflinching model for all men, the minister, and found him falling far short. He sniffed, "All right," and was off like the wind, and announced breathlessly to Constance, who was just putting on cap and cuffs preparatory to waiting upon those ten men:

"Thurs a pain-in-the-neck in thur says he wants *you* to wait on him; says he won't hev Norah; she's got too red hair. Shell I tend to him? He's fierce, he is. 'F I's you, I'd let him whistle awhile."

Constance colored. She dreaded all the more to go into the dining-room, supposing some country loafer was there who desired to compliment her; but, telling Jimmy to wait upon the man, she summoned all her courage, and took up her tray filled with smoking dishes.

Morris Thayer did not see her when she first entered; he was examining his fork.

Now, if ever a staid old family fork with a great engraved "W" on its polished surface got up and winked at anybody, that fork did. "You and I have met before," that fork said. "Don't you remember? Think of the most delicious squabs, mushrooms, truffles, salads, you ever tasted"—and Thayer put on his eye-glass and took up the fork curiously.

"Strange!" he said to himself. "W. That is very strange, and the pattern seems familiar. And the spoons, too! Ah, why—how can this be? A very odd coincidence, extremely odd."

Then he glanced up, and saw Constance's figure as she glided about, deftly waiting upon the big table. Constance had been much too busy to look at him as he sat in the distant corner.

Thayer sat, fork in hand, and stared at Constance. He could not believe his senses. It was she—and yet *was* it? The plain black gown, the apron and cap, badges of servitude. Could this be a part of her benevolence, as well as attending funerals with saintly old ministers? Or was she becoming insane? It was high time her philanthropy ceased.

By the time she returned from the kitchen with a second tray full he had decided that he must not let her see that he recognized her. It would be embarrassing to them both. He must eat something, and get out of here as quietly as possible, and then send for her to see him. He dropped his eyes discreetly whenever she came that way, though he could not forbear watching her covertly from under a sheltering hand. Most fortunately for Constance she was unaware as yet of his presence.

Jimmy suddenly appeared at his elbow for orders, and he asked him at once who was the lady that waited on the big table.

"That's her! The boss!" said Jimmy proudly. "She's runner of this tea room and she's a Jim dandy! Now, d'you want anythin'? Fer you gotter be mighty quick 'bout it. My time's val'able. 'Don't no grass grow under yer feet round here. Hustle's the word."

Thayer managed to order something, assisted by the indefatigable Jimmy, who always tried to see that the bill would be of adequate size. He ate very little, for his appetite had somehow deserted him; so he soon paid his bill, and went into the room across the hall, whence he endeavored to call a servant.

Jimmy was in the kitchen when the library bell rang, and remarked, as he made a dive toward the door:

"There goes that mud again. He'd orter know better, when I told him how busy we was!"

He soon returned, however, with a puzzled frown, bearing Morris Thayer's card. "He says he's gotter see you," he said, handing the card to Constance. "I told him I was your agent, an' you was busy fryin' crokays; but he said give this here to you right away. He's a chump, he is. He's fierce. I don't like him. Want me to put him out?"

Jimmy's red little face bristled with irritation. He saw himself for the moment sitting astride the chest of the city gentleman and browbeating him. His recent victories had somewhat swelled his head.

But Constance's face was flaming with color and turning white by turns; she found herself trembling like a culprit caught in the midst of her evil deeds.

Morris Thayer had found her out at last! Morris Thayer here, and she in this array and waiting upon a lot of railroad men! There was no chance to equivocate, no chance to hide behind blind phrases. Her secret was out. She must confess, and see him turn upon his heel after giving her her due of pity.

Then her strong common sense came to the front, and her new views of life began to assert themselves.

Well, what matter? He was not worth sighing over if he was made of that kind of stuff. Besides, she was away from New York now, where she would not need to see their pity; and she could brave it better. At least, that was something to be thankful for. But oh, if she did not have to go in there and talk to him! She laughed nervously over Jimmy's offered aid, and wished she dared accept it. A sudden thought of Endicott and a look for his presence came to her; then she was instantly glad he was not here, for what could he do?

She looked helplessly around the room at the things that were to be done, and then with firm lips set to work again.

"Tell him I cannot come at present, Jimmy; he will have to wait."

Then she went on with the croquettes, which required swift attention; and meanwhile her thoughts worked rapidly.

What should she say to him? Did he know everything, or nothing? Had he

seen her in the dining-room? Very likely. She had been too busy to notice him, and too annoyed by having so many eyes watching her at her unaccustomed task to look up more than was necessary. He must have sat all alone over in the corner by the window. What had he come for? How should she meet him? She must go upstairs and dress, of course; and yet it would take time, and she could not be spared.

Just then Norah grasped the situation, and came to the front.

Now it must be confessed that Norah's conscience had troubled her that day. She meant to pray all the saints to forgive her that night as soon as her schemes were carried out; but she craved indulgence for the sin of deception for that afternoon because she had not told Constance at noon that Thayer had been there, and had let her drive away with the minister, knowing that she was to be gone until evening, without so much as opening her lips on the subject. Just why she did it she had not exactly known at the time. She realized afterwards that it was because she liked the minister and wanted to see him and her dear mistress keep on having good times together, instead of having her go back to New York and marry Mr. Thayer.

She had hoped he would be discouraged and go away, and, even after he asked for Constance's grandmother, Norah hoped he would take the four o'clock train and get out of the way. She was therefore much put out when he remained; and, when he asked about the liquor, she grew angry. He was no fit man for her Miss Constance. She would like to tell him so if she dared, but she did not. Now, when she was caught at last, her wrath broke forth.

"The iverlastin' spalpeen, hes he coom back agin? Bad look to the loikes uv him. Miss Connie, ye must joost rin oop the back stairs, an' get yersilf fixed up foin, an' he'll niver know the diffrunce." Then she insisted that she could do everything now with Jimmy's help, as there was only the dessert left to serve, and she hurried her mistress upstairs, charging her to put some powder on her face and never to tell about the tea room.

But Constance, as she groped her way through the dark staircase, made a great resolve. She would face her own life honestly, and she would tell Morris Thayer just how things were. What was there to be ashamed of, and why should she, a follower of the meek and lowly Jesus, be afraid of what any wealthy friend should say or think of her? She breathed a quick cry for help as she went into her room, and then swiftly removed all traces of the kitchen and her recent employment.

But, when she was to select a dress in which to appear before her former admirer, she hesitated. She naturally thought of some of her pretty evening gowns, rich and elaborate. But why should she, a poor girl now, seek to hold

her former position and appear as she used to? Would it not be false to dress thus? It was not in keeping with her work to wear pale-blue evening gowns that cost several hundreds of dollars each, or decorate herself with strings of seed-pearls. With sudden impulse she reached for the little white gown that she had worn the first night in the house. Norah had washed it and made it look like new. It was simply made and easily donned. She put it on quickly, and ran downstairs before she would have time to change her mind.

But, though she wore a plain little white gown, she wore her old New York air and grace as she came quickly forward in her sweet way to greet her unwelcome guest. And so much did the little white gown change her from the deft maid whom he had seen in black, with white apron and cap, that he thought at once he had been mistaken, and that that had only been some poor country cousin who looked like her. Also, it was good to him to see the face at last for which he had been so long in search. So he held the hand she gave him a trifle longer than propriety required, and looked down into her face until her color came, and almost the tears, too; for to have him look at her like that upset her well-founded ideas of him.

"I have found you at last," he said with that more than flattering intonation that made him so great a favorite.

She led him into the inner room, partly because she wished to be away from possible interruptions, for there was no knowing what Jimmy might take it into his head to do; and partly because she wished to relieve the embarrassing situation.

(To be continued)

South Texas Association

Mowata, La., was the gathering place for the delegates and visitors of our South Texas "Vereinigung" from May 26-29. About 45 came to share the blessings with our church at Mowata. This may seem a small number to some of you, but when you consider that all those that came from points outside of Louisiana had traveled 200 to 600 miles you must admit that our "Vereinigung" covers a lot of territory, to say the least.

A torrential rain and partly flooded roads were encountered by the visitors. Some of us were quite sure that the origin of the name *Mowata* was *More water*, but our Louisiana friends could not be convinced that such was the case. Well, they ought to know.

But this condition of road and weather did not in the least dampen the spirit of hospitality of the Mowata folks. They gave us a most hearty welcome and made us feel very much at home, in a short time. The Lord was very good to us. The rain soon ceased, the roads did not hinder anyone from coming, so we all had a very blessed time.

Thursday evening was not only the opening service but it was also a commemoration service of the 25th anniversary of the entertaining church. Bro. Hintze, the pastor, gave a very interesting historical report dealing with some of the main events of the past 25 years. A number of the charter members gave some of their impressions, and on Sunday afternoon 10 of the early members were present and sang one of Koebner's old hymns in a very impressive way.

The preachers at the various services were Becker, Schwarz and Edinger. The devotionals were led by Laborn and Schwarz. Bro. Schwarz is a graduate from our Hamburg Seminary, who had been taking some postgraduate work at Dallas; he is preaching for our church at Donna.

The program committee's aim was "Bible Study." We had three studies on "Paul as our example" and three on Second Peter. Brethren Becker, Mindrup and Edinger led in these studies.

Mowata has a fine active "bunch" of young people, who seem to take great interest in the work of our local church, as well as in the work of the Kingdom. They and some of the visiting young people gave us two very fine programs, one on Saturday evening and the other on Sunday afternoon. Bro. Gossen also took part in both programs.

Saturday afternoon we all had a chance to relax a little and enjoy an outing in the woods near by. Louisiana is very pretty in many respects. The green ricefields at this time of the year are very attractive to the eye. Then to see the beautiful water-lily in many different shades grow along the highway, and the Magnolia blooming in the forest is very impressive indeed. At least the present writer was very much impressed.

May God richly bless our church at Mowata, La., especially the young people, and help them to carry on the good work so faithfully done by their elders in the past! Let us not forget to pray for each other.

C. H. EDINGER, Sec.

WHAT'S HAPPENING

(Continued from page 2)

Prof. Theodore Kratt, a son of Rev. J. Kratt, D. D., pastor of the First German Baptist Church, Portland, Oreg., received the degree of "Mus. Doc." (Doctor of Music) at the commencement of the Chicago Musical College in June. Dr. and Mrs. Kratt were present when the honor was conferred on their son. Prof. Kratt teaches music in a college in Ohio.

A Young People's Week-End Conference will be held with the church at Washburn, N. Dak., Aug. 5-7. The B. Y. P. U.'s of the Northern Association of the German Baptist churches of No. Dak. are cordially invited. A helpful program is assured in English and German. General Secretary A. P. Mihm and others will take part in the sessions.

Grand Forks Young People

The Young People's Society of the German Baptist Church at Grand Forks, N. Dak., has just concluded another successful year. During the past year we have had meetings every Sunday evening which were in the nature of programs, prayer meetings and Bible study. Our society is operating under the group system, hence these meetings were conducted by the various groups with our pastor, Rev. F. Balogh, taking charge of our Bible studies.

During the months of March, April and May we had an attendance contest with a banner as a prize. On the evening of May 29 the banner was formally presented to the winning group. On this same evening, the society as a whole rendered a very interesting program which concluded the active work of the society until next fall. However, believing that a little bit of play in addition to work makes happier children, we had an outing on Decoration Day. Our society gathered at Riverside Park in the afternoon and spent the time playing ball, games and contests. By the time evening came we were all very glad to sit down at a long table and enjoy a refreshing lunch. Everyone went home, tired possibly, but happy. The accompanying picture shows our group while out at the park.

Our society is now resting and gathering strength so that when we open activities again next fall, we will all be on hand with renewed vigor and strength from above to do that work which God has laid down for us.

MARIE KRANZLER, Sec.

B. Y. P. U. and S. S. Workers' Union of the Dakota Conference

June 17, 1932

On Friday afternoon, June 17, the annual business session of the Baptist Young People's and Sunday School Workers' Union of the Dakota Conference was called to order at Lehr, N. Dak., by the president, Rev. R. Kaiser. The secretary being absent, Anna Lohse was elected pro acclamation as secretary pro tem.

The minutes of the last meeting were read and approved.

The treasurer, Ruth Eichler, gave the report for the past year. The auditing committee, composed of C. C. Harr and William Balogh, reported that they had examined the accounts and found them correct. The report was accepted by the assembly.

The delegate list was then set up and the constitution read by the secretary.

The motion was made and carried that the treasurer, instead of sending out letters to the various societies, be instructed to put a notice in the "Baptist Herald" and "Sendbote" a month before the time for payment of dues.

The results for election of officers were as follows: President, Ernest Herr; 1st



Grand Forks Young People's Society at Outing

vice-president, C. C. Harr, from the Northern Association; 2nd vice-president, Rev. R. Kaiser, from the Southern Association; treasurer, Ruth Eichler; secretary, Anna Lohse.

It was voted to appropriate \$125 to the General Missionary Fund. It was decided that the secretary and treasurer be reimbursed for any expenses.

As every year some difficulty arose in connection with the making up of the annual program, a resolution committee, consisting of Ernest Herr, Waldemar Heringer and Rev. D. Klein, was appointed by the chair and instructed to report at the evening session. The benediction was pronounced by Rev. J. F. Olthoff and the meeting adjourned until 8 P. M.

At 8 P. M. the meeting was opened with C. C. Harr, 1st vice-president, presiding. The scripture was read by William Balogh, followed by a ministers' quartet and then a prayer by a student, Alfred Bibelheimer.

A welcome was given to all by the vice-president of the local society, Miss Emma Bauer.

The report of the resolution committee was adopted, which reads as follows: "We, the resolution committee, recommend that every society, belonging to the Dakota Conference, be entitled to one (1) number to be given at the Young People's program,—this number should not exceed fifteen (15) minutes. These numbers should be sent to the president of the organization one week prior to opening date of Conference. Numbers not in the hands of the program committee at this time will be ignored from the program."

A program was presented containing certain very inspiring numbers, as follows: Song, by King's Daughters of Lehr; reading, Bertha Gieser; selection by a mixed quartet, and duet by Walt sisters. The collection was then held which amounted to \$31.57. The program was continued with a vocal solo, Wishek; short talk by Rev. A. A. Schade; trio, Streeter; song, King's Daughters of Lehr, and selection by Ashley women's quartet. Rev. R. Kaiser then dismissed us with prayer. ANNA LOUISE LEHR, Sec.

The Saskatchewan Association

Nokomis was the gathering place for above convention. Most of the churches of the province were represented by delegates. Several churches have lost their pastors within the last year. Owing to drought and crop failure, most of the churches are having a hard struggle. The brighter outlook for a wheat crop has brought new hopes and encouragement to our people.

All of the meetings were well attended, showing a good interest. The main topic was on the Lord's second coming. The papers and sermons were timely and inspiring. In the evening sermons the evangelistic note was strongly sounded.

No, we didn't miss the young people. They were there! On Sunday especially they came out in large numbers from the neighboring churches. As the church building proved too small to house all the visitors, the town theater hall was secured for the Sunday meetings. Yes, it was hot! But we stayed with it, three meetings!

Rev. G. Schroeder preached the missionary sermon in the morning. In the afternoon Rev. Wuerch spoke on: "Paul's charge to Timothy" and Rev. Daum in English on: "Influence." In the evening, the closing of the Association, the visiting pastors gave 5-minute talks. (Think of it, for a preacher to get done in 5 minutes!) We had a lot of music and singing in between. The nearness of the Lord was felt. We parted with the thought to undertake greater things for the Lord. THE REPORTER.

Only a Kiter

Teacher: "Name one of the greatest men in American history."

Willie: "Lindbergh."

Teacher: "What about such a man as Benjamin Franklin?"

Willie: "Why, teacher, all he could fly was a kite!"

* * *

Little Willie was at the farm for the first time. After watching the man milk the cow he was asked, "Now you know where the milk comes from, don't you?"

"Yes," replied Willie, "you give the cow some breakfast food and water and then you drain the crankcase."

Leadership Training

The Training of Youth for Service through the Church

A. A. SCHADE, S.T.M.

Objectives to be Obtained in the Young People's Work

In order to make the purpose of the Union as clear as possible to everyone, a further summary of the objectives ought to follow. It will ever remain the supreme task of the churches to create an environment in which the oncoming generation is to grow up that will be favorable to its spiritual regeneration and growth. That responsibility cannot

HELPING THE CHURCHES IN THEIR SUPREME TASK be transferred to any denominational organization, to no Secretaries, or assemblies. Some churches are deeply conscious of this difficult responsibility and say "who is sufficient for these things?" Such churches welcome the counsel and suggestions of the Secretaries. They issue many very urgent calls for special secretarial service. Possibly no more fruitful type of work can be imagined than this counseling together of churches and pastors with someone who has made a special study of the problems which are confronted and who has had the opportunity of making wide observations. The whole Sunday school, Young People's and many other phases of the Churchwork have undergone revisions and important improvements as the result of these conferences.

Some churches, unfortunately, are less conscious of this grave responsibility. They do not make a careful checkup on the results of their labors, but slavishly follow the methods of the past irrespective of the results. In such cases the Secretaries face the rather delicate task of pointing out the weak points in their work and seek to make them wholesomely discontented with their achievements. People who are self-satisfied are likely to resent suggestions for improvement. But when we face the results of our work, we often find it to be like wood, hay or stubble, which does not stand the fire test of time. The ideals of the churches must be lifted up so that they will not easily be contented with their work as long as the good portion of the children of the community are outside of the Church and under the moulding influences of the destructive forces in the world.

LIFTING THE IDEALS OF THE CHURCHES Then the Union faces the challenging opportunity of bringing visions and inspiration as well as instruction to the young people. The fire of spiritual idealism must be carried about in the sacred vessels of consecrated souls so that it might spring from the heart of the friend of youth into the souls of young people. The Union through its secretaries and other speakers faces the glorious opportunity of extending the horizon, deepening the interest, and securing the holy dedication of Christian young people to the sacred task of serving Christ in the world.

INSPIRING YOUNG PEOPLE Finally the Union serves to cultivate the denominational consciousness of young people. It keeps the relation between young people of the various groups fresh and vital. It helps them to feel that they have a common task, the task of filling the earth with the knowledge of the Lord, of bringing about the realization of the will of God upon the face of the earth, as it is done in heaven. This task which calls for co-operation in fellowship of a large number of groups all over the country can best be served by cultivating the consciousness of inter-relationship.

Means Employed in Accomplishing This Task What means are employed to bring this help to the churches and this inspiration to the young people? It has already been

indicated that this is in part a personal ministry. All true spiritual values must be personified, must be lived out in some person, and must be set forth in acceptable words of speech, and must radiate from dynamic souls. If the Christian is the light of the world, then the further intensification of Christian light in the Christian is indeed a challenging mission. The assemblies and conventions are occasions at which the clearest thinkers, the ablest speakers, the most radiant personalities, the most dynamic from among our pastors, professors, secretaries, laymen, and women come into that contact with young people. At these occasions these personal emissaries of Christ find the chance to communicate the most precious spiritual gifts to young people, and to stimulate them to drink deeply from the fountain of spiritual life.

PERSONAL MINISTRY TO YOUNG PEOPLE This personal ministry is supplemented by the written word. The "Baptist Herald," under the able editing of the General Secretary, the Reverend A. P. Mihm, was brought into being in order that this message may find its way into homes and churches for young and old to read. While it can make no claim to perfection, and naturally finds it difficult to gain the full approval of such varied views and interests as are represented in the great constituency to which it ministers, yet it is doing its best to stimulate spiritual hungers, to idealize the thinking of young people, and to witness to the saving and keeping power of Jesus Christ, the all adorable Lord and Master. As the "Sendbote" was essential in unifying the thinking and interest of the widespread denomination during the past eighty years, so the "Baptist Herald" seeks to meet that same need in our day with the oncoming generation which moves in the complex life of the twentieth century.

THE PRINTED WORD THE BAPTIST HERALD For those of our modern youth who are still able to read the German language a page has been provided in the "Sendbote" which seeks to bring news from the field, supply material for programs, and in other ways meet the literary needs of young Christians.

In addition to these regular publications, the Union maintains a worker's library at Forest Park, which was originally founded by our deceased friend, Mr. Otto Braese of Oak Park, Illinois, and is known as "The Braese Loan Library." The original collection of books has been supplemented from time to time through further donations by Bro. Mihm and others. Books can be borrowed for such time as may be desired. Those desiring a list of the books, or the loan of books, may address Rev. A. P. Mihm, Box 6, Forest Park, Ill. An increasingly extensive use of these books is to be commended to our young people. While many are reading trash which is often far worse than valueless they might be building up their spiritual life and their Christian knowledge by reading some of these excellent books.

THE BRAESE LOAN LIBRARY The Union further maintains a large and ever increasing collection of dialogs and plays which have been prepared for all sorts of occasions. The missionary plays, many dealing with incidents from our own extensive field, some written by our General Missionary Secretary, Rev. Wm. Kuhn, D. D., are especially useful both for entertainment and for the stimulation of missionary interest. These also are to be obtained through application to the General Secretary, Rev. A. P. Mihm, Box 6, Forest Park, Ill.

Discussion Questions

1. What caused the impoverishment of the church in Jerusalem?

2. How did Paul and the Jewish Christians differ with reference to the observance of Mosaic rituals?
3. What occasion offered Paul opportunity of rewarding good for evil?
4. Describe the difference between Local, Conference and the General Young People's and Sunday School Workers' Union.
5. How is membership in the Council determined?

6. What is the function of the Council? The Executive Committee?
7. Discuss the objectives of the Union.
8. How extensively is "The Baptist Herald" obtained and read in your church?
9. How are the expenses of the Union defrayed?
10. Are the young people of your Union regular contributors to the Missionary and Benevolent Offering?

Oklahoma B. Y. P. U. and S. S. W. U. Institute

The Oklahoma B. Y. P. U. and S. S. W. U. assembled for its annual institute at Shattuck on Thursday evening, June 2. The local church had expected 75 delegates, but on account of the heavy rains only 9 visiting delegates were present for the opening services. The meeting began with a song service, after which the local union welcomed the visiting delegates with song. Rev. A. A. Schade was the speaker of the evening. He delivered an inspiring address in the German language. Rev. Schade spoke about the need of the church and Sunday school in training children for Christian living.

The theme of the convention, "Christian Growth," was carried out in the devotional meetings. The topics which were used were: "Growing in Faith," "Growing in Love," and "Growing in Loyalty."

On Friday morning, after a short devotional meeting, the classes assembled for their first sessions. Rev. Schade conducted the class, which dealt with B. Y. P. U. Work, in the English language. A premost interesting method was used in presenting the matter on "The Purpose of the Church and the Relation of the B. Y. P. U. to the Church." The young people showed much enthusiasm in the work and entered into the discussion with lively interest. Rev. Charles Wagner of Okeene taught the class which was conducted in the German language. They studied and discussed the Sunday school work among our churches.

All the B. Y. P. U.'s represented at Shattuck presented a varied and most interesting program on Friday evening. The numbers consisted of musical selections, dialogs, plays, and a reading. Each number was presented in a most commendable manner and the various unions are to be congratulated upon the fine work which they are doing. On this occasion each B. Y. P. U. responded to roll call. The session came to an abrupt close because of the heavy rain and electrical storm which came before many could leave the church. Several families were so unfortunate as to have to spend the night in the church because their cars refused to start after the drenching which they had received.

After a short devotional meeting on Saturday morning the classes again assembled for their sessions. On Saturday afternoon the young people went to the Artesian Mineral Beach at Gage,

Oklahoma. Many of the young men went in swimming, but the girls did not care to venture into the cold water. Rev. Schade presented several games which afforded much fun for those who participated.

Rev. Schade delivered the messages on both Saturday evening and Sunday morning. During the Sunday school hour we heard four inspiring talks. Rev. Schade again spoke on Sunday afternoon, after which he left for his appointment at the Kansas B. Y. P. U. Institute.

Each year the union having the most points for Bible reading, contributions to missions, and members present at the convention, is awarded a prize. This year the prize, \$5 to be used for purchasing books for the B. Y. P. U. and Sunday school, goes to the Bessie Union.

Those who were present at the Institute have gone home with thankful hearts for such an opportunity for training in Christian service and leadership. We can truly say that the spirit of Christ was with us and we are ready to carry on the work at home with renewed ardor.

RUTH SOCOLOFSKY.

Kansas Y. P. and S. S. W. Union

The Kansas B. Y. P. and S. S. W. Union met with the Dillon church June 6-9. The theme of the convention was "Christ Preeminent." During our devotional period each day this theme was seriously considered as it affects our personal life, our church, business, friendships, amusements and political life. Each leader had thoroughly prepared his subject and we felt that we can put Christ first in all our everyday activities and that our greatest gain and pleasure comes when we do so.

There were two class periods each day and three classes meeting at each period. Dr. A. J. Harms conducted one course in "Training for Leadership." In this he stressed the qualifications for leadership and the development of personality, Rev. A. A. Schade had three periods on "Trail-makers in Other Lands" and used as his subjects the beliefs and influences of Albert Schweitzer, Toyohiko Kagawa, and Mahatma Gandhi. His other two periods were concerned with "Ideals to be attained in Sunday School Work." He emphasized the training of teachers and a study of the pupil so that one understands the various stages of his development and applies that Christian training which is best fitted for that period of his life. "Hints on Congregational Singing" was a one period class led by Mrs. Janssen. Mrs. Janssen is an experienced musician

who believes that music has a large place in our worship program and should be planned to fit with the general theme at the service. One period was too short to cover the well planned material of Rev. A. R. Sandow on "Fulfilling of Bible Prophecies." The large attendance showed that youth is interested in this subject. Rev. O. Roth conducted a two-period class in "What We Believe and Why," dealing with the growth of the Baptist denomination and its beliefs. Mr. Schacht also had a one-period class in "Church Appreciation."

Dr. Harms gave the address at the first general session using as his theme, "Christ, the Power of God," and showing that Jesus Christ is the only solution to the present moral, political and economic upheaval and Christ is this power because he outfought, outlived and outdid all others. Tuesday evening Rev. Schade continued the thought in a searching message on "Living for Jesus." Thursday evening, Dr. Harms, in the closing address challenged youth to prepare themselves for success in doing the greatest good, to the greatest number over the longest period of time.

Wednesday evening a general program was given with numbers from each society, special mention going to the six societies who presented the missionary play "Robert and Mary," which is the story of Mary and Robert Moffat. Special music at each session and the fine general singing added much to the spirit of the meetings.

Officers elected at the business session were: President, Irene Steinberg, Lorraine; vice-president, Hulda Fritzeimer, Stafford; secretary, Mrs. Will Wirth, Bethany; treasurer, Milton Jacobson, Dillon, and Rev. Sandow, advisor. These were installed by Rev. Schade in an impressive candle lighting service on Thursday evening.

One very pleasant feature was the 5.30 breakfast Wednesday morning. After breakfast Rev. Schade led a service on "Christ as our Friend" and how he helps our friendships with others. Group singing and games helped put our friendship theories into action. Thursday P. M. we had a picnic at Brown's Park at Abilene.

There was a large attendance. With the gracious entertainment of the local church and the feast of good things at each meeting it is little wonder that several were heard to remark that they wished it would last a whole week. There was a fine spirit of fellowship and interest and one could not help but thank God for youth like this.



Two Prominent Laymen of the Clinton Hill Church, Newark, and Prof. elect Rev. A. A. Schade of Rochester, N. Y.

Left to right: Wm. Schmidt, Pres. of B. Y. P. U., Walter A. Staub, A. A. Schade

Annual Convention Iowa Baptist Young People's Union, Elgin, Ia., June 14-16

I am glad to pass on to you a few of the good things which we heard at what I consider one of the most inspiring conferences ever held by our young people. There were some seventy delegates and visitors in attendance, not so many as in other years, but it was inspiring in the enthusiasm and good will shown. Our welcome as usual was most hearty, and it was good to renew acquaintances. The motto for the convention was "Keep Looking Up," a very fitting one, especially in these days when it is so easy to be down in the depths.

Our Elgin society entertained us on Tuesday evening with a special program of music by the orchestra and vocal selections, after which Rev. L. Broecker of Chicago, the main speaker of the convention, gave us a very inspiring message on "The Christian Journey." He pointed out to us four anchors to which we can cling: A vital faith in God, an allegiance to the Son of God, loyalty to the book of God, and adherence to the church of God.

The morning sessions were mostly taken up with Bible studies led by several of the ministers, on Daniel, taking up his life as a student, as prophet, and as statement. They proved to be very interesting and instructive.

On Wednesday morning we had the reports from the different societies, some encouraging and some not so much so. Rev. Broecker then gave us some very good points on "Christian Character." He said one of the tests of character is, can you see roses in mud puddles, that

is, something beautiful in the ugly, something worthy in the unworthy. There are four essentials of character: Conviction, courage, considerateness and consistency. We should have convictions concerning national as well as religious matters. Convictions are called for more now than at any other time before. The difficulty we as young people have to face is to be different, not just to do what everybody else does. Christian character can be acquired by what we read. If we make it our first daily business to read at least one verse of the Bible and the rest of the day put into practice, we can not go wrong.

In the afternoon this was followed up with a talk on "The Master's Business," or personal evangelism. It is said that there is a string in every child's life that you can pull if you can find the string. The same thing is true in personal evangelism. There are three standard ways of winning men to the Savior: By praying, by personal evangelism and by personal investigation. So much is being said of thrills today, but there is nothing so thrilling as winning someone for Christ.

Rev. P. Friederichsen, another of our speakers, told us "How to make a Success of the Christian Life," taking his text from Acts 1, which contains the proof, promise, power and presence of the Christian life. As we proclaim the gospel of Christ we preach the power of God. It is not a popular thing, but it is a powerful thing.

Special mention ought to be made of the junior orchestra which entertained us on Wednesday evening with singing and playing the guitar. Also the mass choir sang a selection each evening.

The new officers elected on Thursday morning were: Carl Sentman of Steamboat Rock, president; Mildred Fromm of Burlington, vice-president; Elizabeth Sherman of Aplington, secretary-treasurer. Rev. Broecker then spoke to us on "Christian Service." "Let us not be weary in well-doing." Here there is an engagement referred to; an exhortation given, and an encouragement offered. Well-doing is not professing, it is not only resolution, but it is putting this feeling and this professing and this resolving into action. Our well-doing should be very largely tied up with the church.

We would not forget our outing at McGregor, on the glorious Mississippi, where we could at one and the same time catch a glimpse of four states, Wisconsin, Minnesota, Illinois and Iowa. Here we spent a short time enjoying God's great out-of-doors, climbing to the top of the forty-foot tower and singing God's praises, after which we returned to Elgin for our evening meal.

Our speaker for Thursday evening was Rev. I. C. Peterson of Newton, Ia., a very impressive young minister, who brought to us a message on "Challenges that Come to Us in the Fields we have attained." He said: "Youth loves and glories to be challenged. These challenges must come in the fields we have attained. There is no thrill in doing those things which are common. Jesus Christ comes out with a definite service: 'I came not to be ministered unto but to minister.' That young man or woman who has no definite challenge in life, has no place in the spiritual forces that we today should be engaged in. We will never begin living until we first have a vision of usefulness, or service. Young people today condescend to the tyranny of the crowd. We are not and will not be any better than we are just compelled to be. We are being challenged by the powers of sin. It is up to us to receive the challenge and launch out into greater faith in Jesus Christ."

What could be a more fitting climax to our convention than the consecration service, led by Rev. Broecker, where many of the young people renewed their allegiance to Christ and a continuance of their special work, and several expressed their desire to take up some special work for their Master. May we all be faithful to his cause!

RUTH LOHMANN, Burlington.

Measles for the Tree

My little boy at age of 3 years had the measles. I had explained to him why a sign was put on the house. After his illness he happened to be playing on the porch when an officer came to remove the sign. A few days later he was looking out of the window when an officer came along and nailed a sign on a tree to vote for county judge. He came running to me and said: "Mother, mother, our tree has the measles! The policeman just nailed a sign on it."

The Dakota Conference

The twenty-fourth session of the Dakota Conference was held in Lehr, N. Dak. June 14-19. It comprises the states of North Dakota, South Dakota and Montana, and includes in its membership 51 churches, nearly all of which had sent delegates.

The Conference-church under the energetic leadership of its pastor, the Rev. J. J. Abel, had made elaborate preparations for this gathering. A tent that holds 1500 people had been procured. This was usually comfortably filled during the day-sessions; but unable to hold the crowds in the evenings and on Sunday, when perhaps between 2000 and 2500 people were in attendance. For dining purposes, a large garage building had been rented and transformed into a dining hall. 350 people could thus simultaneously partake of the wholesome food that the ladies of the church prepared in abundance. The young people—both the young men and the young women—served at the tables. It was a big task of housing and feeding the Conference guests; but the church in Lehr proved itself abundantly equal to the occasion, and their fine spirit of hospitality will long be remembered.

Rev. G. Eichler of Linton, N. Dak., was elected as moderator and Rev. E. Broecker as assistant. Rev. F. E. Klein and Rev. B. Schlipf served as clerk and statistician respectively. Much important business relating to the missionary and philanthropic endeavors of the Conference was disposed of in the business sessions. The following were elected as members of the Mission Committee: Rev. J. F. Olthoff and Rev. F. E. Klein for three years and Rev. A. Alf for one year. Bro. J. J. Rott of Lehr was re-elected as treasurer with instructions to transact all business as it concerns Conference monies with the North Dakota State Bank at Bismarck. The Conference heartily endorsed the action of the School Committee in electing Rev. Arthur A. Schade as successor to Prof. L. Kaiser and of Rev. H. Dymmel as successor to Prof. O. Koenig. In regard to our publications a resolution was adopted urging the subscribers not to discontinue their papers, but to remain loyal to them. It was strongly emphasized that no one can long remain a thorough, loyal and intelligent Baptist who is not in touch with our denominational endeavors through our publications.

The reports of the churches revealed that 295 persons had been received by baptism. The entire membership of the Conference could not be exactly ascertained, since a number of churches had neglected to send their statistics; but the figure will probably exceed that of last year, which was 6219. For all purposes the sum of \$69,643 was expended. Of this, \$10,835.43 was for missions and philanthropic purposes. This last figure is \$8000 less than last year's, and \$21,000 less than two years ago. Four new

pastors were received into the Conference; but five churches are still without undershepherds. We lost 47 members by death.

Among those attending the Conference were our newly elected Prof. Arthur A. Schade of our Seminary in Rochester, N. Y., Rev. H. Koch from the Old People's Home in Chicago and Dr. F. E. Stockton, General Secretary of the N. Dak. Baptist Convention. Dr. Stockton spoke to the Conference on the growth of the Baptist denomination during the past hundred years. His address was replete with facts and figures that showed us what marvels God has wrought. Bro. Koch with a fatherly solicitude acquainted us with the inmates, conditions and needs of the Old Folks Home in Chicago. Bro. Koch also preached a stirring sermon Saturday night on: "God's Children, Ambassadors of Christ," John 17:18. Prof. Arthur A. Schade was on the program every day, the last half hour of every forenoon—the so-called quiet hour—being at his disposal. He had chosen as his general theme: "Seeking and Finding God."

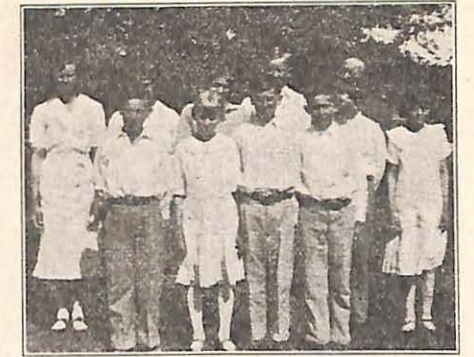
Bro. Schade also enlightened us about the conditions and plans of our Seminary, as well as the festive occasion that marked the retirement of our beloved professors, L. Kaiser and Otto Koenig. It is our prayer that the Lord may long spare and abundantly bless both of these—his devoted—servants. Prof. Kaiser is not only revered by the many pastors who had the privilege of sitting at his feet at Rochester, but by the numerous men and women who attended our various gatherings throughout the length and breadth of our land. On Sunday morning Prof. Schade preached the mission-sermon on "Winning Others." The offering amounted to \$626.22.

An innovation in this year's gathering was the children's service, conducted for an hour every morning by Mrs. B. Schlipf, assisted by the Bauer sisters of Lehr. We were told that the youngsters greatly profited and heartily enjoyed these services.

Saturday afternoon was at the disposal of the students from Rochester who attended our Conference. Bro. A. Reeh presided and Bros. Siegmund, Bonikowsky and Patzia gave brief addresses. The students also sang a number of selections. Other numbers of the program were given by various young people who attended the Conference. The offering amounted to \$50.

We refrain from mentioning the many others who through sermon, essay, song or otherwise made splendid contributions toward the success of the Conference. Suffice it to say that under God's guidance and blessing it proved to be a splendid gathering, and we trust that the interests of God's Kingdom was truly served. G. W. PUST.

There is such a thing as honorable defeat just as truly as there is dishonorable victory.



Group of Boys and Girls baptized at Gatesville, Tex., by Rev. C. C. Laborn

Resignation and Baptism at Gatesville

With the beginning of May I closed my four-year term of service as pastor of the Gatesville church.

The church has gotten into debt and I resigned as I did not want to become a financial burden to the church.

A few months ago I invited all the unconverted boys and girls from the Sunday school into a separate class where I took the proper subjects as I saw fit for them: Sin, Regeneration, Atonement, Faith and Eternal Life. After urging them to prayer, about twenty confessed faith in Christ as their Savior before the church and on the last Sunday of my work as pastor here, ten of these followed the Lord in baptism.

CHAS. C. LABORN.

Wausau Baptist Church News

Our young people's society at Wausau, Wis., is making appreciable advancement under the encouragement and good council of our young pastor, the Rev. John Wobig, who by the way, was chosen by this year's graduating class of the local High School as the speaker for their baccalaureate service. Rev. Wobig spoke on, "The Age in which we Live," using as his text the closing words of the 14th verse of the fourth chapter in Esther. He pointed out that in order to meet the demands of this age we must look for opportunities for service, live for the present and the future, and have unbounded faith in God and Christ.

Recently a successful contest was held within our society, bringing up the membership. Among the new members we were fortunate to secure Harold Eads of Appleton who was elected as president of the society. At his suggestion the society has adopted the use of the Commission Plan as outlined by the Baptist Young People's Union of America. The plan has met with a considerable degree of enthusiasm by the society as a whole. Already a marked benefit is observed in the co-operation and participation of reluctant and timid members.

As a pattern by which we may examine our activities and determine whether or not we are really gaining ground or

George Washington and the Patriots

(Continued from page 7)

had a large circulation, edited and published by Heinrich Miller, later the printer of Congress, who "fanned the flames of rebellion with his stormy editorials." One of these editorials read thiswise: "Remember the degrading servitude which you have experienced in Germany. Remember also that the British statesmen and their parliament desire to place America on that same footing and to do even worse than Germany." This same editor actually was the first printer to publish and broadcast the Declaration of Independence after it had passed and was signed on July 4, 1776. His paper was the only one appearing on Friday, July 5, and in that same issue he brought out the news that "yesterday the Congress decreed that the colonies should be free and independent." He added: "The text of the Declaration is in type in English and will appear in print today or tomorrow."

(To be continued)

merely marking time, the plan has no parallel. It presents definite goals in the life program of any Christian.

We have an active membership of about thirty young people. Most of these are of High School age, while others are more advanced. Several members have had some special preparation for Christian service. One has received some training in our Seminary at Rochester, N. Y., another at the Moody Bible Institute in Chicago, while still another has attended Laurence college at Appleton, Wis., for some time. Concrete and definite objectives presented in the manuals have been adopted, pressing into service the talents which have been dedicated to the One who issued the Great Commission of Matt. 28:19: "Go ye . . . and preach the Gospel."

The devotional life commission is placing special emphasis on daily Bible reading, and the young people's prayer circle. It also presents a few moments of Bible quizzes at each meeting. A Gospel team has been organized and will do work in the local Sanatorium, Home for the Aged, poor, hospitals, etc.

On Sunday, June 12, we enjoyed two services of song and Christian messages by the male quartet from the Colgate-Rochester Divinity School, German Department. Glimpses of life and activities at the Seminary were entertainingly presented at the Sunday school hour by Mr. Lutz.

OLGA SWANSON, Reporter.

* * *

One way to be popular is to listen attentively to other people's troubles and be quiet about your own.

Annual Report on State Work in Minnesota

By the grace of God we were enabled to serve the pastorless churches regularly with the exception of one Sunday on account of sickness. But impassable roads during the winter and spring did not allow us to hold so many evangelistic meetings, as we held in past years. The deplorable financial condition throughout the country had a depressing effect on many of the churches. In spite of all discouragements it pleased God to bless our efforts.

We held 122 sermons, visited 40 Sunday schools, taught Bible classes and addressed the schools. Led 21 prayer meetings and delivered 4 addresses and distributed over a thousand pages of Christian literature. We collected \$543.07 for missions, this does not include the sums which were sent personally to the treasurer of the association. Traveled 16,558 miles, not including the miles traveled on the various fields. Traveled by rail, bus or own auto. Paid for traveling expenses \$249.72, not figuring oils and repair on own car. I preached 4 funeral sermons and married two couples. Made 240 visits among members and friends, and had heart to heart talks. I also delivered 5 educational discourses.

Now a few words on the conditions existing on the different fields: At Holloway we have a fine, live group of people. They take special interest in their Sunday school, which is under the leadership of A. Giese. Church attendance is very good. When the language of our country is used, the church is filled. Had the privilege of baptizing 3 adults recently before a very large audience.

At Jeffers we have a church-going people and eager listeners to the Word of God. Members and friends turn out in full numbers and fill the house of worship. A very interesting Bible school under the leadership of Bro. Corbin is thriving. It is of the good old type in which the smaller pupils commit Bible verses to memory and recite them on Sunday. I baptized 14 converts on this field. We really should have an all-time pastor here, but the financial condition does not permit such a step.

La Crosse has been revived to some extent. A Bible school is conducted regularly and the mid-week prayer meeting held. Both are under the leadership of the family of A. Kaaz.

Since Bro. Bibelheimer left Mound Prairie, this field was also added to my number of churches. The members of the church are laboring under financial difficulties. But they keep up two Sunday schools. The young people are quite active.

The members of the Sharon Church are a little more active this last year. The meetings, when I am there, are fairly well attended. A little more regularity is seen in their attitude towards church work. I am sorry that we have not been able to start a Sunday school on the

field. There would be material enough for a fine little Bible school.

I find great joy in serving these churches. May the good Lord bless our efforts!

C. F. STOECKMANN.

A Day at Bethany

Sunday, June 12, proved to be a memorable day in the history of our Bethany Baptist Church of Milwaukee. The forenoon sermon of the acting pastor, Rev. E. H. Otto, as well as his message in the evening were much appreciated by an attentive audience.

At the close of the evening service it became evident that a surprise of some kind had been planned in honor of Miss Marie Baudisch, who had recently returned from Newark, N. J., to her home in Milwaukee. The program for her reception was a most enjoyable one and consisted of vocal and instrumental music, speech-making and Christian fellowship.

Reference was made by the speakers to the faithful and efficient work which Miss Baudisch has formerly done as a missionary of the Immanuel Church in Milwaukee, and later on, as a missionary in Newark. The hope was also expressed by the speakers that a season of rest would soon enable Miss Baudisch to regain health.

Bethany church realizes that it has a most important work to do in the community in which it is located. It is also gratifying to note that a spirit of devotion and co-operation is manifest among its members.

REPORTER.

Baptismal Service at Bethany Church, Kansas

On Sunday evening, May 29, Rev. G. O. Heide of the Bethany Church, Lincoln Co., Kans., had the joy of baptizing ten candidates and the following Sunday morning they were given the hand of fellowship and united with the church.

The church was crowded with visitors to witness the service and to whom these young people in this solemn act could testify that they had accepted and were ready to follow Christ. The work of the church is growing, for several of this number were from homes that the church had not reached before. Five children were from the Junior Dept., the children of homes where Christ's name is loved and honored, two fine lads from the Intermediate Dept., a young lady and a young man from our young people's classes and a young married lady who was a member of another denomination, but who desired to be baptized by immersion and join the church of which her husband is a member.

Some of these decisions were made in April while Rev. Sandow of the Ebenezer Church, Dillon, held services, and others were made late last fall in union meetings conducted by Rev. and Mrs. George Rose.