

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., NOVEMBER 15, 1932

Number Twenty-two



Rev. E. J. Baumgartner
Pastor of Fourth Street Baptist Church, Dayton, Ohio

What's Happening

The Spring Valley Baptist Church, S. Dak., enjoyed a great day of spiritual blessing on September 25 when their pastor, Rev. J. G. Rott, had the privilege of baptizing 15 persons on confession of their faith. These converts were the result of a recent five week evangelization campaign with Rev. Dan Shannon as the evangelist. (See page 6.)

The Crusaders Class of the Second German Baptist Church, Brooklyn, N. Y., Rev. A. Bernadt, pastor, has presented a mimeograph machine to the church. A weekly church bulletin is now issued. Mr. George Werst has provided a new bulletin board for the church, costing over one hundred dollars. The attendance at the services is growing in an encouraging way.

Rev. Wm. E. Schweitzer has accepted the call of the German Baptist Church of Sheboygan, Wis., succeeding the Rev. August Rohde. The new pastor started his work on Oct. 1. Bro. Schweitzer was formerly pastor at Hebron, N. Dak. After resigning there he entered Sioux Falls College, S. Dak., and completed a four-year course in less than two years, graduating with high honors. He also won prizes in two oratorical contests. Last spring he entered the University of Chicago where he expects to receive his M. A. degree next year. The church at Sheboygan is rallying around the new pastor and tendered him a surprise and reception on Oct. 20.

The Editor of the "Baptist Herald" met with an accident in Cincinnati, O., on Oct. 26. On his way to the church to take part in the 75th anniversary celebration, he had a fall on the wet, slippery pavement and broke his right leg at the ankle. With the help of Rev. P. C. A. Menard and Rev. Chr. Dippel who were with him at the time, he was immediately transferred to the Deaconess Hospital on Clifton Ave., where he has received skillful surgical attention and the best of care. At the time of writing he is making encouraging progress and by the time this number is in the hands of the readers he hopes to be back again home for complete recovery.

Rev. John Schmidt, pastor of the First German Baptist Church, Union City, N. J., is preaching a series of sermons from First Peter under the general theme "New Life and New Hope." The services are well attended and a spiritual atmosphere prevails. He gave the right hand of fellowship to a young man, who came to us from the Baptist Church in Gelsenkirchen, Germany. On the last Sunday in September we had with us Rev. Jos. Schuh of Marburg, Germany. He preached an evangelistic sermon on "How to obtain peace with God." At our Harvest Festival we had Miss Betty Lindsey, newly appointed missionary of the Sudan

Interior Mission. The subject of her address was "Living Epistles for Christ." In October we had the Hudson Fundamentalists Bible Conference in our midst. 500 people with 25 pastors attended the conference.

Kyle Union Invites Institute

The Kyle Y. P. Union invites all young people belonging to the Texas-Louisiana Conference to spend the Institute days (Nov. 23-27) with them. Great plans are being made and we need *you* to help make them a success. There are blessings in store for all, so come. E. L.

New Union Organized at Napoleon, N. Dak.

We are very glad to let you know of our organization of the Baptist Young People's Union at Napoleon, N. Dak.

Rev. A. Alf from Herreid, S. Dak., was here at Napoleon, holding revival meetings, and he decided that he would help us organize. It was on October 25, 1932, at 6.30 P. M. when we organized.

We have 35 members so far, but we are expecting more to join later on.

The officers are as follows: President, Edward Kroll; vice-president, Richard Grenz; secretary, Luella Zimmerman; treasurer, Gideon Oldenburger.

We also express many thanks to Rev. A. Alf for his kindness and willingness to help us. RICHARD GRENZ.

Walnut St. Young People, Newark

The Young People's Society of the Walnut St. Church, Newark, N. J., opened their fall meetings September 13, 1932, with a rally. Our president, Mrs. Josephine Rauscher, officiated. At our rally we had 46 members present. In the past three weeks we have been gaining constantly in our membership. On October 4 we had 77 present at our regular meeting.

In the past three years we have been using the group system in our society with great success, but this year we are having even greater success than in the past. Each year we elect four group leaders, and each leader then picks his own respective group. Each group plans their own meetings to be given at set dates. We have four subjects for the groups to plan on—Devotional, Musical, Educational and Social. In this way we have a different program each week.

At the present time we are without a pastor, but we are happy to see that no one has lost any interest in our work for the church and the Kingdom of Christ. With every one doing his share we anticipate still greater blessings in the future. CHARLES F. MILLER, Sec.

Amos an' Andy

Amos: "What's your chief trouble in your editing, Andy?"

Andy: "Folks keep on writing after they've said all there is to say. What was yours when you were editing?"

Amos: "Poets who insisted on coming in and reading their poetry at me."

Andy: "That was bad enough; but how about the people who want you to write their speeches for them?"

Amos: "I'm a soft-hearted chap; I usually blocked them out. But the real problem of an editor's life is—"

Both: "Getting subscribers."

Amos: "For the publisher seems to think that is the editor's job as much as his."

Andy: "Well, isn't it?"

Amos: "In a way. He has to turn out a paper that pleases folks and helps them. But it isn't his job to make them get out and hustle for the paper."

Andy: "Why don't they, when they like it as much as they say they do?"

Amos: "Some of them do; all credit to the good workers. But it's just like a church."

Andy: "How's that?"

Amos: "Don't most churches expect the pastor to get out and pull in all the new members?"

Andy: "Most churches certainly do just that."

Amos: "And I hold that if the pastor preaches good sermons and is faithful in helping people out of their sins and sorrows and increasing their joys he has done his part without making an advertising agent of himself."

Andy: "Yes. The church-members ought to boom the church."

Amos: "And the subscribers of a good paper ought to get other subscribers."

Andy (fervently): "Amos, you've said it!"

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God's Fellow-Workers

The Unspeakable Privilege of Man

A. E. JASTER

SOMEONE has said that work is the spice of life. It seems that millions of people are beginning to realize the truth in that sentence nowadays more than ever before. Idleness breeds evil but honest work purifies life. Thousands of men would be very glad today if they could only get something to do, even at an extremely low wage, to set their tormented brains at rest or occupy themselves with something else besides that continuous worrying and brooding over their deplorable condition. Let no man ever be ashamed to be called a laborer. God must dearly love the common laborers because he has made so many of them. And how it does stir one's heart to feel that you are a co-worker with others in some great enterprise.

The Joy of an Engineer Co-Worker

A few months ago I made the acquaintance of a man, and during our conversation he told me that he was a construction engineer. He told me that he was well acquainted with Western Canada, for he had been employed by the C. P. R. R. Co. for a number of years in British Columbia. I realized very suddenly that I had the privilege of talking to an engineer who had helped to build that famous railway tunnel through the western mountains; so I asked him all about that wonderful engineering feat. He told me they began on both sides of the mountain and literally bored a hole through the earth. As I looked into that man's face I could see what a joy had come into his life because he had been one of the fellow-workers in building that tunnel. And no doubt there are thousands of men who feel a similar pride whenever they think of it that they have been fellow-workers in the construction of some skyscraper, tunnel, bridge, canal, or some other great building project. You can feel their very nerves tinkle as they tell you all about it; how they toiled on with hundreds or even thousands of fellow-workers until the job was done. What an honor it is for a man to be an engineer in any one of the many branches of that noble profession. We are almost moved to devotion as we marvel over some of the present-day engineering accomplishments. However, the successful consummation of every building project finally depends upon the faithfulness and sound workmanship of every common laborer on the job. So we see it is not a mean thing by far to be a fellow-worker even in the more common places of society. We are not only to work for a shilling a day, but help to build a great cathedral.

The great Apostle Paul says: "For we are God's fellow-workers."

Ours is a Nobler Work

What are all these material things of which we have been speaking? How many thousand years will one of our modern skyscrapers last? What will be of eternal value of any of this fine art that has been made by the labor of mortal hands? All these material things are but transient and will pass away like a fleeting breath. On this terra firma of ours there seems to be nothing constant but constant change. What does the apostle want to tell us then when he says: "For we are God's fellow-workers"? No doubt he wants to direct our thoughts to the great transcendental things of life. He wants to draw our attention to the fact that we are not only builders of tunnels, canals, bridges and skyscrapers, but of something far greater and more valuable. What are we building? Tennyson in his ode on the Duke of Wellington said:

We doubt not that for one so true
There must be nobler work to do
Then when he fought at Waterloo,
And Victor must he ever be.
For tho' the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will;
Tho' world on world in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours,
What know we greater than the soul?
On God and Godlike men we build our trust.

Yes there must be a nobler work for man than to build houses out of stone and clay. The most precious metal becomes but ashes and dust against the struggle of eternal ages yet to come. But you are to be God's fellow-worker in the building of this very soul which is to go on to all eternity. Is it not a great inspiration for us to know that we are not a cipher in the divine thought; but that you and I are to be his fellow-workers. We are here to commence the building of a Godlike soul and what a comfort to know that we are not alone, that we can be fellows of God in this enterprise. Just think of it, we little mortal specks of infinitesimal dust in this vast universe are to be God's fellow-workers. Another writer has said:

We are building every day,
In a good or evil way;
And the structure as it grows
Will our inmost soul disclose.

Building an eternal soul that seems to be

The Biggest Job in the Whole Universe

And if we are going to try and do it alone we will surely make a big fiasco of it sooner or later. God is the great construction engineer and master-builder, and we are to be fellow-workers with him through Jesus Christ. But just think of

that unspeakable privilege to be God's fellow-worker in the building of your own soul. The apostle hurls the greatest challenge out here to men that can ever be thought. This challenge must receive your very personal decision and answer. What are you going to do about it? Are you going to accept it and become God's fellow-worker through faith in Christ for the salvation of your soul?

But it is not only you whom God is concerned about. God is also very anxious about your neighbor and fellowman. In this world there is an especial work for you and if you are not going to be a fellow-worker with God and do it, it will remain undone. God has allotted a particular job to you. Are you going to accept that challenge also and earnestly look for that portion of work that God wants you to do? What a privilege to be God's fellow-worker in the saving of souls for eternal life! No one dares to speak of the eternal bliss that will be yours in the great beyond when someone's soul will have been saved by God's grace and your help.

This world is suffering terribly today for the want of men and women to become fellow-workers with God and give leadership to this morally collapsed social order. Dare you and I to accept this challenge and become God's fellow-workers? It is not man who is waiting for us; but God is waiting for you and me to cast our lot in with him through faith in Christ and save the world.

Toronto, Ontario.

"Make It Snappy"

EVERY generation responds to its own catchwords and finds those of an older generation rather tame. Doubtless there was a time when "Hurry up!" was a novel appeal, and set hands and feet to flying. Just now we answer the call to "make it snappy." Back in the days of the writer of Ecclesiastes, about three thousand years ago, "Do it with thy might" had that effect.

We Americans like to think that we are exceptionally energetic. A little observation of a southern European talking will disabuse us of that idea. In fact, all races contain many persons who "make it snappy," and all ages of the world's history have known those who did with their might whatsoever their hands found to do. Americans are just about as vigorous and just about as lazy as other folks.

But the progress of the world has been brought about by the persons, everywhere and at all times, who have felt the urge to "make it snappy." By this we do not mean the jack-in-the-box type of energy or the jumping-jack form of activity. The cheer leader at a football game is perhaps our most finished twentieth-century manufacturer of enthusiasm, but his notion of making it snappy is to make it noisy. The next day all he and his crowd have for their work is a set of sore throats. It is a serious question whether athletes are really aided by artificial cheering, though they are immensely helped by applause of their good work.

Making it snappy, it should also be said, does

not mean making it in a hurry. Edison has proved to be one of the snappiest workers in American history; Burbank was another; but both of these marvelous men took no account of time when they were on the track of a new idea. Hours, days, weeks, sped by unnoted. They did not look at their clocks or their almanacs. But what concentration! What dogged determination! What set adhesion to their purpose! They made it snappy as a steel trap makes it snappy: click! and it grips and holds.

The Preacher, when he wrote that famous sentence in Ecclesiastes, gave as his reason for our doing with our might whatsoever our hand finds to do, the shortness of our life on earth: "For," he said, "there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." Christ has given us a far more inspiring view of the place of departed spirits. Taught by him, we look forward to a continuance of all blessed activities after death, without the trammels which here so heavily impede us. But he also teaches us, through Paul, that "now is the acceptable time." The issues of our mortal life are to be settled on earth, and we are here for only a whiff of time. We are fixing our eternal characters here, and it behooves us to "make it snappy."

Further, we must remember that energetic action has a special quality of its own. A single bullet will pierce a heavy door, while a hundred bullets, each going at one hundredth of the speed of the first bullet, will make no impression on the door whatever. If you are fighting Satan, a thousand mild prods on the chest of the Adversary will only amuse him; but concentrate all the thousand prods into a single fierce blow into which you put your whole soul, and the Devil will be flat on his back before you. In all fighting of temptation, "make it snappy" if you would win.

That is what Paul meant when in his last letter he wrote that he had finished his course. He was "Paul the aged," but in his heart was the fire of youth. He was chained in a Roman prison, but his soul was still racing around the stadium. He had suffered innumerable hardships, but he was still "fervent in spirit," which means literally "boiling in spirit." He made it snappy to the last.

It is this tension of an indomitable will that counts. It is the faith in God that brings us off more than conquerors. It is not the surface froth, but the deep, swift undercurrent that plunges down from the hills of life, and runs without pause through the plains, and overcomes all obstacles, and finds its way to the eternal sea.—Amos R. Wells in Forward.

Pulpit Flowers

IT is said that the beautiful custom of decorating the pulpit with flowers for the Sunday services looks back for its origin to a Sunday morning in 1834, when Dr. Allen of Northboro, Massachusetts, put a vase of flowers on the pulpit beside his Bible.

Dr. Allen, described as a "true preacher of the old school," was a devoted flower lover, the possessor of a delightful old-fashioned flower garden, and evidently one of the rarely gifted souls who see "sermons in stones and good in everything."

A practical old deacon in the congregation, perhaps forgetting that the simple beauty of the lillies inspired the Savior to a charming reminder of that contrast to the worldliness displayed in Solomon's magnificence, saw that unworthy conspicuousness in Dr. Allen's flowers. The vase was no sooner in place than he advanced to the pulpit, and, saying, "Parson, I'll just take them weeds out of your way," removed it.

Dr. Allen made no protest, nor did he give any reason for his innovation. But on the following Sunday he again put a vase of flowers on his pulpit. **And there they stayed**, since no one was so bold as to take up the minister's gentle challenge.

In his opposition to the flowers the puritanical old deacon had supporters not only in his own church but among his fellow citizens without. They condemned the flowers as a wicked display of worldly show unbecoming a meetinghouse.

Dr. Allen went his way, not heeding the stir. And every Sunday a vase of the choicest flowers from his beloved garden stood on his pulpit.

The gentle missionary influence of the flowers was not lost on the townspeople. Presently flowers appeared upon the pulpits of the other local churches. Today it is almost a universal custom.—Classmate.

Best Things

The best law: The Golden Rule.

The best education: Self-knowledge.

The best science: Extracting sunshine from a rainy day.

The best mathematics: Multiplying the joys and dividing the sorrows of others.

The best art: Painting a smile upon the face of a child.

The best music: The laughter of happy children.—The Kablegram.

Stick to What You've Got

MYRTA M. CHANDLER

(Written for "Valley Farmer")

Yes, we're living in the city,
My old wife and me,
And I s'pose to all appearance
We're happy as can be;
We've got enough around us,
All we'll ever need,
And we try to be contented,
But somehow we don't succeed.

They say it's hard alearnin'
An old dog plumb new tricks,
And whether I'm a dog or not,
I'm in that same old fix.
You see, we're used to havin' cream,
And good old homemade cheese,
We're used to pure, sweet country air,
And doin' what we please;

And though we've neighbors plenty—
There's houses all around—
We never was so lonesome
As since we moved to town.

You see, it came about this way.
Our children all were grown,
And Bob and Jim had gone out West
On ranches of their own,
And mother'n me was left alone,
And help was hard to find,
So we thought 'twas best to sell,
And try the city grind.

So we sold the dear old homestead
And to the city came,
Though we'd give all that we possess
To have it back again.
The people seem so busy here,
They tramp the streets all day,
And never seem to stop to rest,
But hurry on their way.
And though we came to town to rest,
I'm gettin' tired through,
And seems to me these folks must be
A-gettin' tired too.

We go to church on Sunday,
Sit in a cushioned pew,
And everything is mighty nice
And fine, now I tell you!
But in spite of all this grandeur
My thoughts begin to roam,
And wander back again once more
To that old country home

When seated in the old school house
That did for church as well,
We listened to the story
The old parson had to tell.
It was the same old 'story,
Told in an humble way,
That went straight to your very heart
And settled there to stay.
But now it's so grammatical,
And improving-like in tone,
It makes me feel as homesick
As a child away from home.

O, give me back my dear old home!
Why was I such a fool?
O, give me back the dear old place!—
The meadows fresh and cool.
I miss the rooster crowin'
When I wake up in the morn,
I miss the dear old orchard
And the field of wavin' corn.

But what's the use of kickin',
And gettin' out of whack?
We've sold the old place fair and square
We couldn't get it back.
But if the one who reads this,
No matter where he be,
Thinks of doin' likewise,
Of bein' a fool like me,

My friend, I'm writin' this to you,
And hope 'twill strike you square,
Take my advice, don't do it,
But stay right where you air.
This movin' to the city
Won't help things not one jot;
Just try to be contented,
And stick to what you've got.



Group of fifteen who were baptized Sept. 25 at Spring Valley, S. Dak., pastor J. G. Rott and evangelist Rev. Dan Shannon

The Eastern Conference

The 82nd annual session of the Eastern Conference took place in the newly painted and beautifully decorated church in the friendly and hospitable town of Neustadt, Ontario, August 23-28, 1932.

At the opening service on Tuesday evening Rev. George Zinz, pastor of the entertaining church, welcomed all delegates and visitors on behalf of the church, and Mr. Louis Himmler, the Reeve of Neustadt, on behalf of the citizens of the town. The opening sermon was preached by Rev. David Hamel on "The Spirit of the First Witnesses," based on Acts 4:13, 14. The message was appropriate and encouraging for all.

The devotional periods every morning and the impressive Communion Service at the conclusion of the Saturday morning session were very effectively conducted by Rev. W. S. Argow. The very impressive Memorial Service set up and so ably led by Rev. O. E. Krueger on Thursday morning, deserves especial mention. Among the twenty-five that were called to their reward during the past year were three faithful co-workers in the Gospel ministry, namely, Mrs. George J. Geis, Rev. John Huber, and our young friend, Rev. Edward Stevener of Arnold, Pa. "Precious in the sight of the Lord is the death of his saints."

The very instructive and informative series of lectures by Prof. Lewis Kaiser on the general theme, "The Church of Christ in the New Testament," formed the pivotal point of the conference program.

Rev. Peter Geissler preached on Wednesday evening on "What the Present Need Wants to Tell Us;" Rev. O. E. Krueger preached on Thursday evening on "The Great Mystery;" Prof. A. A. Schade preached on Friday evening on "The Great and Glorious Christ" and on Sunday evening on "The Yielded Life." All of these messages were timely and well delivered.

The other brethren that spoke were: Rev. A. E. Jaster on "The Canadian

Church Union Experiment;" Rev. David Zimmerman on "The Kingdom of God, in What Does it Consist?" and on "The Church Member as an Antagonist to Social Unrighteousness;" Rev. Peter Geissler on "The Peace on Earth, How Accomplished," and Rev. George Zinz on "The Church Member as a Soul Winner." All of these talks were interesting and thought-provoking.

On Friday afternoon Prof. A. A. Schade conducted a very helpful institute for Y. P. and S. S. Workers on "Winning the Child for Christ." Before the Sunday evening service he also answered the numerous questions pertaining to the work of the young people. Train up the children in the way they should go: And even when they are old, they will not depart from it!

Saturday afternoon was spent by playing soft ball and pitching horse shoes. All who took part as well as the spectators enjoyed themselves immensely. In the evening a splendid Y. P. and S. S. Workers banquet was held under the auspices of the Neustadt B. Y. P. U. It is difficult to say which were the better—the eats, or the toasts.

The officers for the present conference year are: Rev. W. S. Argow, moderator; Rev. A. E. Jaster, vice-moderator; Rev. Peter Geissler, recording secretary; Rev. David Zimmerman, statistician, and Miss Bertha M. Hamel, treasurer.

In spite of the fact that the conference was longer this year than usual, it was too short because of the fine spirit that prevailed and the hospitality of the Neustadt people. D. Z., Reporter.

Chicago Sunday School Workers Meet

The Fall meeting of the Sunday school workers of Chicago and Vicinity was held Tuesday evening, October 11, at the Immanuel Church.

The Sunday school had celebrated Rally Day the Sunday before, so had left the decorations for our meeting, which made the church very attractive.

After the devotional service, which was led by their Sunday school Supt., Mrs. Ella Kornitzke, a hearty welcome was extended to all visitors and the meeting turned over to our president, Mr. Herman Siemund.

The program for the evening consisted of a choir song from the East Side Church, a mixed quartet from the Immanuel Church, a trombone solo from the Englewood Church and a song from the First Church Young Men's Fellowship League.

The speaker for the evening, Mrs. Walter Pankratz of the First Church Sunday school, gave an inspiring address on "The Importance and Value of Home Visitation Work for the Sunday School." Mrs. Pankratz pointed out that in visiting we would receive more knowledge of understanding the pupil and could therefore more easily bring Christ to them. In the open discussion many wonderful thoughts and experiences were given. But the underlying thought was "Tact." And, as Mrs. Pankratz said, "Tact is a gift of God."

May God give those who do the visiting tact, that they may be a blessing in the homes they enter!

The meeting was closed with the singing of "I love to tell the Story," after which Rev. A. Itterman said benediction and grace for refreshments served.

OLGA M. JUSTIN, Rec. Sec.

Baptist Ladies Aid, Watertown, Wis.

Our Ladies Aid is very active indeed, and the past year has been a very busy and beneficial one.

We meet at 2:30 o'clock on the first Tuesday of each month, sometimes in the Fellowship Hall of the church and sometimes in the homes of the various members. Our meetings are spent with devotionals, consisting of the singing of hymns, prayers, readings, vocal selections and current missionary topics. Our business meeting then follows, after which we do White Cross work.

A light lunch usually adds the finishing touch to these meetings.

The results of our White Cross work for the year consisted of layettes, bandages, bath towels and other articles which were used for hospital purposes in home missions; one quilt was sent to the Old People's Home in Chicago, and one to the Orphan's Home in St. Joseph. At the next meeting we are going to make one for the Student's Seminary at Rochester, and a wool comforter for White Cross purposes.

At our last meeting which was held Oct. 6, after the usual proceedings we gave our pastor's wife, Mrs. G. Wetter, a surprise basket containing vegetables, canned goods, poultry, eggs and butter. May the Lord's blessing rest upon us as a Ladies Aid that we may at all times work in perfect harmony for the kingdom of our Lord!

MRS. F. NORMAN, Sec.

The Sunday School

What Kind of a Teacher Are You?

ALEX B. LEWIS

You know what a fire sprinkler safety system is? I don't exactly, but it works something like this. A metal plug which is melted at a very low temperature is placed at certain definite points in lines of water mains located throughout the rooms of the building in which the system may be installed. These plugs are cast with threads so as to screw into position. A firm which relied on this kind of fire protection suffered recently from a disastrous fire. The system failed to function at a strategic point. An investigation was ordered. Here is what was discovered. The metal plug located in the heart of the fire had not melted out and therefore had not deluged that section with the streams of water which might have been effective. This plug was located in the debris and instead of having been cast out of soft metal, melting at a low heat point, it was made of iron!

It was marked with the workman's stamp. Further investigation revealed the fact that this particular workman had, on a certain day, run short of a supply of the soft metal, and being anxious to turn out the required number of casts for a day's work, had picked up some scrap iron and melted it in the mould. The workman lacked two essentials. First, a proper conception of his task, and second, a proper sense of responsibility. The second is a natural outgrowth of the first. It may be that the employer of the man was as much at fault (or more) than the employee. A certain amount of information as to the use of the fire plugs surely would have given the workman a conception of his task and only in a case of very low grade mentality would a proper sense of responsibility to his task have failed.

You meet your boys and girls time after time. Sometimes you get very discouraged and think you will quit and rest from your labor. These are the times for you to get down on your knees and pray for a conception of your task; don't do that unless you are prepared to have a mastering sense of responsibility take hold of you, for it will surely follow.

A young immigrant boy in a western city took his life. The reason at the time was unknown. Later a motive was found in a letter written to a chum two days before his death; the substance of it is as follows: "You know after I graduated from the public school I wanted to go to high school and then to college, but father died from an accident in the shop. He did not know English and did not heed the cry of danger. Mother took

sick with the 'flu'—we had no extra money for a nurse; so she is no more. I went to church, but nobody bothered to greet me. I work in the factory, but the foreman always swears at me. I want so much to go to night school, but there are no classes. Nobody cares, so why should I?"

If you feel that you do not have a conception of your tasks, if you doubt the need and the value of the kind of work you are doing in the church school, if you are discouraged, won't you let those "nobody cares" words point out the way for you?

If the half million trained Sunday school workers, having attained a conception of the wonderful leavening possibilities of their work, if they then would seriously and earnestly and persistently "invest heart and hand and purse and brain to keep and train for the Church and State the young life committed to their care," no human mathematician could figure out the profit to America.

Each Sunday you are helping to make better churches and a better State because you are teaching not solely the Bible, but how to apply its teachings. You are in a position to make better citizens than you and your neighbor are. You can have a hand at the casting of the right kind of public and private morality. On you as a workman is placed the responsibility of molding some of the parts of a great Sprinkler System designed by the Greatest Engineer to insure the world against the fires of sin and destruction. On you, as a workman, is placed the joyous privilege of molding some of the parts of a system which will insure good citizenship, vital religion, national permanency and world brotherhood.

May this be the conception of our common task! It is a great conception and, please God, our sense of devotion in its complete and perfect attainment may be as great.

What Does the Average Scholar Expect from a Baptist Sunday School?

BEN T. KALLAY

The first thing he should expect to meet is a group of people who have been identified as ones who are believing, as well as living that the Lord Jesus Christ is the only one who can save a sinner from eternal punishment. That by believing and accepting the Lord Jesus Christ as our personal Savior and Redeemer we become a saved people.

Next the scholar should expect to meet a group of friendly people, folks who really are interested to share their spir-

itual wealth with one another, not just merely smiling and hand-shaking and then leaving you to make the best of things. But these people in a Baptist Sunday school are in earnest. They know that having come into their midst, the scholar has spent his time in preparing himself to meet the problems of life that face him every day. Now there are a great many Sunday schools in this big country of ours. All of them aim to inculcate that which is noble, best and honest. The Sunday school scholar can easily prove that. But what a difference there is in Sunday schools! To a tourist all cities look alike, some say if you saw one big city you saw them all. But even a tourist likes some particular city, probably his own, because he knows it best. Now a Baptist Sunday school is surely just as challenging. If a scholar goes to Sunday school to have some fun, the chances are that it can be had. If the scholar is looking and thirsting for spiritual things, he will positively be rewarded. It undoubtedly depends on why we go to Sunday school.

It goes without putting stress on the fact, that the teachers must be able to do their part. Give the teacher a group of attentive scholars and he will more than do his or her share. No teacher can teach if scholars are inattentive. Oh yes, the superintendent must be a real one, the equipment up to date, and the location ideal, but even with all these advantages, why do some scholars absent themselves and say, "Oh, I don't want to attend Sunday school?"

Well, suppose Babe Ruth came to town or Dempsey or a circus parade would pass by on some downtown street, how many Baptist Sunday school scholars would we find among the spectators? Well, why would they be there? You guessed it, they were really and truly interested and enthusiastic about it. Now that is the secret. If the scholar's interest is lukewarm, if there is little enthusiasm for Sunday school learning, if he takes the attitude that "It's only a waste of time to come to Sunday school," such a Sunday school scholar will find all kinds of opportunities to find fault with everything and its staff of teachers. So it all rests with the individual rather than the Baptist Sunday school.

Heavenly Relief

Judge: "You've stolen no chickens?"

Sam: "No sah."

Judge: "No geese?"

Sam: "No sah."

Judge: "Any turkeys?"

Sam: "No sah."

Judge: "Discharged"

Sam (grinning): "Boss, I sure was skeared to death you all'd say ducks."

"Jesus, Lover of My Soul"

FAY OGLESBY

Long ago, a storm was raging
In old England, far away,
Sweeping wildly o'er the moorland,
Dashing madly at the bay.

Near a window, sat Charles Wesley,
(Poet, saint, and sage was he!)
Musing on the tempest's grandeur,
On its great austerity;

Watched the dark cloud's purple billows,
Gilded by the lightning's flash,
Saw the trees bent 'neath the tempest,
Shuddered at the lightning's crash!

It was then a tiny robin,
Tossed by rain and wind outside,
Battling helpless in the uproar,
Wesley's open window spied;

Longing for a place of refuge
Where the weary wings might rest,
Swift it sped toward the poet,
Softly lighting on his breast.

In his great, kind hand he held it,
Smoothed the tired and fluttering wing,
Gently quieted the trembling
Of the frightened little thing.

Then it was he wrote his message
To the troubled human soul—
These undying words of comfort;
"Jesus, Lover of my soul!"

"Let me to thy bosom fly,
While the nearer waters roll
While the tempest still is high,
Jesus, Lover of my soul!"

Near two hundred years have vanished
Since he wrote each tender word,
While he soothed away the terror
Of a frightened little bird;

But as long as life knows sadness,
Sorrow's waves will cease to roll
When this mighty hymn is anthemed:
"Jesus, Lover of my soul!"

Playing Before the Lord

Number Six of a Series of Radio Devotions

PAUL WENGEL

With each Saturday comes the opportunity for week-end recreation and play. What a variety of interests we Americans follow when we are free to play. To mention only a few: boating, bathing, fishing, baseball, golf, polo, tennis, football, lacrosse, racing, touring and even cricket claim their host of fans.

Some of us grew up with but very little opportunity for play. In fact, many of our forefathers never learned to play and therefore deemed it a waste of time. We are not following in their footsteps, but we would be fools if we did not pause to analyze our modern conceptions and practices of play in our leisure hours.

Leisure hours—yes, days. Therein lies a great difference between ourselves and the past. The five-day week is no more a pipe dream, it has already become a fact. Our fathers worked at least six days a week. They knew the 8 hour day only in the form of 8 hours before dinner and 8 hours after dinner. No wonder they did not care to play.

However, we have plenty of leisure and time for all kinds of recreation. With the short working days there is plenty of energy left. What will we do with it? How shall we spend our time? A modern week-end certainly offers unlimited opportunity for recreation in body, mind and spirit, but remember, it also opens the way to license and debauchery. Leisure hours can as easily become a liability as well as an asset of life. Brown tastes and headaches are no symptoms of recreation but rather of destruction. Our playtime may be desecrated or consecrated.

In acts 4:23 it is said of Peter and John that "being let go they went to their own company." The restraints of our several jobs may often cause us to spend many hours with folk whose presence is not at all agreeable to us. That may be true about the folk who are not all at ease in the presence of sincere, Godfearing people. It is just as true about Christian men and women who are often forced to listen to the blasphemy and raileries of Godless business and work associates. Their souls would shrivel if they could not find those of like mind when they are free and at leisure. Week-ends are an opportunity to revert back to type. "Birds of a feather flock together"—when they are free. There is marvelous sanctified recreation in the right kind of company.

Long ago King David and his people had a holiday and the chronicler records that "David and all Israel played before the Lord" (1 Chron. 13:8). From a larger point of view there is no essential difference whether that playing be recreation through music or through a more active means of self-expression.

When King Saul wanted someone "who could play well" (1 Sam. 16:16), the scouts of the king were on their way to make a professional player out of David. Playing was David's hobby. It wasn't his vocation, it was his avocation. His real job was the monotonous, often hazardous and lonely one of shepherd. However, he had a reputation for playing well. The secret of the proficiency in his art, I believe, is recorded several times: "David played before the Lord" (2 Sam. 6:21).

Folk are generally interested in stars that play well, and for that matter, who live well, for there isn't such a wide breach between playing and living. In fact, the two may well become synonymous. Unclean playing is the result of unclean thinking and thinking is a part of living. Brutality and dishonesty in sport reveal the man who might be

counted on to exhibit those same characteristics in other relations of life. Usual social restraints quickly drop from a player when he is in a keen contest. We become more nearly our habitual selves when we play. The epidemic of brutal slugging that has been revealed in organized baseball this season is a sure symptom of the deterioration of the game. Fair play is the first prerequisite to good playing and not technique. Whether there be spectators or no, in a real sense players "play before the Lord." It might better be done consciously than unconsciously.

Too many folk think that *God, Christ and religion* are most unwelcome subjects for week-end holidays. How can one be good and have a good time at the same time? Yet thousands of souls are ushered into eternity on holidays. We may be called to give account of our stewardship of life from the cooling waters, the waxed dance floor or the open road. It would seem to be less compromising to be called from play when we "have played well" because we have "played well before the Lord."

"I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare."

Out of Work

A YOUTH'S PRAYER

Lord, as I come to thee tonight I find myself out of work. Today I was compelled to join the ranks of the unemployed. Tomorrow I must add to the tramp of their feet over the streets of a great city the sound of my own as I go forth in search of work.

Steady and strengthen me, O God, if it be that I must admit, when I face the facts, that my own fault was the cause of my undoing. Give me a charitable and ungrudging spirit if the cause belongs to some one else. Steady me for the grind and monotony of enforced idleness. Grant me the grace of hope and courage. Save me from the recklessness of despair. Grant me to find wholesome things to do in my leisure time. Give me the steadiness to seek good books and helpful friends.

Wilt thou carry forward the plans of those students of human affairs who seek to do away with man's awful dread of unemployment. Give me sympathy with all who do their best and then fail. Amen.

Let the Guilty Blush

Visitor: "What nice buttons you are sewing on your little boy's suit. My husband once had some like that on his suit."

Vicar's Wife: "Yes, I get all my buttons out of the collection plate."—*Passing Show* (London).

The Dakota Central Sunday School Convention at Hebron, N. Dak.

The Dakota Central Sunday School Convention was held this year with the Hebron church, Rev. F. Alf, pastor, from Oct. 11-13. These were real red letter days for the church, for it was the first Sunday school convention that was held in their midst. The friendly handshakes of the Hebron people and the hearty words of welcome by the minister made all the visitors feel that they had come to the right place.

On Tuesday evening the convention opened in the City Hall auditorium where all the evening services were held. Rev. E. S. Fenske of Eureka, S. Dak., delivered the opening sermon. On Wednesday evening, Rev. A. P. Mihm, editor of the "Baptist Herald," our guest visitor, preached a very forceful sermon on: "The Soul's Prosperity." Rev. J. J. Abel of Lehr, N. Dak., preached with great enthusiasm the closing sermon on Thursday evening. In all the services the large hall was always filled to capacity.

The forenoon and afternoon meetings were held in the church where subjects concerning our Sunday school work were treated by the following ministers: Rev. A. P. Mihm lectured on: "The Value and Blessing of using the black board and pictures in the Sunday School;" "Jesus as a Teacher," and also led an "Ideal Sunday school," in which Mrs. Rev. Krombein and Mrs. Rev. A. Alf assisted. Bro. Mihm gave a demonstration of how to teach the Bible class; Mrs. A. Krombein, how to teach the young people, and Mrs. Alf on how to teach the children. Rev. A. Heringer from Venturia, N. Dak., lectured on: "Christian Child Training."

The prayer meetings in the morning and afternoons were led by Mr. J. Kist, Linton, N. Dak., Chris Bertsch, Venturia, N. Dak., Fred Klein, Beulah, N. Dak., and Rev. F. Trautner, Lemmon, S. Dak. The daily consecration services from 11.30-12, led by the Rev's J. J. Abel and G. Eichler, were a spiritual uplift to all.

The following persons were voted into office for the coming year: Rev. A. Alf, Herreid, S. Dak., moderator; Rev. J. J. Abel, Lehr, N. Dak., assistant moderator; Rev. A. Krombein, Fredonia, N. Dak., secretary-treasurer.

The fine Christian spirit which prevailed in all the meetings, the lovely weather which Providence gave us and the hospitality of the Hebron people helped to make the convention a success.

E. S. FENSKE, Reporter.

Waco B. Y. P. U. Entertained

On August 23 our pastor, Rev. A. Becker, and family gave a dinner that was somewhat like unto the one given last year, with the exception that it was "just a little better." At 6.45 P. M. the Seniors and Intermediates were sitting around heavily laden tables on the roof garden of the Municipal Club House.

A profusion of beautiful flowers contributed largely to the beauty of the scene. This was in every sense of the word a "chicken" dinner and the entire group was bountifully fed.

A toast was given by Miss Marie Heusi to Paul Becker in behalf of his recent graduation from Baylor University.

The social period following the ample and delicious dinner, was looked after in the finest fashion by Miss Ruth Becker. The stunts were particularly pleasing and a great deal of interest was created during the "Dressmaking Contest"—and the reason was none other than the first prize went to a young man, who had so marvelously fashioned a dinner dress out of crepe paper for a clothes pin, that it was a splendid entrant for a style show.

In concluding the social, Rev. Becker read a scripture passage and led in prayer. The B. Y. P. U. members and friends who attended this dinner, will remember it as the most enjoyable ever given by the "Beckers."

On the first Sunday in September our B. Y. P. U. had planned to visit the B. Y. P. U. at Hurnville and present a program. When the time arrived to start on the trip the weather was bad, but nevertheless two cars left Waco on Saturday with a group from our B. Y. P. U. Surely the trip would be in vain. So we thought, but the "bunch" had a different story for us upon their return and here it is:

"We passed through a few rain squalls arriving in Ft. Worth about sundown. As we were eating our supper on the highway the sun set with a red glow. We had to give a cheer for it was a promise of good weather. We were tempted not to believe that promise as we drove through rain for about three more hours. What a joy it was to see a dusty road as we left the main highway at Henrietta for the final stretch of the 200 mile trip. At last we found a dry spot in Texas and also the finest kind of folks awaiting our arrival.

"Next morning old Sol, true to its promise, beamed brightly as we made a short sight-seeing trip to the Oklahoma border, crossing the Red River over the Meridian bridge. This bridge is almost a half mile long. In the afternoon we came together at the beautiful church building for the Sunday school and preaching service. The Sunday school is blessed with many children who can surely do some real singing. It is further blessed with many class rooms. Bro. Paul Hintze, the new pastor, has a wonderful field for evangelistic work in his Sunday school.

"Towards evening we could see rain falling in three directions and a large black cloud threatened us, but the wind changed and carried it far away across the plains. Bro. Hintze had preached about the angels of the Lord delivering those that fear him, and we surely felt that we had been delivered from a deluge. At 8 o'clock B. Y. P. U. services

began and we presented our little program to a packed audience. It consisted of an orchestra number, extracts from the diary of Paul Gebauer, cornet solo, reading, chalk talk, and duet. Following this, Walter Schaible, Council member for our Conference union, conducted a conference on B. Y. P. U. methods in which actual demonstrations were made.

"While this was the seventh time in the last few years that we have presented a program away from home, it was the first time that we did it in response to a request for help and we feel richly blessed. All the suggestions we gave to our Hurnville friends we gave for the glory of our Lord to whom we look for guidance with thankful hearts."

"Monday being Labor Day, we did not begin our return trip until that morning and had hardly gone 15 miles when rain met us. The nearer we came toward home, the harder the rain fell, but that could not keep us from singing and knowing that—the angel of the Lord encampeth round about them that fear him and delivereth them."

RAYMOND ENGELBRECHT, Reporter.

Wetaskiwin Young People Visit Other Communities with the Gospel

October 2nd was a blessed day for the German Baptist young people of the church five miles west of Wetaskiwin, when seven "carloads" drove to Breton to glorify and to introduce our Savior to people who do not know him.

Breton is a little town about 60 miles west of Wetaskiwin.

We arrived at Funnell school in time to conduct a service in the afternoon. Several of our colored sisters and brothers reside in this community. We had the blessed privilege to pray with two of the sisters who were seeking salvation.

In the evening we conducted a service in Wenham Valley school house.

Both services were very well attended and God's presence was truly realized.

Our pastor, Rev. F. W. Benke, gave the gospel message at both places with several of the young people assisting. Our orchestra played, the male quartet sang and two of our brothers rendered several duets with guitar and mandolin accompaniment.

We reached our home late and had to work hard the following day—some at threshing machines and some had other duties to tend to, but we didn't mind in the least. Everyone felt that the day was well spent and to God be given all the glory.

RUTH L. DICKAU, Sec.

* * *

"Is your husband much of a provider, Malinda?"

"He ain't nothin' else, ma'am. He gwine to git some new furniture, providin' he gits de money; he gwine to git the money, providin' he go to work; he gwine to go to work, providin' de jobs suits him. I never see such a providin' man in all mah days!"

B. Y. P. U. of the Nebraska Association

On Oct. 9, 1932, in connection with our Nebraska Association, our young people's societies of Beatrice, Creston and Shell Creek rendered a very successful program consisting of quartets, trios, choir selections, also recitations, piano solos, a dialog and a short talk by the various members of the B. Y. P. U.

Then it was our privilege to have the editor of our "Baptist Herald" with us, Rev. A. P. Mihm. He spoke to us on: "The Challenge of Christ to the Young People of today." It was an inspiring and uplifting message to everyone present. We all went home that night filled with a greater zeal to carry on the work of Christ as never before.

The representation of the various societies was as follows: Beatrice, 18 members; Creston, 31 members; Shell Creek, 31 members.

May God use us for greater service from year to year!

Kansas State Convention

Kansas German Baptists are still among those who hold their State Convention twice a year. In their Fall Convention there is very little business transacted and the whole program is of a more evangelistic nature. This fall the Stafford church entertained the delegates and visitors from the different churches and the church again proved her ability to entertain most royally.

The program was carried out as published with one exception. Rev. O. Roth preached both morning and evening on Sunday preceding the convention. Rev. A. R. Sandow preached the opening sermon on Rom. 1:16. Rev. A. Knopf preached on Tuesday evening, using as text Acts 17:23. The last sermon was given by Rev. G. A. Lang on Mark 4:38-41. Each of these sermons was well delivered and were timely messages. One hour was spent each morning in devotion and 30 minutes at noon.

The expositions on different phases of Christ's Sermon on the Mount were heartsearching messages for all whose ears and understanding were open. May the good Lord add his blessing to the interpretations of the brethren and continue through his spirit to drive home Christ's teachings of the Christian's duty to others as well as their responsibility to him, who searches the heart of the individual. The following captions were treated by the following brethren: Matt. 5:17-20: "Law and Prophets," by Rev. L. Hoefner; 21-26: "Murder," Rev. R. Klein; 27-32: "Adultery," Rev. O. Roth; 38-42: "Getting Even," Rev. J. Borchers; 43-48: "Loving Enemies," Rev. G. O. Heide.

Two themes were treated by men not from our ranks, the first by Rev. Waldo Mitchell, pastor of the Covenant Church at Stafford, Kans., on: "The Covenant's Contribution to the Religious World." The second by F. L. Irwin,

Supt. of the City schools at Stafford, Kans., on: "The Moral and Religious Outlook of the Youth of Today." Much to think about very seriously was given in the last presentation, especially as the speaker raised the curtain and permitted us to see the heart, as it were, of the home, the church, the school, etc. If the professor offered correct interpretations the youth of today does not have the best outlook possible. May conditions improve again and these institutions be permeated with a greater degree of godliness!

A choir of Stafford young folks sang beautiful anthems and special numbers through which we were richly blessed.

The convention, through a committee, voted the church and all who helped to make the convention a success, thanks of appreciation. The next convention gathering will be, the Lord willing, with the Bethany Church.

THE CONVENTION REPORTER.

Avon Celebrates

The Avon B. Y. P. U. was privileged to celebrate its 40th anniversary Tuesday evening, October 25. There was a large crowd present, including many out-of-town guests. It was a gala occasion for the young folks, and they enjoyed it to the full.

The evening's program was tactfully presided over by the president, Ralph Schroeder, who is the son of the society's first president. The orchestra gave several selections, as did a Ladies' Chorus. A historical sketch was prepared and read by Rev. Benj. Schlipf, and an inspirational address was delivered by our former pastor and co-worker, Rev. J. F. Olthoff, D. D. Following this fine address, several brief messages from former members who could not attend in person, were read by the secretary. Altogether it was a delightful program, enjoyed by all.

An exhibit of posters, the "Nova Bugle," the diploma received by the Cabinet for the successful completion of the K. Y. J. Tests, a picture of the "Certified Cabinet," and statistical tables prepared by the pastor attracted attention. Much credit is due the industrious members who arranged this exhibit.

The society has done much in its day that is not on record, but from those statistics that are available we glean, that it raised for local purposes the sum of \$1111.07 and for Missions \$688.60. The result of its work during all these years is known only to omniscient God, who will not hold against us the imperfection of it all, for he weighs the motive and looks upon the spirit of our service. To him be all the glory!

After the completion of the program, light refreshments were enjoyed by about 240 people, and some time was spent socially. The platform and the church parlors had been decorated in orchid and silver, and flowering plants added to the festive spirit by their beauty.

ELLA BANGERT, Sec.

Pacific Northwest Young People at Vancouver

The Pacific Northwest Young People's and Sunday School Workers' Union met at Vancouver, B. C., in connection with the Washington Vereinigung.

Our president, Palmer Graf, presided at the meetings, which began Saturday night, October 15, and continued through Sunday.

On entering the church, our ears were strained to hear more of the beautiful strains from strings and horns,—namely the Vancouver Orchestra. Rev. Fred W. Mueller led in a peppy song service, and the seventh annual conference was well on its way. Special musical numbers, a devotional service, and a brief resumé of a day's work at the Oregon Assembly, made us prepared for an inspirational message. Rev. G. W. Rutsch, pastor at Salem, Oreg., brought us the Word of God, taking his text from Hebrews 13:9: "Steadfastness."

After the evening service we met downstairs for a period of fellowship. The eight pastors who were with us gave vent to their humorous sides, and paved the way for the games and refreshments which followed.

On Sunday afternoon, our business meeting was opened by two short talks by the Reverends R. M. Klingbeil and A. Husmann, both spurring the young people on to do greater work for the Kingdom of God.

The Washington Convention has grown so large, even extending into another country, that we changed our name to keep up with the times. Greetings, therefore, from the Pacific Northwest Convention, the land of continual sunshine and flowers.

Sunday evening, Vancouver's musical geniuses came to the foreground in their orchestra, male chorus, mixed choirs, and band. Certainly our friends there are talented. May God bless them in their good work!

Rev. R. E. Reschke of the Salt Creek Church gave us a challenging message to lay our lives in our work, to go on, bring others, and save souls for our Lord and Master.

A beautiful "Farewell-Song" sung by the Vancouver choir and the audience of over 400 joining in the chorus of "Auf Wiederseh'n" brought our conference to a grand close. May the seed planted there at Vancouver bring forth many fruits and may God bless our efforts! L.

No Style

Another advantage of the old-fashioned night-shirt over pajamas was that nobody was ever tempted to wear one out on the street.—Judge.

* * *

"Is this train ever on time?" growled the grouchy passenger.
"Oh," replied the conductor, "we never worry about it being on time. We're satisfied if it's on the track."

Golden Anniversary of Fourth Street Baptist Church, Dayton, Ohio

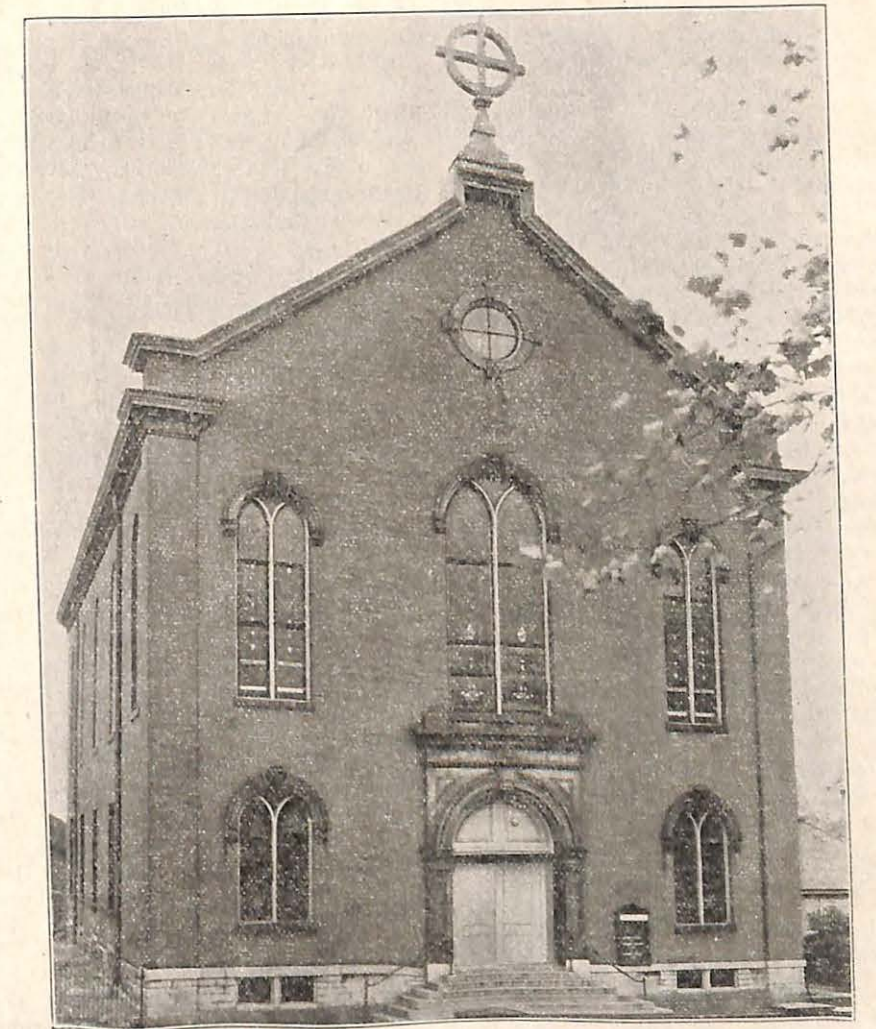
They were red-letter days, or rather gold-letter days, October 16-19 for the members and friends and guests and pastor E. J. Baumgartner of the Fourth Street Baptist Church at Dayton. The maple trees which line so many of Dayton's fine residence streets were in their golden Autumn glory. Nature seemed in tune with the golden church celebration and furnished propitious weather and brilliantly colored flowers and foliage to decorate the church edifice for the festal occasion. Above the organ pipes fifty golden fac-simile candles gleamed brightly and gave illumination at night. Surmounting these was a prominent motto in golden letters bidding all welcome to the fiftieth anniversary.

Expectancy shone on all faces as the Sunday school met at 9.30 A. M. under the leadership of Supt. John Tapper. October has been rally month and the rally spirit was happily mingled with the anniversary spirit. Two former pupils of the school who had gone out from the church into Christian service, Rev. W. S. Argow of Erie, Pa., and Miss Anna Brinkman of Chicago, Ill., spoke of their early days in the Sunday school. Rev. Christian Dippel, a former pastor and founder of the Anchor Class, a flourishing Men's Bible class, was the next speaker. Rev. H. Sellhorn of Beaver, Mich., spoke of his long acquaintance with church and school. He was followed by General Secretary A. P. Mihm, who brought the greetings of the denominational Sunday school constituency. The Sunday school has been a strong, up-building factor in the life of the church and many strong laymen and noble women of the church have been active leaders in this branch of its work. Brethren Dippel and Mihm also gave brief talks at the session of the Anchor Class.

Mr. John Tapper presided at the morning service. A splendid audience which contained many former members of the church from other cities greeted Rev. Willibald S. Argow as he preached the anniversary sermon. His text was from the Gospel of John 4:30: "Others labored and ye entered into their labors." He pointed out that the founders builded better than they knew. The task must be taken up where it was laid down. Kingdom work is never done. Their successors must continue to build in harmony, with enthusiasm and with vision.

Following the English sermon, Bro. Argow preached a brief German sermon, in honor of the older members, from Philipians 3:13, 14. Previous to the sermon the pastor of the celebrating church, Rev. E. J. Baumgartner, had extended a warm welcome to all former members and visitors and the choir under the direction of W. B. Rimanoecy had lifted us to the heights of worship by its anthem of praise and thanksgiving.

The evening service at 7.30 P. M.



Edifice of Fourth Street Baptist Church, Dayton, Ohio

packed the spacious auditorium, gallery included. Miss Ruth Grottko, president of the B. Y. P. U., and the pastor presided. Rev. Chr. Dippel preached a sermon on "The Church of Christ" from Eph. 5:25. The high point in the service was a dramatization "The Chronicles of Father Time," written by Prof. H. von Berge, a leading member of the church and beloved teacher of the Anchor Class. The various acts represented scenes in the life of the church from the days of its founding down to the present. The climax came with the lighting of 125 candles on a large cross, symbolizing the departed members of the church, now with the church triumphant. The members of the senior and junior B. Y. P. U.'s with a contingent from the Sunday school rendered this pageant smoothly and impressively and with great credit to all participants. It made a deep and reverent impression on the audience.

The celebration proper continued on Tuesday evening with Ladies Night, Mrs. Emil Schultz presiding. The choir, a ladies quartet and the Venetian Trio furnished a feast of song and instrumental music. The women's organizations gave brief reports of the history and present activities. The main feature was a fine address on "Woman's Work in the

Church" by Miss Anna Brinkman, a former member and missionary of the church and now matron of the Girl's Home in Chicago.

The climax of the jubilee celebration came on Wednesday night with a glorious banquet at which about 300 sat down to the decorated tables and enjoyed a splendid dinner. Prof. H. von Berge was the efficient toastmaster and presided in a happy manner, both when in humorous and serious vein. Dr. D. Brownlee, Secretary of the Dayton Council of Churches, and Rev. R. Carson, president of the Dayton Baptist Union, brought the felicitations from the sisterhood of Dayton churches. During the meal the lively group of young people of the Fourth St. Church (and they are a bunch of "live-wires," which any church might covet) brought many of the local and visiting celebrities to their feet with their "pep" songs. Space would fail to enumerate the list of speakers which included all of the pastors attending the sessions of the Lake Erie Association of German Baptist Churches (of which more anon). Their speeches were limited to three minutes each and the moderator had appointed a time-keeper to warn any who might overstep the limit. But the seemingly impossible happened. The pastors packed

all their congratulations, wit, humor and encouragement into three minutes of condensed fullness and no one needed the "applause of the bell." Pastor Baumgartner, who headed the Anniversary Committee as general chairman and had worked hard to make the jubilee the success that it was, closed the imposing list of speakers with a heart-to-heart talk which touched the right spot. In the name of the church he presented the members present who had been members for 50 years with beautiful baskets of flowers, also presenting one to Mrs. Henry Zwick who was present. The Anchor Class surprised its founder, Rev. Chr. Dippel, with a gift, enclosed in golden ribbons. Fittingly the great celebration came to a close with the singing of "Blest be the Tie that Binds."

The fall meeting of the Lake Erie Association was held in conjunction with the Anniversary Celebration and the visitors, some of whom were already present on Sunday, added much to the festival spirit. The opening sermon of the association was preached in foreful fashion on Monday evening, Oct. 16, by Rev. John Leyboldt of Detroit. His theme was: "The Conquering Church," based on Acts 5:29. He stated that the early church was a conquering church because it had a conquering spirit. The church today can only conquer if she goes forward with courage. It costs to have a conquering spirit but the church gained most when she was most ready to sacrifice. We must not compromise but obey God more than man and be ready to go with Christ the full, the whole way.

The full program of the association was carried out during the day sessions on Tuesday and Wednesday under the chairmanship of Rev. W. S. Argow. The general theme centered around the thought: "The Church and its present Tasks." Rev. A. P. Mihm of Chicago gave a paper on "Efficient Organization of the Church to meet Present-day Needs." Rev. Paul Wengel of Detroit followed with a paper on "The Prophetic Voice of the Church." Both addresses evoked a lively discussion. The delegates had luncheon and supper together at the cafeteria of the Y. M. C. A. and the delightful fellowship at the tables added much to the enjoyableness of our meetings. At the Wednesday afternoon session, Rev. W. L. Schoeffel of Pittsburgh spoke on "The Church and its Social Technique" and Rev. E. G. Kliese on "The Church and its Mission of Changing Lives." All these and succeeding papers showed careful preparation and were profitable and thought-provoking.

On Wednesday forenoon, Rev. C. F. Lehr of Cleveland spoke on "The Minister and His Work," and Rev. O. E. Krueger, who was compelled to leave before the close on account of a funeral, read his paper on "The Art of Worship," which pursued some original lines. At the closing afternoon session, Rev. A. P. Mihm in the absence of Rev. S. Blum

spoke on his topic, "Objectives of the German Baptist Denomination," and Prof. H. von Berge spoke on "Practical Church Music." Needless to say that Prof. von Berge is an authority on the subject and treated it in a helpful way out of his rich experience. Rev. H. F. Schade closed the meetings with a consecration service.

The next meeting of the Association is to be held with the Second German Baptist Church of Detroit in the fall of 1933.

The Fourth St. Church published a very fine souvenir program of the anniversary, rich in illustrations and historical material of the church life during its 50 years of existence. We cull a few items of general interest as far as space permits.

The church was organized as the Second German Baptist Church on Aug. 9, 1882, by a group of 30 people. Rev. H. Gellert was the first pastor of the church. For a time they met in a hall until they purchased a building which was formerly used as a mission church of the First Lutheran Church of Dayton at a cost of \$8,000. This building is still the home of the church although it has been re-modeled and modernized at various times since. Mr. H. Bartel and Mr. E. Zwick were the first deacons. In August, 1888, the church joined the Central Conference. During the first years the church received about \$300 per year from the missionary society. During Rev. A. Transchel's pastorate the work was revived. A new era began with the pastorate of Rev. R. T. Wegner in 1888. A large number of members of the First Church united with the Second Church, bringing the membership up to 176 and the Sunday school enrollment to 203. During 1894-1895 the church was renovated and a pipe organ installed at a cost of \$5,000. Rev. Wegner resigned in 1896 and Rev. George Klipfel became his successor. Miss Mary Liebig became church missionary. When she closed her service in 1901 Miss Anna Brinkman was chosen to carry on this work. The church began a missionary work among the Hungarian people in Dayton which culminated in the establishment of a Hungarian work now carried on by the Dayton Baptist Union at the Baptist Community House.

After Bro. Klipfel resigned in 1909, Rev. Christian Dippel was called to the pastorate, which he filled to 1912. The distribution of 500 "Wegweiser" at this time indicated a strong missionary interest. Rev. L. C. Knuth was pastor from 1912-1918. In 1917 the use of the English language was introduced and the evening services conducted in the same. At the present time all services are conducted in English. The name "Fourth Street Baptist Church" was adopted in 1918. Rev. A. G. Schlesinger became pastor in May, 1919, serving till October, 1921. Rev. Otto Roth began his ministry in Sept., 1922, Prof. H. von Berge serving as pastor ad interim. Rev.

Paul Zoschke assumed the pastorate in July, 1926. The edifice was decorated at a cost of \$2,000. The present pastor, Rev. E. J. Baumgartner, began his service in November, 1929. The basement was renovated and the janitor's quarters changed into Sunday school rooms and a kitchen. The church looks into the future with hope and its active young people give promise of greater things.

Space is lacking to detail the history of the various church organizations of the past and present and to present the statistics of the years. Those who are interested in a fuller account should send 25 cts. to Rev. E. J. Baumgartner, 415 Burleigh Ave., Dayton, Ohio, for a copy of the Anniversary Book. It will serve as a model program—history—and directory.

May God bless pastor and people as they enter the second half-century of their church life and service!

A. P. M.

Of a Higher Order

One morning two executives were going through the corridor of an office building to their work when they overheard some of the building employees talking about their working hours. "I'm not going to do a thing until I'm supposed to go to work," said one. "You don't catch me doing anything I don't have to," said another.

There are people who work when they don't have to, and in the "Scientific American" W. J. Humphreys tells us something of scientists—"good sports" he calls them—who "have striven mightily in their efforts to discover the secrets of nature, not with a bread-and-butter aim in view, but for the very love of the quest and under the urge of a compelling desire to know and to understand. Thus they have gained knowledge, the knowledge that has given us our mastery, so far as we have it, over the world and all that is in it. To them chiefly we owe our civilization."

The writer says that most of us just eat and sleep and desire only better food and a softer bed. The men to whom we owe progress over the forces that keep humanity in the rut are of a higher order. They have a passion for labor.

* * *

A motorist had just crashed a telegraph pole. Wires, pole and everything came down around his car. They found him unconscious in the wreckage, but as they were untangling him he reached out feebly, fingered the wires and murmured:

"Thank heaven, I lived clean—they've given me a harp."

* * *

The schoolmaster wrote on the back of a boy's monthly report: "A good worker, but talks too much." The father signed the report and then wrote under the remark of the schoolmaster: "You should meet his mother." — Prairie Farmer.

Life Stories of Great Baptists

ADONIRAM JUDSON

Baptist World Alliance Series: No. 3
PROFESSOR W. O. CARVER, D. D.

Chronicle:

Born in Malden, Mass., Aug. 9.... 1788
Graduated from Brown University. 1807
Graduated from Andover Theological Seminary 1810
Sailed for India 1812
Located in Burma 1813
Completed Burmese Bible 1834
Died at sea 1850

One of the first five men ever to receive appointment as foreign missionaries from the United States, Judson became one of the most distinguished names on the roster of the modern missionary enterprise. Son of a Congregational pastor, he was born at Malden, Mass. At the age of nineteen he graduated from Brown University at the head of his class. During his college course, under the influence of a brilliant fellow-student, he yielded to the fascination of skepticism, at that time widely prevalent among the educated classes in America. He frankly informed his father—then pastor at Plymouth—of his religious doubts.

For a Year He Was a School Teacher

The quality of his mind and his capacity for leadership are indicated by the fact that during this year he published two text-books for use in schools. He had become interested in dramatics and contemplated a career as a playwright.

For a few months he traveled with a theatrical company. Having made arrangements for a tour in the West in pursuit of this ambition, he was spending a night in a hotel, when he was disturbed by groaning and other noises in the adjacent room. He learned that a man was extremely ill and probably dying. After lying awake and contemplating the fate of those who die, he was terribly shocked when next morning he inquired about the sick man, only to learn that he was dead, and that he was the college friend who had encouraged him in the way of atheism.

The impression left him unable to go on with his plans. He returned home and shortly afterwards entered Andover Theological Seminary, not as a candidate for the ministry or even a believer in religion, but "as a person deeply in earnest on the subject, and desirous of arriving at the truth."

Before the close of his first year he had been converted to faith in the Lord Jesus, and had joined with Mills, Richards, Hall, and the others of that band of students who were responsible for the formation of the American Board of Commissioners for Foreign Missions, in 1810. This Congregational body, with

membership drawn from other denominations also, was the first Foreign Mission Society in the United States.

Sails for India

The Board appointed six missionaries, but delayed sending them forth, hoping to find a foundation which would guarantee their support. Meanwhile Judson was sent to England in the hope of procuring the co-operation of the London Missionary Society in supporting the American missionaries. *En route* his ship was captured by the French, and he spent some weeks in prison at Bayonne before getting on to England.

The London Society did not respond to the request of their American brethren, and the foundation for support was not forthcoming. At length it was decided



ADONIRAM JUDSON

to send the missionaries and trust to finding their support from year to year. Accordingly Judson sailed for Calcutta on February 19, 1812.

Just two weeks before this he had married Ann Hazeltine, whom he had met at Bradford at the time of the organization of the Board a year and a half earlier. In personal charm, in intellectual equipment and heroic endurance, she was one of the great women of missionary history. Her hopeful disposition, heroic self-reliance, and capacity for initiative made her the ideal wife for a pioneer missionary under burdens of hardship and discouragement quite beyond any mere human endurance.

Studies the Question of Baptism

During his seminary days Judson had had occasion to study the questions pertaining to baptism. It was an era of denominational polemics. Expecting to be in contact with the English Baptist missionaries already at work in India, he determined to prepare by a thorough study of baptism. He was a careful student of the Greek Testament. The five months of his voyage to Calcutta, with that Greek Testament ever before him, brought him to the land greatly disturbed, but not wholly convinced that

the Baptists were right. It was not long before he received baptism at the hands of Carey's associate, Ward.

Luther Rice

sailing on a different ship, had gone through a very similar experience. He arrived a short time later than the Judsons. A sermon by Judson brought him fully to the Baptist position. Both men promptly communicated with the Mission Board in Boston, resigning their appointments. Thus there were two American Baptist missionaries in India with no support. England and America were at war. The Baptist Missionary Society could not afford to engage them even if that Society had not felt that it was wiser for American Baptists now to organize their own missionary work. Furthermore, the Americans were ordered out of the territory controlled by the British East India Company.

Rice, being a bachelor, generously proposed to return to America and organize Baptist support for the Judsons, who on their part succeeded in gaining consent to go to Mauritius rather than return to America. Fortunately Judson had private funds sufficient to meet their needs for a time. These and money which the latter earned in services to the British he freely used in his work as missionary in Mauritius. Judson spent four months in religious administration to British sailors, and then went to Madras, hoping to be permitted to labor there.

Judson Enters Burma

Not gaining permission, he went on to Burma, where the English Baptists had already the beginnings of a mission, with Felix Carey for their missionary, and here they were beyond British jurisdiction.

Labors Seven Years Before Gains First Convert

Arriving in Rangoon in July, 1813, the Judsons occupied the house of Carey, who was then absent from his station and who later resigned, leaving the work to them. There had as yet been no converts. The Judsons had to face all the conditions of a heathen community, dominated by bigotted Buddhist priesthood and complicated by the conditions of a foreign trading-station presided over by a worldly, arrogant Spanish Roman Catholic superintendent engaged by the king of Burma. The new missionaries were not only without experience of their own, but with almost no record of the experience of other missionaries from which to draw wisdom. It was four years before they had their first inquirer after the way of life, and seven years before Judson was permitted to baptize his first convert, Moug Nau.

Translates the Bible

Meantime Judson was learning both the common speech of the Burmese and

the Pali language in which the Buddhist scriptures were to be studied. Felix Carey had partly prepared a grammar and dictionary. As soon as possible Judson began the translation of his Bible, which was not completed until 1834, when with almost overpowering emotion he and his Burmese teacher and helper laid the completed manuscript before them, while on their knees they dedicated it to the service of Jesus Christ in teaching Burma the way of life. This translation was pronounced by scholars "a perfect literary work." Both Judson and his wife were also busied in preparing other literature. He obtained a printing press from Serampore and a missionary printer from America.

Judson was never physically robust. In 1815 he had to send his wife to Madras for medical advice, and they had to bury their first-born son.

Wayside Mission Work

By 1819 Judson had built himself a *zayat* beside the road along which the throng passed in the pilgrim season to the temple where the Buddhists worshipped. Here he sat for interviews with all who would come, and began public preaching in the native tongue. Now official persecution was impending. A trip to Ava, the capital, consuming two months, failed to procure freedom for his work. He determined to move to Chittagong where he would have British protection. His few converts and friends begged the missionaries to remain until the Christian group should number as many as ten, when they felt they could go on even without the presence of the missionary. By the time the tenth, the first woman to be baptized, had come in, it was necessary for Judson to go to Calcutta because of his wife's health.

The little church remained steadfast under persecution. Upon Judson's return the persecution ceased. A girls' school was opened. The work seemed full of promise. It became necessary for Mrs. Judson to return to America, but they felt that he must remain to take advantage of the hopeful situation.

At this point the first medical missionary, Price, joined him, and by his skill won such favor that the missionaries were invited to establish themselves in Ava, where the king at first bestowed great favor upon them. Mrs. Judson returned from America with improved health and with missionary recruits, and they settled in Ava at the beginning of 1824 with great hope.

Judson in Prison

But now broke out the first British-Burmese war, one consequence of which was the definite delay of missionary operations; and another consequence seventeen months of imprisonment for Judson under conditions of mental and physical anguish and torture that almost curdle one's blood to read even a century afterwards.

While Mrs. Judson was not in prison, she was in constant danger and moved

amid hardships and distresses such as few are called upon to bear or are capable of enduring. She was constantly endeavoring to do something for the relief of her husband, visiting him whenever permitted to do so, seeking to provide him with such food as might keep him alive, and, by the expenditure of all the money she could raise, even by disposing of personal property, securing some mitigation of his terrible sufferings for eleven months in the "death prison" at Ava and then for six months more in a stockade prison in the country.

In the midst of all this, their little daughter was born in January, 1825; a scourge of smallpox prevailed; Mrs. Judson collapsed in an illness, which seemed to mean inevitable death. In this crisis Judson was able to procure a measure of freedom to give his wife such care as was possible, and to beg from heathen women the milk of their breasts to preserve the life of his baby girl.

Finally the long nightmare ended. The British had won the war. Judson had to play the role of interpreter and mediator in settling the terms of treaty. Mrs. Judson had put the unfinished manuscript of Judson's Bible in a cotton pillow for concealment, and had persuaded the prison authorities to permit Judson to use the pillow. After a time the pillow had been thrown away, but the manuscript was in God's providence rescued by a native convert.

Wife and Baby Dies

During the war the Rangoon church had been scattered, and a new mission inaugurated in the British territory, at Amherst. After the war Maulmain was selected as a better location and the work prospered. Judson went to Ava in the effort to procure toleration for their mission work in Burmese territory. He returned to find that his beloved Ann had been buried in his absence, and the baby girl had to be laid by her side.

Always with an element of the morose and the mystic, Judson fell under the spell of the writings of Madame Guyon and almost lost his poise. He had been a great student of Buddhist scriptures, and had been fascinated by their principle of asceticism. He lived much alone, brooded over his sorrow, built himself a hermitage in the heart of the forest, yet seriously carried on his evangelistic and literary work. But for the Boardmans, whom he joined at Moulmain in 1829, he would probably not have recovered a normal view of life and of his religion.

Labors Also Among Karens

During 1830 he made tours in the interior and labored for a year at Rangoon; then in 1831-32 he made three tours among the Karens, where he had encouraging success and opened the way for those marvellous mass movements, which were to come half a century later among these more primitive people. But Judson always gave himself primarily to efforts among the Buddhists, which

have never yet secured great numerical success but are absolutely necessary if the Burmese are to be won for the faith of Christ.

In 1834 Judson married Sarah H. Bordman, whose noble husband had died at his post of tuberculosis, another woman of outstanding personality and missionary gifts, affording just the companionship which would bring out the greatness of Judson. This was the same year in which he completed his Bible. In 1838 he was able to record that there were above one thousand converts in his Burmese churches.

Produces Burmese Dictionary

Threatened with tuberculosis, he recovered his health in 1839 by a three months' sea voyage. In 1842 he began serious work on the production of a Burmese dictionary, which he was almost to complete before his death. By 1845 his health was in such desperate case, and that of his wife so impaired, that return to America was imperative. Even so, he had to bury his Sarah while the ship was in the harbor at St. Helena, and he had to proceed alone and in extreme weakness to the home-land which he had left a third of a century before. For a time he was too exhausted for public speaking, but his determined spirit enabled him through an interpreter to address great audiences, whom he fired to enthusiasm for the missionary cause. He had brought with him two Burmese helpers and carried on his work for his dictionary.

In 1846 he distressed his friends and almost scandalized the Christian cause by marrying Miss Emily Chubbuck who, under the pseudonym of "Fanny Forrester," was a writer of fictitious stories. The event proved the deeper insight of both Adoniram and Emily, for she made him a noble and happy wife for the four remaining years of his Burman ministry.

Although he was never able to overcome the intolerant attitude of the Burmese authorities nor the bigotry of the Buddhist monks, he won the personal friendship of many of these while he carried forward his splendid literary work, encouraged in every way the missionary enterprise, and

Proved Both Father and Statesman

to the growing Baptist mission.

In 1849 he felt his health alarmingly declining. In the spring of 1850 he again put to sea in the hope that a sea voyage might bring a return of strength. Four days after sailing he reached the end of his career and was buried at sea.

In his sixty-two years he had given the world the exhibition of a strong man, wholly dedicated to the enterprise for which Jesus Christ gave his life; he had made a name not for himself, but for his Master, such as would continue for a century to attract strong young men to like dedication; and he had left in Burma the beginnings of a Baptist communion, which has grown beyond a hundred thousand.

Fall Meeting of Cleveland Young People's and Sunday School Worker's Union

Held at Erin Ave. Church, Sept. 29, 1932

At the annual meeting in April the Union re-elected the following officers: Emil A. Hasse; president; Rowland A. Bartel, vice-president; Clara M. Birth, secretary, and Karl Merkel, treasurer.

A rather unique program was arranged for the September meeting, in which the young people's societies of three churches of the Union each presented an original twenty-minute dramatic sketch. These sketches represented young people's problems and how our young people found a solution for them.

The White Avenue Young People's Society led out with a sketch entitled "Evolution in the Light of Religion." The author of this sketch, who took the leading part in it, proved to a modern freshman in college with convincing arguments and quotations from Scripture, that the Good Old Book still stands as final authority, and in the story of creation the Bible and true science do not contradict each other. The song "Faith of our Fathers" brought the number to an impressive climax.

The sketch enacted by the Shaker Square Young People's Society was entitled "Problems of the Young People and Parents of our Day." The conclusion arrived at by both parents and young people in this sketch suggested that the practice of a little more patience, love, tolerance and kindness on the part of both parents and young people toward each other, will bring about better mutual understanding and help bridge over differences of opinion.

The Erin Avenue Young People pointed out in their sketch, entitled "Loyalty to Christ and the Church," that this type of loyalty is often so very little practiced in our day, every other thing seemingly being more important in the average Christian's life. This sketch especially aroused in us anew the desire to prove ourselves more loyal to our calling as Christ's followers, and this desire was expressed in the song, "Oh, Master, let me walk with thee in lowly paths of service free."

The meeting closed with prayer by the local pastor, Rev. S. Blum. The customary half hour social at the close had been arranged for in the basement of the church. This was enjoyed by all.

CLARA M. BIRTH, Sec.

Saskatchewan-Alberta Central Convention

The Tri-Union of the Saskatchewan-Alberta Central Convention was organized in Medicine Hat, Alberta. This organization represents the Sunday schools, the young people's societies and the choirs of our churches. We met October 7-9, 1932. Although we had a little snow and rain it did not stop our members and friends from coming. We had visitors from nearly all

our churches of Saskatchewan and Alberta. The delegates numbered 90.

On Friday evening the opening sermon was delivered by Rev. F. A. Bloedow, who also gave the visitors and friends a hearty welcome. Rev. J. Weinbender responded.

Saturday morning was opened with a prayer meeting led by Robert Jaster. At the business meeting Rev. J. Weinbender was elected president; Bro. Mans, vice-president; Robert Jaster, secretary; Phil. Serr, treasurer; pianists, Mrs. Julia Jaster, J. Schatz, Jr., and Ida Fried; Sunday school director, A. G. Strass; Young People's Society director, Rev. J. Weinbender; Music director, Rev. H. Schatz.

The Saturday afternoon session was opened with a song service, led by A. Itterman. Rev. F. A. Bloedow gave a talk on "Sunday School Work;" Fred Hoffman spoke on "Young People's Work," and Rev. H. Schatz spoke on "Music and Singing."

Sunday morning was a bright and happy day. Children and all rushed to church to take their places in the Sunday school, which was led by Christ Weis. Greetings were given by representatives from various Sunday schools. After the Sunday school Rev. J. Weinbender delivered the mission sermon.

Sunday afternoon was a blessing to all. A program was delivered by the B. Y. P. U., also the mass choir sang a number of songs, directed by Rev. H. Schatz. A short address was given by Rev. J. Weinbender. The offering amounted to \$34.

Just a few words of thanks to the members and friends of Medicine Hat. We have much reason to thank you for your kindness. May God bless you all;

KATY WOHLGEMUTH.

B. Y. P. U. Meeting at Holloway, Minn.

On Sunday, October 16, the Minnesota Young People's and Sunday School Workers' Union conducted the afternoon session of the Association meeting at Holloway, Minn. The meeting began at 3 o'clock, at which time the church was filled to capacity with folk from Minnesota and also from our neighboring State South Dakota.

Mr. Fred L. Paul of the First German Baptist Church of St. Paul and president of the Minnesota State B. Y. P. U., presided. The program was opened with song by the congregation followed by a vocal solo by Miss Caroline Krueger of St. Paul.

Rev. E. Becker of Hutchinson, Minn., then led us in prayer, after which a mixed quartet from Hutchinson rendered a vocal selection.

A word of welcome was given by Mr. Leddin of the Holloway church, and a word of greeting was received from Rev. Schmidt of Corona, S. Dak. The officers of the Minnesota Young People's and Sunday School Workers' Union who were present were also introduced at this time.

The Scripture lesson, Matth. 7, was read by our vice-president, Miss Louise Krueger of Hutchinson, Minn.

A mixed chorus of about fifteen young men and women from Corona, S. Dak., favored us with a vocal number, under the direction of their pastor, Rev. J. L. Schmidt.

The address of the afternoon was delivered by Mr. Harold Stassen of the Riverview Church, St. Paul, Minn. His message on the theme, "A Foundation Worthy Building On," was indeed inspiring, and was a challenge to all present. After the address, Miss Caroline Krueger favored us with another beautiful song. The meeting was concluded with the hymn "How Firm a Foundation" and a prayer by the presiding officer.

For those of us who traveled to Holloway from St. Paul, may it be said that for Christian hospitality the folk of the Holloway Church are hard to beat. May God bless them in their work for the kingdom!

FRED L. PAUL.

News Items from Bethany Church, Milwaukee

The community canvass which our Bethany Church has recently undertaken is already yielding good results. A number of families not connected with any church are showing considerable interest in our religious services. The canvassers are also having some encouraging experiences while seeking to win the boys and girls of the neighborhood who are not attending Sunday school. Some of the children whose homes have been visited are now attending our Junior School of Religious Education which is held every Saturday. The school is ably conducted by Miss Marie Baudisch, who is assisted by a fine group of Bethany folks. Much of the excellent lesson material used in the school is contained in the book, "Building a Christian Character" by Carrier and Clowes.

Pupils are also interested in the Bible memory work, the drills and the singing. The service project consists in the making of napkins, napkin rings, and a bean-bag game for the children of the orphanage at St. Joseph, Mich.

An orchestra, under the fine leadership of Mr. Reinhold Kilinski, is one of the attractive features of our Sunday school.

REPORTER.

Reception at Baileyville, Ill., for Dr. Harms

On Monday evening, October 10, a well-planned reception was given Dr. A. J. Harms and family who just recently accepted the call of the Baileyville Church. Dr. Harms is continuing with his work of teaching in the Northern Baptist Theological Seminary, and returning to his family and congregation every Friday.

At 7:30 o'clock a large crowd of members and friends had gathered in the church to sing "Blest be the Tie that

Binds," while the new pastor and his family were ushered in in the place of honor. Bro. Albert Lubbers conducted the reception program in a very creditable manner. A welcome was extended by the deacons on behalf of the church and by the S. S. Superintendent, the presidents of the B. Y. P. U., the Ladies' Missionary Society and King's Daughters Society in behalf of their organizations. Rev. Fox of the First Baptist Church of Freeport, a former student of the Seminary, extended the welcome of the community and of the Freeport Church. Mr. Gill, a trustee of the Seminary, spoke of the relationship between Seminary and Church, and reminding them of their great opportunity in sharing the responsibilities of the work of the Kingdom of God with such a man as Dr. Harms.

Both Dr. and Mrs. Harms responded, expressing their appreciation of the warm welcome which they received as well as of other expressions of love and generosity brought to the parsonage.

The program was interspersed with solos, a quartet and other musical numbers. At the close of the hour, refreshments were served in the lower room of the church which had been decorated in honor of the occasion.

When the time came to return home, both pastor and congregation felt that in the few steps taken together, already the desire was found to be mutual of working together for him who said, "Lift up your eyes and look on the fields; for they are white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (John 4:35, 36).

H. Z., Reporter.

Measures of Maturity

ROY L. SMITH

"When are my folks going to treat me as if I were a man?" The speaker was a high-school boy of about sixteen years who was in trouble with the home folks about hours, cars, money, and liberties.

"When you are grown up, I suppose," replied his friend, and then proceeded to tell him seven ways in which he might measure up his maturity

Can you carry money in your pocket without spending it? Does every show window have an irresistible lure when you have money in your pocket? Are you able to get safely by a drug-store fountain with money in your pocket? No man is grown up who cannot carry money without spending it

Can you say no to yourself? Men and women who are really grown up have to say no to themselves a thousand times a day—to their curiosity, to their stomachs, to their nerves, to their hands. It is easier to say no to almost anyone else in the world than to ourselves.

Can you sacrifice today for the sake of tomorrow? Childhood is all in the present tense. Thinking in terms of yester-

day and tomorrow—learning from yesterday in preparation for tomorrow—all this is a sign of maturity.

Are you ruling your habits or are they ruling you? Habits are the tools by which we fashion our days. He who chooses his habits with care has won partial success already.

Are you able to make up your own mind and walk alone, if necessary? To take too much advice is as dangerous as to take none. To be unable to stand alone with your convictions is a mark of immaturity. Bees go in swarms. Lions stalk the forest alone.

Do you measure life by greatness or bigness? No one ever learns a more important lesson than when he discovers the difference between the number of years and the quality of years. Life is not measured by distance, but by scenery—not by the length of life, but by kind of life.

Have you found something to believe that is worth dying for? Faith and religion are not possessed by the mental pygmies of the race, but by the truly great minds. To have found something in the world so big, so wonderful, so commanding that it is worth more than life, is to have found life itself.

A Mark Guy Pearse Story

A new story of the beloved Mark Guy Pearse has recently been told.

Not many days before he died some repairs were being made in an adjoining flat, and his daughter was afraid that the noise of hammering and banging would distress the patient in his weak state. She expressed her concern to her father.

"I hope the noise won't upset you," said she.

"No, my dear," was the grand old man's reply. "No, it's all right!" And then, with a flash of that unflinching humor of his, he added: "When one is getting close to the Promised Land one must expect a little trouble from the Hammerites and the Hittites!"

Check Your Position

There are about nine ways that men respond to responsibility and here they are:

I won't is a tramp.

I can't is a quitter.

I don't know is too lazy.

I wish I could is a wisher.

I might is waking up.

I will try is on his feet.

I can is on his way.

I will is at work.

I did is now the boss.

By checking your answers to the call of duty, you can by this convenient table, tell exactly where you stand on the ladder of success.—The Silent Partner,

* * *

Throw away your wish-bone,
Straighten up your back-bone,
Stick out your jaw-bone,
And go to it!

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the denomination and would
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