

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., OCTOBER 1, 1932

Number Nineteen



Fourth Oregon Assembly at Twin Rocks, Oreg., Aug. 14-21, 1932

What's Happening

The Editor of the "Baptist Herald" attended the Dayton-Indianapolis-Cincinnati (D. I. C.) convention of Young People's and Sunday School Workers, Sept. 3-5, held with the Indianapolis church. The weather was ideal, the hospitality was warm and the spirit was good. Attendance was not as large as other years, no doubt due to general conditions. The Editor was chief speaker at the Sunday meetings. The meetings were under direction of the retiring president, Mr. L. Vogt. Rev. P. C. A. Menard headed a good delegation from Cincinnati. Mr. Oscar Schmidt of Cincinnati is president for the ensuing year. Pastor Bredy and his young people left no stone unturned to make all members of the convention feel at home. A picnic in one of Indianapolis' fine parks on Labor Day concluded the gathering.

Program for the Lake Erie Association and the Fiftieth Anniversary of the Fourth St. Baptist Church, Dayton, Ohio

Sunday morning, Oct. 16, 9:15: Bible School Anniversary Program. Rev. Christian Dippel, speaker. 10:40: Church service with anniversary program and sermon by Rev. W. S. Argow.

Sunday evening 7:30: Church service with sermon by Rev. Christian Dippel. This is to be followed with a dramatization of the Beginning and Development of the church.

Monday evening, Oct. 17, 7:30: Official opening of the Association and sermon by Rev. J. Leyppoldt.

Tuesday morning, Oct. 18, 9:15: Devotional, conducted by Rev. C. Dippel. 9:15-10:00: Business, Rev. W. S. Argow, moderator. Presentation of papers with a central theme for the day: "The Church and Its Present Tasks." 10-11: "Efficient Organization of the Church to Meet Present-Day Needs," Rev. A. P. Mihm. 11-12: "The Prophetic Voice of the Church," Rev. P. Wengel. 12:30: Dinner.

2:30: "The Church and Its Social Technique," Rev. W. L. Schoeffel. 3-4: "The Church and Its Mission of Changing Lives," Rev. E. G. Kliese.

Tuesday evening 7:30: Ladies Night. Speaker, Miss Anna Brinkmann.

Wednesday morning, Oct. 19, 9-9:15: Devotional, Rev. H. Sellhorn. 9:15-10: Business, Rev. Argow, moderator. 10-11: "Objectives of the German Baptist Denomination, Rev. S. Blum. 11-12: "The Minister and His Work," Rev. C. F. Lehr. 12:30: Dinner.

2-3: "The Art of Worship," Rev. O. E. Krueger. 3-4: "Church Music," Prof. H. von Berge. 4-4:30: Consecration Service: "What We as Ministers Owe Christ and the Church." Speaker to be announced.

Wednesday evening: Banquet and Anniversary program.

THE COMMITTEE.

Invitation

The Fourth Street Baptist Church in Dayton, Ohio, extends a hearty invitation to all former members and friends of the church to attend the Golden Jubilee of the church, October 16-19, inclusive. The celebration of the Jubilee will be combined with the meeting of the Lake Erie Association and we, therefore, anticipate a time of great blessing. If you plan to attend this event, please notify the church clerk, Mr. Henry Knorr, 222 Virginia Ave., Dayton, Ohio.

HENRY KNORR, Clerk.

Bazaar at Old Folks' Home, Chicago

The annual Bazaar of the Ladies Aid societies of the German Baptist churches of Chicago and Vicinity, for the benefit of the Old Folks' Home will be held on Oct. 13, 1932, at the Home, 1851 North Spaulding Ave.

Please help make this Bazaar a success by attending and purchasing liberally or sending your gifts or money direct to German Baptist Home for the Aged, 1851 N. Spaulding Ave., Chicago, Ill.
MRS. JULIA W. DEUTSCHMAN, Secy.

Program of the California B. Y. P. U. and S. S. Workers' Union

meeting in conjunction with the convention at Wasco, California, November 11-13, 1932

Theme: "Our Youth for Christ"

FRIDAY

12 Noon: Special luncheon for young people and all young people's workers. Words of welcome, Sam Heinrichs, president of Wasco society. Response by H. Stabbert, president of the Union. Reports from various societies and Sunday schools. After dinner speeches.

2:30-3 P. M.: Rev. H. Penner, "Gegenwärtige Versuche für unsere Jugend und wie dieselben zu überwinden."

3-3:20 P. M.: Anaheim Society, "The Value of Christian Fellowship."

3:20-3:30 P. M.: Recess.

3:30-4 P. M.: Rev. A. Auch: "Things to Remember in Sunday School Work."

4-4:30 P. M.: Rev. O. R. Schroeder, "Parliamentary Rule."

Evening 7:30: Musical selections by the Wasco Orchestra and Choir.

Sermon in interest of young people by Rev. J. A. H. Wuttke.

SATURDAY

9-9:45 A. M.: Devotion led by the Wasco Society, "Our Prayer Life."

9:45-10:10 A. M.: Los Angeles First Society, "Our Youth and Modernism."

10:10-10:40 A. M.: Rev. G. E. Lohr, "Lessons and Blessings from the Depression."

5 Minutes Recess.

10:45-11 A. M.: Discussion of the themes presented.

11-12 A. M.: Transaction of business and election of officers.

Afternoon: "Entertainment."

Evening 7:30: Music and singing.

Debate between Lodi Society and Los Angeles Ebenezer Society.

"Resolved: That it is more difficult to be a Christian today than in the time of the Apostles." Ebenezer: Affirmative. Lodi: Negative.

SUNDAY

The afternoon and evening in charge of the convention.

2-4:30 P. M.: Literary program by the various societies and the installation of new officers.

THE PROGRAM COMMITTEE.

Welcome to Wasco!

The B. Y. P. U. and Sunday school of Wasco extends to all a hearty welcome to attend the California B. Y. P. U. and S. S. W. Union, held in conjunction with the annual convention, November 11-13, at Wasco, Cal. Report your coming as soon as possible to

Rev. J. C. SCHWEITZER,
Box 763, Wasco, Cal.

"We're here to serve you."

Two New Dialogs for Christmas

Two Poor Seamstresses. 3 Female and 2 Male parts. Characters can be taken by seniors or young people. Good for Sunday school or young people's program.

Dialog for Two Boys. Parts for two boys. The worth of going to Sunday school is discussed and also going to school just for the Christmas present.

We will send either or both of the above. Enclose three cent stamp for one; a five cent stamp for both. Address Rev. A. P. Mihm, Box 6, Forest Park, Ill.

The Baptist Herald

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Life's Balance Sheet

MRS. DAVID ZIMMERMAN

THE business man uses the balance sheet to show the condition of his business. Is it not just as important that we should draw up a balance sheet to show us the condition of our lives? It seems that there is no more explicit way of showing and understanding the debts and values in our everyday life than to compare them with something concrete, something that can actually be seen. It is only the most imaginative as well as the most brilliant mind that can conceive of facts in the abstract. Suppose we take the qualities and characteristics that make up the life of each person, put them together as in a balance sheet, and leave each to judge by the aid of his or her conscience, whether or not the life is in balance; whether there is a profit or loss when the liabilities are subtracted from the assets.

Let Us Consider the Assets

of a very simple balance sheet. We may define assets as something owned. First, we will consider that all-important and very handy item—cash. Cash, as we all know, is ready money; that which we can lay our hands on at a moment's notice. We may liken this in life to those characteristics such as a good disposition, ability to get along with other people, cheerfulness, smiling countenance, charity, kindness.

Next we will consider on our balance sheet

The Accounts Receivable

These, of course, are what other people owe us. In other words, on life's balance sheet our assets under accounts receivable are composed of the times that we forgive and forget the wrongs that other people have done to us; or we think they have done to us.

For a third item we will take merchandise inventory which is the stock on hand at the beginning of the period for which the balance sheet is drawn up. For stock on hand at any time we may

Consider Our Personality

Personality means those points which make us different from every other individual. Our merchandise inventory, or stock on hand, then will mean our own individual traits which no one else has in the same degree.

Then for our next comparison we will take real estate and buildings which are the immovable things that we may liken to character. Our reputation is what other people think we are, but our character is what God alone and we alone know we are. Our character is the stable foundation on which we must build our lives. If that foundation is shaky or unreliable, our whole life is apt to tumble to pieces at any time. It is the firm, stable character upon which a life must be built for success.

For the last asset we will consider furniture and fixtures. As we know this is movable property. In other words it is variable, and we may liken it to such things as

Education and Experience

It is those characteristics which we may acquire without as great effort as we must exert to acquire the real estate or character. As furniture and fixtures give greater comfort and ease to our business place or home, so does education make life's road-way easier to travel, and so does experience help us to get over the hard places.

As assets then, we have the small ready characteristics of amicability, cheerfulness, and charity; the privilege and ability to forgive others; the powerful force of personality; the stable and steadying quality of a fine character; and the help of education and experience.

And now we will take that other side of our balance sheet—

The Liabilities, or Something Owed

As our first comparison here we will use accounts payable. There can be no more striking example of a daily debt of short standing which we owe than common courtesy to all our fellow human beings. As we mean by this term, accounts to be paid over a short period of time, we may also list such qualities as thoughtfulness and sympathy at all times. These are what we owe. If we don't pay them, we must set down on our books discourtesy, impoliteness, thoughtlessness, and lack of sympathy to be subtracted from our good qualities, or assets. For our second liability account we will take

Notes Payable

Now this will naturally mean an account due over a longer period of time. On life's balance sheet we may include under this heading such things as fair dealing at all times with whomsoever we come in contact in a business, social, or friendly way. We owe our fellow beings strict honesty in word, deed, and thought. If we do not pay this we must subtract it from our assets. Our next liability in life's book will be

Mortgage Payable

As we know a mortgage is a lien held on property until a certain debt is paid. Until that debt is paid our property can never be wholly ours. So it is with our lives. If anyone has any reason to have any debt against our character, to hold any grudge against us fairly, we are never perfectly square with the world until we have made good that debt, so that we will not have to deduct it from our assets.

Now if we subtract our debts that we owe to humanity and to God:—debts caused by discourtesy,

thoughtlessness, lack of sympathy; dishonesty, injustice to anyone; imperfect character—from our assets:—amicability, cheerfulness, charity; forgiving spirit; personality; character; education, experience—what will we have left?

Will the balance sheet of our life show a profit or will we find ourselves in bankruptcy? Only we ourselves can answer this question; and only we ourselves, with the help of God, can make our lives show a profit—or a loss.

Arnprior, Ont.

Getting Egypt Out of Israel

ROY L. SMITH

SOMEONE has wittily said, "It took God only a few weeks to get Israel out of Egypt, but it took him forty years to get Egypt out of Israel."

Character is not something that can be wrought through a miracle. It is something that must be developed as a result of deliberate choices and personal effort.

God could send manna down from heaven to feed the people, but he could not miraculously endow them with heroism with which to face the privations of the wilderness. He could send them quail for food, but he could not send them virtue.

Strength of will, courage in danger, love of knowledge, loyalty to truth, faithfulness to righteousness—these are all virtues that can only be attained by free souls.

Fickleness, obstinacy, cowardice, sensuousness, weakness of will, selfishness—these are all vices that can never be removed by a miracle. They are besetting sins which must be battled to the death by every soul who would not be a victim of their devastation.

Throughout the history of the race it has been the ministry of hardship that has been most productive of character. Ease and luxury produce soft souls—pain and labor produce strength and will and purpose.

An old Indian chief once said, "When we have willow houses we have oak men, but when we have oak houses we grow willow men."

Paul said, "Thou therefore, endure hardness as a good soldier of Jesus Christ." Let us thank God for any wilderness that takes Egypt out of us.—Church Journal.

Christian Education

DR. BYRON H. DEMENT

CHRISTIAN education is the development of all our powers according to God's plan for our lives.

Develop the body alone, and you have a pugilist.

Develop the mind alone, and you have a sceptic.

Develop the soul alone, and you have a fanatic.

Develop body, mind, and soul, and you have, indeed, the noblest work of God.

Editorial Jottings

TO BE GOOD as our fathers, we must be better. Imitation is discipleship. When some one sent a cracked plate to China to have a set made, every piece in the new set had a crack in it.

SINGING ABOUT PRAYER, talking about prayer, reading about prayer are all good in their place, but no one of them is a substitute for it.

SHUT OFF the radio and open up the Bible.

SOMEONE ASKED the temperance lecturer, John B. Gough, whether alcohol was a food or a medicine. His reply was, "It is very much like sitting down on a hornet's nest,—stimulating but not nourishing."

THE ZULUS are a trivial missionary problem compared to the Gasoline-Christians who take their children out of Sunday school for a Sunday spin.

THE APOSTLE does not minimize sin, says Prof. R. M. Vaughan. It does not agree with those who make it an immaturity, a necessary stage in the journey from moral ignorance to moral knowledge. Sin is not a green apple, it is a decaying one.

IF WE GIVE GOD first place in our affection and devotion, we shall easily give him first place in everything. This is our greatest need today. "No man can serve two masters; ye cannot serve God and mammon."

THE CHURCH, said a recent convention speaker, is too full of Christians who value their religion cheaply. It can never fulfill its mission until the Christian life of its members becomes more costly.

A READER wonders "why some folks take their children to the circus but send them to Sunday school." A question for you to refer to your Adult Department.

A PHILOSOPHER of the eighteenth century declared that there were three hard things for men in life: To guard a secret; to bear an injury; to employ one's spare time.

Not Many But Much

SPEAKING before the Student Volunteer Convention in Buffalo, Dr. Oscar Buck, Professor of Missions and Comparative Religions in Drew Seminary, made a most significant statement. Speaking of the inability of Christian missionaries, in the face of a crowded curriculum, to give themselves to personal contacts, he said:

"The great fallacy in missions, in modern missions, is this, that many means much. It does not. Many Christians do not mean much Christianity. Many centers occupied do not mean much accomplished, and many institutions do not mean much Christian influence. We have got to throw aside the statistical tables to estimate the power of Christianity in this land. The kingdom of heaven is not a chamber of commerce. In the strange mathematics of Jesus one may be more important than ninety

and nine. The most stirring things I saw in India were not buildings and not crowds, but the face of one Burmese girl belonging to the gospel team that was sent out from Judson College into India—one young Christian apostolite talking in a small village of India to a crowd of Mohammedans. Not many necessarily, but much.

... God is creating. It is time for us to create with him, and the last thing I say is that we must not forget the power that dwells in a single human personality. Eleven disciples turned the world upside down. One disciple became the Apostle to the Gentiles. Two German students set the Protestant enterprise to going. One young English cobbler and one young Cambridge don woke the Church of England. Five American college boys started the Foreign Missionary Movement in this land. A handful at Mount Hermon seized the opportunity of that day and started the greatest Christian crusade of all history. One man's faith is redeeming the world."—The Missionary Voice.

Why the Teacher Failed

W. G. LOUCKS

HE took his class "just to help out," and not because of his desire to serve in building character.

He came to the church late half of the time, and the other half he came half-heartedly.

He studied his quarterly more than he studied his boys.

He scolded his pupils because they would not sit still and listen to him—when he had nothing to say.

He looked upon the "problem" boy as a menace to the class, and failed to apply himself in discovering how he might be turned into an asset.

He habitually absented himself from the hour of worship on the Lord's Day.

He absented himself from the regular meetings of the church-school workers, and had no reasonable excuse to offer.

He expected his class to succeed in spite of the fact that he failed to invest consecrated Christian personality in his work.

He had the opportunity right at his door to take a course of study that would fit him for better service as a leader, and did not take advantage of it.

He was not conscientious about his Saturday nights, and got up too late on Sunday to be on time at the church, and wasn't "worth killin'" all through the class period.

He made his work as a teacher a "Sunday job" only. He was glad when the class period was over and he "was rid of the kids" for a whole week.

He allowed his pupils to direct the thought of the study period along lines other than those which would build Christian life.

He had too little of the real Christ spirit in his program of life.

That's why he failed!

Why the Leader of the Meeting Failed

HE had no older worker who took interest enough to start him right.

He got to the prayer-meeting room only five minutes before time to begin the meeting.

He failed to study the topic early enough in the week to make it a part of his own thinking.

He called upon the pastor to make the opening prayer instead of preparing to make it himself.

He had made no plans for the more experienced members to lead off and to fill up the gaps.

He tried to read his scripture lesson without having become familiar with every word and phrase of it.

He gave no attention to the songs that were to be sung at the meeting.

He tried to do his part while others (thoughtless ones) were whispering instead of waiting until they were courteous enough to be quiet.

Only one thing can be done at a time and done well.

He had made no plans to be in either the morning or the evening worship of the church.

He tried to imitate all other previous leaders, instead of having some initiative of his own.

He forgot to co-ordinate his daily life, habits and conversation with his public appearance before his fellow-members.

He was heartless in his manner, heading and remarks.

He offered no prayer that he might be prepared and that he might be fully consecrated for the services of the evening.

The Beatitudes

IN the Beatitudes, Christ gives the basic qualities of character and influence and of happiness—in other words they are his statement of the fundamental qualities of a true friend. (Moffat's Translation is used and the words in parentheses are suggested by Dr. Henry Churchill King in his book "The Laws of Friendship.")

Blessed are those who feel poor in spirit!

(They are teachable.)

Blessed are the mourners!

(They are penitent.)

Blessed are the humble!

(They are self-controlled.)

Blessed are those who hunger and thirst for goodness!

(They are genuinely earnest in pursuit of the highest.)

Blessed are the merciful!

(They are sympathetic with men.)

Blessed are the pure in heart!

(They are reverent toward men.)

Blessed are the peacemakers!

(They are the promoters of love among men.)

Blessed are those who have been persecuted for the sake of goodness!

(They have sacrificed for men and God.)



New Officers of the Alberta Tri-Union

New Officers of the Alberta Tri-Union

The above picture introduces to us the new officers of the Alberta Tri-Union (Drei-Bund). This organization represents the young people's union, the Sunday schools and the organized choirs of our German Baptist churches of the province of Alberta, Canada.

Beginning at the left and going to right, they are as follows: Rev. E. P. Wahl, president; Rev. A. Ittermann, music director; Miss Martha Link, secretary; Benjamin Link, vice-president; Miss Adelaide Klatt, 2nd organist; Rev. F. W. Benke, director Young People's Work; Miss Marie Kraemer, 1st organist, and Rev. Philip Daum, Sunday school director. Mr. Albert Schell, treasurer, was not present when the picture was taken.

Alberta Convention

The Tri-Union of Alberta met Aug. 4-7 in Trochu. As the weather was very beautiful we had visitors from nearly all our churches of Alberta. Our delegates numbered 73.

On Thursday evening the opening sermon was delivered by Rev. P. Daum from 2 Tim. 2:3. Rev. E. P. Wahl, pastor of Trochu church, gave all the visitors a hearty welcome and Ben Link responded.

Each day was opened with a prayer meeting which were led by Misses Le-schert and Frances Link. We certainly enjoyed the wonderful music and songs, which were rendered by the visitors and the Trochu male choir.

On Friday morning Rev. A. Kujath gave a report about our Sunday schools. In the last year 179 Sunday school scholars were converted. Friday afternoon Rev. F. W. Benke gave a report of the Y. P. S. Altogether we have 1850 members. Then Jes. Christensen spoke about "The Modern Christian" and Reuben Jespersen about "The World's Challenge to Modern Youth." On Friday evening Rev. A. Ittermann spoke in German and Rev. A. Kraemer in English.

Saturday morning the business meeting was held. Rev. E. P. Wahl was again

elected president; Ben Link, vice-president; secretary, Martha Link; treasurer, Albert Schell. Director for music is Rev. A. Ittermann; Sunday school director, Rev. P. Daum and for the Y. P. Rev. F. W. Benke. As pianists, first, Marie Kraemer; second, Adelaide Klatt; third, Myrtle Priebe. Saturday evening was enjoyed by all, as a program was given by the members of the B. Y. P. U. of Alberta. Also the mass choir and male choir sang a number of songs.

Sunday morning all hurried to Sunday school. Ben Link spoke to the little children, Esther Jespersen to the King's Daughters, and Chris. Bertsch to the Bible Class. After the Sunday school Rev. F. W. Benke delivered the missionary sermon. He spoke on Gal. 6:14. The offering amounted to \$55.55.

Sunday afternoon closed the convention. Rev. C. B. Thole spoke in English from Matt. 5:16 and Rev. A. Kraemer in German from Heb. 12:1-3.

Just a word of "Thank you," dear people of Trochu, for all your kindness. Next year we are heartily invited to Leduc, First church. May the Lord bless our Tri-Union!
ELVINA HOLLAND.

The Oregon Assembly

(See picture on cover page)

The Fourth Summer Assembly of the Oregon German Baptist Young People's and Sunday School Workers' Union met again at Twin Rocks, August 14-21, with a happy group of young people.

Our good cooks provided a wonderful chicken dinner for the first meal Sunday at 6 o'clock. Rev. A. Husmann, Dean, of Tacoma, Wash., gave the opening address at 7.30.

All courses were interesting and an inspiration to all who attended. The first period, Dr. C. M. Cline of the Western Baptist Theological Seminary taught "Comparative Religion" and Rev. Fred Mueller of Vancouver, B. C., taught "Young People at Work in the Baptist Church." The second period Rev. A. Husmann of Tacoma, Wash., taught "The Church and the Church School" and Rev. Wm. Graf of Bethany, Oreg., taught

"The More Sure Word of Prophecy." The third period was "Open Forum" hour.

Afternoons were spent in various ways, beach games, surf bathing, swimming in the lake and natatorium, a paper chase, and horseback riding.

The evening vesper services were a great inspiration, and were conducted by Dr. Cline, Rev. Graf, Rev. Husmann and Gerhard Neumann.

After the vesper service bonfires, a party, musical evening, debate on beach, stunt night and games made the evenings short.

The activities and fun were cleverly recorded in the Log by Emma Freitag and Mildred Hoelzer.

On Sunday morning the Sunday school services were well attended. The Sunday school was divided into four groups. Henry Bertuleit teaching the married folks, Earl Marks the young ladies, Rev. Mueller the young men and Grace Meier the children. A large choir of young people sang during the church services and Rev. Husmann delivered the sermon.

The success of this year's Assembly was largely due to the capable officers: Donald Jackson, president; Henry Schmunke, vice-president; Helen Rich, secretary, and Laura Meier, treasurer.

New friends were made and new truths were learned and everyone was happy to have had the opportunity of enjoying a week of Christian fellowship. Our desire is that twice as many young people will be able to attend next year and learn how to serve their Master better.

PUBLICITY COMMITTEE.

B. Y. P. U. of Colfax, Wash.

"The Baptist Herald" arrived in the mail today and served as a reminder that Colfax has not yet forwarded a report this year.

Our B. Y. is still holding its own. During the past year we have had many interesting and blessed meetings. We haven't, perhaps, accomplished all we set out to but with God's help we shall try to make each year a better one as far as accomplishments are concerned. I'm sure, knowing that God and his power is backing us, the future should be a hopeful one.

During the past month we found it necessary to drop the evening meetings owing to our harvest activities. Last Sunday, however, the meetings were resumed with a fairly good attendance, allowing that several of our families are yet busy with the harvest.

We are planning on a church library and hope after it is organized that much good may be derived from it, for reading good books is indeed a profitable way to spend one's time.

Although it is considered that the depression is still on, we hope that it will in no way affect the work of our organization. It is indeed a test for our faith but God will provide all things, so let us not be weary in well doing.
E. K.

Worship Through Eating and Drinking

Number 3 of a series of Radio Devotions
PAUL WENDEL

We spend much of our time eating and drinking. Taking food is one of the important functions of life, and yet folk are so prone to secularize it. Primitive men will pour out a little of their beverage or give a morsel of food to their gods before partaking of it themselves, while millions of Americans do not so much as think of God when they eat and drink. I was astonished to note that in a group of about twenty primary children, attending our Week Day School of Religion, at least one-half confessed that they never return thanks for their food at mealtimes. Therefore I would like to propose the words of St. Paul in 1 Cor. 10:31 for our meditation today: "Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God."

Jesus always endeavored to glorify his Father. When he took the five loaves and two fishes to feed the multitude "He looked up to heaven and blessed them." Even the Son of God did not feel equal to multiplying the food for the five thousand without God's sanction and blessing. One of the obligations of thoughtful men and women certainly is, to make the whole problem of daily bread a matter of religion. In the prayer that Jesus taught his disciples he included the petition: "Give us this day our daily bread" or "Give us evermore our needed bread."

True Religion Must Reveal Itself in Daily Living

True religion, and undefiled, is not first of all preaching and talk; it is something to reveal in daily living. It ought to reveal itself in the little things as well as in the big things of life. In fact, our faith in God and Christ will never manifest itself if it has not first of all become a part of the little things. When Jesus blessed the food before eating at the feeding of the five thousand and the last supper and "gave thanks and broke the bread," he set an example which it would be well for all to emulate. That outstanding Oriental Christian, Kagawa, says in his recent book, "The Religion of Jesus," "If you eat in the mood of prayer even though your meal is nothing but a ball of rice, you can eat pleasantly."

However, our text means more than that with regard to this matter of "eating and drinking unto the glory of God." It means to me that I cannot eat and drink and forget others who have nothing wherewith to soothe the pangs of hunger. The Lord knows that there are plenty of hungry folk even in America today. When we note so much appalling poverty, the luxuries we sometimes permit ourselves ought to become a burden on our consciences. The very food we eat must become indigestible as our inners are wrung with compassion.

The Blessedness of Sharing

How much sweeter life is when we share what we have with others, in the name of Christ. A divine blessing rests on such sharing. One Christian woman discovered a destitute family in her Detroit neighborhood. Hers is a family of ten. This needy family comprised six. She immediately started to shop for sixteen instead of ten. She fed her own and the other family for a whole week and at the end she discovered with surprise, that it had not cost her any more to feed sixteen people than otherwise to feed her ten. When we share our food with others we honor and glorify God and he blesses us for it.

During a recent visit with a lady in comfortable circumstances I was asked, "Do you think conditions are really as bad as they are portrayed?" My answer was, "I suppose it depends upon who is portraying them." We told her of some instances of dire distress that had come to our attention. She seemed to be affected and finally offered to help. We gave her the address of a needy family to whom she brought a large basket of victuals. Some days later she called up to express her disappointment since that family did not look undernourished. She complained that she had gotten "no kick out of it." It does not seem to me that we honor God when we share our food just for the "kick" we get out of it. If God is in it our sharing will not be affected even by the "kicks" we sometimes get for doing it.

This verse must further mean, if our eating and drinking is a worship, that we must sometimes refrain from partaking of some things. Immediately following the apostle writes, "Put no stumbling-block in the way of Jews or Greeks" (1 Cor. 10:32). Two Greek words are used in translating the Hebrew "stumbling-block." One of them is "scandalon," from which our English words "scandal" and "scandalize" are derived. In other words, St. Paul says, "Do not scandalize the Jews and Greeks by what you eat or drink."

How Does Eating or Drinking Affect Our Neighbor?

The cause that prompted the apostle to write thus was the question, whether Christians could eat the meat of animals that had been offered upon pagan altars, the flesh of which was sold at bargain prices on the market. Some folk said, "Why should we not eat it? Are not all things clean before God?" Yes, they were in their rights as long as they offered up thanks for it. Then came St. Paul saying: "But listen, your eating is a worship. How can you worship and scandalize your brother at the same time?" (Read Moffat's translation of Rom. 14:13-23.)

The eating of meat coming from animals offered to idols does not concern us. That issue has been buried. Yet it would follow that there is no faith in causing a Jew to eat pork against his own con-

victions or a Roman Catholic meat on fast days. In spite of one's freedom it would not be Christian etiquette to cause someone mental or spiritual distress. That is a fine point but a very beautiful one in Christian conduct. "Each one of us must consult his neighbor's interest, not his own" (1 Cor. 10:23).

It follows then without a shadow of doubt that, when one in eating and drinking must be concerned with the conscientious scruples of another, he certainly cannot do otherwise than refrain from anything which could do positive harm. How in the face of this, even Christians can continue to speak one good word for beverages that set the brain a reeling and numb the nerves to the downfall of men who have been created in the image of God is beyond me to understand. How anyone can be satisfied to drink into a home with innocent children and abused wives, I am sure, is more than St. Paul would be able to understand. Whenever men or women are tempted to put strong drink to their lips they would do well to look up to heaven as Jesus did. It would be consistent to offer prayer not only at the dinner table but also when refreshments are being served at the party or club.

Remember, whether you eat or drink let it be done to the glory of God.

O Lord, this day we offer thee a place at our tables. Be our guest and bless us as we bless thee and our fellow men. Amen.

Vim and Vigor

I heard a woman say that on some days she could do hardly any housework, while on other days she could accomplish a lot.

Who has not had that experience? Who has not plunged into his work with a zip that carried all before it, and piled up a powerful mountain of work done between dawn and sunset? And on other days, with conditions apparently the same, the hours passed by resultless, or nearly so.

What is the reason?

It is just because we are human. We cannot always be at our best. Muscles and nerves grow weary. The zippy days come, and then they go. Let us not expect to be at our best all the time, though of course we shall do our best to be. Let us reconcile ourselves to our ups and downs.

Spiritually as well as mentally and physically. That is one reason why we take such comfort in Peter's wavelike career. He wanted to be on the crest all the time, but about half the time he was in the trough. And Christ forgave him the downs for the sake of the ups.

If we put our vim and vigor into our earnest desires, our sincere purpose, the Lord will be well content with the results, whatever they may be.

Winning the Young

EDGAR A. GUEST

Were I a minister, I think I'd waste no time on graybeards old

Whose lives are fixed and settled sure, and could not fit a new-shaped mold. They've wearied of the world, and sit contented with their bit of truth; But, if I dreamed of nobler things, I'd seek to catch the ear of youth.

And if I wished to lead a charge against the shame and wrong men see, I should not ask the smug-content to take up arms and follow me Old men with all their battles done, who've given the world long since their best,

Are satisfied with glories past, and like too well their evening's rest.

I'd try to share my dreams with youth, for they are pliant, strong, and bold; And they are not afraid of change, and not too fond of customs old.

Their hopes are fresh; their aims are high; they're eager for adventures new;

And he who wins them for the right real service for the world will do.

The old may sit and nod their heads, but all the sermons preached are vain. They cannot change their ways of life; as they are now, they must remain.

But youth the higher realms may reach; young minds to splendor can be won, And he who leads a lad to truth the noblest work of man has done.

The Scriptural Doctrine of the Lord's Supper

Part I

E. BIBELHEIMER

The New Testament gives us the scriptural teaching on the Lord's Supper in a very few words. If this were the task of the Old Testament it would be quite different.

In the Old Testament, under the Old Covenant of the law, we are told in detail just exactly how, where, when and by whom any law or ceremony must be observed to the letter. Paul explains that "the law was our schoolmaster to bring us unto Christ" (German: Zuchtmeister) (Gal. 3:24). The purpose of the law was to train and prepare for the time of Christ and the new Covenant of grace, liberty and love.

This new covenant of faith and of the spirit knows few forms and ceremonies. If we have become followers of Jesus we are no longer under the schoolmaster but are under the guidance of the Spirit. "He will guide you into all truth," says Jesus, John 16:13, and Paul says, "The letter killeth but the spirit giveth life" (2 Cor. 3:6). "But after that faith is come, we are no longer under the schoolmaster" (Gal. 3:25).

To illustrate: the Old Testament gave very minute instructions for the construc-

tion of the tabernacle and the temple and for their elaborate equipment. In the New Testament Jesus indicates plainly that the temple must cease as a place of worship—"the true worshippers shall worship the father in spirit and in truth" (John 4:21-24). But he does not give us the slightest hint about the future construction of the houses of worship—with tower? baptistry? pulpit? pews? So that we even have people today who say churches are not biblical,—homes are the proper places of worship. Notice also how much is said about the Old Testament Sabbath—how many rules and regulations! how exact, how strict! Yet how little is said concerning the New Testament Sabbath or the "Lord's Day."

In the same way the Old Testament gives us detailed instructions for the keeping of the passover (Exodus 12 etc.), just how it should be observed—by whom—how they should dress, etc. But how different are the instructions for keeping of the New Testament passover or the Lord's Supper, which certainly is a continuation of the passover—Paul saying, "Christ is our passover" (1 Cor. 5:7). Three or four verses are all the Gospel writers need to describe the first observance of the Lord's Supper as instituted by Christ, and even Paul needs no more. Outside of these few verses and their setting there are only a few other passages that need our consideration, such as Acts 2:42 and 46; Acts 20:1 and 1 Cor. Chap. 10 and 11 in part.

Yet brief and simple as these words may seem to us, they have been the center of many a theological battle and even of cruel bloody wars, because they have been so differently understood. And the very fact that these words are so very familiar to us may be an added reason why we should pause to ponder well their meaning and import. For the more familiar a word becomes and the oftener we repeat it, the greater the danger of it becoming a mere meaningless repetition.

Let us therefore first of all very carefully read and examine these few simple verses—our Lord's words at the institution, Matt. 26:26-28 and Mark 14:22-24 and Luke's account 22:19, 20 is much like Paul's, whose companion and co-laborer he was, and who says he received these words of the Lord. (1 Cor. 11:23-25.)

A Memorial

Plainly according to the words of Luke and Paul the Lord's Supper is above all, as Baptists continually emphasize, a memorial. "This do in remembrance of me." This thought is also implied, if not expressed in so many words, by Matthew and Mark. It is to remind us of Jesus. Again and again it is to bring him and what he has done to the remembrance of a forgetful people.

Can we go back in mind to the eve before his crucifixion? Night is coming on. The threatening clouds of envy and enmity against our Lord rise higher and higher. All Jerusalem is astir. Jesus

and the twelve withdraw to the quiet upper room where the Master seeks to comfort and to fortify their hearts against the days of trial that are before. Jesus and his disciples observe the Passover, a memorial feast to remind Israel of their deliverance from slavery in Egypt and from the angel of death. And "as they were eating" (Matthew and Mark) Jesus took bread and wine and giving these to them said as it were—this is to be the passover of the New Testament, the sacred memorial reminding of the deliverance from the slavery of sin and from death eternal. Paul says: "even Christ our passover is sacrificed for us" (1 Cor. 5:7).

No doubt not even this inner circle fully grasped the meaning of all this at the time. But when they saw his body had been broken and his blood poured out upon the cross, and when they beheld the wounded Savior risen from the grave and especially after the Holy Spirit had enlightened their eyes all was clear and the significance of it so gripped their hearts that at the very beginning, following Pentecost, we read: "They continued daily with the breaking of bread from house to house, with gladness and singleness of heart."

Nor were they interested merely in the historical fact of his death but it was "redemption through his blood, even the forgiveness of sin" (Col. 1:14); and his blood "shed for the remission of sins" (Matt. 26:28); "His body broken for us" (1 Cor. 11:24) that filled their hearts with gratitude and joy. See also Heb. 9:22; Heb. 9:12.

The Y. P. and S. S. W. U. of the Northwestern Conference

The Young People's and Sunday School Workers' Union of the Northwestern Conference began their session with a "bang" at an A 1 banquet at the church lawn at North Freedom, Wis., August 19, 1932. After a splendid and varied program, consisting of a vocal solo by Mrs. B. Paulisch, a vocal duet, Mrs. and Mr. Karl Miller, an original reading by Helen King, and a piano duet by Mr. Hans Keiser and Fred Lauer, and a rousing pep "singfest," led by Milton Schroeder with Dorothy Schroeder at the piano—the election of officers for the coming year was held. The results were as follows: President, Milton R. Schroeder, Riverview Church, St. Paul; vice-president, William Adam, Minneapolis; secretary, Edna Zummach, Burlington; treasurer, Edna Voeck, North Freedom.

Due to the temperament of the weather man and the lateness of the hour the remainder of the program was held in conjunction with the evening service in the church auditorium.

After a short song service led by Milton Schroeder, Rev. T. W. Bender of Lebanon, Wis., gave a short address on "Setting Our Faces." Rev. C. Dippel of Baraboo then led us in prayer after which we were favored with a selection by the

North Freedom choir. The scripture was read by Rev. J. Wobig, Wausau, Wis., following which was the main address of the evening, "Looking at the World Through Another's Eyes" by Rev. Charles Zummach, Burlington, Iowa.

The Sunday afternoon meeting began with an orchestral prelude by the North Freedom society. Our president-elect, Milton Schroeder, presided at the service with our vice-president, William Adam, as song leader. Greetings from the Wisconsin Baptist Union were brought by Dr. C. A. Rohrbach who also read the scripture. The music of the afternoon was furnished by the male chorus of the Immanuel Church, Milwaukee, a ladies quartet from Lebanon, and a vocal solo by Rev. P. Smit of Muscatine, Iowa. Mrs. Le Grande gave a short talk on her work with the Indians in Oklahoma and presented the hymn "Lord, I'm Coming Home" in the Indian sign language, which was very inspiring.

The main address of the afternoon was delivered by Dr. LeGrande, Executive Secretary of the Wisconsin State Convention, who spoke on "Changing Spectacles." He brought a very inspiring message, bringing forth the point that we are looking over the hills and forgetting the things around us to which God called us. He closed with this vital question: "The world is ready for the harvest—can we pay the price?"

Everyone unanimously agreed that our meetings were a success, both inspirational and educational, and is looking forward to the conference at Elgin, Ia., next year. Will we see you there?

EDNA ZUMMACH, Sec.

The Northwestern Conference

From August 16 to 21 the ordinarily quiet town of North Freedom, Wis., was agog with excitement, for it was during those days that the sessions of the 52nd annual Northwestern Conference were held there. The conference was in all respects an ideal conference. The weather was moderate and comfortable, the program prepared was uniquely varied and spiritually nourishing, the hospitality enjoyed in the homes of the members was cordial and sincere, the meals at the church were palatable and appetizing. All the other provisions made for the success of the conference by the North Freedom people under the leadership of their energetic pastor, the Rev. H. Palfenier, were abundantly adequate and satisfying.

Each morning session was opened with a devotional service. The brethren J. Herman, J. C. Kraenzler, J. Wobig and V. Wolf served as leaders for these periods. Following the devotional periods the routine business sessions of the conference were held. At the close of each morning a quiet half hour was reserved for meditation and inspiration, the leaders of which were the brethren F. H. Heinemann, A. G. Lang, H. Koch and E. Becker.

Interspersed between the more or less

formal parts of the program were thought-provoking papers carefully written by various ministers of the conference. The topics were timely and interesting and some of them aroused considerable discussion. The brethren who prepared and read papers were O. Brenner, H. Hirsch, H. R. Schroeder, Ph. Lauer and C. F. Stoekmann. Further variety was given to the program by the reports and addresses of Dr. Wm. Kuhn, our General Missionary Secretary, and Rev. C. J. Bender, our Cameroon missionary. Both representatives of our denominational activity presented first-hand information concerning their work and also made urgent pleas for continued support.

The evening meetings were conducted exclusively in the English language and were really the high points of the conference. For each service the church auditorium was filled to capacity with ardent worshippers. Following the rousing song service of each evening vital messages were brought by the brethren Wedel and C. F. Zummach. On Sunday large audiences were again present to bring to a glorious climax and close our already successful conference when Dr. Kuhn brought both the morning and evening messages.

Friday afternoon was devoted to the interests of the women's organization, while Friday evening and Saturday afternoon were in charge of the Young People's Union. Separate reports will cover these meetings. Saturday afternoon was spent in sightseeing, some going to Devil's Lake, some to the Dells and still others to other points of interest in the vicinity.

In 1933 all loyal Northwesterners will travel to Iowa, "the state were the tall corn grows," for their annual meeting.

MILTON R. SCHROEDER.

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

Bible Lessons in Bible Order. (For Teachers of Children.) Vol II. Joshua to Solomon. Mrs. Frank Hamilton.—The Bible Institute Colportage Ass'n, Chicago. 111 pages. 6x9. Paper Cover. 50 cents.

Teachers of the Primary and Junior grades in Sunday schools and Vacation Bible schools as well as parents in the home, who recognize the importance of following a consecutive course of Bible lessons, will find this book of great value. There are 37 lessons in the second volume covering the period indicated with several pages of blackboard drawings and maps. The treatment of the lesson material is practical and attractive.

Indian Americans. By Winifred Hulbert. Friendship Press, New York. 161 pages. Cloth \$1.00, paper 60 cts. A very informing study book for missionary reading on the Indians in the United States. The problems of education, em-

ployment, living and religion as referring to the Indians amidst the changing conditions of the present day are fully treated.

Facing the Future in Indian Missions. Council of Women for Home Missions and Missionary Education Movement, New York. 224 pages. Cloth \$1.00. Paper 60 cents.

Another fine book on the American Indian and Indian missions. This is one of the special missionary subjects for study this year. The book consists of two parts. The first part deals with "A Social Outlook on Indian Missions" by Lewis Meriam and the second part with "The Church and the Indian" by George W. Hinman. The Protestant Episcopal Bishop of South Dakota, H. L. Bursleson, writes the introduction. If one wishes to get a grasp as to what is being done for the moral and spiritual welfare of the Indian in our country, this is the book to consult and study. A number of appendices and a good index add to the value of the book.

Driftwood. By Rosa Weatherman. Christopher Publishing House, Boston, Mass. 111 pages. \$1.25.

A book of poems, "facts and fancies, picked up from the stream of time along the pathway of life." They mostly deal with the quiet and simple things, with the every-day happenings and facts of life. There is a homely philosophy in this poetry that soothes and calms the heart and a Christian background that lightens up all with courage and hope.

The Night of Glory. A sacred Cantata-Pageant. Text by Herman von Berge—music by E. S. Lorenz.—Lorenz Publishing Company, Dayton, O. 31 pages.—35 cts. per copy, \$3.78 per dozen.

It is not too soon to think of Christmas and Christmas services. Here is a choice Cantata-pageant for Choir and Sunday school. (If desired, a junior or intermediate choir can take the place of the Sunday school.) After the introductory part, the cantata has three parts, entitled No Room—On the Hills of Bethlehem and Around the Manger. The text is by our Prof. von Berge and is characterized by dignity, worth and faithfulness to the Scriptural incidents connected with the birth of our Lord. The music by Prof. Lorenz is tuneful, reverent and in accord with the joyous character of the Christmas festival. We can warmly recommend this cantata to our choirs and Sunday schools, especially where both collaborate in rendering such a cantata-pageant. A. P. M.

Mother: "Have you been putting water in the ink, Joan?"

Joan: "Yes, mamma. I've been writing to daddy, and I wanted to whisper something to him."—Humorist.

The girl who finds the right sort of friends and is loyal to them is well started in life.

Getting Acquainted With Our Cameroon Girls

Rev. Paul Gebauer, our Cameroon missionary, has sent us the following very interesting description of some Christian Cameroon girls. With each description there is also a photograph. Our young people who are sharing in the support of the Cameroon Mission will be glad to become more intimately acquainted with some of these *redeemed ones*.



Sarah Esingie

Chapter I: Sarah Esingie

She is not real black, yet a typical Wakwelegirl. Look at her picture. Miss Erica D. Bender trained her and God gave the increase. Sarah is intelligent, clever, clean, the best in her class. She shows the boys of Standard I how to do things. The teachers are pleased with her achievements. She is a fine Christian. Of her meager income a portion goes regularly to the support of the church. She misses no meeting. Only good things can be said about her. Up to now she has been found faithful in all things.

Father and mother died while she was a baby. The uncle took her into his hut. He cares for her now. A clean little hut has been added to his to serve Sarah for housing. Sarah has reached the age for marriage. Her uncle being a relative from her mother's side, has no voice in the matter. The relationship from her father's side has already sold her to the butcher. The butcher is in the regular employ of a white man. He can afford to pay the highest price. He has bought Sarah for \$85. That is much money in a time like ours. Now, the butcher is a member of a certain Protestant church, has a wife and two children and he has had another wife before. The one he has now is sick. Why not buy another one while the money lasts? He bought Sarah Esingie.

Chapter II: Hedwig Luma

Hedwig holds the world's record in slowness. If any girl is found very slow, Hedwig will try her best to be still

slower. We have not seen her defeated yet. Nevertheless, the girl is lovable. She has something which cannot be put into words. There is a deep, deep mystery



Hedwig Luma

beyond her eyes, defying every attempt of description. It's not in her eyes; it is somewhere beyond those windows of the soul. She can stare at anyone as straight and unmoving as the sphinx.

Lucas Luma, first among our deacons, is her father. He is a philosopher, like all Africans. Lucas does enough to keep himself going, not more; the rest of his time is spent hunting in the bush. The people respect him. Our Baptists love his sound judgment. Never shall we understand him fully, for he is a real African. Hedwig is just like him. She is an African.

Hedwig Luma will not be sold. She will be given away. Many do not understand her father. He is throwing away money. Who is wanting her? The photo shows her in all her beauty. Hedwig has dressed up for church. She is about 15 years old, rather short-legged, with a slight tendency toward stoutness, and weighs about 88 English pounds. (We had her on the scale.) She is, and that counts for much in Africa, a good Christian.

Chapter III: Emilia Manga

Meet our painter! She leads the class in drawing. Her drawings from nature are perfect. She exercises an influence to the good among the village girls, because of her sincere love for Jesus. It is being made hard for her by her father. The father is a clever man and a "sheik." His stomach disease keeps him from making too many blunders. In his case the ills are a gift of God. Father Manga loves to dress in white. That is expensive. Money is rare at the present time. To meet the bills, he sold Emilia. She will bring much money. Since the whole of the price has not been paid as yet, she remains in father's hut, caring for her little sisters.

Does Emilia like the sale? No. But what shall she do against it? She wants



Emilia Manga

to be married, of course, but desires to have her say about it. According to custom she has little to say. She is constantly pleading with father to return the down payments. Father has but one cynic laugh for her.

What has brought the change about in her thinking? The snapshot shows her as another real African. Judging from her headdress she seems ready for the warpath. She is. What has changed the girl? It is not "style" to oppose family and custom. Emilia believes in the teachings of her Lord. Hand in hand with this belief has gone an education, which cannot be brushed away so easily. Will she win her case? No. She must walk the path her mother went. But she will act as a herald of the new time which has come to stay even among her tribe, the Wakwelis.



Eka Steane

Chapter IV: Eka Steane

Eka is attending the last class in the Normal School at Buea. With the close of this year she will graduate. The government offers her a good position as a teacher in one of the schools. She is a

member of the Soppo church. One of our Sunday school classes is under her care. She does faithful work. Rain has not yet stopped her from coming to church regularly. Her place before the class is never vacant. It is difficult to have workers upon which to depend. She is dependable. Her interest in the development of our women is helpful. We wished to have the money to keep her in Soppo for our women's work. Women listen eagerly to her, while her father is an outstanding man among the Wakwelis.

W. Steane, the father, is a great schoolmaster. He received most of his education in Berlin. The German government paid for it. He served the Germans faithfully. The British had to order him into service. But even under such circumstances he has done commendable work. Not so long ago he was pensioned. His time is now taken up with the organization of a secular school in the Native Baptist church at Victoria. There is no money in such an undertaking. Steane does not do it for the money's sake. He wants to help his people. His difficulty is to find like-minded teachers to assist him. Eka knows about her father's struggle. Asked, if she will accept the offer of the government, she answered: "I shall help father if he wants me!" That is natural? Not for Africans. She is willing to sacrifice every opportunity to help father and her own folk. She has caught the Spirit of Him who said that loss is gain, when done in His name. His cause in Africa is marching toward victory!

PAUL GEBAUER.

Great Soppo, July 1, 1932.

China Letter from Miss Bertha Lang

Pingyang, Che., China,
July 29, 1932.

My dear friends of the Iowa Jugendbund:

How I thank the Lord for you all! My thoughts were with you as you met again this year for your meetings in Elgin. I notice your thoughts were also with me, for again this year you have so kindly remembered me and the work out here. What a generous gift you have sent! Truly the Lord has dealt bountifully with me! I think of your sacrifice . . . of your prayers . . . of your love for me and I bow in deep humility. My heart cries out "unworthy." Do accept my grateful thanks, please, for your generous gift. God bless you and reward you!

How the years roll by! It is almost four years that I am back from furlough—almost ten years since I first landed in China. Many changes have taken place—some for the better—some for the worse. How one wishes that all men would turn unto Him! How one longs to be able to help those who are so bound up in superstition!

Just this week I was going along the street and noticed a long procession

headed for the hills. Leading the procession was a man carrying a white banner with characters written on it. Behind him was a man carrying a tortoise—behind him was yet another man, carrying two chickens, tied together by their legs, on a pole. I stopped, wondering what it could mean. Just then an English-speaking Chinese gentleman came to me and said, "Do you know what they are going to do?" I told him I didn't. Then he said, "The fields are very dry, if rain doesn't soon come there will be no crops, therefore they are forming this procession and are going to the hills to sacrifice the tortoise and the chickens to the rain god." I left them and went my way. My thoughts turned to the thousands upon thousands in this land who are thus bound up in superstition. Truly their eyes are blinded. How hard—how very hard it is to win one soul for Christ!

In contrast to that scene, let me take you to our home on a Wednesday night. A group of boys—about 20 of them—come running in. Wednesdays come too slowly for them for on that night we learn new hymns and have a time of Bible study together. The last few weeks it was very warm. "Teacher, can't we sit out on the lawn and sing, it's too warm in here?" Consent was given and off they go, each one carrying his own chair or stool. "No, you can't sit here, I put that chair there for our teacher." One of the boys comes in late and there's hardly room for him. "Get over and let me sit next to teacher, otherwise I'll not be able to learn the hymns correctly." "You sat there last week, this week it's my turn." Can you hear the conversation? "All right, boys, now for just a few words in prayer and we'll sing."

They do exceedingly well, these lads of mine, aged 12-18. Of course they're boys! "Teacher, make them sing more slowly, I can't follow." "Don't you do it, teacher, make him learn to read his characters at home—we ought to sing even more quickly." What a hubbub follows! "Just because you know it, you think we all do." Silence! "Suppose we don't sing too fast nor too slow—just in between—how about it?" Then it's nearly 9 P. M.—time to stop. "Not yet, teacher, it isn't worth coming for such a short time and you don't know what joy it is to be here." We continue a time longer and then have our Bible lesson.

The last week we were talking about the prodigal son. "For nine years some of you boys have been in my class and I've tried faithfully to lead you to Christ. How many of you have decided to 'come home,' even as the prodigal did?" "There's three that have," came the answer, and they called out the names of the three boys. "That's fine, but what about the rest of you?" Their heads were bent—they didn't answer, but I feel certain they too will soon "come home." You're helpers together by prayer, aren't you? We thank the Lord for these little

groups—they are as an oasis in the desert but we think of the other lost sheep—bound in superstition. We would bring them "home." Continue to be our helpers, won't you?

With very warm greetings to all of the Iowa Jugendbund and many friends who are readers of the "Baptist Herald,"

Your fellow worker,
BERTHA M. LANG.

Dorcas Society at Mt. Zion

In the early part of summer, the ladies of Mt. Zion Baptist Church, Geary Co., Kans., met and organized a missionary society which we call the "Dorcas Society." Our officers are: President, Mrs. Thos. Presley; vice-president, Mrs. Albert Zernickow; secretary, Mrs. Wm. Brenner; treasurer, Mrs. R. A. Klein. It is our aim to serve the Master with our various talents wherever or whenever we can.

Our regular meetings are held the last Wednesday afternoon of the month. At present we are using the "Baptist Herald" as a basis for our programs. We find the devotionals by Rev. A. F. Runtz very helpful and instructive. Our missionary supplements and the various reports from our missionaries are very interesting.

In July we had our meeting under the majestic cedars on the lawn at the C. A. Zoschke home. A part of our program was "Seeing God in Nature." At our last meeting we devoted part of our program to "School-Life." We hope that our girls who are leaving us to enter higher institutions of learning, will remember the most important thought of that program, to take Christ with them into their class-rooms, then we know they will be assured of a most successful school year.

An Aug. 18 we held our first Bazaar and ice cream social. The social was preceded by a musical program, consisting of orchestra numbers, a vocal duet, solo, and ladies quartet. The evening was ideal and our church lawn most beautiful (thanks to our husbands). Our program was enjoyed by all present, but it was a little too cool to enjoy much ice cream. With part of the evening's proceeds we purchased a light to illuminate our church entrance, also the wire and equipment necessary to light up the church lawn.

We have 17 members. Although this is not a large number, we have some fine talents represented. Some of our ladies do very fine quilting and are willing to use this talent in the service of the King. Just as "Dorcas" used her needle to the glory of God, we too wish to do likewise. If any of our friends are interested in beautiful quilts, we would be glad to have them get in touch with us.

That we may some day hear the words of our Lord, "She hath done wheat she could," is our earnest prayer.

MRS. WM. BRENNER, Sec.

* * *

A fine character is worth more than all the riches of the earth.



The McClusky Young People at Washburn Conference, Aug. 5-7, 1932

Southwestern Conference, Bison, Kans.

The Southwestern Conference convened with the Bison, Kans., church Aug. 24-28, Bro. R. Vasel, pastor. Again, another conference year has closed, again many have received the blessing of the conference sessions, again new impressions have been made and new resolutions been formed to serve the Lord more faithfully in the coming days.

Our brothers and sisters of the Bison church were very fortunate in securing the use of the English Methodist church for the conference sessions. Our Bison church edifice is not large enough to accommodate the many delegates and visitors together with the home congregation during a conference session. The Methodist church is not only roomy but very efficiently equipped for such an occasion. This building is quite new, has a seating capacity of 600 with dining facilities in the basement. This church was used for all the sessions of the conference, and the meals were served by the Ladies Aid of the Methodist church.

A real brotherly and Christ-like spirit prevailed at our conference. In fact this good spirit was introduced by a brother of the Methodist church and the mayor of Bison, For, in the opening services on Wednesday evening, Mr. Rothweiler, the mayor, bid all a hearty welcome to the town and all privileges, and another Mr. Rothweiler, representing the Methodist church, said that he took great pleasure in extending a word of welcome to the conference because he felt that it is for such occasions that their church was built. At the closing meeting on Sunday evening, he invited our church to meet there real soon again for a conference.

We as a conference feel very grateful that our brethren Mihm and Kuhn could be with us. Bro. Kuhn was one day late because of illness, but on Friday and

Saturday he conducted the quiet half-hour from 11.30 to 12 o'clock. Sunday morning he preached the missionary sermon to a large audience. Bro. Mihm addressed the Women's Union of the conference, the B. Y. P. U. and S. S. W. U., preached one evening and conducted the quiet half-hour on Thursday in place of Bro. Kuhn. We indeed thank God for these brethren, for their strength and health, and above all for their messages which are always inspiring and uplifting.

One of the important features of our conference was the part played by our B. Y. P. U. and S. S. W. U. The business session was held on Saturday afternoon and the spiritual service on Sunday afternoon. We, as members of this organization, have a very definite work to do and that is that of raising the sum of \$300 for our mission in Cameroon. Last year we did not reach our goal. May the Lord now give us zeal and ability to do our part! In connection with our B. Y. P. U. and S. S. W. U. we are also reminded of our "Baptist Herald." Bro. Mihm told us that it also lost subscriptions last year along with other papers. There is one church in our conference where there are more "Baptist Heralds" than "Sendbotes." This, it seems to many of us, is only the way it should be. As the "Sendbote" is crowded out because of the language problem, the "Herald" should take its place. Let us, therefore, boost the "Herald" that in this next year we may gain in subscriptions.

For the benefit of our readers of the Southwestern Conference I will give the names of the officers of the B. Y. P. U. and S. S. W. U. as they were elected at the annual meeting in Bison. President, Clara Kleveno, Bison, Kans.; vice-president, Hanna Schlotthauer, Hillsboro, Kans.; secretary, Edna Lange, Columbus, Nebr.; treasurer, Angeline Socolofsky, Bessie, Okla.

A. R. SANDOW, Reporter.

Outdoor B. Y. P. U. Meetings at Detroit

To discontinue B. Y. P. U. meetings for the summer months, or to conduct them with only a small attendance during the summer, has long been a problem in our Young People's work. The Young People's and Sunday School Workers' Union of Detroit has made an experiment this year which proved so successful that we are certain next summer will find us doing the same. We are very much pleased with the results, and believe our "Baptist Herald" readers will be interested in knowing just what took the place of our regular B. Y. P. U. meetings this summer.

The idea was first conceived by the president of our Union, Mr. Edwin F. Strauss. He thought it would be a fine thing if the four churches in Detroit could have a joint B. Y. P. U. meeting on Sunday evenings preceding the evening worship service. This was accepted with enthusiasm by our committee, and doubly so when it was suggested that the meetings be held in Pingree Park, which is conveniently located from three of our churches.

Starting time was set for 6.15 P. M., and the meetings closed promptly at 7 P. M., giving us ample time to return to our respective churches for evening worship. The meetings were conducted by the young people, and we heard some very fine messages from several of our young men. Of course, there were musical numbers, including brass trios, male quartets, etc. On one evening in July we had the privilege of having Prof. A. J. Harms of Chicago as our guest speaker, and in August, Prof. Lewis Kaiser of Rochester. Both of these beloved professors gave us very inspirational messages. Provision was also made for children who attended by supplying them with Bible pictures cards and telling Bible stories.

We were blessed with beautiful weather on these eight Sundays, and it was an inspiration to worship God under the blue sky. To say the least, these meetings were a success. Our smallest attendance was 150. This was our first meeting, but the news spread, and at our highest attended meeting there were approximately 500 present. Probably our successful experiment will help some other Union in keeping their young people together for the summer.

We believe our "Baptist Herald" readers will be interested in knowing the names of our officers of the Young People's and Sunday School Workers' Union in Detroit: President, Edwin F. Strauss; 1st vice-president, Albert Wolfe; 2nd vice-president, Harry Harfst; secretary, Ann Leypoldt; treasurer, Gus Majeske. A. L.

Trusting in God gives us almighty love and power to reinforce our weakness.

The Central Conference at Shaker Square Church

Some time ago the Shaker Square Church of Cleveland, Ohio, received an invitation that under different circumstances would undoubtedly have caused no inconceivable difficulty. She received a gracious invitation from an appointed committee of the conference to graciously invite the 1932 session. Well, how graciously the Shaker Square Church made the invitation the writer does not know, but from the preparations made to leave no stone unturned in the making of everything as accommodating as possible for her guests, the Shaker Square Church was a gracious host.

The conference convened Tuesday evening, August 23, at which time Rev. C. F. Lehr, the pastor of Shaker Square Church, formally welcomed the conference to his church. A welcome by the mayor of Cleveland by proxy ensued, responded to by the moderator of the conference, Rev. Paul Wengel of Detroit, Mich. The session was then brought to a close by a stirring message from the Rev. E. Umbach in the form of an indictment against the Church at large. That we need a reincarnation of the apostolic spirit and method in our day; that the Church has grown cold, has failed to cause a stir in the world of today as the early church did in her day were the very certain convictions of Rev. Umbach, around which centered his remarks.

Wednesday morning witnessed the opening of the business session of the conference. It was devoted largely to the reading of church letters and was brought to a close, as were all the subsequent morning sessions, with a half hour devotional period. After this, and like sessions, ample time was provided to give the delegates and visitors an opportunity to appease their hunger.

The highlight of the Wednesday afternoon session was a very thought-provoking address rendered by the Rev. Paul Wengel on our mission problem. He confined his remarks to the mission field and finances. In connection with the former, he emphasized the need of immediate recognition of the vital importance of difficulties arising and existent with regard to the usage of the German language in the worship program of many of our churches. Needless to report, such remarks at one of our conferences are always the beginning of a lively discussion, and this instance was no exception.

The Rev. F. L. Hahn of Chicago had the opportunity of writing finis to the day's session with his delivery of a good message in the German tongue.

Since the status of our Seminary in Rochester was scheduled for discussion Thursday morning the opening address could not have been placed in more capable hands. Prof. A. J. Ramaker pre-able hands. Prof. A. J. Ramaker presented salient facts relative to the Seminary problems. This was followed by



Edenwald, Sask., Church Choir

the reading of a very comprehensive paper by Rev. Elmer Baumgartner of Dayton on the topic, "Our Seminary in the Light of Present-Day Conditions." This work can be best appraised with the words of the moderator who said that he had never before seen a relative work of such a high caliber presented at any conference.

The major question that the Rev. Baumgartner chose to make the basis of his work was whether or not a temporary closing of our seminary would be advisable and expedient. After the presentation of the pros and cons of the question, the trend of the discussion followed in the wake of an obvious conviction on the part of the speaker, that it would be inexpedient to close our seminary even temporarily. The manner in which the arguments were presented, climaxed as they were by a series of enlightening charts and graphs convinced a large majority in attendance of the key position that our seminary holds in the work of the denomination at large.

Thursday afternoon the young people took the floor. It makes the writer happy to report that the young people, represented by Miss Alethea Kose, Rowland A. Bartel and Paul Ludwig really came into their own. Many of the things mentioned provided the conference with food for thought and discussion, and most of it was worthy of thorough digestion. To be sure, some folks thought the remarks to be somewhat radical—radical?, nevertheless true, methinks.

The evening session bore a missionary aspect. The Rev. E. G. Kliese of Detroit delivered the main address, preceded by an interesting talk from our missionary Rev. C. J. Bender from Cameroon. The choir of the White Avenue Church rendered a fine service in their message of song.

The first part of Friday morning was devoted to a report on our Publication House from its manager, Mr. H. P. Donner. In this connection the conference especially requested that a recommendation of the committee on publication be given prominence in this conference report. The recommendation is to wit:

"We recommend that our churches purchase all their literature, if at all possible, from our own Publishing House,

and that we give our denominational literature, especially in our Bible schools, the preference."

The ladies came to the foreground Friday afternoon in their "Schwesternbund" meeting. That the ladies of the Erin Avenue Church of Cleveland did their share in making this an enjoyable afternoon by their rendering of a missionary dialog was the opinion of all.

The Y. P. & S. S. W. banquet was held Friday evening. The "good eats" were topped with a very palatable dessert in the form of an inspirational message from our beloved Prof. H. von Berge.

The conference convened for the last time Saturday morning. All unfinished business was given the necessary attention after which Rev. R. P. Blatt of Peekin, Ill., discussed "The Prayer Meeting Problem."

The delegates were given time off Saturday afternoon. Many accepted the invitation tendered by the Publication House to inspect its plant. This invitation was made alluring by promise of refreshments—an inducement at any time.

Sunday morning found the preachers of the conference scattered all over the city, preaching in the English as well as our German churches. In the evening they returned again to the Shaker Square Church to become a part of a capacity breaking audience for the last meeting of the conference. This meeting was conducted by the Y. P. & S. S. W. U., who chose as their speaker the Rev. J. Leypoldt of Detroit. He proved himself more than worthy of the choice by his inspirational message. A brief but impressive consecration service, led by the Rev. C. A. Daniel, followed the message. Not only laymen and preachers openly reconsecrated themselves to a fuller service, but, praise God, several folk for the first time openly confessed their desire to accept Christ as their Savior.

THEODORE KOESTER.

Careful

Elizabeth had gone to bring the kitty in. Dr. Adams, hearing a shrill mewing, called out, "Don't hurt the kitty, Elizabeth." "Oh, no," said Elizabeth, "I'm carrying him carefully by the stem."

Our Devotional Meeting

August F. Runtz

October 16, 1932

What Does Alcohol Do to People and to Society?

Matt. 18:4-6

Perhaps during the past months, because of laxity of enforcement, political corruption, and wet propaganda, we have become confused in our own minds in regard to the whole liquor question. So we need to remind ourselves again what alcohol is and does to our bodies and to society.

Alcohol and the Individual. During recent years the entire medical profession has taken its stand against alcohol, and its most eminent spokesmen have not hesitated to declare themselves. "Toxic means poison, and to intoxicate means to poison. An intoxicating drink is a poisonous drink." "Without doubt, and here it is the laboratory that speaks, alcohol is a poison. With this view all modern works are in accord. Alcohol is always included among the poisons and . . . it is invariably placed side by side with chloroform and ether and described as narcotic poisons." It has a ruinous effect upon the heart, degenerates the blood vessels, causes diseases of the liver and kidneys. Alcohol users show a marked inability to overcome other diseases. Other things being equal, a moderate drinker will die of pneumonia, whereas a total abstainer will recover.

Alcohol and Society. It is no secret that alcohol leads to sensual debauch. In "the good old days of the saloon" a brothel was the inseparable companion of every saloon, along with the gambling den. Sensuality reigns where liquor flows. Meekness, and modesty, and virtue are cast into a sea of iniquity in the presence of the wine cup. See what it does with womanhood's virtue and chastity. This octopus does not even spare the child. It will blight his prospects and shut the door of hope in his face.

Alcohol and Prosperity. Alcohol has always caused poverty and pauperism. Today many of its friends are saying: "If we only had beer we could return to prosperity immediately." They tell us that the return of beer would put from one to two million men to work, and that it would create such a demand for grain that prices would go up and the farmer be prosperous again.

This sounds splendid, but what of the facts? The greatest number of men the old time liquor trade ever employed, including wage-earners in breweries, salaried employees, allied trades; those employed in manufacturing barrels, labels, boxes, and the like, bartenders and saloonkeepers was 287,500. That would be a drop in the bucket, however, we must

not fail to take into consideration what effect the return of legalized beer would have on the soft-drink and ice cream and other trades. In regard to the farmer, it would be a hindrance in the return of prosperity, for in 1929 the farmer used 3 times as much grain to produce the increased amount of dairy products over 1917 than was used in the manufacture of fermented liquors in 1917. (When the father quits drinking beer his children drink milk.) No country can drink itself prosperous.

October 23, 1932

What Attempts Have Been Made to Solve the Liquor Problem?

Matt. 7: 16-20

Anyone who imagines that the liquor problem is of recent date has not gone into the history of it at all. Even the Old Testament prophets contended with its evils and to the present day it has been a source of trouble. In our own country many attempts have been made to solve the problem.

The first Prohibition Law. Gen. James Appleton, a member of the Maine legislature, is the father of prohibition as we understand it today. In 1837 he made his report to the State legislature in which he said: "We would prohibit the sale of ardent spirits because intemperance can never be suppressed without prohibition. There is no more reason for supposing that this evil can be restrained without law than for supposing that you can restrain theft, or gambling, or any other crime without law." Several states enacted prohibition laws, but found difficulty in enforcing the same.

Signing the Pledge. The difficulty of dealing with the whiskey appetite by law was soon recognized, and so there arose a widespread determination to use moral suasion as a substitute. Reformed drunkards signed the pledge. Many others joined temperance societies and wore the blue ribbon. It was soon discovered, however, that it was a difficult task to save men from the curse of drink without removing the temptation. Moral suasion did not impress those who were engaged in the profitable business of selling rum.

Local Option was the next experiment. It gave each voting precinct the right to decide by the vote of the people whether it would permit the sale of liquor. It was a great advance over license, but it could not stop drunkenness. It was called "prohibition with half a chance." The liquor interests did their best to discredit the law, and to violate it in dry communities. But in spite of these handicaps it showed some fine results, so that local

option soon became city option, county option, then state wide option, and at last national prohibition.

State Control. "Before national prohibition was enacted 32 of the 48 States had passed prohibition laws of their own. They found it impossible to maintain prohibition satisfactorily because of the lack of help from the national government and the constant efforts of the liquor interests to break down the laws by importing liquor from neighboring States. Experience drove them to adopt national prohibition. All talk about going back to State control as though it were a new thing is nonsense."

National Prohibition. President Hoover called it "the great experiment." Some of the good folks thought that when this law was written on our statute books their work was done. They might have known that such a powerful enemy would not give up the death struggle so easily. There is a great deal of laxness in enforcement, but given a chance it will still prove its worth. Many of its blessings are being overlooked even by well-meaning folks.

October 30, 1932

What Shall Our Group Do About Prohibition?

1 Cor. 10:31-33

Know the Facts. Our young people have no personal memories of the terrible scourge of the old license system, and time has erased these memories from the minds of many of the older folks. It is therefore necessary that we do not be led astray by propaganda of the daily press, which is often subsidized by the liquor interests. We need to know the facts and not be led astray by misleading statements. How does it come, and does it have no significance, that the attendance in our high schools has increased from 2,000,000 to 5,000,000 since the enactment of the prohibition law? Aren't these young people coming from homes where formerly the money was spent for drink?

If there is more drinking today, then why do the wets want the law repealed? If the farmer's prosperity is dependent upon the manufacture of beer, and there is more being drunk, then why be dissatisfied? The logical conclusion of the wet arguments would be that there would be more unemployed men with the return of legalized beer. Analyze their arguments and see for yourself.

Obey the Law. Some folks seem to think, that because they do not like a law, they are at liberty to disregard it. They say it interferes with their personal liberty. The law against robbery which

October 1, 1932

protects them and their property interferes with the personal liberty of the robbers also. "The purpose of the prohibition of the making, selling, and drinking of alcohol is not to make people good by law. The purpose is to prevent people from doing harm to themselves and to others." For the sake of our land, for the sake of the weak, for their own sakes Christian people ought to leave drink alone absolutely, and they ought to obey and uphold this law as a sacred right.

Co-operation. A portion of the resolution on prohibition which was adopted with overwhelming approval by the Northern Baptist Convention last July reads as follows: "We urge the people to work and vote, other things being equal, for the election of public officials and representatives who will in their judgment be most likely to preserve the Eighteenth Amendment and the laws made for its enforcement unimpaired, and thus retain the benefits already gained under Prohibition; and we remind our people that the immediately pressing problem is the election of dry Senators and Representatives in Congress this autumn." Here is good counsel for all of us.

November 6, 1932

What Are the Effects of Military Training in Schools?

James 4:1-10

Destroys Character. The Committee on Military Training of the National Education Association in 1917 said: "It is often claimed that military exercises, whether we call them military exercises or military drill, offer the best method of training pupils in obedience, promptness, truthfulness, industry, and other desirable traits, in short, of developing personal character, and of training pupils physically. Those engaged in the work of education are practically unanimous in asserting that these aims have no justification," but on the contrary, such traits are developed which every teacher who aims at real character development seeks to avoid.

Engenders the Spirit of War. If there is any one thing that education needs to do today it is to counteract the war spirit and war policy. Certain forces are endeavoring to foist a military spirit upon our country. This same element fosters military training in schools.

If we ever hope to have a warless world then we must cease to teach war. When students are trained to play football they want to play football. When a boy is trained in the arts of war he wants to wage war.

A State superintendent of public instruction, Pennsylvania, declared: "The study of war, the military drill during the most impressionable periods of adolescent life, leaves in the subconscious depths of the soul the materials for wars and the worst that human nature is capable of. If we would avoid plunging the

land of the Stars and Stripes into another hell, let us keep military drill out of the public schools." If we can get our youth peace-minded and anti-militaristic we shall have made great strides toward the realization of the dream of world peace.

Wisconsin B. Y. P. U. Summer Convention

Watertown, Wis., July 18-22

Our "1932" Assembly, held at Watertown, Wis., brought approximately 85 registered visitors and delegates. The opening session on Monday evening, July 18, was attended by an enthusiastic group of young people, ready for new thoughts and ideals to be received and carried back with them to their respective societies. We chose as our theme song, "Living for Jesus," which was sung each day at the dinner table and each evening before disbanding.

Mr. Elmer Wengel, president of the Assembly, took charge of the opening service. The music was directed under the spirited leadership of Dr. Carl Rohrbach. We were led in responsive reading and prayer by Miss Carolyn Truelsch, secretary, and Miss Frances Krueger, vice-president, respectively. A "genuine Watertown welcome" was extended by Miss Helen Krause, president of the Watertown society.

Responses to Roll Call were made by the following societies: Abelman, Kosuth, Lebanon, Pound, Racine, Watertown, Milwaukee Immanuel, Milwaukee North Avenue, North Freedom and Milwaukee Bethany (our youngest society). We missed our good friends from Gillett, Kenosha and Sheboygan but are looking forward to seeing them next year.

The Monday evening address by Prof. A. Bretschneider of the Colgate-Rochester Divinity School was centered on "Life's Origin and Function." He also brought greetings from our friend, Rev. A. P. Mihm.

Rev. L. B. Holzer, our Dean, then introduced the faculty members.

We opened our daily sessions with a devotional period at 9 A. M. under the guidance of Rev. H. Palfenier of North Freedom, whose general theme was "Facing Life With Christ." The average attendance for the four days was 73.

The second period from 9.30 to 10.15 was divided into two instruction classes, one "Training for Leadership" with Mrs. J. Mavis of Milwaukee, the other, "Youth and the Church," with Rev. R. J. Richards, also of Milwaukee. The average attendance was 72.

The third period from 10.15 to 11 on Tuesday and Wednesday brought talks on "The Challenge of Russia" by Rev. P. F. Zoschke of Racine. On Thursday, Rev. C. J. Bender brought the message "With Christ in Africa." Friday brought our dear friend, Rev. Ray Ewing, who addressed us on "China Today."

After a 15-minute rest period, our

fourth hour from 11.15 to 12 brought Prof. Bretschneider who drew our attention to "Religion in a Time of Crisis." Especial mention must be made of the Thursday and Friday periods at which time, by popular request, the Professor lectured on "Choosing a Mate" and "Marriage," etc. It is quite needless for me to report that our young people were "all ears."

All our afternoons were taken up by recreation which, because of the intense heat, turned out to be daily dips (or duckings?)—ask Dick Richards or Dean Holzer).

We all looked forward to our evening service which again brought Prof. Bretschneider who chose a general theme of "Life Contacts."

The early part of Thursday afternoon was given to our business matters. At the time the new officers were elected. They are: President, Dr. Carl Rohrbach of the Immanuel Church of Milwaukee; vice-president, Miss Rachel Frye of Wausau; secretary, Miss Bernice Schroeder of Milwaukee North Ave. Church; treasurer, Mr. Andrew Johnson of North Freedom. May they receive grace and wisdom from above to lead us during the coming year! May they believe as Paul, the Apostle, "I can do all things through Christ which strengtheneth me."

On Thursday "Stunt Night" was as usual a great success, bringing both devotional and humorous numbers.

The final "wind-up" on Friday night brought with it a consecration service lead by Dean Holzer. At this time the invitation was given to all young people to step forward and dedicate their lives anew for Christ and his Kingdom. The response was wonderful and filled the hearts of our Dean and faculty with much joy in seeing that their efforts by the help of God were not in vain. This truly was a "Never-to-be-forgotten Assembly."

C. L. TRUELSCH, Sec. 1931-32.

Ordination of Stuart Gunzel

Rev. Stuart Gunzel was ordained by the Immanuel Baptist Church of Wausau, Wis., on Friday, September 2. In addition to a large attendance of relatives and friends a Council of ten ministers and laymen from neighboring churches was present. It included the following members from their respective churches: Rev. John Wobig, Rev. J. H. Wheeler and Z. H. Pittsley of the Wausau church; Rev. J. H. Fisher and Mr. H. Besaw from the Antigo Baptist church; Messrs. J. H. Hamlin, I. P. Putnam and H. A. Cook who represented the Merrill Baptist church; Rev. E. H. Otto from the Bethany Baptist church of Milwaukee. Dr. Jacob Heinrichs of the Austin Baptist church, Chicago, was also invited to sit in with the Council.

The meeting was opened with devotional exercises, conducted by Rev. John Wobig, pastor of the Wausau church. Rev. J. F. Fisher of Antigo was selected as moderator. Mr. H. A. Cook of Merrill

was appointed clerk. Bro. Gunzel was presented by Rev. Wobig and given an opportunity to state his Christian experience, call to the ministry and doctrinal views. The examination occupied two hours time. After the Council had made its favorable report, a luncheon was served by the ladies of the Wausau church in the church parlors for visiting delegates and friends and the candidate.

A large gathering assembled at 7.45 P. M. for the ordination service. The pulpit was beautifully decorated with cut flowers, behind which were seated the assisting pastors. Dr. Jacob Heinrichs delivered the ordination sermon, his theme being "The True Apostleship."

Other parts in the service were as follows: Reading of minutes, Clerk. Scripture and prayer, Rev. Bach, Scandinavian Alliance. Quartet selection, Rev. Wobig and Messrs. Jedamus, Gering and Buss. Ordination sermon, Dr. Jacob Heinrichs. Prayer with laying on of hands, Rev. E. H. Otto. Solo, Mr. Paul Jedamus. Hand of fellowship and welcome, Rev. John Wobig. Charge to candidate, Rev. H. W. Wheeler. Charge to church, Rev. F. E. Fisher. Benediction, Rev. Stuart Gunzel.

Rev. Gunzel in addition to supplying a local church in Chicago has spent the last four years in ministerial training, having attended the Moody Bible Institute, Seminary at Wheaton College and the Northern Baptist Seminary. His present plans are to return to Chicago to complete requirements for a bachelor's degree. He takes with him the good wishes and the prayers of his numerous friends in his future undertakings.

H. A. COOK.

Marriage of Wilfred Bloedow and Alice Mass

On Saturday, August 27, at 7.30 o'clock Miss Alice Mass and Rev. Wilfred E. Bloedow were united in marriage at St. Bonifacius, Minn. The service took place in the Minnetrista Baptist church. The wedding was one of the outstanding events of this community in recent years. The bride, who is the daughter of Mr. and Mrs. August Mass of St. Bonifacius, has endeared herself to the hearts of many, by her unselfish and pleasant manner. She has been richly blessed with many talents, and like the good and true servant, she has put them to use. Her beautiful voice has inspired many both in her religious and her secular contacts. She has taken a very prominent place in the work of the Minnetrista church, of which she was a member. She has taken an active interest in the work of our denomination in this State, and she held several offices in our State B. Y. P. U. organization. Her popularity was evidenced by the many friends who crowded the church at her wedding, and by the many beautiful gifts which she received.

The groom, Rev. Wilfred E. Bloedow, the older son of Rev. F. A. and Mrs.

Bloedow of Winnipeg, Can., is pastor of the First Baptist Church of Merrill, Wis. He is a graduate of the Colgate-Rochester Divinity School of Rochester, N. Y.

The impressive services were conducted by Rev. F. H. Heinemann, pastor of the Minnetrista church, an uncle of the groom. He was assisted by the groom's father, Rev. F. A. Bloedow. The bride's aunt, Mrs. W. E. Heinemann, presided at the organ, and Mr. W. E. Heinemann rendered two vocal solos, "Because" and "Oh Promise Me."

A reception was held at the home of the bride's parents, following the services, at which over 100 guests were entertained.

We wish the young couple the best of luck and God's richest blessing.

Report from B. Y. P. U., Portland, First

The Lord is our light and salvation, whom shall we fear? The Lord is the strength of our life; of whom shall we be afraid?

Our B. Y. P. U. of First Church, Portland, Oreg., has completed two years and a half under the four society plan.

During the past year we had a total of 40 meetings, which included 13 point meetings, consisting of travel pictures of Europe by Emma Meier, pictures of the Holy Land by Miss Brown, Thanksgiving program, Christmas book program, inspirational messages by Dr. Emanuel, question box by Dr. Kratt, and Bunyan's Pilgrim's Progress in pictures.

We had the privilege of serving our church for four Sunday evening services, including a dialog entitled, "The Russian Bear," and a Mother's Day program.

We sponsored a social evening for all members of our church over 40 years of age on December 12. At Christmas and Thanksgiving time we took the opportunity to bring sunshine and help to the needy folks.

At the program on December 27, about 60 books were donated to our B. Y. P. U. library, which is located in the annex.

During the past year we were privileged to furnish an electric bulletin board for our church. The decoration committee, Gertrude Beltz and Esther Pfaff, provided flowers every Sunday.

Our social committee arranged for two fellowship suppers and social evenings, and on Decoration Day we gathered at Pier park for a B. Y. P. U. picnic.

During the past year one of our faithful members, and past-president of one of our groups, Lenora Ritter, passed on to be with her Savior.

We derived much blessing when we served at the Union Gospel Mission.

A good percentage of our membership attended the Summer Assembly, the Institute, and the Young People's Conference at Salt Creek.

We were privileged to act as hosts to a

musical organization from a German Methodist church at our Old People's Home.

The past year has been one of blessing and at the close we have a membership of 166. It is our prayer that in the coming year the Lord may lead us on to new victories and achievements for his glory and that he may find us ever ready to serve.

ELSIE WEISSER, Sec.

The Baptist Herald

for

25

Cents

for

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Months

To encourage a large number of our people, the younger and the older, to get acquainted with the "Herald" we are announcing this special inducement.

Please pass this information on to such who are not now readers of this semi-monthly denominational paper.

Boosters will please take note of this as it will assist in winning new subscribers. This is a good way to introduce the "Herald."

Send all orders with twenty-five cents to

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