

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., SEPTEMBER 1, 1932

Number Seventeen

A One Hundred Fifty-First Psalm

HENRY B. ROBINS

The Lord is my Friend, so I shall not be lonely
even in a strange land;
He is the Good Angel above my bed, so I shall
see the dawn.

Even although I wandered far from his counsel,
he did not desert me;
When I arose to return, it was his voice that I
heard.

When I beheld the glory of the West at eve,
I remembered him;
The moonrise over the mountains was the trail-
ing of his mantle.

When the storm crashed against the mountain,
his almightiness pealed forth,
And the gray face of the desert whispered his
holy austerity.

As I entered the place of prayer,
I was strangely moved;
When I came away, I had said
not a word.

Yet, as I kept silence before him,
He understood:
My soul was lifted as though
I had seen his face.

When I awoke in the night,
He possessed my thought;
And in the morning I turned a moment from
my task to speak of him.

He has traveled further for me than anyone;
He has done more;
Yet there is no price upon Love,
and I cannot repay him.

When I was at Death's door,
He closed it and led me away.
Surely he will be there
When I must pass through.

What's Happening

"The Social Life of Christian Young People" is the title of the concluding chapter in "The Training of Youth for Service in the Church." It will appear in our next issue.

Rev. A. Rohde, pastor of the German Baptist Church at Sheboygan, Wis., has resigned and closes his work with the church the end of September. Bro. Rohde's family meanwhile is living on a small farm near Kenosha, Wis.

The Daily Vacation Bible School at the Cicero Mission of the Oak Park German Baptist Church had an attendance of 40 children. This was the third school of its kind conducted by the church this summer. The Cicero Mission has rented the former property of the disbanded Bohemian Baptist Church for its meeting-place for Sunday school and church services.

The Young People's Commission of the General Conference of the Swedish Baptist Churches of North America has undertaken, at the request of the Conference, to secure 2000 new subscribers for the "Baptist Evangel" (the monthly paper in English) during this year. They are confident of success. Here is a challenge to our Union. We ought to have 1000 new subscribers for the "Baptist Herald" to recover ground lost during the depression and to make a suitable advance. We can do it if we will. Let us drop all defeatist spirit and go forward in the spirit of conquest and victory.

It is more blessed to receive than to give—advice.

No friend should be followed beyond the clear line of right no matter what appeal is made.

Love and friendship are life's greatest assets, if they are noble. If they are ignoble, life is degraded beyond repair.

Where Are the Fish?

Three-year-old Doran, of the parsonage, heard his father announce that there would be a meeting of the Official Board at the parsonage Tuesday night.

Doran made no comment, but was much in evidence at the appointed hour. As each member came in, he looked him over carefully, scrutinizing his wraps as they were removed, and was evidently much puzzled. When all were seated in a circle about the room, he walked inside the group, stopped before one brother whom he knew well, and inquired earnestly:

"This is the Official Board; where are the fish?"

God calls for no sacrifice without a reason and a result. Sacrifice merely for the sake of sacrifice never amounts to anything.

Ordination Service of Fritz Schwarz

In connection with the Texas-Louisiana Conference a very impressive Ordination service was held, to set apart our Brother Schwarz for the Gospel ministry. It was the wish of both Bro. Schwarz and the church at Donna, Tex., which our brother is serving this summer, that the ordination should take place at the time of the Conference, because Donna is such a long distance from the other churches that it is difficult to call a council.

Eleven churches with 37 delegates formed the council with Rev. J. E. Ehrhorn as moderator and C. H. Edinger as clerk.

The candidate was given opportunity to tell fully of his religious experience, his call to the ministry and his doctrinal views. After a thorough examination the council voted its satisfaction and recommended that the ordination service take place the same evening, July 30, at 8 P. M.

The Ordination sermon was preached by Rev. A. Becker and the Ordination prayer spoken by Rev. H. C. Baum of Chicago. Rev. Phil. Potzner welcomed the new preacher and Rev. C. C. Gossen gave him the charge, Rev. Paul Hintze gave the charge to the church. Bro. Schwarz closed with the benediction.

Our brother is a graduate of the Hamburg Seminary. He has also taken some studies at a Bible school in Dallas. May the Lord richly bless him and make him a real preacher of the Gospel!

C. H. EDINGER, Sec. of Council.

Resolutions for Rev. A. A. Schade

As is already well-known, Bro. Schade has terminated his work with our Young People's and Sunday School Workers' Union on September 1st. In view of this fact the Council of our Union appointed a Committee of three to draw a series of suitable resolutions in which the sentiments of the Union toward Bro. Schade and his services should find voice and expression. The resolutions which have been framed and adopted are as follows:

WHEREAS Rev. Arthur A. Schade, Field Secretary of the Young People's and Sunday School Workers' Union of the German Baptist Churches of North America, has forwarded his resignation under date of May 23 to the Council to take effect September 1, 1932, on account of his election to the professorship in the German Department of Colgate-Rochester Divinity School as successor to Professor Lewis Kaiser, and

WHEREAS the Council of the Y. P. & S. S. W. Union has under the circumstances regretfully accepted Bro. Schade's resignation. Be it therefore

RESOLVED, that the Council hereby expresses to our Brother its high appreciation of his faithful and efficient service during his term of office in this capacity for the past three years and nine months; for the courteous and cordial relationship that existed between him and his fellow-secretary and his co-workers; for the fine contribution he has made to the cause of our young people's and Sunday school work by his devoted personality, by his able teaching and preaching at assemblies and institutes, by his published presentations of young people's and Sunday school methods and by the influential public and private contacts made in his visits with the churches at large and with individuals in particular. We believe that the splendid service record established by Bro. Schade will leave happy memories and will be an inspiration for others in the future. We extend sincere congratulations to him as he enters upon his new and responsible position and wish him our cordial goodwill and God's richest blessings in his new sphere of labor.

RESOLVED, that a copy of these resolutions be forwarded to Rev. A. A. Schade; that they be spread on the minutes of our Y. P. & S. S. W. Union and that copies of the same be transmitted to the "Sendbote" and "Baptist Herald" for publication

Respectfully submitted

The Committee:

Signed: W. R. MARKLEIN,
A. F. RUNTZ,
A. P. MIHM.

The Baptist Herald

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Proving God

GEO. W. PUST

WHAT do we mean? Do we mean that it be proven beyond the shadow of a doubt that there is a God? That would seem to be comparatively easy, since "the heavens declare the glory of God; and the firmament sheweth his handywork" (Ps. 19:1).

When still in high school I did my best to persuade some of my friends who were budding agnostics to believe that there is a God. In those days, I sometimes wondered why ministers did not preach many strong sermons to prove this fact and thus sweep all unbelief from off the face of the earth. But—although I have been in the ministry a considerable time myself—I cannot say that I have preached many sermons that struck that note. There are two reasons for this. In the first place, the people that go to church are convinced "that God is." In the second place, a man that claims not to believe in a God, usually does not want to believe, and "a man convinced against his will is of the same opinion still." So there is not much use in preaching to him.

However, the raising of this question may be of real service to some young people who have their honest doubts. Perhaps these were caused by the remarks of someone—teacher or friend—whom they regarded very highly; or by a book that they read. Then there are the old problems of evil and suffering that are so baffling; also, the postulation of God for them does not solve the mystery of being.

Who Made God?

Thus a young lady asked to whom I had just propounded some of the characteristics of God. A real human question that is, since everything that our eyes behold and our hands touch has had a beginning, and, therefore, the significance of the word "eternal" may not always be easy to grasp. But the eternal God lives and every human being may become certain of this because we have all received the capacity to know him and to have fellowship with him.

Reasoning Not Sufficient

It is impossible by the process of reasoning to prove to everyone's satisfaction that God is. If that were possible, there would be no more infidels nor agnostics. "The fact of God is so great that it cannot be proven," we are told. But each one for himself may become absolutely certain of God by acting as though he were convinced of his being.

An evangelist conducted special services in a certain college. In his contact with the students he found one that claimed it impossible for him to be-

lieve in a God. Under those circumstances it was, of course, also impossible to accept Jesus as his Savior. After a lengthy conversation with him, the evangelist obtained his promise that he would go to his room, kneel down and pray this prayer: "O God, if there be a God, reveal thyself unto me." God answered that prayer almost immediately and that young man became an earnest and zealous Christian.

It was this method that Lady Somerset used. This was her rule: "Act as though thou knowest that God is and thou shalt find he is." Frederick W. Robertson also knew this method and preached a sermon on, "Obedience the Organ of Spiritual Vision." All this agrees perfectly with Jesus' own words: "If any man will do his will, he shall know of the doctrine" (John 7:17). "The proof 'that God is' is inward and experimental, and not outward and by observation." Do you, dear reader, know anyone who is at sea in regard to God? Why not try to lead him into the light by this method? Or do you yourself perhaps entertain doubts? Here is the way to dissipate them.

The Laboratory Method

This is what has been called the laboratory method. Every saint and prophet has made use of it; not only for the purpose of proving to themselves "that God is," but because in time of temptation, sorrow and distress they realized that their own strength was insufficient. However, in calling upon God they became aware of his sustaining power, or as the Bible expresses it: "beneath are the everlasting arms" (Deut. 33:27).

Testing God

But "proving God" really means to test him. "Prove me herewith," we read in Mal. 3:10. The people had been withholding what belonged to God. When they did sacrifice to him, it was not their best that they brought but the blemished and imperfect. For that reason God withheld his blessings from them. However, in these words he invites them to test him. If they would be fair with him, he would be generous with them.

Do we not need this exhortation also? Have we played fair with the Lord? In time of prosperity did we contribute sufficiently towards God's cause or did we selfishly hoard or squander his money? What is our attitude now? Do we believe that the depression excuses us from giving of our substance to God? Then we need to hear and heed his "prove me herewith." Let us not expect God's blessing to rest upon our substance and endeavors if we refuse to honor him therewith. Even though you should succeed in acquiring wealth, God cannot, and will not, look with favor upon you; but may blight your

possessions with a curse. He honors only those that honor him;

Your Talents

Prove God with your talents. Perhaps it is only one that you possess; but must you therefore bury it and look with envy upon others who may possess two or four or ten? Do you know that it is the one-talent people—the people whose names may never appear in a newspaper, except when they die—to whom most of our blessings are traceable? Just think of your needs in the house, the needs of your body, of the community and country. Who supplies them? For the greater number, by far, only one-talent people are required.

These talents, of course, are varied; but it is by pooling them that the needs of the world can be met. By using our talents, they also increase. The two-talent man increased his to four, the five-talent man increased his to ten and finally to eleven. (Matt. 25:20-28.) What might not the one-talent man have accomplished and gained, if he had only put his talent to work!

What attitude do you take towards your talent or talents? Are you busy somehow for the Lord? Do you do what you can in the Sunday school, in the B. Y. P. U. or some other branch of the church? There is a task for every talent. Put yours to work and prove God. He will surely cause it to grow and give joy in the increase.

Your Prayer

Prove God by prayer. What is prayer? Is it merely asking for things? What about praise, adoration, confession and intercession? Is it any wonder that prayer becomes uninteresting if only one note is struck? True prayer is a joyful exercise of the soul and lifts us into the presence of the Almighty. It produces shining countenances, it strengthens for life's conflicts, it fills the soul with peace. Now, prove God herewith.

Let us, then, prove him. Prove him "in the sunshine hour," prove him "when the storm clouds low'r;" prove him who has fitly been called "life's problem and life's solution—life's ultimate reality." But let us also remember that he is proving us. May he find that—in spite of all of our shortcomings and failures and sins—our inmost being is loyal to him; and, therefore, claim us as his true children.

At the Close of the Day

Is it not a pretty good idea at the close of the day to check up on the work of the day? Sleep is refreshing when one falls into slumber with the consciousness that the day has been well spent. Yet sometimes we may feel that the day has been rather satisfactory even though we have not done our best. So here is a test question proposed by Mr. Robert E. Speer:

"What have you done today that nobody but a Christian would do?"

One of the greatest hindrances to Sunday school growth is satisfaction with attainment.

Editorial Jottings

WITH THIS NUMBER we are glad to inaugurate a series of articles by Rev. Paul Wengel, pastor of the Bethel Baptist Church, Detroit, Mich. They formed the basis of a week's devotional talks over the radio in his home city each morning and were received with wide favor. We are happy to meet the request for their more permanent form for our "Baptist Herald" readers in this way and bespeak for them a careful and reverent reading.

WITH THE TERMINATION of Bro. Schade's connection as Field Secretary of the Y. P. and S. S. W. Union, much more work for the time being will devolve upon the General Secretary. The Council of the Union has decided to take no steps for the present to elect a successor to Bro. Schade because of our depleted General Budget and the harassing financial situation in general. The General Secretary will deem it a favor if all requests for his services at conventions, institutions, conferences and special engagements are directed to him as early as possible so that he can arrange his calendar list to serve as many as possible in his limited time. Address Rev. A. P. Mihm, Box 6, Forest Park, Ill.

Mighty to Save

CHRIST is able to save. This is a great affirmation. No doubt is expressed here in these five words. It is a statement born of a conviction. Some one has said that a conviction is something that makes a convict out of you. It holds you fast, imprisons you, and will not let you go. Principal P. T. Forsyth once said that the prophets of old responded to the summons with the quick answer, "Here am I;" but the modern prophet often speaks out of confusion and despair, and asks, "Where am I?"

It is said of Mozart that when he played he brought angels down; and of Beethoven that his music lifted mortals up. Christ is able to do both. He is our Jacob's ladder, man's way to God and God's way to man. He is the condescension of divinity and the exaltation of humanity.

We are amazed when men are able to take rags and out of them make beautiful writing-paper. We are surprised to see men able to change black, sticky tar, by chemical processes, into the most brilliant colored dyes. We are astonished to see the lily's ability to change the dirt by its wizard plant chemistry over into its beautiful white petals. All this is wonderful. But these wonders are not to be compared to Christ's ability to take the heart of a child and fashion it into his likeness.—Dr. J. M. Bader in C. E. World.

One of the dangers of entering into the room of achievement is in sitting down. One of the hazards of success is the pitfall of complacency.

He who thinks that he has arrived has already started on the return trip.

In the Hand of God

WHEN Richard Baxter lay dying, his friends, pitying his pain, liked to comfort him by speaking of the good that he had achieved by means of his writings. Baxter shook his head. "No," he said, "I was but a pen in God's hand, and what praise is due to a pen?"

When Saladin saw the sword with which Richard Coeur de Leon had fought so bravely he marvelled that so common a blade should have wrought such mighty deeds. "It was not the sword," replied one of the English officers, "it was the arm of Richard."

When Paganini appeared for the first time at the Royal Opera House in Paris, the aristocracy of France was gathered to hear him. In his peculiar ghostly manner he glided on to the stage amidst the breathless silence of the expectant throng. Commencing to tune his violin, a string snapped. The audience tittered. Commencing again, a second string broke; and a moment later, a third gave way. The people stared in consternation. Paganini paused for just a second, and then, giving one of his grim smiles, he lifted his instrument, and, from the single string, drew music that seemed almost divine.

Only a pen—but a pen in the hand of a poet.

Only a common sword—but a sword in the hand of Richard!

Only a broken violin—but a violin in the hand of a master!

Only five loaves and two small fishes—but five loaves and two small fishes in the hands of the Son of God!

In the skillful hands of such a potter, the commonest clay may be fashioned into a vessel of honor, sanctified and meet for the Master's use.—F. W. Boreham.

From Here and There

The Bible does not prove God's existence by formal logic. It assumes God. But men who need God find God by following the paths which have been worn by previous feet set on the same pilgrimage. A man lost in a forest is saved if he can find a fresh path worn by human passing. The Bible furnishes paths for lost feet. It "brings us into contact with men and women who have loved most generously, suffered most joyfully, lived most bravely, and worshiped most worthily." Their experience proves contagious. We cannot ourselves escape experiment and all the courage and risk that experiment involves. We cannot substitute the experience of others for our own. But we can be influenced and encouraged by their experience, and led by their example to make their faith our own.

John Stuart Mill objected to prohibition on the ground that liquor drinking is a personal affair. The great thinker seemed to overlook the fact that intoxication is not a personal affair as long as the drinker is free to mingle in society. He never lived to see Henry Ford's fifteen millionth car, or he

would not say that liquor drinking is a personal affair.—Carl Knudsen.

Of course—organize! A great speaker on a convention platform cried out in his climax, "It's too much organize, organize, organize; what we need in this our day is to agonize, agonize, agonize," and great were the "Amens" which greeted his oratorical statement. But if this brother will come down off the platform and lay his soul up against the accomplishment of some great outstanding task for Christ, he will see that it is impossible of attainment without organization, and his soul will agonize tremendously in the organizing process. Organizing and agonizing are not opposites but complements. They are not antagonistic to each other, but mutually essential. Organization without power is cumbersome and useless, and power without the means through which to work is simply unavailable. Of course, Organize!

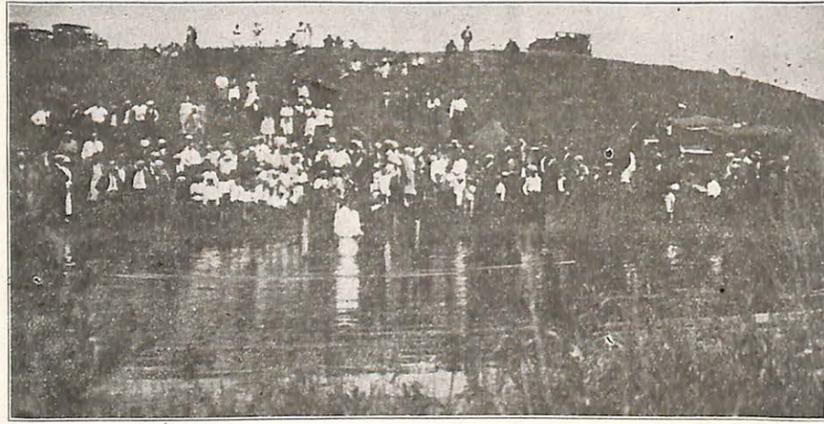
One dread aspect of war is that it gives no chance to the men of good will. If war were just a deadly scuffle between groups of evil-minded, hating villains it would be bad enough, but it is worse than that. Sooner or later it involves the men of good will, who get caught in the struggle in spite of themselves. If war were wholly a fight between bad men, we might rightfully set forth to convert the men from badness to goodness; or, failing that, we might look on with some measure of resignation to their putting one another out of commission. Of course, when the war is well afoot, we believe that our enemies are all bad. We develop an enormous swallowing capacity for stories of atrocities and barbarities and depravities on the part of our enemies. During the World War the opposing parties all believed impossible lies about their enemies. As soon as the war is over we get back to enough of sanity to see that our enemies could not humanly have been guilty of the enormities we believed.—Bishop Francis J. McConnell, in "The Collegian."

Bible or Movie?

THE mentality of any race can be transformed in one generation by intensive work, especially among the young. Without a change of method on the part of Protestantism it will be the moving pictures rather than the Bible which will leaven the next generation.—Benjamin Kidd in "Science and Power."

The glory of attainment is the challenge of new opportunity. The finest reward for achievement is a greater task.

The Ten Commandments and the Sermon on the Mount sink deep into the marrow of a society whose children learn them by heart.



Baptism in the open at Olds, Alberta, Rev. E. P. Wahl baptizing

The Northern Conference

Did we have one great time at the Northern Conference from July 6th to 10th? I'll say we did! It was the 30th. Conference, and Ebenezer West, Sask., had the honor of entertaining all visitors. The district around Ebenezer West, is one of the largest in membership of the Northern Conference. From the beginning of one church over 40 years ago having a membership of slightly over 100—to five churches now of a membership totaling now well over 500—this is the Mother Church of them all. The church building being too small, the "Conference Tent" was put up and here is where we spent most of the time together. If more people came than the tent could accommodate, then the sides were let down and many more could "listen in."

It was a great blessing for the 95 delegates and many hundreds of visitors who attended. Everybody left the place with new inspirations, thoughts and blessings they had received in these few days. We had ideal weather—not too hot or too cold—so that we could attend the session without interference. There may be one fault with the Conference, that it is too short; everything brought up had to be done within the greatest possible speed, thereby giving each individual hardly time to digest what was going on.

Meals to everybody's satisfaction were served in the church building. For the price of the meal—25c—many good things were served and everybody was well satisfied.

Wednesday July 6th at 8 p. m. the opening service was held. Rev. E. Wuerch, local minister welcomed the guests, after which the chairman of the conference, Rev. E. P. Wahl, replied. The sermon was delivered by Rev. A. Itterman of Freudenthal, Alta.

Each morning from 9 to 9:30 a. m. Revs. H. Schatz of Rosenfeld, Sask., P. Daum of Ledue, Alta., and E. P. Wahl of Trochu, Ala., led the devotional services, each in turn. This first half hour of the day was very helpful for those

who attended. The next two hours were given over to the business part of the conference. From 11:30 to 12 o'clock Rev. Wm. Kuhn, D. D., led the few quiet moments. Thursday morning he spoke on Genesis 32: 22-33. Friday morning on Phil. 4:5-7. Saturday morning on St. Mark 11:20-27. These little talks by our general secretary were very interesting and gave us a better understanding of God and the Bible.

On Thursday afternoon the Schwesternbund had a business meeting in the church, while in the tent the business of the conference was carried on. The ladies were then asked to come over so that we could all listen to Rev. A. Kraemer of Edmonton, Alta., speaking on Romans 8:4. Being a member of a religious denomination and member of church does not save one from the depths, what one needs is love for God and fellow beings. The next item on the program was a speech by Prof. A. A. Schade about "The Young People in the Service of the Church." He told us of the work the Y. P. secretaries had to do; the aid they gave to the churches in dealing with their young people. He reminded the young people to be as "The Morning of a day, NOT as the Evening." In the evening Rev. J. Weinbender of Glidden, Sask., and Rev. E. Bonikowsky of Esk, Sask., spoke on "The Holy Spirit."

On Friday afternoon the Schwesternbund gave its program. Prof. Schade was the speaker. He told us among other things of the missionary Albert Schweitzer, who gave up his good and promising position, comforts and society, to preach the gospel and heal the sick in Africa. Following this meeting, the Y. P. and S. S. Union of the Northern Conference held its business session. The most important business to come up was the dissolution of the Y. P. and S. S. Union and the recommendation to the conference to create a committee of four members, representatives of the four district Y. P. U.'s, i. e. one each from the Man. Y. P. U., Sask. Y. P. U., Central Y. P. U., and Alta. Y. P. U. This recommendation was approved at a

later session by the conference delegates. From the reports of the members of the various district Y. P. U.'s one learned how successful and helpful the different Bible schools have been. In the evening we had the privilege of listening to Rev. W. Kuhn, D. D., who spoke on "Remember Lot's Wife." The Mass choir gave its first recital that night, and is to be congratulated on its clear, understandable singing.

Saturday afternoon we were to have our picnic at Good Spirit Lake, about 17 miles away, but as it was so windy and as Mr. Sun had hardly shown himself that day, we decided to stay under the tent. Prof. Schade gave us another one of his helpful talks on John 15:11. Joy is always the climax of a man's longing for a thing. Material riches will not bring joy if you are not in one accord with God. The evening was given over to the Y. P. and S. S. Union for their program. Several musical selections were very well presented, also some recitations and the dialogue "Jesus the Light of the World." There were about 20 participants, each having a flag representing a country in which we do missionary work. There were two flags of special note, the first one white with a cross on it, and the last flag a black one representing darkness which has yet to be conquered by the cross. This dialogue gave us all a new light as to the share we have in spreading the Gospel in the world.

On Sunday in the Sunday school we listened to Rev. A. Felberg of Nokomis, Sask., Rev. G. Itterman of Morris, Man., and Rev. E. Jaster of Killaloe, Ont. They in turn explained the lesson. Rev. E. P. Wahl of Trochu, Alta., was the speaker for the morning service. His text was Eccl. 3:9. Does it pay to work? Yes, but it depends upon the kind of work, for whom we work, and in what spirit. The work for the Master is always worthwhile.

In the afternoon Rev. H. P. Kayser spoke on Romans 15:20, Paul's great power as a missionary, and his great ambition to preach the gospel wherever he went. The mission offering amounted to \$216.64 in cash and \$197.50 in pledges. The speakers for the evening were Rev. J. Kepl of Regina, Sask., and Rev. Arthur Itterman of Chicago. Rev. J. Kepl dwelt upon Phil. 3:8. Even if we lose all material things but still believe in Jesus Christ and our salvation through Him, we still have the thing we need most. Rev. A. Itterman spoke on Psalm 34:9. Everything will deceive you but a taste of something, therefore taste of God and His goodness.

Officers for the ensuing year are: chairman, Rev. E. P. Wahl; vice-chairman, Rev. H. P. Kayser; secretary of the conference mission committee, Rev. A. Kraemer; treasurer, H. Streuber; recording secretary, Rev. G. Schroeder; statistician, Rev. P. Daum.

(Concluded on page 11)

Sacred Service

Number One of a Series of Radio Devotions

PAUL WENGEL

While folk each morning are everywhere launching upon their daily tasks, I am reminded that Jesus says in John 15:5: "Without me ye can do nothing." "I am the vine, ye are the branches.... Abide in me and ye will bring forth much fruit." Of course, it is implied that such fruit will be *good fruit*. Then if we transcribe that text to bring out the real meaning it reads: "Without me you can do no *good thing*." It is taken for granted that all evil things are done without him. But note, how often our good tasks with best intentions have turned out evil when we have left God out.

Achievement Without God a Vain Task

Men and women have always and are still trying to do things without God and Christ, but there are many others who have learned that it is a vain task. The wise Psalmist had long ago discovered that fact. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city the watchman waketh but in vain. It is vain for you to rise up early, to delay sitting, to eat the bread of sorrows" (Ps. 127:1, 2).

How America had worked and saved and bought and built until 1929. Some men had become so optimistic in their independence that they predicted we had permanently overcome poverty. Millions of folk made all their plans for the future without God. When Russia's famine was at its peak modern prophets of God said: "Look out, America! Russia was prosperous. With her millions of rich farms she should never have been in want. But Russia forgot God. Look out, America!"

Folk smiled at the modern prophets and pointed to our millions of home owners, to mounting bank accounts, to the highways crowded with autos, to the total disappearance of bread lines and to a measure to a prosperity even in the slums. If people were honest with themselves and God, hosts would confess that they built houses, industries, commerce and whole cities without a thought of God. What good were the hysterics of avaricious men and women in markets and stock exchanges? What good was all the godless prosperity and race for wealth when millions today have lost their homes, life's savings and everything, even their faith in God and man?

What good were all

The Pompous Charity Balls

of several years ago? What good were charity banquets at five hundred to a thousand dollars per plate when they were but a proud gesture of overbearing wealth without the spark of divine motive? How true those words of the apostle Paul do ring: "And though I bestow all my goods to feed the poor and

have not love, it profiteth me nothing" (1 Cor 13:3). Verily, without Christ we can do nothing. Without the divine motive charity today may become as degenerating as it did in pagan, imperial Rome.

Where Did the 18th Amendment Begin?

All the good work of social reform and uplift that we are starting out to accomplish today comes under the category of fruits that can only be brought forth with Jesus Christ. Some time ago friends of the 18th Amendment bragged that it was put across through scientific and economic education. That may be. But I contend that it began its march of victory away back there where many spiritually alive individuals sang hymns and prayed in front of saloons because they loved the men who were their victims. They did not fight for laws or amendments, but for wives, mothers, children and men who were in the clutches of an unscrupulous trade. Economic arguments and political expediency seem to change but a divine motive has in it the spark of eternity.

The Great Illusion

As far back as 1910 Norman Angell proved conclusively to the world that war was "The Great Illusion." His irrefutable arguments caused a great stir in European circles especially. He laid down the unanswerable proposition that *no one wins a war*. Yet in 1914 the most vicious spectacle of that "Great Illusion" that men had ever known was forced upon us. Statesmen found plenty of economic, social and even philosophical arguments to drag their nations into that fratricidal fray. With all respect for every peace endeavor being proposed today, may we be reminded that "without (Jesus) we can do nothing." The unselfish love for all nations and peoples that is born of an unfeigned love Christ will be the abiding motive.

As I search my own heart this morning, I find that even in this best work in the world, to be pastor, prophet and teacher, there lurks the continuous

Danger of Professionalism

St. Paul sensed it when he said, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a clanging cymbal" (1 Cor. 13:1). He does not mean to make this an excuse for shoddy rhetorical or intellectual habits, but he must have discovered that the people with whom we deal will soon sense the presence or lack of the right motive in our apparently altruistic service. Doctor, lawyer, merchant chief—all may fall victim to the disease of cold, mercenary professionalism.

The great missionary apostle has been accused of not being socially minded when he urged slaves to be obedient to their masters. (Eph. 6:5, 6; Col. 3:22.) However, he was not then concerned with changing the social order. The only way one can get fun out of any work is to stop being "men-pleasers" and work for

Christ's sake. It's discouraging for a woman to cook her finest meal and see a grouchy husband eat it. It's discouraging for a man to slave all week for a grouchy boss and hand his pay over to a grouchy wife. However, we can remain unruffled by all this if we will build with God and do everything with Christ.

"Living for Jesus a life that is true, Striving to please him in all that I do, Yielding allegiance, gladhearted and free,

This is the pathway of blessing for me."

A New Bible

New Analytical Bible. John A. Dickson Publishing Company, Chicago, Publishers. 1650 pages.

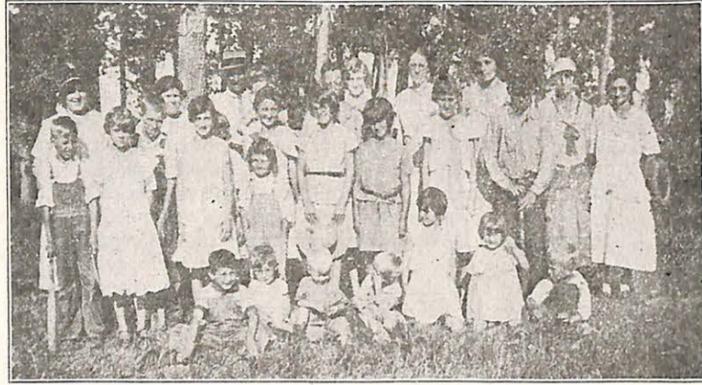
After a thorough examination of this new and remarkable edition of the Bible, we believe this to be the most complete and most helpful collection and system of helps to the study of the Bible ever assembled in the English language between the two covers of one book.

The text is the Authorized Version but where the more correct rendering of the original is needed, the text of the American Revised Version is inserted in brackets right in the verse. This in itself is a very convenient arrangement found in no other Bible. The Bible references are given right under the respective verses instead of crowded into a small print central margin with the usual complicated letter system. Each Bible book is prefaced by a comprehensive introduction, a full-page analysis and succeeded by a full outline, by a splendid marshalling of the "Outstanding Facts," the New Testament References of the O. T. books, and an account of the contemporaneous history. Other fitting study material is inserted in connection with the various books at different places throughout.

In addition to the above, we would mention the General Outline to the Bible given, the titles, the Canon of Scripture, the story of the manuscripts and versions, the treatment of the inspiration of the Bible and progress of doctrine. Over 200 pages are devoted to an "Index and Digest" of Bible names, places, events, and doctrines. Abundant material for the Topical Study of the Bible, a Concordance and Bible Atlas are included. The lives of a number of prominent Bible personalities are indexed. Many other features, too numerous to mention, make this edition memorable and serviceable as well as a delight to the Bible student. We know of no one volume edition of the Bible that will be so helpful and profitable to our ministers, Sunday school teachers and superintendents, and our young people, as well as to all Bible lovers and students in general. Don't fail to read the full page advertisement on page sixteen.

A. P. M.

Nothing pays for the loss of self-respect. Yet many young people throw it away carelessly for the sake of doubtful pleasures.



Picnic Daily Vacation Bible School, Eureka, South Dakota

Finis

ARTHUR A. SCHADE

It won't be long now; just a few more days and then "Home Sweet Home." I am speeding along on my 1,800 mile journey from Yorkton, Saskatchewan, to Rochester, N. Y. The sense of going home is not altogether new, but it is somewhat different this time. On other occasions it was but for a brief respite, but this time, except for a few less formidable trips, to stay, finding my task at home instead of afar.

This contemplation is not one of altogether unmingled joy. The task was rich with pleasant experiences to compensate for the separation from home and family. For one who loves people, who can feel himself at home amidst strangers, who can withstand the temptation of festive boards, who can sleep, read and write on the trains, and who is eager to make an essential contribution to the building of the Kingdom of God at the most strategic point—the local church—and there in the cardinal task of Christian nurture, I could wish no more wonderful position. No aggravations, no petty annoyances, no worry over dissensions, but plenty of opportunity of offering sympathy, counsel, and encouragement. Throngs of young people, responsive to a vital Christian message, to guidance in the problems which confront modern youth, and capable of cherishing and administering our sacred denominational heritage look up into the face of the speaker as hungry sheep "eager to be fed." What greater field of service could anyone wish? What more important task could there be on the whole denominational program? What a tragedy if the post must remain vacant for a prolonged period. Nothing could be more essential to the future of our denomination right now than the careful cultivation of denominational consciousness, and loyalty to the task which God has entrusted unto us as a people of God. Nowhere is there a finer opportunity for doing just that than in the young people's work. The denominational spirit must be personalized in enthusiastic and divinely consecrated workers who will charge the young people

with the same at the young people's gatherings.

The last three Sundays in May were spent with the

Clinton Hill Baptist Church of Newark, New Jersey.

The pulpit was vacated for nine weeks by the esteemed pastor, Rev. Chas. W. Koller, two of which were given over to preaching in the First Baptist Church of New York, the pulpit of the renowned Dr. I. M. Haldeman, and the remainder of which was devoted to the finishing up of residence requirements for the degree of D.Th. at his alma mater at Fort Worth, Texas. It is a distinction to be invited into the pulpit of The First Baptist Church of New York, and we German Baptists may take pride in having a pastor in our midst who has been successively invited. A look at the achievements of brother Koller and his people at the Clinton Hill Church removes all uncertainty one may entertain as to the reason for his demand elsewhere. While the most of the churches are struggling to maintain a respectable attendance, brother Koller has his church filled in the morning and packed in the evening all winter, reaching further uncounted numbers by his regular Sunday night radio sermons. My visit with the church was an inspiring experience to myself, and we hope it was not altogether one-sided.

From Newark, one cannot resist the call of the big city of New York. Easterners take the trip through the tubes under the mighty Hudson river, or across

the new George Washington bridge with its inner span of nearly a mile; the skyscrapers towering into the clouds, when these hang low enough; with the Empire building 110 stories high, the greatest if not the grandest, the historic old and the magnificent new churches; the harbor with its loading and unloading; plowing in and plowing out ocean liners, as a matter of course. But the stranger gets a thrill out of it all, feeling that he is at the hub of the universe. He shoots under the ground from one destination to another at something like a mile a minute, or he shoots a hundred stories high in an

elevator in a minute or two, or he cranes his neck to the material splendor of the architecture. My visit of the harbor was occasioned by the sailing of brother and sister H. Theodore Sorg on the "Transylvania" for the Old World. I went down to bid them "Bon Voyage"

But not only the material things of New York impress the visitor. I was a few days too late to witness the famous

"Jimmy Walker" beer parade, but his battle cry: "We want beer!" was heralded forth from every direction. Women devoted themselves to the questionable enterprise of enlisting men and money on the streets for the restoration of beer. Stores displayed large placards inviting John Barleycorn to return from his banishment, being deluded into thinking that if the American people again spend billions for beer it will help their business. Even neckties were on the market with the aesthetic (?) picture of a mug of foaming, frothing beer, running over on all sides, as the chief decoration. In the meantime "Jimmy" was having trouble to recall to an overinquisitive investigating committee where his hundreds of thousands of dollars of bank balances came from.

In the midst of this political corruption which places crushing burdens upon the neck of the taxpayers, the clergymen of the Protestant, Catholic and Jewish faiths are heard as voices calling in the wilderness, demanding fair play for the public. They confronted City Council with figures proving that over 9,000 city employees were receiving salaries of \$7,000 to \$40,000 per year and demanding reductions, but contempt and ridicule is the cruel world's response to their demands, while their own following is not sufficiently united to bring about the force that can compel recognition.

Turning from New York I went to the Southwest, attending

the Oklahoma State Union meeting at Shattuck. The church is located ten miles out of town; the pastor Rev. Aug. Rosner, and some of the people living in town. The convention was visited with showers of blessing, good for the fields, but making the roads more like a skating rink, resulting in some of our numbers sliding into the ditch where they had to camp for the night. Pastor and people royally entertained the delegates, making the stay a delight to all.

The Kansas Union held its annual meeting with the church at Dillon, Rev. A. Knopf, pastor. The attendance was unusually large, and the spirit of Christ prevailed in all meetings. The young people efficiently managed the convention and Dr. A. J. Harms again shared in the program in a most acceptable manner. Oklahoma and Kansas will not have large crops, and the people face another hard year, doing well to raise the taxes on their land, a fact that will register on our denominational finances during the coming year, as many of these churches have always been large and sacrificial givers.

From Kansas I went to the

Dakota Conference at Lehr,

North Dakota. As far as attendance is concerned the Dakota Conference is one of the great events in our denominational life. While the times had the effect of reducing the attendance of former years, yet it numbered thousands, especially on the last Sunday.

The Assembly at Herrid, S. Dak.,

and the South Dakota Union meeting at Corona, and a number of visits to churches gave me opportunity of coming into rather extensive contact with the pastors and churches, as well as to view the wonderful fields with the promise of a bumper crop over the state. The prominence, interest and zeal of the young people was everywhere evident. The program of the South Dakota Union was largely presented by the young people, and their excellent papers could practically all go to print as presented. I finished my journey with a visit to

the Northern Conference

which took place in Ebenezer West, just beyond Yorkton, Sask. It was my first visit to the Northwest in the summer. The snows of winter had yielded to waving fields of grain which promise a bumper crop. Like the Dakota Conference, the Northern also finds no church large enough to receive the delegates and visitors. Consequently a large tent is erected, and people throng in from far and near. This conference is confronted with marvelous opportunities in the field of home missions, evangelism and young people's training. Unfortunately the financial conditions have greatly impaired the work, eighteen churches being without pastors. Nevertheless the spirit of optimism prevails, and with a slight improvement in conditions, genuine progress may be anticipated.

After attending the forthcoming Linwood Park Assembly and the Eastern Conference, my roaming should be over for a season, as I settle down to the work which is mine during the coming year in the Seminary. I take this occasion of saying "thanks" for all the kindness received during my prolonged absence from home.

Clinton Hill Vacation School

We have just closed our fifth annual Daily Vacation Bible School. Each year has shown some growth over previous years, and this year's school was our biggest and in many respects our best. The average daily attendance was 166. The enrollment included 79 from our own church and Sunday school, 52 from Catholic families, 54 from other churches, 5 Jews, and 15 unlisted. With teachers, the total thus reached is 228.

The school was under the complete supervision of our church missionary, Miss Erna Hoelzen; and each department was in the hands of capable leaders.



Daily Vacation Bible School, Kossuth Church, Manitowoc, Wis.

Mrs. Fred Bauder had charge of the Beginners' department, assisted by Mrs. Paul Chester, Jr., Miss Gertrude Mertens, and Miss Elfrieda Steeple.

The Primary department was headed by Miss Anna Steinbach, who was assisted by Mrs. Howard Young, Mrs. Lydia Burkhardt, Mrs. Emma Steeple, Mrs. Frank Majestic, and the Misses Helen Galbraith, Alice Vogt, and Wilma Steeple.

In the Junior department, Miss Hoelzen was assisted by Mr. Kenneth James, who had charge of the boys' handwork; Miss Margaret Reynolds, who had charge of the girls' handwork; also Mrs. Joseph Klausmann, Mrs. Wm. Manvell, Mrs. Marion Windmiller, Mrs. James, Mrs. J. R. Cummings, Mrs. Chas. W. Koller, and the Misses Florence Heller and Martha Doerr, and Messrs. Elmer Schick, Elwood Wollenschlager, Carl Steinbach, and Milton Klausmann.

The school was brought to a delightful close with a picnic at Echo Lake, about eight miles from our church. Bro. George Wagner provided two large coal trucks, which had been carefully scoured and filled with hay for the youngsters to ride in; and two large hired busses and seven automobiles carried the rest of the crowd, which numbered 235 in the first load.

D. V. B. S. at Kossuth Church, Manitowoc, Wis.

"How I wish the Bible school were not over." This expression, which was voiced by many of the students of our Vacation Bible School, is the best testimony which we can give of the success of our work. The pastor, Rev. J. C. Kraenzler, who outlined the course and had charge of the work, was assisted by Misses Jane Specht und Malinda Basken.

The program consisted of an opening devotional service and two class periods, during which work in story telling, Bible drill, and a study of the book of Mark offered sufficient diversion so that the customary practice of running over time was reversed—the teachers being kept by the enthusiasm of the pupils instead of the pupils by the teachers. Oh yes! we must not forget that baseball game held

at recess time in which true sportsmanship was manifest.

Then there was that final day at the picnic. What if the water was a little cold? This was a good day to try out all of those new bathing suits. Great anxiety reigned for a while when a few garments were misappropriated. It is at a time like this that we are glad that our number is few for the proper adjustments could be made after a few days.

On the following Sunday night an open lesson was held at the church. The routine of the daily exercises was adhered to as closely as possible, after which the pageant, "The Builders" was enacted by the students. Many of the Bible passages learned during Bible school were incorporated in the pageant. We trust that the Word of God took root as well in the hearts as it did in the minds. In addition to the missionary offering, which was taken every day, a box was packed for a needy family in our city, thus carrying out the command of our Master, "By love serve one another."

Northern Conference

(Concluded from page 6)

We would like to thank all those who helped in many ways to make this Thirtieth Conference a success. We earnestly hope that the next conference will be even a greater success than this one, therefore come to Nokomis, Sask., next July 5th to 9th, 1933.

GERHARD STREUBER.

For Sale

Extracted white clover honey of finest quality, rich, thick and delicious at following reduced prices: One 60lb can \$6.50, two or more cans only \$6.00 per can. This honey is unsurpassed in quality and flavor and the price is so low you can not afford to be without it. Please state whether you wish honey sent by freight or Express, enclose money order or check and honey will be shipped at once.

G. A. BARBISCH,
R. 1. La Crescent, Minn.

My Chum

He stood at the crossroads all alone,
With the sunrise in his face;
He had no fear for the path unknown,
He was set for a manly race.
But the road stretched east, and the road
stretched west;
There was no one to tell him which way
was the best;
So my chum turned wrong and went
down, down, down,
Till he lost the race and the victor's
crown,
And fell at last in an ugly snare,
Because no one stood at the crossroads
there.
Another chum on another day,
At the self-same crossroads stood;
He paused a moment to choose the way
That would lead to the greater good.
And the road stretched east, and the road
stretched west,
But I was there to show him the best;
So my chum turned right and went on
and on,
Till he won the race and the victor's
crown;
He came at last to the mansion fair,
Because I stood at the crossroads there.

Since then I have raised a daily prayer,
That I be kept faithfully standing there,
To warn the runners as they come,
And save my own or another's chum.

—Source unknown.

Daily Vacation Bible School at Ebenezer Church, Detroit

The evening of July 22 marked the closing of a very successful and, we feel, worthwhile Daily Vacation Bible School at Ebenezer. The school this year was under the capable and efficient leadership of our beloved pastor, Rev. John Leypoldt, instead of a separately paid worker, as has been the custom other years, which saved the church considerable money in these hard times.

The school was very well attended in spite of the extremely warm weather. The largest attendance was 136, and we never had under 100 after the first day. We draw no color line in our Vacation Bible School, and consequently had a good percentage of colored as well as white children. We are very glad to say that they worked very well together, and there was never at any time the slightest feeling of prejudice noticeable among the children. Neither was the work of the colored children in any way inferior to that of the white children.

The boys and girls memorized a considerable number of Bible passages and single verses as well as some fine songs and choruses and the books of the Old and New Testament in poetry form. They also heard many interesting and worthwhile, Bible, missionary and character stories and talks. We found it very interesting to tell Bible stories without mentioning any names, leaving it to the

children to guess the names of the characters in the story.

No elaborate handwork was attempted this year "because of the depression." But the children seemed to enjoy the simple handwork provided. The oldest boys and girls rolled bandages made from old sheets and pillow cases torn in strips and sewed together and rolled tightly to be sent to our missionary in Africa, Miss Edith Koppin. They also made blank notebooks using sample wall paper for covers. These boys and girls made an intensive study of the Gospel of John, chapter by chapter, answering in writing a set of six questions on each chapter. These notebooks were on exhibition the closing night and gave evidence that excellent work had been done by some and very good work by most of them. Most of the actual studying was done at home and the class periods were used for discussion and comparison of ideas. These discussions brought to light many of the problems which had been puzzling this or that boy or girl who would not have had the courage to ask any one's advice about them otherwise.

A daily offering was taken and the proceeds were presented to the Baptist Children's Home by a darling little colored boy at the closing exercises. During recess the older boys and girls organized four baseball teams, naming them the Israelites, Philistines, Gideonites, and Midianites, respectively. Contrary to Scripture the Midianites were the final victors.

The pastor was assisted by eight teachers: Miss Lois Lillie, Miss Gladys Ebert, Miss Lydia Saunders, Miss Viola Berger, Miss Lillian Strauss, Miss Marion Hartmann, Miss Eleanor Shulert and Mrs. Walter Schindler.

We hope that the songs and the Scripture which the children memorized will find fertile soil in their hearts and truly serve as a "Lamp unto their feet and a light upon their pathway." K. Z. S.

News Report from Lebanon, Wis.

During the month of June our church entertained the Wisconsin-Vereinigung. The churches of the state were well represented. The sessions and services were of great inspiration to our little church, especially inasmuch as Prof. L. Kaiser was the guest speaker and spoke every evening. It is seldom that a small church is able to enjoy the presence of one of the Baptist leaders of our country, and in the annals of our church the inspiring presence of Prof. Kaiser is of great moment.

For some time our church had been planning to secure electric light. We have had to use gasoline lights. But we were unable to get the high line past our church. So finally we decided to buy a Delco plant to furnish us with electric light. At the time our pastor, Rev. Thorwald Bender, suggested that the church only be wired and that the parsonage be wired later due to the strained financial

conditions. But while our pastor was attending his graduating exercises in Chicago, the church decided to wire the house also, so that he might have the advantages of the electric light improvements. When he returned from Chicago, he was induced to visit a certain family on a definite evening. While there he was trapped into going fishing with a boy. As the two returned, each in overalls and each carrying a fish, the whole farmyard was filled with cars belonging to church members. It was a real surprise. During the evening the church presented Mr. Bender with a very attractive three-canded electric table lamp, and a fine Venetian mirror. After that the announcement was made to him that the church in his absence had decided to wire the parsonage also. A big lunch was served. Then our pastor read a portion of Scripture and led us in prayer. We all sang "Blessed be the tie that binds" and with love and esteem for one another scattered to our respective homes.

The foregoing surprise party was given in honor of Mr. Bender's graduation from the Seminary. On July 13 we gave him and Mrs. Bender another surprise party. This was in honor of Mr. and Mrs. Bender's second wedding anniversary. On this night we found both of them in the garden, pulling red beets for canning. The party turned to a shower when the pastor and his wife were directed to a table and to open the many packages on the same. It was a grocery shower of excellent taste and quality. Mr. Bender spoke a few words of appreciation on behalf of himself and Mrs. Bender. A very palatable lunch brought the celebration to an end.

We almost forgot something. We also have built a Social Hall. We served our Vereinigung guests in the same, and have had several social functions in it since. The Sunday school also uses it for its classes of small folks. Now someone has also donated an organ for it. This hall was once used by some of our former pastors to house the old horse and buggy, and in later days the "Lizzies." Now it has a cement floor, rock sheet on all the walls and the ceiling, and new large windows, as well as appropriate doors. Neatly trimmed with crepe paper, it makes a nifty party hall or dining hall, as some of our "Vereinigung" guests will verify.

We also had the pleasure of having Rev. C. J. Bender with us for a few days upon his return from Africa. On July 3rd he brought the morning message to us and in the evening service he told about his work in Africa. This was followed by a reception, and refreshments were served.

ROSE JAEGER.

A Go-Getter

Blank: "I started out on the theory that the world had an opening for me."

Other: "And you found it?"

Blank: "Well, rather. I'm in the hole now."

In Memoriam

Rev. Edward Stevener

"Behold, he sleepeth."

How wonderful for Christians to cherish the blessed assurance that their departed rest, or carry on a more complete life on a higher level.

However, at the departure of one of our loved ones or friends is the fact conveyed to us that for this earthly life and purpose two more hands ceased to caress, a heart to beat sympathetically, eyes to look friendly, and a voice to speak truly. "Our little systems have their day," and according to the symbolism of our speech are we inclined to say that another light has been extinguished, a flower withered, a link in a chain broken, or a sound between two silences become extinct.

Sad, but true, to look at the life and work of Brother E. Stevener as a company of artists once looked upon a block of marble, which revealed to them faint outlines of what would have been a masterpiece, if finished. A sign was attached: "The artist died at this stage of his work." How wonderfully may both, Bro. Stevener and the artist, have completed their lives' vocation, if have been given the chance. Maybe not with "cum laude" but only with: "Well done, good and faithful servant." May the living learn to respect and appreciate the deceased not so much because of accomplishments alone, but because of latent potentialities not given a chance to mature. On the other hand "the task of the kingdom is not performed so much by the intellectual giants," said one of "our" beloved professors, "as by the unassuming of the rank and file."

In paying this tribute to our brother let all of who know him, in spirit practise the old European custom and stop for a moment, lift our cap, and pray in silence, while the departed once more passes before our mental and spiritual vision.

And to those who knew him not personally, and to our hasting youth in particular, let Bro. Stevener preach his last sermon:

"To will is ours, but not to execute. We map our future like some unknown coast,

And say, here is a harbor, there a rock. The one we will attain, the other shun! And we do neither. Some gale springs up,

And bears us far o'er some unfathomed sea.

Our efforts are all vain; at length we yield

To winds and waves that laugh at man's control.

... Upon each beckoning scheme No sooner do we fix our hope, then still Time bears us on, leaving each still undone,

Adjourned forever."

"May no one have a guess as his dying pillow."

"Their works will follow with them."

E. GUTSCHE.

Inter-Racial Baptist Convention

Special Centenary Session in honor of The American Baptist Home Mission Society

Woodward Avenue Baptist Church,
Detroit, Michigan,
September 23, 24, 25

Motto: "That they all may be one."
John 17:21.

FRIDAY

9.00 A. M.: Presiding, Dr. A. DiDomenica
Devotional, Rev. Antonio Mangano.

9.15: Welcome, Rev. V. Panizzoli.

9.30: Statement—Origin and Meaning of Convention, Dr. A. DiDomenica.

9.45: Report of Committee on Arrangements, Rev. Jos. Rzepecki.

10.00: Keynote Address, Rev. Frank A. Smith, D. D.

10.30: Ten-Minute Reports from Racial Groups.

Rev. John Leypoldt for German. (The reports will cover the beginning, development and outlook of missionary work among the various racial groups.)

12.30 P. M.: Adjourn.

2.00 P. M.: Woman's Meeting. Presiding, Miss Pearl Vilhauer.

Devotional, Mrs. Arthur Hult. Statement from each Group:

Czechoslovak—Mrs. J. J. Zmrhal.

German—Miss Alethea Kose.

Italian—Mrs. A. DiBlasi.

Negro—Mrs. Arthur Pace.

Polish—Mrs. J. Rzepecki.

Roumanian—Mrs. —

Russian—Mrs. Nellie Yuzva.

Scandinavian—Mrs. —

3.00: Description of the work of Women Missionaries, Mrs. Emma Kampfer.

3.30: Contribution of the Woman's American Baptist Home Mission Society, Mrs. Adah H. Boyce.

4.00: Foreign Speaking work in Rural Areas, Rev. Edwin E. Sundt.

Discussion.

5.00: Adjourn.

7.30 Mass Meeting. Band Concert, Roumanian Band.

Speakers: Rev. V. Narkevich, Rev. N. Dulity, Dr. H. C. Gleiss.

Special Music by the Choirs of the four German Churches.

SATURDAY

9.00 A. M.: Presiding, Rev. A. LeGrand. Devotional, Rev. Ivan Shakotko.

9.30: Ten-Minute Reports (continued) from Racial Groups.

11.30: The New American and his Fatherland, Rev. E. H. Dutton, D. D. Devotional, Rev. A. B. Machlin.

12.30 P. M.: Adjourn.

1.45 P. M.: Presiding, Rev. D. R. Sharpe. Devotions, Rev. A. B. Machlin.

2.00: Forum—"Future of Foreign Speaking Evangelical Work in the United States."

Leader: Rev. Edward Catlos.

3.00: Sunday School and Young Peoples Hour
Sunday School Work, Rev. R. A. Mikolon.

Young People's Work, Rev. Emil Kontz.

Future Developments, Rev. V. W. Jones.

Contribution of the American Baptist Publication Society, Dr. S. G. Neil.

4.30: Report of the Findings Committee.

SUNDAY

Morning—Missionary Representatives in all local churches.

Afternoon—Group Meetings—Each Group to arrange its own meeting.

Evening—Mass Meeting. Presiding, Rev. A. DiDomenica.

Speakers, Prof. Lewis Kaiser, D. D. Pres. G. Arvid Hagstrom.

Special Music by Inter-Racial Chorus, consisting of Choirs from 10 Foreign Speaking Churches.

OBITUARY

EDWARD MOSBACHER

Children's Home, St. Joseph, Mich.

Edward Mosbacher was born in the city of Cleveland, O., on September 10, 1922. After the death of his mother relatives took care of the boy, but they could not replace either father or mother. The years of his early childhood were in want of the bright sunshine of happiness; he did not grow strong and was subject to any illness to which young children are inclined.

When 7 years old, Eddy, through the efforts of the Second German Baptist Church of Cleveland, became a member of our Home Family. He attended the public school of our city, he was a member of the Sunday school of our Baptist Church, and as an orphan adopted by the Sunday school in Trenton, Ill.

On Wednesday, July 27, Eddy met with an accident. The small wound, as we thought it to be, was well treated and seemed to heal nicely. Eddy was under the doctor's care; that gave us the assurance that everything was taken care of in the best way. Last Wednesday Eddy began to complain of a somewhat queer feeling. As soon as we were aware that not all was as it should be we called the attention of our doctors to the symptoms which we feared. The next day we brought him to the hospital where he was at once treated for tetanus. All the efforts of medical science were in vain. It was a shock for the whole family when we were notified that our Eddy had died during the night.

Eddy was invited to spend part of his vacation in Cleveland. His relatives, however, failed to provide him with the necessary means for traveling,—now, what is left of him will be shipped to the city where he desired so much to go.

During the past years our family has been visited by a considerable number of severe illnesses, but so far the angel of death had not been permitted to knock at our doors. We ask in our bereavement, "Why did our Eddy have to be taken away from us?" We ask this question as so many before us, but we patiently await the Divine answer which will fully satisfy. We know that his name is "Wonderful," and wonderful are his thoughts, wonderful his way with us. As for the present we find sufficient comfort and assurance in the great promise of the Holy Word:

Mark 10:14: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God."

John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

John 14:2, 3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there may ye also be."

John 11:25, 26: "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die."

HANS STEIGER.

Our Devotional Meeting

August F. Runtz

September 11, 1932

Does God Really Care?

Matt. 6:31-33

During the last months when there have been so many underfed, ill-clothed, and utterly disheartened men, women and children; when old people have had their life's savings, upon which they depended for their old age, swept away; when middle-aged folks have lost house and home, after years of saving and sacrificing; when honest business men have been driven to the wall, and many are asking: Is there a God? And if there is, does he care about the individual? God has sent bountiful harvests, but "Man's inhumanity to man makes countless thousands mourn."

A father would care. Jesus is continually appealing from men, and from men's ways at their highest and best, to explain and to justify the ways of God. "What man of you, that is a father?" He bids men look into their own hearts, and ask themselves what each one of them would do at his highest and noblest. If his son asks for bread, would he give him a stone? or if he ask for a fish, would he give him a serpent? No real father would act that way. True, there recently appeared an account of a father who chained up his 12-year-old daughter in order to keep her at home and compelled her to make novelties, which he sold. However, the name "father" is a misnomer for such a man.

God is our Father. One of the great things that Jesus taught us, is that God is our Father, and that as an earthly father will care for his children, even so God will care for us. He is our Father because he has created us. He is our Father because we have been born again by his Spirit. "Our relation to God is closer than any human relation that we know. He lives in us and we live in him." "Closer is he than breathing, nearer than hands and feet." Whatever touches us touches God. And he will protect his own. "He that toucheth you toucheth the apple of his eye."

He knows our needs. "Your heavenly Father knoweth that ye have need of these things." He knows that we have need of bread and clothing. But he also knows that we have need of something besides these. "The life is more than meat, and the body more than raiment." You may fatten a hog, and he will be fit only for the slaughter-house. But we are made spiritual beings, to be conformed to the image of Jesus Christ. "No good thing will he withhold," in his great work of redemption.

September 18, 1931

Some "Other Gods" Today

Exod. 20:3; 1 John 5:21

What is God or Goddess? "What means it," said Martin Luther, "to have a god?" and replies, "Whatever thy heart clings to and relies upon, that is properly thy God." We no longer worship images of wood, or stone, or gold. We may not even have seen any idols except at a museum, or in some foreign missionary's collection. Nevertheless we may be worshipping at some forbidden shrine, for whatever a man holds to be the supreme good, whatever he makes the supreme purpose of his life, and the end of his efforts, whatever he permits to become his master, that is his god. This thing may not be bad in itself, but may become a curse whenever it takes first place in the life.

The Goddess "Power." At the shrine of this goddess, "Power," not youth, but middle age burns its incense. Men make the getting of wealth the supreme ambition of life. For it they toil early and late, for it they deny themselves the comforts and blessings of their homes, for it they sacrifice health, and they want it not for itself, but because wealth gives prestige and power. We are told that men "become drunk with power." When power becomes the supreme ambition of life, then thinking is distorted and the natural human sympathies and affections are prostituted. Napoleon worshipped at the shrine of his goddess and dipped the world in blood. For her industrialists press the life-blood from men, women and children. Politicians sacrifice virtue and honor when power becomes the supreme goal of life.

The Goddess "Pleasure." Into the temple of this goddess the youth of today is striving to enter that it may worship at her shrine. The world has become pleasure-mad. Pleasure in itself is not wrong, even as the wielding of power is not wrong, yet when people become devotees of pleasure in such a manner that they labor simply to be able to buy pleasure, and that all their thinking revolves itself about the idea of pleasure-getting, then they are worshipping the goddess "Pleasure" and she will turn to ashes in their hands. Robert Burns put it aptly in "Tam o' Shanter":

"But pleasures are like poppies spread,
You seize the flower, its bloom is shed.
Or like the snow-fall in the river,
A moment white—then melts forever."

September 25, 1932

Getting Off to a Good Start

Heb. 12:1-3

This is about the time of year when many religious organizations are planning their work for the fall and winter months. We cannot suggest plans of work here, yet a few underlying principles, necessary for the success of any plans, might be suggested.

Co operation. In the Scripture reading the phrase "let us" appears twice in one verse. The author of this letter is urging the believers to strive together with him to achieve a certain goal. Our Lord alone is the Savior of the world, yet he cannot save the world alone. He needed the co-operation of Peter and Paul, of John and James and all the rest of the apostles to save the world. He needs you and me today. Every member of a church must co-operate in the entire program of the church or else the church is hampered. The president and officers of a young people's organization alone cannot make that organization a success. It takes the everlasting team-work of every blessed soul.

"Stick to-it-iveness." Some young people are like a weathervane; today they are facing one direction, but tomorrow they may be facing another. Today they are all fire and enthusiasm, but tomorrow they may be "down in the dumps." The very things for which they talked and shouted today, may seem to them as worthless tomorrow. We need much patience with ourselves and with others whenever we try to do anything worthwhile. We need to stick to our group and stick to our ideals through thick and thin.

A wonderful inspiration. "Looking unto Jesus!" The author wants us to take Jesus as the inspiration of our lives. "Who, for the joy that was set before him endured the cross, despising the shame." He did not get disgusted and quit when his feelings were hurt, or when he was not appreciated. He despised slander and ridicule and continued his work of love. He fed others even though he went hungry himself. He healed the ear of his enemy, yet permitted his own side to be pierced. He died that others might not taste death. Here is the supreme inspiration for every Christian worker.

October 2, 1932

How Does the Teaching of Jesus Change Business?

Luke 19:1-8; Matt. 6:12, 19-24

The case of Zaccheus. Here was a little man with a big business. He had undertaken to collect the Roman revenue

September 1, 1932

from his own, the Jewish, people. He was a shrewd business man and had become financially successful. But his success did not bring him satisfaction. He was feared and hated by his neighbors. One day in his desire to see Jesus, Jesus invited himself to his house. As Jesus spoke to him, perhaps of justice, and righteousness, and brotherly kindness, and happiness, his eyes were opened. He saw how he had missed the things that count in life. His business principles had indirectly caused more suffering than he could have inflicted outright with his own hand. So he vows to make restitution. Because his excess commissions and margins of profit had caused needless hardship to the poor, he felt that one-half his wealth should be returned to them, and wherever he had collected through fraud he will restore four-fold. From that day on, old business principles for Zaccheus were dead. He had found a better way.

Does his teaching change business today? When we look upon the starving, ragged, homeless men, women and children that form our bread-lines and stretch out emaciated arms for bread in this, the richest country in the world, whose granaries are filled to overflowing, we are apt to grow pessimistic, and answer our question with a "No." And yet, who has not heard of Arthur (Golden Rule) Nash, who inaugurated a method in his business which he believed Jesus would have endorsed? Others have been doing likewise. Circumstances are opening the eyes of some corporations today to the fact, that in the past they have been heartless thieves and robbers, and that, unless there is a very radical change in the near future to comply somewhat with the principles of Jesus and the rights of humanity, they will have no business left. It is either Christ or chaos for America.

October 9, 1932

How Does the Liquor Problem Affect Young People?

Matt. 7:17, 18; John 8:32

Ignorance of the old saloon. In the temperance crusades of two decades ago we were told exactly how many boys the saloons must recruit each year to fill the ranks of the "old toppers" who were filling drunkards' graves. Gradually the American people became aware of a curse in their midst and decided that the saloon must be outlawed. (The liquor traffic has ever been an outlaw.)

Young people today are ignorant of that old-time saloon. They have not seen the children with their buckets filled with beer marching from the rear door of the saloon on a Sunday afternoon. They have not seen the drunken man, when his money was gone, kicked into the street from the door of the saloon. They have not known the connection of the saloon with the house of prostitution, nor the hold of the saloon on politics. Now, because existing conditions are far from ideal, many feel that the 18th Amendment

has been an utter failure. No one is satisfied with present conditions, but we shall never make progress by going backwards. The golden age is not in the past.

A new kind of temptation. There is always a group of people who want to do the thing that is "smart." We are told that many girls smoke, not because they like it, but because they think it is smart. Just so, many young men carry a hip flask. They think it the smart thing to do. And many girls wrongly think, if they would be popular, they must take a nip of the flask. Again, many folks get a certain "kick" in defying the law; a sort of "stolen sweets" kick. The youth drives past a stop light when the policeman's back is turned, and he thinks he has put one over on the cop, and he gets a kick out of it.

It would almost seem as though the tempter were whispering this message into the ears of America: "Disobey the laws, you'll get lots of fun out of it." Conditions like this call for a new kind of heroism on the part of youth. The youth of today is the hope of the future. It may take more courage to refuse to carry or drink from a hip flask than it did to refuse to enter the corner saloon. It may take more courage to take your stand on the side of temperance today, than it did 20 years ago. Do you have the courage?

Lodi B. Y. P. U.

Some of our members felt they were fortunate to be among those who attended the Pacific Conference at Tacoma, Wash., as great blessings were received from all the meetings. We especially enjoyed the inspiring message brought to us on Sunday afternoon by Rev. A. P. Mihm about "The Prayer Life of Daniel." We were inspired with the thought, and the wonderful hospitality shown us while there, and it was an incentive for us to carry on and work with the same hospitable spirit.

Our Lodi society has been very active in preparing meetings and social activities. On Saturday evening, July 30, about 125 members and their friends motored to a park about 18 miles from Lodi, in trucks, to enjoy a wienie roast and watermelon feed.

We spent the evening in playing games and in participating in community singing.

This event was given in honor of the male quartet from the Colgate-Rochester Divinity School, who rendered several selections for us, which were greatly enjoyed by all.

On the following Sunday evening our B. Y. P. U. had a special meeting at which time the Rochester students presided. The Franklin B. Y. P. U. were also our invited guests.

We had the pleasure a short time ago of attending a program given in Franklin by their society, which proved very interesting to us all.

We had the privilege of having Rev. J. J. Lippert and family from Bismarck,

N. Dak., attend several of our meetings and we greatly enjoyed having Rev. Lippert speak to us.

Rev. G. Eichler and family from Linton, N. Dak., former pastor of our church, was also a visitor, but we were sorry they were unable to attend our B. Y. P. U. meeting, as they were scheduled to be in Franklin on Sunday evening.

Mr. Aug. Auch, our S. S. Superintendent, also principal in one of our leading grammar schools, has worked hard to create co-operation and enthusiasm in our Sunday school and with his capable and understanding leadership with children we now have a Sunday school to which we are proud to belong.

Our pastor, Rev. G. E. Lohr, has delivered some very inspiring sermons every Wednesday from 12.30 to 1 P. M., over radio station KWG, Stockton, in the German language. Several of our B. Y. P. U. members have had the opportunity of singing over this station, called "The San Joaquin Church of the Air." These programs are greatly enjoyed by radio listeners, and a host of sweet memories linger in our minds after listening to the devotional half hour.

Calvin Lohr, who is president of our young people's society, has won many new members due to his sincere efforts in his work for the church and Master.

May God grant that all our young people may find the way into the loving arms of their Savior! BERTHA MEYERS, Sec.

William Adam, Minneapolis, Minn.

Bill Adam, president of the Minnesota German Baptist Young People's and Sunday School Workers' Union, a leader in the City English Baptist Union, and in his own society and Sunday school, graduated from the Bethel Institute in St. Paul with athletic and scholastic honors. He finished the four year course in three years with a "B" average.

Beside carrying all the outside responsibilities, Bill took part in three years of football, three years of basketball, and three years of baseball. He was the winner of nine letters, the most letters ever won by one student in the school's history. He was also the winner of the "Best All-Around Athletic Cup." He was captain of each team for one year.

Mr. Adam not only took part in school athletics, but also in other school activities. He was president of the Junior class, president of the Athletic board, treasurer of the Senior class, member of the school chorus and the school male glee club. He also served on many school committees and school organizations.

Bill is now doing a great work in his own church, by organizing different athletic teams.

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GENESIS 22:1

CHAPTER 22.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 15 He is blessed again. 20 The generation of Nahor to Rebekah.

AND it came to pass after these things, that God did tempt [prove] A'-brā-hām, and said unto him, A'-brā-hām: and he said, Behold, here I am.

1 Co. 10.13; He. 11.17; Jam. 1.12; 1 Pe. 1.7.

EXODUS 5:18

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale [number] of bricks.

19 And the officers of the children of Is'-rā-ēl did see that they were in evil case [were set on mischief], after it was said [when they said], Ye shall not diminish [diminish], ought from your bricks of your daily task.

Facsimile of type showing corrected renderings in brackets and references after each verse.



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Professor J. Heinrichs, Dean of Northern Baptist Theological Seminary, Chicago, says:

It is doubtful if it can or ever will be surpassed. The selection of such an outstanding and profound scholar as the Reverend James R. Kays, Ph. D., L. L. D., as the author of this great Book, whom to know has been my privilege for some years, is both most gratifying and a guarantee that only the best, latest, most essential and yet conservative helps are included in the volume. I cannot but wish for it a wide circle of friends and readers.

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