

The Baptist Herald

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GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

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The Flame of Youth

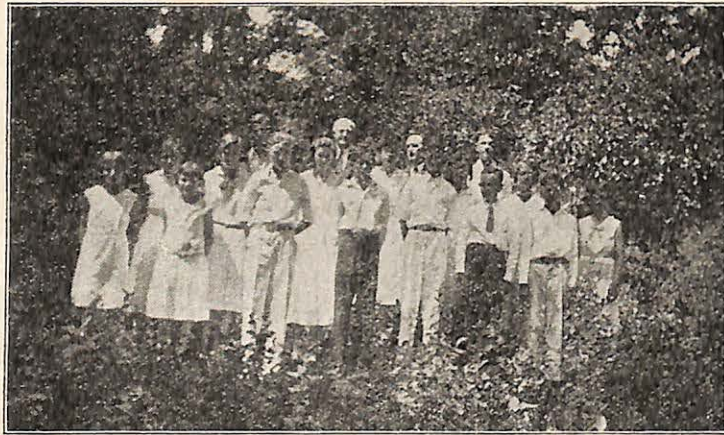
H. A. PORTER

I LOVE to see enthusiasm in youth, and to see it directed toward worthy ends. A college president, speaking in defense of football, said that there is a certain amount of devilry in every college student, and he preferred that the student should work it out on the football field rather than on the faculty and the president. You may not agree with his way of putting it, but you can see that there is lodged in the average young man and woman a tremendous vital force, the flame of enthusiasm. This divine fire will be expended in the interest of human welfare or wasted on the passing affairs of the world.

Young hearts, capitalize the romantic and adventurous spirit of youth. Hitch yourself to impossible causes. You may be called an impracticable dreamer, but what of that? Lose yourself in some big cause and then you will truly find yourself. Embrace some object worthy of your life, and your whole life. Throw yourself on the altar of some noble endeavor.

"For God's sake," cries Robert Louis Stevenson, "give me the young man who has brains enough to make a fool of himself!" He doubtless had in mind those "faultily faultless" people who never make mistakes, for the sufficient reason that they never do anything. Cherish enthusiasm, if you have it, as a gift of God; generate it, if you have it not. For enthusiasm is the very dynamic of life.

What's Happening



Group of 16 young people baptized by Rev. E. Gutsche of Plum Creek Church, S. Dak.

Baptism at Plum Creek Church

Sunday, June 25, was a happy day for the congregation of the Plum Creek, S. Dak., Baptist church. Rev. E. Gutsche had the privilege to baptize 16 of our young people, who confessed acceptance of the Lord Jesus as their personal Savior during the time our beloved Bro. H. C. Baum made special efforts to bring sinners to the cross of Jesus. Furthermore were we honored with the presence of Prof. A. Bretschneider, who preached the baptismal sermon. The comments of several of the older members were, that they never heretofore listened to a more appropriate and comprehensive baptismal sermon for young people.

After baptism the Lord's supper was celebrated and the hand of fellowship extended to the newly baptized.

R. G.

From Many Lands

J. H. RUSHBROOKE, M. A., D. D.,
General Secretary, Baptist World Alliance

Germany: A Difficult Position for Baptists

The establishment of the Hitler Government in Germany has raised every kind of question in that land. The passion for reorganization and unification has seized upon the masses, and finds expression in the attitude of the Government not only towards states and municipalities, but also towards schools, universities and churches, which exercise a direct influence upon the oncoming generation. The State desires to make the control of all these thoroughly effective. The "purification" of the schools and universities has been carried through. The various Lutheran and Reformed churches are now being pressed to form a single organization which the Nazi Government obviously desires to use as an instrument of its policy. Not only are the old State churches affected, but nonconformists such as Baptists and Methodists find themselves gravely embarrassed. It is impossible for them to accept any such relation with the State

as would make them merely its dependents or tools. The pressure to betray essential principles may become very serious, and since not a few of the members of the churches are themselves Nazis, there is even risk of internal division. Nevertheless, we believe that the Baptist group, which has hitherto manifested clear understanding of vital issues, and has in difficult times endured obloquy and persecution, will show itself neither confused in mind nor hesitant in its loyalty to spiritual freedom and New Testament truth. There are elements in the policy of the present Government in Germany which command the strong support of Baptists, and the Reich will gain enormously if it adopts a policy of respect for the rights of the free evangelical communities.

The Far East: Russian Baptist Refugees

It has been possible to get into touch with groups of these in Manchuria and in the province of Sinkiang, China. There is a church of 265 Russian members in Harbin. They have endured serious privation, and their conditions have been aggravated by the flood of a few months ago and by the prevalent war. The worldwide economic depression has also affected Manchuria. In Sinkiang there is a Russian Baptist community of over 600 refugees. They were, according to the last report, settling down and endeavoring to find a living in the country. We fear that the spread of the Mohammedan rising has worsened their prospects. The Baptist World Alliance is in contact with both groups, and has been able to transmit a certain amount of money derived from contributions specially offered for their assistance.

Lithuania: New Developments

On April 23 there was formed in the capital city of Kaunas (Kowno) a Lithuanian Baptist church. Hitherto the church at Kaunas has been a German-speaking church which included a few Lithuanian members. It is now felt that the time has arrived for the establishment in the chief city of Lithuania of a church whose worship and witness should

be in the ordinary speech of the people. The Lithuanian members have therefore withdrawn and organized a separate church under the leadership of the Rev. T. Gerikas. The German mother-church has dismissed them in the most friendly spirit, giving them as a motto the words of Acts 18:9, 10: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."

Norway: Gratifying Progress

The Annual Report of the Norwegian Baptists for 1932 shows gratifying advance. In each of the five "districts" into which the country is divided the increase in membership is substantial, and the total for the whole country advanced during the year from 5632 to 6518—an increase of about 16 per cent.

Bermuda: A New Baptist Enterprise

Although Bermuda was colonized about 300 years ago, the first Baptist church on the Islands was formed only on May 8 of last year under the pastorate of the Rev. G. E. Stewart, D. D. Reports indicate that the small community is growing. Two baptismal services have been held during the twelvemonth.

Attention! World's Fair Visitors

Ladies from our Baptist churches who are planning to attend the World's Fair at Chicago may have pleasant rooms at reasonable prices in our Girls' Home. Transportation to Fair grounds are very good. Please advise our Superintendent, Miss Anna M. Brinkmann, of your coming.

BAPTIST GIRLS' HOME,
3264 Cortland St., Chicago, Ill.

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The Baptist Herald

Your Cross

MARTHA E. KECK

Oh, Christian friend, do not despair
Because a cross you have to bear.
In every cross there is a gain,
That sanctifies the deepest pain.

Remember Christ on Calvary—
The cross he bore for you and me.
Through suffering there, he now can share
With sympathy your every care.

Your heart with sorrow too must bleed,
If you would be of service sweet
For him, who is the truth, the way,
The light of every darkened day.

So Christian friend, do not despair,
Christ gives you strength your cross to bear.
Do not forget, he is your friend,
He will abide unto the end.

(Sing to melody of "I've Tried in Vain.")

Adventuring With Christ

L. HOEFFNER

"He went out not knowing whither he went."
Heb. 11:8.

IN reading these words there comes to us the pageantry of Abraham's departure from his kindred and father's house into that unknown land which led them across the Mesopotamian plains. Here we have a romantic scene and the start of a great adventure. For Abraham believed that it was God's voice calling him. It was an act of faith, and faith is the soul of all romance. It is to this romantic faculty within us that Jesus Christ makes his great appeal. Religion at its very source is adventure to find a way of living.

How different do we find the religious atmosphere of today from that of the New Testament! The very moment we read the Gospels, we find ourselves in a new world. A world that throbs with joyousness and the spirit of daring. We find men here who lived by faith and were endeavoring to find God by following the new path of living. When Jesus presented this new way of living to men, only a few had courage enough to try it. Discipleship was a costly and daring experience in those days. Adventure is still the soul of religion and we must find him today as men found him then. If Christianity means anything it means that men and women should once more find the new way of living. Christ still asks men to go with him upon the

great adventure. The only question is, are we ready and courageous enough?

In the first place:

Christ Invites Men and Women to Find God

What a great adventure this is! The entire history of mankind has been written around this one great adventure and finds expression in Job's cry of despair: "Oh, that I knew where I might find him!" Man has never relinquished his search for God, though he has not always found him. So Christ invited men to follow him that he might show them God and he did. He told them the story of the Prodigal Son, as he returned from his fatal wanderings. There was the old father and as his eyes beheld his boy, heartaches, longings, sin and sorrow were forgotten. He only knew his child had come home. That is God.

This adventure to follow Christ in searching for God is still calling and appealing to the heroic of men. We often wonder if God really is. Who he is, what he is like and where we might find him. God can only be found in the deep human experiences, where men and women hope and pray; where death, sorrow and disappointments break in on our lives like mighty tidal waves and love becomes the binding force. There we find God. To find him on those crossroads of human passions and experiences is the great adventure, which Christ asks us to share with him. Have you found him already in your personal life and surrendered yourself to him? This is absolutely necessary before we can adventure any further with Christ and explore some of the other facts in this great field.

Leading Men to God

is another great adventure to which Christ calls men. Being saved is not enough, for we must try to save others. What an inspiring scene have we there, when Jesus called a group of men and told them: "Follow me and I will make you fishers of men." A missionary from India was asked, how he liked his work and gave the simple and thrilling answer: "The longer I live out there and work with those people, the greater becomes the romance of it all." What greater thing is there in life, than to find our way into the hearts of men and women and if possible lead them to Christ? The work will bring joy and peace to your own soul. When I think of the young men and women, who offer their life for missionary work in foreign fields, and many others, who bring the sacrifice in leading them to Jesus as their personal Savior, I cannot help but feel that it is a great adventure to become a fisher of men. I hope there are many of you, who have sensed the

thrill that comes with success in life and the satisfaction it does bring. I have often heard it said, business is a great adventure, and that is very true. But let me assure you, to find men, bring them joy and lead them to God, is a still greater adventure. Have you experienced this thrill that comes to us in exploring the great field, in which so much can be done for the salvation of the world?

Again: Christ asked his disciples to go with him,

Adventuring Into the Field of Prayer

Jesus' attitude to prayer was wholly new and different from that of the Scribes and Pharisees. Prayer was not a certain form to him that could be poured into a fixed mold. For him prayer was a personal intercourse with his Father, the language of the heart and striving after God. He said: "Seek and ye shall find; ask and it shall be given unto you; knock and it shall be opened unto you." The world of prayer is to many of us an unknown region. For it deals with factors to which in our ordinary life we are strangers. To have missed the spirit of prayer is to have lost the innermost meaning of the spiritual universe. The secrets of the physical universe are only revealed to the persistent seeking of the scientist and so will the secrets of the spiritual universe only be revealed to him, who brings himself into the attitude of communion with God.

Prayer does not always bring to us that material boon which we crave; but it gives us a spiritual mastery over life's circumstances. It widens our spiritual horizon and makes the world more inclusive. Here is a great disaster in Florida and those who have been stricken enter into our prayer life. Our world has become richer, the life deepened and our interests have been widened. What an adventure it is to include in my secret communion the destiny of the world. Prayer does change things! We ought to go more with Christ in adventuring this great field of prayer. What an adventure to see your world, your interest and your sympathies expand from day to day! May God help us to pray it through!

Finally: We have one more adventure Christ asks us to share with him:

Seek Ye First the Kingdom of God and His Righteousness

and all these things shall be added unto you. Men were always deeply interested in the things of this world. The spirit of self-preservation was always the dynamic motive power in their lives. Men had to protect themselves in their toiling in order to take care of their families. But Christ told them: Friends, you are looking at life from a wrong angle and place first things last. Don't waste your spiritual energies on material things. Why not try with him the great adventure and establish new supremacies? There is a special blessing resting upon those, who place God and his righteousness first in their lives. Men tell us, however beautiful these words of Jesus may sound, they will not work be-

cause they are unpractical. The fact is they were never tried out.

Why not try the great adventure with Christ and regain for religion this spirit of daring again? Dare to be a Daniel, dare to stand alone! Dare to have a purpose firm! Dare to make it known! More and more let us live the life of faith and answer Christ's challenge by going with him to find God, leading others to Jesus and finding the secret of the spiritual universe by seeking God's Kingdom first. I have mentioned only four aspects of this great adventure, to which others could be added. Why not join Jesus to explore these wonderful riches of God, which are ours for the asking?

The Gospel of the Handshake

E. H. OTTO

THE Bethany Baptist Church of Milwaukee, Wis., finds a great pleasure and help in the success of the church in shaking hands. We shake hands with somebody as we go out of church. The more of it the better. It is expressive of real interest and feeling.

There may be a great deal of the spirit of the Gospel put into a hearty shake of the hand. Think of the Apostle Paul's four times repeated "Greet one another"—after the custom then in use, and one which is expressive of even warmer feeling than our common one of handshaking. Why not give your neighbor the benefit of the warm Christian feeling that fills you to your finger tips, and receive the like from them in return? You will both be benefited by it; and the stranger will go away feeling that the church is not, after all, so cold as he had thought it to be.

Instability

WE live in a changing world. And never has our humankind caught quite so much as today the ever-changing nature of the world about us. The fickle skies of April have no more instability than the fickle hearts of men. Popular opinion is no more stable than a whisp of vapor driven from a mountain peak.

This is even true of our shifting knowledge. We have so many hypotheses that we never know when our conclusions are correct. Knowledge is much of it without mathematical certainty. Speaking of the shifts of scientific researches which are so upsetting and unstable, even Professor William James has said, "It is like trying to photograph from a raft the waves of the sea."

But in the midst of the uncertainty of human knowledge and speculation we may be certain that divine truth stands and will stand unchanging in its essence, but ever adaptable to any age and to any stratum of society. Amid all the shifting sands we may thank God for what Gladstone happily calls "The impregnable rock of Holy Scripture."—The Challenge.

A Testimony to Missions

I HOLD no brief for the missionary. I am not even religious in the orthodox meaning of the word. . . . But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice, or ignorance.

I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first hand about missionaries.

It has often seemed to me that no class of public servant—I use the term in its broader sense,—has been so persistently maligned and so generally misrepresented, miserably underpaid, often desperately lonely, frequently facing death, . . . he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman.—E. Alexander Powell in "American Magazine."

What Prayer Will Do for Missions

Through prayer

Missionaries are raised up and sent out to the field. Matthew 9:37, 38.

Through prayer

Men hear the gospel. 1 Timothy 2:1-4.

Through prayer

Doors are opened to the preaching of the Word. Colossians 4:3.

Through prayer

The Word of the Lord has free course. 2 Thessalonians 3:1.

Through prayer

Converts are strengthened. Ephesians 3:14-19; Colossians 1:8-12.

Through prayer

All needs are supplied. Philippians 4:6, 19.

Through prayer

Missionaries are enabled to speak with boldness and power. Acts 4:29-31.

Through prayer

Missionaries are kept from harm. Romans 15:30, 31; 2 Thessalonians 3:2.

Through prayer

Mighty works are accomplished. John 14:12, 13.

Converts Hold Christianity Dearer Than Life

BOXERS, says Dr. D. J. Fleming, captured a Chinese mission school, blocked all gates but one, placed a cross in front of it, and sent in word that anyone who trampled on that cross went free, but that anyone who stepped around it would immediately be killed. The first seven students trampled on the cross, went free. The eighth, a girl, knelt before the cross, rose, and went on to be shot. All the rest in a line of a hundred students followed

her example. Thirty thousand such Chinese converts chose death in 1900 rather than deny their Master. In the present days many another Chinese has sealed his faith with his life blood. A thousand black converts in Uganda went to their deaths by fire. Can Christians deny their Christ to folk who, when they find him, hold him dearer than life?

"The Christian Church," writes the editor of the "Presbyterian Advance," "simply must—if it is to continue Christian—continue to manifest in the best possible manner 'unto all the world' that love to God and man which is the heart of Christianity."

The First Church of Jerusalem

DR. SNOWDEN of Pittsburgh gives these interesting characteristics of the first church of Jerusalem:

The church had no building.

It had no settled pastor.

It had no choir or pipe organ.

It had no officers.

No Sunday school or young people's society.

No advertising program.

No wealth.

No creed of articles of faith.

Had membership of only 120.

Had no written gospel.

Yet the mother church was a model in these respects.

Had a total attendance of all members.

Had unanimity.

Had knowledge of great facts—had great faith.

Had great persuasive preachers.

Was a singing church.

Was a working church.

Had plenty of money, for they had all things in common.

Had a multitude of conversions.

Had the possession of the Holy Spirit.

A Successful Man

A SUCCESSFUL man is one who has tried, not cried; who has worked, not dodged; who has shouldered responsibility, not evaded it; who has gotten under the burden, not merely stood off; looking on, giving advice and philosophizing on the situation. The results of a man's work are not the measure of success. * * * To have worked is to have succeeded—we leave the results to time. Life is too short to gather the Harvest—we can only sow.—Hubbard.

I know nothing about the origin of man except what I am told in the Scriptures,—that God created him. I do not know anything more than that, and I do not know anyone who does.—Sir William Dawson.

"Prayer opens the skylight of the soul," so one speaks of prayer. Surely one needs to have clear vision upward, for only thus can he see God.

The Dakota Conference at Avon

The Dakota Conference held its yearly meeting with the church at Avon, S. Dak., June 13-18. It was the 25th Anniversary of the Conference. Rev. August Heringer, who has been with the conference from the beginning, gave an interesting historical review of the growth of the conference in the opening address. Wednesday morning Evangelist H. C. Baum led the devotional meeting and in a commendable way he showed us "Christ in his relation to the Father."

Following this, the reports from the churches were read. From these reports could be seen that the life of Christ is still pulsing in the churches. At the end of the morning session Rev. Wm. Kuhn gave us a very vivid and inspirational talk on "Putting the Kingdom First." In the afternoon we heard a fine paper on the "History of the Dakota Conference" by Rev. B. Schlipf. He was followed by Rev. J. F. Olthoff, who gave us a message on the future of the conference, using the theme, "Deeper, Higher, Broader." Prof. A. Bretschneider, whom we were glad to have with us again, was the next speaker. He applied the story of Elijah, his faith, and his keeping by God, to our present situation. The day was crowned with a sermon from our Secretary, Rev. Wm. Kuhn, stirring our hearts with some facts concerning our mission work as German Baptists.

Thursday morning Rev. J. J. Lucas led the devotion with a talk on: "Christ in His Relation to His Disciples." Reports from the missionary secretary and treasurer of the conference were given and elections held. Officers for the new year are: Rev. G. Eichler, president; Rev. E. Broeckel, vice-president; Rev. E. Bibelheimer, first secretary; Rev. B. Schlipf, second secretary. Two important resolutions adopted were: 1. To eliminate the election of a treasurer from the Dakota Conference for the present, and have the treasurer of our denomination at Forest Park act as conference treasurer. All money given for missions is to be sent by the church treasurer to E. Elmer Staub, Box 6, Forest Park, Ill. 2. To sanction certain changes in the printing of our denominational year book.

The quiet hour again was led by Rev. Wm. Kuhn, his theme being: "The Troubled Heart." In the afternoon Rev. D. Klein gave a searching paper on: "Injurious Things Which Hinder the Mission Work in Our Churches." Prof. A. Bretschneider gave us a report of our Seminary. A letter in the interest of our Publication Society was read. A well-prepared paper on: "How I Read My 'Sendbote'" was given by Rev. W. Helwig. Others were given good topics for papers to be rendered, but not being present, these papers were lost for the convention. Rev. H. Koch spoke in his masterful way in the interest of the Old Folks' Home in Chicago. Rev. A. P. Mihm closed the afternoon session with a well prepared address on "Loyalty."

In the evening meeting Rev. H. C. Baum brought a penetrating and convincing sermon on "The Church of Jesus Christ, Its Essence and Purpose."

Friday morning Rev. A. Alf spoke on "Christ's Attitude Toward the Sinner." A letter from Rev. H. Steiger, giving full information of the work of our Orphan's Home in St. Joseph, Mich., was read. Rev. G. Eichler was re-elected to represent this work in our conference.

A good paper was then read by Rev. O. Lohse on "What Is the Best Financing System for Our Churches?" Rev. Wm. Kuhn again led the noonday devotion. According to Hebrews 12:1, 2 he impressed the thought of putting hindrances aside, having persistency, and looking up in faith to Jesus Christ, in our Christian life.

Saturday forenoon the devotions were led by Rev. F. Alf, who spoke on "Jesus' Attitude Toward the Pharisees and Scribes." Two very timely and instructive papers were given. One, "The Attitude of Our Churches Toward Card Playing and Movies," by Rev. E. Broeckel, and the other, "Dangerous Propagandists of Untruthfulness," by Rev. E. Gutsche.

On Sunday morning Prof. A. Bretschneider delivered the Mission Sermon on "Rethinking Missions." After that the usual mission collection was taken which amounted to about \$255.

We then had an opportunity to observe what a fine Sunday school the church at Avon has. May it have been an object lesson to those present to return home and build up just such a Sunday school. The brethren Mihm, Bretschneider, F. E. Klein and J. F. Olthoff spoke briefly to the Sunday school, pointing out what the Sunday school meant to them. In the afternoon Rev. A. P. Mihm brought the closing message of the conference founded on the words of Christ: "I am come to send fire on earth and what will I, if it be already kindled?" Luke 12:49. May this fire burn on and on in the hearts of our dear members of the Dakota Conference for the glorification of God our Lord!

The conference has been invited to hold its next meeting with the church in Martin, N. Dak. R. KAISER.

South Dakota B. Y. P. U. and S. S. W. Convention

The South Dakota B. Y. P. U. and S. S. W. Union assembled in Chancellor, June 20, 21, 22 for its annual convention. The meeting Tuesday evening was opened with a song service led by our vice-president, Miss Florence Schlipf of Avon, who had charge of the convention, as our president, Mr. Henry Schrenk, had moved away to far-away Oregon. The convention was welcomed by the local union. Seven of our twelve unions responded to roll call; some with Bible verse and some with song. Rev. A. P. Mihm was the speaker for the evening. He had chosen for his text and topic: "Grow in grace and in the knowledge of our Lord Jesus Christ." He pointed out that the chief object of life is to grow. Growth ought to be natural for the young Christian.

Wednesday morning our meeting was opened by a short devotional service led by Rev. E. Gutsche of Plum Creek. Bro.

Gutsche led us to think on the topic: "How Beautiful are the Tabernacles of God." The two main topics discussed in the classes on Wednesday were, "Religion in the Crises of Life" and "What Baptist Believe." Prof. A. Bretschneider discussed with us "Religion in the Crises of Life." Some of the crises of our lives were pointed out and how religion helps to meet these crises. Conversion, choosing a vocation, choosing friends, choosing a helpmeet and other such crises were considered. Prof. Bretschneider's lectures were listened to with keen interest and many young people joined in the discussions. The topic "What Baptists Believe" was thoroughly explained to the group by Rev. A. P. Mihm who showed what Baptists believe and why they believe. Bro. Mihm used many Bible passages to prove that our beliefs are in accordance with the Word of God. Wednesday afternoon after a short devotional service led by Rev. A. Stelter the lectures and discussions were continued.

A program of musical and literary numbers was presented by the various unions of our convention on Wednesday evening.

Following the devotional meeting Thursday morning in which Rev. B. Schlipf of Avon spoke on "Let your life be such as becomes the Gospel of Jesus Christ," Prof. A. Bretschneider began a series of addresses on "Sunday School Work." We were shown some of the essentials necessary for a successful Sunday school. These included a teacher who loves and understands people, pupils who need and want to learn, material suitable to the pupil's needs, a well planned lesson by both teacher and pupil and co-operation between teacher, pupil and parents.

Thursday Rev. A. P. Mihm lectured on "Successful Young People's Meetings and How to Obtain Them." He pointed out why some of our B. Y. P. U. meetings are failures. Preparation, planning and co-operation are necessary. Special programs, interesting speakers, varied programs, or a good musical number all help to make our meetings a success.

Rev. J. J. Rott of Spring Valley led the devotional services before the afternoon session. Following the addresses, the business of the convention was transacted. The following officers were elected: President, Florence Schlipf, Avon; vice-president, Ed. Ruskin, Emery; secretary, Magdalena Poppinga, Chancellor; treasurer, Ed. Dirksen, Madison.

Thursday evening Mr. Bright of the Sioux Falls College led the song service. The convention enjoyed several special numbers of music. Prof. A. Bretschneider was speaker. We heard an inspiring and helpful address on the topic: "My Lord and I." The meeting came to an end by singing that great song, "I Live for Him."

Surely those who attended this convention have returned home with thankful hearts for the great opportunities we had of refreshing our hearts and minds by learning many things and being in fellowship with Christian young people.

Meriden Celebrates Sixtieth Anniversary

Following the sessions of the thirty-sixth New England Vereinigung in Meriden, Conn., the Liberty Street Baptist Church of that city celebrated its sixtieth anniversary. Where the one left off, the other began, Sunday, June 11, being both the closing day of the Vereinigung and the opening day of the Anniversary celebration. In connection with the latter a booklet had been published which contained the various programs, cuts of some of the pioneers of the church, as well as of the first pastor, the Rev. J. H. Moehlmann, and the present pastor, the Rev. F. H. Woyke.

On Sunday morning the worship service was graced by the presence of Prof. F. W. C. Meyer from our Seminary at Rochester. He spoke on the subject: "For His Body's Sake, the Church." Very fittingly Paul's conception of the church as social, sacrificial, and successful was stressed. The evening service was a mass meeting of the Vereinigung. Prof. C. Kruse of Wesleyan University, Middletown, Conn., very acceptably presented the subject: "Know Thyself."

The remainder of the Anniversary observance was well divided among the following evenings. Monday evening was Young People's Night, at which time the Rev. G. E. Friedenbergh, Montowese, Conn., addressed the young people on the subject: "My Church and I." The ideal social Christianity to be found in the New Testament Church was stressed. Tuesday evening was Ladies' Night, with Mrs. B. Lewis, president of the Ladies' Aid Society, presiding. The history of the Ladies' Aid as well as that of the Friendly Bible Class was presented. The Rev. and Mrs. E. Berger from Bridgeport gave very interesting recollections of the time when Rev. E. Berger was pastor of the church. A logical and natural climax was reached in the Church Fellowship Night, Wednesday evening. The Ladies' Aid Society served a very tasty meal to those present. Then the various ministers present brought greetings into the past history of the church. To the work of the hardy and saintly pioneers of the church due recognition was given. The evening was brought to a close by an urge from the pastor for a look, aided by the past, to the tasks and possible successes of the future.

The variety and beauty of the programs was not a little enhanced by musical numbers interspersed between the other items. To be noted are the contributions of Miss Lillian Runge, organist, and the Volunteer Choir of the church, both of which served during the sessions. Mrs. Clarence Korn and Arthur McCarthy rendered duets and solos to a delighted audience. Tuesday evening the Ladies' Aid Society sang in German: "Komm zu mir," while the Friendly Bible Class also contributed a number.

The days of the Anniversary brought

back many pleasant memories to the older members of the church. To the younger members and visitors they were a real object lesson on the worthwhileness of Christian service and the beauty of Christian fellowship. May the Lord bless our church in Meriden in the future as he has so graciously done in the past!

REUBEN P. JESCHKE.

Iowa B. Y. P. U. Convention at Victor

The Iowa Baptist Young People's Union held its 38th annual assembly at Victor, Ia., June 13-15. The local society and church welcomed the guests, which numbered over 100, very heartily. The appropriate motto chosen for the convention was, "Onward, Upward, Home-ward."

The convention was opened up Tuesday evening by several fine musical numbers given by the local society. Rev. A. G. Lang gave an address pointing out to us our duty as ambassadors in the Christian life. What we need most today is personal touch with God and conversion.

Wednesday morning Arthur G. Lang led the devotional meeting. He spoke on the faith of Elisha. Following the devotional Rev. O. W. Brenner delivered an address dealing with four-fold secrets of the Pentecostal Sermon, which are: 1. Anticipation, "Expect great things for God;" 2. Participation; 3. Transformation; 4. Exaltation. The Bible Study was led by Rev. C. Swyter. Some of his topics were: Christ seated at the right hand of God; the attitude of Christ towards rest.

The afternoon's first address was given by Ray Schulenberg, student-pastor at Victor, on: "He that is wise winneth souls." He who waits to save many never saves one. A personal worker must be saved and must know it; must have a clean heart and life; must have a desire to see souls saved. There is a present and future reward for the soul-winner.

At three o'clock the same afternoon Rev. Anton Cedarholm, pastor of the Waterloo Burton Avenue Church of the Air, and his brother Hilmore took charge of the services. A short song service was held first, during which every one enjoyed singing Hilmore's chorus, "There is no Way but God's Way." Rev. Anton Cedarholm gave an address, telling the church that it is losing its power because it has lost its vision. A genuine Christian is a soul-winner.

Wednesday evening a song service was held again. Hilmore Cedarholm sang several choruses and played three beautiful numbers on his water glasses. The address again was given by Rev. Anton Cedarholm, stressing that God is interested in every one of us. Sin is the only thing that keeps people from believing the Bible. We must meet the Savior personally. "He that hardeneth his heart shall be suddenly cut off and that without remedy."

The devotion Thursday morning was led by Rev. Ph. Lauer. He told us that

we should adorn our Lord and God through witness and prayer and co-operation.

During the business meeting the following officers were elected: Harry Johnson, Steamboat Rock, president; Reuben Hackman, Elgin, vice-president; Elizabeth Sherman, Aplington, secretary-treasurer. It was decided to give \$75 to Bertha Lang, \$100 to the General Fund, \$100 to the Cameroon Mission and \$50 to Margaret Lang. The invitation extended by the Parkersburg Society for the coming year was accepted.

The business meeting was followed by an address by Rev. Chas. F. Zummach on, "The Purpose of Education." Education links us with past and opens up the windows to greater knowledge. Education must develop character; must teach us to know higher ideals; must develop a purpose in life.

Thursday afternoon was our time for recreation which turned out to be a trip to the Amana colonies, which included a tour through the woolen mills.

The last meeting, which was Thursday evening, Rev. Pieter Smit delivered the address. He spoke to us on the part each of us has in life; which is likened unto the three types of links, 1. worn by service; 2. twisted and bruised; 3. rusty from idleness. Bro. Smit also led the consecration service, where many young people renewed their loyalty to Christ.

The convention closed with many saying that it was the most inspiring and uplifting convention they had ever attended. LUELLA MILLER, Elgin.

Shell Creek B. Y. P. U.

On Sunday afternoon, May 28, we gave our annual program. The church was filled to capacity. Several dialogs and readings were presented, also various musical numbers, including songs by the choir, quartets, duet, a ladies trio and a six-hand piano selection. Rev. Mr. Renz, pastor of our neighboring church at Creston, was the guest speaker. He gave an inspirational address on, "Is Thy Heart Right?" The offering, amounting to \$33, was contributed to the general mission fund. Light refreshments were served at the close.

During the past year we had 22 meetings, not including our regular 45 minute devotional meetings every Sunday evening. We have studied some wonderful topics in these meetings. May God help us to apply these truths to our lives! The services for the whole evening are in the hands of the B. Y. P. U. every other Sunday evening, including Bible studies, prayer meetings and various programs.

We had the privilege of adding 6 new members to our society during the past year, making our membership at present 71.

May God bless us to do more for him and his kingdom than we have done before! We wish God's richest blessings for all readers of the "Baptist Herald."

LA VERNA LANGE, Sec.

KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

"Doctor," whispered Keziah from the kitchen window. "Doctor, come quick. Nat wants you."

Captain Nat was standing at the door of the bedroom. His face was drawn and he had seemingly grown years older since noon.

"He's come to himself, doc," he whispered. "He don't remember how it happened or anything. And he wants us all. Why! why! Keziah! are you here?"

"Yes, Nat. I've been here a little while."

He looked at her and his eyes brightened just a trifle.

"Did you come to see me?" he asked. "Was it about what I said this—"

"No, no, Nat; no. I heard the news and that Grace was alone; so I come right down."

He nodded wearily.

"You can come in, too," he said. "I know dad likes you and I guess— Wait a minute; I'll ask him." He stepped back into the bedroom. "Yes," he nodded, returning, "you come, too. He wants you."

The little room, Captain Eben's own, was more like a skipper's cabin than a chamber on land. A narrow, single bed, a plain washstand, a battered, painted bureau and a single chair—these made up the list of furniture. Two pictures, both of schooners under full sail, hung on the walls. Beside them hung a ship's barometer, a sextant, and a clock that struck the "bells," instead of the hours as the landsman understands them. In the corner stood the captain's big boots and his oilskins hung above them. His Sunday cane was there also. And on the bureau was a worn, heavy Bible.

Dr. Parker brushed by the others and bent over the bed.

"Well, cap'n," he said cheerily, "how's she headed? How are you feeling now?" The old face on the pillow smiled feebly.

"She's headed for home, I guess, doc," said Captain Eben. "Bound for home, and the harbor light broad abeam, I call'ate."

"Oh, no! you'll make a good many voyages yet."

"Not in this hulk, I won't, doctor. I hope I'll have a new command pretty soon. I'm trustin' in my owners and I guess they'll do the fair thing by me. Halloo, Gracie, girl! Well, your old uncle's on his beam ends, ain't he?"

Grace glanced fearfully at his face. When he spoke her name she shrank back, as if she feared what he might say. But he only smiled as, with the tears streaming down her face, she bent over and kissed him.

"There! there!" he protested. "You mustn't cry. What are you cryin' about me for? We know, you and me, who's been lookin' out for us and keepin' us on

the course all these years. We ain't got anything to cry for. You just keep on bein a good girl, Gracie, and goin' to the right church and— I s'pose Ezekiel'll lead in meetin' now," he added. "I do wish he was a stronger man."

The doctor, whose fingers had been upon the old man's wrist, looked up at Nat significantly.

"There, dad," said the latter, "don't you worry about Zeke Bassett, nor anything else. You just lay in dry dock and let Parker overhaul your runnin' riggin' and get you fit for sea. That's what you've got to do."

"I'm fit and ready for the sea I'm goin' to sail," was the answer. His eyes wandered from his son to Mrs. Coffin. For an instant he seemed puzzled. Then he said:

"Evenin', Keziah. I don't know why you're here, but—"

"I heard that Grace was alone and that you was sick, Eben. So I come right down, to help if I could."

"Thank ye. You're a good-hearted woman, Keziah, even though you ain't seen the true light yet. And you're a— He paused, and a troubled look came over his face.

"What is it, dad?" asked Nat.

"I— Where's Gracie? She's here, ain't she?"

"Yes, uncle, I'm here. Here I am," said the girl. His fingers groped for her hand and seized it.

"Yes, yes, you're here," murmured Captain Eben. "I—I—for a minute or so, I—I had an awful dream about you, Gracie. I dreamed—Never mind. Doc, answer me this now, true and honest, a little spell longer? Can you? Try! Ten minutes, say? Can you?"

"Of course I can. Cap'n Hammond, what are you—"

"I know. That's all right. But I ain't a young one to be petted and lied to. I'm blue water. I've sailed ships. I've been on soon, and I know it, but I want to get stand still. Nat, run alongside where I can see you plainer. Keziah, you and the doctor stay where you be. I want you to witness this."

"Cap'n," protested Dr. Parker, "if I were you, I wouldn't—"

"Belay! Silence there, for'ard! Nat, you're my boy, ain't you? You set some store by the old man, hey?"

"I—I guess I do, dad."

"Yes, I guess you do, too. You've been a pretty good boy; stubborn and pig-headed sometimes, but, take you by and large, pretty good. And Gracie, you've been a mighty good girl. Never done nothin' I wouldn't like, nothin' mean nor underhand nor—"

"Hush, uncle! Hush! Please hush!"

"Well, you ain't; so why should I hush?"

THE BAPTIST HERALD

In this—this dream I had, seems 'sif you—seems as if a man come to me and said that you was— It was a dream, wa'n't it?"

He tried to rise. Nat and the doctor started forward. Grace shrank back.

"Of course it was, cap'n," said the doctor briskly. "Now you mustn't fret yourself in this way. Just lie still and—"

"Belay, I tell you. Yes, I guess 'twas a dream. It had to be, but 'twas so sort of real that I— How long have I been this way?"

"Oh, a little while! Now just—"

"Hush! Don't pull your hand away. Gracie, Nat, give me yours. That's it. Now I put them two hands together. See, doctor? See, Keziah?"

"He's wandering. We must stop this," muttered Parker. Mrs. Coffin, who began to comprehend what was coming, looked fearfully at Nat and the girl.

"No, I ain't wanderin', neither," declared the old Come-Outer fretfully. "I'm sane as ever I was and if you try to stop me I'll—Gracie, your Uncle Eben's v'yage is 'most over. He's almost to his moorin's and they're waitin' for him on the pier. I—I won't be long now. Just a little while, Lord! Give me just a little while to get my house in order. Gracie, I don't want to go till you'll be looked out for. I've spoke to Nat about this, but I ain't said much to you. Seems if I hadn't, anyhow; I ain't real sartin'; my head's all full of bells ringin' and— and things."

"Don't, uncle, don't!" pleaded Grace. "Don't worry about me. Think of yourself, please."

"S-sh-sh! Don't put me off. Just listen. I want you to marry my boy, after I'm gone. I want you to say you will—say it now, so's I can hear it. Will you, Gracie?"

Grace would have withdrawn her hand, but he would not let her. He clung to it and to that of his son with all his failing strength.

"Will you, Gracie?" he begged. "It's the last thing I'm going to ask of you. I've tried to be sort of good to you, in my way, and—"

"Don't, don't!" she sobbed. "Let me think a minute, uncle, dear. Oh, do let me think!"

"I ain't got no time, Gracie. You'll have to say it now, or else— All right, then, think; but think quick."

Grace was thinking. "If she really cares for him, she won't let him ruin his life." That was what Captain Elkanah had said. And here was a way to save him from ruin.

"Won't you say it for me, Gracie?" pleaded Captain Eben. She hesitated no longer.

"Yes, uncle," she answered through tears, "if Nat wants me he can have me." Keziah clasped her hands. Captain Eben's face lit up with great joy.

"Thank the Almighty!" he exclaimed. "Lord, I do thank you. Nat, boy, you're considerable older than she is and you'll have to plan for her. You be a good husband to her all her days, won't ye? Why,

August 1, 1933

what are you waitin' for? Why don't you answer me?"

Nat groaned aloud. "A minute, dad," he stammered. "Just give me a minute, for Heaven sakes! Keziah—"

"Keziah!" repeated Eben. "Keziah? What are you talkin' to her for? She knows there couldn't be a better match in the world. You know it, don't ye, Keziah?"

"Yes," said Keziah slowly. "I guess—I guess you're right, Eben."

"Keziah Coffin," cried Nat Hammond, "do you tell me to marry Grace?"

"Yes, Nat, I—I think your father's right."

"Then—then—what difference does— All right, dad. Just as Grace says."

"Thank God!" cried Captain Eben. "Doctor, you and Mrs. Coffin are witnesses to this. There! now my decks are clear and I'd better get ready to land. Gracie, girl, the Good Book over there on the bureau. Read me a chapter, won't you?"

An hour later Keziah sat alone in the dining room. She had stolen away when the reading began. Dr. Parker, walking very softly, came to her and laid his head on her shoulder.

"He's gone," he said simply.

Chapter XIII

In which Keziah breaks the news

It was nearly five o'clock, gray dawn of what was to be a clear, beautiful summer morning, when Keziah softly lifted the latch and entered the parsonage. All night she had been busy at the Hammond tavern. Busy with the doctor and the undertaker, who had been called from his bed by young Higgins; busy with Grace, soothing her, comforting her as best she could, and petting her as a mother might pet a stricken child. The poor girl was on the verge of prostration, and from hysterical spasms of sobs and weeping passed to stretches of silent, dry-eyed agony which was harder to witness and much more to be feared.

"It is all my fault," she repeated over and over again. "All my fault! I killed him! I killed him, Aunt Keziah! What shall I do? Oh, why couldn't I have died instead? It would have been so much better, better for everybody."

"Ss-sh! sh-sh! deary," murmured the older woman. "Don't talk so; you mustn't talk so. Your uncle was ready to go. He's been ready for ever so long, and those of us who knew how feeble he was expected it any time. 'Twa'n't your fault at all and he'd say so if he was here now."

"No, he wouldn't. He'd say just as I do, that I was to blame. You don't know, Aunt Keziah. Nobody knows but me."

"Maybe I do, Gracie, dear; maybe I do. Maybe I understand better'n you think I do. And it's all been for the best. You'll think so, too, one of these days. It seems hard now; it is awful hard, you poor thing, but it's all for the best, I'm sure. Best for everyone. It's

a mercy he went sudden and rational, same as he did. The doctor says that, if he hadn't, he'd have been helpless and bedridden and, maybe, out of his head for another year. He couldn't have lived longer'n that, at the most."

"But you don't know, Aunt Keziah! You don't know what I—I am to blame. I'll never forgive myself. And I'll never be happy again."

"Yes, you will. You'll come, some day, to think it was best and right, for you and—for others. I know you think you'll never get over it, but you will. Somehow you will, same as the rest of us have had to. The Lord tries us mighty hard sometimes, but he gives us the strength to bear it. There! there! don't, deary, don't."

Dr. Parker was very anxious. "She must rest," he told Mrs. Coffin. "She must, or her brain will give way. I'm going to give her something to make her sleep and you must get her to take it."

So Keziah tried and, at last, Grace did take the drug. In a little while she was sleeping, uneasily and with moans and sobbings, but sleeping, nevertheless.

"Now it's your turn, Keziah," said the doctor. "You go home now and rest, yourself. We don't need you any more just now."

"Where's—where's Cap'n Nat?" asked Keziah.

"He's in there with his father. He bears it well, although he is mighty cut up. Poor chap, he seems to feel that he is to blame, somehow. Says Cap'n Eben and he had disagreed about something or other and fears that hastened the old man's death. Nonsense, of course. It was bound to come and I told him so. 'Twas those blasted Come-Outers who really did it, although I shan't say so to anyone but you. I'm glad Nat and the girl have agreed to cruise together. It's a mighty good arrangement. She couldn't have a better man to look out for her and he couldn't have a better wife. I suppose I'm at liberty to tell people of the engagement, hey?"

"Yes. Yes, I don't see any reason why not. Yes—I guess likely you'd better tell 'em."

"All right. Now you go home. You've had a hard night, like the rest of us."

How hard he had no idea. And Keziah, as she wearily entered the parsonage, realized that the morning would be perhaps the hardest of all. For upon her rested the responsibility of seeing that the minister's secret was kept. And she, and no other, must break the news to him.

The dining room was dark and gloomy. She lighted the lamp. Then she heard the door open and Ellery's voice, as he called down the stairs.

"Who is it?" he demanded. "Mrs. Coffin?"

She was startled. "Yes," she said softly, after a moment. "Yes, Mr. Ellery, it's me. What are you doin' awake at such an hour's this?"

"Yes, I'm awake. I couldn't sleep well tonight, somehow. Too much to

think of, I imagine. But where have you been? Why weren't you at meeting? And where— Why, it's almost mornin'!"

She did not answer at once. The temptation was to say nothing now, to put off the trying scene as long as possible.

"It's morning," repeated the minister. "Are you sick? Has anything happened?"

"Yes," she answered slowly, "somethin' has happened. Are you dressed? Could you come down?"

He replied that he would be down in a moment. When he came he found her standing by the table waiting for him. The look on her face in the lamplight shocked him.

"Why, Mrs. Coffin!" he exclaimed. "What is it? You look as if you had been through some dreadful experience."

"Maybe I have," she replied. "Maybe I have. Experiences like that come to us all in this life, to old folks and young, and we have to bear 'em like men and women. That's the test we're put to, Mr. Ellery, and the way we come through the fire proves the stuff we're made of. Sorrows and disappointments and heart-breaks and sickness and death—"

She paused on the word. He interrupted her.

"Death?" he repeated. "Death? Is some one dead, some one I know? Mrs. Coffin, what is it you are trying to tell me?"

Her heart went out to him. She held out both her hands.

"You poor boy," she cried, "I'm trying to tell you one of the hardest things a body can tell. Yes, some one is dead, but that ain't all. Eben Hammond, poor soul, is out of his troubles and gone."

"Eben Hammond! Captain Eben? Dead? Why, why—"

"Yes, Eben's gone. He was took down sudden and died about ten o'clock last night. I was there and—"

"Captain Eben dead! Why, he was as well as— as— She said— Oh, I must go! I must go at once!"

He was on his way to the door, but she held it shut.

"No," she said gravely, "you mustn't go. You mustn't go, Mr. Ellery. That's the one thing you mustn't do."

"You don't understand. By and by I can tell you why I must be there, but now—"

"I do understand. I understand it all. Lord help us! if I'd only understood sooner, how much of this might have been spared. Why didn't you tell me?"

"Mrs. Coffin—"

"John—you won't mind my callin' you John. I'm old enough, pretty nigh, to be your mother, and I've come to feel almost as if I was. John, you've got to stay with me. You can't go to that house. You can't go to her."

"Mrs. Coffin, what are you saying? Do you know— Have you—"

"Yes, I know all about it. I know about the meetin' in the pines and all. Oh, why didn't you trust me and tell me? If you had, all would have been so much better!"

(To be continued)

Studies of Our Denominational Status

E. J. BAUMGARTNER
Study No. 4

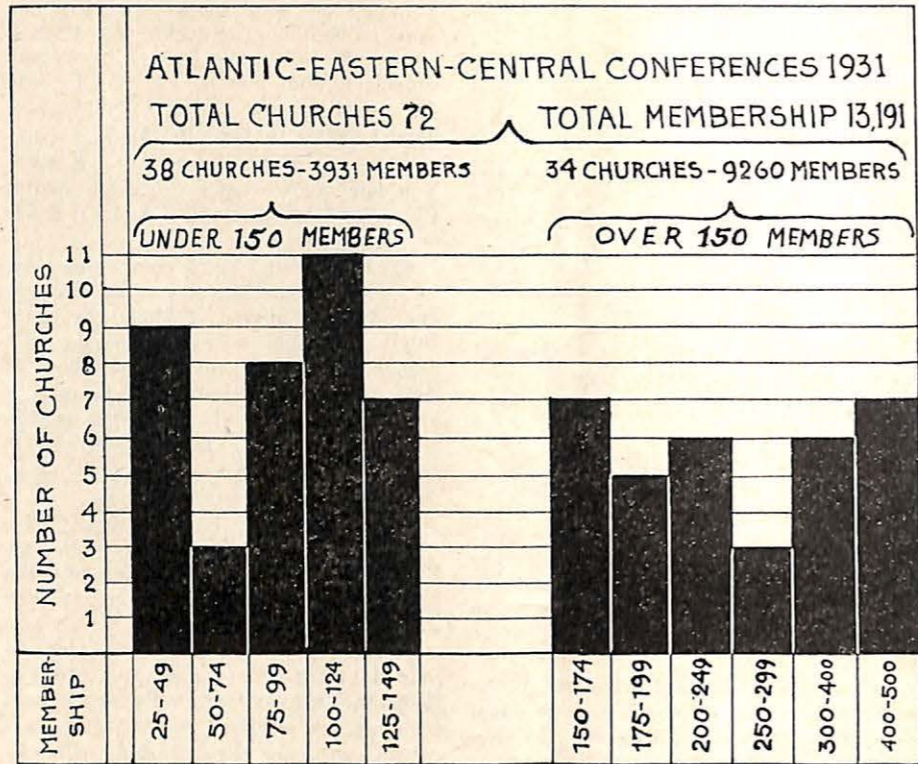
A Study of Church Membership

Graph No. 4 represents the churches of the Atlantic, Eastern and Central Conferences. They are divided into two groups. One group consists of the churches whose membership is under 150, the other group is composed of the churches over 150 members. I assume that these three Conferences represent a fair cross section of our denomination. If so, there is food for serious thought in the graph.

38 churches under 150 membership each, have a total membership of 3931, practically one-tenth of our entire denominational membership. 20 of the 38 churches have a membership of under 100. The German Baptist Denomination has a great number of small churches. This is a good sign, providing the small church has a chance to grow or at least to maintain itself. Times have changed and conditions are so different from the time many of these smaller churches were organized. What is to become of them? Can they carry on as German churches or bi-lingual churches? In former years they were able to do so, but conditions are different now. Many are automatically adjusting themselves to the new conditions, but sometimes the adjustment becomes a rather difficult task.

A study of the chart indicates two very important needs:

- 1—We need to continue and perhaps even increase the support given the smaller churches. It is no easy matter for the small group, whose backbone is usually made of older German-American people, to adjust itself to a new condition. The small church, which is honestly trying its best in every way, needs to receive a renewed assurance that the denomination will support it to the limit as long as possible or until the church is able to take care of itself either as a bi-lingual church or an English speaking church with German connections. The small churches are a valuable denominational asset and the majority of them have possibilities. We cannot afford to lose them.
- 2—Another factor is the matter of future leadership. A careful investigation of the service record of every minister who attended our seminary at Rochester pointed out some serious facts. A tabulation of these men as they actually entered or left the service of a church or a home mission station was made. Each man's record was carefully followed and for numerous reasons he was classified as "in service" or "out of service." Men serving in denominational capacities or on foreign mission fields were not classified as "in service" unless they



Membership and number of Churches in the Eastern, Atlantic and Central Conferences. This chart is an analysis and comparison. It points out the great need of providing leadership for the smaller groups.

returned to the direct service of a church or home mission station. In this manner it was possible to determine how many men actually entered and left the service of our denomination. The average for five years (1927-1931) is 8 2/5 entering service and 13 leaving service. It is very evident that the continuation of this loss will affect our small churches most seriously. Where will they be able to obtain sufficient leadership which is not only well trained but also in sympathy with the religious genius, historical traditions, uniqueness and missionary aims of our German Baptist churches? The larger churches will absorb the trained bi-lingual leadership and the smaller groups will be compelled to seek English speaking leadership. This usually leads to a severance from the denomination.

The small church stands in the need of a thoroughly trained, aggressive, loyal, consecrated, bi-lingual leadership. Many of our ministers are revealing this type of leadership. Many more are needed. The denomination, through the local Conference Mission Committees has always tried to extend a helping hand to the smaller groups where conditions gave promise, but perhaps the time has come that we need to offer both hands and increase the number of men who are willing and able to build up the small church and also perhaps call for a new denominational interest in the small church and also perhaps call for a new method of support.

Our Lord deemed it worth while to give

his life to small groups. This attitude brought lasting results. Our small churches stand in the need of this spirit, and as a denomination we will be wise in doing all that we can which will help them to grow in numbers and spirit.

Our Life is Like a Summer Day

REV. C. FRED LEHR

Our life is like a summer day,
With light and shadows deep;
E'en longest lives soon fade away,
Swift to their close they speed.

CHORUS:

O how speeds away the time,
Given by God's design;
Faded lies at close of day
What at morn bloomed fresh and gay.

Though brief thy life on earth may be,
It is a day of grace;
It's time thy God has given thee
To seek him and his ways.

Oh! therefore, waken from thy sleep,
My soul, and labor on!
For soon life's deep'ning shadows creep
Will tell thee, Day is done.

But if thou sowest plenteous,
Fulfill'st thy task in faith,
Then shall to die be blessedness,
And day the night of death.

(Recently an English translation of this popular song appeared in the "Baptist Herald." We offer another translation by one of our well-known pastors. Editor.)

**1893—Forty Years—1933
Humboldt Park Church
Anniversary**

The Fortieth Anniversary of the Humboldt Park German Baptist Church of Chicago was celebrated June 11-14. These were days of reunion for old friends and of renewal of faith and hope in the future for the present membership of our church. Two former pastors, Rev. E. G. Kliese and Rev. H. W. Wedel, preached encouraging sermons on Sunday, June 11.

Monday evening several charter members told us something about their God-guided pioneering and a reunited pioneer quartet sang old-time hymns. Tuesday evening, representatives of our sister churches in Chicago brought us messages of congratulation, and Wednesday evening representatives of the various church organizations gave us glimpses of past accomplishments and pledged their loyalty to Christ's cause for the future.

Though Sunday morning was still warm and sultry, cooling breezes began to blow during the afternoon and provided ideal air-conditioning during the remaining anniversary days. Our mixed choir, ladies quartet, male-choir and several soloists rendered special music. Roses, palms and daisies were Nature's anniversary greetings. The Ladies Mission Society, Philathea class and Men's Society sought to reach the hearts of our guests by way to their stomachs. Last but not least our pastor, Rev. F. L. Hahn, who was graciously relieved of his preaching-duties on "Anniversary Sunday," wrote his sermon in poetic form:

"The past is gone; what has been done—
What good achieved, what vic'tries won,
What vigils kept, what comfort given,
What prayers sent on their way to heaven;
What joyful sacrifice in giving,
And friendly helpfulness by living—
We did it all for Jesus' sake.

The future calls, we dare not shirk;
Our task is still to pray and work.
God gave to us and we will give,
In love we'll serve, we'll die to live;
Serene, we'll face the rising sun,
And work until our task is done—
We'll do it for the Master's sake."

Some Reasons for Our Anniversary

In 1886 the Rev. Jacob Meier, pastor of the First Church, observed a constant westward movement of his members into a region humorously referred to as "Oklahoma," but officially known as the "Humboldt Park" district. With his characteristic foresight Mr. Meier urged the organization of a Sunday school. In response to this suggestion a Sunday school was begun. Before many months had passed the need for a Mission, to minister to the needs of adults, as well as children became evident. As a result the Wabansia Avenue Mission was started. This new organization prospered and as a result of the successful work of Mr. C. Dippel, then a Rochester Seminary student, who served the Mission during the summer of 1892, attendance increased

to the point when plans to provide for a larger meeting-hall became a serious problem.

The mother-church acted promptly and purchased a building-site in the winter of 1892-93. On June 11, 1893, the year of a depression and a Chicago World's Fair, the church edifice, which was to serve as the first home for the Humboldt Park congregation, was dedicated. The cost of the building and land was \$4,800. Rev. Valentin Forkel, who had served the Evangelical Association upwards of thirty years and had become a Baptist, was called to be the first pastor. A church constitution was drawn up and adopted Dec. 31, 1893, and on March 7, 1894, almost complete autonomy was granted the new congregation. The organization and expansion of the Old People's Home on land just south of the church helped to increase the size of the meetings. On September 4, 1898, the congregation celebrated its incorporation. Financially the mother-church treated her daughter very generously. After a ministry of six years and eight months Mr. Forkel resigned. A total of 126 members had been added to the church.

On April 5, 1900, Rev. Jacob Fellmann began his eleven-year pastorate. During this period the church grew and prospered in every way. A cottage which had served the Old People's Home was taken over and converted into a parsonage. The nine-year-old church-building no longer provided room for the constantly growing church and its Sunday school and it was sold and moved a block north. In its place the present church-building was erected at a cost of \$6,800. On Sunday, Dec. 7, 1902, the new church was dedicated. On Feb. 8, 1904, the church became financially independent in so much as the financial aid of the Mission Society was now completely withdrawn. On Sept. 2, 1906, the Women's Home Mission Society finally granted a request of the church by the appointment of Miss Emma Graner, now known as Mrs. Fred Stier, Sr., to serve as missionary. By March 2, 1910, the church debt had been wiped out. During Mr. Fellmann's ministry 263 were added to the church.

Rev. H. W. Wedel of Dillon, Kans., now succeeded the veteran pastor, who had resigned Sept. 1, 1911. Due to the energetic leadership of the new pastor a new parsonage was built at a cost of \$5,280 and a pipe organ was installed. In September, 1914, Miss Graner, the church missionary, resigned and left for Portland, Oreg., and a few months later Mr. Wedel accepted a call to the church at Elgin, Ia. During his ministry a total of 71 were added to the church.

Rev. L. Keese of New Britain, Conn., began his three-year pastorate June, 1915. During this period the individual communion service and duplex-envelope system were adopted. Failing health caused Mr. Keese to resign.

In November, 1919, Rev. E. G. Kliese of Evansville, Ind., began his work. He arrived in time to celebrate the 25th an-

niversary of the church. During his pastorate the use of English in the Sunday evening services became a regular practice. Financially the church contributed considerable sums for European relief and the "Million Dollar Fund." The payment of the debt, incurred by the building of the parsonage, was also accomplished. After the church had worked without the assistance of a missionary for nine years, Miss Hulda Brueckman was called, who still faithfully serves our church today.

Our present pastor, Rev. F. L. Hahn, came to us in April, 1926. Through his tact, conflicting interests have been effectually reconciled, and a spirit of co-operation released, which has resulted in an addition of 145 members.

During the past forty years a total of 339 were received into the church by baptism, 374 by letter and 72 by confession of faith. 154 have gone to the place of "Many Mansions." Our present membership is 201. Only one of our number has gone into the ministry. He is Rev. Alfred Foll, pastor of the Shell Creek church in Nebraska.

How inadequate a few hundred words are to tell a story covering a period of forty years! Who can recall all the instruction, admonition and inspiration, which has gone forth from our church; or appreciate the happiness and peace of mind imparted to those who accepted Christ through faith; or be sufficiently grateful for the consolation, courage and hope, which gave a new lease of life to dying faith in times of sorrow and trouble?

God alone knows. This we do know, when pastor and people lived for Christ, our church succeeded; when they lived for self, they failed. The future of our church and all our sister churches is secure, if we but live for Christ.

HERBERT L. KOCH.

King's Daughters at Emery, S. Dak.

As we approach our third birthday, we look back with thankful hearts for blessings our Lord has bestowed upon us.

Our group is made up of 18 members between the ages of 18 and 35.

We have our meeting each month at the home of one of our members. Our meetings are opened with devotions, followed by a program under the leadership of one of the groups. The society is divided into three groups, one group having charge each month. Business meeting is held after which we enjoy a social hour.

On Mother's Day of this year we held our meeting in the church, entertaining all the mothers. The theme of the program was "Honoring Motherhood," which was carried out very well in a dialog, readings, and musical numbers. After the program the guests were taken to the basement for a lunch.

On Thanksgiving, Christmas, and Easter we make it a point to give something to either the Children's or Old People's Home.

VIOLET TRIEBWASSER, Sec.

Life Stories of Great Baptists

Life Stories of Great Baptists
Baptist World Alliance Series: No. 9

John Clifford

Minister of Jesus Christ;
First President of the Baptist World Alliance

By J. H. RUSHBROOKE, M. A., D. D.

A Few Dates

Born, Oct. 16.....1836
A factory hand.....1847
Conversion.....1850
Ministerial student.....1855
Pastor.....1858-1915
Married Rebecca Carter.....1862
President of the Baptist World Alliance.....1905-1911
Deputy-president for Eastern Hemisphere.....1911-1923
Death of Mrs. Clifford.....1919
Died, Nov. 20.....1923

Parentage and Early Years

John Clifford was born on October 16, 1836, at Sawley, Derbyshire. His parents were working people, puritan and nonconformist, the father, Samuel Clifford, a severe disciplinarian, embodying the sterner qualities of his creed, whilst the mother, Mary Stenson, exhibited the more gentle and joyous aspects of her faith. On her side John's ancestry was Baptist, and three of his uncles were preachers.

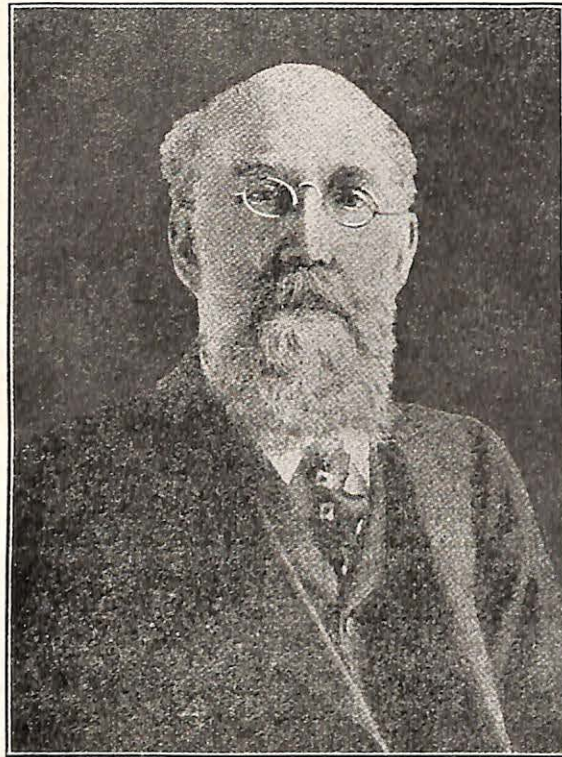
His earliest education was received at a small village school in Sawley before he was four years old. There followed a few years in elementary schools at Beeston and Lenton, near Nottingham. School-days soon came to an end, and at eleven years of age the boy was sent to work in a lace factory. A sixteen hours' working day for children was then normal; in later years John wrote: "I have worked from four o'clock on Friday morning all through the night to six o'clock on Saturday evening, and then run home glad and proud with my small wage of two shillings and sixpence to my mother—like a king." At thirteen he had become so expert that he was able to read while carrying on his mechanical work; and he records that "Emerson's Essays," which he thus read and absorbed, "became the most potent forces in shaping my life." His health gave way (what wonder?) under the strain of confinement, and for a year he had to follow an open-air occupation; then we find him once more in the factory, but as a book-keeper.

The Years of Preparation

The decisive fact in his preparation for his life-work is his conversion. He had been four months "under conviction," and his emancipation came suddenly at the close of a Sunday evening service in November 1850. He associated it with the singing of a particular verse:

"The soul that longs to see my face
Is sure my love to gain,
And those that early seek my grace
Shall never seek in vain."

On June 16, 1851, he was baptized. "That day," he afterwards testified, "marks distinctly an accession of great power to my conscience, a quickening of my sense of obligation, such as does not characterize any single day since." He observed its anniversary throughout the whole of his after-life, and his frequent public and private references to his baptism indicate how much it represented to him.



John Clifford

Clifford was admitted to the Midland Baptist College at Leicester in September, 1855. Conversion had been the prelude to a definite mental awakening, with earnest and continuous study of the Word of God, and the call to the ministry was clear. Trial came in College; the youth was brought into contact with intellectual questionings, and he passed through a period of grave doubt. His mother's words on bidding him farewell served then and through his whole career as a guiding star: "John," she had said, "find out the teaching of Jesus, make yourself sure of that, then stick to it no matter what may come." He gained much from his tutors during his three years at Leicester; nevertheless, a more influential factor appears to have been his contact with great preachers and public leaders. Binney and Spurgeon are among the men whom he then heard.

His stay in college was not prolonged. Praed Street Baptist Church, London,

called him; and at twenty-two years of age he entered upon the one pastorate of his life. He did not count himself yet fully trained; and in accepting the call he had stipulated that he should be free to give time to University studies. His passion for knowledge had developed, and it was never slaked. Bearing the full responsibility of a pastorate, Clifford pursued his studies with such energy that at the London University (always noted for its severe tests and high standards) he graduated in three faculties: science (B. Sc. with honors, 1862), arts (M. A., first of his year, 1864), and laws (LL.B. with honors, 1866).^{*} A ripe scholarship was thus added to enrich his ministry.

A Unique Ministry

In coming to Praed Street, Clifford had opened a pastorate destined to continue with ever-widening influence for fifty-seven years. Success was immediate; the congregation outgrew the small chapel. Enlargements proved inadequate. A fresh site had to be obtained, and eventually Westbourne Park Chapel was erected in 1877.

In its new home the church passed from strength to strength, developing into one of the most remarkable Christian communities in the metropolis. The eloquence of the preacher, his capacity for setting his people to work (the church maintained five Sunday schools, an "institute" for the training of lay preachers, and countless other organizations), the wider range of his interests, his close acquaintance with life and literature, his accessibility, sympathy, and unaffected humility, the contagious quality of his faith and his unquenchable optimism, attracted crowds of young people. The congregation that for years thronged Westbourne Park often included a majority of young men, and the preacher remained the youngest of them all. The joy and adventure of the Christian life were incarnate in his person, and glowed in his preaching. Was youth eager for chivalrous crusades? Westbourne Park was a basis of operations against giant evils. Thither came Josephine Butler and W. T. Stead to find hearing and support in a campaign for social purity. Did inhuman conditions prevail in London in connection with the employment of women? Clifford investigated the facts and, exposed them. Was a great journalist seeking to introduce (what England has not yet admitted) a seven-day paper? John Clifford was a leader in the protest which defeated the attempt. This man dealt with concrete ethical issues as fearlessly as any ancient prophet; indeed, a proph-

^{*}Honorary degrees were conferred in later years (D. D. and LL.D.) by Bates College, the University of Chicago, the McMaster University of Canada, Colgate University, and others.

etic quality so completely permeated his utterances that for many in London, and far beyond, the decisive question regarding a difficult public issue was, "What does John Clifford think?"

It goes without saying that his outspoken witness brought him at times embarrassment and loss. During the South African War, Clifford was one of a minority that condemned the British policy. His conscience allowed no other course; and to him cowardly silence was impossible. His declared attitude, at a time when the passions of war were raging, strained the loyalty of many; there were men who left his church, and among the deserters some of its wealthiest members. But Clifford held on, and showed no trace of bitterness towards those who differed from him. To his Master alone he was ready to stand or fall.

Such a ministry was bound to be adversely criticised. Many who did not know him denounced John Clifford as a "political parson;" others regarded him as one who dissipated his energies in too many directions. The truth is that he was essentially simple. His center was fixed; he was an ardent and convinced Evangelical; his personal experience of Jesus Christ was the all-governing fact. But his circumference was wide; he saw all issues in the light of religion and everywhere sought to make effective the will of God revealed in Christ. His boyhood years had been passed among working people at a time when the masses were beginning to assert their claims to larger opportunity. He understood them, and to the end of his life he remained a "tribune of the people," asserting the right of the common man not only to political liberty, but to freedom from economic bonds and to a fair share of the "leisure, pleasure and treasure" of the community. He could appreciate Keir Hardy in the early days of the Labor movement; Ramsay MacDonald he regarded with admiration and affection, and with steadily increasing confidence. Clifford represented in fact the type of ministry that in England has made it impossible for the Labor movement to take an antireligious form. Three keywords, learned of his Lord, express the dominant ideas which unify his witness and service: righteousness, freedom, brotherhood. These explain the internationalism of his outlook: intense patriot as he was, the Britain he loved was an idealized creation, a servant of God on behalf of humanity. His stress on liberty explains his position in the "Down-Grade" controversy. He revered and loved Spurgeon; he shared Spurgeon's deepest evangelistic convictions. Yet he firmly refused, even at Spurgeon's bidding, to subscribe a creed or to restrict the right of Christian men to think freely in the light of the Eternal Word and under the guidance of the Holy Spirit.

When it is remembered that through nearly fifty years John Clifford was in constant demand for pulpit and platform—during more than a quarter of a century he was generally recognized as the

most powerful platform speaker in the land—and that he looked upon all he did as an essential part of the ministry he had received of the Lord, his conscientious respect for the claims of his church furnishes an impressive lesson. Except during his annual vacation, he could very rarely be induced to leave its pulpit on a Sunday, and nothing would persuade him to set aside the week evening intercourse with his people or to neglect the sick and dying. He was ever faithful to his vocation as a pastor: Westbourne Park Church has been described as "his first love and his last."^{*}

An Outstanding Civic Service

Though we cannot separate Clifford the minister from the prophetic servant of public righteousness, we may devote a special paragraph to one aspect of his civic service, always remembering that to him it was not "secular." His life is marked by an intense interest in popular education. Not until the year 1870 was compulsory primary education adopted as law in England. The old denominational schools were permitted to continue, and new to be opened, but in order to receive Government grants they were bound to accept a "conscience clause" permitting exemption from the religious instruction. A new type of school—originally called the "Board School"—was introduced; this was built at the public expense and entirely controlled by representatives of the public. In such a school the local authority might sanction Biblical instruction, but no denominational catechism or dogmatic teaching could be introduced. Clifford watched closely the working of the new system. He had come to regard knowledge of the Bible as indispensable to any complete system of education, and instruction in its subject-matter, with historical, geographical and ethical explanations, as of the highest value for the rising generation. Upon this foundation of scriptural knowledge the churches could build.

As the years passed, however, the growing sacramentarian and sacerdotal party in the Anglican Church saw with alarm the increasing popularity of the efficient public schools, and its hostility to Bible teaching apart from Church traditions steadily increased. The slogan "Capture the Board schools" was adopted. The first definite conflict (1893-94) arose in London, the Anglican being led by Mr. Athelstan Riley. At once Clifford took up the challenge, and his polemic in the press developed into a literary duel with the Anglican leader. His victory was overwhelming; the London advocates of religious tests in the Board schools were routed at the polls, and the public influence of the great Baptist preacher was firmly established.

A few years later (1902) a reactionary Government, having secured a majority

^{*}Not, however, his only one. In this short life-story I have restricted myself to public facts, but it would be unjust to leave his home life without mention. His marriage with Rebecca Carter in 1862 initiated a singularly happy comradeship of fifty-seven years. His daughter Kate acted for many years as his secretary, and to her competence and devotion he owed much.

at a "khaki election" held in the atmosphere of the South African War, seized its opportunity to strengthen the denominational schools. These were henceforth to receive maintenance grants on the same basis as the genuinely public schools, though they would be left under denominational control. To John Clifford the Government's Bill represented an intolerable wrong; and he entered upon the most vigorous campaign of his life. The Bill could not be defeated in Parliament; its promoters had their mechanical majority, and the next elections were far off; but his impassioned zeal with the support of the powerful and brilliant journalist Sir William Robert Nicoll, stirred the Free Churches from end to end of the land. Dr. Clifford's criticism was devastating; his exposure of the civic injustice, the religious inequality, and the injury to education, aroused the nation, and the by-elections aroused went steadily against the Government. The Prime Minister (then Mr. Balfour) betrayed his concern in a pamphlet against the Nonconformist leader, but this fell flat. Beyond question the overwhelming disaster to the Conservative party at the next general election was due in large measure to John Clifford. In the midst of the struggle he and Robertson Nicoll came to advocate "passive resistance," i. e. refusal to pay the education rate except under legal compulsion. Clifford took this stand not as a tactical measure, but on the ground of conscience; and to his last years he maintained his position.

President of the Baptist World Alliance

It was while England was ablaze with this controversy that the Baptist World Alliance was created at the London Congress of 1905. It was clear that if an Englishman was to be the president, Clifford was the inevitable choice, for Spurgeon had passed away, and Alexander Maclaren was nearing the end of his life. Of the three Baptist giants Clifford remained, and in his sixty-ninth year displayed no trace of declining power. But undoubtedly the campaign in which he was then engaged—involving the issues of religious equality, a cherished American principle—played its part in securing for him the enthusiastic adherence of the American delegates

His Literary Activity

The extent of Dr. Clifford's literary output is remarkable.^{*} Much of it is "occasional"—e. g. his pamphlets on education; but a number of his works will live. Some of the best are courses of sermons: "Is life worth living?" is an example. Readers of his books incline to agree that he was one to be heard rather than read; his personality counted for so much. The criticism comes as a rule from those who, having heard him, missed an element that could not be transferred to the printed page; others, who had only read him, formed a different judgment. No less an authority than Archbishop Alexander acknowledged his

^{*}His biographer gives a list of 99 larger and smaller books and booklets.

(Continued on page 16)

Our Devotional Meeting

August F. Runtz

August 13, 1933

What the Poets Say About God

Psalm 70:1-5

Because a real poet has a crystalized soul he is able to hear the footfalls of God in the cool of the evening and the voice of God in the sighing wind and the tumultuous waves; he sees the splendor of God in the little flower as well as in the starry heavens. Therefore the poets have been able to tell us many truths about God.

God as Creator. In the very first verse of the Bible this thought is expressed by a great poet: "In the beginning God created the heavens and the earth." The poet-king of Israel gives expression to it in Psalm 8: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;" and of man he says: "for thou hast made him." All the poets of the Bible have written of God as the Creator of all. But poets outside the Bible have also written about it. Some of the ancient Greek poets, who were far ahead of their times, wrote, as quoted by the Apostle Paul: "For we are also his offspring."

God is omnipotent. Listen again to the sweet singer of Israel as he writes of the power of God: "For he spake, and it was done; he commanded, and it stood fast." "God hath spoken once; twice have I heard this; that power belongeth unto God." Job says: "He divided the sea with his power;" and Paul adds: "God made the world and all things therein."

"God the almighty One! wisely ordaining
Judgments unsearchable, famine and sword."

God is omnipresent. No poet has ever expressed the idea that God is everywhere so beautifully as David does in Psalm 139. He imagines himself fleeing from his presence, but finds this impossible; for God is in heaven, he is in Sheol, and in no part of the earth is one hid from him. A modern poet has expressed the thought this way:

"Closer is he than breathing,
Nearer than hands and feet."

God is Love. The Apostle Paul may not be classed as a poet, nevertheless one of the greatest poems ever written about love comes from his pen. We know it as 1 Cor. 13. The Apostle John puts it in three words: "God is love," and expresses the heart of the Gospel in one verse: John 3:16. A modern poet gives us his conception in "The Hound of Heaven." God is ever following the soul, and when he has found it, lays at his feet life's greatest boon, and begs him to take it.

August 20, 1933

Worshipping God Out-of-Doors

Psalm 8:1-9

When David wrote this beautiful Psalm he was still a man of the out-of-doors; city lights and city smoke had not dimmed the glory of the stars for him. But David differed from many another man of the out-of-doors in that, with seeing eye he saw, and with hearing ear he heard, and with humble heart he worshiped. He looked up; the glory of the heavens overawed him, back of it all he saw God, and his soul bowed in humble adoration and worship.

The out-of-doors has a quieting effect upon our souls. We are living in a day of hustle and bustle, or hurry and worry, or fret and care. Many folks are suffering from nervousness because they have been unable to keep pace with the times, or because their earthly possessions are evaporating into nothingness, or because they have labored hard for a good cause and it does not seem to make progress. If our church does not enjoy the anticipated growth, we become worried, if wrong seems to have the upper hand, we become panicky. Withal we are a nervous, fretful, discontented people. How we need to go out and look into the vast, vast universe and see how surely and how serenely the heavenly bodies move. Then our souls will become still before God, for we do not see him fretful or in a hurry. Somehow his spirit of calm is breathed upon us, and he whispers to us: "Be still and know that I am God."

"This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him pass,
He speaks to me everywhere."

The out-of-doors helps us to appreciate ourselves. "What is man? . . . thou hast made him a little lower than the angels." Man has been given dominion over God's works here on earth; man is capable of fellowshiping with God; man can appreciate something of the wonders of the universe, and the glory of the God who created it; therefore man ought to worship his Maker, and give glory to God who made him. Quite often, however, we may enjoy the works of God's hand without our hearts rising in worship.

August 27, 1933

Getting More Out of Reading

Psalm 119:33-40

Information. Some reading is for information only; and we do need to know what is going on about us if we would act intelligently. The news of the day is

brought to us by the daily papers. They keep us posted on the happenings of the world, whether they be good or bad. However, far too much time is spent with the daily newspapers and too little with religious periodicals. We ought to spend much more time in reading the denominational papers that come to us regularly, bringing us the news of what our churches are doing and what is happening in the way of Christian progress both in our land and in other lands. No one can call himself informed who knows nothing of what the Church of Jesus Christ is doing throughout the world.

Reading ennobles the mind. Reading is very much like eating. Our physical bodies are built up by the food we eat, but sometimes our food poisons the system and brings disease and ruin to our bodies, and sometimes even death itself. No food is neutral, it either builds up or tears down.

Just so in our reading. Everything we read makes a deposit in our minds whether it be good or bad, healthy or poisonous. We should avoid as a poison filthy and degrading literature, for it deposits low ideals and false conceptions of life, ending often in moral and spiritual death. Good reading ennobles the mind and builds the character. We ought to know the best thought of the ages, and the finest ideals that have stirred men's souls.

Reading the Bible. There is nothing magical about the Bible; it is not a fetish. Carrying a copy of it in the pocket will not save a soldier from death in battle any more surely than carrying a pack of cards. The mere reading of it will not assure improvement in character. We can even sin in reading the Bible. But to read the Bible thoughtfully with an open mind and an open heart in order to find what God would say to us, and to find the best course of life, is to find a treasure far above that of any other book. "Thy word have I hid in my heart that I might not sin against thee."

September 3, 1933

How Is Public Opinion Created?

Eph. 4:14; Prov. 12:5

Whoever can create public opinion in favor of his idea wins the day, regardless of whether in the end that idea will be a blessing or a curse. We mention some of the instruments used to create public opinion.

The press. Most people have a strange tendency to believe everything they see in print; and about all the reading matter most people see is in the daily paper. Therefore the newspapers of America wield a tremendous power in creating public opinion. All too often sinister influences control the press, and the news of the day is "colored" in order to advance the cause of these influences. It

is doubtless true that the newspapers with their misrepresentation of facts have done more to advance the cause of the liquor interests than any other single agency. If an enforcement officer made a misstep, great headlines told of his terrible crime. Liquor interests are represented as the saviors of a tax-burdened land. And people believe it, for they read it in the paper!

The pulpit. When John the Baptist commenced preaching in the wilderness he was creating public opinion in favor of Jesus. He was preparing the hearts of the people that they might receive him. When Jesus took up the work he laid the foundation of a movement that has spread to every corner of the globe, and is still creating public opinion in favor of the Kingdom of God.

The pulpit of America does not wield the influence that it did a century ago, and yet in its own quiet way it is a power for good. Every worthwhile movement that has as its goal the betterment of the race comes to the pulpit for support. The pulpit may be doing more to keep the race from slipping back, and keeping its face set toward a higher and nobler life than most of us realize.

The Bible. "Public opinion is influenced by the Bible more than most of us realize. Most of our ideas of right and wrong have come from the Bible. The laws of England and, consequently, of our own country are based upon the Ten Commandments." When Carey had finished translating the New Testament he is reported to have said, that there was the first ax laid at the root of the banyan tree of Indian superstition. In other words, it would change the thinking and the habits of a nation. Subsequent history is proving that he was correct.

Rally Day of the Texas Conference Union

We want to join the "Baptist Herald" with the good news of our Rally Day, which met at a beautiful place called "Mother Naff Park" on Sunday, June 11, 1933.

Time was short when the committee went to work to put up a program and they thought it would almost be a failure to try to have a Rally Day this year, but to our surprise we had a large crowd which came from the South as far as Kyle and North as far as Dallas. I think I speak for every one when I say it was a better day than we had at any meeting of our Rally Days.

The morning program was in the hands of our vice-president. After a short song service, led by Otto Balka, the Sunday school superintendent of Cottonwood read the lesson to us. The speakers of the Sunday school were Marie Heusi, Edwin Kramer and Rev. J. E. Ehrhorn. Rev. C. H. Edinger of Kyle brought the morning sermon. He spoke on 1 Cor. 15:57 and led in a closing prayer.

After a picnic style dinner and get-together hour we came together for the afternoon program which was in the hands of our president for the Young People's Work, Norman Lengefeld. He

called the meeting to order with a scripture reading and prayer after which followed readings, choir songs, duet and solo.

Then we had the pleasure to hear the first speaker, Constance Olineck—a young man from Russia, studying for medical training at Baylor University. He spoke to us on "Christian Youth in a New World." After a men's quartet and a reading, we heard the second speaker, Rev. Ph. Potzner from Dallas, he spoke to us on "Level-hearted Christians." After a song from the Junior choir from Crawford we were dismissed with prayer by Rev. J. E. Ehrhorn.

We have to give credit to the Kyle young people for their strong attendance and for all the work they did, for they brought a program to Waco church on Saturday night and took one to Crawford church on Sunday night. Dallas was also well represented for the distance they had to come.

May we continue with the good work and make the Rally Day better from year to year!

SECRETARY.

Doings at Dillon

From the Dillon Church, Dickinson Co., Kansas

Our readers will be somewhat surprised to read a report from Dillon as we have been quiet for such a long time. We are still on the map and have been active right along. Much faithful work has been done to the glory of God. Many were the blessings received.

This spring we secured the service of Rev. R. Hardy for two weeks of evangelistic meetings. The community came out in large numbers to these meetings. God blessed Mr. Hardy's efforts and 11 young men and women came forward for Christ. On June 25 it was our privilege to baptize 10 of these precious souls. On July 2 they received the hand of fellowship and partook of the Lord's Supper. We were very grateful to receive into our church Mrs. W. Kohrs, who was the president of the B. Y. P. U. and S. S. Workers' Union of Kansas, and extend to her the hand of fellowship. May God continue to bless our church and may many others be won into the Kingdom of God!

The Dillon B. Y. P. U. Sends Greetings to You All!

Our B. Y. P. U. seems to have been too busy these last years to let others hear about itself. We concluded a successful year's work with a worth-while anniversary program, May 26. Many visitors came and we had a full house. The play entitled "The Child Moses" was well given and enjoyed by all. The remainder of the program consisted of musical numbers and a talk by our new president, Mr. E. J. Beemer.

For the last three years we have been using the four group plan according to the Standard of Excellence, our source of material being "The Leader." This year we wanted to work out a new plan. The society has been divided into two groups. We shall not use the "Leader,"

OBITUARY

LEIMKUEHLER.—Fritz W. Leimkuehler was born Jan. 31, 1851 near Bay, Mo., and died on June 1, 1933, at the age of 82 years and 4 months. He passed away after a lengthy period of weakness and slight paralysis, which made it difficult for him to talk to his loved ones. He was converted in 1873 and made a deep spiritual experience. It was a joy for him to speak of it and to testify of the love of his Savior. Rev. A. Hoffmann baptized him and he became a member of the German Baptist Church of Pin Oak Creek. He was a faithful member of this church for 60 years. Although he had opportunities to move, it was his wish to remain with the church and to help along with all his powers. He was numbered among the quiet, yet highly esteemed Christians in the community, loved the services of God's house and the weekly visits of the "Sendbote." On Jan. 24, 1877, he was married to Anna Giedinghagen, his sorrowing life-companion. God blessed this marriage with 8 children, of whom Arthur died in 1910. The remaining children are Ida Ridder, Hulda Topel, Caroline Hollendsworth, Lydia Lipskoch, Minnie Held, George Leimkuehler and Ricka Leimkuehler. The latter and his wife nursed the deceased with all love and devotion. Besides these, our departed brother is survived by 32 grandchildren and a large circle of friends. The funeral was held in the church at Mt. Sterling. Many mourners were present. Pastors A. R. Cole, Henry Giedinghagen, J. S. Arvin and the undersigned took part in the funeral service. We drew comfort from 2 Timothy 4:6. A. VOGT.

EMMA NOLL HAMEL.—When Jesus saw the distress that came over the disciples upon the realization of his impending departure he spoke these strange words: "If ye loved me ye would rejoice that I go unto the Father, for the Father is greater than I." We sought comfort in these words when we laid to rest the body of Mrs. S. A. Hamel, who on July 6, 1933, had passed away in Babylon, Long Island, where she had spent the last two years of her life.

Emma Noll was born in Pittsburgh, Pa., August 31, 1871, and became a member of the First German Baptist Church (now Temple) during the pastorate of the Reverend E. J. Deckmann, at the age of twelve. For fifty years she has been a loyal and active member. While her voice was heard in the choir in her youth, it was heard in the prayer services in her advancing years. For 38 years she lived in faithful companionship with her husband, our brother S. A. Hamel, sharing with him all of life with all its joys and its many sorrows. To her two sons and two daughters she was a loving mother. Besides these she leaves six grandchildren three brothers and two sisters.

We pray that God may give to us a deep sense of the reality of the invisible world, of our son-relationship with himself and of the abiding presence of the Father. O. E. KRUEGER.
Pittsburgh, Pa., Temple Church.

but find material on topics of our own choosing. For example: one program will be based upon the life and work of John Paton, missionary in the New Hebrides. We are launching this plan as a contest between the two groups. Each group is represented by a crown and for three months each group will be busy trying to get the most stars in its crown. A star is earned by the group having most persons scoring on each of the following items: Attendance; on time; studied the Sunday school lesson; on program; attended preaching; visitors, and paid dues.

We feel sure that with the help of our Heavenly Father this year will be a real blessing and success

"It may not be the best,
But if it is our best
It shall be Heaven Blest."

VIOLA KNOPP.

• • •
If you have kind words to say,
Say them now!
Tomorrow will not come your way;
Do a kindness while you may,
Loved ones will not always stay,—
Say them now!

John Clifford

(Conclusion of page 13)

debt to Clifford as "one whose depth of thought is mated with a singular majesty of expression." Of his unhurried writing that judgment is true. Apart from his books, Dr. Clifford did much editorial work. He was also a voluminous correspondent, and his letters, especially those to children, are rich in encouragement and delight.

Denominational Service

The conspicuous denominational service of this great leader cannot be passed over, though but a brief reference is possible. To him was chiefly due the fusion of the General Baptists with the main body in Britain. In raising the Twentieth Century Fund, and the Sustentation Fund, two of the significant enterprises with which the name of John Howard Shakespeare is so honorably connected his advocacy was invaluable to the gifted Secretary. Even a breakdown of health, compelling a long sea voyage, in the year 1897, furnished occasion for inspirational service to the Baptists of the antipodes. As president of the Baptist World Alliance, his visits to European and World congresses at Berlin (1908), Philadelphia (1911), and Stockholm (1913), deepened the admiration, gratitude and love of his brethren overseas; and at various times he took a leading part in the interests of the Baptists of Hungary and of his persecuted fellow-brethren in Czarist Russia and in the post-war Rumania. Nor can anyone present ever forget his gracious chairmanship at the London Conference in 1920, which had such far-reaching consequences for the relief of war-stricken Europe and the reinforcement of Baptist evangelical enterprises in the Old Continent.

Clifford enjoyed fellowship with Christians of every name; his great heart went out to "all who love our Lord Jesus Christ in sincerity." But he was always a convinced Baptist; and he profoundly mistrusted movements for organic ecclesiastical reunion, believing that these involve sacrifices of truth and freedom which would enfeeble Christian witness to the world.

Honors too numerous to be specified—all that his brethren were able to bestow—were freely and eagerly given to one who displayed so rare a combination of genius, moral grandeur, entire unselfishness and simplicity. To himself the supreme honor was his election to the presidency of the Baptist World Alliance. Nor was his recognition confined to Baptist or Evangelical circles; he was one of the first on whom King George V conferred the Companionship of Honor, a distinction singularly appropriate and in his case universally approved.

The Council Chamber at the Baptist Church House, London, is hallowed as the scene of his passing; there, on November 20, 1923, in the midst of his brethren, a few minutes after delivering a characteristically tender speech, "God's finger touched him and he slept."

Daily Vacation Bible School at Ebenezer Church, Detroit

On June 1 the Detroit Ebenezer Church again generously opened its doors to another Daily Vacation Bible School to the tune of

"Holy, holy, holy, Lord, God Almighty,
Early in the morning our song shall rise to thee!"

Under the able leadership of our pastor, Rev. J. Leypoldt, and his assistant, Wesley Driver, and the help of the following eight teachers, the Misses Lois Lillie and Gladys Ebert, beginners; the Misses Viola Berger and Violet Sievert, primary; Mrs. August Meyer and Miss Marion Hartman, juniors; and Mrs. Philip Orthner and Miss Leila Kahn, intermediate, the school continued for the entire month of June to familiarize and better acquaint the children with the precious Word of God.

This was especially stressed in the intermediate class where we were privileged to study the Book of Acts, chapter by chapter, admiring the marvelous zeal and ardor of the first Christians, guided by the Holy Spirit, learning of God's Great Commission to us, his followers, to witness for him unto the ends of the earth and memorizing many precious verses.

Our daily attendance was gratifying, the highest being 139, the lowest 95, and closing with 120, the majority being children from the neighborhood, among them many Negro and Italian children.

Our daily three-hour program was divided thus:

9-9:30: Devotions, chalk talk, Bible characters, mission stories and memory work.

9.30-10.30: Bible study in classes.

10.30-11: Playground period.

11-11.30: Handwork.

11.30-12: Song period, closing with salutes to the American flag, Christian flag and the Bible and marching out singing "Onward, Christian Soldiers."

On the closing night, June 30, we tried to give a bird's-eye view of all we had accomplished during the month. This was heartily enjoyed by an interested group of parents and friends.

The many peppy choruses so joyfully rendered by the whole group and the enthusiastic reciting of the Books of the Bible, which Bro. Leypoldt had succeeded in teaching the kiddies in such an interesting manner, will long be remembered, as well as the ample display of handwork.

All the pennies, nickles and dimes brought by the children almost filled a quart jar. The sum amounted to over \$12 and was presented to the Baptist Orphan's Home of Detroit.

For the success of the school we were indebted to so many persons and groups. It would be impossible to enumerate them all, so long was the list read to us by Bro. Leypoldt on that closing night. Some loaned us pictures and projectors; some donated supplies; others visited and encouraged us through teaching of songs, telling of stories and drawing of pictures; while still others gave of their

time and money. To each and every one we take this opportunity to express our heartiest "Thank you!"

But to our Heavenly Father, the giver of all good gifts, who heard our prayers and did indeed bless us, we owe and give all the praise and glory.

MRS. PHILIP ORTHNER.

Missionary Emilie Bretthauer Reviews Fifteen Years of Service

Report of the Hospital for Women and Children at Suifu, China

It is just fifteen years ago since we started our medical work for women and children in Suifu.

They have been fifteen years of privileged service.

During this time we gave 173,315 treatments. Nothing can take away the impressions made on the Master's cause by this loving service.

As we look back over these years we can see the guiding hand of our Master every step of the way.

What changes have occurred since then!

I came to Suifu on a houseboat. Now there are steamboats.

At the time the only method of locomotion on the Suifu streets, in addition to one's own feet, was by sedan chair, later a few bicycles appeared. Now everywhere there are jinrickshaws, and last year one of the generals provided himself with two motor cars.

This year even an airplane paid Suifu a visit.

In the beginning years we did our work in a Chinese inn, as you well remember.

Now we have a nice foreign built dispensary building with an added second floor to accommodate inpatients.

The first year in Suifu we gave 2416 treatments, we have been adding to the number each year till this year we gave 21,000 treatments. (This is 5000 more than last year.)

Something new for us this year was the giving of 628 Cholera injections, for we had an epidemic of that dread disease this past summer.

In financial matters, too, we can report progress. Our receipts from the Chinese have been definitely and regularly increasing.

In the first year we received locally \$210, this past year we received \$5600.

Through our Bible woman, our nurses and our own personal efforts, we have been winning our way to the homes and the hearts of the people. And, since it is our purpose to make known Christ, this is a source of satisfaction to us.

Socially and religiously, as well as medically, we have thus made an impression on the people.

Medical work is an integral part of missionary work, without it no true interpretation can be given of the spirit of Christ. This is the substance of a statement made by our China Missionary Association twenty-five years ago. It is just as true now.

EMILIE BRETTAUER.