

The Baptist Herald

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

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Number Thirteen

Prayer

HARTLEY COLERIDGE

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
Far is the time remote from human sight
When war and discord on this earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of Heaven,
Though it be what thou canst not hope to see:
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—Selected.

What's Happening

Rev. Emil Huber, pastor at Plevna, Mont., has resigned his pastoral charge and is retiring from the ministry. Mr. and Mrs. Huber are moving to Lodi, Cal., where they will make their home in future.

Rev. W. H. Buening is supplying the pulpit at the church at Corona, S. Dak., during the three summer months. This is a temporary arrangement as Bro. Buening is looking forward to a permanent pastorate as the Lord may lead.

Rev. Edw. Fenske of Eureka, S. Dak., conducted a German school in his church for two weeks during the latter part of May and the early part of June with an attendance of 24 pupils. Public exercises were held on the evening of June 2 with a large attendance present.

The Fiftieth Anniversary and Golden Jubilee of the Women's Missionary Society of the Harlem Baptist Church, New York City, was held on June 6. Rev. Frederick Niebuhr of Caldwell, N. J., a former pastor of the church, who was speaker at the 25th anniversary, gave the address.

The Dakota Conference decided unanimously to adopt the recommendation of the Finance Committee and the General Missionary Committee to do away with a local Conference treasurer and to send all missionary and benevolent offerings direct to the General Treasurer, Mr. E. E. Staub, Forest Park, Ill.

Pentecost Sunday was a special day of rejoicing in the Minneapolis, Minn., church. The pastor, Rev. H. Hirsch, had the happy privilege to baptize four girls and five boys, all Sunday school pupils. Among these were two of the pastor's family. All these young people gave a joyous testimony of their faith in Jesus.

Rev. C. A. Daniel, pastor of the Second German Baptist Church, Chicago, surprised his church by presenting his letter of resignation to them on Sunday, May 7. He expressed the desire to bring his ministry to a close within the period of three or four months. Bro. Daniel will retire from the responsibilities of a pastorate but will help wherever he can.

The new officers of the Dakota Conference for 1933-1934 are: Rev. G. Eichler, Linton, N. Dak., moderator; Rev. E. Broeckel, Tyndall, S. Dak., vice-moderator; Rev. E. Bibelheimer, Cathay, N. Dak., recording secretary, and Rev. B. Schlipf, Avon, S. Dak., statistical secretary. All were re-elected except Bro. Bibelheimer, who succeeds Rev. F. E. Klein.

Rev. J. F. Olthoff, D. D., of Madison, S. Dak., was elected missionary secretary of the Dakota Conference. He and Bro. A. Heringer of Venturia, N. Dak., are the representatives in the General Missionary Committee. Rev. G. Eichler is substitute representative. Rev. B. Schlipf and Rev. A. Heringer were elected to the

Conference Missionary Committee for three years.

The Baptist Institute of Christian Workers, Philadelphia, Pa., had a graduating class of fifteen young women this year. This school trains young women for Christian work and they are now ready for fields of service. Miss Eva Yung, a member of the Second German Baptist Church of Philadelphia, who was the president of the class, was a member of the graduating class.

Rev. D. Litke, pastor of the churches at Lyndock and Sebastopol, Ont., had the joy of baptizing 16 persons on Sunday, June 11. They were the fruits of evangelistic meetings conducted during the latter half of May. Besides these sixteen, the hand of fellowship was extended to two others, received by letter. "As a church, we dare say: the Lord has sent us a spiritual revival."

Rev. A. Heringer of Venturia, N. Dak., is one of the rural pastors in the area of the Northern Baptist Convention this year; who have been awarded the Rosa A. Hunt certificates of merit given by the American Baptist Home Mission Society for long and meritorious services in rural pastorates. We congratulate Bro. Heringer upon receiving this honor. He is one of our veteran North Dakota pastors.

Rev. P. F. Schilling, pastor of the Round Lake Baptist Church, Gladwin, Mich., preached the baccalaureate sermon to the graduating class of the County Normal and High School of Gladwin, Sunday evening, June 4. Both classes numbered about 75 students, among which was the pastor's youngest son, George, who was vice-president of the senior class. The sermon topic was: "Conditions of a Successful Life," Mark 10:45.

The churches of the North Central Dakota Association of German Baptist Churches added 193 by baptism to their number during the past year, June 1932-1933. Rev. B. Krenz of Gackle, Rev. A. Alf of Herreid and Mr. G. D. Bertsch of Ashley were elected to the Missionary Committee of the Association. Rev. A. Heringer of Venturia served as moderator, Rev. Edw. Fenske of Eureka as vice-moderator and Rev. W. Luebeck of Ashley was elected secretary.

Rev. J. H. Ansberg, pastor of the Nottingham Baptist Church, Cleveland, O., baptized 20 new converts at the morning service on Pentecost Sunday, June 4. The largest communion service in the history of the church following the baptism. Since Bro. Ansberg has entered on his second pastorate with the church he has received 58 new members—33 by baptism, 14 by letters and 11 by reinstatement. The Sunday school has reached the 350 mark in attendance.

The Avon, S. Dak., church, Rev. B. Schlipf, pastor, was host to the Dakota

Conference, June 13-18. The meetings were held in a tent set up in the local city park. Although very hot weather prevailed, the attendance day by day was gratifying and the evening and Sunday gatherings overflowed the tent capacity. A fine spirit of fellowship and optimism pervaded the Conference in spite of many depressing circumstances. The Avon people were excellent hosts and provided in every way for the comfort of the visitors.

Rev. Edw. Fenske, pastor at Eureka, S. Dak., had the great joy of baptizing 38 converts on Sunday, June 4, at an open-air service at which 2000 persons were present. The candidates ranged in age from 11 to 55 years. They were the fruit of evangelistic meetings at which Rev. A. Krombein, Rev. F. Alf, Rev. A. Alf and General Evangelist H. C. Baum assisted the pastor. The newly baptized converts and one other person, received on confession, were given the hand of fellowship at the celebration of the Lord's Supper, following the baptism.

The meetings of the Central Association of North Dakota German Baptist Churches at Lehr, N. Dak., June 7-11, were largely attended. The large tent, seating 1500 people, was often filled and sometimes 500 more were flanked five and six deep at the open sides. The missionary offering raised on Sunday, June 11, amounted to over \$600. Rev. A. Heringer and Rev. Ed. Fenske acted as moderators. Rev. J. J. Abel, pastor at Lehr, and his people had planned wisely and well to take care of the great number of delegates and visitors and performed their hospitable task in a very satisfactory manner.

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The Baptist Herald

I Sought the Face of Jesus

DOROTHY TYRREL

I sought the face of Jesus
In every crowded street;
I scanned each hurrying person
A certain face to greet;
I thought, "The search is fruitless,
And yet the quest is sweet."

I found the smile of Jesus
Upon a neighbor's face,
And in my mother's living
I found his tender grace;
Within the sick-room portal
I saw his secret place.

I saw the eyes of Jesus
Within the motley throng;
I found the heart of Jesus
In a friendly heart and strong,
And heard the voice of Jesus
Within a singer's song.

Can We Dissipate in Christian Song?

SPEAKING of singing, has it never occurred to some of our leaders of worship that it can be overdone? Yet I have been in not a few religious gatherings where I thought that this was just what was happening. That God delights in the praises of his saints is an article of our faith, but so is that all things should be done in order and with a reasonable moderation.

Praise is a subjective side. What does it do for the worshiper? A program of religious music to be edifying must be studied, must have a goal, an objective; it should take us somewhere, in particular, near to God; or stir us to godliness, in the various manifestations of godliness. I question whether half a dozen, or ten or a dozen hymns, selected hit-or-miss, sung one after the other in a song service, are a proper religious exercise. It confuses meditation, dissipates the soul's energy. It may even become a mere feat of the group's lung power, instead of that true worship which is "comely for the upright."

The leader of worship should also bear in mind that there will always be individual in any worshipping group to whom singing is not "the whole thing," or even the most important thing; devout, earnest Christians who have other ways of expressing their devotion than through music. I have known many such. They were not "musical," as we say; or they were too musical to care to listen to a multitude of ill-assorted, untrained voices. Repeatedly the criticism has been made to me of men's

Bible classes that their singing was overfeatured and inappropriately conducted. "I slip in in the middle of the session, because I do enjoy Deacon Jones' handling of the lesson, but I can't stand that first half-hour of song service." We may deplore such an attitude toward what to us is enjoyable and helpful—but there it is! The singing in women's classes is far better than in men's, for as a rule women are better singers. Nor do they often overdo this part of the program. The Greeks had a motto, "Do nothing too much." Is it possible to do too much anything that is a means of grace? Paul said, "Let your moderation be known unto all men." Can this apply to any part of worship?—The Adult Leader.

Resolution Adopted by the Y. P. and S. S. Workers' Union of the Atlantic Conference, Brooklyn, N. Y., May 19-21, 1933

"SINCE we as Christian young people believe that international war is based on selfishness, greed and hatred, and therefore directly contrary to the truths of God's Kingdom of love, righteousness and forgiveness, and since we feel the constraint of Christ placed upon us to follow him with unreserved consecration, be it hereby resolved, that we declare all aggressive warfare as carried on by this nation or any nation as unequivocally opposed to God's Kingdom, that we shall never participate in nor lend our support toward any such war in which our nation might call on us to take up arms against another nation beyond the borders of our land, and that we shall do everything within our power and by the grace of God to root out this evil of war from the face of the earth."

The Adult Problem

WILLIAM MATHER LEWIS, President of Lafayette College, takes the attitude that it is not the youth problem which is the most serious in America, but that it is the adult problem, the neglect of old standards and old ideals by those whom we have a right to expect to be the leaders in civic and religious life. He holds, that "the youth of the nation are doing surprisingly well in the face of constantly increasing temptations. It begins to appear," he says, "that the children of darkness have more courage than the children of light."

All of which goes to show that both youth and adults meet problems that are big enough and difficult enough to challenge the very best that they possess. And under the most favorable circumstances we need the spirit and the wisdom of God in order to master life's problems.

Take Heed to Thyself

A PERSON'S most urgent business is the building and enrichment of his own life.

Then he will have something important to contribute when he puts that life into circulation for others.

The world which he influences, enlarges as the dimensions of his own life expand.

In the great prayer at the end of the last discourse with his disciples (John 17) Jesus said, "For their sakes (for the sake of others) I sanctify myself."

He put himself at his best that others might thereby be brought to the fullness of their lives.

The principle is absolutely sound. We are only too familiar with persons who, in their eagerness and enthusiasm to give and share and to contribute to good causes, rush forward to their tasks before they have anything of moment to contribute.

The principle becomes obvious in the life work of a doctor. Far more important for a doctor than urgency to begin early practice is the need for preparation to do the right thing when he arrives at his task. Consecration to his patients is beautiful, but knowledge of what medicine to give to save the beloved child is even more beautiful in the crisis when the life is in peril.

The effects of wrong practice on the soul are not so easily or so quickly revealed as they are in the case of the body but they are as certainly real. The teacher, the religious educator, the minister who blunders along with insufficient insight, with ignorance of the laws of life-building, may be thought successful in his work, may even be thought to be clever. But nevertheless there will be a trail of havoc behind him as he goes from one place to another.

We are here concerned not only with the expert preparation desirable in a person wherein technique is called for but with a deeper issue, with the spiritual quality of the worker himself. In all the higher operations of life, particularly in any stage or department of the business of education the spiritual quality of the person himself becomes a momentous factor. This aspect is felt and responded to even by the youngest children. In the long run this quality settles more than anything else the balance between real success and failure.

There has been a great demand for higher degrees for teaching positions and the possession of a Ph. D. has been a kind of open sesame to a career in education. But the fact has begun to dawn on the thoughtful part of the world that a degree connotes only successful scholarship and even that often of the driest and most minute type. The world now realizes that those subtler but no less essential qualities—richness of spirit and beauty of life—are often overlooked in the pursuit of the degree. We have been busy with the task of handling things but we have given a subordinate place to the business of kindling and preparing lives for joyous and creative and contagious living. The new education will

reverse the order and will put the formation of life before the mere accumulation of information.

Those who are to arouse the central interests of youth, to clarify their vision, to quicken their imagination as to what life ought to mean, to awaken them to the beauty and the glory of the good life must already be the incarnation of the ideals that they recommend to others. A person can teach mathematics from a blackboard or from a diagram but he can hardly impress upon another a way of life unless he is a glowing illustration of it. Mere contacts are not significant unless there is something very real to be transmitted. Beyond the words that the person speaks is the silent persuasion of his character, the convincing power of his life. John Woolman once overheard an old Indian chief say, "I always love to feel where words come from." Children are quick to feel the life behind the words and so, too, are students of all ages. The teacher's life is still the life of his teaching.

A New Beginning

RUTH WESLEY

IN this busy, hustling, bustling age of ours, where all about us we view greed and lust and selfish pursuits of gain, where burdens and sorrows weigh heavily upon our shoulders, we often feel sick at heart and weary and careworn.

If, dear reader, you will pause but a few moments, step out of the rushing throng, step way aside and view with me a "new beginning" your heart shall surely feel eased, the burdens on your shoulders grow lighter, and the frown be erased from your brow, you will stand erect, head up, and smilingly march on into the busy day. Perhaps, too, you will slightly forget your own selfish pursuits and deal more squarely and more honestly in your day's duties, whatever they be.

Come, glimpse with me the eastern sky. See yonder pink streaks near the distant horizon? The sleeping world sees them not. All is hushed and quiet, and long, vague shadows are slowly creeping westward. But, lo! a miracle is being performed. The streaks broaden and widen. They become rose, deep rose and gold, flooding the entire eastern sky from north to south. A brilliant, fiery arc slowly appears above the horizon; it rises higher and still higher, transforming the heavens into crimson and gold. The dew-begemmed grass sparkles and glistens. The hush lasts but a second longer, and then is broken by gay twitterings and a chorus of noisy chirpings. A swallow soars gracefully through the sky. Two kingbirds perch atop a fence post, serenely viewing the world. The plaintive call of the killdeer is heard.—The flaming ball rises higher and sends its sparkling rays into the quiet, blue water of the lake, and behold! it is become a sparkling mass of diamonds. The irregular outlines of the shadows become smoother and more marked. A slight wind rustles the leaves in the tree tops. The tiny leaflets of the fragrant rose bushes quiver and flutter from the tender caresses of the perfumed

morning breeze. The gold and crimson colors become softer hued and lighter, slowly disappearing. The lake once more becomes blue. The skies are already alive with early birds seeking their worms.

Mere sunrise? Ah, no—but a masterpiece created by the Master of all Arts. We have viewed the birth of a new day, a fragrant, sweet, clean, wholesome birth. Our souls feel refreshed and clean. We join the author, who said, "Every morn is a new beginning.—Every day is the world made new."

Yours is this picture, yours is the peace of mind, and yours is the blessing of a sunrise. They are yours, dear friend, for the taking.

A Challenge to Pastorless Baptist Churches

THE writer desires respectfully to challenge our pastorless churches to give the older men a fair chance and a "square deal" in considering the availability of candidates. Is it a crime for a minister to have lived more than thirty-five or forty years, while in other callings experience is capitalized?

A typical case is that of a Baptist minister who resigned some time ago to avoid a nervous break. Having recovered, he finds pastorless churches closed to him principally because he is sixty-two years young. The minister has served on national, State and local boards. He is evangelistic and missionary in spirit, loyal to our Baptist position and denominational program, a Bible school and young people's worker, and a good mixer.

He has had training and experience as an editorial writer for a metropolitan daily paper, is experienced as an after-dinner speaker and lecturer, at times being booked by a prominent Lyceum Bureau, and is better qualified today to fill the pastoral office than ever before. Still, he has been bluntly told by more than one pulpit committee that, regardless of any other consideration, because of his age he cannot be considered for the pastorate. He is only one of hundreds of ministers who are victims of this situation.

What shall be done with these loyal, faithful ministers? Disregard their existence? Shoot them? Chloroform them? Or, shall the churches in the spirit of the "Golden Rule" give them an opportunity to continue to serve as long as they are capable?—C. H. Rannels in Watchman-Examiner.

What Crying Did

YOU have heard the story of the little boy whom his father found one day crying over his lessons.

"Does it do you any good to cry about them? Does crying help you to learn them?" said the father reproving the lad.

"No," he replied, "but it brings somebody else to help me. It brings you."

And really that is what prayer does for us. We cry to God and he comes in answer to our cry and helps us to learn the difficult problems of life.

Don't Walk Behind a Mule

THE supreme court of a southern state has decreed that no damages can be collected by anyone who is injured while walking behind a mule. Through many years that long-eared beast has established a reputation for the reckless use of his heels that marks his vicinity as a danger zone. One who stands or walks where a mule's hoof can reach him is guilty, says the court, of "contributory negligence."

Anyone who rushes heedlessly into danger of any kind forfeits the greater part of his claim for consideration. We are sorry to see him get hurt, but we must insist on putting the responsibility where it belongs, on his own shoulders. No one has the right to risk life or limb under some foolish impulse of bravado, or desire to show his superiority to carefully considered rules.

What a mistake it is for young people to walk behind any sort of "mule"! To swim out beyond the breakers, skate on thin ice, handle a loaded gun, drive fast on dark or unfamiliar roads, and so on, may seem acts of courage to the unthinking; but they are really foolhardy, and, in a deep sense, thoroughly selfish acts. For when we get hurt we cause suffering not only to ourselves, but to all who love us. Let the harum-scarum youth reflect on what happens to father and mother also, when he is injured in some avoidable accident.

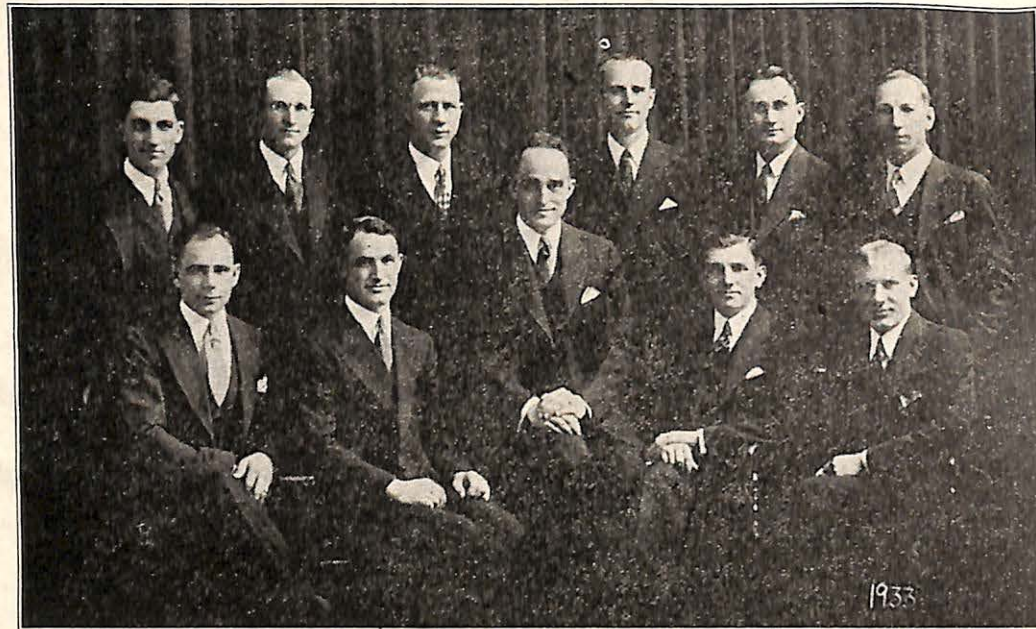
And the most dangerous "mules" of all are those found in the moral world. These have power to harm our bodies. How can we expect to linger in the vicinity of various forms of evil and not get hurt? Dangerous temptations are all about us, but no one is obliged to stay near them. The really courageous person is one who gives danger zones a wide birth.—Selected.

The New Life Will Show

IT has been well said that if Christ has really taken up his abode in a human heart, often he will be seen looking out of the windows. Again it will become true as of old, "he could not be hid." And that exactly bears out what we have often claimed for all converts, that you can generally tell the Christians by the shine on their faces. For it is blessedly possible for the indwelling Spirit to shine right through the thin veil of the flesh. And so, from being often forbidding and repulsive, and most animal in thought and mind, these spiritual children do indeed become brothers beloved, whom it is a joy to know and love, and for whom humbly we count it a privilege in some small measure to "travail in birth" until Christ be formed in them.—Dr. Northcote Deck, South Sea Evangelical Mission.

* * *

When you are sick, and flat on your back, perhaps God has placed you in that position that you may look up into his face.—David J. Ferris.



Graduating Class of the German Department, Colgate-Rochester Divinity School
Upper row, left to right: Thomas Lutz, Reinhold Sigmund, John Broeder, Alfred Weisser, Lewis B. Berndt, Alfred Bibelheimer.
Lower row: Hetwin H. Friederich, John Heer, Emanuel Wolff, Edmund Mittelstedt, Max Mittelstedt.

Divinity School Commencement at Rochester, N. Y., May 23-25, 1933

ARTHUR A. SCHADE

The readers of the "Baptist Herald" are herewith presented with an exhibition of the glowing countenances of the class of 1933. Do they look depressed? Not much, I would say. And there's a reason. They have come to the end of a long and stiff journey. The most of them spent seven years on their trek from the humble Quarta up step by step through the Tertia, Secunda, Prima, Junior, Middle to the Senior class. That is as long as Jacob served for beautiful Rachel. And now that they had hoped to receive a beautiful Rachel in the form of a call from some congregation desiring their service, not even a Leah seems to be winking at them. And, since we are bordering on the sacred matrimonial grounds it may not be amiss to say that the most of the boys did not confine themselves so strictly to their studies as to have no time for extra-curricular interests. Some of them have showed a fondness and consummate skill in fishing and have a beautiful Rachel on the string just ready to land her when conditions become favorable, while the rumor is afloat that wedding bells will begin to ring as June roses fill the atmosphere with their balmy fragrance.

Commencement in the German Department

The Divinity School, as usual, sent them forth with a round of colorful festivities which pass under the name of Commencement. These made their beginning on Sunday morning with the annual missionary sermon by the Rev. Charles F. Zummach of Burlington, Iowa, who

had come at the invitation of the faculty as special guest preacher. He came well loaded, not with musty sermons drawn from the barrel, but with messages of the day, reflecting a close contact with the tides of the present crucial times. The missionary sermon was presented under the caption: "Re-Thinking Missions," a phrase which is on everyone's lips at the present time and represents a movement of far-reaching importance in our time. Folk are getting in the way of liquidations nowadays, and as they liquidate their homes under the auction block, their business which has been unprofitable and encumbered with crushing obligations, so they would liquidate the enterprise of the Kingdom of God, churches, seminaries and even missionary societies and movements, selling out to the depression. Our Commencement preacher is "agin' it." He believes in making the necessary adjustments which the times demand, but holds that we are engaged in a timeless and spiritual enterprise which ought not to be determined altogether by the mammon of this world.

The annual alumni dinner was omitted this year out of economical considerations. The final commencement services took place on Tuesday evening with Bro. Zummach as the Commencement speaker. His subject was: "The Place and the Message of the Christian Church and the Christian Ministry in our Day." It was a big subject and he handled it in a big way to the lively appreciation of the large audience which offered its close attention and its words of appreciation. Our Dean, Prof. A. J. Ramaker, followed with a final charge and words of encouragement to the graduating class, and presenting them with the diplomas. The social hour involved glad and sad

moments as congratulations and farewells mingled.

Commencement in the English Department

The Commencement in the English Department was also marked with some popular innovations. For the first time the baccalaureate sermon was preached in the school, and that in the afternoon, in order not to interfere with regular church services. The President, Dr. A. W. Beaven, preached on "The Fellowship Unseen." On Monday we had the privilege of an address by Rev. William Shattuck Abernethy, D. D., pastor of the Calvary Baptist Church of Washington, D. C., whose son is a member of the graduating class. He spoke informally and entertainingly on "The Minister and his Church," a subject which offered him a wide latitude for rambling in which he indulged himself, to the delight of his audience. In the afternoon the graduating class erected for themselves a living memorial in the form of a tree dedicated to their memory on the new campus. Rochester often offers the opportunity of hearing the greatest men of the country. The Divinity School had secured the services of Prof. William Ernest Hocking of Harvard University, chairman of the Layman's Missionary Appraisal Commission, who gave an address on "Re-Thinking Missions" which led hearers to take a little more kindly to some of the conclusions set forth in the book of the same title, the report of the Commission. In connection with the Commencement service Dr. Hocking gave an address on "Approaches to a Working Idea of God" which shot over the heads of a large portion of the intellectual audience of which Rochester may boast, but which was deeply appreciated by those who have their ear to the ground and witness man's

timeless quest of an intellectual apprehension of God.

Our Graduates

The Commencement would have been more joyful if we could have reported all men placed. It seems some will have to go forth and seek out a field of service for themselves. That may have its benefits also. A number of the graduates are placed or are encouraged with prospects, some will continue their studies, and others would appreciate entering correspondence with churches in quest of a pastor. The members of the faculty are ready to offer desired information to the churches.

It is not necessary to hide the fact that the financial situation of the Divinity School is a source of anxiety to the faculty. The falling off of the contributions for the budget has so curtailed the funds of the school that curtailment or an ominous deficit is the only alternative. The board rates for the students have been raised as high as their condition will allow; in fact all who can make it possible, pay for their keep entirely. Salary cuts have been drastic and every economy practiced, but further adjustment of some kind will have to be made. May the Lord give the wisdom and the grace to meet the crisis in a way that will preserve our institution!

Oklahoma Young People at Okeene

On May 29 a birds-eye view of the vast expanse of Oklahoma's rolling plains, threaded with red ribbons of highways throughout the state, would have shown here and there cars of joyous young people rapidly approaching a common destination. Can you guess the reason for their hurry and enthusiasm? Yes, it was time for the annual gathering of the B. Y. P. U. and S. S. Workers' Institute at the Zion Baptist Church at Okeene.

Upon arriving at Okeene, the guests were immediately made to feel that they were truly welcome and that there was much good in store for them.

The first meeting of the institute was on Monday night. A number of delegates and visitors had gathered; they were eager to hear and learn. No one was disappointed in this respect, for the instructors, Rev. A. P. Mihm, Prof. Albert Bretschneider, Rev. F. W. Socolofsky and the Oklahoma pastors, Rev. Chas. Wagner, Rev. A. Rosner and Rev. Rietdorf, were most helpful teachers and sponsors.

"The Glorified Christ" had been chosen as the general theme of the convention; Rev. Mihm also used this as the subject of his sermon on Monday night, using the following verse as his text: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him from their sight" (Acts 1:9). Bro. Mihm made us see our Christ as truly glorified.

The roll of the unions was called to which each union responded with a song

or a Bible verse. The Okeene Union sang a song of welcome which was greatly appreciated by all.

The morning and afternoon sessions were given over the devotionals, class periods and business meetings. Three classes of instruction were maintained. The class in B. Y. P. U. work was taught by Secretary Mihm; his subject was: "How Can We Make Our B. Y. P. U. meetings More Successful?" Prof. A. Bretschneider had charge of the group in Sunday school work, using "The Teacher" as his topic. For the benefit of those who could not understand the English, a Bible study class was taught in the German language by Rev. F. W. Socolofsky. The "Parables of Jesus" were used for study.

The following officers were elected for the coming year: Adolf Kossanek of Bessie, president; Rev. A. Rosner of Shattuck, vice-president; Angeline Socolofsky of Bessie, secretary; and Ernestine Weigand of Okeene, treasurer. The new officers were installed on Thursday evening at an induction service which was conducted by Rev. A. P. Mihm.

It was decided to again raise \$200 during the coming year toward the support of Missionary Adolph Orthner. The Union fell \$16 short of its pledge this past year, but hopes to attain its goal in the coming year.

At each evening service the congregation enjoyed singing the convention song, "Oklahoma for Christ," as well as many other beautiful songs and hymns. The Okeene choir sang at each evening meeting.

At each of the Oklahoma institutes, one evening is given over to the young people, at which time a program is given. The program was presented on Wednesday evening and consisted of readings, playlets, and musical numbers. Each society represented gave two numbers. The program was most interesting and showed that our young people are putting forth much effort to make these programs a success.

These conventions are not only for the purpose of developing the spiritual side of our young people. We believe that it is also necessary to develop socially and physically. On Thursday, all delegates, visitors and families of the local church enjoyed a basket dinner and picnic at the beautiful Kiwanis Park, north of Okeene. The young people as well as some of the older ones played baseball, horseshoe and various running games. It was a most strenuous and delightful day, but none were too tired to attend the last service on that evening. All regretted that it was to be the last one of the institute. Prof. Bretschneider again spoke, using the subject, "Vast Wealth." "We have become partakers of the riches of love in Christ Jesus: therefore we should be enthusiasts for that country of vast wealth, the heavenly country."

The Union has adopted the Standard of Excellence which is used by the Southern Baptists. The reports were based upon this standard, Bessie receiving the honors.

All who attended the convention feel especially grateful to Rev. Mihm and to Prof. Bretschneider for the loving way in which they helped the young people to become more efficient workers for their Christ and for their church.

We are also grateful to our Oklahoma pastors who are always willing to give helpful advice when needed. And surely we do not wish to overlook our friends at Okeene, who made us feel so welcome in their homes and in their church.

This convention has been a real inspiration and blessing to our young people and will serve to spur them on to greater and more efficient work for their "Glorified Christ."

One and all of us felt, as the institute closed that the words which Fanny Crosby wrote surely applied to our convention:

O blessed days, how soon they've passed,
While at the Masters feet,
We sat to hear and learn of him,
In this beloved retreat!
We've gathered gems of precious truth,
Whose light will long remain,
And keep our bond of union bright
Until we meet again.

And now, in deep and earnest tones,
The words of blessing fall:
"May grace and peace from Christ our Lord

Henceforth with you all!"
With such a prayer to cheer us on,
Let us from doubts refrain,
And go and work with joyful hearts
Until we meet again.

RUTH SOCOLOFSKY.

The B. Y. P. U. at Tyndall, S. Dak.

We are not going fast but we are still on our feet. Five of our members have again gone out of our midst, but the Lord has given us seven others to fill in their places. So in spite of all the farewells that we must bid, we are still growing. We now have a total membership of 25 members. Our Sunday evening devotional services are well attended. They are carried on by the members of the society using the group method. The members are divided into four groups, each group serving one month.

The time used for our monthly business meetings is time well spent, for after the business session we have class period under the capable leadership of our beloved pastor, Rev. E. Broeckel. We are studying Paul's letter to the Romans and have found it very interesting. It is our desire as a group of young people to read and study God's Word and then with his help to live it.

GOLDIE VOIGT, Sec.

Plenty of Pep

"Your medicine has helped me wonderfully," wrote the grateful woman. "A month ago I was so weak I could not spank the baby. Two bottles of your cure and I am now able to thrash the old man. Heaven bless you."

KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

Keziah started, as if the slam of the door had been an electric shock. During the interview she had been pale and grave but outwardly calm. Now she sank wearily down in the chair from which she had risen and her head dropped forward upon her arms on the table. The letter she had been reading before Captain Nat's arrival fell from her waist to the floor and lay there, its badly spelled and blotted lines showing black and fateful against the white paper. And she cried, tears of utter loneliness and despair.

The clouds thickened as the afternoon passed. The setting sun was hidden behind them; over the horizon of ocean and bay the fog banks were rolling in tumbled, crumbled masses. The shadows in the lonely sitting room deepened. There came a knock at the dining-room door.

Keziah sprang from her chair, smoothed her hair, hastily wiped her eyes, picked up the dropped letter and went to admit the visitor, whoever he or she might be. She was glad of the shadows, they prevented her face from being seen too plainly.

"Good afternoon," she said, opening the door. "Oh! it's you, is it?"

"Yes," admitted Abishai Pepper, standing on the stone step, and shifting uneasily from one foot to the other. "Yes, Keziah, it's—it's me, thank you."

"Don't mention it. Well, is Laviny with you?"

"No—o, she ain't. She—she didn't come."

"Hum! Did she know you was coming?"

"No—o, I don't cal'late she did."

"I see. Well, what do you want?"

Mrs. Coffin's welcome was not too cordial. She had laughed many times over Abishai's proposal of marriage, but she had never quite forgiven him for making her ridiculous on that occasion. Incidentally, she did not feel like laughing.

"What do you want?" she repeated.

Kyan was plainly nervous.

"I only wanted to see Mr. Ellery," he announced. "It's all right, Keziah. You needn't be afraid."

"Afraid? What on earth should I be afraid of?"

"Why—why, I didn't know but you might be afraid I was goin' to—to talk about what we talked about when I—I talked to you that day up at—"

"There! that'll do. It ain't me that would have reason to be afraid if that was what you come for. What do you want? Don't stand there dancin' a jig."

"I only wanted to see Mr. Ellery."

"He's out. Good day."

"But I won't keep him but a minute."

"He's out, I tell you. Do you want to leave a message?"

"No—o. I guess not."

"Was it important?"

"Oh! I don't know. Kind of, maybe. I wanted to ask his advice about somethin'. It's a secret. Only him and me know about it. Good-by."

"Shall I tell him you'll call again? Or ask him to come up to your house?"

Mr. Pepper, who had started to go, now hurried back to the steps.

"No, no," he protested in alarm. "Don't you tell him that. I wouldn't have him come there for no money. Why, Laviny, she—"

"Oh, Laviny isn't in the secret, then?" Keziah smiled in spite of herself.

"Not exactly. That is, not much. Don't you tell her I come here, will you? I'll find Mr. Ellery. I know where he is."

"I wouldn't go to the Danielses', if I was you. Elkanah might not like to have you chasin' after his visitors."

"Oh, the minister ain't at the Danielses', not as late's this, he ain't. I know where he is."

"You do?" The housekeeper looked at him keenly.

"Yes, sir, I do. I know where he goes Sunday afternoons—and why he goes, too. Mr. Ellery and me's good friends. We understand each other."

"Look here, Kyan Pepper! What are you talkin' about?"

"Nothin', nothin'. Good day."

"Stop! Stand still! Come in the house here. I want you to."

"No, no, Keziah. Really, I'd love to, but I can't stop."

"Come in, I tell you."

Reluctantly, but lacking the strength of mind to refuse, Mr. Pepper entered the dining room. Then Mrs. Coffin turned upon him.

"What do you mean," she demanded, "by throwin' out hints that the minister and you are in some sort of secret? How dare you go round tellin' people such yarns as that?"

"They ain't yarns. And I never told nobody afore, anyhow. I got to move along. I'll—"

"Stay where you are. I guess I'll run up and ask your sister about this. Perhaps she might—"

"Ss-sh! ss-sh! don't talk that way, Keziah. Don't! Laviny don't know what I mean. Don't go askin' her things."

"But you said—"

"I just said I knew where Mr. Ellery goes every Sunday afternoon. He don't know anybody knows, but I do. That's all there is to it. I shan't tell. So—"

"Tell? Do you mean there's somethin' Mr. Ellery wouldn't want told? Don't you dare—I will see Laviny!"

"No, no, no, no! 'Tain't nothin' much. I just know where he goes after he leaves Elkanah's and who he goes to meet. I—"

Lordy! I hadn't ought to said that! I—

Keziah Coffin, don't you ever tell I told

you. I've said more'n I meant to. If it comes out there'd be the biggest row in the church that ever was. And I'd be responsible! I would! I'd have to go on the witness stand and then Laviny'd find out how I— Oh, oh, oh! what shall I do?"

The poor frightened creature's "jig" had, by this time, become a distracted fandango. But the housekeeper had no mercy on him. She was beginning to fear for her parson and, for the time, everything else, her own trouble and the recent interview with Nat, was pushed aside.

"What is it?" she persisted. "What would bring on the row in the church? Who does Mr. Ellery meet? Out with it! What do you mean?"

"I mean that the minister meets that Van Horne girl every Sunday afternoon after he leaves Elkanah's. There, now! It's out, and I don't give a darn if they hang me for it."

Keziah turned white. She seized Mr. Pepper by the lapel of his Sunday coat and shook him.

"Grace Van Horne!" she cried. "Mr. Ellery meets Grace Van Horne on Sunday afternoons? Where?"

"Down in them pines back of Peters's pastur', on the aidge of the bank over the beach. He's met her there every Sunday for the last six weeks—longer, for what I know. I've watched 'em."

"You have? You have! You've dared to spy on—I think you're lyin' to me. I don't believe it."

"I ain't lyin'! It's so. I'll bet you anything they're there, now, walkin' up and down and talkin'. What would I lie for. You come with me this minute and I'll show 'em to you."

In the desire to prove his veracity he was on his way to the door. But Keziah stepped in front of him.

"Bish Pepper," she said slowly and fiercely, shaking a forefinger in his face, "you go straight home and stay there. Don't you breathe a word to a livin' soul of what you say you've seen. Don't you even think of it, or—dream it. If you do I'll—I'll march straight to Laviny and tel' her that you asked me to marry you. I will, as sure as you're shakin' in front o' me this minute. Now you swear to me to keep still. Swear!"

"How—how'll I swear?" begged Kyan. "What do you say when you swear? I'll say it, Keziah! I'll say anything! I—"

"All right. Then mind you remember. Now clear out quick. I want to think. I must think. Go! Get out of my sight!"

Kyan went, glad to escape, but frightened to the soul of him. Keziah watched him until he turned from the main road into the lighthouse lane. Then, certain that he really was going straight home, she reentered the parsonage and sat down in the nearest chair. For ten minutes she sat there, striving to grasp the situation. Then she rose and, putting on her bonnet and shawl, locked the dining-room door, and went out through the kitchen. On the step she looked cautiously back to see if any of the neighbors were

at their windows. But this was Sunday, the one day when Trumet people sat in their front parlors. The coast was clear. She hurried through the back yard, and down the path leading across the fields. She was going to the pine grove by the shore, going to find out for herself if Kyan's astonishing story was true.

For if it was true, if the Rev. John Ellery was meeting clandestinely the adopted daughter of Eben Hammond, it meant—what might it not mean, in Trumet? If he had fallen in love with a Come-Outer, with Grace Van Horne of all people, if he should dare think of marrying her, it would mean the utter wreck of his career as a Regular clergyman. His own society would turn him out instantly. All sorts of things would be said, lies and scandal would be invented and believed. His character would be riddled by the Trumet gossips and the papers would publish the result broadcast.

And Grace! If she loved a Regular minister, what would happen to her? Captain Eben would turn her from his door, that was certain. Although he idolized the girl, Keziah knew that he would never countenance such a marriage. And if Nat stood by Grace, as he would be almost sure to do, the breach between father and son would widen beyond healing. If it were merely a matter of personal selection, Mrs. Coffin would rather have seen her parson marry Grace than anyone else on earth. As it was, such a match must not be. It meant ruin for both. She must prevent the affair going further. She must break off the intimacy. She must save those two young people from making a mistake which would— She wrung her hands as she thought of it. Of her own sorrow and trouble she characteristically thought nothing now. Sacrifice of self was a part of Keziah's nature.

The pines were a deep-green blotch against the cloudy sky and the gloomy waters of the bay. She skirted the outlying clumps of barberry and beach plum bushes and entered the grove. The pine needles made a soft carpet which deadened her footfalls, and the shadows beneath the boughs were thick and black. She tiptoed on until she reached the clearing by the brink of the bluff. No one was in sight. She drew a breath of relief. Kyan might be mistaken, after all.

Then she heard low voices. As she crouched at the edge of the grove, two figures passed slowly across the clearing, along the bush-bordered path and into the shrubbery beyond. John Ellery was walking with Grace Van Horne. He was holding her hand in his and they were talking very earnestly.

Keziah did not follow. What would have been the use? This was not the time to speak. She knew now and she knew, also, that the responsibility was hers. She must go home at once, go home to be alone and think. She tiptoed back through the grove and across the fields.

Yet, if she had waited, she might have seen something else which would have been, at least, interesting. She had scarcely reached the outer edge of the grove when another figure passed stealthily along the narrow path by the bluff edge. A female figure treading very carefully, rising to peer over the bushes at the minister and Grace. The figure of Miss Annabel Daniels, the "belle" of Trumet. And Annabel's face was not pleasant to look upon.

Chapter XI

In which Captain Eben receives a caller

At the edge of the bluff, just where the pines and the barberry brushes were thickest, the narrow, crooked little foot-path dipped over the rise and down to the pasture land and the salt meadow, John Ellery and Grace had halted in their walk. It was full tide and the miniature breakers plashed amid the seaweed on the beach. The mist was drifting in over the bay and the gulls were calling sleepily from their perch along the breakwater. A night hawk swooped and circled above the tall "feather grass" by the margin of the creek. The minister's face was pale, but set and determined, and he was speaking rapidly.

"I can't help it," he said. "I can't help it. I have made up my mind and nothing can change it, nothing but you. It rests with you. If you say yes, then nothing else matters. Will you say it?"

He was holding both her hands now, and though she tried to withdraw them, he would not let her.

"Will you?" he pleaded.

"I can't," she answered brokenly. "I can't. Think of your church and of your people. What would they say if—"

"I don't care what they say."

"Oh, yes, you do. Not now, perhaps, but later you will. You don't know Trumet as I know it. No, it's impossible."

"I tell you there is only one impossible thing. That is that I give you up. I won't do it. I can't do it. Grace, this is life and death for me. My church—"

He paused in spite of himself. His church, his first church! He had accepted the call with pride and a determination to do his best, the very best that was in him, for the society and for the people whom he was to lead. Some of those people he had learned to love; many of them, he felt sure, loved him. His success, his popularity, the growth of the organization and the praise which had come to him because of it, all these had meant, and still meant, very much to him. No wonder he paused, but the pause was momentary.

"My church," he went on, "is my work and I like it. I believe I've done some good here and I hope to do more. But no church shall say whom I shall marry. If you care for me, Grace, as I think and hope you do, we'll face the church and the town together and they will respect us for it."

She shook her head.

"Some of them might respect you," she said. "They would say you had been led

into this by me and were not so much to blame. But I—"

"They shall respect my wife," he interrupted, snapping his teeth together, "or I'll know the reason why."

She smiled mournfully.

"I think they'll tell you the reason," she answered. "No, John, no! we mustn't think of it. You can see we mustn't. This has all been a mistake, a dreadful mistake, and I am to blame for it."

"The only mistake has been our meeting in this way. We should have met openly; I realize it, and have felt it for sometime. It was my fault, not yours. I was afraid, I guess. But I'll not be a coward any longer. Come, dear, let's not be afraid another day. Only say you'll marry me and I'll proclaim it openly, tonight— Yes, from the pulpit, if you say so."

She hesitated and he took courage from her hesitation.

"Say it," he pleaded. "You will say it?"

"I can't! I can't! My uncle—"

"Your uncle shall hear it from me. We'll go to him together. I'll tell him myself. He worships you."

"Yes, I know. He does worship me. That's why I am sure he had rather see me dead than married to you, a Regular, and a Regular minister."

"I don't believe it. He can't be unreasonable. If he is, then you shouldn't humor such bigotry."

"He has been my father for years, and a dear, kind father."

"I know. That's why I'm so certain we can make him understand. Come, dear! come! Why should you consider everyone else? Consider your own happiness. Consider mine."

She looked at him.

"I am considering yours," she said. "That is what I consider most of all. And, as for uncle, I know—I know he would never consent. His heart is set on something else. Nat—"

"Nat? Are you considering him, too? Is he to stand between us? What right has he to say—"

"Hush! hush! He hasn't said anything. But—he and uncle have quarreled, just a little. I didn't tell you, but they have. And I think I know the reason. Nat is Uncle Eben's idol. If the quarrel should grow more serious, I believe it would break his heart. I couldn't bear to be the cause of that; I should never forgive myself."

"You the cause? How could you be the cause of a quarrel between those two? Grace, think of me."

Here was the selfishness of man and the unselfishness of woman answered.

"John," she said, "it is of you I am thinking. Everything else could—might be overcome, perhaps. But I must think of your future and your life. I must. That is why—"

He did not wait to hear more. He seized her in his arms and kissed her.

"Then you do care!" he cried joyfully.

"You will marry me?"

For an instant she lay quiet in his embrace, receiving, if not responding to

his caresses. Then she gently but firmly freed herself. He saw there were tears in her eyes.

"Grace," he urged, "don't—don't hesitate any longer. You were meant to be my wife. We were brought together for just that. I know it. Come."

She was crying softly.

"Won't you?" he begged.

"I don't know," she sobbed. "Oh, I don't know! I must think—I must! Wait, please wait, John. Perhaps by tomorrow I can answer. I'll try—I'll try. Don't ask me again, now. Let me think. Oh, do!"

Doubtless he would have asked her again. He looked as if he meant to. But just then, drifting through the twilight and the mist, came the sound of a bell, the bell of the Regular church, ringing for the Sunday evening meeting. They both heard it.

"Oh!" exclaimed Grace, "that is your bell. You will be late. You must go, and so must I. Good night."

She started down the path. He hesitated, then ran after her.

"Tomorrow?" he questioned eagerly. "Tomorrow, then, you'll say you will?"

"Oh, perhaps, perhaps! I mustn't promise. Good night."

It was after seven when Grace reached the old tavern. The housekeeper, Mrs. Poundberry, was anxiously awaiting her. She wore her bonnet and Sunday gown and was evidently ready to go out.

"Land sakes alive!" she sputtered. "Where in the name of goodness have you been to? I was gettin' scairt. Didn't know but you'd run off and got married, or sunthin' dreadful."

Grace was thankful that the cloudy twilight made it impossible to see her face distinctly. The housekeeper rattled on without waiting for an answer.

"Supper's on the table and the kittle's aboilin'. You better eat in a hurry, 'cause it's meetin' time now. Your uncle, he started ten minutes ago. I'm agoin' along, too, but I ain't goin' to meetin'; I'm goin' up to Betsy E.'s to stay all night. She's got a spine in her back, as the feller said, and ain't feelin' good, so I told her I'd come and stay a little spell. S'pose you can get along tomorrow without me?"

"Betsy E." was Mrs. Poundberry's second cousin, an elderly spinster living alone in a little house near the salt works. Grace assured her questioner that she could attend to the house and the meals during the following day, longer if the troublesome "spine" needed company. Mrs. Poundberry sighed, groaned, and shook her head.

"I shan't stay no longer," she affirmed; "not if Betsy's all over spines, like one of them Mexican cactus plants. No, marm, my place is right here and I know it. Your Uncle Eben's mighty feeble and peaked lately. He ain't long for this world, I'm afraid. You'd ought to be awful good to him, Gracie."

"I know it," was the hurried reply. "Where's Nat?"

"I don't know. Can't keep track of

him. Might's well try to put your finger on a flea. He's here today and gone yesterday, as the Scriptur' says. He ate a little mite of supper, but not much, and then off he puts. Says he's goin' to walk the fog out'n his head. I told him, s' I, 'You'll walk a plaguey sight more in than out, this night,' but he went just the same. He was dreadful kind of dumpy and blue this evenin'. Seemed to be sort of soggy in his mind. And why he never went to meetin' with his dad and why his dad never asked him to go is more'n I can tell. Land of livin', how I do gable! My grandmarm used to say my tongue was loose at both ends and hung in the middle, and I guess she wa'n't fur off the course. Good-by. Take care of yourself. You can put what's left of that mock mince pie on the top shelf in the butt'ry and you'd better heave a dish towel or somethin' over it to keep the ants out. There's more ants in this house than there is dollars, a good sight. Betsy E., she's got a plan for keepin' 'em out by puttin' sassers of brimstone round the shelves, but I told her, s' I, 'Them ants don't care for no brimstone. They're used to it. Sometimes I b'lieve they're sent by the everlastin' father of brimstone,' and she——"

She had reached the gate by this time, and Grace shut off the flow of conversation by closing the door. Then she took a candle from the row on the dining-room mantel, lighted it, and went up to her own room. Standing before the old-fashioned bureau with its little oval mirror, she hastily arranged her hair. She did not wish to go to the prayer meeting at the chapel, but she felt that she must. The Come-Outer gatherings, with their noisy singing and shouting, had grown more and more repugnant to her.

And tonight, of all nights! How could she meet those people who had known her since she was a child, who boasted of her as one of the staunchest adherents, who believed in her and trusted her? How could she meet them and talk with them, knowing what she knew and realizing that they, too, would know it on the morrow? But her uncle would miss her and be worried about her if she did not come. She could not bear to trouble him now; she never loved him so dearly, was never so anxious to humor his every wish as on this, perhaps the last evening they would spend together. For, though she would not yet admit it, even to herself, her decision was made, had really been made the first time John Ellery asked her weeks before. Only the thought of what might happen to him if she consented had caused her to hesitate so long.

She blew out the candle and came out into the hall at the head of the stairs. She was about to descend when she heard voices. The door of the dining room opened and closed. She felt certain that Nat had returned and wondered who was with him. Then she heard her uncle's voice, speaking sharply and with unwonted sternness.

(To be continued)

Evangel News, Evangel Baptist Church, Newark, N. J.

We have much to be thankful for as a church. Since the beginning of the year we have had the pleasure of extending the hand of fellowship to 39 new members, 30 coming into the church by baptism, 6 through letters from other churches and 3 having already been baptized upon confession of faith.

Easter Sunday was a specially blessed day for our church. At 6.30 sunrise service at which Rev. Donald E. Lee, pastor of the Walnut Street Church of Newark, was the speaker. At 9.45 open session in Sunday school. Mr. Smith of the Children's Temple brought the Easter message to the children in his clear and interesting way. At 11.00 morning service at which 22 candidates upon confession of their faith in Jesus as their Savior were baptized before a well filled church. In the evening three more new members were welcomed into the fellowship of the church by the pastor. These three came by letter.

On May 7, our pastor, Rev. V. Brushwyler, welcomed 28 new members into our fellowship just before we observed the Lord's Supper. In the evening four others, who were unable to attend the morning service, were welcomed by our pastor.

Our meetings are well attended. Both morning and evening services show an increase in attendance. Our mid-week prayer services have an attendance of nearly 100 every week. Marked spiritual growth has been noted and a renewed interest is manifest in the different societies of our church.

What an excited daddy our pastor turned out to be—well, who wouldn't be proud of a 7¼ pound baby boy with a dimple in his chin, just like dad's.

A Word of Farewell

The whole church was taken by surprise when we heard that our missionary, Miss Martha Mueller, had to leave us to take another position in Social Service in Philadelphia.

Miss Mueller came to us the first of the year and though she had only been with us a short time we learned to love her in her devoted spirit of consecration to the work of her Master.

Recent conditions at her home in Germany made her hasty decision necessary. We extend our sympathy to her and her family in the death of her father, and trust that God will bless her in her new undertaking.

As a church we regretted very much to see Miss Mueller leave us, but under the circumstances pray that God will lead and guide in the future of her life, and continue to use her in the service of the Lord.

More Helpful

A judge asked a Negro in court, "Would you like a lawyer?"

"No, suh, I don't want no lawyer, but I suttently could use a couple of good witnesses."

July 1, 1933

A Communion Hymn

Julius Koebner's hymn "Zermalmtes Brot des Lebens."

F. L. STROBEL

Bless'd bread, man's gift from heaven,
Imparted to us all.

Thy death is Gods' own leaven—
We ransomed heard thy call.

Thy body torn and bleeding
Has flung heav'n's gates so wide.

Thy heart to sinner's yielding
Brought grace, a healing tide.

Thou Father, great Creator,
Didst break for us such bread,
In Christ our only Savior,
Who taught us, loved and bled;
This Son who since the world began
Was sought to make us free;
Just God, give strength to live this Man
And yield our lives to thee

Erie Happenings

"Bless the Lord, o my soul, and forget not all his benefits." So sang the psalmist of old and we join in the refrain. The Lord has been very near us. The Rev. Paul Wengel of Detroit, Mich., was with us in February for ten days. Our brother has the happy faculty of attracting children. We had 127 out at the afternoon meetings. The "Rainbow Chorus" surprised all on Tuesday night by what they had learned in the short time. As a result of his endeavors we baptized four girls on Easter Sunday, besides giving us many new contacts. We as a church are grateful to Bethel church for loaning us their pastor. God used him to bless us all.

Two ladies were received upon confession before our evangelistic services began and a mother and her daughter came by letter and experience and received the hand of fellowship with the newly baptized on May 7.

Our Sunday school attendance has been much higher this year. We have the attendance record of last year on a chart in red and of the present year in blue and only once have we gone below last year's record.

Erie and community enjoyed a rare privilege in having E. Stanley Jones and party with us for several days. He addressed the ministers in the morning and spoke to an overflow gathering in the evening.

At the German service on Pentecost Sunday we considered: "Pentecost Repeated." The Lord's Supper brought us the blessed assurance of the everpresent Christ. At the English morning service we prayed for "A Continued Pentecost."

The C. L. A. Christian Laymen's Association has been having a group of younger and older Christians meet once a month for "sharing" and witnessing. They had just concluded a whole week of witnessing in one of the downtown churches, in which witnesses from Miami, Fla., Pittsburgh, Pa., Erie and surrounding towns gave their testimony. Sunday evening, June 6, a group came to our church and "shared" their exper-

ience. Christ sent his disciples out to be witnesses. We must do likewise. But too often there is nothing for us to witness about. Pentecost will be repeated only when Christ's followers "love to tell the story."

We, like other churches, have been hit real hard during the depression, having to make repeated reductions of salaries and expenditures. But we believe a better day is ahead of us in every respect. We are standing on God's promises and know we "shall reap if we faint not."

WILLIBALD S. ARGOW.

The Delaware Association

The lovely worshipful chapel of the Philadelphia Home for the Aged was the meeting-place for the 46th session of the Delaware Association, held in Philadelphia from April 30-May 3. Everything possible had been prepared by the personnel and members of the Managing Boards of the Home for the entertainment of the guests. At the close of the association a most hearty word of appreciation was voiced by the delegates to the effect that the stay had been so pleasant as almost to persuade them to remain as guests.

The churches participating in the association were West Baltimore, Jamesburg, Wilmington, Bethlehem, Fleischmann Memorial and Second Church of Philadelphia. The Rev. F. P. Kruse, chaplain of the Home, served as moderator of the association with tactful precision and genial cheerfulness.

The Rev. G. Schmidt from Baltimore preached at the Sunday services in both Philadelphia churches and his messages made a memorable imprint on his listeners. The evening sessions of the association were addressed by the Rev. Herman Kuhl of Wilmington, Del., the Rev. A. F. Ballbach, minister of the neighboring Bethany Church, Philadelphia, and the Rev. Frank Orthner, who as visiting minister from New York, ably and inspiringly brought the closing message, substituting for the Rev. G. Schwandt, who could not be present.

The devotional services were occasions of spiritual renewal, as the Spirit of God made himself manifest in the presence of the prayerful group. The papers read by several ministers of the association stimulated thought and presented truths of the gospel in a new light. The thought of love active in human life and expressing itself in Christian service was the underlying theme of the papers. The choirs of both churches and soloists also rendered a beautiful service in heightening the inspiration of the sessions.

The Women's Board of Managers and the Home personnel provided delicious meals during the day. The park grounds enticed the visiting delegates to play and recreation between the sessions. A fine spirit of friendly fellowship and worshipful reverence always prevailed. Such association gatherings certainly leave delightful memories and evoke a prayer of gratitude to God in the hearts of those who are privileged to attend.

MARTIN L. LEUSCHNER.

Mother's Day Program at Central Baptist

The Philathea Class of the Central Baptist Church, Erie, Pa., held the annual Mother's and Daughter's banquet on Tuesday evening, May 16, in the church dining room, where more than 50 mothers and daughters assembled.

The program consisted of community singing, a toast to the mothers, a toast to the daughters, solo and recitation, all of which was presented very interestingly. After the program Mr. and Mrs. Arthur Zuck spoke about their trip to South America and also showed moving pictures.

Nebraska German Baptists at Creston

The Nebraska Convention met with the Creston Baptist Church from May 31 to June 4. Rev. A. Foll of Shell Creek delivered the opening sermon. In the days that followed, various ministers gave interesting essays and inspiring sermons. The services, which were held during the day, were conducted in the German language, while the evening services were all in the English language, thus giving the young people full benefit of our meetings.

We were especially interested in the Sunday afternoon meeting, which was conducted entirely by the young people from the various B. Y. P. U. societies. As yet, Nebraska does not have a separate B. Y. P. U. convention, and therefore an afternoon of each convention is set aside entirely for their use. The program, which was very ably presented, was followed by a short talk, "Making the Most of Things," by Rev. J. J. Renz. Even though the societies do not total such a large number, their efforts are growing and commendable.

Prayer for Motorists

Written by a Driver as Fitting All Conduct

Oh, Lord, teach us to drive through life without skidding into other people's business. Preserve our brake-lining, that we may stop before going too far. Help us to hear the knocks in our motors, and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other fellow on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes. Amen.

This prayer for motorists was suggested by a driver, who believes that safe driving rules are applicable for all of life's conduct.—The Springfield (Mass.) Union.

Both!

"Is that an eight or a twelve?" asked the admirer of Mr. Twitchell's new automobile.

"Both," replied Elmer. "Eight cylinders; twelve payments."—New York Evening Sun.

Studies of Our Denominational Status

E. J. BAUMGARTNER

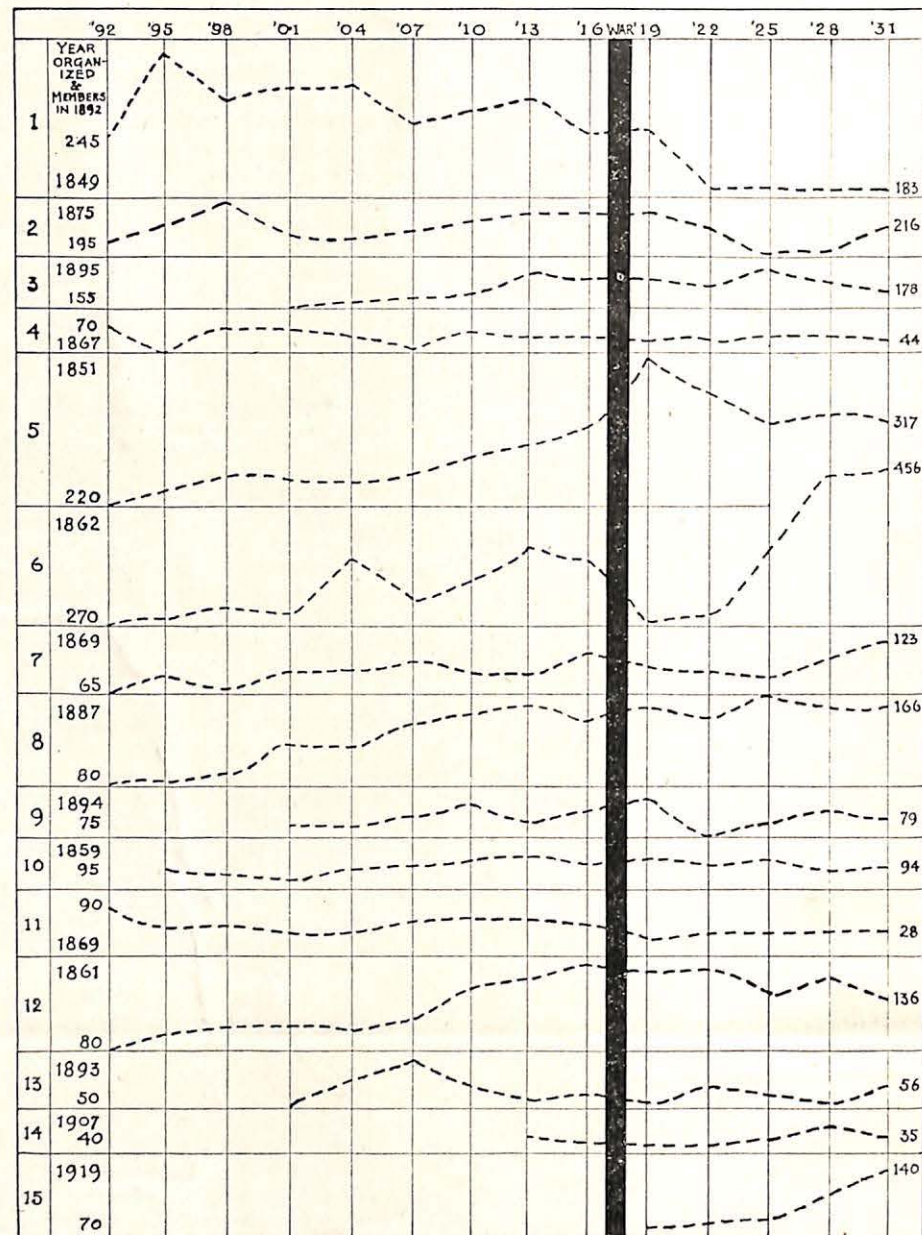
Study No. 2

A Study of a Representative Conference

Graph No. 2 represents the course of the membership in the churches of the Eastern Conference. This is one of our representative and older Conferences, the churches are numbered instead of named. The purpose of the graph is to indicate how the churches fared before and after the World War. The period immediately preceding, including, and closely following the World War was a time of intense crisis for our German speaking churches. The churches passed through the period of transition, relative to the use of language. The war placed a terrific stress on German speaking churches, threatening the continued affiliation with the denomination. In other cases the war caused tense and critical internal difficulties. Inflation followed the war. This all took place during approximately thirteen years and yet the churches represented in this Conference came through with flying colors. True, there were some churches who made other affiliations, but on the whole this graph gives a very encouraging picture of our present denominational status.

This Conference represents practically every kind of church we have, and almost every conceivable situation affecting the growth of a church is represented. After due explanations, it will be noted that in most cases the churches are in as good a condition after the war as they were before. In some cases there is improvement. Church No. 1 is virtually a down town church and has since 1922 gradually become surrounded by a negro population. This church is also the mother of several churches. Church No. 2 is also very close to the business district. Church No. 3 is located in a residential district which borders on one of the largest Polish settlements in the United States. Church No. 5 reached a high peak by amalgamation. Church No. 6, originally located in a down town section moved into a residential section. Church No. 4 is a rural church in a farming community. Churches No. 7-8-9-10-11 are Canadian churches. Note that church No. 15 has been organized since the war. It should be noted that each church has its own peculiar problems, but this graph gives reasons to go forward even in the midst of a discouraging and disheartening depression. These churches have been tested by transition, war, and inflation. They have shown a remarkable spirit of persistency and demonstrated the power to overcome difficulties. They are made of enduring substance. The test of depression should likewise bring the splendid staying qualities of our churches to light.

This Conference is representative of the entire denomination. It is this per-



The Churches of the Eastern Conference, indicating their growth in membership for a period before the war and to 1931 after the war.

sistent faith and consecrated devotion which will eventually emerge victorious. Churches and circumstances will change, as they always do in a crisis, but the work of God will go on. There is reason to believe that after the depression passes many churches will experience a splendid numerical growth. In our Eastern and Central churches it will largely be a growth among English speaking people who have some form of German or bi-lingual contact. The fact which causes admiration is to note how much our German-American churches can endure and yet emerge victorious. Surely this is God's work.

Mother's Day at Plum Creek, S. Dak.

Our program committee planned a Mother's Day program for the evening of May 14, which was splendidly carried out by the Y. P. S. and Sunday school

members of our church. A fairly large crowd was gathered as the program was posted a few weeks previous.

The program was opened by scripture and prayer by the vice-president, J. Decker, followed by a reading, "Origin of Mother's Day." Numerous readings, recitations and songs were rendered, expressing different ways of honoring our mothers, which of course should not only be one day in the year, but every day.

A German dialog, entitled "Mutterliebe", was given by Mrs. W. Triebwasser, Edwin Juicht and Edwin Fauth. Also another outstanding number was a Pianolog by Edwin Decker. Rev. E. Gutsche then gave a short but interesting talk. A song by the ladies quartet and benediction by Rev. E. Gutsche.

The program was well planned and we hope enjoyed by all.

May we ever be of service in the Lord's work!

FRIEDA FAUTH, Sec.

July 1, 1933

B. Y. P. U. Anniversary, Cottonwood, Texas

Friday evening, May 12, the Cottonwood B. Y. P. U. gave its anniversary program. Due to the wonderful weather conditions the presence of many visitors helped very much to make the event a success.

Under the able leadership of our esteemed General Director, Bro. C. W. Hansen, the program was delivered to the entire satisfaction of everybody present. The program given was as follows: After the opening number the welcome address was given by our General Director. We were then favored by a saxophone solo by Bro. Walter Bremer; the General Secretary then gave an interesting report of the activities of our Unions in the past year. After a reading by Ralph Hansen, another number of the evening, which was enjoyed by all present, was the pageant, "The Lighted Pathway." After this we were favored with a male quartet, "Since His Love Found Me," given by the Guderian brothers and Herbert Brenner. Then Dr. J. B. Tidwell of Baylor University, Waco, delivered a very inspiring address on "Can a Man Be Profitable Unto God?"

Now for a short review of the activities of our four unions during the past year. At the beginning of the year we had a total membership of 98. During the year, for various reasons, it has dropped to 90. The Adult enrollment is 35, the Seniors 18, the Intermediates 19, and the Juniors 17.

For the 45 meetings held during the year, the record showed the following average figures of the individual unions:

	Enrollment	Attendance	On Time	Prepared Lesson	On Program	Taking Study Course	Daily Bible Reading	Attending Preaching Service	Giving to Church	Average Grade
Adults	35	25	24	24	25	10	24	24	23	65
Seniors	18	15	15	15	15	12	14	15	13	80
Intermediates	19	15	15	16	15	14	14	15	13	90
Juniors	17	14	14	14	14	13	13	14	13	85

At the beginning of the year we had a Study Course in which 49 received diplomas or seals. Three books were taught, "Training for Church Membership," by Rev. J. E. Ehrhorn; "Training for Stewardship," by Mrs. J. E. Ehrhorn, and "Trail-Makers In Other Lands," by Mrs. W. B. Marstaller.

The General B. Y. P. U. organization has charge of the program every fifth Sunday night. The programs in these meetings were: Conference Program, 5th Sunday of July; The wonderful pageant, "America's Call to Service," the 5th Sunday in October. This pageant was given by about 35 of our members at the Waco church, Nov. 2, and the following evening at the Crawford church. Weather conditions interfered with the 5th Sunday program in January. In the last 5th Sunday meetings the greater part of the time was given to the speaker of the

evening, the Russian student at Baylor University, Constantine Oleinick.

A total of 37 officers and 12 group captains brings out the fact that the B. Y. P. U.'s are the great training services of the church; there are 5 general officers, 10 Adults, 8 Seniors, 8 Intermediates, and 6 Juniors. Each union has its full set of committees: membership, social, program, instruction, missionary, and executive.

It was our joy to watch the development and growth of many of our members, which is the result of their faithful work in the B. Y. P. U.'s.

Although we recognize with thankful hearts the results of this year's activities, yet, with deep concern, do we realize and know that our Master demands better and more faithful service.

R. L. GUDERIAN, Gen. Sec.

Ordination of Edmund Mittelstedt

A Church Council met in Rochester on May 23 at the call of the Andrews Street Baptist Church to consider the matter of the ordination of Brother Edmund Mittelstedt, 1933 graduate of our Seminary, to the gospel ministry. The churches in Buffalo, Rochester, Arnprior, Ont., and Burlington, Ia., whose pastors were present at the Commencement Exercises, were represented on the Council.

Bro. Mittelstedt gave a clear statement of his Christian training in a God-fearing home, culminating in a personal experience of salvation, of his admission by baptism through pastor Simoleit into the Schmidstrasse Church in Berlin, Germany, of his service in the church

further enriched by the excellent selections of the choir and by a bass solo by Max Mittelstedt, a brother of the candidate and also a member of the graduating class of the Seminary.

Bro. Mittelstedt is accepting an invitation of the churches at Hilda, Alta., and Burstall, Sask., to serve them during the summer months. Should the financial conditions improve, the prospects of his continued service will likely be realized. It seemed wise that the ordination take place before he should proceed to his field of labor. May the Lord bless his ministry abundantly!

ARTHUR A. SCHADE.

Young People's Banquet at Kankakee

One of the most important of the activities of the young people of the Immanuel Church in Kankakee, Ill., was held the evening of May 18. This was the second annual banquet, which was attended by 58 young people, members and friends of the church. A fine meal was prepared by the members of the Beacon Lights class of the Sunday school. All arrangements and plans were made and carried out by members of the Young People's Society.

The dining room was beautifully decorated in lavender and yellow. A multitudinous array of seasonal flowers made a perfect setting for the program theme, "A Springtime Garden." The programs were made up in yellow and lavender also, with an artificial sweet pea adorning the front cover.

The president of the Young People's Society, Charles W. Blatt, was privileged to serve as "Head gardener" for the occasion. The first part of the program was entirely musical. A women's double duet sang a group of garden songs, ably presenting "An Old-Fashioned Garden" in costume. Another treat from the garden was a group of melodies played by an instrumental trio. The gayety of the occasion was increased by a humorous musical reading titled, "Spring Gardening." The musical portion of the program was closed by a group of songs by a mixed vocal quartet.

A number of the banqueteers were surprised by being called upon to give impromptu speeches on subjects given by the toastmaster relative to the garden. Each one ably showed his ability to do successful garden work on short notice.

The climax of the evening was a message by Dr. Arthur H. Smith, the local district superintendent of the Methodist Episcopal Church. His message, "Your Generation and Mine," was not only interesting and instructive, but very entertaining as well. Dr. Smith has worked with young people for many years and knows the problems and troubles as well as the joys that young people experience. He believes that the problem of understanding between the young people and their elders can be solved, but only when the two groups are willing to work together. He challenged the young people.

(Continued on page 15)

Our Devotional Meeting

August F. Runtz

July 9, 1933

What Is Conscience? How Teach and Train It?

Rom. 2:11-16

What is conscience? "Conscience is consciousness acting on the distinction between right and wrong." It is an inner mentor, and has been called the voice of God in our own souls. It would perhaps be better to call it the echo of God's voice, for the correctness of its judgments depend upon the condition and enlightenment of the soul. It is that faculty of the soul that judges between right and wrong, and says: this is right; you ought to do it. Further it is the uninvited, and often unwelcome, judge, who without our willing it passes self-judgment upon the unmasked soul, either condemning or approving its doings and character. "If a man could be sure of putting conscience permanently to silence, life would be a very different thing from what it is. To the naturalness and inevitableness of self-judgment much of the seriousness of life is due."

Conscience must be enlightened. Conscience always tells us that we must do the right, but its judgment of that which is right is not infallible. It is often thought if our conscience does not condemn us, then we are not doing wrong. How mistaken that theory is we see from the life of Paul. Before his conversion he persecuted the Christians, and thought he was doing right. His conscience did not accuse him of wrongdoing. Then, perhaps, as he witnessed the stoning of Stephen, conscience began to receive new light, and soon he saw how he through ignorance had become a murderer. It is not enough to follow conscience, we must be sure that we have a right conscience to follow.

How enlighten conscience. The Apostle Paul obeyed his conscience in what he believed to be the right, and soon he was able to see how mistaken he had been. He was then willing to accept and obey a new truth even at a great personal loss. His conscience had become enlightened and he could not have done those things again which he had formerly regarded as God-pleasing. The person who sincerely seeks to obey God and do his will will see where he has been mistaken. Obey the light which you have, and God will give you more light. If we willfully disobey, however, conscience will become perverted, and "seared as with a hot iron," and in time will cease to speak and remorse will sit in its place. Intelligent, open-minded Bible-reading and sincere prayer are great aids in educating the conscience.

July 16, 1933

Our Need of Friends

Phil. 4:10-20

Friends enlarge our usefulness. In our Scripture reading the Apostle Paul is thanking his friends in the church at Philippi for their contributions which made it possible for him to carry on his work of proclaiming the Gospel in other cities. Even shortly after leaving Philippi, and while he was still in Thessalonica, they sent help not once but twice. They realized that at least until a church was formed there he would be obliged to pay for his meals and lodging, and they wanted him to be able to give his entire time to Gospel work, and so in this fine spirit they sent their contributions, and with them their prayers. We can readily see how Paul's usefulness was multiplied many times by reason of these friends. The horizon of life's usefulness expands as we are blessed with the right kind of friends.

Friends make life livable. Even God did not want to spend the eternities in solitary grandeur, he wanted friends to share his glory, and with whom he could commune, so he created man, a being in his own image and likeness. Jesus felt his need of friends who would be with him and in whom he could confide. Life would be miserable and wretched indeed if we had no friends. The saddest sight in all the world is a friendless soul. When a man has lost every friend the very last incentive to live is gone and suicide is often the result. When Judas lost every friend he went and hanged himself.

Jesus as a friend. "Somebody has told a story of a magistrate in the city of Manchester, England, into whose court a Salvation Army lassie was brought one day on the charge of obstructing traffic. She had been the center of a small street crowd while she sang and spoke. As she faced the bench and realized how few friends there were likely to be in that courtroom, the magistrate himself got up and came over to stand beside her in the dock while he conducted the trial. As this fine and intelligent man stood there beside her, she must have thought, 'This is what Christ, the sinner's Friend, has done for me in a higher court.'"

July 23, 1933

Problems of Friendship

1 Cor. 15:33; 2 Tim. 4:16

"Bad company is the ruin of good character." This is the way Moffatt translates 1 Cor. 15:33. And we have a very true proverb which says: "Tell me who your friends are, and I'll tell you what you are." These things being so, how important it is that we choose only such as our friends whose characters are

good. If your own personality is strong enough you may choose as a friend one whose character is inferior to your own, provided that you are able to lift that friend to higher plains of living and not be dragged down by him.

We are personally acquainted with young people who were progressing splendidly in their Christian life and character; they were sincere, trustworthy, likeable, active in church work, and showed every sign of developing into splendid Christian characters. Then new friends were made, whose characters were base, and pretty soon these fine folks began to slip. Interest in the higher values of life was lost, and to our sorrow we have seen them slip down into the gutter. "Make no mistake about this: bad company is the ruin of good character."

"A friend in need is a friend indeed." In reality a friendship must undergo and withstand the shock of adversity before it is entitled to the name. How must the Apostle Paul have felt when his case came up for hearing in Rome, when those who might have been expected to help forsook him, or "left him in the lurch," and he stood there alone. In that critical hour what comfort it would have been to him to have someone speak on his behalf, or even simply to stand at his side.

The genuineness of our friendship is tested by the way we treat those who are in trouble. What a friend Jonathan was to David when David, who was his rival to the throne, was in danger of losing his life, Jonathan risked his own life to save him. Contrast this with the action of the "friends" of the prodigal. When his money was gone, and he began to be in want, those friends were gone also.

July 30, 1933

Friendship With Those of Other Races

Mark 7:24-30

The personal touch. Two weeks ago we considered our need of friends, but today we consider how we may be friends to others, especially to those of other races. What is our attitude toward the ordinary immigrant, or to the person of some other nationality than ours? "Do we want him and his family in our church? Would you not rather work for him by proxy than with him in person? You desire his conversion—in the mission. You wish him well—at a convenient distance. Is he a brother man, or a necessary evil?" When we come to take a personal interest in him, and treat him fairly, and not with condescension, he will soon see that our religion is real.

God is no respecter of race or color. Neither must we be respecters of per-

sons. As Christians we must bring Christ's way of life to bear upon the various relationships of life. Is it "Dago and Sheeney and Chink, Nigger and Greaser and Jap," or has the spirit of Christ begotten in us the spiritual ability to encompass in our affections all races of men, to look upon humanity as one great big family under God? If we are Christians there can be no social exclusiveness, neither Jew nor Gentile, black nor white. All are one in him.

Introducing them to Christ. There are still vast areas in our large cities where evangelical Christianity is unknown. The people know nothing of our Gospel, and little or nothing of our Bible. Many came from countries where ignorance and superstition prevailed, and now there is the danger that as ignorance is being dispelled they are apt to think of Christianity as simply a superstition, or as something that is a hindrance, rather than a help. They have lost faith in their church, and many are casting all religion over board, and are becoming atheistic. With a personal interest and a sincere friendship many of them can be won for Christ. They will become a menace or a blessing in our land. What they become will depend largely on our attitude.

August 6, 1933

How Far Does Nature Reveal God?

Ps. 93:1-5; Luke 13:1-5

The wisdom of God. There was a time, even though we may not be able to imagine it, when there was no earth, or sun, or moon, or stars, or planets. But God always was. There is absolutely no explanation for this material universe other than that we concede a wise and almighty Creator brought it into being. How can anything come from nothing of its own accord? What a universe this is? As we look up, we see the glory of the heavens above. We marvel at the way these heavenly bodies traveling at a terrific rate of speed keep their courses and keep absolutely accurate time. Then when we examine our own bodies more closely we are amazed at the wonderful way in which they function. Surely a great God has done this.

The goodness of God. "...He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." We are so apt to enjoy many of the good things of life without realizing that they are the gifts of a benign God. Not only do these gifts supply the necessities of life such as food, water, air, and light, but they also bless life with the beauty and fragrance of flowers, the inspiration of the mountains, and the splendor of a starry night, all of which are to make glad the heart of man.

Nature's revelation inadequate. However nature may preach to us about the majesty, and wisdom, and power, and goodness of God, yet its revelation of God is incomplete. The same nature which at times is so benign, may at other times seem terrible cruel. The sun that

is always so necessary may slay the Shunammite's boy with a sunstroke. The wind that whispers so gently in the treetop may become a tempest leaving in its wake death and destruction. "Nature is red in tooth and claw." Nature has no message of forgiveness, nor of eternal justice, therefore it does not reveal God fully. We needed a supernatural revelation to tell us what the heart of God is like. So God revealed himself through his servants of old, but especially in the life of our Savior, who came to show us what God was like. If the revelation of God in nature had been complete Christ would not have come.

Young People's Banquet at Kankakee

(Continued from page 13)

ple to do their part in helping to overcome misunderstanding.

The success of this banquet was due to the fine co-operation of the working committees. Miss Ruby Salzman and Albert Gernenz were in charge of the musical part of the program; while the Misses Lenore Lockwood and Lois Blatt obtained the speaker and did other important work in preparing the program. The beautifully decorated banquet room was arranged and the necessary work was under the direction of Miss Mildred Nance with Arthur Salzman assisting. Roger Beckman took care of many of the details and also directed the ticket sale and the printing of the programs. The increasing success of our banquets points forward to even greater success next year.

Program

Seventh Annual Convention of the B. Y. P. U. and Sunday School Workers' Union of California

Lodi, Cal., July 13, 14, 15, 16, 1933

THURSDAY EVENING

7:30: Opening service.

Addresses of welcome, Henry Schmierer, B. Y. P. U. President, Lodi. August Auch, Sunday school superintendent, Lodi.

Response by Eugene Bressel, President.

Roll call and short reports from various B. Y. P. U. societies and Sunday schools.

Address—Rev. A. P. Mihm.

FRIDAY MORNING

9:00-10:00: Devotional and Bible Study, Eph. 1-3 incl., Rev. G. E. Lohr.

10:00-10:10: Announcements, appointment of committees, by President.

10:10-11:10: "The Christian Teacher"—10:10-10:30: "The Teachers Personality," by Los Angeles First.

10:30-10:50: "The Teacher's Methods," by Rev. J. C. Schweitzer.

10:50-11:10: "Tests of Success," by A. Auch.

11:10-11:15: Recess.

11:15-11:40: "How Can I Be Helpful In My Church?"—

a) By my example, by Anaheim Society.

b) By my activity, by Los Angeles Ebenezer Society.

11:40-12:00: Discussion on subjects presented, led by Rev. O. R. Schroeder.

FRIDAY AFTERNOON

2:00-2:10: Opening service.

2:10-2:35: "Missions under our Flag," by Wasco Society.

2:35-3:00: "Zustände in Russland," by Rev. H. Penner, Franklin.

3:00-3:10: Recess.

3:10-4:00: "Some Essentials of Christian Ethics," by Rev. A. P. Mihm.

4:00-4:30: Question Box and Discussion, led by Rev. J. A. H. Wuttke.

FRIDAY EVENING

7:30: Address, Rev. O. R. Schroeder.

SATURDAY MORNING

9:00-10:00: Devotional and Bible Study, Eph. 4-6 incl., Rev. J. C. Schweitzer.

10:00-10:45: "Some Essentials of Christian Ethics," by Rev. A. P. Mihm.

10:45-10:50: Recess.

10:50-11:10: "The Gospel in the Stars," by E. T. Clauder, Los Angeles Ebenezer.

11:10-11:20: The Joy of the Christian Life," by Los Angeles First.

11:20-11:30: Discussion.

11:30-12:00: Business session.

SATURDAY AFTERNOON

Outing and recreation.

SUNDAY MORNING

9:30-10:45: Sunday school, and short talk by Rev. A. P. Mihm.

10:45-12:00: Address, Rev. J. A. H. Wuttke (German).

SUNDAY AFTERNOON

Literary program by members of various societies (one musical and one literary number by each church present).

Installation of new officers.

SUNDAY EVENING

7:30: Closing service.

Address, Rev. A. P. Mihm. Consecration service led by Rev. A. P. Mihm.

News from Round Lake, Mich.

Although we haven't been heard of for some time, our different organizations have been wide awake and active in the interest of the church.

Sunday evening, May 28, the Ladies Missionary Society of the church gave their annual program, closing another successful year. Among some of the important accomplishments was the interior decoration of the church. The church, which was built only a few years ago, had never been decorated on the inside, so the society took it upon themselves to have this task completed. They also presented the church with a large gift of money just when it was needed most. We appreciate the work of this society and hope it will further continue in its good deeds.

Another active organization is the teen-age girl's class. This class was formerly known as the King's Daughters. Due to the fact that the girls live miles apart with no special means of transportation, especially those living on bad country roads, it was difficult to have meetings regularly. Many of the girls also leave for the cities to work for several weeks, months or for good, which made our attendance quite irregular. So, although we are not an organized class any more, we are active as a Sunday school class. This class presented the church with a pair of nice new collection plates, which were much needed. At present we are trying to fill one of the banks which our finance committee has sent to the different churches. To help do this we have held a bake sale and will probably give another in the near future.

Our Sunday school is also growing quite steadily. It also gives some very splendid programs, which are very well attended by many visitors.

Last, but by no means least, another great blessing has been bestowed upon us. Sunday morning, June 4, seven members were accepted into the church. They are part of four families who have bought farms here and who are regularly attending our Sunday school and church services. We are very happy to have them with us and to express our welcome, they were pleasantly surprised one Sunday evening after services, when Rev. P. F. Schilling, our minister, and several other members of the church welcomed them into our midst, after which cake and coffee were served in the basement to a large number of people. The families are Mr. and Mrs. Sandberger and family, Mr. and Mrs. Schmidt and family, Mr. and Mrs. Baer, all of Detroit, and Mr. and Mrs. A. Schultz and son of New Britain, Conn.

Our sincere hope and prayer is that we, as a church, may grow in membership and in our efforts to serve our Master and never tire in doing so. S. S.

Announcement

The Memorial Baptist Church of New Britain, Conn., celebrates its 50th Anniversary July 7, 8 and 9. A suitable program has been arranged by the committee.

Friday night is to be set aside for visiting guests and the reading of greetings from former members and pastors. On this same evening a reception will be held for our new pastor, Rev. R. Jeschke, and you will be given an opportunity to welcome him.

Saturday night is church fellowship night. At this time will be special contributions by our Ladies' Missionary Society and the Priscilla Club—including a banquet.

On Sunday the history of the Sunday school will be read during the Sunday school hour and the church history at the morning service. On Sunday night a

pageant has been prepared to be given by the Young People's Society. This will complete the celebration.

The committee desires to receive communications from former members and pastors. Please address these to E. W. Kiesewetter, 82 Vine St., New Britain, Conn.

B. Y. P. U. Assembly of the Northern N. Dak. Association at Asbury Park, Washburn, N. Dak.

July 11-16, 1933

THE FACULTY

Prof. A. Bretschneider, Rochester, N. Y. Rev. J. F. Olthoff, Madison, S. Dak. Rev. W. H. Bayles, Huron, S. Dak.

THE COURSES

"Religion in the Crises of Life," Prof. Bretschneider.

"The Church," Prof. Bretschneider.

"The Sermon on the Mount," Rev. Olthoff.

"Partners with God," Rev. Bayles.

From 9-12 o'clock A. M.: Devotion and classes with brief recess. Afternoon: classes and entertainments.

The evenings are given to programs and addresses by the guest speakers. Sunday evening there will be a stereopticon lecture on our foreign mission work.

All who belong to this assembly will kindly remember this date and come. It will be a nice chance to spend your vacation. A hearty welcome is extended.

Wisconsin Baptist Young People's Assembly

July 17-21, 1933

North Avenue Baptist Church, Milwaukee, Wis.

Theme: "Christian Youth in the Modern World."

Guest Speaker: Dean Stanley C. Ross of Wayland Academy, Beaver Dam, Wis.

Morning Devotions: 9.00-9.30 A. M., lead by Rev. John Wobig, pastor Immanuel Baptist Church, Wausau, Wis.

Tuesday: "God and Myself."

Wednesday: "My Church and I."

Thursday: "My Community and I."

Friday: "The World and I."

Class periods: Daily 9.30-10.15 A. M.

Class No. 1: "Building a Young People's Program." Rev. C. C. Browne, pastor First Baptist Church, Kenosha, Wis.

Class No. 2: "Biblical Pageantry." Mrs. Julius Mavis, North Avenue Baptist Church, Milwaukee, Wis.

Addresses 10.15-11.00 A. M.

Tuesday: "Value of Training for Leadership," Rev. W. E. Schweitzer, Sheboygan, Wis.

Wednesday: "Hymns and Hymns," George Ahlswede, Director of Music, North Avenue Baptist Church, Milwaukee, Wis.

Thursday: "Amusements in the Modern World," Rev. Paul Zoschke, Racine, Wis.

Friday: "With Christ in the Philippines," Miss Frieda Appel, Missionary in the Philippine Islands.

Recess 11.00-11.15 A. M.

Daily Conference by Dean Stanley C. Ross, 11.15-12.00.

Dinner at 12.10 P. M.

Afternoons from 2.00-5.00 P. M. will be given over to recreation with the exception of Thursday afternoon, when the annual business meeting of the assembly will be held.

Supper at 5.30 P. M.

EVENING PROGRAM

Monday: Greetings and Roll Call.

8.00 P. M.: Opening Message by our Guest Speaker, Stanley C. Ross, Wayland Academy, Beaver Dam, Wis.

Tuesday 7.30 P. M.: Song Service.

8.00 P. M.: Address: Rev. A. L. Drake, pastor First Baptist Church Waukesha, Wis.

Wednesday 7.45 P. M.: Song Service.

8.00 P. M.: Address: "If I Were an Indian," Mrs. A. LeGrand, Milwaukee, Wis.

Thursday: "All State Night." Each society will provide a number on the program.

Friday 7.45 P. M.: Song Service.

8.00 P. M.: Closing Address, Stanley C. Ross. Consecration.

The following are the officers of the assembly: Dr. Carl Rohrbach of Milwaukee, president; vice-president, Rachel Frye of Wausau; secretary, Miss Bernice Schroeder of Milwaukee, North Avenue Church; treasurer, Andrew Johnson of North Freedom; Dean, Rev. Louis B. Holzer, North Avenue Church, Milwaukee.

Entertainment will be on the Harvard Plan. Lodging and breakfast will be furnished by the entertaining society. Cost of meals for the entire week will be \$1.75. The registration fee will be 50 cents, making a total expense of \$2.25. Kindly make reservations before July 10 by writing to

Miss Bernice Schroeder,
2326 No. 55th Street,
Milwaukee, Wis.

It Was Safe

A certain well-known bishop tells many amusing stories of his work among the Indians. On one occasion he was visiting a tribe, and it was arranged that after dinner he and one of the chiefs were to go for a long ride.

"Will it be safe for me to leave my baggage here?" asked the bishop before they started.

"Yes," was the reply of the chief. "There is not a white man within forty miles."