

The Baptist Herald

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

Volume Eleven

CLEVELAND, O., JULY 15, 1933

Number Fourteen

The Emmaus Road

CALVIN W. LAUFER

I walked alone, bowed down with care
And fearful of the day,
When One with quiet mien drew near
To join me in the way.

His pace was like that of a friend,
Now fast, now slow, but true;
So timed unto my inmost need,
We walked as comrades do.

My eyes were holden with their grief
And fixed upon the clod;
But when his words fell on my ears,
He made me think of God.

My fears were stilled, as we communed,
And faith emerged from doubt;
A wondrous peace possessed my heart,
Enclosed me round about.

He walked with me so patiently,
So steadfastly intent,
I felt my burden had become
A thrice-blest sacrament.

So when he tarried to break bread
And blest my simple board,
I knew the Comrade, now my Guest
Was Jesus Christ the Lord.

What's Happening

Wanted to Buy

12-18 books "Heimatglocken" (Harry Marschner's song book). Willing to pay a fair price. Communicate with undersigned.
C. F. DALLMUS,
Route No. 1, George, Iowa.

Rev. Thorwald Bender, pastor of the German Baptist Church at Lebanon, Wis., has resigned to accept the call of the Second Church, George, Iowa. Bro. Bender began his new pastorate Sunday, July 16.

In view of the unsettled economic conditions still prevailing in many parts of our Central Conference area, Mr. Gordon Ernst, president of the Lake States Assembly, announces that there will be no Assembly this year.

Rev. Frank Howard Woyke, pastor of the Liberty Street Baptist Church, Meriden, Conn., received the degree of Bachelor of Arts in course at the recent commencement of Wesleyan University, Middletown, Conn. He was one of the students to receive honors in General Scholarship.

Rev. Karl Gieser, pastor at Martin, N. Dak., had the great joy of baptizing 13 young people, scholars of the Sunday school, on Sunday, June 25. The baptismal service was held at a lake in Gods great out-of-doors. Bro. Gieser and family are spending a months vacation in Medicine Hat, Alta., Can.

Rev. A. R. Sandow, pastor of the Ebenezer Church, Dickinson County, Kans., had the joy of baptizing 12 Sunday school scholars on Sunday, June 25. One other candidate, a young lady, was ill and will be baptized later. At the communion service, July 2, the twelve and two others, received by letter, were given the hand of fellowship.

Rev. Martin L. Leuschner, pastor of the Fleischmann Memorial Church, Philadelphia, was elected at the recent Northern Baptist Convention to membership on the board of directors of the American Baptist Historical Society. At the annual meeting of the Philadelphia Association he was also elected to the executive committee of the Philadelphia Baptist Association.

Rev. J. J. Lippert conducted evangelistic meetings for three weeks on each of his fields in Bismarck and Medina, N. Dak. Eight professed conversion at Bismarck, of which two have been received. At Medina seven professed conversion. Baptismal services will be held at both places in the near future. The Sunday school orchestra at Bismarck has increased to 17 members.

The Fleischmann Memorial Church, Philadelphia, Pa., will celebrate the ninetyeth anniversary of its memorable history with a special program in connection with the meetings of the Atlantic Conference, which will be held with the



Group of Sunday school scholars baptized on Palm Sunday by Rev. F. L. Strobel, Trenton, Ill.

church from Sept. 13-17. This church is our first organized German Baptist Church in North America and bears the name of the founder of our German Baptist work in memory of his life.

The Trochu, Alta., church, Rev. E. P. Wahl, pastor, had a happy day on Sunday, June 18. One married man, three young men and six girls followed the Lord in baptism on this particular day. Several of these were converted during the evangelistic meetings in connection with the Bible School here last winter. Three were students of the school. A large gathering witnessed the blessed act. People were present from Medicine Hat, Bethel, Freudental, Calgary, Olds, Knee Hill Creek and Craigmyle churches. The noon-day lunch was provided for by the ladies in the basement of the church. Beautiful weather ruled throughout the day.

The Editor of the "Baptist Herald" conducted a Young People's Institute with the Ebenezer East Church, Ebenezer, Sask., Rev. G. P. Schroeder, pastor. The attendance reached 55 and more during the three sessions held daily, June 26-30. Rev. Mr. Jessop, pastor of the English Baptist Church of Yorkton, assisted with a class period daily on "What We Believe." The Editor also preached at the church services which were held every night. In connection with this trip, we also preached at Yorkton, Sask., June 25, and at the McDermot Ave. Church, Winnipeg, Man., Rev. H. P. Kaiser, pastor, on July 2. There was delightful fellowship everywhere.

Rev. Albert Ittermann of Chicago and Miss Violet Fleck of Yorkton, Sask., were united in marriage at the German Baptist church of Yorkton on Friday afternoon, June 30, in the presence of a church filled with parents, relatives and friends. The ceremony was performed by Rev. G. P. Schroeder of Ebenezer,

Sask. The scriptures were read by Rev. E. Wuerch, pastor at Ebenezer West, and the wedding address was preached by Rev. A. P. Mihm of Forest Park, Ill. The groom is pastor of the East Side Baptist Church, Chicago, and the bride has been an active worker in the Yorkton church. Mr. and Mrs. Ittermann are visiting relatives on their honeymoon trip in Western Canada. We offer the best wishes of the "Baptist Herald" family to the happy couple.

Attention!

B. Y. P. U. Presidents of the Central Conference

In order that we may efficiently serve all the attending delegates, will you kindly send me the number of delegates expecting to be present at the B. Y. P. U. & S. S. W. Banquet Friday evening, and tickets will be reserved till 2 o'clock P. M., Aug. 18. Let me hear from you by Aug. 12. Return mailing cards are being mailed to your pastor.

All delegates and visitors are heartily invited to attend this conference.

C. L. SOMMERFELD,
809 McAllister Ave.,
Benton Harbor, Mich.

Attention! World's Fair Visitors

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

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

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Spiritual Dwarfs and Midgets

F. D. POE

JAPANESE gardeners have a liking for breeding down large trees till they reduce them to the proportions of small plants, sometimes to amazingly small shrubs that would grow in a teacup, or even a lady's thimble!

They take the seeds and put them in almost dry dust, and starve them, giving them barely enough food to cause them to germinate. They watch them to see that they get barely enough soil and moisture to keep them alive. When they begin to grow they are nipped off, and placed in a dark room, in the cold. The very roots are clipped and cramped. Everything is done to keep them from growing freely. As they are starved and cramped, and cut back, they tend to lose their original vitality, and become fixed as dwarf plants, or midgets, in the kingdom of plants!

Nobody wishes to be a spiritual dwarf, yet in all our churches we have them; in our B. Y. P. U.'s we have them; in our Sunday schools we have them. But Christ does not want any dwarfs, neither does he want any midgets. For the sake of avoiding becoming spiritual dwarfs and midgets, let us notice the process by which such dwarfs are made. They are made, in the first place,

By Starvation

Just as the Japanese gardener withholds plant food from the seed he is dwarfing, so will a young Christian begin to dwarf unless he is given proper spiritual food. We are familiar with this law of life. Life must be nourished, and growth depends upon nourishment. The finest baby ever born in the world will die in a little while if he is given no food. Prayer, Bible reading, worship, attendance upon the services of the church, fellowship with godly people, and the constant grasping of every opportunity for service—these are the ways of spiritual nourishment for young Christians. One who neglects these opportunities for nourishing his spiritual life will soon become a dwarf.

In the second place, they are made

By Clipping Off the Natural Branches of the Christian Life

The Japanese gardener will not let the life in the tree grow and develop as the nature of the seed is to do, but clips it back, stunts it constantly, and allows the very life of the tree to dry up. There is something in the Christian spirit that prompts kindness, generosity, magnanimity, and brotherhood. There is within it a spirit of love and kindness. It is natural for a Christian to allow such generous im-

pulses to express themselves. But if they are not expressed, then the tendency is to clip them off. And tens of thousands of young people begin dwarfing themselves because they do not take any active part in the work of the church, or will not pray for others, or seek to lead them to their Lord and the Church. They begin to tolerate small sins and selfishness in their lives, and refuse to speak the kind words they should have spoken. They begin to use unholy language, and become worldly. And imperceptibly to themselves they have lost their spiritual health and are on the road to a dwarf's life.

In the third place, spiritual dwarfs and midgets are made

By Staying in the Dark

Just recently a mother in Washington was sent to the penitentiary for confining her little girl in a dark closet and keeping her there for four years! When the child was discovered it was found that she was not more than a third as large as she should have been at her age. She was taken out of the closet, placed in a hospital, given proper sunlight and food, and in three weeks she had gained more in weight than she had gained the four years she lived in the closet. That is a tragic incident, but millions of young people are living in a dark closet, and it is dwarfing their spiritual life.

Every young Christian should know his Bible, should know his church, should know the program of his denomination. He should know the prominent leaders of his denomination, the outstanding missionaries and where they are laboring. All of these matters are presented in our B. Y. P. U. programs week by week, and in all of our denominational papers and magazines. A young Christian could hardly do a better thing for himself and his growth as a Christian than to subscribe to his Baptist paper and read it. It may not be interesting at first, but as you get to know more of the leaders and more of the program of the denomination, the paper will become interesting, and you will not be able to live without it. **This is the way to get out of the dark, and get your eyes open, that you may be full of light.**

We have too many folks who are like the little girl in the closet! And they will be spiritual dwarfs!

In the fourth place, spiritual dwarfs are made

By Living in the Cold

Plants do not grow in the cold. Life must have warmth for its unfolding and growth. There are spiritual dwarfs because they have never become interested in the big things of the Kingdom of God. **They have no enthusiasm!** I know of nothing more pitiful than a young man, or woman, who professes to be a Christian, yet who never has become inter-

sted in advancing the Reign of God on earth. Maybe they are interested in the social life of the community, the card club, the dance, the weekly round of social life; but they are not enthusiastic over their church and its program. Nothing is more appalling than for a young Christian to live such a cold life towards Jesus Christ that no high and holy zeal has ever come into his life. Frankly, that person knows little, or nothing, of Jesus Christ, the Young Man of Nazareth, who said his food and drink was to do the will of him who had sent him; that he had a work to do for God, and that he was eaten up with zeal till he has accomplished it. Are we cold towards the Kingdom of God? towards our churches? Is it nothing to you, all you young people, that Jesus Christ died for the salvation of the world, and that he calls to all who would be his disciples, saying, "If any man would come after me, let him deny himself, take up his cross, and follow me"?

Do you want to be a spiritual dwarf? Frankly, I do not believe any reader of this paper wishes to become a spiritual dwarf. I do not believe any reader wants to remain even a spiritual baby. Babies are attractive as babies; but I do not think anybody would want to remain a baby very long. But let us remember that babies that do not grow up soon become dwarfs—they do not remain babies!

In conclusion, therefore, let us make up our minds to grow into the "abundant life" that Christ came to give us. Let us lay aside every weight and our besetting sins, and all the things that dwarf us, and work earnestly to fashion our lives after the example and pattern of the one perfect life!—The Monthly B. Y. P. U. Magazine.

The Baptist Message is Needed

NOT only is there urgent need of the Bible message, but also of the Baptist interpretation of that message. May we say that Baptists themselves need it? It is verily, almost lamentably, true. It has so come about that we are either too narrow or too broad; the doctrinal severity of yesterday is over-matched by the doctrinal laxity today; and as a result a Baptist and a half has been succeeded by only half a Baptist. It may not be necessary to argue for distinctive beliefs with as much vehemence as the saints of forty or sixty years ago; but there is even greater reason why the average Baptist should be able to state and comprehend the essential teachings of God's Word. For the battle rages today not so much against individual denominations as against the whole structure of evangelical Christianity. So a message is needed to our people, a message of indoctrination that they may know the great teachings of the Scriptures; a message of information, that they may know the great movements of the Kingdom of God as committed to Baptists; a message of inspiration, that they may be led to their highest endeavor in building up that Kingdom.

Moreover, the Baptist message is needed in the world. In all the war of words, in all the clash of creeds, in all the controversies of the churches, we believe the Baptist note to be the truest note of our time and of all time. It comes straight from the Word of God, goes straight to the human heart, and works out thence through a theocratic democracy unto the ends of the earth and of the ages. Such a conception the world needs more than the wealth of the mines, the fruit of the field, or the cattle on a thousand hills. And for such a conception we stand as the warp and woof of wholesome religious literature.—Challenge.

Defeated Leadership

WE know a certain very capable young chap who keeps himself and everybody around him in a turmoil because of the things he **cannot** do. He does so wish that he could do this and he does so wish that he could do that, and why is it that he can't do this and why can't he do that, when others can?

Potentially he **is** a leader. He has leadership stuff but he has not as yet learned that there is no one person who can do everything equally well. He has not as yet learned to do, with all his mind and heart and soul, the things which he can do and stop worrying about the things that he cannot do.

What would you think of a fish, a marvelous, efficient swimmer, sulking because he could not win high jumps or run the hundred? And what would you think of a magnificent horse that just sorrowed his life out because he couldn't swim the English Channel? Ridiculous, isn't it?

Envy defeats more possible leaders than does any other one thing, yet rarely except among human beings do we find this ugly characteristic. What would you think of a cornfield that simply refused to produce corn because it wanted to raise wheat; what would you think of an apple tree that positively declined to have anything to do with apples but insisted on growing cherries?

A friend of ours said to us the other day: "Our dog envies our cat because she can climb trees. It exasperates him to see her going up with ease and satisfaction, and we have actually caught him privately trying to see if he couldn't learn how. But if he did learn, what of it? What would a dog do up a tree?" And there you have it! We all of us have certain abilities, natural endowments; why not become skillful with them? There is something that **you** can do better than anybody else. Why not find it, and do it, for, after all, that is essentially what leadership is. Leaders in certain lines are invariably followers in others, and most so-called followers in certain fields could be leaders in their own line.

Study yourself carefully. What can you do best? What do you most enjoy doing? Then practice these things until you are a skillful performer, and

presently you may find yourself a leader. Let's explain it this way. We are interested in things for which we have capacity and tend to put them into action. The action satisfies and we tend to repeat what brings us pleasure and as we repeat it we develop a skill which eventually may bring us into real leadership.

Isn't that a better program than filling our lives with envy of folks who can do what we can't but who cannot do what we can?

Incidentally, a happy and wise vocational choice consists essentially in discovering what you can do and enjoy doing and then doing that thing with all your might. Saint Paul understood this, when he wrote to his friends at Philippi, "One thing I do." And that "one thing" was the thing he could do best, and enjoyed doing; the thing for which the whole Christian world remembers him.—Selected.

Who Is Educated?

IS he alone educated who is able to dispense encyclopedic information? Must one have stored in the cells of his own brain a multitude of truths and facts in order to be termed an educated man?

That is the frequent impression. But it is wrong. Ex-President Hoover tells us that "An educated man is one who knows where to go for his facts." Not that one should be ignorant of what he ought to know; but that he needs rather to know what he wants, where to get it, and how to bring it to bear at the point of need.

Think through this newer definition and see how it will work.—The Challenge.

What Is "Open-Mindedness"?

A GROWING mind is an open mind. Growing persons try new kinds of food, new exercises and ways of doing things, to be sure of getting the best. Later in life they stick to one diet and way of living. Once people commonly had closed minds against tomatoes as food. They were front-door ornaments. Some open minds tried them, and they have become an enormous food factor.

With the same open-mindedness toward toadstools and poison-ivy, cemeteries would have to be extended. There are moral and spiritual toadstools. Their victims are all around us. Our minds should be closed toward such things. Someone says, "Oh, I'll try anything once." All sensual indulgences, dishonesty, have been tried once and a thousand times, always with disastrous results.

Why not try playing with a rattlesnake "just once"? Would we, if some of our set ridiculed us for having a "closed mind" toward rattlesnakes? We know that ninety-nine chances are in favor of the rattlesnake.

There are social and moral rattlesnakes and toadstools and poison-ivy in our paths. A diamond-back rattlesnake is beautifully colored, a pretty plaything. So are cocktails and games of chance, and

sensual companionships and contacts, the desire to possess what is spoken of as "It," in order to be popular with the boys.

To have an "open mind" toward all such things is like leaving the doorkey in the keyhole outside at night, when we know there are burglars prowling near. It is like throwing lighted matches in the gasoline-tank and hoping no explosion will take place.

Temperamental youth is like explosives in this respect. It is safe enough until the suggestion comes, "Let's see what a lighted match would do." Common sense replies, "That's fool talk."—Our Young People.

Don't Give In to Difficulties

DO you know that Mary Slosser, who gave her life for Africa, worked fourteen years in a factory, ten hours each day, and gave her evenings and Sunday to a small mission? She was so hungry for good books that she sat up all night reading Carlyle's "Sartor Resartus," and only stopped when the factory bells called her to work. Do you know that "difficulties are the despair of the weak, but the opportunity of the strong"?

The Most Beautiful Word

THE "ten most beautiful words in the English language," according to a New York poet and dictionary publisher, are: Dawn, hush, lullaby, murmuring, tranquil, mist, luminous, chimes, golden, melody.

Immediately upon the publication of this list, other writers disagreed and made lists of their own. One novelist thinks that these are more beautiful: Serenity, peace, beauty, vitality, mercy.

Grace is the most beautiful word in human speech, thinks Albert D. Beldon, and he gives his reasons: "It is the going out of love to the unlovely and unloving, it is the stoop of wealth to poverty, of holiness to the sinful, of the wronged to the wrongdoer, it is all that we mean by forgiveness, by that 'mercy' which 'becomes the throned monarch better than his crown.'"—Forward.

Editorial Jottings

THE SUMMER-TIME is the convention and conference time. We are receiving many reports for publication of profitable gatherings held all over our wide field. If your report is not in this number, it is because of lack of space. It will appear in our next. Read the "Baptist Herald" for denominational news.

IT IS STILL "a good buy." What is? Why, the "Baptist Herald Offer" for 50 cents for the balance of 1933. Including this issue there are still 11 copies you will receive, less than five cents a copy. You will be getting your money's worth. Order it now for some friend. Make an effort to regain an old or to win a new subscriber.

Grant Me Leave

Translation of the German hymn "Lasst mich geh'n," by G. F. Knak

F. L. STROBEL

Grant me leave; do not grieve;
Jesus did my soul retrieve.
Ever since that it is yearning;
To embrace him it is turning;
To be near him, let me leave.

Truest Light, purest Light,
Piercing through life's darkest night,
When shall I with countless others,
Friends of thine, my sisters, brothers,
Look into they face so bright?

Heav'nly strain, what refrain!
Angel voices laud thy name.
Had I leave to soar and fly
Over mountain, vale and sky,
I for Zion would entrain.

Don't delay, fairest day
That to Salem paves the way.
In that city of no night
God shall clear our earth-dimmed sight.
What a triumph! Who can say?

Land sublime, home divine,
For thy rare fruits, how I pine.
'Neath the shelter of thy trees,
Lord, what raptures one perceives!
Take us to that home of thine.

B. Y. P. U., Grace Baptist, Racine, Wis.

The Grace Baptist Church Young Peoples Society is still on the "Go." Although not heard of very often in the "Baptist Herald," we are now giving our annual report.

We have been using the Commission Plan for the past three years and find that it works very well. The Commission is divided into the following departments and headed by: Devotional Life, Helmuth Freimund; Stewardship, Mabel Jones; Service, Margaret Schobert; Fellowship, Warren Meshensky.

We have our meetings every Sunday night at 6.45 with scheduled leaders, thus enabling all to have a chance to preside.

The following is a brief summary of some of the events that took place the past year.

In September we had an informal round up at the parsonage, with 26 present. In October a Halloween party at Schacht's camp. In November a "Gift Day" program was rendered at the Sunny Rest Sanitarium. We enjoy giving our time and talent to these "shut-ins." In December a group of young folks brought cheer to the various homes by singing Christmas carols.

On January 26 we enjoyed a Progressive Dinner given by various members of the society. February 20 we had the privilege of having Dr. Eubank, returned missionary from China, who spent 32 years serving in educational, medical and missionary work. The subject he discussed was, "Are the Teachings of Jesus Adequate for Today?" Besides our group representatives from the Baptist churches

of Racine and vicinity enjoyed this fellowship in banquet style. In March we had as our guest Mrs. Roberta Smith, a former Y. W. C. A. worker in Japan, now residing here. The social was carried out in Japanese style. An early morning Easter sunrise service was held on the lake shore. A large group was present from churches of the city. On the evening of May 21 we had three B. Y. P. U. societies from Milwaukee for a fellowship supper. The evening service was in charge by them with Dr. Carl Rohrbach, president of the Wisconsin B. Y. P. U., as presiding chairman. The program consisted of a song service, organ numbers, duet, three short talks and a play.

During the month of June we are discontinuing our Sunday evening B. Y. P. U. meetings and are having them during the week at various homes.

The following are officers of this society: President, Margaret Freimund; vice-president, Carolyn Truelsch; secretary, Helen Beecher; treasurer, Lee Wiechers; pianist, Irma Jander

May the Lord continue to bless our B. Y. P. U., for we know that we can do all things through Christ, who strengthens us. H. J. B., Sec.

Professor Kaiser is Sponsor to New Organization

An infant organization of young people of several German Baptist churches was born over the week-end of June 9-11. The temporary name bestowed upon the new child was "The Midwestern Baptist Young People's Conference." Professor Lewis Kaiser of Rochester, N. Y., the convention speaker, was the almost "god-father" as he directed our thoughts in the place of Christian young people in church and life.

Six Churches Included

The B. Y.'s of Pekin and Peoria extended invitations to the youth of the St. Louis, Trenton, Burlington and Kankakee German Baptist churches. Twenty-seven guests were entertained by the Peoria and Pekin hosts. Eighty-five young people were present at the Saturday night banquet, and 81 at the open air praise service held on the Fon du Lac Park hill at East Peoria.

The Conference Theme

was chosen from John 17:19: "For their sakes I sanctify myself," and was woven into the addresses and sermons throughout the convention. The opening meeting was held at Calvary church, Pekin. The spacious Y. W. C. A. of Peoria served the convention banquet, Saturday night. Tables were beautifully decorated in pink and green by the Peoria-Pekin committee. Miss Dorothy Abele, president of the Peoria society and temporary chairman of the convention, performed the duties of toastmistress. Songs and stunts kept everyone from eating too much.

Election of Officers

The following officers were elected for the ensuing year: President, Dorothy Abele, Peoria; vice-president, Julia Schaffer, Trenton; secretary, Elizabeth Uh-

ben, Pekin; treasurer, Milton Heineke, Trenton; program chairman, Harold Gieseke, Trenton; nominating committee chairman, Stanley Willeke, Trenton. (St. Louis, Burlington and Kankakee were not certain of their affiliation.)

Next Year

The invitation was given and accepted to come to Trenton, Ill, next year. In his address on Saturday night, Prof. Kaiser encouraged the new organization, and presented the need of "The Spirit of Youth in the Life of the Church," demonstrating that the church of today needs the spirit of youth in its possibilities, purpose, plasticity and progressiveness. As part of the social hour following, three of the Peoria young people gave a clever stunt.

Cool Brakfast in Hot Weather

The most appreciated hour of the conference was the cool of the morning, Sunday at 6.30 on a breezy hill. Trenton led the devotions, Mr. Rae taking charge, and a committee from Peoria and Pekin served the breakfast of oranges, bacon, eggs, rolls and coffee. The whole conference was handicapped by the unseasonable heat. Sunday afternoon, the closing session, 90 some in the shade, was held in Pekin, devotions led by the Burlington delegation and the address by Mr. Jacob Lenz, a Peoria college senior and president of Peoria Christian Endeavor.

Prof. Kaiser preached a post-convention sermon in Pekin Sunday night on "Reaping What We Have Sown." Everyone pronounced the convention a success in every way. It was surely a season of spiritual uplift. The anticipation of the meeting in Trenton next year ought to be a good sign of its benefits.

Rev. F. L. Strobel of Trenton, Rev. A. F. Runtz, Peoria, and Rev. R. P. Blatt, Pekin, were present at the conference, active in the coaching of the plans and program. ELIZABETH UBBEN, Sec.

It is far better to have your bank in heaven than to have your heaven in the bank.

"Tracts everywhere!" said a youth with a sneer as a Christian lad handed him a leaflet as he left the church.

"No," replied the lad quietly with a smile, "there'll be no tracts in hell!"

The sentence echoed and re-echoed in the young man's mind, forcing upon him the fact that there would then be no gospel invitation, no gospel entreaties. He read the tract and gave his heart to God.

Why She Gave It Up

Little Marjorie came to tell her Sunday school teacher that she would have to give up her part in the Christmas exercise. "Oh, Marjorie!" lamented the teacher, "don't say that. Have you lost your Christmas spirit so soon, my dear?" Marjorie shook her head.

"Not my Chrithmath thpirit," she lisped. "It' th my front teeth."

High School

AMOS R. WELLS

High school—how high?
The foot-hill of a peak,
Yet no too lofty attitude
For growing minds to seek.
High school—so high
That it still beckons on
And ever shows a grander truth
For taller brains to con.

High school—how high?
So high that from its top
We see a range of mountains
Forbidding us to stop;
So high we know our progress,
So high we gaily know
A higher and a higher
Where we are glad to go.

High school—how high?
God grant we never find
The highest school, the final school
For eager heart and mind;
For if we found that high school
Close fitted to our need,
A dwarfish school, a low school,
It would prove indeed.

Recognition of the Ebenezer Baptist Church in West New York, N. J.

Early this year a number of members of the West New York Baptist Church on 17th Street in West New York, N. J., withdrew from this body and organized a new church, adopting the name "Ebenezer Baptist Church of West New York, N. J." They were legally incorporated, with 71 members through the courtesy of the law firm of H. Theodore Sorg of Newark, N. J., and called the Rev. M. Heringer, D. D., as their pastor. Mr. John F. O'Brien, 547 12th Street, West New York, is clerk of the church.

The church called a council to meet on June 5 to deliberate about recognizing it as a regularly constituted and incorporated Baptist church. The churches of the Hudson Baptist Association and the German Baptist churches of the Metropolitan District were invited to participate in the joint Council of Recognition. The delegates met at the Church of the Redeemer United Presbyterian Church of West New York, where for the time being the Ebenezer Church worships, and 24 churches, 12 of each group, with 59 delegates were represented. Rev. Wm. J. Cusworth, pastor of the First Baptist Church of Union City and moderator of the Hudson Baptist Association, was elected as moderator and Rev. G. H. Schneck of Passaic as clerk. Rev. M. Heringer made the necessary statements as to the history of the organization of the church, its present activities and prospects, its doctrine and polity and its financial status.

After due deliberation it was moved, carried and resolved to recognize the Ebenezer Baptist Church of West New York as a regular Baptist church. The motion was carried without an opposing vote.

The church entertained the delegates at supper. The recognition service was held in the evening in the Church of the Redeemer. Again Rev. Wm. J. Cusworth presided. Scriptures were read by Rev. John Schmidt of Union City, the Invocation prayer was offered by Rev. V. Brushwyler of Newark, the recognition sermon was preached by Dr. M. T. Shelford, executive secretary of the Hudson Baptist Association and Cities Mission Society, who preached about Matt. 16:18: "The Model Church." The charge to the church was given in German by Rev. G. H. Schneck of Passaic, and in English by Rev. H. F. Hoops of Hoboken. The Hand of Recognition and Fellowship was given by Rev. Cusworth for the Hudson Association and by Rev. G. H. Schneck for the Atlantic Conference of the German Baptist Churches. Dr. Shelford gave fraternal greetings from denominational leaders. The choirs and the orchestra of the church rendered appropriate music. An offering was given for the building fund of the church.

The church is bilingual, doing its work in the Kingdom in English and in German. It has now a membership of 75, an ardent group of willing workers. The prospects of the church are indeed very promising. May God bless it richly!

By order of council:
G. H. SCHNECK, Clerk.

Harvest of Souls at Pekin

The Lord has been very good to the people of the Calvary Baptist Church, Pekin, Ill., and has poured out his Spirit in a measure that was more than we could ask or think.

A pre-Easter series of two weeks meetings was held under the preaching of Rev. P. B. Chenault, Baptist pastor of LaSalle, Ill., which stirred the church as never before in its history. Forty-eight individuals were given the hand of fellowship at the Easter communion service by the pastor, Rev. Ralph Paul Blatt, 42 of whom had been baptized at five previous occasions.

Two weeks of nightly cottage prayer meetings preceded the evangelistic services, and every afternoon during the campaign requests were made for prayer for definite conversions. The Gospel preaching and the appeals of the visiting preacher made personal work easy and the total professions of faith including the period following the special meetings amounted to 57. Mr. Chenault gave Bible studies in the afternoons, and several times met with the children to tell them stories of Jesus and teach them choruses.

The additions to the church are evenly divided between children, young people and adults. The results of the revival show increased attendance at the services, a weekly Bible study class, an increase in Sunday school attendance, and a growing concern for salvation of souls. The other results cannot be measured by man, for many members of families and friends of the community were won to Christ who had been the subjects of

prayer for years. During the five-year pastorate of the present minister, the membership of the church has increased from about 100 to 175, with only a small percentage of inactive members. The school reached 197 on a regular Sunday and 219 on Children's Day.

Revival at Walnut Street Church, Muscatine, Iowa

Our church wishes to report a few of the activities of recent date. We were richly blessed last Easter Sunday when the pastor baptized 12 people. On the last Communion Sunday we gave the right hand of fellowship to 15 new members to our church, 11 of these being adults. There are now four waiting for baptism, and two besides these are ready for the right hand of fellowship. We thank God for this continual increase and the addition of new faces to our membership.

Rev. W. W. Shannon led us in a special series of meetings recently lasting two weeks and 21 souls came forward. Our prayer meetings are very encouraging. We have about 70 people out every Wednesday night for this service. At this service we have just finished the study of Revelation, it has taken about six months to cover the book. The pastor, Rev. P. Smit, would explain and teach for about 30 minutes and then there would be 15 minutes of question period and discussion. We are next going to take the book of Isaiah for study. Our Sunday school has set the goal for 200 and we expect to reach this by August 13 of this year.

We are grateful for all the blessings the Lord has bestowed upon us in the past and are looking ahead with great zeal and enthusiasm.

WHITNEY FAHY.

Temple Church, Mt. Oliver

Seventeen persons were baptized on Easter Sunday and seven on the first Sunday in June, among them a man 73 years of age. Financial conditions made it necessary to give to our missionary, Miss Metta Johnson, an extended furlough. She spent seven years in our midst and did splendid work. In addition to her ability, she possesses a fine Christian personality. Under her leadership the Junior Church work was well organized and is being carried on in three divisions led by nine workers. One of our girls has the distinction of winning the highest number of reading points in the National Reading Contest. This girl, Kathryn Jane Antiss, also won the first prize in the Missionary Book Review Contest. This honor may be regarded as one of the by-products of our missionary's work.

"Nothing that the mind of man can conceive is impossible," declared the professor.

"Professor," inquired a student in the back row, "did you ever try to strike a match on a cake of soap?"

KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

"I don't know what 'tis you want to see me about," said Captain Eben. "You say it's important; well, it's got to be to keep me from my meetin'. I ought to be on the Lord's business this minute and nothin' worldly's goin' to keep me from servin' him. So speak quick. What is it?"

The voice that answered was one that Grace recognized, though she had never before heard in it the note of agitation and undignified excitement. There were no ponderous pauses and "Hum—ha's" now.

"Don't be a fool, Hammond!" it said. "And don't stand there preaching. Lock that door! Get a lamp! Are you sure there's nobody but us in the house?"

Captain Elkanah Daniels! Captain Elkanah visitin' a Come-Outer! and the leader of the Come-Outers! Grace caught her breath! What in the world— She started to descend and then a thought flashed to her mind. She stopped short.

"I ain't the fool, Elkanah," she heard her uncle retort sternly. "The folks are them who are deaf to the call from on high. My foot was on the threshold of his house when you led me astray. It's never halted there afore. I warn you—"

"Hush! Shut up! Can't you forget that—that Come-Outer circus of yours for a minute?"

"Elkanah Daniels, I'll have no blasphemy here. Another word like that and—"

"Will you be still and hear me? The Lord's business! I guess you'll think it's the Lord's business when you understand what I'm going to tell you! The Lord's business! The devil's business, you better say! Will you lock that door?"

"My church is waiting for me and—"

"Let it wait. What's a parcel of yellin' Come-Outers compared to the decency of this town? Stop! Shut up! Eben Hammond, I tell you that your precious church—yes and mine, the Regular church of Trumet—will go to rack and ruin if you and me don't pull together this night!"

"And I tell you, Elkanah Daniels, I'll have no blasphemy here. That little sanctuary up the road is founded on a rock and neither you nor any of your Pharisee' priest-worshipin' crew can shake it. The Almighty'll protect his own. As for the Reg'lar church, that's no concern of mine."

"But I tell you 'tis your concern. Or if the church isn't, your own family is."

"My—my family?"

"Yes, your own family. Huh! that makes you listen, don't it?"

There was an instance of silence. Grace, crouching on the stairs, noticed the change in her uncle's voice as he answered.

"My own family?" he repeated slowly. "My own— And the Reg'lar church— What do you mean? Has Nat—"

"No, he ain't. But that cussed girl of yours—"

"Stop!" Eben's shout rang through the house. The listener heard it, rose, and then sank slowly to her knees.

"Stop!" shouted Captain Hammond. "Elkanah Daniels, for your own sake now, be careful. If you dast say a word, another word like that, I'll—"

"If I dast! The hussy! But there's no use talkin' to you. You're as crazy as a Bedlamite. Either that, or you're in the game with her. If you are, I warn you—"

"Stop! What game? What do you mean? Gracie! My Gracie! What is it? For mercy sakes, Elkanah—"

"Humph! I wondered if I couldn't get some sense into you, finally. Lock that door!"

"I will! I will! But Elkanah—"

"Lock it! Give me the key!"

The click of the lock sounded sharply. "Where's the lamp?" demanded Daniels. "And the matches? Don't stand there shaking."

A smell of sulphur floated out into the hall. Then the sickly glow of the "fluid" lamp shone through the doorway.

"What ails you?" asked Elkanah. "Are you struck dumb? Now go and see if there's anybody else in the house."

"But—but there ain't. I know there ain't. Hannah's gone and Gracie's at meetin' by this time."

"She? Humph! Well, maybe she's at meeting and maybe she isn't. Maybe she's over in Peter's pines, hugging and kissing that man she's met there every Sunday for I don't know how long— Here! let go, you old fool! Let go, I tell you!"

A chair fell to the floor with a bang. There was the sound of hard breathing and rapid footsteps.

"Let go!" panted Daniels. "Are you crazy? Take your hands off me!"

"You liar!" snarled Captain Eben. "You low-lived liar! By the Almighty, Elkanah Daniels! I'll— You take that back or I'll choke the everlastin' soul out of you. I will—"

"Let go, you lunatic! You'll kill yourself. Listen! I'm not lying. It's the truth. She's met a man, I tell you. Been meeting him for months, I guess. There! now will you listen?"

The footsteps had ceased, but the heavy breathing continued.

"A man!" gasped Eben. "A man! Gracie! It's a— Who is he? What's his name?"

"His name's John Ellery, and he's the minister of the Regular church in this town; that's who he is! Here! hold up! Good Lord! are you dying? Hold up!"

The girl on the stairs sprang to her feet. Her head was reeling and she could scarcely stand, but she blindly began the descent. She must go to her uncle. She

must. But Captain Daniels's voice caused her to halt once more.

"There! there!" it said in a tone of relief. "That's better. Set still now. Be quiet, that's it. Shall I get some water?"

"No, no! let me be. Just let me be. I ain't what I used to be and this— I'm all right, I tell you, Grace! And—and— What was it you just said? I—I don't b'lieve I hard it right."

"I said that daughter of yours, or niece, or whatever she is, this Grace Van Horne, has been meeting young Ellery, our minister, in Peter's grove. Been meeting him, and kissing him, and—"

"It's a lie! It ain't so, Elkanah! Prove it or— It—it can't be so, can it? Please—"

"It is so. She's met him in those pines every Sunday afternoon for a long time. She was seen there with him this afternoon."

"Who—who saw her?"

"Never mind. The one that did'll never tell—unless it's necessary. They're fixing to be married, and—"

"Married! She marry a Rag'lar minister! Oh—"

"Hush! Listen! They ain't married yet. We can stop 'em, you and I, if we get right to work. It isn't too late. Will you help?"

"Will I—I? Go on! tell me more."

"We can stop 'em. I know it would be a good catch for her, the sneaking, designing— Well, never mind. But it can't be. It shan't be. You've got to tell her so, Hammond. We folks of the Regular church have pride in our society; we won't have it disgraced. And we have been proud of our minister, the young, rattle-headed fool! We'll save him if we can. If we can't—" the speaker's teeth grated— "then we'll send him to eternal smash or die trying."

"But I can't believe it's true. It's a mistake; some other girl and not Gracie. Why, she don't even know him. She wouldn't— But she has been out every Sunday afternoon for weeks. If it should be!"

"It is. I tell you it is. Don't waste time rolling your eyes and talking stuff. We've got to work and you've got to work first. I don't know whether you're only making believe or not. I realize that 'twould be a good thing for your girl to marry a promising young chap like him, but— Hush! let me go on. I tell you, Hammond, it can't be. We won't let her. I won't let her. I'm a man of influence in this town, and outside of it, too. I'm head of the parish committee and a member of the National Regular Society. I can't reach your precious ward, maybe, but I can reach the fellow she's after, and if he marries her, I'll drive 'em both to the poorhouse."

"Here's where you come in, Hammond. It may be she does really care for him. Or maybe she's after position and money. Well, you talk to her. You tell her that if she keeps on going with him, if she doesn't break off his damnable business now, tomorrow, I'll ruin John Ellery as sure as I'm a living man. He'll be

ruined in Trumet, anyhow. He'll be thrown out by the parish committee. I'm not sure that his church people won't tar and feather him. Marrying a low-down Come-Outer hussy! As if there wa'n't decent girls of good families he might have had! But losing this church won't be the only thing that'll happen to him. The committee'll see that he doesn't get another one. I'll use my influence and have him thrown out of the Regular ministry. Think I can't? What sort of yarns do you suppose will be told about him and her, meeting the way they did? Won't the county papers print some fine tales? Won't the Boston ones enjoy such a scandal? I tell you, Eben Hammond, that young chap's name will be dragged so deep in the mud it'll never get clean again."

He stopped for breath. His companion was silent. After a moment, he continued:

"You tell her that, Hammond," he went on. "If she really cares for him, it'll be enough. She won't let him ruin his life. And I'll keep quiet till I hear from you. If she's sensible and really decent, then she can give him his clearance papers without his knowing why she did it and everything will be a secret and kept so. Nobody else'll ever know. If she won't do that, then you tell me and I'll have a session with *him*. If that's no good, then out he goes and she with him; and it's ruination for both of 'em, reputations and all. Why am I doing this? I'll tell you. I like him. He isn't orthodox enough to suit me, but I have liked him mighty well. And Annab— Humph! that's neither here nor there. What I'm fighting for is the Trumet Regular church. That's *my* church and I'll have no dirty scandal with Come-Outers dragging it down. Now you understand. Will you tell her what I've said?"

The chair creaked. Evidently, Captain Eben was rising slowly to his feet.

"Well?" repeated Elkanah.

"Elkanah Daniels," said Eben slowly, his voice shaking from nervous exhaustion and weakness, but with a fine ring of determination in every word, "Elkanah Daniels, you listen to me. I've heard you through. If your yarn is true, then my heart is broke, and I wish I might have died afore I heard it. But I didn't die and I have heard it. Now listen to me. I love that girl of mine better'n the whole wide world and yet I'd rather see her dead afore me than married to a Reg'lar minister. Disgrace to *him*! Disgrace to your miser'le church! What about the disgrace to *mine*? And the disgrace to *her*? Ruin to your minister! Ruin to my girl here and hereafter is what I'm thinkin' of; that and my people who worship God with me. I'll talk to Grace. I'll talk to her. But not of what'll happen to him or you—or any of your cantin', lip-servin' crew. I'll tell her to choose between him and me. And if she chooses him, I'll send her out of that door. I'll do my duty and read her out of my congregation. And I'll know she's gone to everlastin' hell, and that's

worse'n the poorhouse. That's all to-night, Elkanah. Now you better go."

"Humph! Well, I declare, you are a bigoted—"

"Stop it! I've kept my hands off you so fur, because I'm the Lord's servant. But I'm fightin' hard to keep down my old salt-water temper. You go! There's the door."

"All right, all right! I don't care what you say, so long as it's said so as to stop her from getting him—and said soon"

"It'll be said tonight. Now go! My people are waitin' at the chapel."

"You're not going to that prayer meetin' after *this*?"

"Where else should I go? 'Come unto me all ye that labor and are heavy laden.' And—and"—his voice broke—"he knows that I *am* heavy laden. Lord! do help me, for this is more'n I can bear alone."

The lock turned; the door opened and closed. Grace, clinging to the balusters, heard Captain Hammond cross the room, slowly and feebly. She heard him enter the sitting room. Then she heard nothing more, not another sound, though the minutes dragged on and on, endlessly, eternally, and each with a message, a sentence repeated over and over again in her brain. "If she cares for him, she won't let him ruin his life."

By and by, pale, but more composed, and with her mind made up, she came down into the hall. Drawing a long breath, she turned into the sitting room to face her uncle. By the light shining through the dining-room door she saw him on his knees by the haircloth sofa. She spoke his name. He did not answer nor look up. Alarmed, she touched him on the shoulder. At her touch his arm slid from the couch and he fell gently over on the side of the carpet.

Chapter XII

In which Captain Eben makes port

Half past eight. In the vestry of the Regular church John Ellery was conducting his prayer meeting. The attendance was as large as usual. Three seats, however, were vacant, and along the settees people were wondering where Captain Elkanah Daniels and his daughter might be. They had not missed a service for many a day. And where was Keziah Coffin?

At the Come-Outer chapel the tesifying and singing were in full blast. But Ezekiel Bassett was leading, for Captain Eben had not made his appearance. Neither had Grace Van Horne, for that matter, but Captain Eben's absence was the most astonishing.

"Somethin's the matter," whispered Josiah Badger to his right-hand neighbor. "Somethin's wrong d-d-down to the tavern, sartin' sure. I'm goin' down there just soons meetin's over and f-f-f-find out. Eben wouldn't no more miss leadin' his meetin' from choice than I'd go without a meal's v-v-v-vittles. Somethin's happened and I'm goin' to know what 'tis. You'll go along with me, won't ye, Lot?"

The answer was an affirmative. In fact, almost every worshiper in that chapel had determined to visit the Hammond tavern as soon as the service was at an end.

In the Regular parsonage Keziah sat alone by the sitting-room table. Prayer meeting and supper she had forgotten entirely. The minister had not come home for the evening meal, and food was furthest from the housekeeper's thoughts. What should she do? How could she avert the disaster so certain to overwhelm those two young people the moment their secret became known?

It was in vain that she tried to encourage herself with the hope that Kyan had exaggerated—that the meetings in the grove had not been as frequent as he said they were, or that they had been merely casual. She knew better. She had seen the pair together and the look in John Ellery's eyes. No, the mischief was done; they loved each other; or, at least, he loved her. There was the great trouble.

Keziah, in spite of her worldly common sense, was an idealist at heart. Love matches she believed in thoroughly. If the man had not been a Regular minister, or if he had been a minister in any other town than narrow, gossiping, squabbling Trumet, where families were divided on "religious" grounds, neighbors did not speak because their creeds were different, and even after death were buried in cemeteries three miles apart; if the girl had been other than the ward of bigoted old Eben Hammond—then, though they were poor as poverty itself, Keziah would have joined their hands and rejoiced. Even as it was, she was strongly tempted to do it. Her sense of right and her every inclination urged her toward the course. "Face the world together and fight it out," that was the advice she would like to give them. But no, the battle was too uneven. The odds were too great. The must not think of marriage, for the present, and they must cease to meet. Perhaps some day—she tried to comfort herself with the thought—perhaps some day, years afterwards and under different circumstances, they might—

With Ellery she felt certain she could accomplish nothing by argument or persuasion. She knew him well enough by this time to realize that, if his mind was made up, all Trumet and all creation could not change it. He would keep on his course, and, if wrecked, would go down with colors set and helm lashed. But Grace, perhaps she did not fully realize the situation. She might be made to see, to listen to reason. And, perhaps, it was possible—perhaps, on her part, matters were not as serious. The minister had not acted like a triumphant lover, assured of success; he had seemed, now that she thought of it, more like a pleader, a supplicant. Perhaps, if she could see Grace and talk plainly with the girl, it might not be too late. She determined to try that very night.

She rose and again donned her bonnet

and shawl. She was about to blow out the lamp when she heard rapid footsteps, the sound of some one running along the sidewalk in front of the path. Whoever the runner was he was coming to the parsonage. She stepped to the door and opened it.

The runner was a boy, Maria Higgins's boy Isaac, whose widowed mother lived down by the shore. He did the chores at the Hammond tavern. His freckled face was dripping with perspiration and he puffed and blew like a stranded whale.

"What's the matter, Ike?" demanded Keziah. "What is it?"

"Have ye—have ye," panted Ike, "have ye seen the doctor anywheres, Mrs. Coffin?"

"Who? Dr. Parker? Have I seen—what in the world are you comin' here after the doctor for?"

"'Cause—'cause I didn't know where else to come. I been to his house and he ain't to home. Nobody ain't to home. His wife, Mis Parker, she's gone up to Boston yes'day and the coach, and—'n it's all dark and the house door's open and the shay's gone, so—"

"Who's sick? Who wants him?"

"And—and—all the rest of the houses round here was shut up 'cause everybody's to meetin'. I peeked in at the meetin' house and he ain't there, and I see your light and —"

"Who's sick? Tell me, won't you?"

"Cap'n Eben. He's awful sick. I cal-late he's goin' to die, and Grace, she—"

"Cap'n Eben? Eben Hammond? Dyin'?"

"Huh! huh!" puffed the messenger impatiently. "Didn't I tell ye? Cap'n Eben's adyin'? I seen him. All white and still and—and awful. And Gracie, she's all alone and—"

"Alone? Where's Nat?"

"She don't know. He ain't to home. But I got to find Dr. Parker."

"Hold on! Stop! I'll tell you where the doctor is most likely. Up to Mrs. Prince's. She's been poorly and he's probly been called there. Run! run fast as ever you can and get him and I'll go to Grace this minute. The poor thing! Have you told anybody else?"

"No, no! ain't seen nobody but you to tell. They was prayin' over to meetin', and the fellers that waits outside to keep comp'ny with the girls ain't got there yet. And I never met nobody. And 'twas so blasted dark I fell four times and tore my best pants and—"

"S-sh-sh! Listen to me! Don't tell anybody. Not a soul but the doctor. Half this town'll be runnin' to find out if you do, and that poor girl must be distracted already. I'll go to her. You get Dr. Parker and tell him to hurry!"

"I'll tell him; don't you fret."

He was gone, running harder than ever. A moment later Keziah followed him, running also.

It was a misty, black night, and Tru-met sidewalks were uneven and hard to navigate. But she stumbled on, up the main road to the Corners, down the "Turn-off," past the chapel of the Come-

Outers, from the open window of which sounded the drone of a high, nasal voice. Josiah Badger was "testifying," and Keziah caught a fragment of the testimony as she hurried by.

"I says to 'em, says I, I says to 'em, 'I don't care about your smart mummum-minister and what fine sermons he preaches. Let him be smart,' I says. Says I, 'Smartness won't g-g-g-git ye into heaven.' ('Amen!') 'No, sirree! it takes more'n that. I've seen smart folks afore and they got c-c-cuk-catched up with sooner or later. Pride goes ahead of a tumble, I've heard tell, and—"

This was all that Keziah heard of Mr. Badger's testimony, for, as she ran on, a rattle of wheels and the thud of hoofs came from behind her. Then a rocking chaise, drawn by a galloping horse, shot by. Dr. Parker's carriage, she was sure. The Higgins boy must have met the doctor and delivered his message.

The horse and chaise were standing by the front gate of the tavern as she pantingly drew near it. The side door of the house was ajar and she opened it softly and entered. The dining-room was empty. There was a light in the sitting-room table and low voices came from the little bedroom adjoining. Then, from the bedroom, emerged Dr. Parker and Grace Van Horne. The girl was white and there were dark circles under her eyes. The doctor was very grave.

Keziah stepped forward and held out both hands. Grace looked, recognized her, and with a cry ran toward her. Keziah took her in her arms and soothed her as if she were a child.

"There! there! deary," she said, stroking her hair. "There, there! deary, don't take it so hard. Poor thing! you're worn out. If I'd only known sooner."

"O Aunt Keziah!" sobbed the girl. "I'm so glad you've come. It was so good of you."

"Good! Land of mercy! If I hadn't come, I'd been worse than the beasts that perish. Don't cry, don't. How is he now? Some better?"

She looked at the doctor as she asked it. He shook his head emphatically.

"Well, well, dear," went on Mrs. Coffin hurriedly. "He will be pretty soon, we'll hope. You mustn't give up the ship, you know. Now you go and lay down somewheres and I'll get my things off and see what there is to do. Some good strong tea might be good for all hands, I guess likely. Where's Hannah Pound-berry?"

"She's gone to her cousin's to stay all night. I suppose I ought to send for her, but I—"

"No, no, you hadn't. Might's well send for a poll parrot, the critter would be just as much good and talk less. I'll look for things, me and the doctor. Where's—where's Nat?"

"He came in just after I sent the boy for the doctor. He's in there with—with him," indicating the bedroom "Poor Nat!"

Keziah looked longingly toward the door.

"Yes," she said slowly. "Poor fellow,

its an awful shock to him. He and his father are— But there! you lay down on that lounge."

"I can't lie down. I can't do anything but think! Oh, what a dreadful day this has been! And I thought it was going to be such a happy one!"

"Yes, yes, deary, I know."

Grace raised her head.

"You know?" she repeated, looking up into the housekeeper's face.

"I mean I know it's been a dreadful day," explained Keziah quickly. "Yes, indeed it has," with a sigh. "But there! our moanin' over it don't cheer it up any. Will you lay down? No? Well, then, set down, there's a good girl."

Grace, protesting that she couldn't sit down, she couldn't leave uncle, and there were so many things to do, was at last persuaded by Keziah and the doctor to rest for a few moments in the big rocker. Then Mrs. Coffin went into the kitchen to prepare the tea. As she went, she beckoned to Dr. Parker, who joined her a moment later.

"Well, doctor?" she asked anxiously.

The stout, gray-haired old physician—he had practiced in Tru-met for nearly thirty years—shook his head.

"Not a single chance," he whispered. "He may live till morning, but I doubt if he lasts an hour. It's the heart. I've expected it at any time. Ever since he had that shock, I've been at him to take things easy; but you might as well talk to a graven image. That Come-Outer foolishness is what really killed him, though just what brought on this attack I can't make out. Grace says she found him lying on the floor by the sofa. He was unconscious then. I'm rather worried about her. She was very near to fainting when I got here."

"No wonder. All alone in this ark of a house and nobody to help or to send. Lucky she found that Ike Higgins. Say, I wonder if the young one's around here now? If he is, he must stand at the gate and scare off Come-Outers. The whole chapel, mates, crew, and cabin boy, 'll be down here soon's meetin's over to see what kept Eben. And they mustn't get in."

"I should say not. I'll hunt up Ike. If a Come-Outer gets into this house to-night I'll eat him, that's all."

"Some of 'em would give you dyspepsy, I guess. Yes, Grace, I'll be there in a jiffy."

The doctor left the house to find young Higgins and post him at the gate. The boy, who had been listening under the window, was proud of his new responsibility.

"I'll fix 'em, doctor," he declared. "I only hope old Zeke Bassett comes. He lammed me with a horsewhip t'other day, 'cause I was ridin' behind his ox cart. If he tried to git by me, I'll bounce a rock off'n his Sunday hat."

(To be continued)

* * *

"An education never ceases. The most dangerous word in our school parlance is graduation" (Slutz).



Kansas Young People's and Sunday School Workers' Union

Kansas Young People and Sunday School Workers at Durham

The Kansas Y. P. and S. S. W. Union met with the church at Durham June 5-8. Rev. L. Hoeffner and his church spared no efforts in providing a congenial environment and in spite of the extremely hot weather, there was a large attendance and a splendid interest shown.

The theme of the convention was "Adventuring with Christ." An appropriate painting of a beautiful ship on a restless sea kept before us the thought of adventure and during our devotional periods each day young people from our churches enlarged upon the thought of Adventuring with Christ in our personal life, our homes, our churches and our missions. Prof. A. Bretschneider conducted a course in "The Teacher and His Methods" in which he discussed the project, question, lecture and discussion method of teaching and the teacher's preparation for his work. Other courses were "Training for Stewardship" by Rev. G. Lang; "Teachings in the Parables of Jesus" by Rev. A. Sandow; "Resources for Character" by Rev. A. Knopf, and "Plans and Projects for Junior and Intermediate Work" by Mrs. George Schroeder. A German class, ably conducted by Rev. R. Vassel, was organized at the convention and studied the book of Jonah.

One of the anticipated events of the convention is the sunrise service. There is a nearness to God in the early hush of the morning which was clearly felt as Rev. A. Sandow turned our thoughts to the message that nature brings us, that the best way to live is to live according to the plan of God. After breakfast together a recreational hour was enjoyed. Another social event was the picnic on Thursday afternoon.

At the business session the following officers were elected: Hulda Fritzemeier, president; Ruth Stenzel, vice-president; Alma Hafly, secretary; Milton Jacobson, treasurer; and Rev. A. Sandow, advisor. We also sent over \$120 to our general missionary fund.

Throughout the convention the music was a source of enjoyment. The special numbers showed that our young people have many gifts and that they are willing to use them for Christian service. One evening service was given to the young people for a program in which each church had a part.

Prof. Bretschneider's evening addresses were especially inspirational. Building around the theme of the convention he emphasized that Christ was the captain of our ship and that our achievement is measured by our attitude to our Captain. Another address was "The Challenge of the Church to the Youth of Today." On the last evening the new officers were installed in a quiet, impressive candle-light service, after which Prof. Bretschneider spoke on our relationship to our Lord and that no matter what may be before us on our adventures, we are not to turn back but to sail on.

We, the Kansas young people, have had a new vision of Christ and a new challenge to carry on his work. May we accept the challenge and in his name move forward to greater adventures, ever faithful to our Captain and the task he sets for us! MRS. WILL WIRTH.

Sunday School Rally Day in Chicago

Sunday, May 21, was Rally Day for the German Baptist Sunday schools of Chicago and vicinity. The gathered at the First Church, Chicago, for their 9th Annual Rally Day.

The meeting was opened with a song service led by Mr. F. Grosser, vice-president of the S. S. Union.

Mr. Haack, superintendent of the Humboldt Park S. S., read Luke 2:41-52 for the Scripture lesson and Rev. F. L. Hahn led in prayer.

A hearty welcome to all visiting Sunday schools was extended by Rev. J. A. Pankratz in the name of the First Church.

The musical numbers were rendered by the West Suburban Male Quartet of Oak Park, Saxophone Quartet by Second Church, organ solo and orchestra selection by the First Church.

This year the contest was for a Christian Flag. The Oak Park school received the American Flag as they were the only ones not having a flag.

When our president, Mr. H. Siemund, called the roll each Sunday school responded with an original song. The East Side Sunday school won and received as prize a picture, "Christ in the Temple." The Second Church Sunday school won the Christian flag with the largest attendance, 98 per cent.

We were fortunate in securing Rev. Walter S. Wood, Jr., Director of Religious Education and assistant pastor of the First Baptist Church, Oak Park, for our speaker. He spoke on "Essentials of a Good Sunday School." Rev. Wood began with the question, "What are you worth?" In answer he showed us, that our value or worth is found in the service we render. He also showed us, that in order to attain such worth, we must have a vision and a goal. We must take what we have and make the best use of it and have a willingness to work. Rev. Wood closed with a story of a boy running a race and by obeying his trainer's instruction won. He asked the children who won the race and they answered, the trainer. So we must let Jesus be the trainer for our life's race, for only with him can we win. We were much inspired by this instructive talk of our esteemed Bro. Wood.

The rally came to a close by singing "God be with you till we meet again." Rev. A. Ittermann led in closing prayer. We pray all returned to their task to do better work for their Master.

O. M. JUSTIN, Sec.

Lost Her Face

A nifty young flapper named Jane While walking was caught in the rain. She ran—almost flew, Her complexion did, too, And she reached home exceedingly plain. —Boston Transcript.

* * *

Little girl, all excitement after Sunday school, says to her mother: "Oh, mother, we've been learning the books of the Bible and there's an Amos in it but no Andy!"

Studies of Our Denominational Status

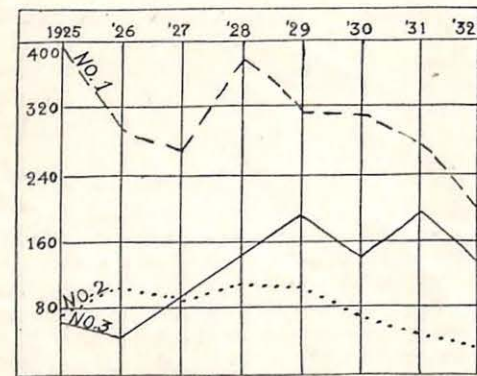
E. J. BAUMGARTNER
Study No. 3

A Study of Our Membership Additions

Graph No. 3 represents the sources of our membership additions. Through the courtesy and co-operation of the ministers of the Atlantic, Eastern, and Central Conferences the figures used in this graph were made possible. These Conferences were selected because the English language is used most extensively here. A questionnaire was sent to the ministers in the above mentioned Conferences and the following questions asked.

- 1—How many of the total annual additions came from German Baptist families of long standing or because of other German connections?
- 2—How many of the annual total were German people who came from Europe since the war and who joined because of the German contact in your church?
- 3—How many of the annual total came from non-German families?

The time specified in this questionnaire was from 1925 to July 1932. 48 replies were received, some did not fill out the questionnaire for all the years asked for, therefore this graph does not represent the actual number of additions during this span of years, but it does show the trend and indicates clearly where the sources of our additions are.



An analysis indicating the sources and numbers of additions to our Churches. Based on figures received from churches in the Atlantic, Eastern and Central Conferences. This chart illustrates the necessity for German-American leadership.

Line No. 1 represents the additions from old established German-American families who are in some way connected with the church. Line No. 2 represents the additions of people who came from Europe since the war. Line No. 3 represents the addition of people who are non-German. The established German Baptist families have contributed the greatest number of additions, but the number is decreasing. Reasons can be advanced for this, but perhaps the question is in place, Are we losing a large number of our young people? If so, why?

Additions from Europe since the war are surprisingly large, especially in view of the fact that these figures are taken from the Conferences where the English language is used most extensively.

Additions from non-German sources show a marked increase and this is very significant. In studying this graph, remember that the figures for 1932 are only for the first five months of the year.

There are several observations of vital importance for the future of our work.

- 1—The drop in the number of additions from Europe is due to the immigration laws. Nobody can tell what the future will hold in store regarding this situation.
- 2—The very rapid increase of members from non-German sources and this indicates that non-German people can be interested in a church which is primarily composed of German-American people and which might be a bi-lingual church.
- 3—The fact that we are getting additions from German and non-German sources indicates clearly that we are now a bi-lingual denomination.
- 4—Bi-lingual churches must have a thoroughly trained bi-lingual leadership. Our ministers need to understand the traditions of both German and English speaking people. They must also have a man fairly proficient in both languages. If this type of leadership is provided a very definite religious work will be accomplished. In past years churches have been lost because thoroughly trained bi-lingual leadership was not available. Our mission has taken on a wider scope and we need to be prepared for this opportunity, otherwise history will repeat itself and we shall lose a number of churches who will become affiliated with English speaking groups. In many sections of the United States it is now plainly a matter of pastoral leadership with an English tongue and a German heart. The additions to our membership indicate this very clearly.

Manitoba Association

The Manitoba Association met this year from June 14-16 with our church at Whitemouth. This church is located 64 miles east of the city of Winnipeg. Rev. John Luebeck is the inspiring pastor of the Whitemouth church.

Although the "Vereinigung" covers a large territory, yet our work seems to be only in the beginning, for we have thus far only 6 organized churches on our list. Another drawback is the fact that 3 of our churches are located so far in the northern part of the province that it is not easy for those churches to visit us in the south. Thus we miss the contact that we ought to have in order to promote mutual fellowship.

The opening message was given by Rev. H. P. Kayser. His subject was: "A Diagnosis of the Religious Life of To-

day." On Thursday evening, Rev. F. A. Bloedow preached about "Present-day Fears" so prevalent in our minds and hearts. However, we need not to fear them if we realize that the Lord is present, and that with his power and presence we are able to overcome all these fears. On Friday evening two brothers spoke to the audience words of cheer and warning.

The reports of the various churches showed that in spite of the depression and the many difficulties, the work is going steadily forward. Our colporter, Rev. A. Knaut, spent a few months last winter in our association. He visited the following churches on the field: Overstone, Morris, St. Rose, and also helped a week in the evangelistic work at Winnipeg. All these churches report that the work done by Bro. Knaut brought great blessings. Many souls professed the accepting of Jesus as their Savior. The churches will have baptismal services during the summer months.

The main feature of the program was the study of the Ephesian epistle. Rev. H. P. Kayser made an attempt to render an interpretation of the first chapter of the letter. He was followed by the local pastor with a paper on the sublime subject: "The Body of Christ." Rev. F. A. Bloedow's task was to give an exposition of the teachings of the second chapter. Rev. J. Rempel was our teacher in presenting to us the truths of the third chapter. The explanation of the fourth chapter was the task of Rev. G. Ittermann. After that the local pastor was once more the teacher regarding the contents of the fifth chapter of the epistle. The closing chapter was explained by Rev. C. Martens.

This study proved to be of great blessing to the "Vereinigung." It had the effect of a deeper appreciation of the church of Jesus Christ for this seems to be the central theme of the letter. And the church of today is really in need of a new vision regarding the divine origin, the divine character, and the divine mission of the church.

A number of special papers were presented during the session. Rev. G. Ittermann had a paper on the subject: "The Man in Christ." Rev. J. Rempel read a paper on the timely subject: "The Happy Family," and Rev. F. A. Bloedow led us in an interesting discussion regarding the "Possibilities of our Mission Work as a 'Vereinigung.'" Rev. H. P. Kayser tried to convince the delegates that our Sunday school work in our churches was of prime importance, for if we neglect the rising generation, our work will have no future.

These were days of inspiration, of instruction, days of a blessed fellowship with the brethren. We enjoyed it to spend these days with the brethren at Whitemouth. We are thankful for their generous hospitality. May the Lord Jesus Christ bless abundantly the pastor and his church in the coming year!

H. P. KAYSER.

The Central Association of the Dakota Conference

Again the meeting of the Central Association has become history, but the memory of those who had the privilege or took the privilege will not want to turn to the written annals. We simply cannot forget the splendid time we have had. The weather was simply ideal and from the very first meeting until the final benediction, the spacious tent was filled to capacity.

After a hearty welcome by the pastor, Rev. J. J. Abel, and the usual response by the moderator the opening message was delivered by Rev. J. J. Lippert, who serves the Bismarck and Medina churches. During the next four days the spiritual and intellectual needs were well taken care of and those who are of more serious nature will recall many of the things that were said by way of essays and sermons from June 8 to 11 inclusive. The devotionals on Thursday, Friday and Saturday were conducted by Rev. E. S. Fenske, Rev. C. M. Knapp and Rev. A. Alf in the order mentioned. A very pleasing grouping of the themes for these devotionals was to the credit of the program committee. The general theme was "The Attitude of Jesus." 1. Towards the poor, 2. towards the wealthy and 3. to the government. Those who brought the message in word on week nights were: Rev. J. J. Lippert, Rev. J. Koschel, Rev. A. Alf and Rev. A. Krombein. These messages were highlights of the "Vereinigung." Another splendid and worthwhile time were the quiet half hour periods conducted by our own Rev. A. P. Mihm.

Whereas the morning devotionals were so harmoniously grouped under one general theme, so were likewise the essays. 1. "The Seven Letters to the Churches in Asia in the Light of Our Times," Rev. B. W. Krentz; 2. "What Position Shall the Church Take in Regard to the Open Communion?" Rev. E. Huber; 3. "The Apostacy in the Last Days," Rev. W. Luebeck; 4. "Is the Spiritual Condition of the Members of Our Churches Satisfactory?" Rev. O. Lohse; 5. "What Do We Understand by 'Keeping the Lord's Day Holy?'" Rev. G. Eichler. 6. "The Second Coming and the End of the World," Rev. F. Trautner.

Rev. A. P. Mihm preached the missionary sermon and Rev. A. Heringer closed on Sunday afternoon with a forceful message.

All of us are aware of the hard times existing in all the churches and in every enterprise, but our missionary offering is still something to be proud of. It is true, we did not run into the thousands, but this time as we did in former days, but then the dollar is worth more too. So we are glad that the sum of \$621.95 was laid on the altar at the meeting on Sunday. This was almost all cash and the few pledges can be counted as good as cash.

Taking all into consideration, this was one of the most profitable meetings of the Association. The ladies of the church

at Lehr surely did their utmost to make us feel at home in the large dining room. We really did not miss home cooking, for we had it all the time in abundance, thanks to the Ebenezer Church at Lehr. Above all thanks to God who so richly blessed us. B. W. KRENTZ.

With the South Texas Association

Not long after the church at Kyle, Tex., had given the invitation for the associational meeting, the church building was badly damaged by fire. It happened on the morning of April 2, while the Sunday school was in progress. The congregation walked out in orderly fashion and after a hard struggle, the fire was extinguished. Thankful to God that only the roof had burned, these people prayerfully came together and made plans for the future.

One month and two days later delegates and visitors looked upon a new and larger edifice as they arrived for the days of the "Vereinigung." There had been added Sunday school rooms to each side of the church building as the result of gifts of labor and money from the membership.

The dedication service was simple, though quite sufficient. Rev. F. Mindrup preached the dedication sermon from Ezek. 37:26-28. An impressive funeral service had been held the same day in which the faithful stewardship of suffering was exemplified. The one called home by the Heavenly Father had been an invalid mother unable to leave the sick bed for twenty years. These two services served to deepen an atmosphere of prayer, which prevailed throughout all the meetings. Many blessings come in the devotional periods led by the pastors: F. Mindrup, G. F. Ehrhorn and A. Becker.

Small in number of churches, the association could not expect a large attendance, yet Sunday found the new church filled with visitors. Rev. F. Mindrup preached on "The Never-Changing Christ" (Heb. 13:8) in the morning service. In the afternoon service, led by the president of the young people's conference union, Norman Lengefeld, the young people of the Kyle church added much to the program with their special numbers. The council member, Walter Schaible, spoke on the influence being sent out from our larger cities through the industries which cater to the recreational needs of the entire land. The guest speaker was Rev. Strickland of Luling, Tex., who brought a challenging message built around a text which is certainly, and as it should be, a favorite among young people, namely: Heb. 12:1, 2.

In the evening service the Word of God was brought to the listeners by Rev. A. Becker. The message helped one soul to find the Savior and opened the way for a consecration service in which wonderful testimonies were given. May the Lord recompense his children in Kyle for their service in making these meetings possible! A. B.

Northern North Dakota Baptists at McClusky

The Northern North Dakota Convention held its annual meeting at McClusky from June 7-11 inclusive. Rev. E. Bibelheimer from Cathay delivered the opening address on Wednesday evening, Rev. J. R. Matz of Goodrich conducted the morning devotion on Thursday morning, after which the organization and the church reports from the different churches followed.

During the three day session various subjects were discussed. "What is Christianity?" Rev. Otto Fiesel, Fessenden; "The Message of the Lord to the Church," Rev. J. J. Lucas; "What Can We Learn from the World Situation at the Present Time?" Rev. G. Palfenier; "What is the Christian's Duty Toward the Present-day Situation?" Rev. C. Gieser; "The Present-day Danger and Need of the Christian People," Rev. G. C. Rauser; "Preparation for Soul Winning," Rev. D. Klein; "What Message has the Prophet Malachi to the Present-day Situation?" Rev. F. E. Klein; "Can We Support the Kingdom of God Today?" Rev. E. Bibelheimer.

Rev. F. Balogh of Grand Forks conducted the quiet hour each day from 4.30 to 5, which brought great blessing to the delegates and visitors.

Saturday evening was devoted to our young people who gathered from all our churches. The program of the evening consisted of the numbers brought by the different societies. Rev. F. E. Stockton, D. D., from Fargo brought a very inspiring address to the large gathering which was estimated at 2000 people.

Sunday morning was devoted to a mission service. Rev. C. Gieser delivered the missionary sermon. The mission offering of the morning and afternoon amounted to \$775.85.

On Sunday afternoon Dr. Stockton again addressed the large audience, after which Rev. F. E. Klein, our respected moderator, brought the convention to a close by a consecration service.

During the days of our convention Rev. William Kuhn, D. D., brought a series of sermons on the subject, "The Holy Ghost," which were of great blessing and enlightenment to the people. The student quartet of Rochester with their beautiful and inspirational singing were a means of glorifying the meetings. We were all edified and inspired for greater service in the coming year and we therefore unite with the saying of the Apostle Paul in Eph. 3:20, 21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages world without end."

GUSTAVE G. RAUSER.

* * *

Each new telescope reveals further glories in the universe. The glory of God grows even greater to the thinker's soul.

Well-fed or Under-nourished

We sat at our family table,
In our church-home so fair.
Father was serving the dinner
And all the family were there.

Some were tired and hungry
With appetites strong and keen;
Others with defective digestion,
Their bodies were frail and lean.

Now father was serving a dinner
Fit for king's children to eat;
But indigestion, remember,
Any poor body will cheat.

So they didn't partake of the dinner,
But looked through the song book in-
stead;
Or stared at their neighbors clothing,
No wonder they were under-fed.

The hungry ones drank in the sermon,
That nourishing food for their soul.
For they needed the health-giving com-
fort
That would help them to reach the goal.

There was a long, hard journey before
them,
With plenty of work to do.
So each Sunday they came for their din-
ner,
Their faith and strength to renew.

They needed this strength for the jour-
ney,
For there were burdens and cares to lift.
The aged and sick to visit,
Or remember the poor with a gift.

Church-work and missions are calling
For strong souls to carry the load.
No time for indigestion
Along this wearisome road.

The King's work needs faith and cour-
age.

So we must nourish our souls with care,
That when conflicts hot are raging
We have strength to do our share.

L. M. J.
Hunter, Kans.

B. Y. P. U. Portland First Church

During the past year the B. Y. P. U. of the First Church, Portland, Oreg., has received many blessings through various services. The four separate societies have worked hard and show good results. The intermediate society has adopted the Pioneer Plan and has found it both profitable and interesting. Their average attendance was 16.

The P. E. P. society, 45 strong of the ages of 16-20, inclusive, under the advisorship of Mr. George Peters, has made wonderful progress this year, both in numbers and in training. Their B. Y. P. U. hours were increasingly profitable and have been encouraged by 20 new members.

The Beacons, a society for single young people over 21, have worked under the Commission Plan very successfully. Many goals were attained, but there are

still more for which to strive. The average attendance was 25.

The Faithful Group with a membership of 70 married folk has an interesting variety of meetings including question box, pictures, musicales, visiting speakers, and a series of studies on Bible prophecy.

As the First German B. Y. P. U. we have conducted 12 joint meetings, five of which replaced the evening service of the church. During the year our society has been host to the young people of the Oregon Winter Institute in March. Through the efforts of our vice-president our society has secured a mimeograph with which a weekly church paper is printed to announce church news and to help spread the gospel. Our union maintains a circulating library of 191 volumes, 80 German and 111 English. It is now housed in an attractive room in the church annex and enjoys an increasing popularity among the young people.

At our annual business meeting in June the officers for the new year were elected. We feel that the Lord has guided us in the choice and that next year will see new glories for the Master. President, Henry Schroeder; vice-president, Naomi Pfaff; secretary, Arpa Pfaff; treasurer, William Parker; "Baptist Herald" reporter, Gladys Teschner; "Baptist Herald" booster, Edwin Rocks; librarian, Grace Meier; advisor of Pioneers, Anna Wardin; and advisor for P. E. P.'s, George Peters.

German Baptist Orphan's Home, St. Joseph

The Board of Trustees, German Baptist Orphan's Home, St. Joseph, Mich., held their annual meeting at the Home on Tuesday, June 7, 1933.

Both the local members of the Board, as well as members from outside of St. Joseph, were well represented.

The premises have never looked more beautiful than this year. Our hearts beat with pride in the realization that this Home is a property of the German Baptists of North America.

The children (35 of them) contribute to the happy home atmosphere. "Pa" and "Ma" Steiger, as they are affectionately called, are respected and loved. While each child is being shown the value of assuming definite responsibilities, the fact that children are being dealt with, is never overlooked. There is much time for wholesome play, fishing, swimming and other sports which children love.

Careful and loving consideration has been given the spiritual nourishment of the children. It was most gratifying to watch them eagerly participate in ory work during the family devotional period.

The Trustees were confronted with the stern realization that a constantly shrinking income has reached the place, where, ticed by the Superintendent and Matron, it no longer keeps pace with the expenditures. It becomes, therefore, most urg-

ent that our Children's Home be remembered in our gifts. We are hopeful that further curtailment of expenses will not be required, since the necessity for this will mean depriving the children of necessities.

During the past year nearly \$2,000 was spent in the support of widows with dependent children. New applications for a similar amount have been received. What they will get depends largely upon how liberally we, as a denomination, remember these needy folks.

The Board of Trustees desires to express publicly its appreciation to Rev. and Mrs. Steiger for their untiring and self-sacrificing effort in behalf of the children. We are also most thankful to those folks who remembered the Home during the year in their prayers and with their gifts.

WALTER W. GROSSER, Secretary.

Surprise for Rev. O. W. Brenner

A very pleasant surprise was tendered to Rev. O. W. Brenner, pastor of the church at Sheffield, Iowa, on May 29, commemorating a threefold event: the Silver Wedding Anniversary of Rev. and Mrs. Brenner, twenty-five years in the ministry for Mr. Brenner, and the birthday of Mrs. Brenner.

During the winter, Bro. Brenner has been serving two neighboring Baptist churches, as well as his own, the Swaledale Baptist Church and the Rockwell Baptist Church; these brethren united with the brethren of the Sheffield church to give an expression of their love and esteem to the man who so unselfishly served them with the Gospel. Several of the neighboring pastors had also been invited to this glad event. The Rev. A. G. Lang of the Parkersburg church, the Rev. A. W. Lang of the Buffalo Center church, who is a classmate of Bro. Brenner, Rev. C. Swyter of the Steamboat Rock church, and Rev. H. Lohr of the Aplington church were present with their families.

The president of the local Ladies Aid, Mrs. J. Doden, was in charge of the ceremonies, and one by one the various representatives were permitted to express their congratulations and rejoice with Bro. and Sister Brenner. Each of these three churches presented Bro. and Sister Brenner a package with silver contents, the character and amount of which rather belied the depression of our present day.

After the congratulations, gifts, speeches, solos, duets, quartets, etc., had been delivered, a yet more social, and the less happy time was spent en-joying the good things to eat which the thoughtful ladies had prepared for this occasion, after which this happy gathering came to an end.

Mrs. G. L. writes: "My little nephew had taken his mother's powder puff and was in the act of powdering his face when his small sister, aged five, snatched it from him. 'You mustn't do that,' she exclaimed; 'only ladies use powder. Gentlemen wash themselves.'"

Chicago Young People's Conference at Oak Park Church

The 13th Annual German B. Y. P. U. Conference of Chicago and vicinity came to an end with three days of Inspiration, Christian Fellowship and Good Times. It was held at the Oak Park German Baptist church, June 2-3-4.

"The Skilled Artisan," the subject of the opening address, was presented by Dr. R. G. Schell, pastor of the Second (English) Baptist Church of Chicago. Basing his address on 1 Cor. 3, where Paul, that great master-builder, says, "I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon," he gave us a survey of desirable materials with which to build, laying strong emphasis on the need of building up the walls of the home which are being torn down by existing economical and social conditions. It was a message not only of interest to young people but one which evoked thought. Thus with the aid of musical numbers by the First and Second German Baptist churches of Chicago, the opening note of the conference was well sounded.

Saturday evening the annual banquet was held at the Carleton Hotel in Oak Park with Raymond G. Mihm, member of the Oak Park society, as toastmaster and with an attendance of 204. Walter S. Wood, assistant pastor of the Oak Park English Baptist Church, spoke on the theme of the conference, "Let Us Rise Up and Build." He divided the process of building into three parts: the dream or vision, the wise choice of materials and the necessity of a few strong convictions, illustrating and explaining each point clearly and effectively. A variety of special numbers by the members of the young people's societies and the West Suburban Male Quartet added much to make this gathering an outstanding one.

Sunday morning, Sunday school met at the usual hour of 9.00 o'clock. The young people and adult department formed one class, having as its instructor Mr. R. D. O'Brien of the Oak Park Y. M. C. A., who is the well-liked teacher of the Baraca Class. The session closed with a suitable solo sung by Miss Lydia Mihm of the Oak Park church.

Prof. L. Kaiser of Rochester, N. Y., was the guest speaker this year. Having chosen the topic "Building the Walls" for the morning worship, his thoughts centered about Nehemiah 4: where much opposition in building the walls of Jerusalem was met and overcome by co-operation. Just as the people in Nehemiah's day, we must have a mind, a will and determination to build the kingdom of God. Our mind must be made up as to the kind of structure we desire to build; plans and preparations are secondary. We must co-operate, learn the A-B-C of co-operation: an aim or goal to strive for; the bond or unity in building; the consecration of ourselves and our efforts to God's glory.

Selections by the Oak Park choir helped to create the spirit of worship which prevailed throughout the service.

The Sunshine hour, held at 3.00 o'clock

in the afternoon, certainly lived up to its name. The Sunshine Duo, frequently heard over the radio, gave a program of songs and a short message. All who were present felt that the hour was well spent.

Prof. Kaiser addressed a group of more than 400 for the closing session on "Are We On the Job?"

"Church growth," said Prof. Kaiser, "is dependent upon divine grace and power, and consecrated, devoted effort on the part of the Christian. We must become conscious of the fact that we have an important share in the building of the Kingdom, for God uses human instrumentality to accomplish his purposes and desires. A working church fulfills the desires and purposes of the Master and is a producer of spiritual values."

"How are we to fulfill the job? Much depends upon the spirit in which we do it. (1) Let us perform our job as though we care and not be indifferent. Let us not make religion the last interest in life but place it first. (2) Do the work with a smile. The victorious church is the singing church. (3) Let us keep ourselves out of sight—be not self-centered in service. (4) Be clean in motive, thought, intention, method, purpose, conduct and character."

Prof. Kaiser closed the conference appropriately with the following thought:

"My life is a brief, brief thing.
I am here only for a little space.
Even though our years do run up to sev-
enty and eighty and ninety,
I am here for a little space
And while I stay I would like,
If I may—brighten and better the place,
Keep at it until the Lord calls me higher."
GERDA M. ALBRECHT, Gen. Sec.

Kindness Reclaims a Convict

ELIZABETH KELLY

Foreword

The enclosed article was written by one of the guests of our Home for the Aged here in Philadelphia; for good reasons she prefers to write over a pseudonym. She is well able to write on any subject pertaining to the life of female convicts and their treatment, having served 15 years in three penal institutions, either as nurse or matron. Our penal system is sometimes criticized, and accused of coddling the prisoners, but if kindness, patience and forbearance can bring forth such fruitage as in the case of Jane, the humane efforts that are being put forth to save the offender for society are highly commendable.

F. P. KRUSE.

Her name was Jane. She was admitted to a Penal Institution where I had the position of matron; she had been arrested several times before for theft and corner loitering and had been put on probation, but this time she could not be put on probation, her offence was too serious. She had become acquainted with some bootleggers, had run away from home and boarded a rum running boat; there she met a man, who when drunk,

was offensive to her, she pushed him overboard and he was never seen or heard of again. For this offence she was committed to the girl's Reformatory. She had a very poor family history, therefore the authorities had little hope of her making good; she had another great draw-back, a deformity caused by curvature of the spine had made her a hunchback, neither was she robust. She was a very difficult case to reach. Girls of her type are as a rule vicious and much conceited.

During her period in quarantine which lasted two weeks, she was hard, disobedient, defiant and independent; on her release she was arbitrary, insolent and usually associated with the anti-social group. Due to her deformity she could not be placed in a group that had any strenuous work to do, hence she was constantly in direct charge of the matron.

During some of her outbreaks of temper I would shut her in her room, speak kindly to her and try to give her some things nice and sweet to think about. At first she was very irresponsive, she did not think she had done anything detrimental to herself or to society. She thought she was one of those unfortunate children that society does not look on with favor.

Many, many were the long and trying talks we had together; sometimes I left her in a better frame of mind and sometimes the furniture had to be removed from the room, in case I expected to use it again. She would steal from the other girls and lie about it, of course, and then she and I would have another hard time together; I then would change my nice sweet talks to tell her the terrible things she had done before entering the reformatory. She would come back at me by saying she could not have done as the outside people said, since she was so weak. And I knew very well that she had done more than had ever come to my knowledge.

After a long time I got her to think I trusted her and would send her on short errands when I could watch her from a window. She seemed to enjoy being trusted. I would send her with some new girls to the doctor's office on the Campus. She did well with the new girls and would tell them how bad she had been and how well she was treated now. She could take a group of 12 or 14 girls out to the farm supervisor and return in a fine frame of mind, satisfied with herself and every one else. All this reformation did not take place in a short time. Jane was not a parolable girl, due to her health and deformity.

After many months she was permitted to install herself in a girl's mending room, in fact she took up an old sewing machine and found a table and chairs all to suit herself. When it was equipped she took in some new girls who had been sick and unable to go to their assignments and taught them to darn and mend. This she did well. Then her father became very sick. She was heart-

broken. She felt that it was not the right thing to ask to go back home in her old environment, but finally she did ask to go and take care of him. This was granted and as soon as her father could get along without her she returned to the institution and was very glad to get back again.

Jane had done so well that the Parole officers were on the lookout for some occupation that would suit her. At last a day nursery was found that needed help and she was paroled to take the position, where she remained some years and is still treading the straight and narrow path.

Don't think the life of matron in a penal institution is all a hard grind, there are times when the very serious problems that confront her are tempered with a good deal that is humorous and amusing and besides there is a great deal of satisfaction and encouragement in knowing that in the hands of God one has to a certain degree been instrumental in salvaging many of the wrecks of humanity. It certainly is a remarkable fact that 88% of these offenders make good and are never seen in the courts again.

A Resolution by the German Baptist Minister's Meeting of New York and Vicinity

Rev. A. P. Mihm, June 2, 1933.
Forest Park, Ill.
Dear Brother Mihm:

The following resolution was adopted yesterday at our German Baptist Ministers Meeting, and I am submitting it to you for publication in the "Herald." There are people in our denomination who are anxious to know what is being done in this most unfortunate situation.

RESOLUTION:

In view of the fact that Rev. John Lehnert, pastor of the West New York Baptist Church, was guilty of conduct unbecoming a minister, and because he was recently unfrocked by his own church on recommendation of the Council, we hereby withdraw from him the fellowship of this group, and drop his name from the membership list.

Fraternally submitted,
ALFRED R. BERNADT.

When Polly Got Into Bad Company

Polly, the parrot in a farmer's home, was the joy of the children. He was taught to use many expressions. Among those that he learned to say was, "Bad company." A good deal of freedom was granted to the parrot, and he was often allowed to fly around the rooms of the big farmhouse.

One day, however, unobserved, the parrot flew away from the house, and found his way to a flock of crows which were tearing up the farmer's newly planted corn. Seeing the crows, the farmer reached for his shotgun and fired at them. When he went down to see how many of the birds he had killed, he found the

family bird with a broken wing. Naturally he was greatly surprised, as he had no idea that the parrot was out of the house.

A tearful company of children gathered around the wounded parrot when the farmer brought it back. One of the girls took it in her arms, petted it, and asked, "What happened to Polly?" The members of the family were surprised, and also amused, when the parrot answered, "Bad company, bad company." The bird had spoken the truth. Had he not been with the crows he would not have been shot.

A striking translation is given by Prof. James Moffatt of a familiar passage. It reads, "Make no mistake about this: 'bad company is the ruin of good character'" (1 Cor. 15:33).—Young People.

"Before Cleaning Out, Clean Up"

The London "Spectator" had a contest for the best jingle directed against littering up the country side by tourists, picnickers and wayfarers generally.

These are some of the results, among which our rural readers may be able to select one or two for posting where they will be seen by those whom they may concern.

"Munch your lunch
With mirth and laughter;
But—dont forget to
Clean up after."

"Think 'ere you cast your litter on the
ground,
Of what you found.

This place was beautiful before you
came,
Leave it the same."

"Fools and Knaves May Spoil
This Spot.
But You, o Friend, of Course,
Will Not."

"Where littler lies,
There beauty dies."

"Linger,
But don't litter.
Rest,
But don't molest.
Enjoy,
But don't destroy."

"LESS
MESS."

"Spend your leisure here with pleasure.
But do not spread, when you have fed,
Beneath the trees your litter, please."

"Banana skins, peel, paper, tins,
And all the things that fill dustbins.
Have no place here.
And he who sits and drinks—then hits
His bottle into sharp-edged bits,
Has no place here.
But you who leave no trace behind,
Beyond the crumbs a bird may find,
Are welcome here."

"LEAVE NOTHING HERE,
EXCEPT
'ALL CLEAR.'"

"BEFORE YOU CLEAR OUT,
CLEAR UP!"

"Pity the BLIND,
They are inclined
To leave behind
Paper and rind;
Pity the BLIND!"

"If you would make the world a fitter
Place to live in, do not scatter
Paper, peel, or other litter,
Thinking that it does not matter.
For the look of litter's such,
That it matters very much."

"Three bottles, several paper bags,
The stump of a Cigar;
Strewn all about a Sylvan Scene,
How beautiful they are!
The Daisy's tips grow pink for shame,
The Harebell hangs her head,
To see the horrid mess you left
Behind you where you fed.
When next you use God's Dining-Room,
And have no tips to pay,
Just prove that you are civilized.
Clear all the scraps away."

"Citizens; you are the warden
Of this pleasure garden.
And it is your bounden duty
To preserve it in its beauty.
Bottles and banana jackets,
Odds and ends of things in packets,
Papers, loose or screwed up tightly.
Some are dangerous—all unsightly.
Sport, and talk, and walk at leisure
In this place designed for pleasure!
But to other places fitter,
Kindly bear away your litter."

"Leave no litter
On the grass.
Harm no flowers
As you pass.
Quench your cinders,
Rob no nest.
Break no branches,
'Welcome' guest."

"A dog buries his bone.
Men leave theirs alone
Come try and be
As clean as he."

The life of Christ is continued in the world principally through his church. We do a lot of criticising, and much of it is well deserved, but we forget that most of the men who have helped us most got their primary inspiration somewhere in a little church whose name we do not know, where some one long forgotten preached the gospel and dinned it into their ears. We need that, and the church has something to give you to enrich and sustain your spiritual life.