

The Baptist Herald

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

Volume Eleven

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A Teacher's Prayer

FRANCES MCKINNON MORTON

Lord, I would ask for silence as a gift,
That I may watch the thoughts of childhood grow,
Nor hinder what thou wouldst reveal to them
By too much talk of the small things I know.

I would have courage, Lord, to keep my torch
Of love aflame, and brighter day by day,
That through the strange confusion of this age
I may help lonely Youth to find its way.

And I would keep my shield of living faith
So strong, so burnished bright and crystal clear,
That I may know the hidden ways of God
That will protect the soul from doubt and fear.

Forgive the manifold mistakes I make;
And let my sins and human errors be
But as a bond to hold me close to thee,
And help me grow in thy humility.

In patience let me sow the seed of truth
From thy good word; and wait the golden hour
When God, who gives the earth its glad increase,
Shall bring the Truth into its perfect flower.

—Junior Teacher.

What's Happening

There are in the United States more than five hundred Church homes for the aged.

Rev. Valentine Wolff, formerly pastor at Baileyville, Ill., has become pastor of the churches at Lebanon and Concord, Wis., succeeding Rev. Thorwald Bender.

Rev. C. H. Edinger, pastor of our church at Kyle, Texas, had the joy of baptizing two boys and three girls from the Sunday school on Sunday, August 13. One of the girls baptized was Naomi, the pastors' daughter.

Rev. R. Kaiser, pastor of the Parkston, S. Dak., church, was privileged to baptize four Sunday school scholars on Sunday, Aug. 13. The baptismal service was held outdoors at a nearby river. The fine weather added to the joy of the service.

Rev. C. A. Daniel, pastor of the Second German Church of Chicago, Ill., who recently resigned his charge, will terminate his ministry on Oct. 1. Bro. Daniel has a record of forty-five years and three months of continued service in the Christian ministry with baptisms each year and not more than four Sundays sick in bed in all that time.

The Ministers' Circle, composed of the pastors' families of the Northern North Dakota Association of German Baptist Churches, met at Martin, N. Dak., on Aug. 15-16. On Tuesday evening a service was held at the church. On Wednesday forenoon a prayer and consecration meeting was held at the home of pastor K. Gieser. In the afternoon an outing was enjoyed at Buffalo Lake. Meals were served by the ladies of the Martin church.

Rev. J. J. Lippert, pastor of the Bismarck and Medina, N. Dak., churches, reports a recent baptismal service at Medina at which converts from both churches obeyed their Lord in this ordinance. At the following communion service 10 new members received the hand of fellowship, five from each church. Meetings in both churches are well attended. The Bismarck church now reports 53 members. It has doubled its membership in the last three years.

The Manitoba Young People's and Sunday School Workers' Union will meet with the McDermott Ave. Church, Winnipeg, Sept. 23-24. Roll Call of the Societies, Reports of the Officers, Elections will be held on Saturday afternoon, followed by an outing. There will be three meetings on Sunday, at which Rev. A. P. Mihm, Rev. J. Luebeck, Mr. F. Dojacek, Rev. G. Ittermann and others will speak. An Institute with the McDermott Ave. Church will be held immediately following these meetings from Sept. 25-29. Three classes will be held

every evening. Rev. F. A. Bloedow and Rev. A. P. Mihm are serving as teachers.

B. Y. P. U. Assembly, Eureka, S. Dak. June 27-30

The B. Y. P. U. and S. S. Workers' Union of the Central Dakota Association met with the Eureka church, June 27-30.

The "Depression" didn't seem to affect our Assembly, as we had a larger enrollment this year than ever before. The total enrollment was 143, of which 74 were represented as delegates. The societies represented were Ashley, Bismarck, Eureka, Gackle, Herreid, Linton, Lehr, Medina, McLaughlin, Streeter and Venturia. At our business session we heard the reports from the various societies. Some were very fine reports, showing that our young people are still serving our Master.

Due to unforeseen circumstances, the program as originally planned could not be carried out. We were indeed fortunate to have with us Rev. B. Schlipf, who very successfully took the place of Prof. A. Bretschneider as instructor. His course was divided into three parts, The Teacher, Pupil and School. This instructive course taught us the importance of a good teacher in the Sunday school. The teacher, however, cannot work alone; the pupil and school must also do their share in making the school a success.

The morning sessions were opened with devotionals led by Brothers Reub, Gunst and Bibelheimer. We enjoyed interesting lectures given by the Reverends Lohse, Luebeck, Alf and Lippert. The lecture, "How to Avoid a Summer Slump in Our Societies," presented Friday forenoon by Rev. Lippert, will be printed in the "Baptist Herald." Don't miss to read it.

Thursday morning Rev. B. Schlipf answered the questions which had been put into the Question Box. We are grateful to Bro. Schlipf for his personal opinions on some very important questions. He also conducted all the evening services. The Ashley choir entertained us with a cantata on Thursday afternoon.

The officers elected at the annual business session were: Dean, Rev. E. Fenske, Eureka, S. Dak.; president, Elizabeth Heringer, Venturia, N. Dak.; vice-pres., Sam Giedt, Gackle, N. Dak.; secretary, Hilda Moser, Streeter, N. Dak.; treasurer, Helen Kleingarnter, Bismarck, N. Dak.

Friday evening a general program was given consisting of numbers from the various societies represented. During the evening a beautiful picture, "The Lord's Supper," was presented to the Gackle B. Y. P. U., which had the greatest mileage to their credit. This picture must be won three years in succession

before it becomes the permanent property of the society. We are wondering, who will win it next year?

A fine spirit of fellowship, co-operation and interest prevailed throughout the Assembly. We praise the Lord for his benefits toward us.

HILDA MOSER, Assembly Sec.

Dedication of the Onaway Church

That the Lord is still sending us his blessing was shown when it was his will to dedicate the new church edifice at Onaway, Alberta, on July 30, 1933.

In spite of the rain a goodly number of people from Onaway and Stony Plain attended the service. The Lord was certainly with us that day and sent us wonderful blessings through word and song.

Rev. A. Kujath delivered the dedication sermon and spoke on Matt. 16:18: "Christ the Builder of the Church on Earth." For the benefit of the Russian and English friends Rev. C. Martin and Rev. F. W. Benke spoke respectively.

The local choir and the male choir from Glory Hills rendered appropriate songs for the occasion.

The dedication offering was \$54.64. It is the prayer of all that the Lord may continue with his blessing.

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.

The Baptist Herald

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Rev. A. P. Mihm, Editor

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The Baptist Herald

Rally Day

USUALLY on the first Sunday in October or thereabouts many of our Sunday schools have a Rally Day. While there is no set date for the observance of this special day, the first Sunday in October or close thereto, is considered on general principles the best time. In many churches a Rally Week is arranged for and inaugurates the fall and winter work of the church.

A Rally Day is a mustering of forces after the summer disorganization and separation; a time for turning a fresh leaf; in every sense a new beginning. The aim is to make a fresh start with a renewed purpose.

Rally Day is to bring us together for the beginning of a new period of work. There are times when we need to be called together for inspiration. Individuals as well as organizations have a tendency to run down and get out of condition. If stores need annually to take account of stock, if troops must frequently be reviewed and public institutions inspected, church schools and young people's societies should receive much the same attention and more. Rally Day stands for renewal. We need to be called back from our reliving of vacation days and summer slump to a renewed loyalty to the more challenging things of the fall and winter months. We need to be called together for a long pull, a strong pull and a pull altogether. We so easily develop the tendency to work as individuals but we never work quite so well separately as we do when we co-operate with others.

On Rally Day we wish to stimulate attendance and to recruit enrollment. We wish to bring into new contact with the organization all the people who have any relationship with it. We would acquaint these people with plans for the future so that they will know what to expect and what is in store for them. We wish to inspire those who are members to throw themselves more earnestly and wholeheartedly into their own work and to strive more earnestly to bring other people into the organization. "A Rally Day is not merely to resuscitate dying officials but to electrify the whole church and community with the cause of religious education as a divine enterprise."

A live committee to plan for Rally Day or Rally Week should be appointed. Set up some great worthwhile objectives, goals with a challenging purpose that grip the soul. Work up a program of advertising. Prepare write-ups for the local papers. Print announcements in church calendars. Make carefully prepared announcements in the different departments of the school and church services.

Make and use attractive posters. Plan a strong program of promotion. Have definite goals for attendance. Make a list of those who need to be reached and go after them.

Create enthusiasm for the importance of Rally Day and it will prove a lodestone to draw homeward many wanderers and be an incentive for regular attendants to make an extra effort to bring in new members.

Rally Day and Rally Week is a time to emphasize Youth. The future leadership of the church depends on the opportunity and training this generation of youth gets.

We are not to rally for only a day. That would be too fleeting, that would be a failure, a fizzle. There should be a feeling at Rally time that the season's work has been introduced and launched and given a strong impetus. Rally Day ought to give direction for a rally year. Start right on Rally Day and start right away.

Aaron Burr's Decision

I SUPPOSE the greatest spiritual genius who ever lived in New England was Jonathan Edwards. His eldest daughter Esther was married to President Aaron Burr of Princeton College. Their boy was the famous Aaron Burr. When this younger Aaron Burr was in college a great revival occurred. The soul of the boy was touched, and the question came to him: "Shall I follow the God of Jonathan Edwards and of my sainted father, or shall I follow some other ideal?" To settle this important matter he retired to the little town of Bethany, near New Haven,—to study with the great Dr. Bellamy, and to decide the sovereign issues of life. His biographer says that definitely Aaron Burr determined not to take Jesus Christ as Lord, but to be a perfect man of the world and to pattern himself after Chesterfield. With that great decision he began his career. You know the story. He did become a perfect man of the world. One of the most brilliant politicians in this country, he came within one vote of the presidency of the United States. He was the murderer of Alexander Hamilton, and was tried for treason to his country.

Would it not have made a great difference to Aaron Burr if there, amid those beautiful hills of Connecticut, he had decided to dedicate his life to the Redeemer of his father and of his grandfather, and had sought to conform himself to the measure of the stature of Jesus Christ? It would not only have changed his character: it would have changed the whole course of American history.

All Prayer

D. M. PANTON

GOD'S battle was fought desperately on the plains of Rephidim (Ex. 17:2), but it was only as hands remained lifted aloft on the heights, that the enemy broke and fled: exactly so, as we face today an Enemy whose legions are well nigh countless, whose strategy is born of an experience thousands of years old, before whom millions have gone down, Paul supplements six weapons with a seventh higher and holier—dare we say?—than them all. For our desperate battle with the Powers of Darkness he gives as pregnant and comprehensive a summary of prayer as the whole Bible contains (Eph. 6:18):—all prayer; at all seasons; in all perseverance; for all saints.

All Prayer

This tremendous demand of God opens at once into a limitless reach:—"all prayer and supplication." If any believer asks, Am I holy enough to pray? the answer is that not only prayer, but all prayer—prayer in its entirety, every kind of prayer—is a trust committed to every child of God without exception. In Scripture we have prayer kneeling, standing, walking, sitting (1 Kings 18:42), and on the face before God. There is confession, supplication, intercession, thanksgiving. There is prayer in the bedroom, in the family, in the prayer-meeting, in the church; prayer audible and prayer silent; prayer in companies or alone; exceptional prayers; prayers of set purpose, or in sudden ejaculation, or the continued, all-suffusing atmosphere of prayer. It is all so gloriously varied. The minister and evangelist pray over their subjects; the Sunday school teacher over every scholar in his or her class; the mother over her child, the business man over his engagements, the youth and maiden over marriage, the ageing over the last lap. It is prayer in every employment, every recreation, every undertaking; in joys, in trials, in sudden temptations; in personal life, in family life, in church life. What visions we have seen in prayer! Mr. Spurgeon says: "Our seasons of fasting and prayer at the Tabernacle have been high-days indeed; never has heaven's gate stood wider; never have our hearts been nearer the central Glory."

All Seasons

Next, the Apostle deals with the calendar of prayer:—"praying at all seasons in the Spirit." This, in itself, is a beautiful revelation of a child of God's spiritual character. It means that to us prayer is to be utterly natural; that we live in the same room with God; that it is never a violent transition, an impossible break, to pray. It was Fletcher of Madeley who, whenever he met a friend, would say: "Do I meet you praying?" The early Christians never met without invoking a benediction, and never parted without a prayer; and to the saints of the Middle Ages each passing incident summoned to intercession—the shadow on the dial, a tolling-

bell, the flight of a swallow, the setting sun. Sir Thomas Browne, the author of "Religio Medici," covenanted with himself "to pray in all places where quietness inviteth; in any house, highway, or street; and to know no street in this city that may not witness that I have not forgotten God my Savior in it." All life is to be an unbroken litany of prayer: the maturest saint will never grow independent of it; and the smallest child that believes is not too small to prevail with God in prayer.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:—
He enters heaven with prayer.

All Perseverance

Paul's third point is a critical warning for the undying life of prayer:—"watching thereunto"—alert in regard to prayer—"in all perseverance." Natural impulse, even the spiritual instinct of the regenerate, must be reinforced by vigilance and systematic discipline: "watching thereunto"—watching against forgetfulness and sloth, watching against neglect, watching against formality and unreal prayers: watching for occasions, watching for answers, watching for deepening power in prayer: so watching that we successfully persevere. Stop praying, and there is no disaster too tragic to overwhelm us at any moment. "Storm the throne of grace," says John Wesley, "and persevere therein, and blessing will come." "The power of prayer," as Bishop Westcott says, "is gained by systematic discipline." Let us never forget Archbishop Trench's familiar couplet:

When prayer delights thee least, then learn to say,—
Soul, now is greatest need that thou should'st pray.

Andrew Bonar says: "I see that unless I keep up short prayer every day throughout the whole day, at intervals, I lose the spirit of prayer." Paul prayed "day and night exceedingly" (1 Thess. 3:10). We are the more likely to persevere if we remember its extraordinary fruitfulness. Dr. Adoniram Judson says: "I never prayed sincerely and earnestly for anything but it came at some time; no matter at how distant a day, somehow, in some shape, probably the last I should have devised, it came." Or in the words of William Wilberforce: "All may be done through prayer—almighty power, I am ready to say—and why not? For that it is almighty is only through the gracious ordination of the God of love and truth. O then, pray, pray, pray!"

All Saints

Paul now unrolls the map over which prayer is to travel: "supplication for all saints." What catholicity of prayer!—all saints, of every intellectual grade, of every social rank, of every degree, in all tribes and nations and peoples and tongues; in all churches, institutions, homes.

Paul did not know the thousands then existent in God's Church personally, and much less could he

suppose that we should know the millions of a later, larger Church: yet our prayer is to be as ample, as general, as the Church itself. It is most comforting to learn from these words that prayer in the mass is effectual; that the Church throughout the world is a better, holier, lovelier Church because you and I pray for it. "The weakest and simplest Christian can take part in the efforts of the strongest" (Westcott), and can mightily help believers whom he has never seen.

Every moment some saint is tempted, or falling, or dying; every moment some saint somewhere is being tortured, or shot, or fiercely tempted; or is torn with anxiety, or racked with disease, or has denied Christ, or has lapsed into the world—and your prayer and mine can be like an angel descending on him through an open window. "Some Christian brother, under the stress of bad trade and unexpected losses almost driven to dishonesty, will preserve his integrity. Some young man, no longer sheltered in a religious home, and all but dragged down into vice, will stand firm in his fidelity to Christ. Some poor woman, harassed by anxiety, worn down by unkindness, will receive strength and lofty faith. The feverish passion for wealth will be cooled in some Christian merchant. Sainly souls will become more saintly. New fervor will kindle in the hearts already glowing with apostolic zeal. New gifts of wisdom and of utterance will be given to souls already conspicuous for their spiritual power. So those living in quiet and obscure places may share the honors and victories of all their comrades, and have part in their final reward" (R. W. Dale, D. D.).

For Me Also

So Paul closes this epitome of prayer with the sharply pointed petition which we love to offer for some one soul only: "and on my behalf." The "ambassador in chains" stands for any and every soul whom we may know plunged in exceptional difficulty or distress. "An immense number," says Dr. Francis Underhill, "of good and kind persons wear themselves out with worry about their friends instead of praying for them." Prayer (as someone has said) is not a sentiment or theory; but a working instrument which is to do certain things, just as a pen is to write, or a knife to cut. "I fear the prayers of John Knox," said Mary, Queen of Scots, "more than I do an army." An influential lawyer once rose in a meeting of Mr. Earle, the evangelist, and said: "I have often heard of the power of prayer, but I don't believe a word of it: if you want to test it, take me." The evangelist invited him to the front. He replied: "I will do nothing of the kind; but, if you have 'power in prayer,' try it on me." In closing the meeting Mr. Earle invited all present to pray for the lawyer at an hour he named, and asked the lawyer to note the fact. **On the third day that man was crying to God for mercy;** and, selling his law books, he became an eminent minister of Christ.—The Dawn.

Editorial Jottings

IT NEEDS TO BE MENTIONED again and again because many of our correspondents overlook it. Please send all communications, reports and articles for the "Baptist Herald" **direct to the editor.** The address is 7346 Madison St., Forest Park, Ill. Many letters intended for the editor are addressed to Cleveland. This is a mistake. Such letters are delayed because they are relayed again to Forest Park. Please remember, all letters addressed to the editor are to be sent to **Forest Park, Ill.**

THE SUMMER-TIME is the time when our conferences, assemblies and institutes meet. A number of reports about these gatherings are published in this issue. While there is a certain similiarity about these reports, they will nevertheless deeply interest those who pay attention to our denominational work and its progress or retrogression. To pray intelligently for the peace and prosperity of Zion, we must be informed as to conditions that prevail.

Should Sermons Be Preached Twice?

HERE are John Wesley's views as recorded in his "Journal" on September 1, 1778, when he was 75 years of age:

"I went to Tiverton. I was musing here on what I heard a good man say long since, 'Once in seven years I burn all my sermons, for it is a shame if I cannot write better sermons now than I could seven years ago.'"

Wesley's reflection on this is:

"Whatever others can do, I really cannot. I cannot write a better sermon on the Good Steward than I did seven years ago. . . . I cannot write a better on the Use of Money than I did near thirty years ago. Nay, I know not that I can write a better on the Circumcision of the Heart than I did five-and-forty years ago. . . . Forty years ago I knew and preached every doctrine which I preach now."

Wesley evidently believed there was permanent value in a well-prepared sermon.

The Name Protestant

THE name Protestant was derived from the words of the protesting princes at the Diet of Spires in 1526, when they presented their case saying:

"We protest that God speaking in his Word, and not Rome speaking through her priest, is the one supreme law of the human race."

It has been observed that historically, therefore, the word Protestant has an affirmative rather than a negative significance.

To own a Bible and feed on newspapers is one way to be a lean and dyspeptic Christian.

To be angry is to punish yourself for another's fault.

A Letter From The General Secretary

7346 Madison Street,
Forest Park, Ill.

To the Members of our Denominational Family.

Upon recommendation of the Finance Committee and the General Missionary Committee seven of our nine conferences at their annual session this year voted to dispense with their own conference treasurers. Beginning with the new conference year all denominational missionary monies are to be sent direct to the General Treasurer at Forest Park. The Northwestern Conference voted to retain its own conference treasurer. The Atlantic Conference had not yet had any opportunity to accept the recommendation of the Finance Committee because they will not meet in annual session until the middle of September. At the time of this writing the following conferences in accepting this recommendation are dispensing with their own conference treasurers: Dakota, Pacific, Northern, Texas, Central, Southwestern and Eastern.

Accepting this recommendation relative to the conference treasurers terminates a traditional arrangement which has functioned successfully during many years in the past. The Finance Committee had but one purpose in making this recommendation; that is to adjust our financial administration to changed conditions and thereby availing ourselves of the many apparent advantages growing out of the new arrangement.

Our Lord and Master has entrusted us with the responsibility of providing for a large and beloved household. Even a superficial acquaintance with this household will convince us that not one single member could be dispensed with because unimportant. In our Children's Home at St. Joseph, Michigan, we care for the orphans and homeless children in our churches, giving them Christian training. Our three Old People's Homes provide a place for about one hundred and sixty men and women to spend their evening of life in unbroken peace before moving into the Father's House. Our Seminary at Rochester provides men trained for the specific task of serving as ministers of the gospel in our own churches. Our Publication Society supplies the denominational literature without which our organization would very soon disintegrate. There is certainly nothing of more primary importance than the Sunday School and Young People's Work; these two departments are fostered by the Young People's and Sunday School Workers' Union. Our own Missionary Society although last in this enumeration is by no means the least important member in our denominational household. At present we are supporting sixty-eight home mission workers with \$2641 per month. Fourteen superannuated ministers receive \$180 every month and eighteen ministers' widows are receiving \$167 a month. Our relief department is constantly helping members of our home churches who have become destitute. At present we are also remembering the starving Baptists in Russia. In our Chapel Building Department we make grants to churches as occasion requires. We are paying \$1100 every month to thirty-nine ministers and fifteen ministers' widows from our Ministers' Pension. In our own Foreign Mission Department we are paying \$1287 monthly to sixty-two missionaries laboring in nine countries. It will be conceded by everyone that the missionary administration as carried on in our office at Forest Park has its own place among the many functions exercised by the many members of our denominational household.

Providing our denominational household with the money necessary to meet all our obligations regularly puts strong demands not only upon our willingness to give but also upon our ability to give. With sincere gratitude we would acknowledge at this time that our Heavenly Father has faithfully provided for us hitherto. Many churches and individual members have rallied to our support. Again and again we have been encouraged when the Lord has opened to us new and unexpected sources of income. For the future our trust is in God. Knowing that our God in whom we trust to supply all our needs will help us through the co-operation of our entire denominational family the Finance Committee would make the following suggestions:

1. As long as our entire denominational household will be constrained by the love of Christ and give according to the ability of each member then not one department of our denominational family will ever suffer need.
2. Every church and church society will render an inestimable service if all mission money is sent to the General Treasurer punctually and preferably every month and not kept in the home-treasury. To use mission money for the support of the local church is not considered a proper nor an honest administration of church finances.
3. In order to give your church credit for your missionary contributions please do not fail to give the name of your church when sending missionary contributions to Forest Park.
4. Churches and pastors receiving denominational support have the clear obligation resting upon themselves to remember the denominational treasury whenever possible.
5. As German Baptists our first duty is to support our own denominational household. We should be guided by this principle in distributing the Lord's money.
6. Because of certain advantages we appreciate receiving missionary contributions through Postal Money Orders.
7. Churches in the Northern Conference and the Canadian Churches in the Eastern Conference should make all checks or Money Orders payable in Winnipeg and not in Forest Park. Careful attention to this suggestion will save loss through exchange.
8. We wish to acknowledge the generous support of our own denominational work through our Women's Societies, Women's Conference Organizations, Young People's Societies and Young People's Unions. Many of these organizations are in the front ranks of our loyal supporters. May their number increase!
9. All denominational missionary contributions are to be forwarded direct to the General Treasurer, Mr. E. Elmer Staub, Box 6, Forest Park, Illinois.

With sincere fraternal greetings to our entire denominational household,

William Kuhn

General Secretary.

Wisconsin B. Y. P. U. Summer Assembly at the North Ave. Church, Milwaukee, Wis.

July 17-21

Although the number of registered visitors and delegates did not equal that of last year, all sessions of the "1933" Assembly, held at North Avenue Church, Milwaukee, were well attended, and a general spirit of true worship and fellowship prevailed.

At the opening meeting on Monday evening there were representatives from Kossuth, Milwaukee Bethel, Milwaukee Immanuel, Milwaukee North Avenue, North Freedom, Pound, Sheboygan, Wauwatosa and Wausau. Our Christian friends from Ableman, Concord, Kenosha and Racine gave no reply to roll call. May these societies not only have people present for roll call next year, but may they have full time representatives! (By the way, Racine sent delegates later in the week.)

The president, Doctor Carl Rohrbach, presided at the opening service and also led the spirited singing. After a word of welcome by the North Avenue B. Y. P. U. president, Bernice Schroeder, Doctor Rohrbach said "Hello." Then Dean Holzer welcomed the group and said what would be expected of them and presented the faculty members. At this time he also announced the theme song, "Saved to Save Others."

The address which followed was given by Dean Ross of Wayland Academy. His text on "A New Heaven and a New Earth" was taken from that last book in the New Testament, which has been rather neglected for many years. Because of the excellence of his material, and the quality of his delivery, many resolved to read the book of Revelation at their first opportunity.

The morning sessions were opened with devotional services led by Rev. J. Wobig of Wausau. His first address on Tuesday morning was on "God and Myself" and those of consecutive mornings were as follows: "My Church and I," "My Community and I," and "The World and I."

These 9 o'clock services were followed by class periods, and each individual was given the choice of two courses, one being "Bible Pageant," taught by Mrs. Mavis, and the other being, "How to Build a Young People's Program," taught by Rev. C. C. Browne of Kenosha.

The period beginning at 10:15 brought different talks each day. On Tuesday, Rev. Wm. E. Schweitzer of Sheboygan spoke on the "Value of Training for Leadership." On Wednesday, Mr. George Ahlswede, music director of the North Avenue Church, spoke on, "Hymns and Hymns." Thursday and Friday mornings brought addresses from Rev. P. Zoschke and Rev. Fred Becker respectively. The former spoke on "Youth and His Amusements," and the latter told something about Rescue Mission work.

After a fifteen-minute rest period, Dean Ross spoke each day at 11:15



The Senior World Wide Guild of the Passaic, N. J., German Baptist Church.
Rev. G. H. Schneck, pastor.

o'clock. How we did look forward to that time, because of the wealth of material which was brought to us! On Tuesday his theme was, "Am I My Brother's Keeper?" and on the following mornings his topics were as follows: "Have You Two Coats?" "The Glance That Kills," and "To Whom May We Go?" Can you imagine anyone being so interesting that the young people would rather listen to him than go to dinner? Well, that's how good Dean Ross was!

All the afternoons were taken up with recreation, planned by the local society. On Tuesday we went through Luick's Ice Cream Factory and the Zoo. At the former we all received generous samples of the product. Wednesday we had a picnic at Grant Park. (Poor Dean Ross got all scratched up in the water. I guess he was outnumbered by the mermaids.) Friday afternoon brought more scratches and more water. We went swimming at Greenfield Park. Right here it might not be out of place to mention that we had a daily "Gossip" every evening, edited by Pat Frye of Wausau and Mabel Specht of Kossuth. (And have they some noses for news! mm! mm!)

On Thursday afternoon the annual business meeting and election of officers was held. At this time Bethany Church was officially admitted to the society. The old officers were re-elected, because of their excellent work. They are as follows: President, Doctor Carl Rohrbach of the Immanuel Church of Milwaukee; vice-president, Miss Rachel Frye of Wausau; secretary, Miss Bernice Schroeder of the North Avenue Church of Milwaukee; and treasurer, Mr. Andrew Johnson of North Freedom. May their new term of office be inspirational, and may they look to God for divine guidance during the next year!

The evening meetings were well attended, and no wonder, with such speakers as Rev. Drake and Mrs. Le Grande on the schedule. Program night on Thursday was, as usual, a huge success. Of course, a wonderful program was

held on Friday night, under the direction of Dean Ross, who talked on "The Eternal Worth of a Single Individual." This address was followed by a consecration service in which both young and old took part. The response was wonderful, and the hearts of our Dean and speaker were filled with joy as a fine group rededicated their lives to him, the "Maker of all good and perfect gifts."

This was truly a fine Assembly, and we certainly shall never forget it! By the way, let us begin to plan, save, and pray for next year's assembly so that it, too, may be a huge success!

B. E. SCHROEDER, Sec. 1933-34.

Where Do We Get Honesty?

On the playing field, in the examination room, in business, and in the home dishonesty can spoil everything. The front page of the daily paper tells of all kinds of "rackets" conducted by dishonest people. A paper not long ago carried the news of a closed bank that for ten years had been looted by its treasurer.

When we look for the source of the ideal of honesty we find it in the character of God revealed in the Bible. It may come as a surprise to some when they are reminded that three of the ten injunctions of the Ten Commandments deal with honesty. "Thou shalt not steal" deals with the act; "Thou shalt not bear false witness" deals with speech; and "Thou shalt not covet" deals with the thought. "Honesty thus in thought, word, and deed," says Prof. Peritz of Syracuse University, "is the contribution the Bible has made to one of the most fundamental traits of human character." —Forward.

Hell has had a tremendous conquest, but there is one thing hell can never do: it can never prevail against the church of Christ. And what is true of the church is true of every believer who has built upon the eternal Rock of Ages.—M. W. Knapp.

KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

Chapter XV

In which Trumet talked of Captain Nat

Summer was over, autumn came, passed, and it was winter—John Ellery's first winter in Trumet. Fish weirs were taken up, the bay filled with ice, the packet ceased to run, and the village settled down to hibernate until spring. The stage came through on its regular trips, except when snow and slush rendered the roads impassable, but passengers were very few. Occasionally there were northeast gales, with shrieking winds, driving gusts of sleet and hail and a surf along the ocean side that bellowed and roared and tore the sandy beach into new shapes, washing away shoals and building others, blocking the mouth of the little inlet where the fish boats anchored and opening a new channel a hundred yards farther down. Twice there were wrecks, one of a fishing schooner, the crew of which were fortunate enough to escape by taking to the dories, and another, a British bark, which struck on the farthest bar and was beaten to pieces by the great waves, while the townspeople stood helplessly watching from the shore, for launching a boat in that surf was impossible.

The minister was one of those who watched. News of the disaster had been brought to the village by the lightkeeper's assistant, and Ellery and most of the able-bodied men in town had tramped the three miles to the beach, facing the screaming wind and the cutting blasts of flying sand. As they came over the dunes there were times when they had to dig their heels into the ground and bend forward to stand against the freezing gale. And, as they drew nearer, the thunder of the mighty surf grew ever louder, until they saw the white clouds of spray leap high above the crazily tossing, flapping bunches of beach grass that topped the last knoll.

Three masts and a broken bowsprit sticking slantwise up from a whirl of creamy white, that was all they could see of the bark, at first glance. But occasionally, as the breakers drew back for another cruel blow, they caught glimpses of the tilted deck, smashed bare of houses and rail.

"Those black things on the masts?" asked Ellery, bending to scream the question into the ear of Gaius Winslow, his companion. "Are they—it can't be possible that they're—"

"Yup," shrieked Gaius in reply, "they're men. Crew lashed in the riggin'. Poor fellers! it'll soon be over for 'em. And they're most likely frozen stiff a-ready and won't sense drownin', that's a comfort."

"Men!" repeated the minister in horror. "Men! Great God! and are we to stand by here and see them die without

on at home? Has your sister locked you up again?"

"No, sir, she ain't," replied Kyan. "Lavinia, she's sort of diff'rent lately. She ain't nigh so—so down on a feller as she used to be. I can get out once in a while by myself nowadays, when she wants to write a letter or somethin'."

"Oh, she's writing letters, is she?"

"Um—hm. Writes one about every once in a week. I don't know who they're to, nuther, but I have my suspicions. You see, we've got a cousin out West—out Pennsylvania way—and he ain't very well and has got a turrible lot of money. I'm sort of surmisin' that Lavinia's writin' to him. We're about his only relations that's left alive and—"

"I see." The minister smiled.

"Yup. Lavinia's a pretty good navigator, fur's keepin' an eye to wind'ard is concerned. She was awful down on Phineas—that's his name—'cause he married a Philadelphia woman, but he's a widower man now, so I s'pose she feels better toward him. She's talkin' of goin' up to Sandwich pretty soon."

"She is? Alone?"

"So she says."

"To leave you here? Why! well, I'm surprised."

"Godfrey's mighty! so be I. But she says she b'lieves she needs a change and there's church conference up there, you know, and she figgers that she ain't been to conference she don't know when. I s'pose you'll go, won't you, Mr. Ellery?"

"Probably."

"Um—hm. I kind of wisht I was goin' myself. 'Twill be kind of lonesome round home without her."

Considering that that variety of lonesomeness had been Abishai's dream of paradise for years, Ellery thought his change of heart a good joke and told Keziah of it when he returned to the parsonage. The housekeeper was greatly surprised.

"Well! well! well!" she exclaimed. "Miracles'll never cease. I don't wonder so much at Lavinia wantin' to go to conference, but her darin' to go and leave Kyan at home is past belief. Why, every time she's had a cold her one fear was that she'd die and leave 'Bish behind to be kidnaped by some woman. Kyan himself was sick once, and the story was that his sister set aside of the bed night and day and read him over and over again that chapter in the Bible that says ther'es no marryin' or given' in marriage in heaven. Dr. Parker told me that he didn't believe 'Bish got ha'f the comfort out of that passage that she did. And now she's goin' to Sandwich and leave him. I can't think it's true."

But it was true, and Lavinia got herself elected a delegate and went, in company with Captain Elkanah, Mrs. Mayo, and others, to the conference. She was a faithful attendant at the meetings and seemed to be having a very good time. She introduced the minister to one Caleb Pratt, a resident of Sandwich, whom she said she had known ever since she was a girl.

"Mr. Pratt's a cousin to Thankful Payne over to home," volunteered La-

vinia. "You know Thankful, Mr. Ellery."

Ellery did know Mrs. Payne and said so. Mr. Pratt, who was dressed in a new suit of black which appeared to hurt him, imparted the information that he'd heard tell considerable of Mr. Ellery.

"I enjoyed your sermon tonight fust—rate," he added solemnly. "Fust—rate, sir—yes."

"Did you, indeed? I'm glad."

"Yes, sir. You used words in that sermon that I never heard afore in my life. 'Twas grand."

Lavinia confided to her pastor that Mr. Pratt made the best shoes in Ostable County. He could fit any kind of feet, she declared, and the minister ought to try him sometime. She added that he had money in the bank.

The Reverend John rode home in the stage beside Miss Annabel, not from choice, but because the young ladie's father insisted upon it. Miss Daniels gushed and enthused as she always did. As they drove by the Corners the minister, who had been replying absently to Annabel's questions, suddenly stopped short in the middle of a sentence. His companion, leaning forward to look out of the window, saw Grace Van Horne entering the store. For an instant Annabel's face wore a very unpleasant expression. Then she smiled and said, in her sweetest manner:

"Why, there's the tavern girl! I haven't seen her for sometime. How old she looks! I suppose her uncle's death has aged her. Well, she'll be married soon, just as soon as Cap'n Nat gets back. They perfectly worship each other, those two. They say she writes him the longest letters. Hannah Poundberry told me. Hannah's a queer creature and common, but devoted to the Hammonds, Mr. Ellery. However, you're not interested in Come-Outers, are you? Ha, ha!"

Ellery made some sort of an answer, but he could not have told what it was. The sight of Grace had brought back all that he was trying so hard to forget. Why couldn't one forget, when it was so painful—and so useless—to remember?

Spring once more; then summer. And now people were again speaking of Captain Nat Hommand. His ship was overdue, long overdue. Even in those days, when there were no cables and the telegraph was still something of novelty, word of his arrival should have reached Trumet months before this. But it had not come, and did not. Before the summer was over, the wise heads of the retired skippers were shaking dubiously. Something had happened to the "Sea Mist," something serious.

As the weeks and months went by without news of the missing vessel, this belief became almost a certainty. At the Come-Outer chapel, where Ezekiel Bassett now presided, prayers were offered for the son of their former leader. These prayers were not as fervent as they might have been, for Grace's non-attendance at meetings was causing much comment and a good deal of resentment. She came occasionally, but

not often. "I always said she was stuck-up and thought she was too good for the rest of us," remarked "Sukey B." spitefully. "And, between you and me, pa says he thinks Nat Hammond would be one to uphold her in it. He wa'n't a bit spirituous and never experienced religion. If anything has happened to him, it's a punishment sent, that's what pa thinks."

Those were gloomy days at the parsonage. Keziah said little concerning the topic of which all the village was talking, and John Ellery forbore to mention it. The housekeeper was as faithful as ever in the performance of her household duties, but her smile had gone and she was worn and anxious. The minister longed to express his sympathy, but Keziah had not mentioned Nat's name for months, not since he, Ellery, gave her the message intrusted to him by the captain before sailing. He would have liked to ask about Grace, for he knew Mrs. Coffin visited the Hammond home occasionally, but this, too, he hesitated to do. He heard from others that the girl was bearing the suspense bravely, that she refused to give up hope, and was winning the respect of all the thinking class in Trumet by her courage and patience. Even the most bigoted Regulars, Captain Daniels and his daughter excepted of course, had come to speak highly of her. "She's a spunky girl," declared Captain Zeb, with emphasis. "There's nothing of the milk-sop and cry-baby about her. She's fit to be a sailor's wife, and I only hope Nat's alive to come back and marry her. He was a dum good feller, too—savin' your presence, Mr. Ellery—and if he was forty times a Come-Outer I'd say the same thing. I'm 'fraid he's gone, though, poor chap. As good a seaman as he was would have fetched port afore this if he was atop water. As for Gracie, she's a brick, and a lady, every inch of her. My old girl went down t'other day to call on her and that's the fust Come-Outer she's been to see sence there was any. Why don't you go to see her, Mr. Ellery? 'Twould be a welcome change from Zeke Bassett and his tribe. Go ahead! it would be the Almighty's own work and the society'd stand back of you, all them that's wuth considerin', anyhow."

This was surprising advice from a member of the Regular Church and was indicative of the changed feeling in the community, but the minister, of course, could not take it. He had plunged headlong into his church work, hoping that it and time would dull the pain of the terrible shock and disappointment. It had been dulled somewhat, but it was still there, and every mention of her name revived it.

One afternoon Keziah came into his study, where he was laboring with his next Sunday's sermon, and sat down in the rocking-chair. She had been out and still wore her bonnet and shawl.

"John," she said, "I ask your pardon for disturbin' you. I know you're busy." Ellery laid down his pen. "Never too

busy to talk with you, Aunt Keziah," he observed. "What is it?"

"I wanted to ask you if you knew Mrs. Prince was sick?"

"No. Is she? I'm awfully sorry. Nothing serious, I hope?"

"No, I guess not. Only she's got a cold and is kind of under the weather. I thought p'raps you'd like to run up and see her. She thinks the world and all of you, 'cause you was so good when she was distressed about her son. Poor think! she's had a hard time of it."

"I will go. I ought to go, of course. I'm glad you reminded me of it."

"Yes. I told her you hadn't meant to neglect her, but you'd been busy fussin' with the fair and the like of that."

"That was all. I'll go right away. Have you been there today?"

"No. I just heard that she was aillin' from Didama Rogers. Didama said she was all but dyin', so I knew she prob'ly had a little cold, or somethin'. If she was really very bad, Di would have had her buried by this time, so's to be sure her news was ahead of anybody else's. I ain't been up there, but I met her t'other mornin'."

"Didama?"

"No; Mrs. Prince. She'd come down to see Grace."

"Oh."

"Yes. The old lady's been awful kind and sympathizin' sence—sence this new trouble. It reminds her of the loss of her own boy, I presume likely, and so she feels for Grace. John, what do they say around town—about him?"

"Captain Hammond?"

"Yes."

The minister hesitated. Keziah did not wait for him to answer.

"I see," she said slowly. "Do they all feel that way?"

"Why, if you mean that they've all given up hope, I should hardly say that. Captain Mayo and Captain Daniels were speaking of it in my hearing the other day and they agreed that there was still a chance."

"A pretty slim one, though, they cal'lated, didn't they?"

"Well, they were—were doubtful, of course. There was the possibility that he had been wrecked somewhere and hadn't been picked up. They cited several such cases. The South Pacific is full of islands where vesse's seldom touch, and he and his crew may be on one of these."

"Yes. They might, but I'm afraid not. Ah, hum!"

She rose and was turning away. Ellery rose also and laid his hand on her arm.

"Aunt Keziah," he said, "I'm very sorry. I respected Captain Hammond, in spite of—of—in spite of everything. I've tried to realize that he was not to blame. He was a good man and I haven't forgotten that he saved my life that morning on the flats. And I'm sorry for you."

She did not look at him.

"John," she answered with a sigh, "sometimes I think you'd better get another housekeeper."

"What? Are you going to leave me? You?"

"Oh, 'twouldn't be because I wanted to. But it seems almost as if there was a kind of fate hangin' over me and that," she smiled faintly, "as if 'twas sort of catchin', as you might say. Everybody I ever cared for has had somethin' happen to 'em. My brother died; my—the man I married went to the dogs; then you and Grace had to be miserable and I had to help make you so; I sent Nat away and he blamed me and—"

"No, no. He didn't blame you. He sent you word that he didn't."

"Yes, but he did, all the same. He must have. I should if I'd been in his place. And now he's dead, and won't ever understand—on this earth, anyhow. I guess I'd better clear out and leave you afore I spoil your life."

"Aunt Keziah, you're my anchor to windward, as they say down here. If I lost you, goodness knows where I should drift. Don't you ever talk of leaving me again."

"Thank you, John. I'm glad you want me to stay. I won't leave yet a while; never—unless I have to."

"Why should you ever have to?"

"Well, I don't know. Yes, I do know, too. John, I had another letter t'other day."

"You did? From—from that man?"

"Yup, from—" For a moment it seemed as if she were about to pronounce her husband's name, something she had never done in his presence; but if she thought of it, she changed her mind.

"From him," she said. "He wanted money, of course; he always does. But that wa'n't the worst. The letter was from Eng'and, and in it he wrote that he was gettin' sick of knockin' around and guessed he'd be for comin' to the States pretty soon and huntin' me up. Said what was the use of havin' an able-bodied wife if she couldn't give her husband a home."

"The scoundrel!"

"Yes, I know what he is, maybe full as well as you do. That's why I spoke of leavin' you. If that man comes to Trumet, I'll go, sure as death."

"No, no. Aunt Keziah. No power on earth can compel you to longer support such a—"

"None on earth, no. But it's my punishment and I've got to put up with it. I married him with my eyes wide open, done it to spite the—the other, as much as anything, and I must bear the burden. But I tell you this, John: if he comes here, to this town, where I've been respected and considered a decent woman, if he comes here, I go—somewhere, any-where that'll be out of sight of them that know me. And wherever I go he shan't be with me. That I won't stand! I'd rather die, and I hope I do. Don't talk to me any more now—don't! I can't stand it."

She hurried out of the room. Later, as the minister passed through the dining room on his way to the door, she spoke to him again.

"John," she said, "I didn't say what I

meant to when I broke in on you just now. I meant to tell you about Grace. I knew you'd like to know and wouldn't ask. She's bearin' up well, poor girl. She thought the world of Nat, even though she might not have loved him in the way that—"

"What's that? What are you saying, Aunt Keziah?"

"I mean—well, I mean that he'd always been like an own brother to her and she cared a lot for him."

"But you said she didn't love him."

"Did I? That was a slip of the tongue, maybe. But she bears it well and I don't think she gives up hope. I try not to, for her sake, and I try not to show her how I feel."

She sewed vigorously for a few moments. Then she said:

"She's goin' away, Gracie is."

"Going away?"

"Yup. She's goin' to stay with a relation of the Hammonds over in Connecticut or a spell. I coaxed her into it. Stayin' here at home with all this suspense and with Hannah Poundberry's tongue droppin' lamentations like kernels out of a corn sheller, is enough to kill a healthy batch of kittens with nine lives apiece. She didn't want to go; felt that she must stay here and wait for news; but I told her we'd get news to her as soon as it come, and she's goin'."

Ellery took his hat from the peg and opened the door. His foot was on the step when Keziah spoke again.

"She—it don't mean nothin', John, except that she ain't so hard-hearted as maybe you think—she's asked me about you 'most every time I've been there. She told me to take good care of you."

The door closed. Keziah put down her sewing and listened as the minister's step sounded on the walk. She rose, went to the window and looked after him. She was wondering if she had made a mistake in mentioning Grace's name. She had meant to cheer him with the thought that he was not entirely forgotten, that he was, at least, pitied; but perhaps it would have been better to have remained silent. Her gaze shifted and she looked out over the bay, blue and white in the sun and wind. When she was a girl the sea had been kind to her, it had brought her father home safe, and those home-comings were her pleasantest memories. But she now hated it. It was cruel and cold and wicked. It had taken the man she loved and would have loved till she died, even though he could never have been hers, and she had given him to another; it had taken him, killed him cruelly, perhaps. And now it might bring to her the one who was responsible for all her sorrow, the one she could not think of without a shudder. She clung to the window sash and prayed aloud.

"Lord! Lord!" she pleaded, "don't put any more on me now. I couldn't stand it! I couldn't!"

Ellery, too, was thinking deeply as he walked up the main road on his way to Mrs. Prince's. Keziah's words were repeating themselves over and over in his brain. She had asked about him. She

had not forgotten him altogether. And what did the housekeeper mean by saying that she had not loved Captain Hammond in the way that— Not that it could make any difference. Nothing could give him back his happiness. But what did it mean?

Mrs. Prince was very glad to see him. He found her in the big armchair with the quilted back and the projecting "wings" at each side of her head. She was wrapped in a "Rising Sun" quilt which was a patchwork glory of red and crimson. A young girl, a neighbor, who was apparently acting in the dual capacity of nurse and housekeeper, admitted him to the old lady's presence.

"Well, well!" she exclaimed delightedly. "Then you ain't forgot me altogether. I'm awful glad to see you. You'll excuse me for not gettin' up; my back's got more pains in it than there is bones, a good sight. Dr. Parker says it's nothin' serious, and all I had to do was to set still and take his medicine. I told him that either the aches or the medicine made settin' still serious enough, and when your only amusement is listenin' to Emeline Berry—she's the girl that's takin' care of me—when your only fun is listenin' to Emeline drop your best dishes in the kitchen sink, it's pretty nigh tragic. There! there! don't mind an old woman, Mr. Ellery. Set down and let's talk. It's a comfort to be able to say somethin' besides 'Don't, Emeline!' and 'Be sure you pick up all the pieces!'"

Mrs. Prince's good spirits were of short duration. Her conversation soon drifted to the loss of her son and she wept, using the corner of the quilt to wipe way her tears. "Eddie" had been her idol and, as she said, it was hard to believe what folks kept tellin' her, that it was God's will, and therefore all for the best.

"That's so easy to say," she sobbed. "Maybe it's best for the Lord, but how about me? I needed him more than they did up there, or I think I did. O Mr. Ellery, I don't mean to be irreverent, but *why* was it all for the best?"

Questions like this are hard to answer. The young minister tried, but the answers were unsatisfactory, even to him.

"And there's Nat Hammond," continued Mrs. Prince. "A fine man—no better anywhere, even though his father was a Come-Outer—just goin' to be married and all, now they say he's drowned—why? Why was that necessary?"

Ellery could not reply. The old lady did not wait for him to do so. The mention of Captain Nat's name reminded her of other things.

"Poor Gracie!" she said. "It's turrrible hard on her. I went down to see her two or three times afore I was took with this backache. She's an awful nice girl. And pretty as a pink, too. Don't put think so? Hey? don't you?"

"Yes."

"Yes. I've been kind of expectin' she might get up here to see me. Hannah Poundberry told the Berry's that she

(Continued on page 16)

Daily Vacation Bible School in Odessa and Lind, Wash.

A more thorough knowledge of God's Word is a necessity among young people and children almost everywhere. To be able to read the Bible intelligently, yes to love the book of books, it is necessary to have a certain fundamental knowledge of it. For this purpose we decided to have Daily Vacation Bible School in our Mission Station north of Odessa and also in Lind. In both places the attendance was good and regular and the children seemed to enjoy the school very much.

North of Odessa the average attendance was 35. Two cars took the children from town back and forth every day. Our truck gathered up a big load in the country. We concentrated our efforts on singing, study of Bible history, the books of the Bible, the ten commandments and other Bible subjects. The time of recess was filled out with supervised play.

In Lind the average attendance was from 25 to 30. Here the children were especially enthusiastic as they were allowed to use the English language for singing and for their studies.

In both places we had a public program at the close of the school. Marie Schoenleber assisted in the work near Odessa and Mrs. Schoenleber in Lind.

C. E. SCHOENLEBER.

The Texas-Louisiana Fiftieth Jubilee Conference

This year marked the fiftieth Jubilee year for the Texas-Louisiana Conference. Rev. P. Hintze welcomed the Jubilee Conference to Hurnville by comparing this year to the fiftieth year celebrations which were carried out by the Israelites of old. He expressed our hope that these days, August 2-6, would prove to renew our hope and courage for the future.

Because this was the fiftieth anniversary of the organization of the conference a number of interesting historical papers were prepared. Rev. A. Becker spoke on the German Baptist work in Texas before the conference was organized. Rev. J. E. Ehrhorn read a paper about the history of the first twenty-five years of the conference, and Rev. C. C. Laborn brought forth interesting statistics and facts about the last twenty-five years. Rev. Phil. Potzner discussed the future of the conference. It was very interesting to listen to this history, but we were surprised that not more had been accomplished during this span of years.

Rev. J. E. Ehrhorn preached the opening sermon Tuesday night. He used the familiar text: "Take my yoke upon you and learn of me." Wednesday evening Rev. C. C. Gossen preached the doctrinal sermon. His subject was, "Jonah's Great Resistance." Thursday evening Rev. Wm. Kuhn brought us a message about foreign missions. We realized from his address that our foreign mis-



Vacation Bible School north of Odessa, Wash.

sionaries are carrying on a great and noble work and are worthy of our earnest support. Saturday evening Rev. Phil. Potzner preached about the "Translation of the Believers." Rev. A. Becker delivered the Sunday morning sermon. He chose for his text John 20:20, 21. Sunday evening Rev. C. C. Laborn used for his subject, "Christ Before Pilate."

The morning devotional periods were led by the Reverends F. Sievers, F. W. Socolofsky, L. Hoeffner and C. C. Laborn.

Rev. Wm. Kuhn came to celebrate with the Jubilee conference. The messages he gave during the Quiet Half Hour were very helpful. He chose to develop the thoughts and messages which are found in 1 Peter 1:1-9.

Several important business items were decided. The office of conference treasurer was eliminated and from now on all mission money is to be sent to the general treasurer at Forest Park. The conference also voted favorably on the recommendation concerning changes in the printing of our denominational year book.

The "Schwesternbund" had charge of the program Thursday afternoon. The secretary, Mrs. J. E. Ehrhorn, read a paper which related the history of the "Bund's" activities since it was organized in 1916. Several of the ladies gave special numbers, and then Bro. Kuhn gave a very inspiring address. The "Bund's" mission offering at the conference amounted to \$34, but they gave Bro. Kuhn \$120 for missions.

Friday afternoon the G. B. Y. P. and S. S. W. U. had its business session. We were especially pleased with the report of our council member, Walter Schaible. Bro. Schaible took special pains in printing the "Texas News." This issue brought with it an interesting historical sketch of the "Jugendbund's" activities since its organization in 1911. The B. Y. P. U.'s had charge of the program Friday evening. Each church brought one or two special numbers. Saturday morning the young people gathered at the banks of the Red River for a sunrise breakfast. Those who had not seen the Red River before no longer doubted whence it had

secured its name. In the afternoon they gathered at Lake Gage for games and more opportunity to develop Christian fellowship.

Sunday afternoon the young people again had charge of the program. After several special numbers Bro. Walter Schaible gave us an interesting and helpful message about being "Collossally Accurate" in our Christian life. He opened new channels of thought for us in our Christian thinking.

The visitors and delegates were pleasantly surprised at the excellent singing of the Hurnville choir. Many others helped to make the song services interesting.

The G. B. Y. P. and S. S. W. U. voted to have its fall assembly with the church at Mowata, La. The conference will meet with the church at Gatesville next summer.

We wish to take this opportunity to again thank the Hurnville church for their kind reception and for all their thoughtfulness.

HILDA EHRHORN, Reporter.

A Poor Teacher

What is teaching? A gifted writer says it is lighting a lamp and not filling a bucket.

In other words, the real teacher kindles a flame in the heart and mind of the pupil, while the poor teacher simply regards the pupil as a rigid receptacle capable of holding only so much knowledge which straightway the teacher pours in mechanically.

There is a world of difference between the two. One awakens enthusiasm and the other kills it. Under the tuition of one, the pupil yearns to learn! Under the tuition of the other, the pupil actually despises knowledge.

After all, the art of teaching is possibly the greatest art in the world. Still it is more a matter of spirit, than of skill.

* * *

The young preacher was excited and got it mixed up, but he was in the realm of our real need when he prayed that "all might be filled constantly with fresh veal and new zigor."



Vacation Bible School in Lind, Wash.

The Central Conference at Benton Harbor

The fifty-third Central Conference met from Aug. 15-20 in the Benton Harbor, Clay St. Baptist Church. After a hearty welcome by the local pastor, Rev. Leo F. Gassner, and fitting response by the moderator, Rev. S. Blum, the initial message was brought by Rev. Th. W. Dons in which he drew an interesting comparison of church and family life, showing the intimate relationship between these two great institutions.

The pastors who led the morning prayer services dealt with vital themes and their message touched the hearts of their hearers. "Jesus, the Example of Our Prayer-life," "Prayerlessness of Our Age," "Reasons for Prayerlessness," "Prayerlessness Conquered," were the topics they discussed.

From the 32 Conference churches some 74 delegates were registered. The reading of the church letters revealed the trying times through which the churches passed. Still, it became evident, that conversions are not dependent upon financial success, for some churches reported encouraging additions.

Our esteemed Professor F. W. C. Meyer gave a series of devotional talks on the "Spirit, Person, Cross and Church of Christ." One delegate was heard to say that he used his pencil more here than at any other part of the convention. The first Christians waited in Jerusalem until they were endued with power from on high. They then spoke with authority and faced trials and persecution without flinching. Christ is greater than Christianity. It is vital to the Christian religion that Jesus took upon himself the form of flesh and gave himself for the salvation of the world. One-third of the subject matter of the Gospels deals with the sufferings and death of the Christ. How important it was for these first Christians to let the world know that Jesus died for sinful men.

Our General Secretary, Rev. W. Kuhn, directed all eyes in his unique way to our denominational field. Next September the Fleischmann Memorial, our oldest church, will celebrate its ninetieth anniversary. Our work is facing a critical stage, yet even from without its denominational barriers, it has its sym-

pathizers. Bro. Kuhn laid his finger on some of the diseased tissue of German Baptists and advocated the healing power of the Holy Spirit. Denominational convictions are not as strong as they were. We are hyper-sensitive about being narrow.

"We are the temple of God and every member is a 'saint.' The usage of that word was general in New Testament writings," this from the sermon of Rev. J. Grygo.

Rev. Otto E. Schultz read a very scholarly paper and said in part, "Christianity is duty bound to grapple with the issue of economics. Our present system treats human beings as a means to an end, and that end is profit. This system must come under the law of Christ, which is love and justice."

Rev. W. L. Schoeffel and Bro. Walter Grosser, who was re-elected to the presidency of the B. Y. P. U., discussed young people's problems; the former contending that the church had a right to expect its young people to consecrate themselves wholly to Christ, the latter that the church should make adequate provision in the training of leaders for the future church. On Sunday afternoon Rev. G. Hensel spoke to a fine gathering of young people on the timely theme, "God's Call for Volunteers."

In speaking on the theme, "Have We as German Baptists a Specific Task in the Central Conference District?" Rev. J. A. Pankratz said, "We have been spending too much time as a denomination settling our language problems. Much good energy has gone to waste. As a missionary organization our work is not ended. The field is still ripe for harvest. Let's do our work and cease our quibblings."

The Rev. John Leypoldt was elected moderator for the ensuing year. Rev. S. Blum was elected secretary of the Central Mission Board. Rev. Thomas Stoeri was also elected a member of this board.

Benton Harbor was a good place to meet, because of its beautiful location on the shore of Lake Michigan and because of the friendliness, hospitality and varied talent of the entertaining church. The songs, messages and new acquaintances

have all helped us Christward. May we now in the valley of service carry out in some definite, personal way the inspirations of this mountaintop experience!

F. L. STROBEL.

Young People's and Sunday School Workers' Conference at Benton Harbor, Mich.

Approximately 200 young people and Sunday school workers were delightfully entertained at a banquet at the Clay Street Baptist Church of Benton Harbor on Friday evening, August 18, 1933.

During the dinner courses appropriate songs were sung from specially printed folders, under the direction of Walter Virkus, after which our president, Mr. Walter Pischke, had charge of a short business meeting. The newly elected officers are as follows: Mr. Walter Grosser, president; Miss Mamie Kose, vice-president; Miss Ethel Virkus, secretary, and Rev. John Grygo, chairman of the nominating committee. The banquet was closed by singing "Day is Done."

In the church auditorium a splendid diversified program was rendered, consisting of selections by the Benton Harbor Sunday school orchestra and a number by the men's quartet, composed of Walter Virkus, John Prillwitz, Walter Maikowski and Richard Prillwitz; a flute solo by Harry Granzow of Oak Park; a reading by Mrs. Gassner; a violin and flute duet by Mr. Goltz and daughter of Benton Harbor and a trombone solo by R. Orthner of the Beaver church.

The minutes of the previous Conference were read and accepted and new resolutions were submitted by a committee for adoption. The treasurer's report proved to us that each church was doing its best to help keep up the quota of \$2000.

Mrs. Minnie Pankratz of Chicago gave an address on, "The Christian's Moral Code." She said, "Society can never rise higher than the individuals composing it, and so there is a duty to self. This duty is for everyone to see himself as Jesus sees him. The first duty of self is to develop the highest character. Then there is a duty to others, the golden rule is the great moral code ever enunciated. Justice will go the first mile and do what right demands, but love will go the second mile and do more than is demanded by justice." We were very thankful of having had the opportunity of hearing such a splendid lecture.

Sunday afternoon the Young People and Sunday School Workers again had charge of the meeting at which Mr. Pischke acted as chairman.

We had the pleasure of listening to several musical numbers, consisting of a violin solo by Dorothy Gutseit from the Baptist Orphanage of St. Joseph; a vocal duet by Emma Stubenrauch and Alice Wagner; a selection by the young men's quartet and a cornet solo by Walter Maikowski of Benton Harbor.

Rev. George Hensel of Kankakee, Ill., gave a lecture on "God's Call for Volun-

teers." He said, "Among the perplexing and discouraging experiences which man has been obliged to face in the past four or five years, the most disheartening has probably been the sense of his uselessness. There is only one source of hope for the reconstruction of the world and that is in the Christian young men and women who, like Isaiah, have realized the need of God in their lives and who are listening for his call."

We are looking forward to making next year's Conference the biggest and best we have ever had.

ETHEL VIRKUS, Sec.

Young People at the Southwestern Conference

Much encouragement and many blessings were received at the annual meeting of our Y. P. and S. S. W. Union. The meetings all showed a very good attendance.

For the Saturday's meeting we met at the German Baptist Church of Scottsbluff, Neb. The president, Clara Kleweno, presided. H. A. Schacht was appointed secretary pro tem., and read the minutes of last year's meetings. The welcome to the Union by the Scottsbluff Union was expressed by its president, Pete Hesseler.

Rev. Chas. Wagner gave a short talk, boosting the "Baptist Herald." Rev. F. W. Socolofsky read the report of the treasurer in the absence of the treasurer.

Rev. J. H. Pankratz of Beatrice, Neb., was the speaker of the afternoon. His subject was: "Approaches on Foreign Mission Work."

With prayer the meeting was adjourned for an outing to the famous Scotts Bluffs, where by mountain climbing a hearty appetite was created for a sumptuous picnic lunch.

At the Sunday afternoon meeting the president, Miss Kleweno, presided and led the devotional by reading from 2 Tim. 2:1-15. We were then favored with a piano duet by the Scottsbluff union.

The balloting committee reported the following election results: President, Miss Clara Kleweno, Bison, Kans.; vice-president, Mr. Leo Berndt, Okeene, Okla.; secretary, Miss Minnie Brunken, Creston, Neb.; treasurer, Miss Nora Frey, La Salle, Colo.

A motion was made and seconded that we pledge \$250 toward the support of Bro. Paul Gebauer of the Cameroon Mission in the coming year.

The banner committee report was given by Bro. Leo Berndt, who boosted for better support of the Standard of Excellence in both the Sunday schools and B. Y. P. U's. The banner was awarded to the Baptist Church of Dickinson County, Elmo, Kans.

Rev. H. C. Baum, our evangelist, then brought an inspiring message in the German language. His topic, "Working for Christ," was based on 2 Tim. 2:15. He pointed out the three important steps in God's work. 1. A thorough preparation as important. 2. Intensive application

as essential. 3. A deeper consecration as the greatest need.

Rev. A. R. Sandow of the Ebenezer Church of Elmo, Kans., then spoke to us on "Making the Most of Me." In a short message he told of "The five stepping stones toward a better life," which he named as 1. promptness of decision, 2. overcoming difficulties, 3. complete mastery of self, 4. in sympathy with the needs of others, and 5. a worthy goal.

Our president then gave thanks to all those who contributed to the program, also to the Scottsbluff society for the good times they showed us during our visit.

So with new ambitions and rich blessings we parted.

MINNIE BRUNKEN, Sec.

The Southwestern Conference

The Southwestern Conference held its annual meeting at Scottsbluff, Neb., Aug. 16-20. After the city mayor and the local church had welcomed the guests most heartily, and after the response was given by the moderator, Rev. T. Frey, the opening message was delivered by Rev. A. R. Sandow on Exodus 3:4.

During the next four days the spiritual needs were well taken care of and all those that were present will recall many things that were brought in essays and sermons. We were very fortunate in having our general evangelist, Rev. H. C. Baum, with us, and one of the outstanding features of the conference was the quiet half-hours led by him. His themes were as follows: "Jesus the Way," "Jesus the Truth," and "Jesus the Life." Bro. Baum also preached the missionary sermon on Sunday morning and also conducted the evening after-meetings, with the exception of Saturday evening when Rev. A. Knopf presided.

The devotionals were conducted in the order mentioned: 1. Bro. Shenkle, 2. Bro. Geis, 3. Rev. J. H. Pankratz, and 4. Rev. A. Foll. The following themes were discussed: "The Chosen Church," "The Praying Church," "The Spirit-filled Church," and "The Victorious Church."

A very pleasing grouping of the themes for the essays was to the credit of the program committee. 1. "A Cheerful Giving for the Lord's Cause," by Chas. Wagner, 2. "Prayer and Work," by F. W. Socolofsky, 3. "The Christian Life of Faith," by J. J. Renz.

Those that brought the messages on week nights were: Rev. A. R. Sandow, Rev. L. Hoeffner, Rev. A. Rosner, and Rev. R. Vassel. Rev. A. Knopf conducted the testimonial meeting on Saturday evening. These services with the messages in word were truly the highlights of the conference.

The Ladies Aid and B. Y. P. U. and S. S. W. Union also had a part in the conference program, but others will report their services.

We are proud of our missionary offering. It is true that it did not amount to as much as it used to, however, we are glad that we could lay a nice sum on the altar at the meeting on Sunday. After taking everything into consider-

ation, we must say that we had a very profitable meeting at Scottsbluff.

The ladies of the church took good care that the guests did not have to go hungry. Breakfast and supper was served in the homes, and dinner in the church basement.

We thank the Salems Church at Scottsbluff, Neb., and above all we thank our Lord and Master for the many blessings received during the past days. The conference has been invited to hold its next meeting with the Ebenezer Church in Elmo, Kansas.

J. J. RENZ.

Muscatine Moving Onward

The Walnut Street Baptist Church of Muscatine, Ia., wishes to report, that the Lord has richly blessed us as a communion the last two months.

In July we had the honor of seeing our pastor baptize eight people, seven of whom were a father, mother and their five sons. Seven of these were given the right hand of fellowship the first of August with four others which made a total of eleven additions to the church.

Our Sunday school set their goal at 200 by August 13, which was the last Sunday before conference, and on this Sunday we had 201 in Sunday school. Now we have set the goal at 250 by November 26, the Sunday before Thanksgiving. We have faith to believe that we shall again reach our goal. We are not so much interested in the large numbers as we are that these might come in to hear the Word of Life, and to believe on him who has life eternal, so our work is to try and compel them to come in from the byways of life. For the ultimate aim of all Sunday school teaching is to lead the pupil to Christ.

We are much in prayer that the Lord will open the way for a larger building, for we are crowded for room both in our Sunday school and our evening preaching service. We trust that those who read this might unite with us in this prayer request.

Praying for our work everywhere we close with the kindest regards.

WHITNEY FAHY,
Chairman of Publicity.

The Conversion of Children

Robert Hall, the prince of Baptist preachers, was converted at twelve years of age. Matthew Henry, the commentator, who did more than any man of his century for increasing the interest in the study of the Scriptures, was converted at eleven years of age. Isabella Graham, immortal in the Christian Church, was converted at ten years of age. Jonathan Edwards, perhaps the mightiest intellect that the American pulpit ever produced, was converted at seven years of age. And that father and mother take an awful responsibility when they tell their child at seven years of age, "You are too young to be a Christian," or, "You are too young to connect yourself with the church." That is a mistake as long as eternity.—Talmage.

What Should the Present Time Teach Our Churches?

HENRY MARKS

(Published at the request of the Northwestern Conference)

Part I

The following article appeared in "Harper's Weekly" on October 10, 1857:

"It is a gloomy moment in history. Not for many years, not in the lifetime of most men, has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal, commercial prostration and panic, and thousands of our poorest fellow citizens are turned out against the approaching winter without employment, and without the prospect of it.

In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; while all the energies, resources, and influences of the British Empire are sorely tried, and are yet to be tried more sorely in coping with the vast and deadly Indian insurrection and with its disturbed relations in China.

It is a solemn moment, and no man can feel an indifference (which happily, no man pretends to feel) in the issue of events.

Of our own troubles no one can see the end. They are fortunately as yet mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy and of charity—no man need seriously to despair, and yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good friends—let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In times of peril, we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed and beloved as a great light in the darkness."

Seventeen months after this article was published—the troubles as they quoted—of which no man could see the end, had disappeared and business was back to normal. Since that date, eleven major depressions have occurred in American business. Each one has spread gloom and hysteria throughout the land and seemed unending. Each one has been followed by recovery and prosperity as has never been known before.

The Depression of 1893

A serious depression which we had in this country was in 1893. This depression did not worry but few of those who may read this. Most of us were too

young. Many of those affected, have passed on to a better land. When the present depression passes over, those of us who have felt its pangs will, in all likelihood, not live to see another. A serious depression comes about once in each generation and apparently each generation is compelled to combat with the problems then presented. Whatever we may attempt to say about a situation of this kind to the younger folks will remain unheeded. Each generation makes changes in its manner and modes and customs of living; in its social contacts, in its business and pleasures; each generation commits its own sins and apparently must pay for its own mistakes. This is the means which the Good Lord has in halting us and giving time to reflect on what we have been doing. The lessons which we learn so painfully in hard times, are quickly forgotten in the sunshine of prosperity.

Are We Wiser Than Former Generations?

Each following generation feels that it is wiser than the generation preceding and is sure that it will not make the same mistakes. It is at a time when conditions are wonderful and folks begin to feel that they can get along without the help of man or God, that they stumble over the stone in the road because heads are held too high. We are not a bit different today than were the children of Israel in their day. Conditions were wonderful as long as they obeyed the law of God, but when they began to feel sure of their oats and thought they could get along without God, then the trouble began and bad days were upon them. There was no help for the Israelites until they came back to God, asked for forgiveness and renewed their faith with him.

Forgetting God

This, I feel, is just where we are today. We made progress in a material way, we made progress along every field which may be suggested, we felt perfectly satisfied with ourselves. Then we began to slip religiously; we thought we could get along without God. Our material life, our recreational life, took so much of our time, that our God-life suffered. God called a halt and the day of reckoning was here. What should it teach us? "Though the mills of God grind slowly, yet they grind exceedingly fine."

The children of Israel were still subject to the laws which God had given them. When they returned to God, asked for forgiveness and again observed God's commandments, their national life again becomes a success.

We still have these same laws. We still have our fundamental principles upon which our denomination is founded. It is up to us to turn about; reconsecrate ourselves and again adopt and live according to God's laws and our principles, both by act and word of mouth. Each individual member is responsible, first to God and then to his friend and

neighbor. We cannot delegate this duty to anyone else.

Service by Proxy

During the period of material progress, we were ready to pay for everything that money could or would buy and furnish. We preferred to pay for having service rendered. This situation applied to the church life as well as to the material world. We paid a few hired servants to do all the work necessary to be done in and about the life and activity of the church. Except for these hired servants, the rest of us were satisfied that our obligations to God were performed by contributing financial aid and folding our arms once or twice a week in the church benches. We forgot how to serve. We overlooked the fact that our "works" were an essential part of the promotion of the kingdom of God.

Disregard for God's Laws

Prosperity vanished, the depression came and is still with us. Many people learned the "depression song." Although in many cases, it could be more rightly termed a "depression" alibi, it was not termed thus. Business has been whining. No one has been discovered, big enough to lead us out of the wilderness into the promised land which we are looking for. In the meantime, people distrust God, violate the laws of God and man; never before in the history of this country and the world have the people shown such disregard for laws of God and man as at the present time. Look about and see what's going on. Crimes are being committed as never before and the great majority of those taking part in this crime wave are young folks. What has or is happening? Is the home losing its influence? Have the material and social conditions changed things so that the home does not function properly? This is a serious question.

Our educational and religious institutions have risen to a degree of efficiency never heretofore attained and therefore, we sometimes question whether father and mother have not delegated the rearing of their children to those institutions and fail to do that part which has always been and always will be the major part in the development of the children. We can never shift the responsibility to anyone else and it is up to every father and mother to honestly examine him or herself and ascertain whether he or she has neglected anything in the rearing of their children.

Not All on the Job in the Church

Since we have been restricted in the use of funds and the churches are struggling to meet their expenses, we find that many of us have forgotten how to serve and we do not seem anxious to learn again. We have possibly about ten per cent of the church membership ready to work. The rest look on and wonder what it is all about. Of the remaining 90 per cent, not more than half are interested enough to attend church service. Imagine a business concern, with 10 per cent of the employees ready to work and

about half of the remainder staying at home. What a calamity this would be for the business. And yet, this is just what happens in the average church. Make a quick survey, in your own mind, of the conditions in your church and satisfy yourself whether you are not to blame.

If the present indifference of the church-going public continues, and we do not wake up to our responsibilities and to the fact that if we are not intentionally violating the laws of God and our country, we are conniving at these violations, there is grave danger of the church maintaining itself, nothing said of making progress.

The present world conditions have made a great many people dependent upon charity and many people have, by this time, become so accustomed to rely upon charity, that they refuse to help themselves. They have become leeches on society. This same situation exists in the church. Such members expect that the religion of the faithful few will be sufficient to drag them along into heaven. However, the day of reckoning will come.

The Church Must Reckon With Competition

During the period following the war, getting business was easy for every concern. It was not even necessary to leave one's place of business to get it. Business came without the least effort. Times have changed, and any business which desires to sustain itself, must go out and compete. The concern which makes no effort to solicit or meet competition, is facing disaster. The church is in the same situation. It is necessary to go out and meet competition; competition, shall we say, of other churches, of the social world; of the recreational world; of the amusement world. It is up to every church to devise ways and means to make church life more inviting; more interesting; more educational, in order that the church have any chance to retain its membership, to increase its membership and grow. And let us not forget when we are criticizing the church—that it means each and every one of us, for a church without live members means only a building which should have its windows covered with boards to show the rest of the world that it really is dead.

Air Tight

Did you ever hear of the Scotchman, who, the first time he used free air at the garage, blew out all four tires?

• • •

Applicant: "I should like to take a job where the hours are fairly short, the work isn't heavy, and the pay somewhat above the average. If you find that you have such a job, will you let me know?"

Employer: "You bet I will. If I find two jobs like that, you can have the other one."

• • •

A woman isn't necessarily a good cook because she roasts her neighbors.

The Northwestern Conference at Elgin

The fifty-third annual conference of the Northwestern Association of German Baptists was held at Elgin, Iowa, August 16-20. There were about 150 delegates from the three states represented of Iowa, Minnesota and Wisconsin, and Baileyville, Ill.

On the opening night Rev. Philip Lauer gave the words of welcome from the church at Elgin, and Rev. H. W. Wedel responded. There were papers read in both the German and English language, which proved a source of spiritual nourishment. After most of the papers there was a discussion period, where those of contrary reasonings might discuss their side. These discussions proved very interesting. One paper on the subject, "What Should the Present Time Teach Our Churches?" by Mr. H. Marks will be published in this paper, and we urge every one to read it prayerfully and carefully.

During the evening sessions sermons were delivered, and special musical numbers were given by the Elgin choir under the able direction of Mr. Hans Keiser. Special numbers were also given by the orchestra and others of the conference.

The reports from the local churches show a gain in members over the last year. The depression has not failed to show its marks as we saw in the Mission Offering during the year. Rev. Wm. Kuhn presented the matter of sending the missionary monies directly to headquarters, but the conference thought it best to continue for the present, at least, as we have in the past.

The young people had their special program on Friday with the election of officers and a special message by Rev. A. P. Mihm on "Youth and the Church in a Changing World." This proved a great challenge to the youth of the Northwestern Conference.

On Saturday night the local B. Y. P. U. entertained us at Clairmont Park with games, stunts, and a regular good time, serving ice cream cones for refreshments.

It was decided since the General Conference was to be held in this section next year that the Northwestern Conference be held the last of June or the first part of July, and also recommended that at the conference next year the program committee have more of the English during the sessions, so that the young people might be induced to take a more active part.

We were well taken care of while at conference, and a hearty vote of thanks was extended to the ladies who so faithfully saw to it that none lost weight while there, also to the Town Band which gave of their services one night.

It was a great conference and we all went home inspired to carry on the work of the Lord with new zeal, to see the salvation of souls to his praise and glory.

PIETER SMIT, Reporter.

OBITUARY

IFLAND.—Genevieve Louise, daughter of Earl and Rosa Ifland, was born July 24, 1931, and died of intestine infection, after an operation, on Aug. 20, 1933. Brief was her life, but lasting her influence of happiness and cheer.

"There is a home not made by hands,
Beyond its golden door
Awaits the one who's now away,
Not lost . . . just gone before."

In the absence of the pastor, Rev. Mr. Brewster of the Methodist Church and Rev. C. Neufeldt of the Mennonite Church spoke words of comfort.
J. C. SCHWEITZER.
Wasco, Cal.

New Books

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

The Witness of Great Minds to Christian Verities. By Frank Shelby Groner, D. D.—Christopher Publishing House, Boston. 90 pages. \$1.25.

Dr. Groner has long been a leader among the Baptists of Texas. At present he is president of the College of Marshall. The book contains seven sermons and addresses. It takes its title from the first of these sermons. They are scholarly without being dry. They evidence wide reading and literary ability. The perusal of this book will be a tonic to one's faith.

How Far to the Nearest Doctor? By Edward M. Dodd, M. D.—Friendship Press, New York. 163 pages. Cloth \$1.00. Paper 75 cts.

The sub-title of this book is "Stories of Medical Missions Around the World." The author is medical secretary of the Board of Foreign Missions of the Presbyterian Church of the U. S. A. The writer aims to bring before American young people the medical work of the Christian church in many lands. It is a thrilling story, full of incidents of the noble, self-sacrificing labors of physicians filled with the spirit of Christ who have ministered and are ministering in the needy parts of the earth. Splendid for missionary study and full of material for a number of addresses on Medical Missions.

Waiting Upon God. By Harvey Farmer.—The Bible Institute Colportage Association, Chicago. 31 pages. Paper 25 cts.

This booklet, though brief in compass, is rich in Scripture exposition and Christian experience. In a time when men's hearts are failing them for fear, it brings a message of comfort and encouragement of faith. It brings before us the lost art of meditation, waiting, communion with God in prayer and leads us to the fountain of strength. A timely message for our day. A. P. M.

A native Christian in Bengal was asked if he was happy, to which he replied:

"Why not? I have Christ here," laying his hand upon his breast, "Christ here," laying his hand on his Bible, "and Christ yonder," pointing to the skies.

Tourist: "How's business around here?"
Native: "It's so quiet you can hear the notes at the bank a block away drawing interest."

Keziah Coffin

(Continued from page 10)

said she was comin'. I don't care about her bein' a Come-Outer. I ain't proud, Mr. Ellery. And there's Come-Outers and Come-Outers. Proud! Lord 'a' mercy! what has an old woman, next door to the poorhouse, got to be proud over? Yes, she told Hannah she was comin', and the Berry folks thought it might be today. So I've been watchin' for her. What! you ain't goin', Mr. Ellery?"

"I think I must, Mrs. Prince."

"Oh, don't! Do stay a spell longer. Gracie might come and I'd like for you to meet her. She needs sympathy and comfort an awful lot, and there's no tellin', you might convert her to bein' a Reg'lar. Oh, yes, you might. You've got the most persuadin' way, everybody says so. And you don't know her very well, do you? Land sakes alive! talk about angels! I snum if she ain't comin' up the road this blessed minute."

John Ellery had risen. Now he seized his hat and moved hastily toward the door. Mrs. Prince called to him to remain, but he would not. However, her good-bys delayed him for a minute, and before he reached the yard gate Grace was opening it. They were face to face for the first time since they had parted in the grove, so many months before.

She was thinner and paler, he saw that. And dressed very quietly in black. She looked at him, as he stood before her in the path, and her cheeks flushed and her eyes fell. He stepped aside and raised his hat.

She bowed gravely and murmured a "Good afternoon." Then she passed on up the path toward the door. He watched her for an instant and then stepped quickly after her. The black gown and the tired look in her eyes touched him to the heart. He could not let her go without a word.

She turned at the sound of his step behind her.

"Er—Miss Van Horne," he stammered, "I merely wanted to tell you how deeply I—we all feel for you in your trouble. I—I—I am so sorry."

"Thank you," she said simply, and after a moment's hesitation.

"I mean it sincerely. I—I did not know Captain Hammond very well, but I respected and liked him the first time we met. I shall hope that—that—it is not so serious as they fear."

"Thank you," she said again. "We are all hoping."

"Yes. I—I—" It was dreadfully hard to get words together. "I have heard so much of the captain from—"

"From Aunt Keziah? Yes, she was Nat's warmest friend."

"I know. Er—Mrs. Coffin tells me you are going away. I hope you may hear good news and soon. I shall think of you—of him—I want you to understand that I shall."

The door opened and Emeline Berry appeared on the threshold.

"Come right in, Grace," she called.

"Mrs. Prince wants you. She's ahollerin' for you to hurry up."

"Good-by," said the minister.

"Good-by. Thank you again. It was very kind of you to say this."

"No, no. I mean it."

"I know; that was why it was so kind. Good-by."

She held out her hand and he took it. He knew that his was trembling, but so, too, was hers. The hands fell apart. Grace entered the house and John Ellery went out the gate.

That night Keziah, in the sitting room, trying to read, but finding it hard to keep her mind on the book, heard the parson pacing back and forth over the straw-matted floor of his chamber. She looked at the clock; it was nearly twelve. She shut the book and sighed. Her well-meant words of consolation had been a mistake, after all. She should not have spoken Grace Van Horne's name.

(To be continued)

Young People's Society of Danzig Baptist Church, S. Dak.

Our young people's society began in the latter part of 1930 while Rev. A. Lang was still our pastor. Our society

has grown steadily from that time so that our present membership totals 28. The group system is used by our society in conducting our monthly meetings. We have the devotional, educational, mission, and fellowship groups. Our meetings are composed of opening exercises; then a program rendered by one of the groups; then an interesting discussion on an educational or religious subject. A few months ago our minister, Rev. E. Broeckel, concluded a series of interesting discussions on "The Search for the True Church," based on the following points: Line of Historical Elimination, Line of Comparison of Doctrines, and Line of Historical Statements by Reliable Historians. It was a very interesting and educational subject. At present we are taking up the "General Study of the Bible." Our young people have received many blessings as well as some leadership training. May we as a group of young people be a shining light for the Lord Jesus and follow him more close'y in the future!

SIDNEY HEBNER, Sec.

Announcing

To Church Organizations, Young Peoples' Societies,
and Organized Classes

Christmas Card Assortments

For the forthcoming Christmas Season

The practice of selling Christmas Boxes of Greeting Cards by such societies for their financial benefit is spreading all over the country and many thousands are being sold.

We are admirably equipped to supply these assortments to our own constituents and we accordingly solicit all business of this kind.

We are featuring two different assortments. Each box contains 21 beautiful cards with suitable Bible verse with the corresponding Christmas greeting.

No. 320 sells at retail at 75 cts. Orders for resale purposes are accepted at 40 cts. In quantities of one hundred they are 37½ cts.

No. 33 is a very choice selection of folders and all are of parchment stock; very attractive. The price is \$1.00. Orders for resale are accepted at 60 cts. In quantities of one hundred 50 cts.

This assortment can also be had without the Bible verse at the same price.

We would suggest that you order out a sample box which is the best way of proving its value, otherwise we can supply you with a beautiful circular showing an illustration of each of the 21 cards.

Please act in this matter without delay. You know about the early bird. We await your inquiries.

German Baptist Publication Society