

The Baptist Herald

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

Volume Twelve

CLEVELAND, O., AUGUST 1, 1934

Number Fifteen



The Layton Art Gallery, Milwaukee



Milwaukee Yacht Club on Lake Michigan

What's Happening

Rev. P. A. Friederichsen, pastor of the Gross Park Immanuel Church, Chicago, had the privilege of baptizing four persons on Sunday, July 1. Three were adults and one a young person from the Sunday school. Several additions by letter are in prospect.

Peter Schilling, son of Rev. and Mrs. P. F. Schilling of Gladwin, Mich., completing three years of study and training, graduated from the Bloomingdale Hospital at White Plains, N. Y., in May and is now entered in that same hospital as a nurse for mental diseases.

Rev. J. H. Ansberg, pastor of Nottingham Church, Cleveland, O., had the joy of baptizing new converts and receiving new members into the church fellowship. Since Easter 44 new members have been received, 33 by baptism and 11 by letter. The church is retaining all regular activities during the summer months.

The church at Lodi, Calif., held a successful Daily Vacation Bible School for a three weeks session. There was an enrollment of 46 pupils and an average attendance of 38. Rev. G. E. Lohr was assisted by Mrs. Chas. Baumbach and the Misses Violet Zimmerman, Pearl Engel, Lorain Miller and Luella Engel.

The Vacation Bible School at the Humboldt Park church, Chicago, this summer was one of the best yet. The attendance was between 95 and 100. Some of the young Christians who followed the Lord in baptism, reports Miss Hulda Brueckman, missionary, were used as helpers in the school. There was splendid co-operation on the part of the teachers and members of the church.

Rev. Reinhold Sigmund, who was engaged for six months to make an attempt to revive our work at San Francisco, has closed his labors on this difficult field July 22. Bro. Sigmund writes: "I tried my best but find it almost a hopeless case." Bro. Sigmund, who graduated from Rochester Seminary in 1933, is open for another charge. His address is 308 St. Casimir St., Rochester, N. Y.

Rev. August Kraemer, pastor of the Edmonton, Alta., church, is the newly elected missionary secretary of the Northern Conference. Bro. Kraemer and Rev. Philip Daum were elected to the Conference Missionary Committee for a term of three years. Rev. A. Felberg of Winnipeg, Man., is one of the representatives to the General Missionary Committee. Rev. H. Schatz is substitute representative.

Rev. G. P. Schroeder, pastor at Nokomis, Sask., baptized Mr. Wm. Hoover into Christ's death and resurrection on Sunday, July 1. Bro. Hoover is a young

man of promise who came to us from the Evangelical Church. He has been serving the churches at Ebenezer West, Springside and Homestead, Sask., for some time. He studied at a Bible school in Winnipeg. Miss Hoover, a sister, was also baptized by Bro. Schroeder.

Rev. Otto Lohse, pastor of our church at McLaughlin, S. Dak., suffered a serious and painful accident on July 4. On his way to the post office a firecracker thrown by somebody struck him in the one eye, injuring the organ so much that it had to be removed. While Bro. Lohse has been discharged from the hospital, danger of adhesion of the eyelids is still feared. We extend deep sympathy to Bro. Lohse in this unexpected and trying tribulation.

A Church Vacation Bible School was held at the Second Church, Portland, Oregon, Rev. E. P. Wahl, pastor, for three weeks, closing June 22. It was the first school of its kind held in the Second church. The enrollment was 90 and 50 was the average daily attendance. Six lady-instructors, five part time helpers, the pastor of the Third Baptist Church, whose school joined the venture, and pastor Wahl formed the teaching staff. All had a happy time together and are looking forward to a larger and better school next year.

Mr. and Mrs. Otto Koppin, honored members of the Bethel Church, Detroit, Mich., had the joy of celebrating their golden wedding anniversary. A service was held at the church at which Rev. P. Wengel gave an address and words of congratulation were spoken by Rev. C. A. Daniel, Rev. J. Leypoldt and Rev. E. G. Kliese. The church choir and others participated in a musical program in which children and grandchildren assisted. The guests at the close of the service were served with ice cream and cake. After the church reception, the children and grandchildren sprang a surprise on the jubilee couple by a banquet at the Y. W. C. A. at which 50 relatives and close friends participated.

The Northern Conference of German Baptist Churches at Hilda, Alta., July 4-8 brought a large number of delegates and visitors from the three Western prairie provinces. Thirty-five churches reported. Ten failed to report. On the basis of these letters the membership was 4341, a loss of 109. This may be changed by later reports coming in. The number of baptisms was 149. It was not a very fruitful year spiritually for the Conference. The average per member for missionary giving was \$1.21; for local purposes \$7.75. Drouth, crop failures and low prices for farm products has materially lowered the giving power of

the churches. A feeling of humiliation and penitence prevailed which augurs much for spiritual improvement and effort.

Pres. C. R. Sattgast of Sioux Falls College, Sioux Falls, S. Dak., spent one day at the Northwestern Conference at Sheffield. The Conference voted by resolution to endorse Sioux Falls College as a good Christian Baptist college for our young people. In one of his remarks Pres. Sattgast indicated that since 1928 four of the outstanding honor students of the college had come from German Baptist churches. He also announced that a checkup of the registrar's records revealed that Thorwald Bender graduated Summa Cum Laude this year, was graduated with the highest rank of any graduate in the 51 years' history of the college. He has been offered a position as instructor in the Dept. of Foreign Languages for the next year, but feels that the needs of his church in George, Ia., are demanding his entire time.

"The Messenger" of the Harlem Church, New York City, in its last number pays tribute to a faithful young people's worker, long in the harness and who keeps young. We quote: "With pride we point to our Mr. F. J. Maeder's record as President of our Young People's Society, from 1902 to 1934—32 years and in consecutive order! We challenge any Young People's Society in our German Baptist denomination in the United States and Canada to produce another president with like record! In this long period of service he cultivated all true and Christian convictions, also moral uprightness, unswerving conscientiousness and persevering industry. He knows how to be patient. We are convinced that the influence of his character will never cease, because it was always for our Church, for our Sunday school, for our Young People's Society, and this all: with Christ!"

The Baptist Herald

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Rev. A. P. Mihm, Editor

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The Baptist Herald

Young Jesus

"He steadfastly set his face to go to Jerusalem." Luke 9:51.

SARA HENDERSON HAY

They said he was meek—they were not wrong,
But he was more than meek!
The Christ I know was young and bronzed and strong,
Clear-eyed, and tanned of cheek;
He wore his valor stoutly, as a shield
Borne to a bloody field!

And he was gentle—but the word falls short
Of one lone Man who drove
The money-changers from the temple court;
What splendid courage made the knotted cords
More terrible than swords!

And he was patient—but his lips grew white,
He spoke with God's own wrath,
Whose royal fury put the thieves to flight,
And scourged them from his path.
The lash was light—it was their souls that bled,
They squealed like rats, and fled!

Lowly, meek and mild, they said of him,
Mocking him as he died;
But he was firm of step and straight of limb,
And tall, and level-eyed—
Young Jesus, turning gallantly to death,
The Man of Nazareth!

—Classmate.

Shall We Retrench in Our Young People's Work?

THIS question will be one of the important questions we will have to face at our General Conference in Milwaukee this month.

The Finance Committee of the denomination at a meeting in Forest Park some months ago adopted a number of resolutions which pertain to our Young People's and Sunday School Workers' Union. One was that for the next General Conference triennium a full time Young People's and Sunday School Workers' secretary be dispensed with; secondly that a part-time secretary be elected; and thirdly, that the Council of the Young People arrange their budget under the foregoing plan so as to avoid any deficit under the appropriation made them in the next triennial budget of the denomination.

The reasons for these resolutions are, of course, to be found in the diminished income for our work from the general denominational budget in the triennium which is drawing to a close. A deficit of \$3,180.88 accumulated, because our actual in-

come from the budget has been less by \$6,034.11 compared with preceeding years. Our young people's work has suffered in common with all branches of our denominational work.

We have already retrenched in our young people's work, because we have only had one full-time secretary in the work for the last two years. The deficit for this triennium covers about what was expended for the support and traveling expenses of two men in the first year of this triennium, 1931-1932. Our reduced income which was already beginning to make itself felt three years ago was not equal to supporting two secretaries. But apart from this item, our income since has met our expenditures. When Mr. Schade resigned in 1932, we met the situation and carried on with one man.

Now we are asked to curtail our work still further. We are unable to see how a mere part-time secretary can do justice to this important and vital work nor just how part-time services would fill the bill. Neither can we at present see how a man, fit and adequate for the job, would give himself to only part-time work. No matter who would be the person and no matter how he could do it on part-time (if that is possible and were satisfactory)—we still believe it would be to the detriment of our young people's and Sunday school work. It would hardly meet the demands of the present time.

We have been cutting off too much already. Further retrenchment will threaten the achievements already attained and endanger their development for the future at a time, when, in many respects, this work has reached its most hopeful and promising stage. Since we are in existence and have a place in the denominational family, we have not been collecting funds for ourselves. We have no bit of endowment or any funds to draw on in times of emergency. We have been busy in training young people for service and encouraging them, steadily and faithfully, to be stewards of Jesus Christ and to give and support all of our denominational causes. An examination will show that our Sunday schools and young people's societies are among our best givers.

Let us not dampen their devotion and zeal by further diminishment of their organized work. We believe some way of staving off the threatened retrenchment ought to be found. No work of our denomination is more important than the promotion and fostering of our young people's and Sunday school work, if we have an eye to the future.

* * *

THE PRESSURE on our space with local and General Conference announcements and reports has been so great that some reports of past gatherings have had to lay over until the next number.

The Hope

"Launch out into the deep." Luke 5:4.

PIETER SMIT

IT is a very common thing for men to forget the claims of God, and to suppose that he will never assert himself. Even saints have been known to fall in this respect. But none ever prospered who ignored the authority of God in the past; and no one will prosper now who forgets the obedience due as children to a Father, and as redeemed ones to him who is not only Savior but Lord. In the world and in the Church we hear a great deal about

"Rights of the People,"

but there is One whose rights we do not hear emphasized as often as we should—the rights of our Lord Jesus Christ. Men of the world are utterly indifferent to his rights, and saints are only too apt to fall in with the prevalent trend and spirit of the times; but a day is rapidly approaching when God will square the account.

Men may not be concerned just now about what is due him; but the day is coming when he shall awaken from this seeming slumber. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempest about him. He shall call the heavens from above, and to the earth, that he may judge his people. . . . Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thine brother; thou slanderest thine own mother's son. These things hast thou done, and I have kept silence; thou thoughtest that I was altogether as such a one as thyself: but I will reprove thee; and set them in order before thine eyes" (Ps. 50). Then their proud, haughty knees shall bow, and their tongues confess that Jesus Christ is Lord of all, to the glory of God the Father, when the once rejected Savior manifests his authority and power. Judah and Israel ignored God's rights, and as a result they were sent into captivity and heathendom, and gross sin.

God Is Speaking to Us Today

To us who have had the choice of living in God's richest heritage. As the Jews of old; God had selected them for a chosen people, set them for his own purposes. Although separated for these purposes, they miserably failed him.

We too have been selected, called out. The word "church" itself means just that. Called out of where and into what? Called out of this world, called out of darkness into his marvelous light; called out of bondage into his marvelous freedom; called out of sin into his free salvation; called out of worldly associates, conversations and living into the association of saints, conversations with heaven and living with Christ.

The depth, height and the breath of our heritage in Christ Jesus can never be measured, it cannot be weighed, nor fathomed. Our hope, the hope of the world, cannot be in disarmament conferences, nor can it be in the wisdom of man, not the achievement of science, or the new theories of philosophy,

nor can it be in a godless church program, where it is easier to get along without Christ than with him. Our scripture text gives us the hope. The hope for whom? For the individual, for the church, for the world.

If we are to have hope we must launch out into the deep. Into what deep? Into the depths of Christian truths as found recorded in God's holy Word, into God's letter to mankind.

The World Is Disturbed

over the conditions prevalent. Our young people are disturbed. Why? Because they do not have a sure rock to which they might cast anchor. In our learning the old is discredited by the new; yesterday's designs are proven weak by today's achievements; the geography of 1914 is no longer the geography of today, the theories of bygone days have been proven false. We were told that Democracy was not to be superceeded, and what have we now? We were told that the last war was to end war, now we are on the verge of a greater conflict. Ice packs were the necessary things for all fevers, now heat is used in some cases. Just two years ago a person could have all the gold he wanted to hoard but could have no intoxicating liquors in his home and with these restrictions he was a law-abiding citizen. Now he can have all the liquors but no gold. Can we, in the light of these conditions depend upon the changing thoughts and minds of men? The emphatic answer is, No! We have been following them and where has it led us? Only to ruin, distress, race hatred, and eventual war again.

Then to whom can we go? "Jesus Christ, the same yesterday, today and forever." The never changing, never failing Lord. When he is given the rightful place in our thinking, in our lives, in our churches and in the world at large; then and only then will we be on the road to recovery, then and only then will we have the New Deal.

What Is Needed Today Is More NRA (National Repentance Act)

in our lives and in our churches. The Church of Russia was overthrown because it was self-satisfied and self-centered. It thought it was rich, it thought it was strong; but all its righteousness and strength was without Christ. The Church of America is in a measure in the same stage.

What then is the cure? The church is but a group of individuals and as the individuals so the whole. "What kind of a church would this church be, if every member were just like me?" that is the question we should be asking ourselves. We need not wait for the pastor, nor the deacon, nor the trustees for a movement of repentance and a turning to God in prayer and supplication but each one of us must take it upon ourselves. The burden lies upon you and me. How can we, as followers of the Lord Jesus Christ, lead out? The only answer is follow. Whom? Jesus Christ and the dictates of the Holy Ghost.

Listen to the voice of God, "If my people, which are called by my name, shall humble themselves,

and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." That voice has a note of our present problems. Does it not also bear out the fact, that what is needed is a turning to God on the part of those who profess him in word?

The Admonitions of the Lord

are "returning and repenting." Could it be possible that we need just that today? I believe where there is true repentance there will be showers of blessing from heaven. For God honors nothing save his own work done in his own way. "Not by might nor by power, but by my Spirit, saith the Lord."

If we as individuals launch out into the deep, our minds could not conceive the results within Christendom and within our own churches. It would mean at least that our local church would be a power house for God. It would mean that we would no longer need withdraw missionaries from the field because of dwindling funds. It would mean that the church would have its rightful place in the community, and that souls would be crying out as the jailor of old, "What must I do to be saved?" It would mean that our churches would not know of empty pews nor would churches close their doors and disband.

Are these statements vague visions? No, they can be realities if we will launch out into the deep. Have a deeper experience with Christ and have an overcoming life. The hope then will be in Christ as the Son of God, the Redeemer of mankind, and the hope of the world.

Muscataine, Ia.

Editorial Jottings

HAVE YOU MADE your plan to be at the General Conference in Milwaukee? Remember, Aug. 27-Sept. 2. We'll be seeing you.

A NUMBER of important resolutions are published in this number pertaining to our Young People's work, our Seminary in Rochester. The report of the Northwestern Conference also contains some recommendations adopted by that Conference at its recent meeting in Sheffield, Ia., and directed to the attention of the General Conference. Let us attentively read and think about these things, prove all and hold fast and support that which is good.

WE HAVE a fine series of articles, three in number, on "Baptist Principles"—"Ordinances" and "Baptist World Influence" in prospect for our readers this fall. The well-known pastor of the First Church in St. Joseph, Mich., Rev. E. Umbach, is the author. Another series on the "Romances of the Bible," six in number, is in view, contributed by Rev. Chas. F. Zummach of Burlington, Ia. Surely an interesting subject for young people. We value the co-operation of these brethren and others in making the "Baptist Herald" worth-while.

General Conference 1934

Milwaukee Aug. 27-Sept. 2



Milwaukee Public Museum and Library

Arrow Thoughts

"The thoughts of youth are long, long thoughts," says an old proverb, and we would to God that it were true. On the contrary, the thoughts of youth are short, short thoughts. They are so easily deceived by the successful sin with which they are surrounded.

* * *

Today's pleasures are not to be judged by tonight's thrills, but by tomorrow's demands. The cost of sin cannot be estimated by the price mark, but by the upkeep. Sin's every success is shortlived.

* * *

A great war leaves the country with three armies—an army of cripples, an army of mourners, and an army of thieves.—German Proverb.

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Realize the vast difference between disappointment and discouragement. Make your motto: "Disappointment often, but discouragement never."

* * *

The only worth-while apology for a wrong-doing is the sincere effort to make it right.

* * *

The world has to get its idea of Christ from Christians.

* * *

Every Christian who fails to reflect Christ to others does harm to religion.

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Talking about Christ may and may not convince people. Being like Christ carries conviction with it.

* * *

The twelve apostles in themselves were ordinary men. But they became like Christ—and conquered the world.

* * *

The unbeliever cuts himself off from the greatest Source of power that exists. It is not thereby crippled—but he is.

The Pacific Conference at Portland, Oregon

June 13-17

On Wednesday evening, June 13, as the sun was sinking behind the hills of Portland, the doors of the First German Baptist Church there swung open and the fortieth gathering of the Pacific Conference commenced. With Dr. Kratt, pastor of the church, in charge, the first service began with the usual introductory devotionals. The mixed choir of the same church rendered two inspiring selections. Then the Rev. F. W. Mueller, assistant pastor, extended words of hearty welcome. Rev. J. A. H. Wuttke of Los Angeles, moderator of the Conference, responded. The opening address on the theme, "The Spiritual Edifice," was delivered by Bro. J. C. Schweitzer of Wasco, Calif. The right tone was struck to begin with, and the spiritual pitch was well kept throughout the entire Conference. Every meeting was carried on in the spirit for which the steeple on the church stands. It is believed to be the only church having on its steeple a hand with an open finger pointing towards heaven, signifying that we must look up and depend on the Almighty God for our help and strength.

Every morning began with a devotional hour, led by a minister from our churches. The speakers were R. Sigmund of San Francisco, N. Christensen of Startup and C. E. Schoenleber of Odessa, Wash.

The Thursday and Friday morning meetings closed with a Quiet Half Hour, led respectively by Rev. E. P. Wahl and Rev. J. A. H. Wuttke. Spiritually satisfied for a half day we were then ready to gather around the tables in the basement of the church and satisfy our physical hunger with the abundantly provided dinner.

On Thursday afternoon, because of the Rose Festival, which many wished to attend, a recess of two hours was voted. The wonderful procession decorated with all kinds of beautiful flowers painted a lasting picture on our mind. Portland truly is a City of Roses. That same afternoon, shortly before closing the session, Rev. H. Penner of Franklin, Calif., gave a short talk on, "To Do Good—Forget Not." In closing he moved that we practice what we preach by taking an offering for the orphans and old folks of our denomination. This was done on Friday evening.

Rev. R. M. Klingbeil brought the main message on Thursday evening. He spoke on, "The Perseverance of the Saints" in German, and Bro. Schoenleber added a few thoughts along the same line in English.

On Friday morning some of the things discussed were those of our Publication Society in Cleveland and of our Seminary in Rochester, N. R. Bro. Klingbeil read the address prepared by O. Ratschkowsky on: "Denominational Loyalty to Our Denominational Papers." The situ-

ation of both of these institutions mentioned was discussed. We would like to inform them that we are behind them with our prayer and our financial support, for we realize their importance in order to carry on our German work. Bro. G. E. Lohr gave his address: "Israel's Future in the Light of Biblical Prophecies." The Conference decided to have it appear in "Der Sendbote." Bro. G. W. Rutsch brought a short address in which he stressed what to read and what not to read.

On Friday afternoon the Women's Organization of the Conference churches rendered an interesting program. Mrs. G. W. Rutsch presided. A splendid message was given by Rev. G. Schunke.

The two speakers in the evening of the same day were Rev. H. Penner and Rev. G. E. Lohr. "The Glory of Jesus Christ" was the theme of the first speaker, and "Obedient to the Heavenly Vision" that of the second. It was a result of this message, when a young lady, a school teacher, came to Bro. Lohr and said, "That same Christ whom you preached tonight shall be my Savior from now on."

The different committee reports and an address by Bro. N. Christensen brought the business part of our Conference to a close on Saturday morning.

We have many reasons to thank all the people of Portland for their kind hospitality.

One of the most enjoyable trips the writer of this report ever made was that of Saturday afternoon along the Columbia River under the auspices of the young people of Portland. At the Multnomah Falls, the second highest in the U. S., we stopped for a lunch—just another treat from the young people. In the evening the young people met at the Laurelhurst Park, Portland, where they sang a few choruses and played games. That brought us to the end of another perfect day.

On Sunday morning from 10-11 we assembled for Sunday school. The meeting in the basement was conducted in English and the one in the main auditorium in German. The Rev. A. Husmann brought the mission sermon. For his theme he had chosen, "The Church With the Open Door," based on Rev. 3: 7-13. It was a very fitting message indeed.

The meetings on Sunday afternoon and evening were held in the Lincoln High School auditorium. The young people were in charge of the afternoon program. The two orchestras furnished us with splendid music. Other fine musical numbers were rendered by representatives of different churches. "Looking Unto Jesus" was the theme for the occasion. Ed Mog of the Second Church, Portland, spoke on, "Looking Unto Jesus for Salvation," Esther Moser of the Stafford Church on, "Looking Unto Jesus for Happiness," and Marvin Stalder from the Bethany Church gave a short talk on, "Looking Unto Jesus for Our

Strength." Bro. A. Husmann ended up with a sermon on, "Looking Unto Jesus As the Author and Finisher of Our Faith."

The evening service was under the leadership of Rev. F. W. Mueller. Bro. G. Neumann brought a short message on, "Israel's Vision of the Glory of God." Bro. J. W. Waehlte delivered the closing message on, "The Lamb of God." We all could go home feeling as David did when he wrote, "My cup runneth over." REINHOLD SIGMUND, Reporter.

The Dakota Conference

Another year of the Dakota Conference is now on record for history of the German Baptist churches of the Dakotas and Montana. And what a year of temptation, trial, victory and blessing it has been! Glory to God who giveth us the victory through our Lord and Master Jesus Christ.

From reports, the drought had hit the Dakotas worse than any other place. The sowed seeds would not sprout, pastures were bare and in many places good wells dried up. Hearts were heavy, indebtedness forgotten. A longing for rain to save the starving stock took its place. Everywhere one could hear men saying, "Man in his greed for gain has destroyed the blessings of God, instead of dividing them among the needy; now God is punishing us as a nation." Oh, that we would remember, "Be not deceived, God will not be mocked." It has led to this. Many earnest souls turned to prayer. Not for material wealth, but for bread to eat, seed to sow and feed for suffering stock. Many special prayer meetings for rain were held. God heard the prayers of his people and during the convention with the church at Rosenfield the good Lord sent us the much needed, refreshing rains. The undersigned believes this brought new hope and trust and consecration in and to the Lord.

The weather was ideal with but one interruption which came in the form of a rain which of course was most welcome, even though the patter on the tent stopped Rev. F. E. Klein in the delivery of his message. A song service was continued and the service brought to a close. The Conference met with the church of Martin, N. Dak., during the days of June 19-24, 1934, for its annual session. A goodly number of delegates and visitors were present for the first service and kept on increasing till the last day, Sunday, which was a topper. The undersigned tried to count the autos that brought the guests but could not, as all the streets and it seemed every nook and vacant spot had cars parked on them.

After a cordial welcome by the pastor, Rev. K. Gieser, and the Mayor E. Schulz and a reply by the moderator, Rev. G. Eichler, in his peculiar way, Rev. W. Luebeck gave the opening address. The following day brought forth the general run of the Conference business. Rev. E. Broeckel was elected moderator with Rev. F. E. Klein as assistant, Rev.

August 1, 1934

E. Bibelheimer and Rev. B. Schlipf as first and second secretaries respectively.

Prof. A. A. Schade in the daily quiet half hours gave us a picture of Religion in Christ's time and how Christ looked at it. Rev. H. Koch reported on our O'd Folks Home in Chicago. Dr. F. E. Stockton, secretary of the English speaking Baptist churches of North Dakota, gave the Conference a report on 50 years of German Baptist work in North Dakota, which was gathered from our churches for their 50th anniversary to be held in Fargo September next. The Ladies Missionary Union rendered a very good program, led by Mrs. K. Gieser.

The Young People's Union gave an interesting program which showed that our young folks are coming right to the front. Rev. F. E. Klein is again their leader with Miss Eichler as secretary. Solo, duet, quartet and double quartet singers were a plenty with the Martin choir not to be forgotten. They all rendered very good service all through the Conference.

On Sunday morning Rev. G. Eichler brought us a very spiritual missionary sermon. The offering brought nearly \$600. May the good Lord richly bless the givers and the gift, for this offering was given not out of their abundance but mostly out of their poverty.

The ordination of Erich Bonikowsky took place Sunday evening after the close of the Conference to enable him to cross the border to take up his work with the church at Whitemouth, Manitoba.

One other item of interest to "Herald" readers is a resolution putting the Conference on record as against all wars of whatever sort they may be.

J. R. MATZ.

Report of the Northwestern Conference

Sheffield, Iowa, June 27-July 1, 1934

Although our conference met about two months earlier than usually, the committee on place and time for the conference was as successful this year as in other years: the weather was perfect from the standpoint of heat. It could not have been much hotter anywhere within the conference limits.

The persevering glow of the sun failed to discourage the glow of heart and enthusiasm which manifested itself in the relentless attack on many problems confronting the denomination. Anyone wishing to know of the program can refer to back numbers of our periodicals. We shall not take time to repeat who took part and when and in what capacity.

The conference enjoyed the presence of Prof. A. Bretschneider. Although Prof. Bretschneider served primarily in the capacity of representative of the Seminary, he proved a great help to the delegates in his frank and fearless analysis of the situation existing in other

phases of our denominational life. He also presented two challenging addresses.

In order that others might appreciate the tone of the conference sessions, and also in order to provoke the necessary discussion of matters to be presented to the "Bundeskonferenz" we shall present some of the important resolutions passed. Several of the scheduled addresses were not delivered in order to give the necessary time to the practical and far-reaching problems facing our denomination at this time. None who attended the conference will soon forget the discussions which took place. Seldom, if ever, has the writer witnessed such a sane, frank, spirited, and impartial evaluation of our institutions, boards, policies, and leaders as related to our present situation. Some far-reaching changes in institutions, policies, and leadership were proposed and discussed. A few of these were adopted in resolution form and are herewith presented:

"We recommend to the General Conference that the Publication Society be requested to reduce the subscription price of the 'Sendbote' to \$2.00 and that of the 'Baptist Herald' to \$1.00."

"We protest vigorously against the proposed cut by the Pension Committee in the pensions to be received by our older ministers. Instead we propose a change in the Constitution of the Pension Fund so that any minister may be eligible for pension at 65, provided he has actually retired from the active ministry, and that no minister receive a pension so long as he is in regular service and draws a regular salary."

"We recommend that provisions be made in our denominational budget for the appointment of a full time young people's secretary. We feel that the work is so important and extensive that only a full time secretary could do the work."

"We recommend that the 'Baptist Herald' cease to be the official organ of the B. Y. P. and S. S. W. U. and be so reorganized as to represent the denominational interests to all subscribers, young and old."

"We recommend that in the election of the School Committee, as well as other boards, only such men be considered who are in active service and acquainted with the changing conditions and needs of our work. We regard it as unwise and uncalled for to elect men who are no longer in active service to determine the policies of our School or any other branch of our work."

"We wish to express our hearty appreciation for the work of our honored Prof. A. J. Ramaker who has so faithfully guided our school and served as dean. Since, however, Prof. Ramaker has tendered his resignation we recommend that an arrangement may be made within the faculty by which one of the academic teachers be promoted into the seminary and his salary be paid by the Colgate-Rochester Divinity School."

The Northwestern Conference of 1935 will, God willing, meet in Pound, Wis., the end of August. Rev. H. Lohr was elected moderator; Rev. Thorwald Bender, secretary; Rev. H. C. Wedel, statistical secretary. Members of the Mission Committee are: Rev. G. A. Lang, Rev. Chas. F. Zummach, Rev. H. R. Schroder, Rev. H. W. Wedel, and Rev. H. Palfenier.

Submitted by:
T. W. BENDER.

Further Information Regarding the General Conference

Medford Hotel

Single Rooms—without bath
\$1.50-\$1.75 per day.
Double Rooms—without bath
\$2.25-\$2.50 per day.
Single Rooms—with bath
\$2-\$2.75 per day.
Double Rooms—with bath
\$2.75-\$3.75 per day.
Weekly prices—six times the daily price.

Antler's Hotel

Single Rooms—without bath
\$1-\$1.25 per day, \$6-\$7 weekly.
Single Rooms—with shower bath
\$1.50 per day, \$9 weekly.
Double Rooms—with shower bath
\$2.50 per day, \$12 weekly.

Y. M. C. A.

Single Rooms—without bath
75 cts.-\$1 per day.
Double Rooms—without bath
\$1.50-\$2 per day.

These prices include all the privileges of the Y. M. C. A.

Y. W. C. A.

Single Rooms—without bath
\$1 per day, \$4 weekly.
Double Rooms—without bath
\$1.50 per day, \$5 weekly.

In order to secure the weekly rates it is necessary to purchase a meal ticket at \$2.25 to be used in the Y. W. C. A. Cafeteria.

Apartments

If anyone is interested in securing furnished apartments, kindly notify us.

Registration

All visitors and delegates must register at the Auditorium, corner of Kilbourne Ave. and 5th St. Use the 5th Street Entrance.

Registration fee is one dollar. The General Mission Society defrays all expenses and the registration fee goes into the Mission Treasury.

Kindly send in all names by August 10. Send us the time of your arrival and if by automobile, train, bus or boat.

Address all letters to:

REV. H. W. WEDEL,
2474 W. Cypress St.,
Milwaukee, Wis.

North Ave. Church.
Bethany Church.
Immanuel Church.



THE PATCH OF BLUE

By Grace Livingston Hill
Copyright, 1932
By J. B. Lippincott Co.

(Continuation)

Then Janice, eyeing her sharply, began to chant in a comical tone,

You may go and nibble, nibble, nibble,
At the cheese, cheese, cheese,
Little mouse, you may nibble,
If you please, please, please,
But be careful little mouse
Of the cunning little house,
For you may some day find out
That it's a trap, trap, trap!

Janice had a sweet clear voice with a mocking resonance in it, and the words rang out comically through the kitchen. Natalie almost sat down in a chair and started to laugh hysterically at Janice's soprano rose in an improvised chorus:

Oh, my cunning little mouse,
Oh, my darling little mouse,
Oh, you wonderful, wonderful, wonderful mouse!

Then Natalie suddenly straightened up and looked soberly at her mother and sister.

"Look here, you two dears. You've got to stop this now, once and for all. I just won't be teased this way. I haven't any idea of throwing my heart out in the street for every young man to trample over, and I guess when a girl trusts her life to the Lord for leading he isn't going to let her go the wrong way and give her thoughts to the wrong one is he? Chris is a nice boy and of course I like to have him be polite and kind to me. But I haven't any funny notions and you needn't think I have. If the Lord has some one for me to fall in love with some day he'll likely show me without a question when the time comes, but at present I'm just a girl, and when anybody is friendly, and seems to have right ideas of things I don't know why I shouldn't be friendly with them to a certain extent without having to pass through the inquisition. Now, if you don't both think I'm right about that I'll go upstairs and stay there and when Chris comes back you can send him away and give him any excuse you like for my not going with him. But I won't stand for all these anxieties and fears any longer. It takes the joy out of life. If you don't want me to speak to him I won't, but I don't want to hear any more about it."

"The worm has turned!" said Janice solemnly, into the silence that followed Natalie's outbreak, and then suddenly they all broke down and laughed together.

Finally the mother came and put her arms around Natalie and kissed her softly.

"There, dearie," she said, "you're perfectly right. I had no idea we were persecuting you so. Forgive it, precious. And I'll tell you this. He's a nice boy. I can see that at the start. And if you can help him to know the Lord Jesus it will be a great thing. I'm with you. And I know I can trust you every step of the way. It's a great thing when a mother can say that of her child. Now, quiet down, precious, and let's have supper. It's getting late."

"And so I am with you," proclaimed Janice. "I'm so much with you that I'm going to study my algebra this evening and not go to Bible School till next week. There! How is that for sacrifice?"

Natalie stopped short in the middle of the kitchen with her hat in her hand.

"Indeed, you'll do no such thing!" she declared. "I'll help you with your algebra after we come home. But I'm determined you shall start in this class right at the beginning of the first lesson. We're going to take up the book of Hebrews, and it's important to hear the introduction or you won't get the same interest. If you stay at home I shall stay too."

"All right, Captain! I'll go then," said Janice gaily. "I want to sacrifice myself in any way possible to keep peace in this household."

Then Natalie turned upon her laughing, and the two girls chased each round and round from kitchen to living room, to hall and back to kitchen again in a gale of laughter, till they suddenly realized that their mother was doing all the work, and dropped their nonsense to help put the dinner on the table.

There was a pleasant excitement on them all as they ate. It was a new thing for the girls to be going out with a young man. Even Janice, scarcely more than a little girl, felt elated, and the mother seemed as pleased as any of them.

"You'd better put on your other dress, Natalie," said her mother, as they began to gather up the dishes. "You run up just as well as not."

"No," said Natalie determinedly. "I'm not dolling up just because a boy I used to go to school with is going along. If he doesn't like me the way I am he needn't go. It's a plain school, and people don't dress up to go there. I'm going to do these dishes. You got dinner, and I can see you're tired."

In the end they all did the dishes, the mother sitting down and wiping the silver, and they were done in a thrice, and then Natalie did change her blouse and wear her Sunday hat, but neither of them said anything about it. Indeed there wasn't time, for they could hear Chris' quick step on the walk, and his clear whistle, and then came the sound of his knock on the door.

"Seems like being regular people, doesn't it?" said Janice softly under her breath as she started for the door. "The Halsey family is going out among 'em!"

And as they started off happily with their escort Mrs. Halsey sighed half sadly, to think that a simple little pleasure like going out to a religious meeting could bring such delight! They were dear girls! How little real youthful pleasure they had had in their lives! If their father had only lived—!

Then she slipped up to her room and knelt a long time by her bed asking for wisdom to guide and guard her children aright, wisdom that should show her distinctly, step by step, what the Lord would have her to do, and help her not to get her own will in the way of the Lord's leading.

Chapter 12

Chris went to the Bible School that night and heard a wonderful talk from a man as if he were personally acquainted with Jesus Christ, had talked with him face to face, and received his instruction from a Bible that seemed to be vivid and real, not just mystical sayings mysteriously handed down from dim uncertain ages almost forgotten. Chris was deeply stirred.

Under this magical teacher, words, phrases, even verses and chapters with which he had had a verbal acquaintance since his childhood, suddenly sprang into new, wonderful meaning. It seemed like witch work. He looked around on the earnest company who were listening, Bibles and note books open on their laps, their eyes fixed on the speaker. There wasn't one among them who had the look of a doubter. Their faces seemed almost illumined with inner light. And when he glanced at Natalie she had the same wrapt look. Even young Janice seemed deeply engrossed.

How did this man find out all these wonderful things? Were they merely interpretations? But no, he did not seem to be twisting the words, for he read them as they were printed. Natalie had found the place and handed him a Bible. He could follow along, and lo, the story with which he was familiar was there, and yet meant as clearly as print just what the teacher said it meant. That was entirely obvious. And all just because the teacher had explained the meaning of a Greek word, and made them turn to several other references.

The teacher said more than once that scripture must be interpreted by itself, comparing scripture with scripture, and it certainly was wonderful how it worked

out and made things clear. Why, some of the passages there were read he had learned by heart when he was a child in the primary class, but nobody ever took the trouble to make them plain to him, and they had never meant a thing in his mind except a lot of words.

He learned for the first time, just in casual reference that the Bible was written according to a marvelous numerical structure. Each book and verse and even each word was worked out mathematically and so perfectly, that it was possible to distinguish between two copies of ancient manuscripts that differed slightly, and identify the original, because the incorrect one would not conform to the numerical structure. He learned that this could only be proved and studied in the Hebrew and Greek, and a sudden desire to study those languages was born in him. He would like to be able to prove that thing. If it was true it upset all the doubts of his college professors; because the teacher went on to state that no scholar had been able to write a single paragraph in imitation of this numerical structure and make good sense out of it; that no other book had as yet been found to be written in this way; that this same law of numbers governs every departure of creation; the conclusion being that the God who was the Creator of the earth is also the author of the Book.

He caught a slight vision of the symbolism all through the Bible, of the significance of every proper name in the Bible. He heard references to dispensational truth that made clear as day sentences that he had always considered vague.

When the lesson finally closed with a prayer that left its imprint on his heart, he found that he was distinctly sorry it was over. It seemed as if the talk had been about ten minutes in length, but when he looked at his watch he found it had been a full hour in duration. He would be glad if there were to be another lesson immediately following. He would have enjoyed asking a lot of questions, but he would sooner have cut off a small piece of his tongue than own to it.

The teacher stood at the door as they went out, took Chris' hand in a warm quick grip and called him brother, with a sweet bright look that seemed when he thought of it afterward like lightning, coming from a strong place filled with both joy and sorrow.

When they were out in the night again a silence fell upon the three. At last Janice spoke:

"I think he's wonderful, don't you, Natalie?"

"It's a wonderful book we're studying," said Natalie thoughtfully. "And he knows it well."

"There's one thing I'd like to know," said Chris, more as if he were thinking aloud, than really expecting to be answered. "He kept talking about 'saved ones.' What did he mean? Who did he

mean? How could anybody tell whether they were saved or not?"

"Oh," breathed Natalie earnestly. "You can, of course! Don't you know whether you're saved?"

"Why no," said Chris, "of course not. Nobdoy knows about that till after they're dead, do they? And anyhow, what does it mean, saved from what?"

"Why, saved from the consequences of sin, which is death."

"I've never felt that I was such a great sinner," said Chris just the least bit loftily.

Natalie was silent a moment, then she lifted her head bravely. "We're all great sinners," she stated quietly.

"I don't see that," said Chris stubbornly, "what have you done that's so awful? What have I? Of course little things. But I've always tried to live a pretty decent life."

"Of course the great sin, the only sin, after all, that is terrible, is not believing in him. Rejecting him when he did so much for us. The Bible says that in God's sight 'All have sinned and come short of the glory of God.'"

"Of course I've heard that line all my life, but down in my heart I never did see why so much emphasis was put on sin. Most respectable people are pretty good livers. I never had any real desire to be bad. I can't really feel that I'm a great sinner and I don't see why I should try."

Natalie was praying silently that she might be given the right answer, and now she said half shyly:

"People never do feel they are sinners till they've had a vision of Jesus, do they? When you see what he is then you begin to know how far short you fall."

"Oh!" said Chris blankly. Then after a moment. "How could you do that? He isn't here. You can't see a person that isn't here."

"Yes, you can. You can find him in his Word. And you can find him in prayer. The Holy Spirit has promised to reveal him to us if we ask him. But you've got to come believing. Belief is the key that unlocks the Word and makes us see things that we could not understand without it."

Chris looked at her wonderingly. "How could one believe something they didn't believe? Something they were not convinced was true?"

"Belief is an act of the will," said Natalie, "not an intellectual conviction. It is something you deliberately will to do. It is taking God at his word and letting him prove to you that what he promises is true. That is the way it was put in Bible School the other night, and I've proved it is true."

"You have?" he eyed her curiously in the soft darkness of the street.

"Oh, yes! Ever since I was saved."

"There it is again," said Chris perplexedly, "you say it just the way he did tonight, as if it were some sort of charm. What does it mean? How do you get that way? What do you have to do?"

"Oh, you don't have to do anything. Just accept it. Just believe it. Salvation is a free gift, and you've only to take it. The moment you accept it you are saved, and nothing, not anything can take you out of his hand, for you are his, and from that time forth you are under his care, and he says he is able to present you faultless before the presence of his glory without spot or wrinkle or any such thing. That's not because you are without fault. That's because he is faultless, and because he has given us a right to wear his righteousness. It is only through his righteousness that we could be faultless." Natalie was talking earnestly now, herself filled with wonder that she had been given opportunity to say these things.

"But I don't quite understand," said Chris. "How does that make you know you are saved, just to accept a thing? Just to believe?"

"Why," said Natalie thoughtfully, praying that she might be led to the right words that would bring light to the questioner, "if you were a prisoner, condemned to die, and you were told that some one else had taken the death penalty for you and you might go free, all that would be left for you to do would be to accept his death for yours, to believe what you were told. He has said that the minute you accept his grace and believe his word you are born again, and are one of his saved ones. He also says: 'He that believeth hath everlasting life, and shall not come into condemnation, but is passed from death unto life.'"

"But I don't just see how believing a thing could make any difference in the way you feel."

"Well, you couldn't see, because belief is the thing that makes it possible for you to see. It is the key that unlocks the mystery, and you can't find out until you try it yourself. Nobody can make you see it. You have to take that key of belief and unlock it for yourself. You do it in other things. Why not trust God as well as men? Suppose you are very much in need of something at the store and you ask the manager about it and he says he'll get it right away and then you don't worry about it any more. You just trust it to him. Yet you don't really know he will do it. You haven't proved him perhaps, but you take it for granted he will keep his word. You will to believe him till he has disproved himself. Why not take God at his word?"

Chris was silent, pondering. At last he said:

"But I'm a church member, you know. Doesn't that make it all right?"

"No," said Natalie sadly. "He didn't say, 'If you join the church you are saved,—passed from death unto life.' He said, 'He that believeth.'"

They had reached the house now and were pausing at the door.

"Won't you come in?" asked Natalie shyly, wondering if her mother would approve of her asking him.

"No," said Chris, "it's getting late and you and I have to be up early. But—I'd like to know more about this. We'll talk about it another time. Perhaps I'll join that class. I like that bird. He's sincere, you can see that. Well, good night!" and he left them almost abruptly.

"Queer," he said to himself as he walked home, "I never knew she was a girl like that! How different she is from the other girls I used to know in school. Fancy any of them talking about how to be saved, or caring about it!"

He kept asking himself why he hadn't known this lovely girl before? Why hadn't he sought her out and taken her to places instead of some of the fool girls he used to go with?

Oh, those other girls weren't all silly girls of course. Janie Anderson and Marguerite Manning, and Roxana White were sensible, bright, fine girls. He had sometimes taken them here and there. But no girl had ever so stirred him as this sweet spirit who had sat by him to-night listening to the most unusual message. He realized that much of the pleasure of the evening had come from watching her lovely earnest face as she listened.

As he swung up to his own door he told himself that a strong tie had been welded between that girl and himself that evening. Of course they were both young, and it was not time yet to think of more serious things, but his heart felt that the friendship with Natalie Halsey had come into his life to stay. Here was character with something more to it than froth. Something more even than a good education, pleasant manners, and a desire to please. Life had early sifted her and tested her. Her face bore the marks of experience that had not hardened her, but brought a lovely peace upon her brow and a charming light in her eyes. He felt a wistful longing to understand and have the same secret that she possessed. (To be continued)

Attention Young People of the Southwestern Conference!

The G. B. Y. P. and S. S. W. U. of the Southwestern Conference will meet in connection with the Southwestern Conference at Ebenezer Church at Elmo, Kansas, August 20-24.

The Union will meet on Friday afternoon, August 24. The program is as follows:

2.00-2.10: Song Service,

Alvina Zernickow.

2.10-2.25: Devotional: "Why is Christianity the Only Adequate Religion?" Gustave Gabelman.

Special music: Ebenezer Union.

Business. (Election of officers, etc.)

Special music: Durham Union.

Address: "Religion and Human Desires,"

Prof. A. A. Schade.

Special music: Mt. Zion Union.

Closing Prayer.

CLARA L. KLEWENO, Pres.

Preliminary Draft of a Joint Report by Sub-Committees of the School Committee and Finance Committee to be Submitted at a Joint Meeting of These Committees at the General Conference in Milwaukee

At the conference held in Detroit three years ago an arrangement between the Colgate-Rochester Divinity School and our German Seminary was approved, which it was thought settled for all time the question of the location and relations of our school for training ministers for our German churches. There was at that time, too, a strong hope, if not definite expectation, that the degree of B. Th. could thereafter be granted to the graduates of our school. Since that time there have been developments which seem to call for reconsideration of the arrangement approved.

It now definitely appears, that it will not be possible to secure the power to grant degrees to our graduates in New York State. This is a matter of deep concern to our School Committee which is much disappointed at this outcome of a matter which is considered of importance by the graduates of our Seminary.

Again, the financial condition of our Seminary has from time to time been brought to the attention of the Finance Committee and this year a request was received from it that a special grant be made to the Seminary from the Reserve Fund of the Missionary and Benevolent Offering because of the unusually serious situation in which the Seminary finds itself at this time. This caused both the School Committee and the Finance Committee to appoint sub-committees to make a study of the situation with a view to suggesting any means which seemed feasible for reducing the cost to our denomination of the training of our ministry.

The sub-committee first gave consideration to a question which has been repeatedly raised in recent years, namely, whether conditions with respect to academic education have not so radically changed since the founding of our academy in Rochester that its continuance, as distinguished from the theological department, is no longer necessary. When the academy or preparatory department was founded, it was because "the vast majority of the young men who entered had neither college nor high school training; very frequently they came direct from the farm or factory" (Ramaker, "The German Baptists in North America," page 86). In those days, too, had the young men desired, before entering upon their theological training in Rochester, to secure the necessary preparatory training—say, the equivalent of a high school course—in their home communities, the facilities therefore would have been found lacking or the cost thereof would have been beyond the financial ability of the prospective students.

Today, the situation is entirely different. There are now relatively few communities in the United States, and probably in Canada as well, where a full high school course is not available to any young man who is desirous of securing it, and that at public expense instead of his own. It is, therefore, a timely question, whether we should continue to maintain a preparatory department at the expense of our denomination to give the academic instruction which our students should receive in their home communities and for the right to receive which they, or their parents, pay taxes.

If, for the reasons above stated, our preparatory department were to be discontinued, it might be necessary to continue some special work, as for example, the teaching of German. The expense of doing so, however, should not be as great as that of maintaining a full curriculum of academic subjects for a high school course. Thus some reduction in the cost of the denomination's ministerial training could possibly be effected.

A further question has been raised, whether the conditions have not so greatly changed in our denomination that the extreme East is no longer the logical place for students who are to become pastors of our German churches to pursue their theological studies. For many years after the establishment of the German department of the Rochester Theological Seminary, now over three-quarters of a century ago, all our German churches used only that language for their services and relatively little concern was felt about the language question which has become such an acute problem for us during the past several decades and especially since the World War.

Up to the outbreak of the war practically all our ministers received their training at Rochester. Further, for many years after the founding of the German department probably a large majority of our students came from east of the Mississippi River and Rochester was as convenient a center as could well have been found, not only from the standpoint of the training offered but also from the standpoint of distance and convenience of travel. Also, the great majority of our students came from a city environment which was not vitally different from that in which they found themselves during the years they spent in Rochester.

In all these respects, conditions have materially changed. The language problem has become acute; but few students now go to Rochester from the East; more and more men are serving our Eastern churches who received their training elsewhere than at Rochester; and today the greater portion of our students come from the West and Western Canada. For them Rochester is expensive to reach, and it provides an environment quite different from that in which most of them are likely to be called to minister.

The changed conditions naturally raise the question whether it might not be advantageous to transfer our ministerial training work to a place more centrally located for the students of the present day and, what is still more important, in an environment more like that of the churches which are supplying the students and which are most likely to continue the use of the German language in an appreciable degree for quite a number of years to come. A transfer to the jurisdiction of some state west of the Mississippi and affiliation with some established school or college there might also make it possible to secure the right to grant degrees to our students.

Several years ago, when the question was under consideration whether our school for the training of ministers for our German churches should be continued at Rochester as a department of the Rochester Theological Seminary (now Colgate-Rochester Divinity School), and it was to continue there, it was hoped that our school, as the German department of the Divinity School, would receive the power to grant degrees to our graduating students. The President of the Divinity School, however, states that

"We have definitely explored the possibility of securing the right to grant the B. Th. degree for graduates of the German Department, and according to the action of the University of the State of New York, through Dr. Horner of the State Education Department, it seems that the possibility of securing that is definitely closed in New York State, the requirements for degrees here being made much stricter than they apparently are in other states."

It is apparent, therefore, that if our ministerial students consider a degree to be of some value to them, a transfer such as that suggested above would offer at least a possibility of accomplishing the desired purpose, whereas if we continued at Rochester there is no hope of accomplishing it.

It has been suggested that Sioux Falls College at Sioux Falls, S. Dak., is a school with which we might advantageously affiliate. This is a college under Baptist control which is located in the section of the country which would appear to furnish the environment most like that from which the majority of our students now come and in which they would be called to work after completion of their training. The thought would be to create a theological department in such a college for which we would furnish the teachers. Also, some arrangement would need to be worked out with respect to the German or any other academic subjects in which our ministerial students require special instruction.

Obviously, any such affiliation could be effected only after thorough study of the matter in all its details and full discussion with the college with which affiliation were contemplated. Sioux Falls

College has been approached in this matter and it has been referred to in this report only as illustrative of a possible affiliation that would meet the needs of our denomination in the light of present-day conditions from both the educational and financial standpoints.

In view of the consideration set forth in this report, the joint sub-committees recommend that the General Conference authorize a Commission, consisting of the members of the School Committee, the School Trustees and the Finance Committee of the General Conference, to investigate the situation and in the light thereof to submit definite recommendations to the General Conference to be held in 1937, and to publish its proposed recommendations at least sixty days in advance of the meeting of the General Conference.

Saskatchewan Convention and Triple Alliance

Ebenezer East, June 13-17

In spite of a busy season a very good attendance was registered. The opening meeting was held at 8 P. M. in the tent at Ebenezer, conducted by Rev. G. P. Schroeder. The opening sermon was preached by Rev. A. Bibelheimer of Southey. His subject was: "The Call of the Disciples." Miss Irene Zimmer gave a welcome recitation, followed by a song from the choir. Mr. Faundrey, deacon, welcomed the visitors and delegates to Ebenezer. Rev. E. Wuerch and Rev. J. Kepl responded.

Thursday morning the session was opened at 9 o'clock with a devotional service, conducted by R. Schilke. Then Rev. E. Wuerch, president of the convention, took the chair. Reports of the different churches represented were heard. The officers for the coming year are as follows: Rev. E. Wuerch, president; Rev. J. Kepl, vice-president; Rev. A. Bibelheimer, secretary. The balance in the treasury was \$74. Of this amount \$50 were designated for missions. Rev. J. Kepl was re-elected treasurer for another year.

On Thursday afternoon we heard an essay by R. Schilke on: "The Biblical Necessity for Co-operation Among God's Children," and an essay by Rev. E. Wuerch on: "The Co-operation of the Spirit Among the Preachers and Church Members."

On Thursday evening Wm. Hoover preached the sermon. His subject was: "The Results of True Decision." After the sermon some interesting testimonials were heard.

On Friday morning Allen Katzberg gave an essay on: "Our Missionary Responsibilities," followed by a mixed quartet from Nokomis and a general discussion. Then the Sunday school superintendents each gave a short talk on: "The Aims of Our Sunday School."

Friday afternoon R. Kurtz opened the Triple Alliance business meeting at 2 o'clock with a short devotional service.

In the absence of the vice-president, Rev. G. P. Schroeder was appointed to the chair and also elected president for the coming year. Adam Huber was appointed secretary. The Unions answered with song or Bible verse. About 60 delegates were present. The election of the rest of the officers followed: Vice-president, A. Bibelheimer; director for Y. P., J. Kepl; director for music, J. Muth; director for Sunday school, H. Fenske. Six judges were then appointed to act on the contest program given in the evening. Rev. A. Bibelheimer then spoke on: "Song and Music in the Church."

Friday evening the contest program was held. All unions of the Triple Alliance were entitled to take part and an interesting program of three hours' duration took place. The collection amounted to about \$30.

P. Mielbrandt gave an essay on Saturday: "A Hallowed Youth for the Lord." Mrs. Anne Schultz was elected as treasurer. She was also elected as first pianist and Miss Grace Zimmer as second pianist. It was decided to print a bulletin and distribute it to the different unions. The delegates decided to conduct a short Bible school in each church wherever possible. The Triple Alliance voted to send \$50 as a mission offering.

Saturday evening the B. Y. P. U. of Ebenezer East presented the guests and delegates of the convention with their yearly program. Rev. G. P. Schroeder took the opportunity to announce the prize winners: Music, Ebenezer East, first prize; Nokomis, second; Regina, third. Young People's Union: Regina, first; Edenwald, second; and Ebenezer West, third. Sunday schools, Ebenezer East, first; Nokomis, second; Ebenezer West, third.

Sunday morning several speakers addressed the Sunday school. At the church service Rev. J. Kepl opened with prayer. Rev. E. Wuerch preached on Luke 24:39: "The Hands of Jesus."

Sunday afternoon the meeting was attended by the biggest crowd during the whole convention. Rev. A. Bibelheimer preached the mission sermon. Adam Huber read a resolution of thanks from the convention and Allen Katzberg gave "Our Missionary Responsibilities" in English. The collection taken amounted to \$173.40. The mass choir sang several songs.

The closing service took place on Sunday evening. Wm. Hoover preached in English on: "What is Man?" The officers of the Convention and Triple Alliance gave short talks. The meeting came to a close with a song from Ebenezer East men's quartet and a prayer by Rev. J. Kepl. R. KURTZ.

* * *

Eleven million women in the United States are said to be gainfully employed. Woman's place is in the home—especially on the evenings when she brings her pay check.—Detroit News.

State B. Y. P. U. Convention, Held at Parkersburg, Iowa,

June 12, 13, and 14

Our convention this year was very fittingly opened on Tuesday evening, June 12, with an address by Rev. A. W. Lang of Buffalo Center on the topic: "A New Vision of Christ." We all received an inspiration to go forward in our work with new zeal and effort.

On Wednesday morning Rev. P. Lauer of Elgin led the devotional meeting, taking "Faith" as his topic. If we put our reliance on God, we are prepared for the great task to which God has called us. The closer we live to God, the better we will be in this respect, and this faith will express itself in various ways in our lives.

Dr. A. J. Harms of Baileyville, Ill., then spoke to us, taking as his topic,

"Remember Jesus Christ,"

2 Tim. 2:8. The young people of today are faced with three great problems: 1. What shall be my life work? No one is going to be very great or useful who has not thought through for himself that great calling in which God would use him for service to his fellow men. Get the very best preparation that you can, give yourself to that task that is nearest, and remember Jesus Christ, and your life will not be in vain. Whatever your task, first decide if that is best for you, then do it with all your effort, with joy in your heart and a song in your soul, because you are in partnership with the Lord Jesus. 2. The second problem pertains to the marriage question. No man or woman can be ideal in his or her relationship to his fellowmen until Jesus Christ has a place in that relationship. So when you face this problem, also, you must remember Jesus Christ. Choose one with whom you can share the spiritual, the intellectual and the social interests of life. 3. What shall be my religion? We probably would say, we are Baptists. The church to which you go is the outward form of your profession and your religion is the inward content of your experience. What problem confronts you must be interpreted in the personality of Jesus Christ. Make it the resolution of your heart to follow Jesus Christ.

Following this our own editor, Rev. A. P. Mihm, gave us an inspiring talk on the subject,

"An Impelling Vision,"

Acts 26:19. For many years people have been trying to explain the conversion of the apostle Paul. Some thought it was merely a physical change. We wonder sometimes at the ingenuity of men's minds when they are denying God, and we listen to some of these crude explanations, and see how far they go to leave God out of the miracle. Paul is one of the most outstanding characters in the world. His secret lay in his obedience to a heavenly vision, and that vision was the compelling power in his life. He had

the vision of duty and encouragement. We speak of a visionary and a man who has visions. There is a great difference between the two. The first does not see what he claims to see; the other sees the vision of his heart. Human beings grow to be like their ideals. Character is what we are, plus what we want to be. It depends on our vision and what we do with it. Paul said, "It was the good pleasure of God to reveal his Son in me." No one can hope to accomplish much for Jesus Christ who has not had something of this same experience. It gives us a sense of our life mission and work, but the heavenly vision necessitates obedience.

Rev. H. Lohr of Aplington spoke on the subject,

"The Church's Witness"

This is to be two-fold: Present and future. The mission of the church is a future one. It is to show forth his glory in the ages to come. In Eph. 6:7 we are told that we have an inheritance with the Lord Jesus, and that he has an inheritance in his people. We only think of what we are going to receive, and do not think so much of the other side. God's grace is something that is unfathomable. We can not tell the magnitude of it. In this age man is not compelled to do this or that to be saved; he is simply asked to take that which is provided for him as a free gift, and then he becomes a ransomed soul.

Rev. Mr. Mihm again spoke to us in the evening, taking his text from the 137th Psalm. We here have the expression of one who is a Patriot.

"How Shall We Sing the Lord's Song in a Strange Land?"

The joy of the Lord is only found with God, for in his presence there is fullness of joy, and at his right hand there are pleasures forever more. It is true that all of us who are followers of the Lord Jesus Christ are in a strange land. Our citizenship is in heaven. We are but pilgrims and strangers here below. If we are mindful of our heavenly citizenship, then we are seeking that city whose maker and founder is God. We are reminded again that all who would live must swim against the stream in this world; they must battle the current or else they will be carried to destruction. The Lord's song is not to be suspended and made mute upon our lips, but we are here to be witnesses to others, that they might unite with us and go with us to our heavenly destination. If we have the deep experience of the children of God, it will overflow our lips and come willingly from the depths of our soul.

On Thursday morning we heard Rev. Elmer Hutchinson, the new minister at Victor, who spoke to us on the 23rd Psalm. It begins with divine aid. There is the idea of compulsion also. God is calling upon the world at this time to humble themselves. If we as a nation get on our knees and God humbles us to lie down, then we are going to receive a blessing that we need. If there

is kindness and peace in your soul, you may be positive that God is leading you.

Rev. O. W. Brenner of Sheffield gave us some of the vital links that connect us with God. God *for* us. Even at this time, when things go entirely wrong, and when it seems as though God was not for us, we have every reason to believe that God is for us. God *with* us. "Immanuel" means "God with us." Christ *in* us. "For me to live is Christ." If he dwells in us, then our membership will become alive. God *through* us.

We also had a very enlightening talk by Rev. Mr. Oltrogge of Waverly on the subject "Science, Evolution and the Bible." There is a great deal done in the name of science that should not be at all. Science is knowledge gained and verified. When you have gathered together a certain group of facts which are absolutely perfect beyond a shadow of doubt, then it is we have science. When we speak of the theory of Evolution we are not speaking scientifically at all. Science is that which is absolute, not a guess. In the beginning God created the heavens and the earth. That is a scientific statement. When we speak of evolution as the development of the world and its growth, we give it its correct meaning.

Rev. Pieter Smit of Muscatine gave us our final talk on Thursday evening, taking for his topic,

"Winner But Loser"

Proverbs 14:12. We are confronted today with the question, how we can win the things of life. We are becoming discouraged, because we do not get what we think we should. There is such a thing as to be seemingly a winner and yet a loser. It has often been said that "I would rather be a good loser than a poor winner." Keep a stiff upper lip, though the whole world seems against you. It is not how much you have, or how good a house you live in, but the higher things of life. We are too busy with organization, etc., and have forgotten God and prayer. Between the two extremes is Jesus Christ, and from him come these words, "I am the way, the truth and the life."

In the above paragraphs I have given you a mere outline of the wonderful talks given by the various speakers. I have not as yet mentioned anything of the local Parkersburg society. They entertained us the first evening with a program of various instrumental and vocal selections, including a school orchestra. I am sure we all had a most delightful time, being entertained in the various homes. Rev. A. Lang and his flock were on hand at all times to see that there were no dull moments.

The reports from the various societies, which were read on Wednesday and which are found in the July 1 issue of the "Herald," show that we are up on our toes to do the best we can in our small way.

The convention at Parkersburg showed

the largest number of delegates that we have had for years. The total registered out-of-town delegates numbered 208. The Baptist church was too small for our large crowds, so the Wednesday and Thursdays evening meetings were held in the spacious Methodist church. Our missionary offering on Thursday night was \$81.32. The address on Thursday evening was followed by the usual consecration services, at which many received the inspiration to do more for Christ. The attendance on Thursday evening was 500.

You will see from the above that we had a most delightful and worth-while time, and had many good thoughts to take home with us to help us in our year's work. We also found some time to play, and on Thursday afternoon were taken to the beach at Cedar Falls, where the guests sported themselves in the water, in boats and otherwise; after which we were served a picnic supper.

At our business meeting the following officers were elected for the coming year: Harry Johnson, Steamboat Rock, president; Harry Wessels, Baileyville, vice-president; Louise Johnson, Steamboat Rock, secretary-treasurer.

Yours for a profitable year of B. Y. P. U. work,

RUTH LOHMAN (Burlington).

The Minnesota Summer Assembly at Medicine Lake

The Twelfth Annual Minnesota German Baptist Young People's and Sunday School Workers' Union was held June 16-19, 1934, at the Mission Grove farm on the shores of Medicine Lake. Our challenge which was, "Are Ye Able?" seemed to inspire youth to "live creatively," and our theme, "And Jesus increased in wisdom and stature and in favor with God and man," made us strive higher, and our goal was set at a much higher level.

The speakers of the assembly were Prof. A. Bretschneider, Professor of the German Seminary in Rochester, N. Y., Rev. G. M. Lenox, Mr. Theodore Johnson, Rev. E. H. Rasmussen and Dr. R. W. Boden.

We had two classes each morning that were taught by Prof. Bretschneider. The first class was devoted to the subject of "The Message and Program of the Church." The second class was devoted to the "Worship in the Church School." This included the music, what kind of music should we include in the church school, and our attitude and response to this music. These classes proved to be very helpful and suggestive of an ideal society and church school.

The forum sessions that were held on Monday and Tuesday afternoon were "Home-making," led by Mrs. Fred Paul, and "Can We Christianize the State?" by Milton Schroeder. We all enjoyed these forums a great deal, especially the spirit of co-operation in expressing our own opinions in the forums.



Plum Creek Young People that visited Emery Society

The mass meetings were very inspiring. The first evening Mr. Theodore Johnson talked on "The Divine Blueprints;" he also expressed our theme, "Are Ye Able?" Sunday afternoon Rev. B. M. Lenox gave us an address on, "I Dare You." It was a challenge to all young people. Many of us took the "Dare to be different," because we find it pays. Sunday evening Prof. Bretschneider gave us an inspiring message, "The Heart's Desire." Monday evening we heard Rev. E. H. Rasmussen, whose address was, "For Such a Time as This." God has blessed us richly, indeed, by giving us such a fine group of speakers who delivered Christ's message to us.

The recreation, led by Vernon Heckmann, was splendidly arranged and enjoyed immensely by all. Our afternoon recreation consisted of tennis and horse-shoe tournaments, a treasure hunt, baseball, volley ball, and hiking. Our evening recreation included a get-together party, a "Moonlight Sing on the Lake," and a campfire.

The institute closed with our annual banquet. Dr. R. W. Baden delivered the closing message, entitled, "And Some Followed Afar Off." Our dean, Rev. E. Becker of Hutchinson, Minn., installed the new officers at the close of the banquet. The following officers were elected: President, Esther Heckmann; vice-president, "Ted" Hirsch; secretary, Margaret Fratzke; and treasurer, Myron Ziemer. The church of Hutchinson received the attendance award.

Our Heavenly Father has given us our desire and has "opened our hearts that we may be filled with the glory of his Son." MARGARET FRATZKE, Sec.

Oak Park German Baptist Church

Harlem and Dixon,

Forest Park, Ill.

THEODORE W. DONS, Pastor

Sunday Worship, 10.30 A. M. and 7.30 P. M.

Prayer Service, Wednesday 8 P. M.

Visitors in Chicago, Welcome!

Plum Creek Society Visits Emery

In response to an invitation the Emery, S. Dak., Y. P. Society rendered a program at the Plum Creek church on the Sunday evening of May 6, 1934. The local society in return gave a program at the Emery church on June 3, 1934. We enjoyed these mutual visitation programs.

Some of the numbers in the program were as follows: Welcome and song by the Girls' chorus. Piano solo: "What a friend we have in Jesus." Dialog: "Showing Our Love for Mother." Reading: "Kingdom Tasks for Kingdom Youth." Monolog: "Little Jessie's Mission." Dialog: "The Awakening of Mr. and Mrs. Tightwad." Talk by the local pastor, Rev. E. Gutsche. Concluding song by the Girls' chorus.

Our society at the present consists of 50 members. May we strive to be faithful in these small tasks we can do for our Lord!

SECRETARY.

Twenty-Fifth Wedding Anniversary at Brooklyn, N. Y.

During the past month Mr. and Mrs. Henry Veninga of the Second Baptist Church, Brooklyn, celebrated their Silver Wedding Anniversary in a most appropriate manner, and these festival days will undoubtedly long remain in the memories of the friends and relatives who made this season of happiness such a splendid one.

Numerous gifts and flower tributes helped decorate the rooms where church organizations and invited guests met for the occasion. The church choir rendered appropriate music and many were the expressions of congratulations on this occasion to those who were being honored.

The Veninga family is undoubtedly the most active family in our church, and at the celebration every church member and friend felt that their joys were our joys as well. Our prayer and wish is that God may grant them many more years of happiness together.

A REPORTER.

Our Devotional Meeting

August F. Runtz

August 12, 1934

Nature As Seen By Psalmist and Scientist

Psa'm 8:3-6

Nature Reveals God.

"I took a day in search of God;
I found his footsteps in the sod."

True, we do not have a complete revelation of God in nature, but there is so much there that speaks of him, that we cannot miss him, if we will but do as David of old did. The plastic years of his life were spent in the open. Many a night as shepherd lad he must have gazed with awe and wonder at the stars that seem to hang so low in a clear Syrian sky. The more he considered the heavens above, the more marvelous God became to him. Again he declared: "The earth declares the glory of God." He saw God at work everywhere. The unmistakable marks of his handiwork were there. And the consciousness of God, which he experienced through the medium of nature, perhaps more than any other single element, made of him the man that he was: devout, kind, bighearted, forgiving, a gentle and wise ruler—yes, a man after God's own heart. A proper contact with nature has played a large part in the development of many great souls.

The Healing of the Hills. James Oliver Curwood tells the story of a friend of his who had lost his wife, and who was so stricken that he did not want to live any longer. Mr. Curwood took his friend away to a great woods, and told his just to sit still, not to move nor speak, just to listen. After a while the spell took effect on him, and he commenced to smile; a thing he had not done for months. Yes, there was healing there, for God was there, and God had a chance.

David realized that, for he said, "I will lift up mine eyes unto the hills from whence cometh my strength." There is healing when we get close to nature; healing for tired, nervous, anxious people. However, this healing is only a parable of the great healing that God can bestow upon our hearts and minds regardless of our location. That calm confidence in a loving, living, present, able Father. Jesus often spent nights out in the open communing with his Father, and in the morning came forth calm and confident.

August 19, 1934

What Have I Worth Sharing With Others?

Acts 3:6, 7

"Something Better Than Gold." The lame man sat outside the "Beautiful" gate of the temple begging for a few

pennies. There he sat day after day in his want and rags while just on the other side of the gate great services of prayer and worship were in progress in the temple, rich with tapestries and ornaments overlaid with gold. Peter had no gold to give this man, but he had something better. "In the name of Jesus Christ of Nazareth rise and walk." Soon he was inside the temple walking, and leaping, and praising God. Peter did not have gold to share, he had something better than gold. But if a man has gold it too is worth sharing with others. He can build hospitals and send doctors to cure "the lame, the halt, and the blind."

Knowledge of the Way of Salvation. If I have eyesight and can see the dangers of the road, and see a blind man walking straight toward a dangerous precipice I must share my privilege with him and save him from a fatal fall. When I know the salvation which is in Christ Jesus, I must share that with those who know him not. We find Peter doing just that on Solomon's porch shortly after healing this man.

After John and Andrew had spent an evening with Jesus Andrew went to find his own brother Peter and said to him, "We have found the Messiah," and he brought him to Jesus. The following day Philip got acquainted with Jesus, and he went and told Nathanael about him. Nathanael doubted if any good thing could come out of Nazareth. But Philip said, "Come and see." He did come and see—and stayed. We Christians are too timid in speaking about "that which we know"

Our Talents. Jesus one day spoke a parable about talents. One man had received ten, another five and another one. Those who had received the ten and the five used them and gained thereby. But he who had received the one went and hid his in a napkin. There are many folks just like that, they may not have many talents, but they do not even share those they do possess. Some folks can pray, others preach, some sing, others teach. Some may not be able to do any of these very well, but they may have a sincere, friendly, Christian hand-clasp. Whatever our talents, and every one has at least one talent, let us share them with our fellowmen for the glory of God.

August 26, 1934

What Are the Qualities of a True Gentleman or Lady?

Col. 3:12-17

The Apostle Paul here enumerates the qualities of a Christian as a wardrobe of fair garments to be put on; and what a wardrobe it is!

"A Heart of Compassion." (That is the way the Revised Version puts it.) Is it not beautiful that the list should begin thus? Again and again we read that Jesus was moved with compassion; that is a "feeling with" people. A true lady or gentleman will not close the eyes to the needs of humanity but will have a heart of sympathy for the tempted, the tried, the sorrowing, the sick and the needy. Unless people have hearts of compassion so that they are moved, not only in their emotions, but in their wills, they will never reach the Christian ideal.

"Kindness." Have you noticed how much of Christ's life was spent in doing kind deeds—, in merely doing kind deeds? Run through the New Testament with that in view, and you will find that he spent a part of his time simply in making people happy—in doing good turns to people. Some of them doubtless never appreciated his kindness, but he did it just the same. Goethe says: "Kindness is the golden chain by which society is bound together." If a man is not kind he is not a gentleman. Someone has given the definition of a gentleman as one who does things gently, with love. When a woman is unkind she is not a lady.

"Humbleness of Mind." It is said that Lincoln's favorite poem was, "O, Why Should the Spirit of Mortal be Proud?" As the years go by our love and esteem of Lincoln increases. Great souls are seldom proud, but are usually very humble. Jesus said of himself, "I am meek and lowly of heart." Is it any wonder that his enemies had to confess, "The world is gone after him." The fellow who is always boasting of what he knows and of what he can do usually knows very little and does less.

Other Qualities. Meekness and long-suffering; meekness is not weakness, but is the opposite of rudeness or harshness. It was said of Moses that he was "very meek, above all the men which were upon the face of the earth." But Moses was a tower of strength. Forbearing and forgiving; a gentleman will not soon become angry, and if wronged will forgive as Christ forgave, because he too has been forgiven of Christ. The garment that gives the finishing touch to all others is love. Love is the one thing that graces all the other qualities and makes them possible.

September 2, 1934

Basic Virtues: Honesty

Luke 19:8

We seldom realize what a basic virtue honesty is. God is honest; he is always dependable. The universe is honest; we can rely absolutely on its laws. Dis-

August 1, 1934

honesty strikes at the foundation of all human intercourse and relationship.

Honesty in Speech. Will a man lie? that is the ultimate question. If he will, then what is there about the man that is absolutely dependable? Nothing. The core of his life is corrupt. You can never tell when he will betray his closest friend.

Paul declared unequivocally, "God can not lie," and the writer of Hebrews says the same thing, "It is impossible for God to lie." If God could lie he would cease to be a godlike God to us. We can preserve our conception of him by believing him to be the absolute truth. If a lie is inconsistent with the character of God, then it is also inconsistent with the character of man. Aristotle seems to think that the greater the reason for telling a lie the more certain the true man will be not to tell it.

Honesty in Business. In the day when taxes were farmed out it wasn't very much trouble to pad the tax rolls. It seems to have been the customary thing to do. And Zacchaeus did the customary thing until one day the Master dined with him. In the presence of him it did not take him long to see his mistake and he resolved to restore fourfold wherever he had overcharged anyone. In the Bible dishonesty is always represented as something despicable and mean.

Abraham Lincoln, when a clerk in a grocery store, made a mistake of a few ounces when selling tea to a little girl. In the evening he walked two or three miles to rectify the mistake. How fortunate that nation that can turn for leadership in time of crisis to a man with such sterling qualities.

Honesty in Work. The poet, Edwin Markham, in his poem, "How the Great Guest Came," tells of the cobbler who built honesty into every part of the shoes he made, and who sang as he worked,

"Whether 'tis hidden or whether it show,
Let the work be sound, for the Lord will know!"

How many "builders" think it is alright to skimp here and there, and to cheat a little in their work, so long as nobody, especially the buyer, knows about it. However, if a person is dishonest in his work he is fooling nobody more than himself. His work is simply the expression of his inner nature, so he is building rubbish into his character which will be revealed in the day of judgment.

September 9, 1934

Basic Virtues: Courage

Acts 20:23

Courage to Obey The apostle Paul was on his way to Jerusalem returning from his third missionary journey. Stopping at Miletus he sent to Ephesus for the elders of the church that he might give them a last word of advice, and say farewell to them. All along the way he had been warned not to go to Jerusalem, for the city was in a frenzy, clamoring for his life. But Paul recognized him-

self under obligation to God to go. He believed it was God's will for him. So with fine courage, despite warnings of bonds and afflictions, he set his face to go to Jerusalem as his Master had done before him. It is the courageous souls, who, obeying that inner compulsion of God's Spirit, have carried the Gospel to difficult places.

Courage to Witness. When the apostle reached Jerusalem and was arrested he had the courage to tell that raging mob, calmed for a little space, who he believed and preached as he did. He told them how the despised Nazarene was in reality their Messiah, how he was alive, and how he had met him on the Damascus road, and how that vision had changed the entire course of his life. If you do not think that took courage you have never visualized the scene.

Some years previous to this Peter and John had the courage to tell the rulers of Israel, before whom they had been brought for trial, and who had threatened them under pain of severe punishment not to speak any more about Christ, that they must obey God rather than man, and said that they just must speak about the things which they had seen and heard. The right kind of courage is a splendid Christian virtue.

Courage of Convictions. In the book of Daniel (Chapter 3) we have a striking illustration of the courage of religious conviction. Nebuchadnezzar had made a great image and at a given time all the people were to fall down and worship it. Daniel's three friends in exile refused to do this. The king gave them a second chance but threatened to have them burned alive if they again refused. They answered that they would not recant their faith nor drop their loyalties and worship a pagan force even under threat of such a horrible death. They told the king that they believed their God could deliver them, and they supposed that he would. "But if not"—brave words—here was the stuff of which martyrs are made—"But if not, be it known unto thee, O king, that we will not serve thy gods." Have we lost our religious convictions, or have we lost the courage to stand up for them?

North Freedom News

Although the "Baptist Herald" readers have not heard from us for a long time, nevertheless we are still active in the Master's work.

Recently we reorganized our entire Sunday school. Some new classes were formed and new teachers added to our teaching staff. We feel that this new arrangement will add much to the efficiency of our school.

The Wednesday night prayer meetings are devoted to the study of the Sunday school lesson, thus enabling the teachers to better prepare themselves for their classes on the following Sunday.

June 10 was an inspiring day for our

OBITUARY

† CAPTAIN HENRY MOLLHAGEN

Captain Henry Mollhagen, one of the oldest and best beloved members of this church, passed away without any struggle on July 11, 1934. He was born here on Oct. 12, 1856. His parents were charter members of the church. He was engaged in commercial fishing, and during fifty years he faced many a storm on old Lake Michigan, following his trade. He was active till about two years ago he suffered a fracture of one hip. He did not recover sufficiently to walk again, except on crutches. He longed to go home, when he realized that his hope to go back again to his work once more, was not to be fulfilled. Bro. Mollhagen was converted and baptized by Rev. D. Zwink in March, 1878. Always kind and courteous in his disposition, he was in the truest sense of the word a Christian gentleman. He was married to Miss Sarah Hillenberg on October 15, 1880. His wife, one brother and a sister and 4 children mourn his departure. Services were held on July 13, Rev. Thomas Stoeri coming all the way from St. Louis to have share in them.

St. Joseph, Mich., First Baptist Church.

ECKHARD UMBACH, Pastor.

† FIENEMANN-SCHNECK

On July 12 of this year, on the dawn of the day, our beloved Winifred passed away after long and severe suffering which she had borne patiently and heroically. Thirty-two and a half years she was with us, bringing sunshine, cheer and courage to all who were hers or came in contact with her. In the year 1914 she had been baptized with her brother Walter in the Second Church of Brooklyn by the Rev. G. Kipfel; 1930 she was married to Mr. Elmer Fienemann of New Britain, Conn. Of noble character, energetic, of strong personality and keen mind she lived a sincere Christian life, serving her Master always in a practical and helpful way. Wherever she was a member of the churches where her parents served as pastor and pastor's wife, she also did what she could. Her memory is indeed the fragrance of a life well spent. She was a devoted wife, a loving daughter and sister. It was her wish to be buried in Brooklyn where she had been born, in Mount Olivet Cemetery on the Andresen family plot. And there we brought her to her rest, mourning indeed over the great loss we all have suffered, but entertaining the wonderful Christian hope of meeting her again on yonder shore. She leaves her husband Elmer Fienemann, her parents G. H. Schneck and Louise Schneck, her Andresen, her brother Walter and his wife Gladys, her little niece Carol Ann and the relatives in the families of her parents and her husband.

G. H. SCHNECK.

Clifton-Passaic, N. J.

church. In the forenoon a very impressive Children's Day program was given. The evening service marked the beginning of our union service with our neighboring Methodist Church. At this time we had the pleasure and privilege of having Chief White Eagle, an Indian evangelist, and his soloist with us. Both appeared in full Indian dress. Chief White Eagle has attended the Moody Bible Institute of Chicago and is planning to continue his studies at the Bethel Institute at St. Paul, Minn. Recently the first Indian Baptist church in the state of Wisconsin was dedicated near Wisconsin Dells.

Our Daily Vacation Bible School was "better than ever" this year. Sixty-four pupils were enrolled. Much of the usual handwork was omitted and musical work substituted for it. The closing service on Sunday evening, July 1, proved that the D. V. B. S. days were not spent in vain. A girls' chorus and rhythm band added zest to the program.

We are thankful for the Lord's guidance in the past and under his leadership look hopefully to the future.

ELSIE JAHNKE, Reporter.

REMEMBER

Just a drop of ink
To make you think
and a string tied around your finger
that you might

Remember to get that printed matter ready for the exhibit at the General Conference in Milwaukee, Wis. Look up your "Baptist Herald" of July 1 in case you have forgotten what it is all about.

Remember the psalmist said: "Great was the company of those that published the word the Lord gave," and the prophet Jeremiah long ago wrote: "Publish and conceal not."

Remember we want posters, announcements, dodgers, printed programs, handbills, tickets or whatever you have used in advertising the activities of your church, Sunday school or societies.

Remember to paste them into a loose leaf book, so that all exhibits will be of uniform size.

Remember to either bring them along or send them to Miss Bernice Schroeder, 2326 North 55th St., Milwaukee, Wis., who will have charge of the exhibit.

Remember if sent, prepay the postage and if you desire its return, to include sufficient stamps.

Remember all exhibits will be judged by three judges as to: neatness, original presentation and ability to put the message across, or its selling value.

Remember our own Publication Society is offering six prizes, book orders of your own selection. First prize \$2.75; second prize \$2.25; third prize \$1.75; fourth prize \$1.50; fifth prize \$1.00; sixth prize 75 cts.

Remember the awards will be made at the Young People's banquet Friday night.

Remember only such material is eligible which was used in your own work.

Remember everybody can add their little bit and make this our first exhibit a success and help speed up the activities of the Sunday schools and societies.

WILLIBALD S. ARGOW.

Some More About Milwaukee

"Milwaukee is the best place in the United States to study the survival of those German influences—cultural, social and industrial—released by conditions which culminated in the revolution of 1848. So writes James O'Donnell Bennett, famous writer of the "Chicago Tribune."

Mr. Bennett continues to pay a glorious tribute to Milwaukee in his picture of "Milwaukee Today," and lists a number of "because's" as his reasons for coming to Milwaukee, and reasons enough for anyone coming to Milwaukee, and enjoying a visit. He says, "I came to Milwaukee:

"Because I don't know of another large American city that sets more good examples in the administration of jus-

tice and the thrifty management of its affairs.... Milwaukee has a conscience that makes its character function.

"Because long streets of workmen's and small salaried men's houses are beautifully treed. A veritable boulevard one of them is.

"Because the fumes of its motor buses are drawn off through the roof of the bus instead of blown into the faces of the passengers.

"Because Milwaukee industry—which is colossal—is assimilating the man-products of the college of engineering of Marquette University.

"Because it is the only large city in the United States which collects ashes direct from the basement of homes.

"Because the streets are clean as a floor, and the alleys as clean as the streets—even cleaner!

"Because in forty-eight years its public library has grown from 20,000 volumes to more than 800,000. Any city with such a record is bound to be interesting.

"Because the best monument to Catherine Beecher—great teacher and pioneer and Henry Ward Beecher's sister—is the noble demesne, at once sylvan and scholastic, of groves, halls, museums, and ivy-mantled towers of Milwaukee Dowher College for girls, which she, inspiring it with her ideals of education by and for women launched on a great career. Its entire faculty is composed of women representing eight European and thirty-one American universities.

"Because typical of the speedy justice if Milwaukee Municipal Court is the instance of a crime of violence committed at 6.30 in the morning for which crime the accused was in Waupun prison at 3 o'clock in the afternoon of the same day.

"Because the Milwaukee Public Museum contains at least fifty pieces of the loveliest Wedgewood in America. I have been thrice to see them.

"Because the Public Museum contains the superb Nunnemacher collection of arms and armor, the largest collection of the kind in the United States. It comprises 2,200 pieces and John Met-schel's monograph about it makes two thick volumes that sell for \$5 each.

"Because Mr. Heller, head of the Milwaukee Zoo, who was Theodore Roosevelt's naturalist in Africa, knows so much—and will tell some of it."

Make your plans now to be in Milwaukee on August 27 to September 2!

A. W. H. GIESECKE,

Chairman Publicity Committee.

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. Transportations to Fair Grounds are very good. Please advise our Superintendent, Miss Anna Brinkmann, of your coming.

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

WHAT'S HAPPENING

Rev. H. G. Braun, formerly pastor at McClusky, N. Dak., is the new pastor of the church at Gackle, N. Dak.

Rev. and Mrs. Herman Palfenier are the proud parents of a son, Carl Herman, born May 28. Bro. Palfenier is pastor of the German Baptist Church at North Freedom, Wis. We offer congratulations to the parents and pray God's blessing on the addition to the family.

In addition to the names published in the last number of the "Baptist Herald" as delegates to the Baptist World Congress in Berlin, we give the following: Mr. and Mrs. Wm. Schmidt and Miss Martha Doerr of the Clinton Hill Church, Newark, N. J., and Mrs. Otto Sassadec of Verona, N. J., a member of the Evangel Church, Newark. Rev. C. F. Stoeckmann, wife and daughter of Minneapolis, Minn., will also attend.

A late bulletin from Dr. Rushbrooke, Secretary of the Baptist World Alliance, states that with the end of June about 1000 non-German delegates to the Baptist World Congress had been notified to the Alliance offices in London. The delegation from England will number about 250 and the American delegation well over 300. Many others already across or on the ocean have omitted to fill in the application forms, but this can be remedied in Berlin. No doubt, the total has been enlarged during July. By the time this number of the "Baptist Herald" reaches most of its readers, the Congress will have begun its sessions. Let us remember it in prayer.

Schilling-Wolst Wedding

Miss Emily Wolst and Frederick Schilling were married Tuesday evening, May 8, at the Burns Avenue Baptist Church in Detroit. Rev. P. F. Schilling, pastor of our church at Glawin, Mich, and father of the groom, performed the ceremony, assisted by Wm. E. Schmitt, pastor of the Burns Avenue Church.

After the ceremony a reception was held for a large group of friends, and later, supper was served in the church to about 75 guests.

Mr. and Mrs. Schilling are both active members of the Burns Avenue Church. Mrs. Schilling is a daughter of Mr. and Mrs. John Wolst of Los Angeles, Calif., and has been making her home in Detroit for the past few years.

Mr. Schilling is the son of Rev. and Mrs. P. F. Schilling, Gladwin, and has been attending the German department of the Theological Seminary at Rochester, N. Y., for the past three years.

A host of friends extend their best wishes to the young couple.

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A saxophone is produced in America every forty seconds. It is estimated that if they were all piled up in one place in the Sahara Desert it would be a good idea.—Unidentified.