

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., JUNE 15, 1934

Number Twelve

Blind

JOHN KENDRICK BANGS

"Show me your God!" the doubter cries.
I point him to the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him waters tempest-tost;
I show him hills rock-ribbed and strong;
I bid him bear the thrush's song;
I show him flowers in the close—
The lily, violet and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

What's Happening

Rev. F. L. Hahn of the Humboldt Park Church, Chicago, had the joy of baptizing on Sunday evening, May 20, nine persons who recently accepted Christ.

Rev. Theo. W. Dons, pastor of the Oak Park Church, Chicago, baptized three Sunday school pupils from the Bellwood Mission of the church on Sunday evening, May 20.

Rev. O. E. Krueger of the Temple Church, Mt. Oliver, Pittsburgh, Pa., baptized twelve candidates into Christ's death on Sunday, May 20. The church was crowded to witness this service of baptism.

Rev. Ph. Lauer preached the Baccalaureate sermon on May 20 at the Elgin, Ia., High School. His subject was "High Thinking." Frederick Lauer, son of Rev. and Mrs. Lauer, is a member of the graduate class.

Rev. John C. Schweitzer, pastor of the church at Wasco, Calif., has resigned to take effect in the late summer. Bro. Schweitzer plans to enter Sioux Falls College, S. Dak., in the fall to pursue further studies.

Rev. Thorwald W. Bender, pastor of the Second Church, George, Ia., is a member of the graduating class of Sioux Falls College, S. Dak. The graduation exercises of the senior class took place on June 4. Congratulations!

Rev. H. P. Kayser, pastor of the McDermott Ave. Baptist Church, Winnipeg, Man., has closed his work with the Winnipeg church and accepted the call of the church at Goodrich, N. Dak. Bro. Kayser is already on his new field.

The population resident on farms in the United States reached an all-time new high record on Jan. 1, 1934, namely 32,509,000. The strongest movement of population to the farms was in New England and the Middle Atlantic states.

Rev. E. Umbach, pastor of the First Baptist Church of Saint Joseph, Mich., recently baptized three and also received one whole family of five into the church. The pastor's son, William Umbach, graduated this spring from Denison University in Granville, Ohio, with high honors as a member of the Phi Beta Kappa society.

Rev. George A. Lang, pastor of our church at Lorraine, Kans., has resigned his pastorate to accept the call of the church at Tacoma, Wash., to succeed Rev. A. Husmann. A leading brother of the Lorraine church writes: "The relationship between church and pastor was very cordial. We pray for the Lord's leading in the calling of a pastor."

Rev. Rudolph A. Klein of the Mt. Zion Church, Geary County, Kans., gave the hand of fellowship to six new members on Sunday morning, May 27. Three came by letter and three were baptized the preceding week. Bro. Klein has accepted the call of the Emmanuel Church, near Loyal, Okla., and began his ministry with his new charge on June 3.

Sunday, May 27, was a day of special blessings to the First German Baptist Church at Los Angeles, Calif. Rev. J. A. H. Wuttke, the pastor, had the joy of baptizing 8 souls, two adults and six scholars from the Bible school. During this conference year the church was permitted to receive 25 new members into their fellowship. They are thankful to the Lord for these blessings.

The "New Yorker Staatszeitung," the leading German Daily of New York City, has been presenting a series of historical sketches of German churches in its church news pages recently under the general title: "Deutsche Kirchen in New York in Wort und Bild." The issue of May 19 brought a finely written and illustrated sketch of the Second German Baptist Church of New York City by Rev. H. Frederick Hoops, former pastor of the church.

Pastors W. H. Buening, A. Becker, Ph. Potzner and C. H. Edinger had the pleasure of attending the meetings of the Southern Baptist Convention which were held at Fort Worth, Texas, the latter part of May. The messengers registered from the churches numbered about 6000 and the number of visitors were about as large. Evangelism was the central theme of the inspiring Convention. On another page we present some statistics concerning the Southern Baptists.

The population of the world in 1930 has been estimated at about two billion according to the International Statistical Institute of the League of Nations. These 2,000,000,000 are distributed as follows: Asia about 950,000,000, Europe 550,000,000; North and South America 230,000,000; Africa 150,000,000; Australia 7,000,000. Every day approximately 150,000 persons are born and 100,000 die. The population according to this calculation increases about 18,000,000 annually.

The Baptist Missionary Society of Great Britain has had a great year both spiritually and financially. It reports a record number of baptisms in the mission fields, and alongside this a very remarkable financial triumph. At the beginning of January the debt accumulated from previous years was over £24,000. This has been entirely extinguished, and the fiscal year which closed on March 31 shows no deficit. The gratifying result is due both to unprecedented sacrifice on

the part of the givers and to remarkably skilful organization.

Rev. Herbert Gezork, until recently Director of Young People's Work in the German Baptist churches of Germany, has accepted the call of the Immanuel German Baptist Church of New York City to succeed Rev. F. W. Becker, who has resigned. Bro. Gezork expects to arrive in New York the latter part of August. Bro. Gezork, so we understand, will also pursue medical studies in New York with a view to preparation for medical mission work in the foreign field. Bro. Gezork spent a number of years at the Southern Baptist Seminary in Louisville, Ky., before taking up the young people's secretaryship in Germany.

The Centenary Jubilee of the founding of our Baptist Churches in Germany was widely celebrated by the churches all over the Reich, with the mother church in Hamburg in the lead. On the day of the celebration, Sunday, April 22, there were baptisms in 138 of the churches and 1045 candidates rejoiced in the grace of God at the open baptistries. On April 22, 1834, the first seven German Baptists were immersed in Christ's death and on April 22, 1934, over one thousand confessed their Lord by this ordinance. It is estimated that over 110,000 persons took part in the jubilee celebration in the churches throughout Germany on that Sunday. We rejoice with our brethren across the sea and praise the grace of God for this remarkable advance.

* * *

She: "This dining-room table goes back to Louis XIV."

He: "That's nothing. My whole sitting-room set goes back to Sears-Roebuck, the fifteenth."—High Road.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Youth

OTTO E. SCHULTZ

Great is nursery's rosy dawning,
Greater childhood's morning hour;
Greatest is the golden noontide
Of youth's budding, blooming flower.

In the home, in woods, and temple,
Comes to youth God's solemn hush;
Dreams of angel hosts descending,
Glowing altars, burning bush.

Youth prefers the arid desert,
Though it misses promised lands,
Than to be brick-slaves forever
For a crust from tyrant's hands.

Facing desperately the future
With a pioneer's grit and sense,
Youth sails onward, ever onward,
Searching brighter continents.

It is youth that looses moorings,
Leaves the tangled, weedy sod;
In its Mayflowers ever steering
Toward new freedom and its God.

"Status quo" is nothing sacred
When stern Justice youth inspires,
Flings traditions, outworn systems
Into heaven-kindled fires.

When age deems Right's struggle futile,
Frigid facts its spirit hems;
Youth on earth must ever vision
Towers of New Jerusalems.

Youthful hearts must serve as pivots
For a world so slow to learn,
And while dupes of custom slumber
They toward brighter Eras turn.

Youth seeks not, God-consecrated,
Golden thrones midst human dearth;
But Christ's youthful, blood-soaked footprints,
Plodding toward God's reign on earth!

* * *

The most hoary-headed lie which ever tormented the human race is the old, worn-out lie—proved false a thousand times—that great armies and great navies are assurance of peace.—Senator William E. Borah.

The Price of Leadership

Gen. 49:1-28

CHAS. F. ZUMMACH

THE chapter describes a death-bed scene. Jacob, the hero of many a conflict, is fighting his last battle, one he knows he will lose. What a checkered career he has had! Forced to flee from his home, while still a young man, pitting his wits against those of his father-in-law, betrayed by his own sons, compelled by famine to go to Egypt,—he now lies dying in a strange land. His sons are gathered around his death-bed, to hear his dying wish; for a great question remains to be decided—a leader for the nation must be chosen from among them—and the father's wish will be considered sacred in the matter. Who shall it be? With an almost uncanny insight Jacob not alone weighs the characteristics of his sons and describes those qualities in them that make or unmake them fit for leadership, but predicts how these will influence their posterity.

Reuben:

"My first born, the first flush of my manhood, yours the highest of rank and might" (v. 3). Logically speaking he should have been the leader, since he was the oldest,—but "Thou shalt not have the preeminence." Why not? He was a moral leper. He lost it "by surging lust." Where lust is enthroned in a soul, God is dethroned. The natural heir to this inheritance, he nevertheless lost it because of this moral stain upon his character.

Moral cleanness is essential to leadership. No judge, no prophet ever came out of the tribe of Reuben. "O, it's alright, if you can get away with it," some one said. But you can't get away with it. Reuben perhaps thought his father never found out. But "Jacob heard it" (Gen. 35:22) and remembered. You may get away with the physical consequences, but it registers itself in an inner deterioration, in a loss of self-respect, which unmakes for leadership. Indulgence may satisfy the sex instinct, but it snatches victory from your grasp, at the very moment when we stretch out our hand to receive it. The prodigal went out to see life, but he landed in a swine's pen; he found death at the end of the road. Moral impurity has wrecked more lives than the sword.

Simeon and Levi:

"A pair" (v. 5). The next in line, but ruled out because of their uncontrollable tempers, and their ruthless cruelty. "In their anger they murdered men and wantonly disabled oxen." The massacre of the Shechemites in Gen. 34:1-31 was not merely

an accidental outrage, but the manifestation of an inherent cruel nature. Jacob shrank from it, as if he had given birth to a savage beast. "Heart of mine, join not their counsel!" Instead of the coveted blessing a curse was their portion. "A curse on their fierce anger, a curse on their rage so cruel." A man, who cannot control himself cannot be entrusted with the power of control over others. So they are scattered among the tribes where their anger might do as little harm as possible, and their fiery zeal might be toned down by religious service, for even a "son of thunder" may become the beloved disciple, if that life is brought under the sway of the spirit of God.

Zebulon:

(We pass over Judah for the time being.) "Shall dwell at the haven of the sea" (v. 13). He was commercial minded, cared little for spiritual prerogatives, so long as he was granted the commercial rights and concessions.

A Jew sought admission into the Ku-Klux-Klan. He was asked if he did not know what the principles of the Klan were, and that it was aimed particularly at the Jew. His reply is characteristic of Zebulon: "What do I care what they stand for, so long as I get the contract to furnish the robes." The great international bankers know nothing and care less for patriotism and moral principles, so long as the selling of foreign bonds furnishes them with opportunities to get fat commissions to fill their coffers, these can go by the board. That type is unfit for moral or spiritual leadership.

Issachar:

"A sturdy ass" (v. 14). Lazy, complacent, satisfied to do the hard work so long as some one else does the planning for him and assumes the responsibility. Devoid of all ambition to improve his lot, caring for nothing else, so long as he has enough to eat, and a bundle of straw to rest upon. "He saw that rest was good and sweet the shire; So he stooped to shoulder loads, and turned a drudge for hire." He had the "slave mind," and such type never produced a leader.

Dan:

"A serpent in the road, a snake in the path" (v. 17), "that biteth the horses heels." Vindictive, tricky, treacherous, cruel. While he was zealous for the rights of his own clan, his mind went not beyond that. He lacked the larger outlook, and a narrow provincialism cannot develop national leadership. This is the curse of ninety per cent of our statesmen today, they think only of their own interests.

In the field of religion we see the same spirit manifesting itself. Narrow denominationalism may have produced some mighty men in their respective spheres, but they never furnished a single great spiritual or moral leader. Such people are afflicted with a fatal stigmatism, which prevents them from seeing spiritual and moral values in their true perspective. The whole spirit of religious persecution

was born out of this brood. History shows that God always repudiated such leaders.

Gad:

V. 19. A raider, a plunderer, a militarist, who lives by the spoils of war. His philosophy of life is the law of the jungle: "Might makes right." Nietzsche preached that doctrine to his generation. "Assert yourself; the only vice is meekness," which he termed a slave morality. But he broke himself and his world to pieces. Napoleon stands as the sum-total of self-assertion. For a while it seemed to work; all Europe lay at his feet. But the last chapter was written on the lonely isle of St. Helena. And when a few years ago the French nation voted on who was the greatest Frenchman, they passed over Napoleon and voted for Pasteur, whose unselfish service saved the lives of millions. No "Prince of Peace" could come out of the loins of such a man as Gad. The meek, "the terrible meek," as Stoddard Kennedy describes them, shall inherit the earth.

Asher:

V. 20. The accumulation of wealth his desire. He reveled in the luxuries which wealth could buy. Such a life defeats its own purpose. The tribe raised no heroes, gave no deliverer to the nation. In the time of David its name is not even mentioned among the rulers of the nation. (1 Chron. 27.) Sordid greed and self-indulgence never produced a leader. Zebulon might jeopardize his life, Naphthali die upon the field of battle to preserve the liberties of mankind, even lazy Issachar come to the rescue, but "Asher sat still" (Judges 5:17), satisfied to reap the profits that might accrue from furnishing the war supplies. The World War produced thousands of millionaires but not a single great leader.

Naphthali:

"A slender oak, with lovely boughs" (R. V. "A hind let loose" (v. 21). Containing tremendous possibilities, and giving promises of great things for the future, raising fair hopes which, however, never were realized. Subsequent history belied the early promises of youth. We wonder why.

Last spring one of my church members planted a beautiful hard maple on the church lawn, just in front of my study window. How I watched it grow, and in my imagination often pictured a beautiful tree waving its majestic boughs in the wind. But later in the summer we noticed the tree beginning to die at the top. First the tips, then lower and lower down into the limbs crept the deadly blight. No one could account for it. A few days ago the janitor came up to my study and said: "I know why that maple is dying,—the borer got into it." He took me down and showed me the havoc it had wrought. The damage was irreparable, the tree is doomed. How many a young life that gave promise of great things for the future disappointed its friends, all because of a moral defect, which, hidden beneath the surface and unseen by human eye, sapped the strength and vitality of its manhood and womanhood, and rendered it unfit for leadership.

Joseph:

V. 22. The visionair, the dreamer, the statesman. "A tree of fruit is Joseph." Commendable in every way, not a flaw mentioned. There is no question that earlier in his life Jacob had determined to single Joseph out for the position of leadership among the tribes. By his purchase of a "coat of many colors" for him, he served notice on the rest of his sons, that such a course of action was in his mind. It was this which aroused their animosity against Joseph, "the prince of his brothers." Why then did he not confer upon Joseph the coveted leadership? Because of an unholy alliance.

Joseph had married a wife from out among the Egyptians. His posterity had foreign blood in their veins. While his sons, Ephraim and Manassa, were adopted into the clan by Jacob upon his death-bed, they nevertheless were never completely amalgamated with the rest of the tribes. "Blood does tell." The larger portion of the tribe of Manassa were content to remain in the country beyond the Jordan, where "they transgressed against the God of their fathers, and went a whoring after the gods of the land" (1 Chron. 5:25). And it was Ephraim, under Jeroboam, that took the initiative in breaking away from the kingdom of David. The prophets always held Ephraim responsible for leading Israel into idolatry. "Ephraim is wedded to his idols, let him alone." "Be not unequally yoked together with unbelievers," is a warning too often unheeded by our young people. How many a beautiful, useful Christian life has been lost to the kingdom of God by an unholy alliance, a marriage with an unbeliever.

Benjamin:

V. 27. Plunderer, wolf-like, warlike, fierce and avenging. Small but powerful. Out of this tribe came the first king of Israel, Saul, chosen for his physical qualities and his military prowess. But subsequent events proved that he was entirely lacking in those moral and spiritual qualities which could perpetuate that leadership in the nation. War brutalizes, kills, not alone the body, but the finer instincts of the soul, and dulls the moral sensibilities. The hope of the world for leadership does not lie in militarism, nor in those qualities that produce it. Militarism is a two-edged sword, that slays both the body and the soul of the victor and the vanquished alike.

Judah:

Now we come to the last, the one we passed over in the beginning. "Your father's sons shall own your sway" (v. 8). "The scepter shall not depart from Judah." What peculiar qualities did Judah possess, which so admirably fitted him for leadership among the tribes? The answer is found in v. 8: "Judah is a lion's whelp." A chip of the old block.

In all animal stories the lion is always pictured as the "King of Beasts." His strength, his kingly bearing, his nobility have won for him this title, the "king of beasts." Even in captivity the lion looks

out upon his captors with contempt, still conscious of his strength, his heritage and his dignity. His body may be in the cage, but the spirit is not captive.

"Blood does tell," say what you may! While pastor in Western Canada I had given to me a very valuable pup, a full blooded, pedigreed "Water Spaniel." Raised in town, with never an opportunity to see a pool of water till he was eight months old, I took him duck hunting in the fall. At the first crack of the gun he plunged into the water, swam to the disabled duck floundering on the surface and brought it to the shore.

The lion is always himself. He never apes other animals. No story is ever recorded of a lion trying to be some one else. The ass in the fable put on the lion's skin, and all the animals fled in terror; but when he met the lion his attempt at roaring was only the braying of the ass, and the lion tore him asunder.

Individuality is the secret of all true great men. Of all the twelve tribes of Israel the Jews, descendants of Judah, are the only ones who have preserved their identity to this day. What courage, what heroism is displayed in their history! "In spite of all their wanderings they are still "God's people," and "Salvation comes from the Jews." Those who follow beaten paths, or conform to the easy way of life, are swallowed up in the mass. "Be yourself" is a current slang phrase, but it expresses God's purpose for your life. Live up to the highest and best of your God-given prerogatives, and "the scepter shall not depart from you."

The Wrong House

THE problem of temptation goes back to the question, "What are your dominant desires?" Men and women have reached a satisfactory solution of the problem by letting higher motives enter into their lives. These drive out the lesser and baser feelings that make us want to act in ways that conscience says are not right. Unworthy feelings are kept out because when they come up to the threshold of the inner life, they find nothing in common with those which are already in residence.

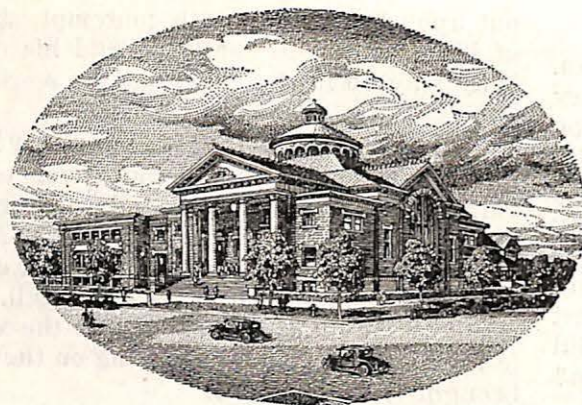
A German girl, asked what she did when the Tempter came, said: "Jesus opens the door of my heart. Then the Tempter says, 'I did not know that You lived here; I have come to the wrong house,' and he goes away."—Forward.

* * *

Dr. F. B. Meyer, while in this country a few years ago, speaking to the ministers, said: "If God calls you to a church, do not run every time the devil tells you to go."

* * *

The tendency everywhere is to say, "Baptism should not be mentioned; it is sectarian." Who said so? If our Lord commanded it, who dares to call it sectarian? We are not commanded to preach a part of the gospel, but the whole of the gospel.—Spurgeon.



Immanuel Baptist Church

GENERAL CONFERENCE, Milwaukee, Aug. 27-Sept. 2

Our Milwaukee Churches

Immanuel Baptist Church

The beginning of the Immanuel Baptist Church can be traced back to the year 1848 when a group of 30 people with Rev. Grimm as their pastor, conducted services at a meeting house on 4th and Prairie Streets.

In 1855 Rev. Carl Kleppe came from Germany and served the church faithfully under strenuous conditions until 1859. His successor was Rev. Ulbricht. During his pastorate the church was organized as the First German Baptist Church of Milwaukee and recognized by a Council of Baptist Churches. By adding new members through baptism and also through the immigration of Baptists from Germany, the church increased greatly in number. By sacrificing to the limit for the cause of Christ they were able to buy a house of worship on Galena Street.

Bro. Friedrich Maier served the church from 1861-63, during the trying times of the Civil War. Bro. Th. Klinker was pastor of the church from 1863-67. During this time they bought a corner lot at 7th and Harmon Streets and built a new church. After Rev. Klinker left, Deacon Heinrich Heesch was chosen as leader.

Rev. H. L. Dietz became pastor in 1881. Revivals were frequent, many souls were added to the church. Being strengthened numerically, they were able to build a new church at the corner of Walnut and Sixth Streets.

Our next pastor, Rev. Jacob H. Merkel, was a gifted singer and evangelist, and his work was crowned with success. The church then felt the need of a missionary and called Miss Anna Dingel, who worked faithfully for 28 years.

In 1896 Rev. D. Koester took up the work, having for his aim the deepening of the spiritual life of the church which is so essential. Rev. F. W. C. Meyer followed Bro. Koester as pastor and served the church for 15 years. During his

time Sunday schools were held at various places in the city, and the church helped in the organization of the First Polish Church. Bro. Meyer followed a call to become professor in our seminary in Rochester, and Rev. Otto Hauser was his successor.

It was soon found that the church on Sixth and Walnut Streets was inadequate for the Sunday school and other activities. Through the united efforts of Bro. Hauser and the congregation the present edifice, which is an honor to the community, was built. Bro. Hauser was a firm believer of doing mission work at home and through his leadership the church helped the Baptist negroes in our own city for a number of years. After 12 years of service he resigned and Bro. G. H. Schneck became pastor. His deep and constructive sermons were appreciated by the church. Rev. H. W. Wedel became pastor in 1930.

Many a soul has been helped by the church to find the way to God, and many an old pilgrim has exchanged this home for the heavenly home. We are trying, through our work, to lead young and old to a closer fellowship with God.

The church has also had the privilege of sending forth into the Master's work the following: Prof. A. J. Ramaker, Rev. Harry Marschner, Rev. Paul Wengel, Rev. R. T. Wegner, Rev. August Schlesinger and Rev. J. H. Kirnbauer.



Rev. H. W. Wedel

Rainbow Banquet of Kankakee Society

The climax of the Spring activities of the Young People's Society of the Immanuel Church in Kankakee came on Thursday evening, May 17, when the third annual banquet of the society was held. Fifty members and friends of the society enjoyed "A Trip to Rainbow Lane" in a room beautifully decorated in all the colors of the rainbow. Printed programs, colored caps and rainbow-hued table decorations carried out the color scheme to perfection. A very tasty dinner, served by the "Beacon Lights" class of the Sunday school preceded a program in which the rainbow theme was also well applied.

During the meal Charles Blatt, president of the society, led the group in pep songs and introduced the toastmaster, Whitney C. Jansen. The music of the evening was supplied by the Eckstrand sisters, a popular duo, members of Trinity Methodist society; and a group of ten of our own young people sang a number of Rainbow Melodies. Short readings were given by Lucille Stone, Lenore Lockwood, and Sam Farnsworth. "Rainbows, Man's and God's," a short talk, was given by Mildred Nance. "Choosing the Right Road to Rainbow Lane" was the subject given by Rev. H. I. Newell, pastor of the United Brethren church of Bradley, in which he definitely showed the way as being through Christ who said, "I am the Way."

The banquet this year was under the general direction of Mildred Nance. Committee heads were Arthur Salzman, Lillian Hennings with Mrs. Burton Hertz, Lucille Stone, Roger Beckman, Marvin Seedorf, Helen Elam, Clarence Salzman, Martha Stewig, among those having an active part in making the banquet a success.

Faculty Member Receives Degree

Prof. Helmut Dymmel has the compliments of his colleagues in the Seminary and his many friends in the denomination on the achievement of recent scholastic honors which came to him. After completing the necessary course of study, and his thesis, and passing a grilling examination, he was granted the degree of Master of Theology, M. Th., by the Colgate-Rochester Divinity School at the Commencement Convocation. Congratulations. Prof. and Mrs. Dymmel have sailed for Europe where they will visit his parents. His father's physical condition led them suddenly to change all plans and make the voyage.

Prof. F. W. C. Meyer, his wife and daughter, Dr. Selina Meyer, Ph. D., hope to sail for Germany on about June 20. They plan to attend the Baptist World Alliance and to return to America just in time for the opening of the fall Semester.

Chicago Sunday School Workers' Union

The Sunday School Workers' Union (Lehrerbund) of Chicago and Vicinity held their annual meeting May 1, 1934, at the Humboldt Park church, Chicago.

The delegates met for supper, after which yearly business was transacted and election held.

There was no change in officers. Mr. Herman Siemund, Second Church, president; Mr. Fred Grosser, Oak Park Church, cor. secretary; Olga M. Justin, Eglewood, recording secretary; and Mrs. Olga Engelbrecht, East Side Church, treasurer.

Our treasurer's report showed a balance of \$82, of which \$50 was voted for missions.

There was time for a question box and many worthwhile questions pertaining to the Sunday school were answered by Rev. F. L. Hahn.

The evening session opened with a devotional, led by Mr. Wm. Haack, Supt. of the local Sunday school.

Our vice-president, Mr. F. Grosser, then took charge and roll was called. Eight Sunday schools responded, each giving a brief report of their work in the past year. The reports were very encouraging.

The program for the evening consisted of a selection from the mixed choir of the Oak Park Church, violin solo by Dr. Victor Williams, Second Church, and a selection from the Humboldt Park mixed choir.

The address was brought by Rev. Louis H. Broeker, pastor of the Albany Park Baptist Church. He spoke on "The Sunday School Worker's Chief Objective." The Sunday school teacher is only paying an honest debt. He had been taught, therefore he should teach. The relation of a Sunday school teacher to his class is the same as that of a minister to his parish. His purpose is to build up and win others to Christ. Jesus' best effects were with groups and personal work. 1) We can never tell what is wrapped up in a boy or girl. 2) There are seasons for the soul, certain ages when the Spirit speaks more definite. 3) A Sunday school teacher's supreme objective is to win boys and girls to Christ. Rev. Broeker closed with the Bible verse: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

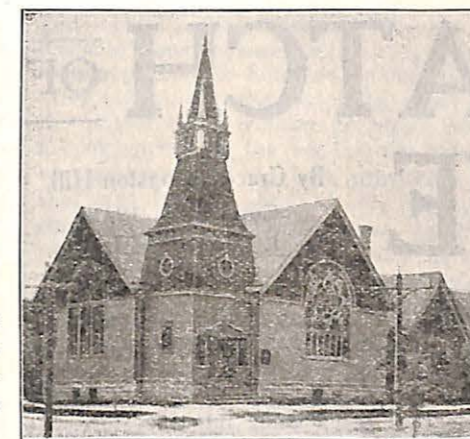
Rev. Broeker's talk was very impressive and each felt a great responsibility.

OLGA M. JUSTIN, Rec. Sec.

Mrs. Newlywed (to the butcher): "I want some lard."

Butcher: "Pail?"

Mrs. Newlywed: "Oh, does it come in different shades?"



North Ave. Baptist Church

GENERAL CONFERENCE, Milwaukee, Aug. 27-Sept. 2

Our Milwaukee Churches

North Avenue Baptist Church

The North Avenue Baptist Church was organized under the name of "The Second German Baptist Church of Milwaukee" on August 15, 1887, with a membership of 87. The membership stands at 300 today. The building in which we now worship was erected in 1892 and dedicated in the same year on June 5, 1892.

The following pastors have served the church: Rudolf Machholz, 1887-1889; Benjamin Otto, D. D., 1890-1894; Frank Kaiser, 1895-1902; P. C. A. Menard, 1902-1904; S. A. Kose, 1905-1914; John E. Knechtel, 1914-1920; Louis B. Holzer, 1920—present pastor.

As a congregation we are happy to welcome the 24th General Conference of German Baptists to our city. The church and parsonage are located on the corner of North Ninth Street and West North Avenue, a 20-minute walk from



Rev. Louis B. Holzer

the auditorium, where all the sessions of the Conference will be held.

We extend a hearty invitation to delegates and visitors to visit our Bible school, which will meet on Conference Sunday at 9.30 A. M. and close in time to get to the auditorium for the service at 10.45 A. M.

We present herewith a picture of the church and one of the pastor.

GENERAL CONFERENCE, Milwaukee, Aug. 27-Sept. 2

Our Milwaukee Churches

Bethany Baptist Church

In March, 1932, a group of 49 members left the Immanuel Baptist Church and organized as the Bethany Church. They are conducting their meetings in a meeting house on Burleigh Street in the north-western section of the city. They have an active Sunday school, a Young People's Society, and also a Ladies Missionary Society.

Their missionary, Miss Baudisch, has been doing good work, especially last summer in conducting a Daily Vacation Bible School. Rev. Emil Otto is serving them as pastor. He is one of our oldest ministers, having celebrated his 80th birthday last fall. He is doing a good work and reminds us of the word of the psalmist: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."

Minnesota German Baptist Young People's and S. S. Workers' Union Assembly at

Medicine Lake, June 16-19

PROGRAM

SATURDAY EVENING, June 16
Devotional address. Rev. Th. Johnsen, Immanuel Bapt. Ch., St. Paul.

SUNDAY June 17

Morning. Two Class Sessions.
1. Message and Program of the Church.
2. Worship in the Church School.
Prof. A. Bretschneider.

Afternoon. Address: "I Dare You."
Rev. J. M. Lennox, Judson Memorial Church, Minneapolis.

Evening. Sermon. Prof. A. Bretschneider.

MONDAY and TUESDAY, June 18, 19

Mornings. Class Sessions.

Prof. Bretschneider.

Afternoons. Forum Session.

Milton Schroeder Leader.

Evening. Address. Rev. E. H. Rasmussen, Ex. Sec'y. Minn. Bapt. Conv.

TUESDAY EVENING, June 19

Banquet.—Annual Meeting.—Speaker, Dr. R. W. Bowden, Ex. Sec'y. Ramsey County S. S. Association.

Short devotional services will be held each morning.

Recreation in charge of Vernon Hackman.
EDNA TUBBESING.



THE PATCH OF BLUE

By Grace Livingston Hill

Copyright, 1932

By J. B. Lippincott Co.

(Continuation)

Chapter 9

When Natalie started for the store on Monday morning she noticed a man standing at the corner of the street with his hat down over his eyes and a watch in his hand.

A look of annoyance passed over her face. That same man had been there three times before watching her come out of the house, almost as if he were waiting for her, timing her. He always gave her an ugly, familiar look as she passed, though she never seemed to notice him. She shrank from encountering it again. He was a big, tough looking man, and she felt almost afraid of him, although it seemed absurd in broad daylight on a street where many people passed.

Impulsively she turned the other way and walked around a whole block to escape him, but when she reached the avenue there he was again at the next corner, standing in just the same position watching her, but this time with an ugly, amused leer on his face as if he wanted to let her know that he knew she had gone out of her way to escape him.

She turned her face the other way and tried to act as if she had not seen him. It was getting on her nerves to have him do this way. The expression of his face somehow made her shudder. Perhaps he had no idea of watching her at all. Perhaps it was all her imagination.

And then as if to answer her thought, the man spoke.

"Hello, Girlie! Can't get away from me, can ye?" he said, and her heart beat wildly. For an instant she wanted to run, but her feet felt like lead, and it occurred to her that she must control herself and walk steadily. She must not let him know she was frightened. She had made a mistake of course going out of her way. He must have seen her hesitate at her own door and then turn the other way to avoid him. She would not do that again. She would just hold up her head and walk by him as if he were not there. Perhaps she ought to warn Janice. It would be terrible if he got to bothering Jan on her way to school.

She forced herself to walk on steadily down the avenue, but she was trembling so she could scarcely stand up.

She made a distinct effort to put the man out of her thoughts. She would not look back to see if he were following her. He was probably just a common fellow without very high standards.

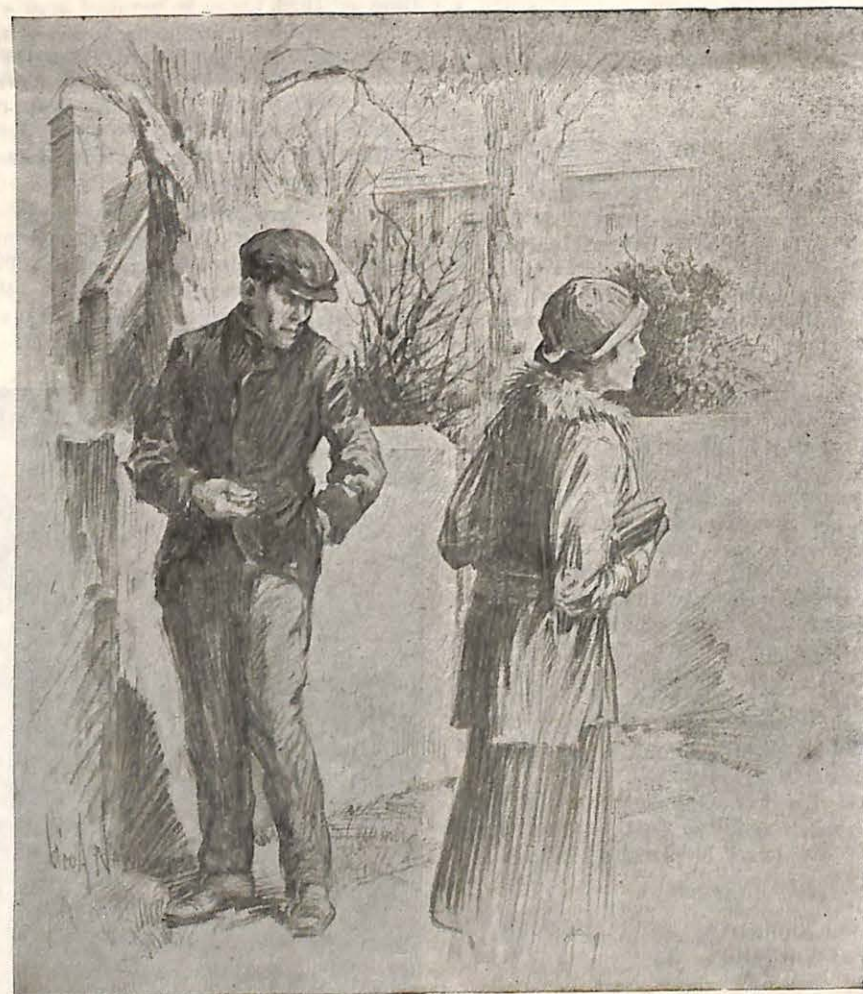
There was nothing to be really afraid of, and of course there were policemen whom she could call upon if he attempted to follow her. She might report it to the one that often came into the store. It was just as well to have a man like that cleared out of a neighborhood. It really wasn't safe for a fifteen-year-old girl like Janice to have to pass such a man. Of course Janice would have to learn to take care of herself too, but somehow she felt ages older than her sister, and as if she must protect her. It would frighten her so that she would be anxious all the time either of them were away from the house.

She tried to concentrate her thoughts on the dress she was planning for Janice; on the other dress she meant to make possible for Janice's commencement next spring. She wondered how much she dared to put away each week from

her meager salary to save for that time? She herself hadn't minded so much staying out of the activities of her school at commencement time, but she hated to have Jan miss everything. Jan did love good times so much, and she had so few of them. Jan had been so sweet and good about staying out of school while Mother was sick, and now that Mother was well enough to be left alone all day, she did hope that Jan could have a little more freedom. Work would come soon enough. Also now that Mother didn't have to have extra food and medicine and a doctor all the time there would be more chance of saving a little for a spring wardrobe for Janice. It was so hard for Janice to always wear made-overs because she was the smallest one in the family. For once she should have a dress, perhaps two, which she might go to the store and pick out for herself and try on.

Suddenly the thought of the man burst into her thoughts again. What if he should hang around and frighten Mother? It was silly of course to think that, and what could she do about it but pray? "Oh, God, take care of Mother dear, and Janice, please," she prayed again and again, as she walked down the street, her heart gradually growing quieter and more trustful, her nerves steady.

As she neared the store she remem-



She tried to act as if she did not see him

bered Chris. Would he really come there to work that day, or would he back out of it after thinking it over? Somehow she couldn't make it seem real that Chris Walton, the banker's son, the most popular boy in High School, popular too she had heard in his college, should be coming to work that morning in the store just as she was: to measure sugar and potatoes, and bring up kegs of mackerel from the cellar. Probably when his people found it out they would put a stop to it. Probably his lady mother would do something about it. She would want him in a profession. But anyway, Natalie told herself, she was glad that Chris himself had been willing to do any good honest work. It fitted so perfectly with the ideal she had formed of his character as she had watched him from afar through four years of High School. Natalie liked to keep her ideals of people she admired. Her standards were high and not many came up to them. So far this young man had. She would likely never have much to do with him. Her life and his were as far apart as the poles of course. Even if he came into the store for a time there would presently be found something else for him, something more in the line of a profession, and this little spurt of work in a store would only be used as a stepping stone to something fitter. But if he came, while he stayed, she hoped he would make good. He would never be anything to her of course, but she liked to think there were such fine people in the world, a few such young men. It made the world more worth while to live in.

Of course he had been kind to her, and just now he happened to be grateful to her for having put him on to the position, but she mustn't presume upon that. She must keep her quiet aloof away. Her act of introducing him to the manager had been the merest trifling kindness. Any one would do that. She mustn't let him think that she was expecting him to pay her any attention whatever. Indeed, she must manage to get away before he did, so that it would not look that way. He must not think he had to carry her bundles home for her.

However, if he came, and if he stayed, he would probably soon be so busy he wouldn't think anything about it. The routine of the day would take care of that. He would be so tired by evening that he would want to get home quickly, and wouldn't have time for the little cashier. She needn't worry about that. She only hoped he would make good,—if he came.

But he was there before her, waiting outside the store, and they stood together talking for a minute or two. It was very pleasant to have him so friendly, the boy whom all the girls had admired. And she couldn't blame them. She had admired him herself always. Had liked to listen to him recite in school because he always did it as if he enjoyed it and knew what he was talking about. She

had seldom had the pleasure of going to a school game because she had always had to hurry home to help her mother right after school, but she had often stood at the school room window at recess with a book spread on the window sill before her, and watched the boys practicing in the yard below. And always she had singled out Chris as the most finished player, and exulted in the way he led them all, and they deferred to him. Well, now she was enjoying a pleasant little contact with one whom she could have enjoyed as a friend if their circumstances in life had been different, but she must not let her head get turned by it. He was Chris Walton and she was Natalie Halsey, born into different worlds and stations. Of course her family had been good too, but the world had forgotten that, though all the families of the earth were one after all! But then, she knew what people thought of a poor girl allowing a friendship with a boy who was in a higher class, and she didn't intend to put herself in such a position. So, as soon as the store was opened she retired to her little glass den and began to work with her cash register and her books, and Chris stood back by a counter, and watched the day in the store open before him.

It interested him that he was to be a part of this busy new world.

A'most at once people began to swarm in, for coffee and butter and yeast cakes, for a loaf of bread, and a box of Aunt Jemima's prepared buckwheat, for cereals, dried beef and glasses of jelly for lunch.

There came a little lull in half an hour and the manager started him to work, gave him a linen coat and an apron, set him to picking over a barrel of potatoes, and putting them up in paper sacks, so many pounds to a sack. There was to be a bargain sale of potatoes that day. And when the potatoes were all measured he had a barrel of lettuce to go over and pick out the perfect heads. Queer bitter thoughts came to him now and then as he remembered the other boys in his class all in college now, going about with college caps, whistling on the campus as they went from one class to another, wearing their fraternity pins and planning their pleasant careers for the future, while he sorted decaying vegetables.

But for the most part Chris was rather interested than otherwise in what he had to do, conscientious to do it thoroughly, and ambitious to see how quickly he could get it done. He was too busy to contemplate the fate that had thrown him into a chain grocery instead of college.

Now and then he cast a glance over at the little glass den where Natalie worked, busy every minute, making change, smiling pleasantly at the customers, a crowd always around her little window. How patient and sweet she looked. Her delicate face shone out, too fine for such surroundings. Of course the store was nice and clean, and the people were all

decent, respectable people, and there was nothing really unpleasant about her work, but somehow she looked like a lady, made to be waited upon. There was a quiet refinement about her. What was the nursery rhyme Elise used to sing, "Sit on a cushion and sew a fine seam, and feed upon strawberries, sugar and cream." Somehow Natalie's face made one feel like putting her at ease, and caring for her.

So Chris' thoughts moved in and out all day between the cabbages he brought up from the cellar and the empty crates and cans that he carried down cellar. He was literally an errand boy as he had said, taking orders moment by moment, never through with one activity before another was handed him. By noon he was hungry as a bear and ready to devour eagerly the hot coffee and sandwiches that the manager had sent in for his helpers from the pie shop near by because he couldn't spare any of them at that hour to go out and get it for themselves.

They bolted the food standing in the back room where the stores were kept, leaning back against the big refrigerator, or sitting on the cellar stairs or an empty crate, swallowed it down hastily, one at a time in turn, and hastened back to work again. Chris wondered that they had so much business all the time. He had never supposed that a grocery store would be such an active place. There seemed always to be somebody wanting something. By night he was dog-weary and sore in every muscle. Some muscles he hadn't know he possessed. And he had thought that every muscle he had was in perfect training. He wondered why it seemed so much more strenuous than playing football. Perhaps because it was utterly new, and he was a little excited about it, anxious to please.

He heard that first day that the district manager would be around in the middle of the week and his fate would probably be decided then. The district manager would possibly have a new man to put in the place, and Chris being a substitute would have to step out.

That made it a sort of game, and Chris worked harder than ever. He might not have picked out the grocery business for a life work, and he might not want to remain in it forever, but he didn't want to be put out of anything he had undertaken. He wanted to be so good that they would beg him to stay, even if he was leaving of his own free will for a better position. So he pitched into his work with all his might.

He discovered that his fellow workmen were most friendly among themselves, but they regarded him with suspicion. He had not yet won their confidence. He had that to do. They regarded him as an entire outsider. Perhaps some inkling of his former estate had already penetrated to their knowledge.

They answered him shortly, gave him no more information regarding his work

than was absolutely necessary, left him to find out for himself in every case possible. They let him search for an article in the cellar instead of telling him how close it was to his hand, and were generally just as unpleasant as they could be without actually descending to open fight.

Chris was rather amazed at first, and then indignant. He longed to take them out and thrash them one by one. He found his heart in a continual fume over some rudeness or unnecessary taunt.

It did not help his course that on the third day of his presence in the store there came an influx of young women, three of them. They were dressed up apparently for an afternoon tea. They breezed in holding their dainty chiffons and handsome fur coats back from the barrels and boxes. Somewhat affected by they demanded to see Christopher Walton.

Chapter 10

Chris was cleaning the cellar. He had been at it all day. There was to be a new arrangement of boxes and stores that were kept down there and everything in the whole cellar had to be moved and thoroughly cleaned. He had never done anything quite like it before except the washing of those windows in the Sullivan Street house, but he was working away like mad trying to get done before night. He was wearing a pair of borrowed overalls which did not fit him, and his hair was sticking every way. He was just awkwardly wringing out a wet mop when the man from the meat counter yelled down the cellar stairs:

"Hey, there, Walton! Some dames up here wantta see ya! Make it snappy!"

Chris dropped his mop in dismay and stared up the stairs.

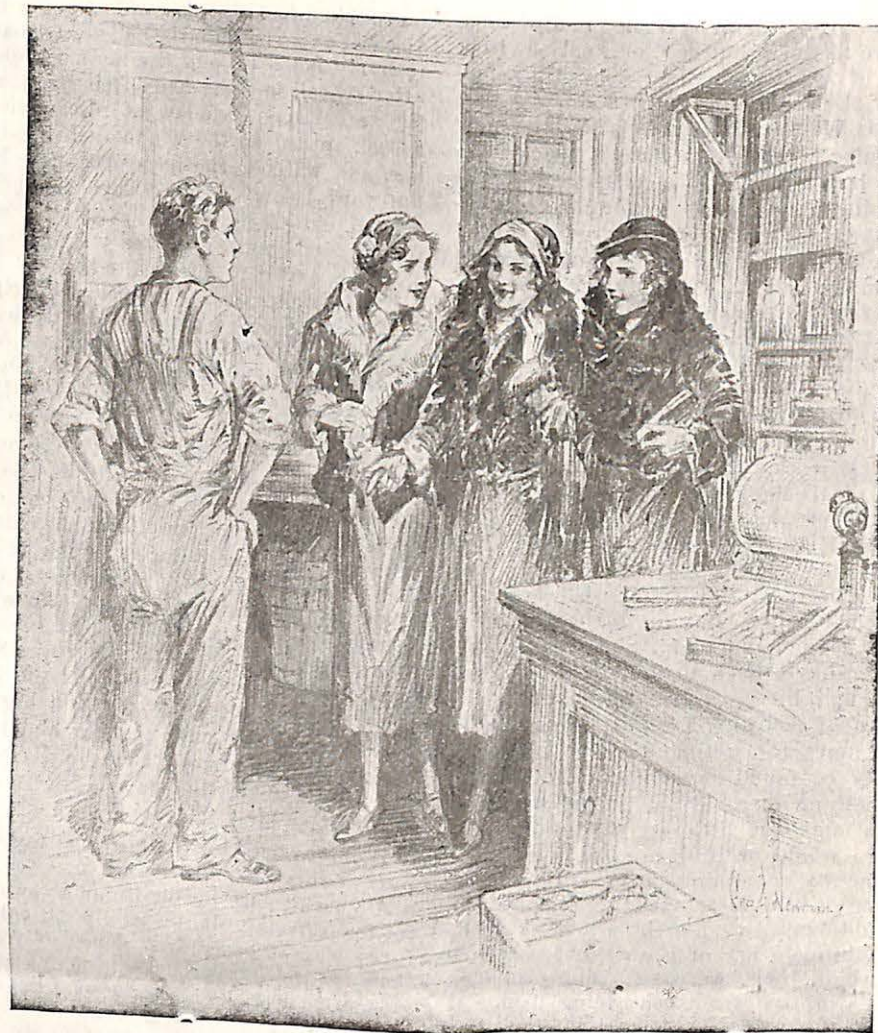
"I can't come!" he shouted at the disappearing heels of his informant, but the only answer that came back was another:

"Make it snappy! The boss hates a mess of ladies around in the way. This ain't no social tea!"

Angrily Chris started up the stairs, wiping his wet hands on his overalls each side, and dashing them wildly through his disordered hair. What he meant to do was to get a glimpse from the back of the store and see whether this was some practical joke or not. If the boss had sent for him he would go of course, but otherwise he would retreat again to the cellar and pretend not to have heard. Surely neither his mother nor Elise would come to bother him.

But Irene Claskey, Ethel Harrower and Linda Peters had not stayed on the order of their going. They had followed down the length of the store and stood just outside of the store room into which the cellar stairs led. So he came upon them before he realized, and they all clamored at once:

"Hello, Chris! Congratulations!" they screeched.



"O Chris, but you're a scream! Whose overalls are those?"

"So it's really true! You've got a job! How long will it last?"

"Oh, Chris, but you're a scream. Whose overalls are those? Did you borrow them from your butler?"

And then they let out a wild hilarious laughter that arrested the attention of every one in the crowded store.

White with fury Chris stood glaring at them, his chin lifted haughtily. Every eye was upon him now. Even the boss coming down that way with a grin on his pleasant face. The boss had been fine. He must do something about this.

"Did you want something?" he asked in a clear stern voice. Even Natalie heard him away up at the front of the store in her little glass den. His voice was so impersonal that you might have thought he was merely addressing a customer.

"Sure thing we want something!" clanged out Irene, rather enjoying her large audience than otherwise, and openly exulting in Chris' discomfiture. "We're going to have a High School reunion next Saturday night, and we want you to help us out. We're having a spree up at the Rabbit Inn on Horndale Pike, and we want you to take a bunch up there."

"I haven't got any car!" said Chris shortly.

"Ohe, we know that," went on Irene. "We can get a car if you'll drive it. Dad said you were a good driver and he'd trust our car with you. We have to start at five o'clock and we're meeting at my house—"

But Chris stopped her voluble details with a clear ringing word.

"Nothing doing!" he said firmly, "Sorry to seem unaccommodating but I have to work. Good afternoon!" and he turned on his heel and vanished down the cellar stairs, shutting the door behind him.

The customers turned back to their bargains with smiles and knowing looks toward the discomfited girls who stared for a moment, and then with many giggles and contemptuous remarks picked their way hilariously out of the store.

Chris stayed down cellar the rest of the afternoon and worked like a fiend. He had no mind to go upstairs and be kidded by the entire store force. He made that cellar look like a parlor. The floor was scrubbed clean enough to eat from. Every box and crate was set with mathematical exactness, arranged in logical order, each row was labeled with a number on the beam overhead and the same number chalked on each container. The cellar was so systematized that anything could be found in a jiffy. But Chris had been working with only one

(Continued on page 16)

A Word of Welcome from German Baptists Baptist World Congress, Berlin

Honored and Beloved Fellow-Baptists in all lands!

By the decision of the Executive Committee of the Baptist World Alliance the unanimous invitation of the Union of the German Baptists has been accepted; and therefore the Congress of the Baptist World Alliance will be held in Berlin, August 4-10.

We German Baptists look forward with exceptional expectation to this great event. We hope very much that the Congress may give a loud, honest, free confession to Christ, our only and sufficient Redeemer. We wish to testify to the public not only of our land that we Baptists stand true to the Word of God, and that we regard as holy and inalienable what Christ did for us and taught us. We desire that the warm-hearted fraternal communion of Baptists may give a loud and convincing testimony to the power and love of Christ in us. We wish that the world should receive from the burning hearts of redeemed people an overwhelming testimony that the troubles of humanity can be removed only through the life and power of Christ.

Therefore, we invite all our dear fellow-Baptists to attend the Congress in Berlin. The great and very valuable program will make this Congress a glorious experience for every visitor. A large number of the most gifted and devoted Baptists will serve us with the gifts which the Lord has entrusted to them. We can be sure that our Lord, the King of heaven and earth, will reveal his living force among us and will give us new inspirations for life and work in his worldwide, unconquerable kingdom.

In spite of the fact that the journey to Berlin may be connected with special sacrifice for us under the prevailing economic difficulties, we hope that all loyal, open-minded and willing Baptists may be ready to make such sacrifices. The inner gain, which our God will give us, will bring a new wave of spiritual revival and efficiency which may change all sacrifices into great joy.

We invite all men and women who have been for years bravely carrying on our work. We invite the messengers of Christ who are witnesses of the Gospel of Christ through pulpit and platform. The warmth of their hearts may help to inflame our hearts. We invite the young to come to Berlin in large crowds—as to a crusade—that their fresh voices may cheer us and that they may receive a new impression of the living power of Christ and of our worldwide Baptist work. Old and young shall praise the name of the Lord in Berlin!

We desire not a glittering parade which would please our vanity, neither do we wish you to enjoy only the beauties of our land and the delights of a long journey, but we wish with a happy "Hallelujah" to kindle and inflame a holy

fire which may rise to the glory of our adored Savior and may give light to the world.

So come, dear fellow-Baptists, and help us to crown Christ King of Kings and Lord of Lords in our land and throughout the world!

We await you with great joy!

For the Baptists of Germany,
(signed) F. W. SIMOLEIT.

B. Y. P. U. of the Ebenezer Baptist Church of Los Angeles.

The Ebenezer B. Y. P. U. celebrated their third anniversary at the Women's Clubhouse in A hambra on March 25, 1934. Both the Bethel Society of Anaheim and the Society of the First Church of Los Angeles were represented in goodly numbers.

Ted Feldmeth led the congregational singing and after the scripture reading by our vice-president, Laura Mathews, Rev. J. A. H. Wuttke of the First Church led in prayer. The Clauder Family Quartet sang "The Beautiful Golden Gate," which was followed by the secretary's report by Helen Clauder and the treasurer's report by Max C'auder.

Our string orchestra under the direction of Stanley Jackson played two selections, "The Festival March" and "War March of the Priests," also playing the offertory. A welcome recitation was given by a young future member, Evelyn Stranske, which was followed by a song by the choir called "Love Divine." Our guest soloist was Mrs. Harry O. Anderson, wife of the Evangelist Harry O. Anderson, who sang "I Heard the Voice of Jesus Say."

Two plays were given, one a very short one, entitled "The Average Woman's Dollar," and the other, "The Rationalist," the latter being very scriptural and exceptionally well received. Rev. K. Feldmeth then installed the new officers, which was followed by another selection by the choir entitled "Onward Christian Soldiers." A selection by our men's quartet and closing prayer by Rev. O. R. Schroeder of Anaheim completed the program.

Our officers for the new year are: President, William Metzler; vice presi-

dent, Laura Mathews; secretary, Helen Clauder; treasurer, Carl Feldmeth. May the new year be one of continued success and may we serve our dear Lord and Master to the very best of our ability!

HELEN CLAUDER, Sec.

Dorcas Society Presents "Two Masters"

On Friday evening, May 11, the Dorcas Society of the Mt. Zion Baptist Church, Junction City, Kans., gave a program dedicated to our mothers. Our president, Mrs. Klein, read the scripture lesson and led in prayer. The Ladies quartet sang "Here is my heart, Lord."

Under the capable leadership of our president we presented the missionary play "Two Masters."

Between the first and second acts, Marvin Zoschke played a violin solo, accompanied by his sister, Betty Zoschke.

Between acts two and three Rev. R. A. Klein in his usual beautiful way sang "The Bib'e that my Mother gave to me." His song was made most impressive by the fact that he held the Bible which his mother gave to him in his hand.

At the end of the play the ladies quartet sang "This is My Task."

A missionary offering was taken, which amounted close to seven dollars.

The artistic decorations of the platform added much to the success of the play.

The Dorcas Society is very sorry to have to part with our beloved president, Mrs. Klein. We shall miss her very much. We are truly proud that God has selected one of us, a product of our own little church, to help carry the "good tidings" to another community. May his blessing rest upon her and may we learn to do as David says: "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." L. T. B.

Blessed Are the Meek—

"Here's one name on the committee that I never heard of."

"Oh, that's probably the person who actually does the work."—Trappers Magazine.

Devoted Handmaidens of the King

The daughter of one of our own ministers finds great joy in sending her contribution (which is exceptionally large for her financial circumstances) for the support of a native-worker on Brother Orthner's field in Cameroon. Her devotion most certainly touches the heart of her Lord and King.

A graduate of a Christian school, who because of the present depression cannot get an appointment, writes: "I have always felt a great urge to enter religious work. I should be glad to undertake work of this nature for a very small remuneration, just to know I am 'in the work' and doing something not figured in dollars and cents." What a privilege to feel the urge of the Holy Spirit!

GIVE YOUR OFFERING NOW; BUDGET CLOSSES JULY 31

THE FINANCE COMMITTEE
William Kuhn, Executive Secretary,
P. O. Box 6, Forest Park, Ill.

The Child

MAMIE GENE COLE

I am the Child.
All the world waits for my coming.
All the world watches with interest to
see what I shall become.
Civilization hangs in the balance,
For what I am, the world of tomorrow
will be.

I am the Child.
I have come into your world, about which
I know nothing.
Why I came, I know not;
How I came, I know not;
I am curious; I am interested.

I am the Child.
You hold in your hand my destiny:
You determine largely, whether I shall
succeed or fail.
Give me, I pray you, those things which
make for happiness,
Train me, I beg you, that I may be a
blessing to the world.

Chicago Young People's Institute

A successful Young People's Institute, perhaps not so much in number as in inspiration and renewed determination to hold Christ's teachings aloft, came to a close Monday, April 30. The Institute met for four consecutive Monday evenings in April in the First German Baptist Church of Chicago.

We are indebted to Rev. A. P. Mihm, Y. P. Secretary, and Dr. J. R. Mantey of the Northern Baptist Seminary for their willingness to be our instructors.

Rev. Mr. Mihm gave us an insight into the beliefs and teachings of the Mormons, Catholics, Spiritualists, and Christian Scientists, thus helping us "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

Dr. Mantey spoke on "The Meaning of Faith." Faith is more than faithfulness and loyalty, it is a faith in and a trusting in God and involves a surrender of ourselves to the Divine Will. "To cease to do wrong is not enough, we must do right and that is live and love as Christ, go the whole way unselfishly." "Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5:49).

SECRETARY, Chicago Jugendbund.

Mother's Day at Newburg, Sask.

Months have passed since you heard last of our B. Y. P. U. but we were not idle, always working for our Master.

On May 13, we rendered our "Mother's Day" program. The weather was very pleasant, and the church was filled to capacity. This was a remembrance day for our mothers and reminded us of the love which they showed and gave us in the past, and how they taught us to do the right, and become acquainted in the

Spring Meeting of the Nebraska Association of German Baptists

The Nebraska Spring association gathered with the Shell Creek church, Rev. A. Foll, pastor, beginning May 17, and closed on May 20. All pastors were present, and we were very happy to have our General Y. P. & S. S. Secretary, Rev. A. P. Mihm, with us. His presence proved to be a real blessing.

The first service of the association was on Thursday evening. Rev. A. P. Mihm preached the opening sermon. "The Prompting Vision" was his subject. He showed that Paul's vision was not only a turning point in his life but also showed him his life-work, and that Paul was faithful to this vision.

Every business meeting was preceded by a devotional period. These meetings were led by Mr. Wm. Niemann and Rev. J. J. Renz.

The new officers for the year are: Moderator, Rev. J. Pankratz; secretary, Rev. J. J. Renz; treasurer, Wm. Brunken.

It was also decided to invite the Western Nebraska and Colorado churches to attend our fall convention, which will be held at Creston, Nebr.

The following essays were delivered by the various ministers: "The Gift of God on Calvary in Comparison to Christian Giving," by Rev. J. J. Renz. "Is Christianity Sufficient?" by Rev. J. Pankratz; "What Is Most Necessary in Our Sunday Schools?" Rev. A. P. Mihm; "Evangelism and the Social Gospel," Rev. A. Foll. A lengthy discussion followed each essay.

Sermons were preached by Bro. Mihm on Friday evening. His topic was "Better Than Gold." On Sunday morning he preached the missionary sermon. The subject was, "The Song in a Strange Land." The offering was over \$61. Saturday evening was in charge of Rev. A. Foll who brought the message entitled, "The Revival We Need." The closing sermon was delivered by Rev. J. Pankratz, whose subject was, "The Things That Abide."

An Sunday afternoon our attention was given to the B. Y. P. U. The various societies took part in a program in song, recitations, etc. Bro. Mihm gave an address on "The Life and Work of Spurgeon." The offering which was taken amounted to \$11. This was added to the church offering which is to be sent to the general missionary treasury.

A testimony meeting followed the Sunday evening service in which some of the young folks took part. We were all very grateful for the privilege of having been able to attend the associational gathering with the Shell Creek church. We thank them for their hospitality. May they in working together with their able pastor, Rev. A. Foll, continue to grow and be the means of saving many souls!

J. J. RENZ.

FRIEDA FRANK, Sec.

Harlem Young People's Society, New York

The Young People's Society of the First German Baptist Church of Harlem, N. Y., is still going strong despite a comparatively small active membership. Our regular meetings, held twice a month on Sunday nights before the main evening service, are being attended by many visitors. The programs, which are mapped out by the Executive Council of the society, are, with the exception of one or two, rendered and conducted by the members of the society. During the past year the meetings consisted of illustrated lectures and travel talks, business and social meetings, Bible, patriotic and literary programs.

On April 5 we lost one of our most active and popular members, when Miss Irma Dollinger sailed for Germany. Miss Dollinger intends to stay in Germany for an indefinite time. During the four and a half years that she was church organist in Harlem, she made many friends by her pleasing disposition and her readiness to help and co-operate wherever possible. The Social Committee of the Y. P. S., consisting of the Misses Ethel Ehrenstein, Martha Kosik and Goldie Sedelmeyer, arranged for a surprise "Bon Voyage" party several days before she sailed. Thirty-five cheerfully responded to the invitation, played games and enjoyed the refreshments at the party.

At the last Inter-Society Social we were hosts to the Y. P. S. of the Willow Avenue Baptist Church of Hoboken, N. J., Rev. H. F. Hoops, pastor. The traditional Inter-Society meeting was opened by the president of the Harlem society, Mr. Fred J. Maeder, who extended a most hearty welcome to the visitors.

These in turn opened their diversified program with singing of their theme song, entitled "Hoboken's Light." This was followed by a reading, duets and a dia'og, "The Maid That Went Into All the World." A crayon cartoon drawing and interpretive reading, "Coming Back to the Old Home Town," and harmonica solos were novelties in our experience of Inter-Society programs.

After the games, delicious cake and coffee were served. Our hope is that those who are only partly loyal in their support may be aroused and become real sharers in service for our Lord and King, Jesus Christ.

WERNER SEWALD, Sec.

Commencement at Rochester

PROF. ARTHUR A. SCHADE

Another year, the eighty-second, for the German Department of Colgate-Rochester Divinity School, our denominational alma mater, has been completed. It was a crucial year in many respects, but it was courageously faced and had its bright and sunny spots as well as its dark and forbidding clouds. Commencement took place on a Sunday night in order to escape a conflict with the opening of the Northern Baptist Convention. The annual sermon was preached by the Reverend S. Blum, pastor of the Erin Avenue Church, Cleveland, and temporary editor of "Der Sendbote." It was a challenge to the class of graduates as well as to all of us to work for the Master while it is day. The whispering comment following the service was appreciative wherever I managed to catch it up.

The Commencement took place in the evening service, and Dr. A. W. Beaven, D. D., LL. D., President of the Divinity School, favored us with his presence and delivered the address to the graduating class and the large company of participants in the service. Our president is always appreciated, and he always has the right word for the occasion. Following his address, our Dean, Prof. A. J. Ramaker, D. D., addressed the class and presented them with their well deserved diploma. Then followed the happy and yet sad social hour in which words of farewell and good wishes for a happy ministerial career were exchanged between graduates and friends. Unfortunately not all could state definitely where they would settle down, and plans for the future in most cases were still in the making.

We Graduated a Class of Six

this year as follows: Erich Bonikowsky, Arthur Fischer, Herbert Hiller, Berthold Jacksteit, Henry Pfeifer and Adolph Reeh. Henry Pfeifer will be the new pastor at Beaver, Mich., succeeding Rev. H. Sellhorn, who retired with a view to giving young fellows a chance. Arthur Fischer plans to continue his studies at Sioux Falls, aiming to win his A. B. degree there. Herbert Hiller will serve the Immanuel Church at Milwaukee this summer and likely continue his studies in the fall either in Rochester University or elsewhere. Erich Bonikowsky is looking toward a pastorate in Canada, the exact whereabouts of which is not yet determined. He is in the United States on a student visa which does not permit him to assume a pastorate forthwith. Bro. Jacksteit has had several opportunities, but I am not sure just where he will locate. For the summer he is accompanied with the other members of the Rochester Seminary Quartet which is touring the country on a concert tour. Adolph Reeh would be glad to communicate with some church that is in need of a pastor. He is at home in Rochester and can be reached by addressing the Seminary, 246 Alexander Street. Broth-

ers Fischer, Bonikowsky and Reeh would all be available for summer pastorates with churches that are without undershepherds at the present.

Applications for the Fall

Some eight or more applications are in for the entrance class in the fall. Since the classes of the past two years were very small, a little larger number may be admitted this fall, providing applicants are able to meet the minimum entrance requirements and give promise of usefulness in the service of our churches. The demand of the churches in recent years has been for men who have good command of the English language, and who are able to understand the youth of our times. The course at the Seminary is seeking to meet this demand, and we have already received a number of high school graduates. Negotiations are pending which will eventually lead to state recognition of the work done in our school, so that students may present the work done here for advanced standing in colleges with the recommendation of the state Board of Education. Colleges, of course, have recognized this work in the past and will continue to do so. The school offers an attractive opportunity for a ministerial education as well as the attaining of a degree of B. A. by transferring the work to other schools. Young men who feel called to the Gospel ministry and would like to devote their service to the Lord in the service of our churches are invited to make application to Dean A. J. Ramaker, 11 Tracy Street, Rochester, N. Y.

Dean Ramaker Meets With Accident

But this brings us to a sad incident which we must report. Before these lines reach the readers they will know from other sources, that our esteemed dean, Prof. A. J. Ramaker, met with a serious accident while walking to the opening meeting of the Northern Baptist Convention on Wednesday morning, May 23. He was crossing one of Rochester's busy thoroughfares when he was knocked down by a truck which was driven at a high rate of speed. It is just a week that he has been in a hospital lying on his back in a painful condition. At this writing the extent of the injuries is still not determined, since it is impossible to move him about sufficient to get a proper X-ray picture of his spine. While he is thus incapacitated, Prof. F. W. C. Meyer is attending to such duties as need immediate attention, and when he leaves for Europe about the middle of June, Prof. L. Kaiser will step into the breach and carry the load while our colleague is confined to the hospital. All mail addressed to the dean will receive attention on his behalf by these, his colleagues.

The Financial Crisis

That we are confronted with a financial crisis needs hardly to be stated. That is true with practically all institutions, whether they be dependent on voluntary contributions or on endowment funds. Our total income for the present

year from the denomination will not exceed seven thousand dollars, which is altogether insufficient to maintain our school on its present level of efficiency. It seems impossible to send out men in such a time as this with less training; rather, they need more. This problem is capable of various solutions with which likely the faculty, as well as the School Committee will have to deal in the immediate future. One thing seems certain: if our denomination is to go on indefinitely, we will continue to need a school in which to train our sons to be the pastors of our churches. May the Lord show the proper way in solving this problem!

The Annual Conference of the Baptist Young People of Southern Illinois

was held at Trenton on May 5 and 6. This included young people from Peoria, Trenton and Pekin. Other towns and cities were represented but are not members of the conference.

Upon the arrival of the delegates on Saturday there was held a fellowship supper which included a song service. Following the song service the business session was held, Miss Julia Shafer being in charge, due to the absence of the president, Miss Dorothy Abele. The invitation was given and accepted to come to Pekin in 1935 for the annual conference.

The election of officers was held and the following were elected for the ensuing year: President, Harold Gieseke, Trenton; vice-president, Margaret Waldmeir, Pekin; secretary, Beryl Bonk, Pekin; treasurer, Milton Heinecke, Trenton; program chairman, John Zimmerman, Pekin; nominating chairman, Howard Shay, Peoria. Following the election of officers, Rev. Koehler of Normal presented the address, "Foundation Stones for Builders of a New Age." This concluded the Saturday session.

Sunday school was held at the Baptist church, most of the delegates were in attendance. Mr. Morris, the Superintendent, led the discussion entitled, "Acknowledging the Lordship of Jesus." Following Sunday school the morning worship was held at 10.30, led by Rev. F. L. Strobel of Trenton. Dr. Wm. Kuhn delivered the sermon, "Building After Jesus' Ideals." After the sermon the communion service was held, Dr. Kuhn being in charge.

In the afternoon another session was held at 2.30. An open forum on questions submitted by the conference members was held, Rev. Koehler in charge. Interesting questions and discussions were heard. The Sunday evening service was held at 7.30, Dr. Kuhn the speaker. The conference proved a great success and all the members are looking forward to a great meeting at Pekin next year.

BERYL BONK, Sec.

Arousement Meeting at Bismarck, N. Dak.

On Sunday, May 6, cars filled with people eager to attend the arousement for the young people of the Central Association of the Dakota Conference came to Bismarck, N. Dak., from all directions.

The following societies were well represented: Bismarck, Linton, Gackle, Wishek, Streeter, New Leipzig, Selfridge, Pleasant Ridge, and Lehr. Our motto was, "Work and Pray." Rev. J. J. Lippert had secured for us the beautiful City Auditorium, which was an ideal place for a gathering of this kind.

At 10 A. M. Sunday school began, with Mr. Carl Gutsche, Supt. of the local S. S., in charge. Three short speeches were given.

1. Miss Martha Beck of Haynes, N. Dak., spoke on: "To Be a Successful Teacher, Which Is More Important—Consecration or Education?" She placed the emphasis on Consecration; and showed us that the chief point of interest for a S. S. teacher should be to lead the pupils to Jesus Christ.

2. Anna L. Lohse of McLaughlin, S. Dak., spoke on: "What Should Be the Relationship Between Young and Old in the Church?" Both sides must work together. The older people should mix with the young, so as to keep young in spirit. They should put trust in young folks, and forgive them their little mistakes. The young folks, in turn, should not destroy the trust placed in them. They should remember that older people have the experience and should not snub them. They should try to bring happiness to old age. They should also live a clean moral life.

3. "How Can We Best Support Our Missions?" was the topic for Miss Emma Bauer of Lehr, N. Dak. She spoke from personal experience as active member of the King's Daughters Society of Lehr. The little offering boxes were suggested. Also, scrap-books, clothing, and bandages for the heathen lands; boxes for Children's Homes, Old People's Homes, etc., and cheering the aged, sick, and lonely in our own circles.

Rev. B. W. Krentz of Wishek, N. Dak., delivered the sermon for the morning on, "A Well-rounded Christian Life." Rev. Krentz admonished us to keep faith. The Bismarck choir rendered two very pleasing selections during the service.

At noon we all lunched in the Bismarck Tourist Camp. The Bismarck people had secured a truck for those who had no way of getting to the camp; and had also provided eats for those who had no lunch. Here also, we had a chance of getting better acquainted.

At 2 o'clock we returned to the Auditorium, where Rev. Krentz opened the afternoon meeting with a song service. Bro. Krentz also led all the discussions and made them very interesting.

Miss Lena Gohring of Ashley, N. Dak., had been given the topic, "What Are the Marks of a Good B. Y. P. U. President?"

Miss Gohring could not be present, but had, however, sent her paper to be read. This was done and it was put up for discussion. Some of the points in both the paper and the discussion were: A B. Y. P. U. president must be a Christian; be friendly, kind, honest, sincere; ought to be interested in missions; be a good mixer; and study his Bible.

Mr. Walter Fiedler of Burt, N. Dak., spoke on, "What Part Should Worship (devotions) Have in B. Y. P. U. Meetings?" He said that all societies should set aside a part of their time for devotions, as every Christian society should worship God. As to the actual amount of time—this he left to each individual society.

The next topic was, "How Should a Membership Committee Work in Winning Members for the B. Y. P. U.?" This was given by Miss Hilda Moser of Streeter, N. Dak. The committee must have active members—members who do not say, "I didn't know I was on the committee," or "I didn't have time." The committee must have working members, before you can expect to have active and not passive members in a society.

Mrs. J. J. Lippert of Bismarck gave a talk on, "How to Stimulate Interest in B. Y. P. U. Programs." A few of her suggestions were: Contests; dividing into groups—for instance, men on one side and women on the other, and you'd be surprised what the men can do; studying the lives of missionaries; and using the question box.

A discussion on the question, "Is It Harder to be a Good Christian Today Than a Generation Ago?" was considered by many as the most interesting part of the afternoon program. Miss Clara Lehr and Mr. Sam Giedt of Gackle, N. Dak., started the discussion. Here are some of the points that were given for both sides:

1. It is harder—because of the various groups of people and teachings the young folks come in contact with when they attend higher institutions of learning; because of the so-called "high-class" of amusements today; and because of the "jazzy" type of music that has entered the church.

2. It is not harder—because we still have the Bible as our guide and the same faithful God; because young people a generation ago did not have B. Y. P. U.'s, assemblies, arousements, etc., as we have now. After all it is a matter of consecration.

The following musical selections were given during the afternoon: Duet by Miss Helen Remboldt and Mrs. A. W. Zimmerman of Gackle; Group song from Wishek; and men's quartet from Gackle.

Immediately after the close of this meeting we were taken to the new North Dakota State Capitol Building at Bismarck, which is now nearing completion; and conducted through the place. Many experienced quite a thrill in ascending the approximately 22 story structure in the elevators.

In the evening we had a short literary program, which was opened by a song service, led by Mr. J. J. Schweigert of McLaughlin, S. Dak.

We all felt thankful to Rev. and Mrs. Lippert and the church for their kind hospitality during the day.

We departed again for our homes, saying, "It was good to have been there."

ANNA L. LOHSE.

Summary of Southern Baptists

E. P. ALLDREDGE, Secretary of Survey

The total number of churches in the Southern Baptist Convention now stands at 24,270 with a total membership of 4,173,928. The average yearly number of baptisms for the past 14 years has been about 204,000 and the average annual gain in church membership has stood at about 86,000. The number of baptisms reported for 1933 was 211,393 and 107,788 net gain to the membership of our churches.

Perhaps the most marked gain during the past year has been in our B. Y. P. U. work. In 1932 the B. Y. P. U. showed a net increase of 2,228 Unions and 36,894 young people added to their numbers. In 1933 their record was even more remarkable, showing a gain of 2,421 Unions and an added enrollment of 34,441 young people for the year. Going into the lead of all young people's groups in America in 1931, and then hanging up a two years' record of 4,649 new Unions, or 193 new Unions for every month in the past two years, and 71,335 new young people enrolled for the two years or almost 3,000 new young people enrolled for every month of this period.

Per Capita Gifts

The per capita gifts is the acid test of all giving. The per capita gifts of Southern Baptists to local work of the churches has dropped down to the 1919 level, \$4.70, whereas their per capita gifts to missions and benevolences goes back 25 years to the level of our gifts in 1908—\$0.93.

In answer to the question, "What's the matter with Southern Baptists?" the report says:

1. We are still 68% unenlisted.
2. The 32% who are enlisted do not dare to give as God has prospered them.
3. The churches are giving too large a proportion of their gifts to their own local work—only 16.6 out of the dollar went to missions and benevolences, while 83.4 out of every dollar was used in the local work of the churches.

* * *

Dean Brown says: "The church itself is built out of men and women who have declared their loyalty to Christ and are undertaking to live in the same high mood. In them we have indeed a building of God, a house not made with hands, a habitation of the Spirit, eternal in the realm of moral values."

If you believe in the church, say so with your personal support.

For Such a Time as This

PROF. ARTHUR A. SCHADE

"For Such a Time as This" was the catchy slogan, taken from Esther 4:14, on the suggestion of Margaret Applegarth, about which the Northern Baptist Convention rallied in Rochester, May 23-28. It served to prick Christians in the side, to awaken them and caused them to rub their eyes and look about and see what is going on in this changing world, that they might live more effectively. It will go down in the chronicles of the Northern Baptist Convention along with the slogans of other years, such as "This Changing World," "Pray It Through," "Live It Through," etc. It collected all the considerations and discussions of the convention like a prismatic lens and focused them on the delicate point where the timeless Christian with his timeless Gospel makes contact with the temporal world and the transitory affairs of life. The slogan should aid folk who are blessed with a good imagination to visualize the program even before they read this fragmentary report.

Hundreds of delegates and visitors poured into the Flower City several days in advance to share in the rich Commencement festivities of the Colgate-Rochester Divinity School of both the English and the German Departments, and to behold the far-famed beauty and grandeur of new Campus and buildings.

Among these was a fair sprinkling of German folk headed by our own Rev. S. Blum, temporary editor of the "Sendbote," who preached the annual sermon before the student body on Sunday morning, May 20, in the Andrews Street Baptist Church. A distinguished visitor from abroad was present in the person of the Reverend M. E. Aubrey, General Secretary of the Baptist Union of Great Britain and Ireland, who gave the Commencement address at the Divinity School and also the closing address of the Convention.

A total of 2,207 delegates and 1,389 visitors registered, paying respectively two and one dollar fees. Among the delegates were 1,164 ministers and 1,043 laymen. Of course, many ministers were also to be found among the visitors, while some attended without any registration, though they were entitled to admission only with registration badges. The minutes which were adopted at the last session without reading reported 337 items, giving some idea of the magnitude of the business transacted. It was

A Harmonious and Peaceful Convention, the general tone of which was determined in a large measure by the loving Christian spirit of the esteemed president, the Reverend W. S. Abernethy, pastor of the Calvary Baptist Church, Washington, D. C. Ample occasion was offered for discussion by the report of The Committee of Fifteen, which recommended a drastic overhauling of the denominational machinery, calling for a unification of the four Missionary Societies, Woman's and General, Home and

The Resolutions

A final word must be said about the Resolutions which were adopted by the Convention. They, too, will appear in print, and should be eagerly anticipated by all who join in the Lord's prayer "Thy kingdom come." Not that the kingdom is brought about through the adoption of resolutions as such; if that were the case it surely would long since have come. Indeed, some believe that the way to hell is paved with good resolutions. It is one thing to resolve and another to do, when the crucial test comes.

Nevertheless resolutions are not altogether bad; they do point the way and challenge folk to united action. As long as God uses his Church to resist the forces coming forth from the portals of hell, that church will have to "fight the good fight" and it is well if it can be united in its course of action. Never were the Baptists of our time more united and more serious in their attack upon the forces of evil, which are gnawing at the vitals of our civilization. Their stand on the liquor question, and on war will reverberate about the world. When they are released, possibly they may appear in this journal also, hence I will leave the reader in suspense, trusting he obtain a copy at the earliest possible moment.

State B. Y. P. U. Conventions of Illinois

The Northern Baptist Young People of Illinois will hold their annual Summer Assembly at East Bay Camp near Lake B'oomington, June 23-30, 1934.

Baptist Young People may write to the state director, Rev. L. H. Koehler, 626 Normal Avenue, Normal, Ill., for complete program and information relative to this Summer Assembly.

The Southern Baptist Young People of Illinois will hold their Annual Convention with the First Baptist Church of Granite City, Ill., June 26-28.

Many inspirational speakers as Dr. J. F. Herget, president of William Jewell College; Dr. J. Atwood, formerly president of the Southern Baptist Convention; Rev. Jacob Gartenhaus, a Christian Jew, who is the Southern Baptist's lone missionary to the Jews; Rev. J. O. Williams of Bowling Green, Ky., who has the largest B. Y. P. U. in that state, will address the Convention.

For information relative to this Convention write, Rev. J. M. Crowe, Baptist Building, Carbondale, Ill.

Baptist Young People's Societies of our own German Baptist Churches who desire to send one or more representatives to either or both of these great Baptist Youth Assemblies can receive complete information by writing Rev. Koehler and Rev. Crowe.

Foreign, and of the three Christian educational programs as presented by the Board of Missionary Co-operation, the American Baptist Publication Society, and the B. Y. P. U. of A., and providing for drastic rotation of offices in the interest of democracy and dissemination of denominational enthusiasm. These recommendations threatened to close up offices, vacate positions of honor and terminate tenures of office which must have seemed like sawing off the limbs long occupied by shining lights in the denomination. They cut straight across customs and traditions which had become sacred by age. Naturally, they were sharply contested and warmly debated, and when voted on by ballot repeatedly showed the house so nearly divided on the issues that ten votes carried the balance of power. But with all these sharp differences of opinion, and the necessary concessions which had to be made on both sides, there was no breach of the fraternal spirit. The convention left an excellent impression on the people of Rochester, and all who were fortunate enough to participate in it will cherish its memory. The only misfortune was that admission had to be restricted to those who could pay the registration fees, as the facilities of the Masonic Temple were taxed to capacity by the registered participants.

The Addresses of the Convention

were of a high order and the subject matter presented geared together into a unified whole and made a strong impact. Many of them will likely appear in print in the denominational journals. Space does not permit a review of them here, but the subjects and the speakers in several instances must be mentioned: Dr. Justin Wroe Nixon of Rochester spoke "Protestantism for Such a Time as This." Dr. D. B. MacQueen, pastor of the First Baptist Church of Rochester, spoke on "Foreign Missions in Such a Time as This," and Dr. Hugh P. Kerr, pastor of the Shadyside Presbyterian Church of Pittsburgh, Pa., spoke on "Home Missions for Such a Time as This." Dr. McNeil Poteat, from below the Mason and Dixon Line, spoke on "Baptists for Such a Time as This," and Dr. M. E. Aubrey from abroad spoke on "Faith for Such a Time as This." Colonel Raymond Robins, of national fame as a Christian reformer, addressed a united meeting of the Rochester Federation of Men's classes on Sunday morning on "The Christian Message for such a Time as This." The noonday devotional addresses were given by Rev. Daniel H. Clare of Massachusetts, while Dr. Harold Phillips of the First Baptist Church of Cleveland preached the convention sermon on Sunday night, setting forth the emphasis which Jessu stressed in his ministry as the precise emphasis which the world has need of in our time and to which the Christian Church should address itself in such a time as this. It reflected profound spiritual insight and held the audience in nearly breathless attention.

**B. Y. P. U. & S. S. Workers' Union
of the Dakota Central
Association**

Gackle, N. Dak., June 26-29

Subject: "The Christian Task."

TUESDAY EVENING, June 26

7.30: Evening Worship. Song Service,
Rev. B. W. Krentz.

Music, Gackle.

Welcome, Local Society.

Response, Union President, Elizabeth Heringer.

Opening Address: "The Religious Crisis of the Present Time," Prof. A. A. Schade.

WEDNESDAY, June 27

8.00: Registration.

9.00: Devotionals, Gackle.

9.15: Class. "The Task as Jesus Saw It," Prof. A. A. Schade.

Music, Eureka.

10.20: Intermission.

10.30: Class. The Task as the Church Came to See It," Prof. A. A. Schade.

Music, Streeter.

11.30: Address: "What Is Essential for a Young Christian?" Rev. E. S. Fenske.

2.00: Worship Period.

2.20: Class. "The Task as We See It," Prof. A. A. Schade.

Music, Wishek.

3.20: Intermission.

3.30: Business.

Music, Fredonia.

4.30: Address: "The Leadership of Young People," Rev. J. J. Abel.

7.30: Evening Worship. Song Service, Rev. J. J. Lippert.

8.00: Address: "Koooperation in der Gemeinde," Prof. A. A. Schade.

THURSDAY, June 28

9.00: Devotionals, Bismarck.

9.20: Class. "The Challenge of the Unfinished Task," Prof. A. A. Schade.

Music, McIntosh.

10.20: Intermission.

10.30: C'ass. "The Effective Technique of the Task," Prof. A. A. Schade.

Music, Ashley.

11.30: Address: "Young People's Life Problems," Rev. A. Krombein.

2.00: Question Box.

Music, Ventura.

3.00: Outing.

7.30: Vesper Service, Prof. A. A. Schade.

FRIDAY, June 29

9.00: Devotionals, Medina.

9.20: Class. "The Compensation of the Task," Prof. A. A. Schade.

Music, Herreid.

10.20: Intermission.

10.30: Class. Prof. A. A. Schade.

Music, Lehr.

11.30: Address: "What Is a Useful Life?" Rev. B. W. Krentz.

2.00: Worship Period.

2.20: Class Discussion.

Music, Linton.

3.20: Intermission.

3.30: Business. Election of officers.

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, I. I.

JOIN THE GERMAN BAPTISTS

ON THE OFFICIAL SAILINGS TO THE

BAPTIST

WORLD

ALLIANCE

AT BERLIN

AUGUST 4 to 10

Sailings from New York

July 8	EUROPA
July 12	DEUTSCHLAND
July 18	BREMEN
July 26	NEW YORK

For details apply to Rev. Wm. Kuhn, Gen. Sec.,
7346 Madison St., Forest Park, Ill.

**AMERICAN EXPRESS COMPANY or
HAMBURG-AMERICAN LINE
NORTH GERMAN LLOYD**

Offices and Agencies in all Principal Cities

**THE ANTIDOTE TO
CHRISTIAN SCIENCE**

By **Dr. James M. Gray**
Scriptural . Courteous . Effective
127 pages, 20c; five for \$1.00
BIBLE INSTITUTE COLPORTAGE ASS'N
838 North Wells Street Chicago, Illinois

7.30: Song Service, Rev. W. Luebeck.
Program sponsored by different societies in the Union.
Silver offering.

Invitation

We wish to extend our heartiest welcome to all members of B. Y. P. U.'s and Sunday schools in the Central Association to attend the Summer Assembly at Gackle, N. Dak., June 26-29.

REV. H. G. BRAUN.

The Patch of Blue

(Continued from page 10)

half of his well-trained mind. The other half had been raging, rending him, lashing itself in fury over his humiliation. Those girls! Fools! he called them, and took out his revenge on the cellar floor, using up to the handle the bristles of the old scrubbing brush. Never was a cellar floor so clean before.

When all others had gone home the boss came down and looked around well pleased and full of commendation. Chris listened in silence to his comments of praise for the way he had arranged things, and then he burst forth.

"I'm all kinds of sorry, Mr. Foster, that those fool girls came around and made a scene. They're not any special friends of mine and they just wanted to play some kind of a joke on me I guess. I certainly was sore."

"Oh, that's all right, Chris," said the boss, a warm light coming into his eyes. "I understand. Some girls are just naturally made that way. Don't you worry. You've done good work this afternoon. Forget the other. You did 'em up all right, and I was glad to see it. They hustled away after you left them, like a row of little dogs with their tails tucked in. They certainly didn't get a rise out of you."

Chris looked up with his heart warming toward this young man who was his superior, and grinned. It was the first time he had called him Chris, and somehow he did not resent it. It seemed rather pleasant.

"Thank you," he said heartily, "It's great of you to take it that way. One thing's certain, I don't want anything more to do with those girls, never did have much, only we were in the same class in school."

"Well, they're no ladies," said Foster. "Now take our Miss Halsey, she's a lady. She may not wear such highfalutin' clothes, nor train around to parties, and she may have to work for her living, but when it comes to acting like a lady, boy, she can put it all over those three. She's a fine girl."

"She certainly is," said Chris heartily, and felt a queer thrill of pleasure at hearing Natalie commended.

"Well," said Foster, "guess it's time for us to quit tonight. You've made this cellar look like a palace and no mistake. You're going to make a go of it here, I can see that already. Well, good night!"

(To be continued)

What a Fall!

We courted on the cliff,
Our cooing mixed with banter.
We sometimes had a tiff
But we made it up instanter.

We'd watch each bark and skiff
Where sea birds used to hover.
We courted on the cliff
Alas, she threw me over.

—Louisville Courier.