

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., NOVEMBER 15, 1934

Number Twenty-two

In Memoriam

These lines were written in respect of
Dwight L. Moody after his home-going

Fallen hero! faithful soldier!
In the thickest of the fray,
For the honor of thy Captain,
Thou didst strive from day to day,
Seeking not release from labor,
Looking not for gold or fame;
But with loyal, loving service,
For the glory of his name.

Blessed life of willing service,
Crowned with God's approving smile;
Faith and works so nobly blended,
Earnest, tender, true the while;
Thus the Master looked upon him,
And with rich, surpassing love,
Sent the silent message earthward:
"We are wanting you above."

Truly have the gates been opened,
And the rays of brighter light
Within, fair, eternal, shining,
Dawned upon his raptured sight.
Glorious day of coronation;
How the arches must have rung
With the joyous song of welcome
By the heavenly chorus sung!

What's Happening

Reverend Reinhold Sigmund, who for a short time served our church at San Francisco, Calif., has accepted a call from the church at Fessenden, N. Dak., and has entered upon this new ministry.

Pastor R. G. Kaiser closes his work at Parkston, S. Dak., after a ministry of four years to accept the call of the church at McClusky, N. Dak., where he will enter upon his new service December first.

The Reverend H. Schatz has accepted the call of the Camrose, Alberta, church and commenced his labors on his new field November 11. This move makes a vacancy in the pastorate of the Rosenfeld church which he has been serving a number of years.

During the two weeks of special evangelistic services which were held at the State Park Baptist Church of Peoria, Ill., 43 souls professed conversion. It is hoped that many of these will follow their Lord in baptism and unite with the church. The Rev. P. B. Chenault of LaSalle, Ill., did the preaching.

Our Publication House has announced a slight advance of five cents in the subscription rate of "Lektions-Blätter." The price heretofore has really been too low considering the publications of the same kind by contemporary publishers. This action meets in some degree the higher cost of production that has been thrust upon the house. The printing stock is now costing seventy-five per cent more than a year ago.

The first evening of the evangelistic services which were held at the State Park Baptist Church, Peoria, Ill., happened to be the pastor's birthday. The members somehow became aware of the fact, and planned a little surprise on him, presenting him with a large basket of roses and an envelope containing money. The pastor, the Rev. A. F. Runtz, has been with the church a little over seven years.

November as Denominational Month is being very generally recognized by our churches. This has been suggested by our new General Council and is an acknowledgment of a great spiritual need. Prayer helpers are summoned to exercise the privilege of intercession. How wonderful it would be if across the expanse of our church life the united petition "Revive Thy Work, O Lord!" would ascend to the living God who is the source of all life.

Rev. G. Ittermann, our colporteur traveling over the field of the Northern Conference, reports October twenty-second that he is two hundred-forty miles north of Saskatoon, Sask., where he discovered three German Baptist families who had emigrated from the northern part of Germany six years ago and that

they had not been under a German preaching service in all these years. They were overjoyed. The meetings are well attended and the people participate very freely in prayer. He finds great poverty among them.

The Reverend G. H. Schneck will again edit, next year, "Lektions-Blätter," our bilingual lesson quarterly. This will be the fourth consecutive year of this service which he has rendered with distinction. His interpretations are adapted to the several grades, are scholarly and are popular with our people. This quarterly hardly has its equal in German circles, to say nothing of its English Department conducted in the interest of churches having to reckon with both languages in the transitional stages of our denominational life.

The Wilmington, Delaware, church, Herman G. Kuhl, pastor, had an encouraging experience this fall. It was on the last day of the Atlantic Conference that the pastor visited a home of interested friends in New York where he was overwhelmed with kindness taking the form of voluntary gifts for replacing the furnace which had become decrepit and refused to function. This came as a great surprise but it also inspired his own people to that extent that they proceeded with the installation of a new furnace in the warmth of which they rejoice.

Mrs. Helen Barret Montgomery, one-time president of the Northern Baptist Convention, author of a number of text books dealing chiefly with missionary subjects, translator of the New Testament from the Greek, the recipient of many honorary degrees and a figure of prominence in denominational life, has been called to her eternal home. Her funeral was held in Rochester, N. Y., October 20, where she is mourned as a distinguished citizen. Her wide circle of friends included high and low. She gave generously of her service and of her means. Her passing is a signal loss to the Baptist cause.

That statistical lecture which attracted much attention at the Milwaukee conference and which was the result of careful research and a close analysis of our denominational development is being delivered at quite a number of our churches in the Central Conference. The compiler and lecturer is the genial pastor of our Dayton, Ohio, church, Reverend E. J. Baumgartner. He has done a piece of work of real and lasting value. He is to be commended for his willingness to make this tour in order to give his findings to a larger circle. These graphs should by all means be presented and made accessible to our entire constituency.

Dr. J. Whitcomb Brougher, for several years pastor of Tremont Temple,

Boston, one of the outstanding and influential churches in the denomination, has tendered his resignation to become effective December 31, 1934. Dr. Brougher is very popular in the Northern Baptist Convention. As a preacher he is unique, his addresses overflow with humor and apt illustration so that his fame has gone far beyond the denominational boundaries. He has been much sought as an after-dinner speaker. His messages ring true to the gospel. It has been indicated that he will become associate pastor with his son, who as junior bears his father's name and is now minister to the progressive First church at Glendale, California. This will be an uncommon relationship.

A Call for a Day of Prayer has recently been issued by a large group of Christian leaders whose names are household words in America. The day agreed upon is Sunday, November 25, and is designated as a day for confession, repentance and prayer. It is a call to our nation to turn to God in humble spirit beseeching his forgiveness and his favor. The suggestion is made that the Sunday morning hours of worship be largely devoted to prayer instead of the usual preaching service.

It has been repeatedly published that former President Hoover and the present President Roosevelt had been petitioned to proclaim such a day of fasting and prayer but that these formal requests had not met with the desired response. Political reasons still weigh heavy.

How beautiful it would be if all our churches joined in this united season of prayer!

Notice

All matters pertaining to the "Baptist Herald" can, until further arranged, be addressed to the undersigned.

This refers to editorial items as well as to business transactions.

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The Baptist Herald

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The Baptist Herald

"Well Done, Thou Good and Faithful Servant"

Memorial Address for Rev. A. P. Mihm

WILLIAM KUHN

THOSE of us, who are assembled today at the bier of our Brother A. P. Mihm and who have known him intimately will gladly accept the beautiful estimate of his life as expressed in the word: "Well done, thou good and faithful servant." This is his coronation at the close of his forty year long ministry. We are sure that if the members of the four churches that he served as pastor could speak at this time they would unhesitatingly join their voices in this word of praise. Faithfulness in service was one of the outstanding characteristics of our departed brother. The staff at the Missionary Office knew of this virtue of Brother Mihm better than most others. In his office as Young People's Secretary and editor of the "Baptist Herald" our churches at large learned to appreciate the faithful service of the departed one.

When Brother Mihm was nearing the portals of the Father's House with his fast ebbing strength he spoke to his wife his confession of faith.

Confession of Brother A. P. Mihm Before His Home-Going

I am only one of the sinners saved by grace. Very soon I will stand before my Savior. May I then hear him say to me: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." After I have seen my Savior, I will quench my thirst at the river of the water of life better than I could ever do it before. There will I spend my eternal day.

Very rarely does a servant of God before his departure give such a clear expression of his faith. What transpires in the soul of a dying one will always remain a mystery. However, this confession of the faith of Brother Mihm permits us to understand at least in part what he was thinking when the shadow of death had already settled upon him. We believe that even then he heard in the sanctuary of his own soul those words that brought to him the approval of his Master for his life work. Now he could finish his life ministry in triumph.

In this confession of faith there is not a trace of doubt or uncertainty. In fact, it speaks with assured

conviction of the essential Christian hope. Without any hesitation he joins that innumerable host in which each one has been redeemed by the blood of the Lamb and "saved by grace." What a bright outlook he had from his dying couch. He was not frightened through the fear of death or the grave. His spiritual eye had caught another vision so that he exclaimed: "Very soon I will stand before my Savior." With our eyes fixed upon our living and victorious Savior we can all cross the mysterious borderland between the present and the future with peace-filled souls.

As Brother Mihm had already heard in the secret chambers of his own soul the approval of his Master even before his departure, the Lord would most assuredly repeat those words of commendation and approval when he would be ushered into his presence. All that had been entrusted to him in this life was just to be considered "a few things" in comparison with what he was to receive as a reward of his faithfulness. Then he would be permitted to "enter into the joy of the Lord." Here we share his sufferings and his service; there we share his joy in having accomplished that glorious salvation of that innumerable host which no man can number.

During those days Brother Mihm had repeatedly spoken of his satisfaction that would be his when he could quench his thirst. As the words of the Bible were not only in his memory but enshrined in his heart, it is more than likely that the words of the psalmist: "I will be satisfied when I awake in thy likeness" kept ringing in his soul. How long will we then feast upon that first face to face vision of our Savior? Here in this life we have found him to be the fairest among ten thousand, but we have never yet fully learned to know him. Here we sing of him "Sweeter as the years go by," but in the eternity we will receive new revelations of his glory. On our pilgrim way through this life we can never quite satisfy our thirst. We cannot understand the mysteries of our own lives nor can we ever solve the great world riddle. In the consummation, when "the Lamb which is in the midst of the throne shall lead them (the white robed redeemed ones) to living fountains of waters and God shall wipe away all tears from their eyes," then the burning thirst and the agonized questioning of the pilgrim days shall be satisfied forever.

August Philip Mihm — In Memoriam

Obituary

God in his all-wise providence took out of our midst an honored member of the church of Jesus Christ, the Rev. A. P. Mihm. He was born on the 14th day of December, 1869, in the city of New York, son of Theodore and Caroline Mihm, and passed from the scene temporal to the scene eternal on Wednesday morning, October 24, while in the Mounds Park Sanitarium, St. Paul, Minn. When 16 years of age he made a personal experience of salvation and confessed his Savior in baptism, Rev. R. Hoefflin officiating. He was received into the membership of the Third German Baptist Church of New York City. God who calls his ministers also called our brother into the service of his kingdom. In response to this call he entered the Rochester Theological Seminary in the year 1886 in preparation for his life work. He graduated from the German Department of the Rochester Theological Seminary in 1891 and continued his studies two more years in the University of Rochester and the Colgate-Rochester Divinity School. Upon completion of his training in 1894 he was ordained to the ministry and became pastor of the church in Wilmington, Del. In 1894 Brother Mihm also entered the state of matrimony with his now sorrowing wife Bertha, nee Paschka, and very happy was the relationship. God gave them five children, one of whom preceded the father in death. Brother Mihm served the following churches: Wilmington, Del., 1894-1899; Second Church Brooklyn, N. Y., 1899-1909; Benton Street Church, Kitchener, Ont., 1909-1913; Temple Church, Pittsburgh, Pa., 1913-1921.

While pastor at Pittsburgh the denomination called him to become the Executive Secretary of the Young People's and Sunday School Workers' Union in which capacity he served until his death. He was the efficient editor of the "Baptist Herald," the organ of the aforesaid Union.

God put his seal of approval on the work of his ministry, in which work his faithful wife played an important part. As member of the Oak Park church he was esteemed and appreciated and worked harmoniously with his pastor whose friend he was. He will be missed by his many friends and his church and the denomination.

He leaves to mourn his departure his sorrowing wife Bertha and his two daughters, Mrs. Elsie Starkey and Miss Lydia Mihm, also two sons, Benjamin and Raymond George. May God bestow his comforting grace upon all the bereaved ones in this hour of sorrow!

THEO. W. DONS.

Memorial Service

Saturday Afternoon, October 27, 1934

German Baptist Church
Harlem Ave. and Dixon St.,
Forest Park, Ill.

Organ—"The Death of Ase" Grieg

Mr. Wm. J. Krogman
Quartet—"Asleep in Jesus"

West Suburban Male Quartet

Scripture—Romans 8:28-39

(This passage was the last request of Rev. A. P. Mihm)

Rev. J. A. Pankratz

Prayer

Rev. F. L. Hahn

Tribute and Obituary by the Pastor

Rev. Theo. W. Dons

Tribute from the Chicago Pastors

Rev. H. Koch

Quartet—"Only Trust in Jesus"

West Suburban Male Quartet

Tribute from the German Baptist

Publication Society

Mr. H. P. Donner

Memorial Address

Rev. William Kuhn

Quartet—"Sometime, Somewhere"

West Suburban Male Quartet

Organ—"Largo" Dvorak

"Meditation" Massenet

Mr. Wm. J. Krogman

An Appreciation

ALBERT BRETSCHNEIDER

We can hardly realize that Mr. Mihm is no longer in our midst. He has gone from us so suddenly. No one could have imagined at Milwaukee that Mr. Mihm was a sick man. He looked so well, he talked so hopefully, he acted so magnanimously that we all wished him many more years of useful service in some field that had not yet become available. God evidently knew his need and invited him to a field in a higher sphere, and Brother Mihm willingly responded and without hesitation. I see in his going the heroic adventure of another faith-inspired and faith-directed son of God. He has gone not

"Like the galley-slave scourged to his dungeon," but rather

"Like one who wraps his robe about him and lies down to pleasant dreams."

I have known Mr. Mihm for about fifteen years. I have had the rare privilege of traveling with him for thousands of miles, of staying with him over night in hotels, of teaching with him at young people's assemblies, of preaching and lecturing with him at associational meetings and at conferences, and I have also had the delightful privilege of sharing the hospitality of his home

where I learned to know not only him but also his family and his family life. On all of these occasions and in all my experiences with him I have found Brother Mihm *always the same*. There is something very beautiful about the integrity of his character.

Asolutely genuine, always dependable, never mercenary, an untiring worker, we could not help admiring him in his self-effacing ministry to both young and old, in our churches as well as in our general work. He was a man's man. Many sought his counsel and trusted his advice. He was a gentleman in word and deed, one in whom you could confide and trust that your confidence would not be betrayed. He had stability of character. Quiet, calm, sure of himself, single-eyed and single-minded, he sought to have the mind of Christ and yielded to his lordship. He was, therefore, in many respects like

"a tree planted beside the rivers of water,
bearing fruit in due season,
with leaves that never fade;"

and also like the men the psalmist describes in the following beautiful words:

"But the good flourish like a palm,
and grow like cedars of Lebanon;
planted inside the Eternal's precincts,
they flourish in the courts of our God,
still bearing fruit when they are old,
still fresh and green."

Mr. Mihm knew how to make friends and how to keep them. He knew how to work with others and how to adapt himself to their needs. He could be gracious and kind and say the right thing at the right time. He had a fine sense of humor. He enjoyed a good story and appreciated a good joke.

As a speaker he was sincere and earnest. He was never superficial. His addresses always revealed careful thinking, aptness of expression, and polished sentence structure. He spoke with conviction and with passion. But he was not intolerant. One did not have to agree with him in everything. He could appreciate another man's point of view and also tolerate it.

Mr. Mihm was truly a friend of ministers. Wherever he could, he put himself at their service. Moreover, wherever he could, he spoke a good word for them; he defended their character; he tried to put the best construction on every situation in which their character might be impugned.

As a pastor, as a young people's secretary, as editor of the "Baptist Herald," as a preacher, and as a teacher, he has made for himself an enviable reputation; but it is as a man, as a fine Christian personality that he has endeared himself and won a place for him-

November 15, 1934

self in the hearts of a multitude of friends all over the land.

As a denomination we cannot help but honor him. But as individuals we shall both honor and love him.

Words that I found on a tombstone in a little cemetery in Grindelwald over in Switzerland are, I believe, very applicable to him. They were written of a doctor who had lost his life seeking Edelweiss.

"Nach Edelweiss ging sein Begehr,
Da stürzte er!
Der Glaube weiss,
Er fand das Edelweiss,
Das nie vergeht,
Das droben steht,
So wie des Himmels Sterne schön,
Auf ew'gen Höh'n."

Rochester, N. Y.

*

A Tribute

From a Colleague in Young People's Work

ARTHUR A. SCHADE

After weeks of anxious suspense concerning the outcome, the news of the passing of Rev. A. P. Mihm reached us here at the Seminary by wire from Doctor Wm. Kuhn. Though his condition had been reported as very serious, the news nevertheless came as a shock which cast a cloud of gloom over our hearts. His going was commemorated in the chapel service on the following day when words of affection and tributes of esteem were freely expressed. Professor A. Bretschneider and I both had the privilege of being associated with him in the young people's work for a number of years; I was heir to his substantial ministry with the Temple Church in Pittsburgh, and he was a member of the School Committee with me while our agreement with the Divinity School came to realization. Dean A. J. Ramaker, D. D., and Prof. F. W. C. Meyer also were in contact with him as prominent leaders in our denominational work during many years. The students also, coming out of our churches while Brother Mihm was heading up our young people's work, felt indebted to him for his helpful contacts and messages. Here we all felt that a friend had gone from us.

We know that this same cloud of gloom has hovered over the churches throughout our General Conference territory, for Brother Mihm was known and loved everywhere. Many young people will be deeply conscious of having lost a faithful friend and a wise counselor. He always treated his colleagues with utmost consideration and ministered to the youth of our churches in a spirit of Christian humility. Everywhere he has erected, not from selfish motives, of course, monuments which will remind us of his loving service.

Our thoughts inevitably go back to the days of the General Conference where we last labored together with him, where he took such a heroic stand, with-

out any immediate prospects for the future, and even though the depression had ravaged his savings, chose "not to run" and insisted that another take up the work which he had carried for over thirteen years. He had confided in me from time to time as we journeyed together over the monotonous prairies, expressing the feeling which creeps over all of us as we drift down the western slope toward the setting of the sun, that it requires an ever increasing degree of conscious effort to fit ourselves into the life and interests of flaming youth. In this he had succeeded most admirably, and any struggle that he may have experienced was within and not evident to his associates. My last fieldwork with him was at the Northern Conference in Hilda last July. It was on a Saturday afternoon when there was no meeting slated and many young people were there from near and far. Brother Mihm and I were delegated to lead them in a recreation period out on the prairie of the nearby pastures. He entered most heartily into the spirit of the occasion and shared some of his entertaining stories with the crowd as we had gathered together in a circle under the open heavens, and there he also offered his prayers to the Heavenly Father on behalf of the youth of that section. As many of the young people who were present hear of his passing, that incident will flash into their minds, and possibly some of them will carry the picture of his upturned face there in God's pleasant out-of-doors with them as they go through life.

Brother Mihm seemed ever to be on intimate terms with his Savior, and he reposed all his confidence in Christ alone, and his saving sacrifice and grace. Now he has gone to behold him "face to face" in whom he believed here, to whom he was here so faithfully devoted. It seems such a pity that he should have been called from us before enjoying some years of rest from heavy responsibilities. We would like to linger a while in the evening twilight before going to rest; it is so pleasant to look back over the day of life and to meditate upon the course over which we have come. But this period of twilight meditation was not granted him. He was called from the field immediately into the presence of his Master. That, however, is the coveted goal of many. There is something to be said in favor of such a rapid transition from time and temporal things to eternity and its verities. Our pleasant memories will go along with us into that realm. At any rate we belong to the Master, and as he decides, so will we rejoice to submit, for he knows best.

We join with the many friends in our prayers on behalf of Mrs. Mihm and the children who will feel the loss most keenly. May God be their comfort and their strength in this time of sorrow! "We sorrow, but not as such who have no hope," for we shall meet again beyond the river.

Rochester, N. Y.

In Loving Memory

MARTIN L. LEUSCHNER

The influence of a man of God and a teacher of life upon us is far greater than anyone can fully realize. Unconsciously we are molded by our relationship with others and led into certain fields of experience by the guiding hand of some friend. The passing of an influential personality focuses our attention upon our indebtedness to his ministry and life.

These thoughts may serve to convey inadequately my high admiration of Brother Mihm and my deep appreciation of his worth. The news of his translation from the earthly pilgrimage to the heavenly adventure has been a stunning blow to my plans, since I was looking forward eagerly to the joy of seeking counsel from and relying upon him for guidance in the difficult tasks of the months to come. But the example of his unreserved devotion and sacrificial ministry and the memorial of his spiritual influence in the lives of young people, who are rapidly becoming the church leaders of our day will always shine before me in beckoning splendor.

Shortly after Brother Mihm assumed his position as General Secretary of the Young People's and Sunday School Worker's Union, he visited the churches along the Pacific Coast and spent several days in the Anaheim parsonage. It was my privilege after school hours to drive him on a scenic trip through the orange and walnut groves and over the nearby hills as a pleasant diversion from his heavy responsibilities. The acquaintanceship which began in the secret admiration of a high school boy's heart in those days grew through the years into a happy and inspiring friendship. His addresses on practical problems of youth and church life are indelibly etched in my thought-life. His sermons, preached with enthusiastic fervor and persuasive power, have left vivid memories in their wake. His personal counsel, conveyed in frank and delightful conversation, has been eagerly sought and happily followed. How closely his life was bound up with ours!

Last year he attended the Atlantic Conference which was held in conjunction with the ninetieth anniversary of the Fleischmann Memorial Baptist Church in Philadelphia. He seemed to be revelling in the enjoyment of life, as he addressed the conference, showed his interest in the historical saga and Memorial Chapel of Valley Forge, entered into conversation with several of us younger ministers, and manifested a keen knowledge of modern world problems and movements. The hospitality of his home accorded me shortly before the General Conference was so generous and beautiful as to portray to me his greatness in the intimacy of the family circle. His fine Christian spirit which he manifested quietly but firmly during the sessions of the conference in Milwaukee must have moved others as it affected

me. His triennial report, giving an account of his stewardship, impressed itself immediately upon my mind as a masterpiece of Christian service and consecration. That report deserves to be inscribed in the annals of German Baptist history as indicative of the Christ-like spirit and unselfish devotion of its leaders.

I have read almost every issue of the "Baptist Herald" which he so ably edited. My life has been shaped by what was read and studied within its pages. Some of us know the difficulties under which he labored as he edited the paper while away from his study and desk for many weeks at a time. I have marveled at his ability to collect and file away materials for later use. The spirit of his life as well as the variety of his gifts are imprinted upon this denominational publication.

Someone has said that "we meet on the road of life and it can never be, for either of us, as though we had never met. We meet and having met, life can never be quite the same for us." Life for me will always be lovelier and nobler and more challenging because of my friendship with and the influence of Brother Mihm upon me. The excellence of his Christian character and the genius of his varied ministry will always beckon us to those spiritual mountain heights where he in Christ-like humility and service lived.

Philadelphia, Pa.

TRIBUTES FROM PAST-PRESIDENTS

A thought in the minds of those who attended our last General Conference in Milwaukee, that Brother A. P. Mihm would be the first one to be called from this world of activity, was all out of question. He was about the conference meetings and made his reports as was his usual custom.

Brother Mihm accomplished a fine piece of work as secretary of the Young People's and Sunday School Workers' Union and editor of the "Baptist Herald." He visited all sections of our field time and again in the interests of the young people and the Sunday schools. He was instrumental in bringing many new ideas as to the conducting of the work of the societies and schools. His addresses and sermons were always interesting and constructive, and showed deep and earnest thought in their preparation and delivery.

My acquaintance with him prior to 1922 was limited. When he was elected secretary in 1922, the denomination also honored me by making me the first president of the Union, and it was during the following three years that he and I frequently exchanged ideas and discussed plans. Coming in closer relationship with Brother Mihm I learned to love him. He was a hard worker; never declining to help out anytime and anywhere. At all times he displayed a fine Christian character; he was a wise counsellor; deliberate in his actions;

kind toward everyone; always ready to serve to the utmost.

His family sustains the loss of a loving husband and father; the denomination one of its valued leaders, a friend, a good preacher and teacher.

HENRY MARKS.

*

"And so, after he had patiently endured, he obtained the promise." Heb. 6, 15.

For our departed Brother A. P. Mihm, this verse has become a reality. During the memorial service held for him on the day of his burial, it was repeatedly said that he had been faithful. In common with a great host of his friends who mourn his passing, I too, wish to pay tribute to his consistent faithfulness. Truly he was a patient, enduring steward of the Lord Jesus Christ.

As a denomination we owe much to him. He has been a safe and reliable guide to our youth, both in his work as editor and in his more personal contacts as General Secretary. His doctrinal position has always been sound and above reproach. He has laid a good foundation for the future guidance of our young people and may God give us grace to continue to build thereon!

It has been a blessed privilege to be closely associated with him in the work of the Lord. May every memory of him challenge me to a life of patient endurance in the battle of faith!

WALTER W. GROSSER.

*

The passing of our Brother A. P. Mihm to his Eternal Home and reward came as a severe shock to us. It recalled the words of another great leader in Holy Writ, "Know ye not that there is a Prince and a great man fallen this day in Israel?" (2 Sam. 3:38.) Truly, he was a great man and a wise leader. Great in faith, in courage, in devotion and loyalty to our Young People's and Sunday School Workers' Union. Without doubt, every person privileged to work with Brother Mihm in the Young People's and Sunday School Workers' activities will recall instances without number of master planning in council management, conference programs, his editorial work, countless addresses that were God-honoring and spirit-filled.

As the shock of the first message telling of the passing of our beloved Brother Mihm gradually fades away, we come to realize more and more the value of his life's work in connection with the Young People's and Sunday School Workers' Union. We, who knew him personally, feel keenly the loss of a most devoted and personal Christian friend and brother.

E. W. VAN HOEK.

*

The news of the passing of Rev. A. P. Mihm came as a great shock to me.

My first memories of him are as pastor of my church, Second German, Brooklyn. Here I remember him as the builder of our church, the earnest, deeply

spiritual minister in the pulpit, the patient, kindly teacher in the church school, and the friendly, yet dignified visitor in our home.

From our church he was called to other fields until finally, thirteen years ago, he was elected the active head of that very important part of our great German Baptist denomination, the Young People's and S. S. Workers' Union, and editor of the "Baptist Herald."

It was during the past three years as the president of that organization that I was able to get an inside picture of the tremendous task that had fallen to the lot of Brother Mihm. Imagine being the executive head of an organization of thousands of members, grouped in small groups located throughout the United States and Canada, and being ready to serve any of these groups as conductor of assemblies, leader of institutes, evangelistic preacher, teacher, besides editing a paper which had to have appeal for its thousands of subscribers, and you have a small conception of the job that Brother Mihm so ably filled.

It was with regret that his resignation was accepted at the General Conference in Milwaukee. Little did we realize at that time that God was soon to call this man who had served him so faithfully and honorably, unto himself. We cannot help but remember how true it is that "God works mysteriously, his wonders to perform."

I am proud for this privilege of paying tribute to one who has meant much to me and I know that thousands join me in saying that the memory of his example of self-sacrificing service will always be an inspiration to carry on the work he so successfully helped to organize and conducted.

Truly it will be said of him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

WALTER R. MARKLEIN.

The President

The denomination has lost another man who will be missed. With the loss comes to us a challenge to uphold the principles, preserve the accomplishments, and strive forward to that goal which lies before us and which demands our best efforts.

We were all shocked when we heard that Brother Mihm had been called home. But we rejoice as Y. P. and S. S. W. U. that during the 13 years of his faithful service, our General Secretary made impressions and exerted influences that will remain a monument to him in our history.

His was the privilege to link together our denomination from Canada to Texas and from the Atlantic to the Pacific through the medium of the "Baptist Herald." His position often demanded apparently thankless sacrifices, but his stewardship proved him equal to the task.

Brother Mihm was engaged in a tire-

less effort to develop and maintain a high standard of Christian character in the youth of our churches. He guided the destinies of our national Union since the time of its inception and helped to build it upon a sound foundation. He concluded his work and was able to see definite fruits of his labors.

Many will miss his periodic visits to institutes and assemblies throughout the land.

Let us perpetuate our Y. P. & S. S. W. Union which, from a very modest beginning has developed into an important branch of our denomination, by doing our part wherever we find ourselves.

NORMAN J. BOEHM.

LETTERS OF CONDOLENCE

October 28, 1934.

Mrs. August P. Mihm,
12 Franklin Avenue,
River Forest, Illinois.

Dear Mrs. Mihm:

At the Memorial Service held this morning in the Mother Church of your noble and devoted husband, we, with you, bow in humble submission to our Heavenly Father and can but say "His will be done."

It was our happy privilege to note and follow his steady advance, both in the vineyard of the Master, as also in the hearts of the people of our denomination.

His personality breathed confidence. His character was grand and noble. His devotion to his Master—sublime.

Our denomination has suffered a severe loss, and to you we extend the deepest sympathy of our hearts.

(Signed by) THE OFFICIAL BOARD OF
THE THIRD GERMAN BAPTIST
CHURCH OF THE CITY
OF NEW YORK.

*

October 28, 1934.

Mrs. A. P. Mihm and Family,
12 Franklin Avenue,
River Forest, Ill.

Dear Friends:—

Since the report of the homegoing of your dear one came to us our hearts have been much with you in loving sympathy and earnest prayer that you may be deeply conscious of the Heavenly Father's care and find him to be a very present help in time of sorrow.

No words of ours can take the place of what the Holy Spirit is imparting to you. He will make real the invisible presence of him who came to share our life and bear our burdens and even to give songs in the night.

It seems almost unnecessary to remind you of the high esteem in which we have held him who was our beloved pastor in those trying years of 1913-1921; of how he won our love, confidence and respect, and led us into an understanding of the deeper things of the spiritual life; of how he guided the planning and construction of this our beautiful church home; of how his ability and worth were recognized by the Pittsburgh Baptist

Ministers who twice elected him as the President of their conference and by the Pittsburgh Baptist Association which he served as interim Executive Secretary while he carried the burden of the pastorate.

We have followed him with interest since he went from us into the larger ministry of the denomination and rejoice to know that while he sought to make a place for his Master in the hearts of our youth he not only succeeded in doing that but through his true Christian spirit unwittingly made a place for himself in the affections of thousands of young and old whose hearts are all saddened because of his going from us.

Shall we endeavor to remember that he has gone to be with the Father. "And may the grace of our Lord and Savior Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you."

On behalf of the Temple Baptist Church

E. A. SACK, Church Clerk.

A. V. RIGGS,

Pres. Board of Deacons.

E. G. COLLINS,

Pres. Board of Trustees.

O. E. KRUEGER, Pastor.

Martin L. Leuschner's Announcement to His Church

It is known to most of the members and friends of this church that their minister has been elected by the General Conference of the German Baptist Churches of North America, meeting from August 27 to September 2 in Milwaukee, Wis., to the office of General Secretary of the Young People's and Sunday School Workers' Union. Some statement interpreting the trend of events and my decision ought to be forthcoming for the full understanding of everyone concerned.

This church, the Fleischmann Memorial Church, has grown dearer to me with the passing of the years, until I can say sincerely that my joy in the ministry and my eagerness to meet the challenging opportunities for service are greater today than at any other time during the six and a quarter years with you. I am deeply indebted to this church, not only for the happy and thrilling experiences, which will always leave radiant memories in their wake, but also for a development of spiritual and intellectual life which have fitted me more adequately for the task ahead. We, as a family, have only the warmest appreciation welling up in our hearts for the spirit of friendship, sympathetic co-operation and inspiration which you have manifested to us.

I went to Milwaukee to the General Conference with not the slightest intimation of events, which were to follow. Matters of critical importance affecting every phase of our denominational life were to be presented, and ministers of our churches felt duty-bound to assist in the solution of these problems. In this spirit I joined with hundreds of other German Baptists in the co-operative planning of our future work at the Milwaukee convention.

To my great amazement I was approached on the second day of the convention concerning my response to the possibility of becoming Young People's Secretary. The challenge of the position was easily apparent to me. It involved the guidance of policies affecting the young people's and Sunday school work of our churches, the spiritual and

inspirational influence of our youth and institutes, conventions and other religious gatherings, and the editing of our semi-monthly magazine, "The Baptist Herald," which may become the denominational publication of the future. I hesitated to accept because of my recognized limitations in the face of such a responsibility, but my affirmative answer came calmly and confidently after placing the matter in the hands of God's guiding will and the democratic selection of the conference delegates.

A little more than six years ago I answered the call to this church because of what I considered to be God's will to serve the youth of our German Baptist churches facing problems of language transition, social and spiritual orientation, and complexities of our modern life. I have tried to minister to all needs and ages, but the challenge of the future leaders of our churches has always haunted me. Now God has led me unto the threshold of an adventure, in which this opportunity for service is enlarged.

If any honors are to be conferred, they belong to this church. You have helped to make the minister in your pulpit. You have prepared the way for this extended ministry. You have strengthened my grip on spiritual truths. You have opened for me the treasures of life's understanding. You have interpreted the ministry for me as an adventure for Christ, the solemn privilege for the servant in the cause of the Eternal God.

This is not a farewell message, for we shall be with you for several months to come. This is merely a heart-to-heart message, interpreting the events transpiring in Milwaukee, giving voice to our hearty gratitude for the influence of the church upon us and expressing to you the deep regret with which the decision was made to follow the call of the denomination and, as we firmly believe, of God to service among the Baptist youth throughout the length and breadth of our land. We covet your continued prayers, as we receive from you the assurance of your abiding friendship and loving good-will.

Prayer Helpers

MARTIN L. LEUSCHNER, Editor-elect

A sermon preached to the congregation of the Fleischmann Memorial Church, Philadelphia, Pa.

IT is easy to pray when we are in trouble. The sorrows which sweep over us in the death of a loved one and the storms which shall assail us in some dire need or terrible catastrophe drive all of us upon our knees, praying: "God, help us in our trouble!"

There is a loveliness in the "Thank you!" of a child to his benefactor, and there is also a marvelous sweetness in the prayers of thanksgiving of those who are children of God. We should never forget that praying includes thanksgiving and praise as well as the asking for certain things.

But these prayers center around ourselves. They represent the relationship of an individual to God in which definite spiritual transactions take place. That is a marvelous mystery before our eyes. But far more wonderful and amazing is the power of prayer which manifests itself when people pray together for others, for the problems of the group, for social needs. To be *Prayer Helpers* means that we shall be eager to unite with others, praying for guidance and grace in facing difficult situations which are beyond our resources to master. It means that we share with others the spiritual concern of great objectives in the establishment of God's Kingdom on earth. It means that we shall be engaged with others in the spiritual adventure of seeking God and his righteousness, becoming attuned to his Spirit and will, consecrating ourselves to the supreme mission of glorifying Christ and proclaiming his Gospel to the uttermost parts of the earth.

Our General Missionary Secretary has recently called our attention to the great word of the Apostle Paul: "Ye also helping together by prayer for us" (2 Cor. 1:11). Dr. Moffat in his translation shows that the original is even stronger than that: "Let me have your co-operation in prayer." Yes, the original meaning is even more pointed than that according to Goodspeed's translation: "You must help me by your prayers!"

In the preceding verses we see as a background the fierce opposition which was organized against the Apostle in Asia which grew into a wave of bitter persecution besides the disappointments and troubles that had brought him to the very brink of death. "For we would not have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. We had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead, who delivered us from so great death and doth deliver, in whom we trust that he will deliver us." "Wherefore," the Apostle writes, "you must help me by your prayers." That stirring call for "prayer helpers" coming from the heart of the Apostle Paul is ringing out today, coming to us from the heart of our General Secretary. "You must help us by your prayers!" Happy and blessed is the Christian, the church member, the laborer in the vineyard of God, who responds to the call and joins that select fellowship of "prayer helpers!"

Those who want to become such will inevitably enter the threshold of these experiences and truths.

1. The Needs of the Situation Will Be Recognized

Before you can join hands and hearts with others in the great adventure of praying about and for something, you must be cognizant of and sympathetic to the needs of the situation, the needs of the particular problem. Anyone who does not care, who does not want to be bothered about finding out what the facts are, who is not interested in the difficulties facing us, can never be "a prayer helper" with others in the work within the Kingdom of God.

The Corinthian Christians had every reason to be well acquainted with the difficult circumstances of the Apostle's life and of his missionary labors with others. Those who recognized the dangers and problems facing him were those who became his "prayer helpers," the Prayer Helpers in God's Kingdom. He wrote of the distress which he experienced in Asia, "for I was utterly and unendurably crushed so that I actually despaired of life itself. Why, I felt in my heart that the end must be death. So deadly was the peril from which he saved me, as he will save me again!" Later on he wrote of the

perils he faced, "in danger from rivers, from robbers, from my own people, from the heathen, in the city, in the desert, at sea, from false brothers, through toil and hardship, through many a sleepless night, through hunger and thirst, often without food and exposed to the cold. And besides everything else the thing that burdens me every day is my anxiety about all the churches." How could any Corinthian Christian, knowing these perils and difficulties, fail to heed the call of the Apostle? "You must help me by your prayers!"

After Jacob Riis had gone into the crowded tenements and had seen the filth of the slums of New York, he wrote a book entitled, "How the Other Half Lives," which made people acquainted with the terrible facts and opened their eyes to the situation. The police commissioner of New York, Theodore Roosevelt by name, and Christian people of America became concerned as their eyes were opened to the facts. It has been said aright that Harriet Beecher Stowe "startd a war" since her book, "Uncle Tom's Cabin," made the people of America acquainted with unbelievable conditions in the lives of the Negro slaves and started them to pray and think and act upon the facts at hand. The radio address of Mrs. Charles Lindbergh almost three years ago concerning the pitiful picture of flood conditions in China effected the same results in the hearts of the Americans. "Perhaps it seems as unreal to many of you as it did before our trip to me," she said.

During the weeks of November we want you to become acquainted with our denominational situation, with the needs to be met, the problem to be solved. Brother Kuhn has introduced the challenge. "If we are to carry on our denominational enterprise during the next three years on a sound basis we should receive \$400,000 from our churches." That necessary sum of money would have amounted for the two months of August and September to \$22,222. In contrast, the actual sum received was less than \$7,000, or one-third of that which is necessary to carry on our work effectively. We have 272 churches with a membership of about 37,000 members, but many of these are facing a plight of difficult existence, if not starvation. All this means that we who are comparatively few in number must recognize individually the needs and problems facing us as a denomination.

2. The Strength of God Must Be Realized

So many people, among whom are a few Christians, recognize the needs and the terrible state of affairs of the present and become discouraged and disheartened. They say with fallen hearts and spirit: "What's the use? What can be done?" That was far from the spirit of the Apostle Paul, who in reciting his troubles says that he was thereby led "not to trust in himself but in God who raiseth the dead." What a great faith! His was a faith in a God who raiseth the dead, almighty in power, God who was his "refuge and strength, a very present help in trouble." To realize God's strength means more than to recognize it. It means to experience it, to rely upon it, to be eager to use it. "God delivered us from so great a death and he constantly delivers us!" That must be our faith—the faith of our prayers!

The greater the needs of life and the darker the picture of our circumstances, the greater should be our faith in God's strength and the more constant our reliance upon him in prayer. Martin Luther has well said: "I have so much to do, that I cannot get along without three hours a day in prayer. Therefore the men and women of our denomination and of God's Kingdom who recognize the needs and band together as 'prayer helpers' will be led by faith to realize the available strength and power of God."

Charles E. Jefferson in a sermon on the story of the stars fighting in their courses against Sisera has something to say about this thought. "The world today is full of disheartened men and women. Millions are drooping because of their economic situation. . . . There is a host of noble hearted men and women whose hearts are drooping because their work for the Kingdom of God has fallen on evil days. Many faithful workers looking at the wreckage exclaim: 'If God is with us, why has all this befallen us?' But Dr. Jefferson sounded the challenge for such times as this. "In praying and in working and in loving and in hoping we must not faint. The delays are many, the disappointments are bitter, and the obstacles often seem unsurmountable, but nothing is impossible if the stars are with us," the stars that fought in their course against

(Continued on page 16)



Thanksgiving

ALEXANDER SEYMOUR

Lord, we pause with grateful hearts
Before thy throne today.
Incline thine ear and hear us
As we sing and pray.

Lord, we stand eager to praise
Thee for all this season brings:
For health, loved ones, home and food,
And countless other things.

Accept our thanks, dear Father,
In prayers and heart-felt lays,
For we are truly grateful,—
We pause to give thee praise.

"In Everything Give Thanks"

O. E. KRUEGER

A MINISTER received an invitation to dine with an old friend who had become prosperous and prayerless. After being seated at the table there followed just a moment of embarrassment. Then the host said: "I have ceased going through the formality of returning thanks; after all I find I have to work pretty hard for all I get; if you want to give thanks you may do so." The pastor did give thanks for the many things God has given us to enjoy for which we expended not an ounce of strength: the universe in which we live, the beautiful earth upon which we dwell, the love of those who cared for us before we deserved any consideration, and the many, many things that come to us as gifts of his grace. When the pastor looked up at his old friend he saw the tears glistening in his eyes. He made a confession of his ingratitude, and the spirit of thanksgiving returned to his heart.

Getting and Forgetting

The process of getting too often goes hand in hand with the process of forgetting. The great leader of Israel foresaw that danger and warned: "When thou shalt eat and be full and thou shalt bless Jehovah thy God for the good land which he hath given thee, beware lest thou forget Jehovah thy God in not keeping his commandments." A few years ago Will Rogers had to remind us: "We had begun to believe that the height of our civilization was a good road, bath-tub, radio, and an automobile. I don't think Hoover, the Republi-

cans, or even Russia is responsible for this. I think the Lord just looked us over and decided to set us back where we belonged."

Great and Grateful

"In everything give thanks, for this is the will of God." God's will is always for our good. Some one has said, "A grateful soul is a great soul." Ingratitude is an index of meanness. During the reign of Philip of Macedon one of his favorite soldiers had the misfortune of being shipwrecked and cast on the shore apparently dead. A kindhearted Macedonian found him and nursed him back to life. The sailor expressed his gratitude and promised a rich reward, but instead of that he went to his king with a fabrication of lies which resulted in the transfer of the property of his benefactor to himself. But "truth will out" and when the king discovered the facts he restored the property to its owner and had the soldier punished by branding upon his forehead the inscription: "An ungrateful guest." How many there are! We are told that Abraham complained to the Lord about such a guest who had enjoyed his hospitality but had expressed no appreciation. The Lord consoled Abraham by saying: "I have fed that man seventy years, he has not said 'Thanks' once." Several years ago the secretary of the American Association for the Advancement of Atheism requested President Hoover to refrain from issuing a Thanksgiving proclamation. He claimed to speak for millions of unor-

ganized atheists. No one can expect an atheist to be grateful to God. They do not worry us as much as the multimillions who claim to believe in God but do not render the sacrifices of thanksgiving.

Health and Wealth—And—

"I am still rich," said Dr. Roy Smith. Then he proceeds to give his invoice: "I have a pair of \$200,000 eyes with which I can look on \$20,000 pictures every day; I have a hundred thousand dollar sense of hearing, a million dollar stomach and a five hundred thousand dollar appetite." And these probably are not the greatest blessings. Dr. Earle Barnes said the other day at the Pittsburgh Hungry Club: "If I were wishing a young man the best thing in the world I would not wish him wealth, it is so insecure; I would not wish him health, you can have perfect health and be an imbecile; I would not wish him position and honor, desirable as they may be; I would wish him a romance in marriage lasting as long as life." How carelessly the millions enter into that relationship which may make or mar their happiness. Possibly we would place one wish above even this one. Such a romance is not possible for everyone. Very often it is cut off. When that happens there is only one thing that can be the anchor of the soul, faith in God.

Plenty Without Pie

Reverend Robert Gordon tells of a visit to a Scotch village where he sat beside a widow who said: "The happiest spirit that ever left this earth was John Russel." She referred to her husband whom Dr. Gordon remembered since his boyhood days as the man who was brought home one day with his eyes shot out. He had his wife and four children to provide for, and courageously he went forth to live and labor in darkness. In forty years never a complaint came over his lips. When they were sealed in death his companion of all those years of romantic marriage could say of him: "The happiest spirit that ever left this earth was John Russel." He must have had faith in God. However great our losses may have been the greatest things of life are still accessible. Let Habakkuk tell you about that: "For though the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hind's feet, and he will make me to walk on my high places." We might modernize that by saying: Though the oil well shall cease to flow, and there be no gasoline in the tank, and the stock market crash, and the mills yield no metal, and dividends disappear and the wages be cut and the jobs lost and there be no cake and pie on the table: yet I will rejoice.

"And For Them Cats"

While we praise God for the greatest blessings of our lives we should not overlook little things that call forth the gratitude of earth's unspoiled chil-

dren. May I quote Robert Gordon again by referring to an experience that came to him and his family as they camped in the northern woods of Wisconsin. The children had discovered a family of kittens in a nearby farmyard. Not fond of cats, the parents nevertheless weakened to the pleas of the three children that each would be permitted to adopt one of the sleek, silky creatures. At lunch under an old apple tree Mr. Gordon gave thanks for the beauties and wonders of the world; for health and home and family fellowship and many other things that make life worth while. The five-year-old son and heir felt that a very vital thing had been omitted and proceeded to add: "And for them cats." We probably have quite a pilgrimage to make until we arrive at the practice required by Paul in the instruction at the head of this article: "In everything give thanks." We can easily thank God for prosperity, not so readily for five years of depression. While we are bending every effort to get out of it, may we not neglect to carry its lesson with us.

His Master's Degree

"What shall I render unto Jehovah for all his benefits toward me?" The Psalmist answers his own question in these words: "I will take the cup of salvation, and call upon the name of Jehovah. I will pay my vows unto Jehovah; yea, in the presence of all the people." Christians should be the most grateful of all men. We should study this fine art of gratitude although we may not major in it in college. The Bible is the best text-book and our Lord the best Master. In the darkest night in the history of the world he took bread and gave thanks. Paul took his master's degree in that most remarkable school. His praises ever arose from prison cells. The prayer of George Herbert should be much in our minds at this thanksgiving season: "Thou hast given so much to me, give one thing more—a grateful heart."

A Recommendation

OUR cherished Brother Mihm has passed on to his well-earned reward. The writer of these lines sincerely appreciated Brother Mihm because of the many fine traits of his character, among which his utter sincerity ranked high. His faithfulness in his work, and his fidelity toward the Word must have impressed many thousands of our young people, who heard him in various parts of our wide field.

It has occurred to me, that it would be a fine tribute to the memory of Brother Mihm, if the young people of our churches would gather a list of one thousand new subscribers to the "Baptist Herald" as a memorial to him. We have 240 societies in all. That would make an average of five new subscribers for each society, and this beautiful memorial would be completed. I submit this plan to those, who in the past years have been blessed by the ministry of Brother Mihm. Perhaps the Publication Board will designate this membership list "The A. P. Mihm Memorial List." Benjamin Schlipf.

From Anarchist and Socialist to Christ

WM. A. MUELLER

(Continuation)

Children's eyes inspiring
Pure, unsullied, heavenly light.
Lips of child inquiring
Lo the wicked lies are put to flight.
Children's hearts a sighing—
Parents, that means earnest judgment
night.

F. Binde.

Fritz Binde was born in the town of Coburg, the capital of Thuringia, on May 30, 1867. He was a premature baby, the doctor did not think he would live, but thanks to the diligent care of his mother he grew strong and healthy. When he was about four years old his parents moved to the town of Neustadt in Thuringia, and here, in a town situated in a country full of beautiful scenery Fritz Binde spent his boyhood days.

Quite early little Fritz showed extraordinary talents. Before he even went to school he painted vases to the astonishment of both parents and neighbors. From his older sister he learnt rhymes and poems which he recited to the chickens and cats of the neighborhood. Father Binde, observing his youngster's clever way of reciting, would say: "This he certainly got from his Dad." But Fritz answered categorically: "No, I got it from myself."

When Fritz entered school he feverishly looked forward to exciting experiences. He craved to learn the art of reading and writing. He longed to hear wonderful things in school concerning the dear Lord in heaven. But he was sorely disappointed. The teacher was a man of fierce temper like his father. On the first day in school he thrashed a boy. The whole system of instruction was repulsive to the sensitive lad. It never deeply influenced his life. To compensate for the dreariness of school life Fritz turned to mother nature. He gathered and dried flowers, sought butterflies, painted pictures and roamed in the woods and fields. He would sit for hours in the meadows or in the woods gazing upward, or watching some insect as it crept slowly over the ground. Then he would think of God who made all the beauty around him, but when he descended again into the valley below, and mixed with the children in school or the grown ups at home, he would feel heavy and gloomy.

Fritz had a very strong sense of the right and the true. It ached him to the quick when folks whom he had revered and respected would deviate from the path of justice and truth. One day, while in school, sitting next to a proletarian boy, he wrote on a slip which he handed to the boy, "Is it true that your father is a socialist? What is a socialist anyhow?" The proletarian boy returned the slip with the significant reply: "A

socialist is a person who desires to create a world of righteousness." Fritz was much impressed with this answer, and he determined to watch the lad's father. Soon after this incident he noticed a man leaning over the railing of the bridge of the little town. He was babbling strange words to the waters flowing beneath. When the mysterious stranger turned about, Fritz stared into the drunken face of the socialist Hoehne, for such was the name of the boy's father. Fritz turned away in disgust. He had expected something altogether different from a man aspiring to make a righteous world.

Fritz Binde was an idealist. Whenever he had to lower his ideals about those who crossed his path he did it with a shocked heart and a perplexed mind. He always believed his mother to be the very personification of the noble and true. This faith suddenly was destroyed. It happened in this fashion. Christmas was near. Mother had told of the "Christkindle" (Santa Claus) how he would come with golden wings from the palaces of heaven in order to adorn the Christmas tree and make glad the hearts of little children. Fritz drank in his mother's words and believed them to the letter. His bedroom was right next to the living room where the Christmas tree usually stood. "You must not look through the window, Christkindle might scratch your eyes out if you dared to look," said the mother to him as she tucked him away under the cover. But Fritz having once learned of the great event that was coming desired to know more. He wanted to catch a bit of heavenly glory with the Christkindle was supposed to bring. He carefully pushed the window curtain aside, covered his eyes with his hands, and when the Christkindle did not scratch him, he thrust the whole curtain aside to see what was going on in the living room. There he saw Mother and Bertha sitting around the table, chatting while they were busy with their Christmas preparations. He looked around and about to see where Christkindle was; he spied all around the room, looked left and right—and saw nothing. "Mother's a liar, she lied to me," he bitterly cried as he buried his head in the pillows of his bed. Another child might have thought nothing of the mother's deception, but for Fritz, however, this was a woeful disillusionment. These disappointments Binde experienced almost daily in his quest for truth and justice.

One day, when Fritz was about 12 or 13 years of age, he was reading Schiller's dramas. Father surprised him at this, slapped him in the face and said: "If

there is anything that makes people unhappy—it is books. Take this from me." But this drastic remark did not keep him from the study of books. On the contrary, he started a theater guild among the school children, and so successfully enacted Schiller's "Robbers" that his audience applauded him wildly and enthusiastically. But when he noticed that one of the girls in the guild wanted to make love to him, he turned away disgusted and solemnly determined to shun the vulgar crowd and to become a lonely boy, "ein Einsamer." No one should see him laugh any longer. He would be silent before his pals. He determined to despise and shun them. But alas, these determinations did not last long. When Fritz found that he did not keep the pledge he had sworn to keep he once more became disappointed, this time in himself.

But there was one man who seemingly understood what was going on in the soul of Fritz Binde. This was a teacher who assisted the superintendent (ecclesiastical supervisor in the State Church) in the instruction of youth of Neustadt. One day his teacher asked Fritz in a very pleasant and hearty manner: "Well, Fritz, I wonder what you are going to be when you grow older?" He said this with so much love in his eyes that Fritz at first could find no answer. What should he say? Once he had wanted to become a soldier, then a socialist, later a painter, then actor, and finally a cynic and misanthropist. But now that this teacher asked him so lovingly about his plans for the future, it was clear to him that all this would not have filled his life. So he answered hesitatingly: "I want to be a teacher." The questioner replied: "Well, my boy, whatever you may become, Fritz, I know you are seeking the living God, and you shall surely find him. He shall guide you. God-bye, my friend." Fritz was sad and yet so happy, for this man had sounded his very depths. Here was perhaps a man who might help him to find the unknown God. Unfortunately this fine teacher soon after this conversation died of consumption, and thus Fritz Binde was again left without a counselor and friend to guide his paths aright.

The time came when he was to be confirmed. The Lutheran pastor was orthodox who took infinite pains to hammer the greatest number of Bible verses possible into the heads of the children, but he did not know the secret of finding the key to the hearts of these children. Binde later remarked about this type of religious education:

"Like so many big or small sheaves of grain the long and short Bible verses were put through the thrashing machine of my head. I only noticed the length or brevity of the sentences, and heard but the babbling noise with which the words hurried through my teeth and over my lips, rejoicing only little over the mass of straw which my brain was thrashing out. But the grains I did

neither seek nor find in spite of my search for God.

"This unwholesome mass instruction with its deadening mechanical repetition of words confused me still more. The nourishing grains in the sheaves through some mysterious and fine activity of my soul dropped for the time being into a deep and warm subconscious region of my being. There they lay for many years as something strange and hard waiting for integration into my personality and experience."

God did not become clearer to him through this instruction. On the contrary, he seemed farther from him now than before. In spite of this saddening experience, Fritz kept seeking God. He was different in this from his comrades. When according to the custom prevailing in those days within the Lutheran church the confirmands had to make the rounds in order to pray for forgiveness from their elders, pastors, and teachers, Fritz had a fierce struggle. He thought that his elders should have come to him first to ask his forgiveness because they had so absolutely failed to reveal the unknown God to him. My heart, so he reasoned within himself, has been yearning for truth and light ever since I became conscious of myself, and now I am supposed to ask my teacher's forgiveness? What a silly idea! But then he reflected how often he had hurt his mother! how stubborn he had been to many of his pa's; how he had been rude to his sister, and how he had missed the mark on numerous occasions in spite of his best intentions to be a really good boy. As he reviewed his past years, the hand of the unknown God seemed to come down upon him, searching and judging him with cold and stern judgment. It was there and then, as he later confessed, that he found himself for the first time a lost boy, so he cried to the unknown God for forgiveness. He searched for a friend to still the storm in his breast, but there was none to be found, no, not one. However, as he pondered over his sins and failures, the vision of Christ came to him. He recognized it as the picture he had often seen in mother's prayerbook.

It was the face of the meek and humble Jesus riding on a colt into Jerusalem. Fritz Binde breathed the word: "Savior," and wonderful peace seemed to enter his soul. He felt a deep inward joy welling up in his soul. Never before had he been so happy as now. Without fear in his heart he went the next day to his elders and pleaded their forgiveness. Strange it was that all, from the superintendent down to his father, looked bewildered and aghast at the boy who so seriously confessed his trespasses. The day when he was to be confirmed came. Fritz was overjoyous. The sermon of the pastor shook him to the depths. He repeated the confession of faith without a single doubt. Then he received the Lord's supper. He partook of the sacred emblems in deep contrition of soul and spirit. He felt as though the unknown God was once more

coming very close to him through Christ the mediator. Filled with awe and fear Fritz closed his eyes and worshiped him whose fire he felt surging through his whole being. When the closing hymn, "Lobe den Herren, den mächtigen König der Ehren," was sung, he sobbed bitterly, and he left the church with a broken heart. (To be continued)

What Think Ye of Germany?

HERMANN VON BERGE

Prof. von Berge was an official representative of our people at the late Baptist World Congress held in Berlin, Germany. He availed himself of his opportunity to study German conditions at first hand. He was a close observer and since his return he has been in constant demand as a lecturer before many organizations. This is the first of a series of articles which we hope to bring in succeeding issues of the "Herald," making the remaining numbers of this year exceedingly valuable. The treatments that are to follow are: "What Hitler Has Meant to Germany," "The Price of Hitlerism," "The Jew in Germany," "Church and State in Germany."

This fact alone ought to induce many to become readers of the "Herald" which is sent free for the rest of 1934 to those subscribing now for 1935.

Day before yesterday I had my 25th address on Conditions in Germany since my return from the recent visit to the Fatherland, and so far there are six others still promised. The wide interest shown in that subject suggests that the readers of the "Herald" might also be glad to listen in on a little talk on this mooted question.

On Thursday afternoon of the recent Baptist World Congress in Berlin the various racial groups met separately in various meeting places. The German group met in the congress hall, and in that session the following resolutions were adopted:

"The World Congress of the Baptists has among its objectives that of fostering an understanding among the nations represented by its delegates and thus to serve the purpose of world peace. We declare:

1. Through the press and through many conversations with brethren from foreign lands we learn that the world has a totally erroneous picture of the New Germany. That deeply pains us, for we love the truth.

2. For our people, who have gone through 20 years of unspeakable suffering, the assumption of power by Adolf Hitler has meant our salvation. We recognize in this salvation in the eleventh hour the gracious hand of our God.

3. We who live in the New Germany stand in confidence and loyalty on the side of our leader and imperial chancellor. We pray for our government. We rejoice in the New Germany.

4. We cannot expect from our brethren in the faith of foreign lands a full understanding for us as a people; for to us it has meant a long school of suffering to make us what we are today. But the good will toward such an understanding and the earnest desire to know the truth we pray for and expect."

Our German brethren are absolutely right when they claim that we in America have an altogether untrue picture of Germany and conditions there. There

is hardly anything that has come out more forcibly in the experience of those of us who have been over there for the Congress. That is true not only of those of us who have German blood in our veins, but also of those who are in no way linked up with Germany. Dr. John W. Bradbury, writing for the "Watchman-Examiner," says: "Before entering Germany I was quite timid in view of the scare put before many Americans who read the newspapers. I was quite ready for something awful to happen. I almost dreamed of concentration camps.... All this seemed ridiculous after entering Germany.... On every hand courteous, smiling and very cheerful public servants attended to our every need.... People are hopeful, confident and happy." It is not necessary to quote others who have expressed themselves similarly.

But why is it that we should get so untrue a picture of a great country here in our land? There are several reasons for that. The first reason is that the press, on which we depend for our information and the forming of our judgments is not primarily interested in giving us a true picture of any situation anywhere. It is interested in headline copy. The more sensational the news it brings, the better the paper sells; and theirs is a business proposition first of all. The larger the sales the larger the income from sales and from advertisers' support. Now when we read the headline stories of happenings in this country—and they are always the exceptional happenings, otherwise they are not news—we put over against these tales the large normal life that we know and of which we ourselves are a part, and so we recognize the exceptional as exceptional and not as typical. But when these stories appear about other countries of which we are no part, we fail to make that correction, and we accept the exceptional as typical. And so it is that every country is misunderstood and judged unfairly in every other country.

Another reason is that we have not as yet gotten away from the war psychosis. When we were in the midst of the World War, Walter Rauschenbusch once said, what hurts him most of all about it is that the world will be that much poorer in love. When a whole generation has been systematically trained in hatred, as has been done through the atrocity stories, that hatred cannot be eradicated by the signing of peace treaties. And when at the end of the war it was found that all these atrocity stories had been deliberate inventions, that there were no children with the hands off, or noses, or ears, and no women with the breasts cut off, you then correct the record in your head, but not the impression in the heart. That goes far too deep for that. The most difficult thing to get out of the human heart is prejudice and hatred that has once been lodged there. How often that creeps in the little side remarks in the writings

of even our outstanding religious writers who try so hard to rid themselves from old hatreds and think they have succeeded.

That another reason is found in the deliberate misrepresentations and the propaganda of hatred carried on by a certain group of people is too well known to need any emphasis here. One of the most fundamental laws to make possible social living was given to the human race in the early stages of history: "Thou shalt not bear false witness against thy neighbor!" The slanderer and defamer is a menace to human society, and we deal severely with him. But what is so wrong between man and man, is that any less wrong between people and people, or between nation and nation? Those who are guilty of it there are international criminals, fostering international strife. They belong to the same class as the munition makers who are ever setting nation against nation.

One other reason why we find it so difficult to understand the New Germany lies in the fact that we do not have the experimental background for such an understanding. As our German brethren point out, Hitlerism is the outcome of twenty distressing years through which Germany has gone. Without them it would have been impossible for Germany. Without them in our own experience it is hardly possible for us to understand how Hitlerism could fit into and be justified in Germany. Unless, then, we enter into an understanding of the background of these twenty years, we cannot hope to understand Hitlerism and the New Germany, but would have only condemnation for it.

One thing is absolutely sure: Germany stands by Hitler. Dr. Bradbury puts it this way: "It was apparent to the outsider that Germany has the kind of government it wants. The land is full of people fanatically devoted to the new National Socialism. The world will have to reckon with this in treating with Germany." That it stands with Hitler is convincingly evidenced by the recent ballot, when practically nine tenths of the voters voted for him. The press here tried to minimize the strength of that vote by suggesting that the German people did not dare to vote differently, because they feared the possible results for them of negative voting. But the ballot was absolutely secret. There is no question about that. The voters were given their ballot and an envelope, were instructed to go into a room in which the door was closed behind them; there they marked their ballot, folded it, inserted it into the envelope, sealed it, came out of the room and dropped it into the ballot box. I have spoken to many of our leading people over there. They believe that God has given them Hitler, they believe in him, and they pray for him. That has also been revealed in the resolutions of the German group at the Congress already quoted. There is evidently something about the personality of Hitler

that has won the German people to him. One man high in the legal profession in Germany, not a Baptist, told me of an occasion when he met Hitler. He said that Hitler, who was scheduled to speak at a certain meeting, came into the hall to greet the guests of honor first, and then finally came also to this lawyer, shook hands with him and spoke a few words of greeting. When the lawyer looked into Hitler's eyes, he said, he could hardly suppress sobbing out loud, for "there is something so deep and so sincere in that man's eyes that we cannot help but trust him." And so for weal or woe, Germany is behind Hitler. They are convinced that it is for the welfare of Germany, and with gratitude they point to the things Hitler has done for them. But that is another story.

International Goodwill

An Armistice Day Reflection

C. A. DANIEL

Have you considered the blessing of the bridges in the world? I would like to coin a new beatitude, which you will not find in the Bible, yet you will find it true to all the teachings of the Lord Jesus. It is this: "Blessed are the bridgebuilders, for they are the fore-runners of civilization and the benefactors of mankind. They are the creatures of goodwill."

Think of all the chasms, ditches, brooks, swamps, rivers, lakes, ravines, mountains, hills, heights and depths, that have been bridged over in this world and have brought men, that have been separated, together, have created goodwill, understanding, friendship and fellowship. Thus every good cause was furthered, trade and commerce have been established, business and good feeling among men have been fostered. The bridgebuilders have removed the barriers and have become the benefactors of mankind.

In this sense we might think of Jesus Christ as the greatest bridgebuilder that ever lived. He broke down every barrier, broke down the partition, the middle wall, which separated mankind from another. (Eph. 2:13-18.)

Paul speaks of two great peoples, which constitute the world, the Jews and the Gentiles, or the Jews and the Gentiles. The Jews were near and the Gentiles far away. Through the blood of Christ, however, they have been brought near, yea they have become one new man in Christ. Having become one new man in Christ Jesus, there would be understanding, goodwill and fellowship between them. But what do we find? Mankind is divided and split to pieces, They are divided into kingdoms, empires and republics. There is a diversity of language, color and temperament. Socially there are various castes, the very rich and the poor. Intellectually they are divided, the learned philosopher and the ignorant savage. Morally they are apart, the purest saint and the vilest sinner. Religiously they are divided into many varied conceptions

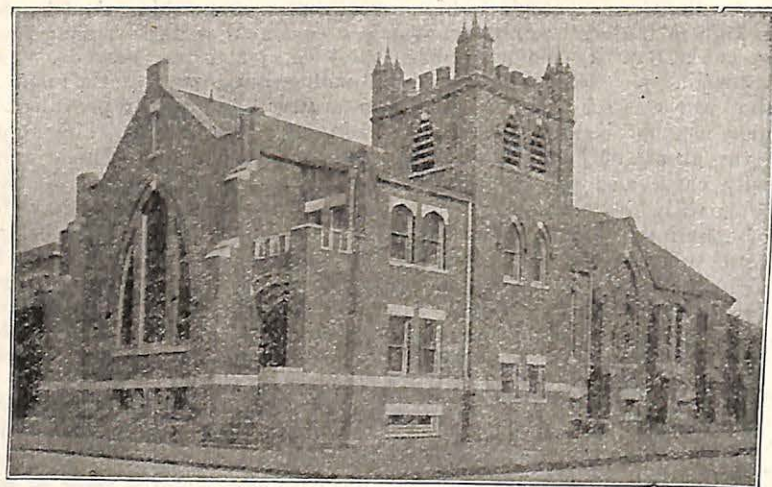
and forms of worship. And hence there is a continual wrangle among men, animosities, jealousies, hatreds, misunderstandings; and wars are the result. There is an illwill continually prevalent among men. It is indeed a sad thing to contemplate upon this separation of men. But it is sweet to contemplate the blessings of the bridgebuilders. They have brought men together. Think of the bridges you have known: The great Brooklyn Bridge, which connects New York and Brooklyn, i. e. Manhattan and Long Island. It spans the East River and enables millions of men and women to cross over every day. Think of the Peace Bridge, which spans the Niagara River and connects the United States and Canada at Buffalo and Fort Erie. This bridge commemorates a hundred years of peace between the United States and Canada. It is the best example of international goodwill that you can find. You might think of the Ambassador Bridge between Detroit and Windsor in Canada. There is a mighty cross and a statue of Christ the Peacemaker on the mountaintops of the Andes between Argentine and Chile, which commemorates the goodwill which obtains between these two countries. Think of the land of Switzerland, that lies between nations like Germany in the North, France to the West and Italy to the South. Switzerland has been able to cultivate international goodwill for several centuries and has had no war with any of her neighbors. Hence I say: Blessed are the bridgebuilders, for they are the benefactors of mankind. We are called to cultivate goodwill everywhere.

1. It should start in the inner circle of individuals, in the home first of all. 2. It should be cultivated in the church. 3. There should be hearty goodwill between denominations. They may differ in the conceptions of their doctrines, but they can and they do work and cooperate with one another and have sweet fellowship with each other. 4. There should be a neighborliness among peoples of various races living in our cities. It is here where real neighbors can show goodwill and understanding and can live together in peace.

There should be understanding among the nations internationally. Witness what was done in Berlin at the Baptist World Alliance. Here the Baptists proved the reality of Christian internationalism. I am quoting here from the last number of "Missions":

"It was all the more vivid against the background of recent dramatic events in Europe. It was all the more timely in that the Congress dates coincided with the twentieth anniversary of the beginning of the World War. The German press was quick to sense this. The sight of ten thousand people of diverse tongues, race, origins, national residence, political allegiance, assembling twice daily in harmony and friendship will remain unforgettable. All six continents were represented, fifty countries responded to

(Continued on page 16)



Edifice of the White Avenue Baptist Church, Cleveland, Ohio

Golden Jubilee of the White Avenue Baptist Church, Cleveland, Ohio

The Former Second German Church

In the beginning God created a Sunday school. That was in 1877, when a band of loyal co-workers of the only German Baptist church in Cleveland at that time laid the foundation and proceeded to carry out God's plan for another church. A room in the building of the Publication Society on Payne Ave. was made available and in it Sunday school sessions were held in the afternoon, followed by preaching services. The development of this undertaking was so encouraging, that it soon became evident that an appropriate building must be provided. With the help of the Cleveland Baptist Union a lot was purchased on Case Ave. (now E. 40th st.) and a church building erected in 1883. On June 17, 1884, the Second German Baptist Church was organized by 45 members released by the First German Baptist Church for that purpose.

For a period of 20 years, the work was carried on with marked success, when it became necessary to move to a more commodious building which was erected on East 55th St., about one-half mile east.

Our first pastor was Rev. J. C. Hasel-huhn, at that time editor of the "Send-bote" and other publications. He was identified with the mission from its beginning, assuming the leadership and preaching without remuneration during the first two years. He was followed by Rev. A. J. Ramaker, now Professor at our Seminary at Rochester, who came to us from the Seminary and went back to it as teacher in 1889. This was the only pastorate held by Prof. Ramaker. Next came Rev. F. A. Licht, who served well until 1894. He was followed by Rev. H. Hilzinger, 1894 to 1900. Then came Rev. Herman von Berge who, after six years of strenuous service, was likewise called to the faculty at the Seminary. Rev. David Hamel succeeded him in 1908 and remained until 1920, having the distinction of serving longest. Then fol-

lowed Rev. O. R. Schroeder, who served until 1925. Rev. O. E. Krueger was the next pastor whose congenial fellowship and ministry lasted until the beginning of 1929. Rev. H. F. Schade came in March of that year, serving with great devotion till 1933. In May, 1933, Rev. Wm. L. Schoeffel came to the pastorate and is putting his best strength into the work.

Sunday to Wednesday, October 14 to 17, marked a series of anniversary observances. On Sunday Prof. Ramaker preached at the early German service. At the Sunday school session, which followed, short addresses were made by Prof. von Berge, Rev. David Hamel, Rev. Hans Steiger, Prof. Ramaker and Miss Anna Brinkman; and Mr. Reuben Windisch of Philadelphia served with a solo. Prof. von Berge preached the anniversary sermon before a capacity audience, using for his subject "With God Through the Old to the New." A large congregation greeted Rev. David Hamel in the evening to hear his message on "Faith of Our Fathers." The singing of our well-trained choir, Val. Saurwein, director, special selections by the church soloist, Miss Helen Yicha, the singing of Brother Windisch and the beautiful floral decorations greatly added to the inspiration of the day which was crowned with a baptismal service in which three adults followed their Lord in public confession.

On Tuesday evening as denominational night, congratulatory messages were brought by representatives of other churches, viz: Rev. C. Fred Lehr, Shaker Square Church (old First Church); Rev. S. Blum, Erin Avenue Church (our twin sister); Rev. John H. Ansberg, Nottingham Baptist Church; Rev. Walter Macoskey, Glenville Baptist Church, and Mr. Edward F. Simon, President of the Cleveland Baptist Association. Rev. O. E. Krueger delivered the address of the evening, entitled "Now is." The building was again crowded on this evening and a wonderful spirit of fellowship prevailed.

The festivities reached their climax

on Wednesday evening with a banquet, more than two hundred members and friends partaking of a bountiful feast.

Four of the six living charter members were present and gave short talks. They were: Mrs. Bertha Haselhuhn Fetzer, Mrs. Margaret Loebsock, Miss Martha C. Schulte and Mrs. Aimie Hippler Vormelker. Gerhard Loebsock and Mrs. Wilhelmine Emerich are the other survivors. Prof. Ramaker gave some pen pictures of the early days and brief toasts were given by the wives of some of our former pastors and by Bro. Herman Siumund from the Second German Church in Chicago, who happened to be in Cleveland. Many messages from former pastors and members enhanced the interest of the evening. Our beloved former missionary, Miss Anna M. Brinkman, was with us throughout the festivities and by her presence and her words of encouragement made a real contribution to the festal days.

Much credit for the success of this jubilee occasion is due to the pastor and above all to the grace of God, which sustained the church in the past fifty years and which will not fail her in the years which lie ahead.

FRED LINSZ.

Atlantic Conference 1934

The thirty-seventh annual session of the Atlantic Conference was held at the Second German Baptist Church of Brooklyn, N. Y., from September 19 to 23. The meetings proved very interesting and inspirational in many ways. Beautiful weather and a warm welcome everywhere made the day pleasant. The Men's Glee Club and the choir of the entertaining church rendered many inspiring and uplifting musical numbers.

The well-chosen conference motto: "World Missions—Every Member a Missionary" presented a dynamic challenge throughout the session. Rev. Assaf Husmann, pastor of the Second German Baptist Church, Philadelphia, Pa., delivered the opening address on the theme: "Thy Kingdom Come!"

The business sessions were conducted by the very able moderator, the Reverend W. A. Mueller. Many interesting facts were brought out by the church letters some of the churches reporting many additions, while some reported considerable losses.

The devotional meetings, held at the close of the morning sessions, were led by the following brethren: Herman G. Kuhl, Victor Prendinger and Donald Lee. They presented to us the great privileges and opportunities of fostering missions through prayer, stewardship and evangelism.

Another very fine variation of subjects made the evening meetings very attractive. The brethren William Schmidt and H. Theodore Sorg, both of the Clinton Hill Baptist Church, Newark, N. J., spoke in a very descriptive way of their impressions of the worldwide work of German Baptists under the topic: "Our World Task as Viewed

Through the World Congress." Rev. Herbert Gezork, formerly secretary of the young people's work in Germany, delivered an address on: "Our Missionary Work in Germany." It is to be sincerely regretted, that the work among the young people of our churches in Germany had to be abandoned. Reverend William Kuhn, our General Secretary, spoke on: "Our Missionary Task in Our Homeland." Among other things he pointed out, that the task facing us, is the revival of the church members. This may be done through the following activities: Prayer, Preaching the Gospel, Personal Work, Absorbing the Word and Seeking the Guidance of the Holy Spirit.

Paul Gebauer, one of our missionaries in the Cameroons, delivered a very fascinating address on our "Missionary Task in the Cameroons."

On Sunday morning Rev. Emil Berger delivered the convention sermon: "Seek ye the things that are above," Col. 3:1.

The Sunday afternoon mass meeting of the young people proved to be the high point of the conference, drawing the largest attendance of the entire session. A rousing song service, led by Harold Krueger, opened the meeting. The choir of the local church gave a very inspiring rendition of Handel's "Hallelujah Chorus." Rev. Chas. W. Koller installed with fitting remarks the new officers of the Union. Rev. George McNeely of Newark, N. J., gave the address: "God's Supreme Rulership of the World." The meeting came to a close with a farewell service to our newly elected secretary of our Young People's and Sunday School Workers' Union, who is about to leave the pastorate of the Fleischmann Memorial Baptist Church, Philadelphia, Pa., and the Atlantic Conference. He is the second one who has been honored with this office from the ranks of the young ministers of our conference. The first one, so to be honored, was Professor Albert Bretschneider.

The sermon on Sunday evening was delivered by Rev. Wm. Kuhn on the subject: "The Unseen Christ," 1 Pet. 1:8.

The report on our mission work brought out these recommendations: That, as heretofore, we again place our full confidence in our General Missionary Board; that all missionary contributions be sent once a month direct to our General Treasurer, Elmer E. Staub, Forest Park, Ill.

The Reverend G. H. Schneck, who is chairman of our Publication Board and editor of our "Lektions-Blätter," gave a detailed report of the work of our Publication Society at Cleveland, O. Due to his report, the following resolutions were adopted: 1. That our churches order all of their Sunday school literature through our Publication Society at Cleveland, O. 2. That our churches prepare a bookstand or table for the exhibition of our denominational literature, books and Bibles. 3. That we heartily sanction the resolution of the General

Conference to instruct the Publication Board to erect a memorial tablet to the memory of Brother G. Fetzer. 4. That we give our wholehearted support to the newly elected Young People's Secretary and editor of the "Baptist Herald," Rev. Martin L. Leuschner. 5. That we sincerely express our appreciation to Brother A. P. Mihm for his splendid and sacrificial service rendered as Young People's Secretary and editor of the "Herald."

The Home for the Aged was represented by Brother Reuben Windisch and the Home for Girls by Mrs. R. E. Hoefflin. She reported a "balance" in the treasury and of plans to purchase a new home. The brethren F. W. Becker and Chas. W. Koller reported for our Children's Home at St. Joseph, Mich.

The newly elected officers for the ensuing year are as follows: Moderator, Rev. John Schmidt; Assistant moderator, Rev. Wm. A. Mueller; recording secretary, Rev. Victor Prendinger; statistical secretary, Rev. C. Peters.

Members elected into the mission committee are Rev. Wm. A. Mueller and Brother Walter Marklein. Representatives to the General Missionary Committee: Rev. Julius Kaaz and Rev. C. W. Koller with Brother Walter Marklein as substitute.

On Saturday afternoon the delegates and visitors were conducted through the "Radio City," a city within a city. A magnificent group of buildings ranging in height from six to seventy stories, and presenting a scene never to be forgotten.

Our next annual session will be held with the Second German Baptist Church, New York City. Both visitors and delegates expressed their gratitude for these happy days of Christian fellowship to God, to the program committee, to the entertaining church and to her pastor.

It was necessary to adopt the following resolution with regard to the West New York Baptist Church: "The Atlantic Conference in session at the Second German Baptist Church, Brooklyn, N. Y., does hereby declare, that it abides by the resolution regarding the matter of Brother John Lehnert. We therefore again serve notice to the members of the West New York Baptist Church, requesting them, urgently but kindly, that they take the necessary action which is in accordance with the afore-mentioned resolution. Should the members of the West New York Baptist Church within a period of six months neglect to dismiss their minister John Lehnert, the church shall then be automatically excluded from the union and fellowship of the churches of the Atlantic Conference."

C. PETERS.

Congratulations to Kansas

Kansas decided in the election of November 6 to retain its state prohibition law, its repeal being voted down by a substantial majority. All glory to this stalwart Middlewest state.

Program for the Sixth Annual Texas G. B. Y. P. Fall Assembly

Nov. 29-Dec. 2, 1934

Held with the Hurnville Baptist Church, Petrolia, Texas

Assembly Motto: "My All for Christ."

Assembly Theme: "Evangelization of the World."

Assembly Aim: "That Christ May Be Glorified in Our Living and Service."

Wednesday evening: Song service, led by Chorister Hurnville Baptist Church.

Presiding: Rev. Philip Potzner.

7:30: Welcome Address by President Hurnville B. Y. P. U.

Response and Introduction to Faculty, A. W. Guderian, President, Texas G. B. Y. P. U.

8:30: Keynote Address by Rev. Paul Gebauer, Missionary to Cameroon, Africa.

Thursday morning: Open for sunrise service (?) by the Hurnville Church. 9:30-10: Devotional, led by member of local church.

10-10:50: Lecture: Adults and Seniors—"Our Bible and How We Got It," Rev. J. E. Ehrhorn.

German class, Rev. A. Becker.

10:50-11:10: Recess.

11 10 12: General Conference Period, led Rev. Phil. Potzner.

12-2 15: Noon.

2.15 3 05: Lecture, Rev. J. E. Ehrhorn. German Class, Rev. C. H. Edinger.

3 05 4.15: General Assembly, led by Rev. G. C. Schwandt. Recreation.

Evening 7 30: Song Service, led by Rev. C. C. Gossen.

8: Evangelistic Sermon, Rev. Paul Gebauer.

Friday 9 30: Devotional, led by Bennie Spross, Crawford, Texas.

10-10:50: Lecture by Rev. W. H. Buenning: "How to Win to Christ." German class, Rev. A. Becker.

10:50-11:10: Recess.

11.10-12: General Assembly, led by Rev. Phil. Potzner.

12: Noon.

2 15 3.05: Lecture by Rev. W. H. Buenning. German Class, Rev. J. E. Ehrhorn.

3.05 3 25: Recess.

3 25 4.15: General Assembly, Rev. G. C. Schwandt. Recreation.

Evening 7 30: Song Service, led by Otto Balka, Dallas, Texas.

8: Evangelistic Sermon, Rev. Paul Gebauer.

Saturday morning 9.30-10: Devotional Period, Edwin Kraemer.

10-10 50: Lecture, Rev. C. H. Edinger: "Baptist Polity." German class, Rev. A. Becker.

10:50-11:10: Recess.

11.10 12: General Assembly, by Rev. Phil. Potzner.

12: Noon.

Afternoon open for Recreation Committee.

Evening 7:30: Song Service, led by R. E. Engelbrecht.

8: Open for Hurnville Church or sermon by Rev. Paul Gebauer.

Sunday Morning 10: Hurnville Sunday school. Superintendent in charge.

11: Sermon in German by Rev. A. Becker.

Afternoon 2:30: Various numbers from different B. Y. P. U.'s and Sunday schools.

Address by Rev. Paul Gebauer on his mission work.

Evening 7:30: Song Service.

8: Consecration Sermon by Rev. Paul Gebauer. Testimonial meeting and the close.

Lecturers for the Adults and Seniors: Rev. J. E. Ehrhorn. Rev. A. Becker, Rev. C. H. Ednger for Thursday; Rev. W. Ehrhorn for Friday; Rev. C. H. Edinger, Rev. A. Becker for Saturday; Intermediates: Thursday: Rev. H. Ekrut; Friday: Rev. C. C. Gossen; Saturday: Chester Bunning; Juniors: Thursday: Hilda Ehrhorn; Friday: Marie Heuse; Saturday: Ruth Becker.

Children's Home Program

An affair which created much interest was a program given by the Ladies Mission Circle of the Bethany Baptist Church, Vesper, Kans., for the benefit of our Children's Home in St. Joseph, Mich. The program consisted of several numbers besides a play which was presented by the Juniors of our Sunday school entitled "Santa's Allies," which pictured to us the Christmas spirit not just at Christmas time but all through the year.

An offering was taken which amounted to \$20. This amount will be sent to the children. Clothing was also brought which will be sent to the Home.

MRS. B. H. SCHULZ, Sec.

International Goodwill

(Conclusion of page 13)

the Roll Call of the Nations. No police force was on hand to keep order. No armaments were needed to prevent one group from imposing its will on another. No Kellogg Pact was required to maintain friendship. No League of Nations was necessary to preserve peace. These 10,000 people personified the paradox of unity in diversity. Their fellowship transcended all difference of race, of face, land or class, banner or flag. What is the secret of this unity in international fellowship? The answer is 'Loyalty to Christ must precede every other loyalty.' If somehow there might come out of the Berlin meeting a worldwide acceptance of this principle in all its implications, including even a partial surrender of national sovereignty as the Congress actually proposed, men would cease from increasing armaments, suspicion and illwill would vanish away, nations would practice peace instead of hypocritically professing it while they prepare for war."

Detroit, Mich.

Prayer Helpers

(Continued from page 8)

Sisera, the stars that reveal to us the eternal and almighty God!

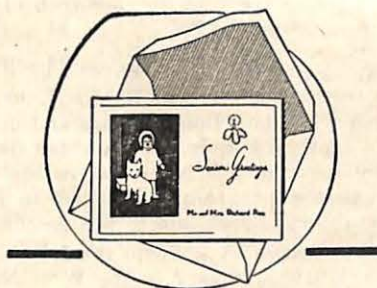
When Israel recognized its needs and called upon God, realizing his might and power, Israel enjoyed peace and happiness. Throughout the New Testament the dominant note is sounded: "He is able!" That has been the experience of an innumerable host of God, who has been for them "a mighty fortress, a bulwark never failing."

3. This Will Mean That One's Prayer Life Will Be Revolutionized

Yes, that all of life will be revolutionized! The center of attention, the focus

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HOWARD W. ZIEHL,

4495 Field Ave., Detroit, Mich.

of concern will be on others and not so much on ourselves, on the needs of the group and of the world rather than on the small circle of our own interests. Jesus' words, "Lift up your eyes!" is a call to us to prayer as well as to service. Only those who lift up their eyes and recognize the needs and realize God's strength and then pray earnestly and passionately will be truly "prayer helpers."

All great missionary movements and spiritual revivals and crusades for righteousness had their beginning in prayer—in the prayers of those who caught a vision of its power and earnestly united their hearts in their petition to God. The Protestant Reformation was cradled in such prayerful concern. The

modern missionary movement owes much to the quaint gathering of several young men near a haystack for purposes of prayer. Dr. DeBlois tells us that "just one hundred years ago a splendid little company of young men who were students at Cambridge University observed the custom of coming together for Bible study, meditation and prayer. Directly out of those quiet hours of worship grew the movement that issued in a transformation of the Anglican church and the rebirth of evangelical Christianity within the heart of the institution." The China Inland Mission with its marvelous work since its foundation by J. Hudson Taylor seventy years ago has been fostered and furthered almost solely by prayer. "The Book of Remembrance," which is used corporately by Baptists throughout the world in their devotional meditations has been of invaluable spiritual inspiration. When Charles Haddon Spurgeon was asked the secret of his power he replied, "My people pray for me." Sometimes as many as three hundred people gathered in a room beneath the auditorium to pray continuously while he preached. We can readily agree with Tennyson, "More things are accomplished by prayer than this world dreams of."

Such praying men and women of bygone days who have attempted and effected great things for God in the establishment of his Kingdom are the kind of "prayer helpers" which our General Secretary wants us to be,—yes, which Jesus, our Master, expects us to be. It is the old call of the Apostle Paul: "You must help me by your prayers." It is reinterpreted in the pledge which each "prayer helper" is to make. "Believing in the power of the prayer of faith for successfully carrying on our denominational enterprise, I voluntarily enlist as a prayer helper." Can you make that pledge? Do you want to be one of these "prayer helpers"? Would you seriously like to know the power of prayer?

"We kneel how weak, we rise how full of power.

Why, therefore, should we do ourselves this wrong

Or others—that we are not always strong;

That we are ever overborne with care; That we should ever weak or heartless be,

Anxious or troubled, when with us in prayer?

Such joy and strength and courage are with thee."

O, for such men and women of prayer—"prayer helpers" together in the interest of our denominational enterprise and in the cause of the Kingdom of God!

The "Baptist Herald" List

is growing by daily additions, making the outlook favorable. The changes now in progress of development to become effective with the first number of the new year under the new editorship will be a challenge to our entire constituency. Be sure to subscribe.