

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., OCTOBER 1, 1934

Number Nineteen



The Reverend Martin L. Leuschner,
A. B.; B. D.

(See page 7)

What's Happening

This and That About the General Conference

¶ **Results of Important Elections.** Rev. S. Blum, who has been editor pro tem. for the past eight months since the death of Rev. G. Fetzner, was elected to fill the position for the next triennium. Rev. Wm. Kuhn, D. D., was reelected General Secretary and Mr. E. Elmer Staub re-elected General Treasurer. Mr. H. P. Donner was re-elected manager of the Publication Society.

¶ **New Officers of the General Conference.** Prof. H. von Berge, who served the General Conference as moderator so efficiently for a number of triennial periods, declined to run again for the office. Rev. O. E. Krueger, pastor of the Temple Church, Pittsburgh, Pa., was elected as his successor, with Rev. J. Leyboldt of Detroit as assistant. A new provision to the Constitution provides for only one term for the moderator in future. Rev. L. B. Holzer of Milwaukee was elected recording secretary and Rev. W. S. Argow of Erie, Pa., was elected as statistical secretary.

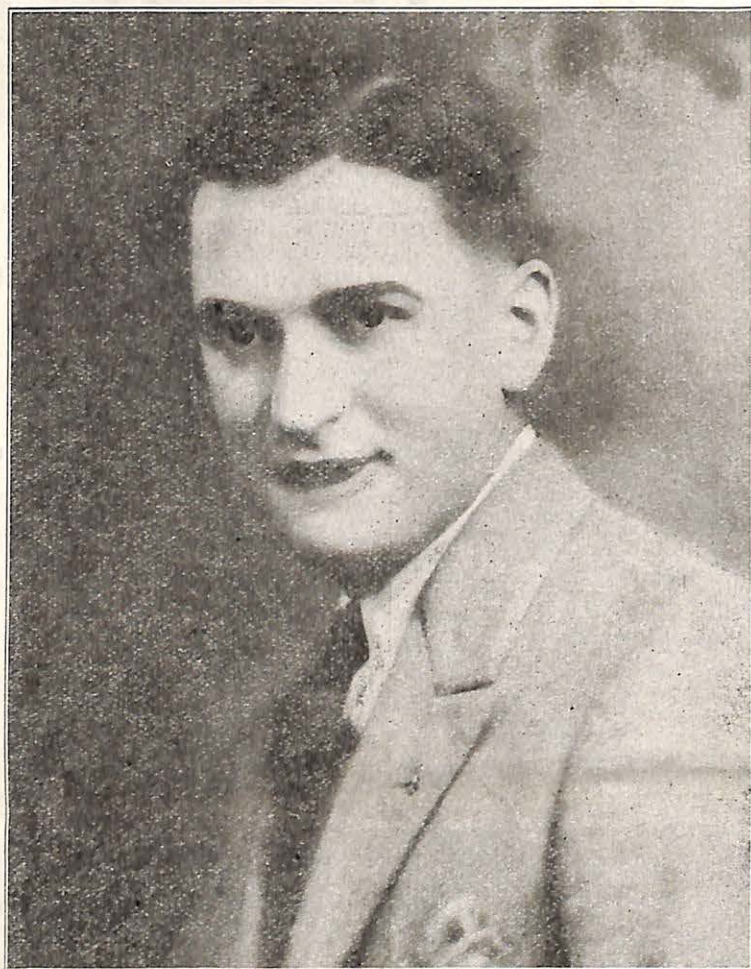
¶ **The New Members of the Finance Committee** as a part of the newly created General Council of the General Conference are as follows: C. J. Netting, Detroit, Mich.; H. Marks, St. Paul, Minn.; Prof. H. von Berge, Dayton, O.; Walter Staub, Milburn, N. J.; H. Theodore Sorg, Newark, N. J.; A. Schwerin, Burlington, Ia.

¶ **The New Members of the Pension Committee** for the triennium are Mr. J. E. Rocho of Detroit, Mich.; Mr. F. A. Grosser of River Forest, Ill., and Rev. G. E. Lohr of Lodi, Cal.

¶ **A One Page Conference Bulletin** in mimeographed form was issued daily and distributed at the evening services. It was an effective and quick medium for announcements and brief news items. Its publication was a good innovation to be followed by future General Conferences.

¶ **The General Conference Women's Organization** (Allgemeiner Schwesternbund) had 223 present at their banquet on Thursday evening at Gimbel's Grill. It was for women only. The sum of \$164.17 was designated for the General Missionary fund and Camerons in two items; one a donation of \$100 from the treasury and \$64.17 from the offering at their meeting.

¶ **About 125 ministers and ministerial students** with a few elect laymen gathered around the tables at the Y. M. C. A. on Saturday evening for the Alumni Banquet of our Rochester Seminary. Attendance was more restricted this year to the ministerial group. A number of ministers who have entered our ranks from other institutions were "adopted" and welcomed into our alumni group and made to feel at home with us. Rev.



Norman J. Boehm, Detroit, Mich.
The Newly Elected President of the German Baptist Young People's and Sunday School Workers' Union

S. Blum acted as president of the alumni and in addition to brief remarks by Dean A. J. Ramaker, a number of the older pastors, who had been asked to speak, gave expression to the feelings of loyalty to our Seminary and indulged in reminiscences. The singing of the 1926 Student quartet and an earlier quartet, composed of Reverends Olthoff, Blum, Würch and Eichler, added much to the entertainment of the evening.

* * *

As this issue of the "Baptist Herald" goes to press its editor is on his back in Mounds Park Sanitarium at St. Paul, to which place he hastened right after the General Conference session. He is there for observation and treatment for some intestinal trouble that has caused him much suffering. A sympathetic interest will, no doubt, go out to him from the "Baptist Herald" family to which he has endeared himself. His case can properly be taken to the throne of grace.

The Baptist Herald

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The Baptist Herald

Communion

BENJAMIN SCHLIPF

'Tis good that I may pray,—
That I may speak with God!

My soul at times is clogged.
There is so much I read and hear
That is material, sordid, base,
And by it all, 'twould seem,
The channels of my soul fill up.
But when I pray,
Yes, when I speak with God,
My soul is freed.
In the Elysian atmosphere of heaven
I draw deep breath, I live,
My soul casts off its bonds.
'Tis good that I may pray!

My eyes sometimes are dim.
Perhaps the blinding glamor of the world
Has weakened sight; or else the tears
That often must be wept:
Tears born of consciousness of sin,—
The tears of sympathy with human need,—
Tears wept when friends, yes, even those
Who are still nearer will not understand.
Then, when I pray, when I but speak with God,
I feel his hand so tender, comforting,
Laid, blessing me, upon my head.
My tears are dried. God's beauteous light I see;
Again I see the good that all around
Is all prepared that if I want
I may appropriate, use it with delight.
'Tis good that I may pray!

Dull are my ears at times.
This world is noisy, clamorous.
A thousand voices beat upon my ears.
Here I am called, and there.
At times I'm forced to hear
Harsh quarrelings of those who love not peace,—
The querulous voice of the unsatisfied,—
The mourning moan of those whom death bereaved,—
And sounds uncounted
All surging through the gateways of my ears.
But where I pray 'tis quiet;
There I may hear (and do!)
The still, small voice that brings
Peace to my soul. Like balm to smarting wounds
Is that soul-fellowship with God.
'Tis good that I may pray!

Off' hands and feet will lag.
The way is long, and arduous the task;

Time flies,—I see so little worth-while fruit
That in me troubling doubts arise:
"Is not in vain what I attempt to do?"
But in the secret place in which I pray
I see anew that I am not alone,
That I'm a fellow-worker with my God
In whose good time the seed sown will bear fruit;
What I have done for him and for my fellow-men
Will in that day reap truly rich reward.

'Tis good that I may pray,
That I may speak with God!

Avon, S. Dak.

A NOON AT THE GENERAL CONFERENCE

Purpose Gives Poise

Bigness Gives Balance

O. E. KRUEGER

IN our noon-day discussions we have been talking about "The Recovery of Poise." The way to that recovery must necessarily be the road of faith—faith in God, faith in his testimony, faith in his cause.

Nerves snap and life breaks under the burden of petty things. Jean Champion, the heroine in Mrs. Barclay's "Rosary," is at the very verge of a nervous breakdown. Her physician gives her this strange advice: "See a few big things, the Pyramids, the Niagara Falls, go in for the big things and then when you are bothering about pouring water in and out of tea cups you will remember that Niagara is still flowing." A woman had lived all her days in New York, in the pettiness, misery, and want of the slums. Then she had a chance to see the ocean. The salt air filled her lungs, her soul expanded and she said: "How good it is to see something of which there seems to be plenty."

To see great things may give you a great thrill. A greater thrill comes from doing great things. And what a calmness comes to the heart of the one who knows he is doing great things. Study the life of Nehemiah, that capable, courageous layman, who so inspired his people that even the druggists and goldsmiths took sword and trowel and even the nobles put their soft shoulders to the task. The enemies ridiculed: "What are these feeble Jews trying to do? If a fox run up their wall it will fall over." That did not disturb Nehemiah. They tried to trap him by deceit, inviting him to come down for counsel. He answered: "I am doing a great work, so

that I cannot come down" (Neh. 6:3). Purpose gives poise, bigness gives balance.

Many Individuals Have Experienced the Truth of this Thesis

No one faced a more difficult task than Jesus, no one had a greater right to have a nervous collapse. But he stood calmly in the midst of every storm. When the Pharisees tried to scare him with the threats of Herod he simply said: "Go and tell this fox, I shall carry on today, tomorrow and next day and then I shall end my course." Jesus knew that he was doing a great work. Bigness gave him balance.

The cause of the colonies hung by a silver thread. The only hope lay in the discovery of the plans of the enemy. A call for volunteer spy-duty went forth. A deathly silence followed until a young pale officer who had just recovered from serious illness stepped into the council chamber and volunteered. He secured the information but was detected on his way back, captured and sentenced. The execution officer subjected him to all manner of indignity and then tore up the fine letter he had written to his mother. Then he demanded a speech. Nathan Hale made the most eloquent speech ever made in 14 words by any patriot: "I regret only that I have but one life to lose for my country." No one ever died more calmly for a great cause.

Ernest Tittle attended the Student Volunteer meeting in Nashville, Tenn., in 1906. He was profoundly impressed by the story told of a Harvard man who had volunteered for missionary work in Japan. One of his friends tried to persuade him to abandon his crazy missionary idea. He said: "Bill, it's hell to be poor. I am making \$5,000 a year in salary, my company is giving me \$40,000 in stock certificates. When I see men making money hand over fist, I am determined to make more of it. It's getting on my nerves." The volunteer replied: "Old chap, you tell me it's hell to be poor, and I tell you it's hell to be without Christ. When I think of young men and young women living without him, I cannot wait until my ship sails. It's getting on my nerves, honest." The nerves of the young money-maker have probably snapped long ago, while the missionary has the calmness that grows out of the big task, character-building.

There Is One Thing That We Do For Our Young People Now

We must present a challenge that is big enough to give them balance in such a time as this. Let us face them with the challenge of building a new world. Communistic youth is not only enthusiastic about building a new world, it is willing to suffer and die for it. Margaret Slattery's story about the communistic teacher has been told everywhere. Thinly clad, she noticed that he shivered in the cold autumn wind. He said there would be no money for a new overcoat. Miss Slattery expressed her concern. He said: "O that does not matter, some of us must shiver while we are building a new world." American youth is not taking the matter

of building a new world very seriously. The need of it has not been before them long enough and when it did present itself they have been religiously told it could not be done. Let's tell them, it can be done, it must be done, they must do it.

Of course we are told the building of a new world is not our task. Doesn't the Bible say on one of its very last pages: "Behold, I make all things new." When his day comes, he will take care of that little item without us. But did he not also say: "I will build my church"? How much is he doing without us? And what he really said on the last page is: "Behold, I am making all things new." The process is going on now. Did he not say: "As the Father has sent me into the world, so I send you into the world." God has elevated us to the high position of being his co-workers.

I do not mean that we are going to build a millennium. But there are some things in this old world that certainly need to be different. I challenge the young people to build a new world in which service and not profit shall be the dominant motive. Everything today is made for profit, even medicine, though it may be harmful. Even cigarettes are kind to your throat, but kinder to the tobacco manufacturer! Jesus came to put service into the center of life.

I challenge the young people to build a new world in which character shall be recognized as the goal of life. What is a man, not how much has he? Was it not J. P. Morgan who said: "I know men who are worth \$100,000 whom I would not lend \$1,000. I know other men who are not worth \$1,000 whom I would lend \$100,000"? But he was nevertheless more interested in making money than in making men.

I challenge the young people of today to build a new world in which there shall be a fairer distribution of opportunity. We cannot have an equal distribution of anything. But why should a young man who does not care for an education be compelled to take it and another who is dying for it be denied the opportunity of obtaining his goal?

During Dr. Earl's presidency of Des Moines College a young man simply would not step in line of college work. The president called him into his office for an understanding. These were the facts: His father was a banker, his mother wanted him to be a lawyer, he himself didn't want to be a banker, a lawyer, he didn't want an education. Being asked what he wanted to be, he frankly said: "I want to be a bum." In the new world of tomorrow there must be a fairer distribution of opportunity.

I challenge youth of today to build a world in which there shall be a fairer compensation for effort. The nephew of a steel mill owner holds down a swivel chair while he perches his feet upon a glass top desk for which he pulls down \$5,000 or \$10,000 a year. The man who turns glowing steel into golden dividends cannot have the common comforts of life. That must be changed. It is going to be changed, either by evolution or revolution. Youth must decide that question.

I challenge youth of today to build a new world in which there shall be a fairer distribution of security. There can be no absolute security. Sheltered lives amount to nothing, neither do crushed lives. What is the use of saving money or trying to get a home or a farm if it can be snatched away from you anytime? Why hazzard marriage and parenthood in a world like this? There are a million marriages overdue now because of insecurity.

We admit that the task of building a new world is discouraging. Our cheap optimism is gone forever. There were plenty of good people who a few years ago believed that the millennium was just around the corner. If we would all unite and give the old world just one big push, the great Hallelujah Chorus would begin. We have become sober. Our building material is too crooked. Roosevelt is certainly optimistic. He is probably finding out that you cannot have a new deal with old crooks. There is too much sand and not enough cement in our old human nature. A great nine-story concrete building crumbled to the ground in one of our great cities when somebody wanted to clean up a pile of money and made his mixture too lean. Human nature is rather lean stuff for building a new world.

Our first concern then must be that we ourselves should be new creatures.

Our second concern must be to bring those influences to bear upon our fellowmen that will make them new men.

Our third concern must be to unite the men of Christ in the great effort of building his ideals into the world.

Youth can have no poise unless it has a great purpose. There will be no balance unless there is bigness of task. It falls on us to show that there can be a spiritual task without a material job. There are hundreds of thousands of young people coming out of schools with no job waiting for them and none to be found. How they can stand it is beyond our grasp. If all of this energy could be harnessed up in the community and in the church and turned into the work of constructing that new world, a new day would dawn. Unless we do, somebody else will. "The Devil finds work for idle hands."

Baptist Principles and the Ordinances of the Church

E. UMBACH

THERE are two Church Ordinances, both of them instituted by the Lord Jesus for the Church, baptism and the Lord's Supper. Now it is very clear that in conformity to the Baptist principle, that the Bible is the only and final authority in matters of faith and practice, we must ask the question

1. What Does the New Testament Teach in Regard to the Form and Significance of these Ordinances?

We shall first take up the teaching of baptism. What is the meaning of baptism? It is surely not a

saving ordinance according to the teaching of Jesus and the apostles. Those whose record of baptism we have in the New Testament, were saved already before they were baptized, saved by faith in Jesus Christ. Baptism, according to Rom. 6:3, 4, was a symbolic act to testify of this inward change. And the form was unquestionably immersion, which is freely admitted by every great scholar of the Pedobaptist denominations. Aside from the meaning of the word "baptizein" and the relationship between the baptism of John and the Proselyte baptism of the Jews, the baptism of Jesus in the Jordan, as well as the baptism of the Eunuch, make this as plain as daylight. And no less convincing is the fact that Paul spoke of it as a burial, indicating the submersion of the whole body under the water. The further fact that this form, except in abnormal cases, survived until the fourteenth century in the Western Church and that the form was never changed in the Eastern, the Greek Catholic Church is sufficient evidence of its original practice.

Let us turn next to the question of the Lord's Supper. Here again it must be stated that it was not given by Christ as a saving ordinance. It was only given to baptized believers. Aside of the report of its institution by Christ, the oldest record of it in the New Testament, that of Paul in 1 Cor. 11 explains distinctly that it was to be observed as a feast of remembrance and as an act of witnessing for Christ. The bread and wine used in it were to be the symbols of his broken body and shed blood. Both elements were to be given and used by all. And every partaker was to examine himself whether or not he was worthy of it. This is the simple teaching and form of the second ordinance as given by the Lord Jesus, and practiced in the early church.

2. Now the Gradual Changes in Meaning and Form Since the Apostolic Age

I wonder what the Lord Jesus would say if he came back to this world and would observe what has been made out of these simple ordinances! How would he feel, that simple Galilean, poor, footsore and weary, if he were transplanted to Rome and could see the Pope, arrayed in all his splendor, celebrating communion in the form of the High Mass, or if he would see infants sprinkled in order, by this ceremony, to save them from hell!

How can we account for these changes in the course of history? Our account must of necessity be short.

The Change in the Form of Baptism

is very closely connected with the changed conception of baptism. The doctrine of baptismal regeneration crept very early into the teaching of the church. The question then arose, suppose someone was sick and could not well be immersed, what was to be done with him? You know what our answer would be: If one cannot be baptized, he need not be baptized. The dying thief went to heaven without baptism. But for a generation, already under the mistaken viewpoint that baptism

was necessary for salvation, the answer was not so simple. So it was early asked whether, in a case of a sick man desiring baptism, pouring or sprinkling could not be substituted for immersion.

The first recorded instance of this kind was that of Novatian. This is the account given by Armitage in his "History of the Baptists": "Novatian was sick, as it was supposed, unto death, and could not be three times immersed as was the custom; yet something must be done, and in a hurry, to save his soul. So while stretched on his bed, water was poured all around his person, including his whole body in an outline; then water was poured all over his body till he was drenched, making profusion as nearly an immersion as was possible. If he died, this was to stand for baptism, but if he lived, this baptism was to be accounted defective. Cornelius, the bishop of Rome at that time, was so obstinate an immersionist that he wrote to Fabius of Antioch, called his baptism in question and Chrysostom gave his reasons at length for doubting the salvation of men who received such baptism."

The Doctrine of Baptismal Regeneration

can be traced much earlier. At the end of the second century Tertullian wrote: "The flesh is washed that the soul may be cleansed from sin." Naturally the first proposition to baptize children was the logical consequence of this erroneous doctrine. Here again I shall quote Armitage: "In Africa infants had been sacrificed to the gods, and Fidus, a country pastor, wrote to Cyprian, at Carthage, asking whether new-born babes might not be baptized to save them. . . The proposition startled him, and he dared not give a decision in such a serious case on his own judgment; but in A. D. 252, he consulted 66 pastors on this new question, who decided that infants of eight days old **might** be baptized; but they were careful not to insist that they **must** be. The absurdity was reserved for a later age." Once begun with the baptism of infants, it slowly became an established custom.

The Change in the Lord's Supper

Turning from baptism to communion, we find a similar evolution. First, the doctrinal change of the simple and beautiful symbolic feast of the Master into a sacrament with sin-forgiving effect, and then the change in the form. Under the blessing of the priest, the Catholic Church taught, the bread and wine, used in Communion, was turned into the actual flesh and blood of the Lord. In theological language this is called "transubstantiation."

This erroneous conception was followed by changes in the elements themselves. Instead of the bread the hard-baked wafer was substituted and later the cup was withdrawn from the laity. Why? Well, if a crumb of the bread and a drop of the wine should fall on the floor and a communicant would unknowingly step on it, according to the teaching of the Catholic Church, he would step on the very flesh and blood of the Lord and would thereby commit a terrible sin. Therefore the wafer was placed by the priest upon the tongue of the

communicant, so that no crumb would fall on the ground; and therefore the clean-shaven priest, careful that no drop was spilled, was drinking for all, instead of them all drinking as Jesus had commanded it. Due to the sin-cleansing power of the sacrament furthermore, it was soon given to dying people as a soul-saving rite, while Jesus plainly intended it as a celebration to be observed by the church as a body.

Now when the Reformation came, some of these teachings were thrown over board. Most of the Protestant bodies returned to the original simplicity of the ordinance. But unique, and not a little puzzling, is the teaching of the Lutheran Church. They teach that **with** and **under** the bread and wine there is the actual flesh and blood of the Lord. They have retained its sacramental character and therefore still are giving it to the dying individuals as a means of grace. Their doctrine is called "consubstantiation."

Thus we have traced so far the history of these ordinances and the changes as they developed in the course of the centuries following the apostolic age. It is natural, of course, that these changes were very hotly contested and did not gain ground without great struggles. Let us now turn to

3. The Struggle for the Return of Apostolic Simplicity

Again and again during all the centuries the attempt was made to cleanse the Church of its errors in doctrine and practice and return to the plain teaching of the New Testament. Some of the errors that had crept in, were not universal. As has already been pointed out the Greek Catholic Church never abandoned immersion as the mode of baptism.

Under the rule of the Roman Catholic Church, which was supreme in Western Europe during the Middle Ages, one movement after the other arose fighting the unscriptural innovations and doctrines, and going back to apostolic teaching. It would be impossible within the limits of this article to mention them all. Some of the more prominent are the Cathari, the Albigenses, the Petrobrussians, the Waldenses, the Bohemian Brethren, the Lollards in England, etc. Every high school boy knows of the Hussites and their outspoken stand against the withdrawal of the cup from the laity, leading to the burning of John Huss in Constanza and the Hussite wars. Shortly before the Reformation our Baptist forefathers appeared, and gained a great following. In Austria, Bohemia, Moravia, Germany and Switzerland many thousands confessed their faith.

Persecution of the Baptists

But the persecutions they suffered were terrible. More than a thousand suffered martyrdom in Austria and Switzerland alone, among them the most prominent and learned, the noble Balthasar Hubmeier. Catholics as well as Protestants unloaded their wrath upon them. Anyone who has ever stood in the torture chamber of the castle of Nürnberg must shudder at the thought of the hellish instru-

ments devised to call forth the most excruciating pains and quivering bodies, all in the name of religion, and for nothing else but that these poor people stood up in defense of New Testament teaching and practice.

Thank God, the truth for which they suffered and sacrificed has conquered in a large part of this earth, and it will keep on conquering. I will close with two significant utterances. Canon Winterbotham of Edinburgh says: "It may be unhesitatingly claimed that the whole trend of modern religious opinion is toward the Baptist position." But we have not reached our goal yet. The battle is by no means fully won. The fight must go on until the truth has conquered everywhere and not a single soul in any land will be persecuted anymore for conscience sake.

Here is what Hugh Price Hughes, who made the "Methodist Times" in England, the most prominent organ of Non-Conformist opinion, says: "The great struggle in the twentieth century will be the final battle between the Jesuit Society in full possession of the authority of Rome and the individual conscience. And when, like Oliver Cromwell, I look around to see where I shall find the Ironsides who will vindicate the rights of the human conscience, my eye falls on the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience."

Get at the Cause

ONE day, it is said, Spurgeon was sitting in his study when he was disturbed by a hornet. He promptly killed it. By and by another appeared. That, too, he killed. Then came a third. After dispatching it, he began to look for the cause of this invasion. Outside his window he found a hornet's nest. The story does not tell how he destroyed it, but destroy it he did, and **that** stopped the invasion.

There are some evils we can only cure when we get at their roots.

Gathering Weeds

IT was the day of the annual Sunday school picnic, and the scholars were tired but happy as they sat in the train on the way home.

"Just look at the bouquet that girl is carrying; there is scarcely a flower in it; she has gathered weeds instead," said a visitor to one of the teachers.

The teacher looked at the girl in question and then said, "Oh, that is poor Jenny; you see she is feeble-minded and does not know any better."

One who had overheard the conversation and noticed the girl thought within herself: "She is not acting any more foolishly than those who go through life without accepting Christianity, for they gather weeds and pass the flowers by."

Many of us are in danger of making this foolish mistake. May we have wisdom ere it is too late to gather the flowers and enjoy their beauty and perfume!—Young People.

Introducing the New Editor of the "Baptist Herald"

A DISTINCTION given the General Conference at its recent session in Milwaukee was the choice of a new editor for the "Baptist Herald" to fill the important place made vacant by the resignation of the Reverend A. P. Mihm who as pioneer editor rendered a most notable service to the denomination and especially to the upbuilding of the young people's cause, which assumed a new importance coincident with the inauguration of the new denominational publication designated as the mouthpiece of their movement.

Martin L. Leuschner, the editor-elect, is a native of Texas, having been born at Waco early in the present century. That delightful city, the home of Baylor University, and later Los Angeles, Calif., Spokane, Wash., and Lodi, Calif., were the scenes of his boyhood days and afforded him his elementary education.

During his boyhood days at Anaheim, Calif., the consciousness of a Kingdom service gradually unfolded itself and became the urge for a higher scholastic training. He was entered at the University of California at Berkeley in 1921, being graduated with honors as a Phi Beta Kappa student after a full four year's course, obtaining at the same time his A. B. degree.

In his college days he was active in church life, serving as president of the Roger Williams Club, by which name the young people's society of the First Baptist Church was known. The call to the gospel ministry was crystallizing in the mean time and so, for further preparation the young student enrolled himself for some class work at the Berkeley Baptist Divinity School, entering, however, the Colgate-Rochester Divinity School in 1925, living in the German Student's Home and serving for three of these seminary years as student-pastor of the Baptist church at Pittsford, N. Y. With a Bachelor of Divinity achievement his graduation took place in 1928.

In the same year he entered upon the pastorate of Fleischmann Memorial Church, the oldest church in our communion, having entered in the succession of such notable men as Konrad Anton Fleischmann, Jacob S. Gubelmann and Lewis Kaiser. It is from this church where he has greatly endeared himself that he has been called to the general secretaryship of our Young People's and Sunday School Workers' Union which responsibility he will share with his service on the "Baptist Herald."

His qualifications for the new task have been fully tested in his contacts with young people's work in the Atlantic Conference. He now enters the larger field and henceforth will be claimed by the larger denominational constituency within the boundaries of the Atlantic and Pacific coasts on each of which the subject of this sketch has made his home. He enters upon his new service at the beginning of the new year.

H. P. D.



THE PATCH OF BLUE

By Grace Livingston Hill
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By J. B. Lippincott Co.

(Continuation)

That night when Chris came in his family met him with open arms.

"So, son," said his father rising to meet him, "You've been making a hero of yourself. Got your picture in the paper and everybody calling up to tell me how fine you are."

"Picture in the paper!" said Chris disgusted, "How did they do that?"

"Oh, they raked up that old football snapshot, the one with your torn sweater on and mud on your face, the one the girls in school used to carry around in their school books," said his sister with dancing eyes. "Some brother I've got. Look! It's in the evening paper!"

"Good night!" said Chris modestly. "What a fuss about throwing a few apples!"

"Yes," said his father, "and that's not all. Mr. MacLaughlin called up this morning and offered to take you into the Title and Trust Company and train you into a banker. Title and Trust is a good old Company, solid as Gibraltar. How about it, Chris? Want to be a banker?"

But Chris shook his head.

"Nothing doing, Dad. They wouldn't have me when I needed it, and now I'm in line for managership of the chain store someday. I wouldn't give it up for any old job in the bank, not on a bet. I'd be years getting a pittance, and then some. Then there's another thing, a grocery is a good solid business. You can't have a run on a grocery. People have to eat. I'm sticking by the chain store. It's a great institution, and I'm throwing in my lot with them. Someday maybe I'll be the head of the whole company."

"But, Chris, dear, a banker is always so much respected. Your father—"

"I know, Mother dear, it's a very respectable business, but so is the grocery business, and one banker is enough in the family at a time. Besides, Mother, I didn't notice that respect saved our home when we got in a tight place. Dad was one in a thousand of course, and everybody understood that and trusted him, but I didn't see that it got him by any better than if he'd been a grocer, and I'm putting my lot with the chain store if you don't object."

"Of course not, son," said the father quickly, "Not if you've thought it over carefully and decided that way. I'm proud to have a son like you and the grocery business is good and honorable, and as much needed as a bank."

"Another thing, Mother," said Chris getting a little fluttered, "I—we—I've decided I want to get ready to do some real kind of Christian work in the world, and that takes money."

They were silent for very wonder, and Chris got red and embarrassed and looked down at his plate.

"You see we—that is I—I've come to see things in a different way lately. I used to think what you believe was mostly bunk. Yes, I did. Oh, I know I went to church and all that, but I thought it wasn't quite square when you and Dad believed so firmly in God for you to lose all you had. But now I see it differently, and I want to study the Bible and get ready to be of some use in the church and among people. I don't know how to tell you," he floundered around searching for words, and was aware of his sister's bright eyes fixed upon him half mockingly.

"You see, we—that is I—You see there's a girl, Mother, I'd like you to invite to dinner or something!" he blurted out.

"Chris!" said his mother instantly aghast, "Oh, Chris, you aren't trying to tell me you want to get married. Not yet?"

Chris laughed excitedly.

"What do you think I am, Mother? Crazy? Of course not. But she's just a wonderful girl, and I want you to know her."

"And you haven't been getting engaged either?" she asked anxiously.

"Not exactly engaged, Mother, dearest, what have I got to engaged on? I've got a family to look out for, and she has too. We've got to work hard, both of us for awhile yet—But we like each other a lot, Mother, and I want you to know her."

"Is she that girl whose life you saved, Chris?"

Chris looked her straight in the eye, his color rising a bit.

"Yes, Mother, if you call it that, though I'm not sure she didn't save mine instead, calling up the police just in time."

She looked at him a little uncertainly. Then a bright smile bloomed out.

"I'll go and see her tomorrow, Chris."

"Thanks, Mother, a lot. You'll like her I know."

"I'll try, anyway," said the mother bravely.

"You won't have to try, little Mother," sang Chris with a lilt in his voice and something gay and beautiful in his

THE BAPTIST HERALD

eyes, "She's wonderful! I know you'll like her, Mother. She's your kind!"

He stooped and kissed her tenderly. "Well, I'm sure I hope for your sake that she is," she said with a quivery smile and a mother-sigh.

Chris went back to his chair again and tilted it back against the wall.

"There's another thing, folks," he said, kicking the toes of his shoes gently together to hide his embarrassment. "You might as well hear the whole story at once."

They all looked up startled, but he did not give them time to worry.

"It's this. I've got to the place where I can say I'm glad, from my own standpoint, really glad all this trouble happened to us. I can see that going back to college and all that isn't always the best thing a fellow can have to begin his life with, and that whatever God hands out is always best. It's Natalie's doings. She's a wonderful Christian, folks, the kind of Christian you are, Mother; and she's made me see it too. She's had a lot of hard things in her life and she says she's glad for them; that they've helped her to know God better, and not be selfish and all that. And—well—she's got me thinking that too. And now I feel that I'm really saved. I wasn't before, but now I am, and I want God to have his way in my life. And—we—we're going to study the Bible, evenings, at a class that's been started down at the Water Street Mission. I just thought I'd like to have you know the whole thing."

But his father was on his feet now, standing before him, looking down with shining eyes, and his mother came over and laid her lips tenderly on his hair where it fell away from his forehead.

Then his father spoke:

"Chris, dear son, that's the best thing you ever told me. That's better than health or wealth or anything else in life. To know that you belong to Christ and are learning to be led by his will. I have known all along that God was handing us his best when he sent sorrow and humiliation and scorn and poverty for me and mine, but I didn't see why he did it and I didn't expect to see why till I got over in the Home Eternity. But he made me see, now, bless his holy name! I'm glad he gave us trouble when it was to lead to such a great joy as this. And we'll love the little girl too, for having helped."

"Yes, dear!" said the mother, making it like a promise.

"Well, then, that's all right!" sighed Chris with joy in his face, getting up and walking gaily around the room. "I ought to have known you'd take it like this, but I hated like the dickens to tell you. I wasn't sure I could make you understand."

"You can always make us understand, son, when you use the language of heaven," said his father with a wonderful smile. "I'd rather have you tell me what you just did than anything else in

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the world. I'd rather have you know the Lord than be the richest banker that ever lived."

So presently, Chris kissed them all around, pinched his sister's cheek to make her look less solemn, and hurried away to the next street to call on Natalie.

But it was really Natalie's mother that he called on first. He found her sitting in the front room finishing a bit of sewing while the girls washed the supper dishes. He went over and took her work gently out of her hands and laid it carefully on the table as she looked up wondering at him with a half premonition in her eyes.

"Now, Mother Halsey," he said as tenderly as he would have spoken to his own mother, "I've come to confess to you. I don't know what you will say to me, and I'm sorry if you don't like it, but it's done and you ought to know about it. You see last night I told Natalie that I loved her. I didn't mean to do it so soon, not till I had an assured position in life and plenty of money to take care of her the way she ought to be taken care of. But—well—I—we—Well, I told her, and found out she cares too, and I thought you ought to know it. I don't want to do anything underhanded. Do you mind very much, Mother Halsey?"

Natalie's mother looked at the earnest young man who was waiting so eagerly for her answer, her lip trembled, and tears welled into her eyes, but she said with a real smile and a bit of a quiver in her voice:

"You dear boy!" and then she put up her two hands and softly laid them one on each of his cheeks and drew him toward her and kissed him gently.

Then she whisked out her handkerchief, brushed away the tears, and smiled again.

"I ought to be very glad and proud," she said. "I am. Of course it is a little bit sudden, and you are both young, and I was afraid of a rich man at first. I didn't know how dear you were—"

Her lip quivered again.

"But I'm not rich, Mother Halsey," Chris laughed joyously, "I'm poor as a church mouse. That's what makes it so bad for me to have told Natalie how I feel when I can't do a thing about it yet, but if you'll trust me I'll work hard, and try to get to a place where I can give her the kind of home she ought to have."

"Oh I meant you were accustomed to riches. I was afraid you would be spoiled,—you may as well know the truth! But you're not! You're all and more than I could possibly desire in a man for my dear girl. And I'm proud of you besides. Oh, I've read the papers. You and Natalie thought you had kept last night's happenings from me, and Janice helped too, but the boy that came to fix the gas stove told me, and showed me a paper. He knew who Natalie was, and who you were, and I know all about

it, and I'm proud of you both. Of course I didn't expect this—that is not so soon anyway—but I guess you had a right—and I can understand."

"You're a peach, little new mother," said Chris, "and I hope I shan't disappoint you. The only thing is I wish I could get Natalie out of that store right away, though of course I'd miss the sight of her greatly. But I'd like to relieve her and all of you at once of all care and work."

"Well, that's dear of you. But of course Natalie must go on working, and you mustn't expect to have all you want right away. It won't hurt either of you to work and win your way ahead, and I'm glad that Natalie has a real joy in her life. She's never had much chance to have a good time—"

"Now, Mother!" protested Natalie, from the kitchen doorway, "I've always had a happy life."

"Yes, you've been a good girl and said so," smiled the mother half ruefully.

"No, but Mother, I have!" insisted Natalie, "I've been happy in my home and family. I've had you and Father and my wonderful sister."

"Yes, she would add that," said Janice, joining them as she wafted a dish towel over the dinner plates. "She's some sister, I tell you, big brother!"

"You've said it!" added Chris earnestly. "Say, I'm so happy I could swing my hat in the air and shout!"

"But," warned the mother, "you may have a long road ahead full of disappointments and waiting, you know."

"We know," said Natalie smiling, "and we don't care. We have each other now, and those other things won't matter so much."

"And it's not going to be so frightfully long either, Mother Halsey, if I can make it short by hard work, see? And I guess it makes some difference, too, that we both belong to God, now, doesn't it?" he added shyly.

"It certainly does," said the mother with shining eyes. "It makes all the difference in the world to me. I couldn't have given my child to a man that didn't know the Lord you know, rich or poor. Natalie told me about that last night, and I certainly was glad, for of course I couldn't help seeing how things might be going, and should have been terribly troubled to have my girl going around with you much longer if you didn't belong to the Royal Family."

He flashed her a bright smile as she slipped out of the room and left him with Natalie.

"Oh, I'm glad I belong!" he said as Natalie came over to sit down beside him on the little old couch, and he took her hand, reverently, and bent over to lay his lips upon it.

But out in the kitchen Janice was complaining.

"I don't see, Mother, why they need to have the door shut. We are entirely in sympathy with them. Aren't they going

to be chummy any more? If I were you I wouldn't begin that way."

"Well, Janice," smiled the mother, "suppose you let them have a little chance to talk things over first. We'll make a bit of fudge and the smell of it'll call them out by and by. There's fresh chocolate that Natalie brought home tonight. Suppose you start it while I finish this seam, and then I'll help stir it."

And so presently the enticing smell of cooking chocolate stole silently under the crack of the front room door, and brought the two back to earth again from the little earthly heaven they had been planning sometime in the future, and they came out with shining eyes and helped beat the fudge, turn by turn, till Chris claimed the right to finish it all by himself.

After Chris was gone home that night, Janice turned back with a satisfied sigh:

"Well, I guess it's going to be nice after all, having a brother-in-law. He seems to be able to tune in pretty well anywhere, and anyway my arm always does ache stirring fudge!"

(To be continued)

The Call of the Berlin Congress

A Message from the Baptist World Alliance

To our fellow-Baptists of all lands

Dear Brethren,

The long-awaited Berlin Congress is over. It has brought us fellowship and inspiration, but especially a new sense of vast tasks to be accomplished and the need of a higher loyalty in our approach to them.

We are certain that we interpret the mind of all who seriously participated in the Congress when we express our conviction that there is no complete or abiding solution to be expected of the international, racial, political, economic, or social problems of the world save as we are faithful to the teachings of our Lord and to the guidance of the Holy Spirit and are ready to fulfill all the requirements of the law of love.

The deepest significance of the Congress is indeed a call to our people all the world over to give themselves earnestly to prayer that the Holy Spirit will reveal to each of us our duty in these matters and will strengthen us in all things to exemplify the great law of love both by our words and by our lives.

Yours in the fellowship and service of our Lord Jesus Christ,

GEORGE W. TRUETT,

President: Baptist World Alliance.

J. H. RUSHBROOKE,

General Secretary.

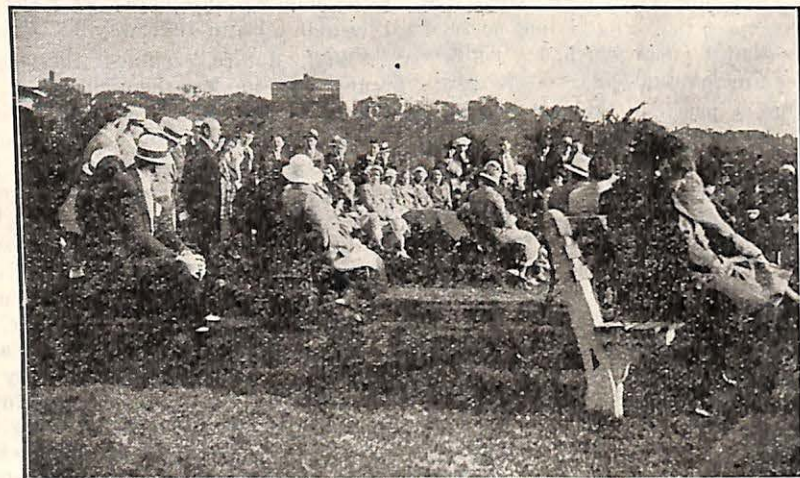
CLIFTON D. GRAY,

Hon. Associate Secretary.

Baptist World Alliance Office,

London, W. C. 1.

August 14, 1934.



Sunrise Meeting at the General Conference, Milwaukee

The World Is Waiting for the Sunrise

The synopsis of an address given by HERBERT HILLER, pastor Bethany Church, Milwaukee, at the first sunrise meeting held on the lake front in Milwaukee Wednesday morning, August 29. This was a meeting arranged for the young people in connection with the General Conference

The writer of the letter to the Hebrews speaks in the eleventh chapter of the cloud of witnesses. And you know, it seems to me in this sacred quietness of the morning as if a cloud of witnesses were surrounding us, for this our sunrise service is not the first one in the history of Christianity. As early as 112 A. D. the Roman governor of Bithynia, Pliny the Younger, wrote to the Emperor Trajan regarding the followers of Jesus of Nazareth, that "the sum of their guilt or error was to assemble on a fixed day before daybreak and sing responsively a hymn to Christ, as a god, and to bind themselves with an oath not to enter into any wickedness, or to commit thefts, robberies or adulteries, or to falsify their work, or to repudiate trusts committed to them." Following their custom, though unconsciously perhaps, we must not fail to retain its high moral and spiritual significance.

Thus in their spirit let us meditate for a few moments on the topic, "The World is Waiting for the Sunrise." This is the title of a picture which shows a young man and a young woman standing on a rock, watching with delight the sun rising, pushing his glowing axis over the horizon and stretching his flaming arms peacefully over land and sea. But not only were these two young people waiting for this inspiring spectacle, we have come out here this morning for the same purpose, and still for more, for the whole world standing tip-toe is waiting for the sunrise. You see I mean more than the appearance of a light-giving heavenly body in the sky, I mean the rising of the Son of God, the Sun of righteousness, love, and human brotherhood.

These are days of gathering darkness and deepening shadows. The present political disorder and unrest, social revolutions, industrial strikes, unemployment and poverty surround us like a heavy mist, press themselves like a nightmare upon the minds of the people. Many are the solutions offered to remedy the ills of the world, but most of them are obviously futile and certain to fail. Men's hearts are paralyzed with fear, whole nations find themselves in confusion, perplexity, and distress. Unbelieving men speak dolefully of the coming night. But we are not despairing, we are waiting for the sunrise.

That does, however, not mean resting in soft seats, folding one's arms in idleness, or walking pathways strewn with roses, shutting our eyes to the existing evils and danger signals, this would only take the temper out of our character and produce good-for-nothing lives, but would never bring about the sunrise which we are awaiting.

This "waiting for the sunrise" includes a deep longing, a firm determination to make such a sunrise possible in our own lives as well as the lives of others. The sun is every morning rising in full splendor, but what effect does that have on a blind man or a person that sleeps away the morning hours? Thus God, the Sun of righteousness and love, was always shining in the darkness, but the darkness apprehended it not. Our sins of selfish seeking for worldly pleasures and mere things are the window-shutters of our soul which keep the Sun of life from illuminating it.

Thus Jacob in the Old Testament had all his life been trying to get the advantage of people, to conquer them, not by spear and sword, but by his craftiness, and trickery. He even defrauded his brother of his birthright in an hour of exhaustion and hunger, and therefore had to flee from Esau's wrath. One day the startling news was brought to him that his deceived brother was on the way to meet him with four hundred men.—The night fell and Jacob

was face to face with the consequences of his past, alone with his sins in the frightful darkness of the night. And the anxieties which gnawed at his heart and the dread of tomorrow taught him how crime always comes home to roost with a brood of pains running behind it. Midnight came The memories of his sinful past crowded upon him and in his distress he prayed to God for delivery from his brother's wrath. But soon he found himself in the grasp of a mysterious combatant who was the righteous God himself wrestling with him. The failure of his natural power was the turningpoint in his life, the transition from reliance upon self and craftiness to reliance upon God. This double-dealing, crooked-working man was honest at last and with an agonizing prayer he cried: "I will not let thee go except thou bless me." Thus Jacob realized that the weapons that prevail with God and men are not cleverness, trickery, deceit, force, but honesty, prayer, love, and trust in God, and, the record tells us "the sun rose upon him."

What a sunrise! Have you experienced such a sunrise in your life? If not, here you have a good example of such an experience.

In Judges 5:31 the writer says, "And they that love God shall be as the sun when it goeth forth in his might." But like the planets, not having light of their own, but being illuminated by the light of the sun, so also we, receiving our spiritual light from God, the Sun of Righteousness and Love, shall be burning and shining lights in our places, dispel the mists of darkness, the clouds of unrighteousness and ignorance, shining with more and more luster and power unto the perfect day. Only a new, reborn humanity can introduce a new era, only people in whose lives the Sun of Life is risen, can bring about the sunrise in the world.

May we shine through the influence of a Christlike character as suns in the firmament of our Father, for "the world is waiting for the sunrise."

The Central Conference at Oak Park Church

The Central Conference met this year with the Oak Park Church August 23-26. On account of the General Conference the sessions of the Conference were shortened several days as compared with the sessions of other years. The church building of the Oak Park congregation had been redecorated for the occasion and presented an attractive appearance which was heightened by beautiful flower decorations on the platform. In the absence of the pastor of the church, Deacon F. A. Grosser extended a cordial welcome to all delegates

and visitors. Moderator John Leypoldt responded in fitting manner, thanking for welcome and hospitality extended. The opening sermon of the Conference was preached by Rev. Wm. L. Schoeffel of Cleveland.

The Conference elected Rev. Thos. Stoeri as deputy-moderator, who will serve automatically as moderator in 1935. Rev. Wm. L. Schoeffel was elected as recording secretary and Rev. E. G. Kliese as statistical secretary of the Conference. Rev. Paul Wengel and Mr. Frank Koppin were elected members of the Conference Missionary Committee. Rev. S. Blum was chosen as Missionary Secretary of the Conference and with Mr. Frank Koppin as his colleague, serve as representatives to the General Missionary Committee.

The Conference is composed of 32 churches and reported a membership of 6064 last year. The entire number of additions to membership during the year were 332, including 195 baptisms. The entire decrease by letter, death, exclusion and dropping from the list was 351. This is therefore a slight loss with this year's membership reported at 6043. The total monies raised for local purposes by the churches and all departments were \$82,264 and \$22,516 for outside objects such as missions, benevolences, etc. There are 33 Sunday schools with a membership of 6009 and a teaching staff of 581.

On Friday evening Rev. L. Gassner and Rev. J. Leypoldt were on the program for German and English sermons, but they generously made way for Rev. Wm. Kuhn and Rev. Theo. W. Dons, pastor of the entertaining church, who had returned from their trip to Germany in the course of the afternoon. These two brethren were pressed into service by the Conference to give us their impressions

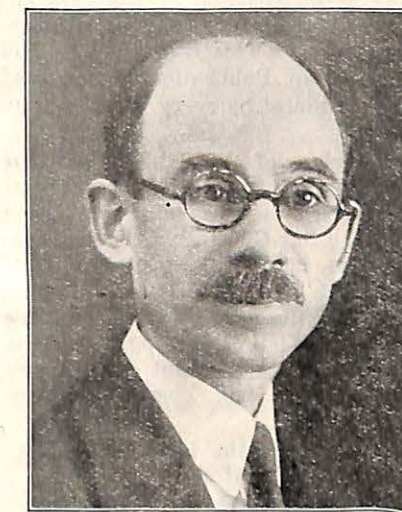


Rev. L. B. Holzer
Recording Secretary

General Conference Newly Elected Officers



Rev. O. E. Krueger
Moderator



Rev. John Leypoldt
Vice-Moderator

of "The New Germany" and to tell us something of the meetings of the Baptist World Congress in Berlin. They were accorded an eager hearing.

There were no meetings scheduled for Saturday to give the visitors an opportunity to visit "The Century of Progress" Exhibition in Chicago. The "Schwesternbund" of the Conference met on Friday afternoon and reelected their 1934 officers for 1935, headed by Mrs. A. P. Mihm of the Oak Park church as president.

The weather on Sunday was ideal and the meetings of the day were largely attended, many visitors from all parts of the country and even from Canada, on their way to the General Conference, stopping over with us for the day. Rev. Geo. Hensel of Kankakee, Ill., was the preacher at the morning service, bringing in a thoughtful and well-prepared message on the theme: "We beheld his glory," based on 2 Pet. 1:16. Jesus revealed his glory in his authority and power. His holiness was attractive. It

was the glory of Jesus that he saw something that was worth saving in every man. We behold his glory in his suffering and sacrificial death. The speaker drew a fine parallel between the death of Socrates and the death of Jesus, showing the fundamental difference. He closed with the thought that we must identify ourselves with the suffering of Christ in order to share his glory.

The afternoon session was under the auspices of the Y. P. and S. S. W. Union of the Central Conference. An enthusiastic meeting was held of which a special report for the "Baptist Herald" has been furnished by the secretary of the Union.

The closing session of the Conference saw another full house. Rev. E. J. Baumgartner of Dayton, O., brought the closing message based on the prayer of Christ in John 17: "That they may be one as we are one." In a novel way, using two stones picked up on the shores of Lake Erie, one a brittle stone, the other composed of nine smaller ones fused into one larger, the speaker brought out the thought of the unity of God's people and dwelt on some of the spiritual elements, such as repentance, forgiveness, understanding, sympathy, co-operation, setting up a common goal, which will bring us together.

Fitting resolutions expressing the thanks of the Conference for the gracious and cordial hospitality of the Oak Park church were adopted and read at the closing session. An important factor in the success and uplifting power of the conference meetings were the splendid contributions in song and music, furnished by the mixed choir of the church, the male chorus and the West Suburban Male Quartet.

The Conference next year will most likely meet with the Erin Avenue Church, Cleveland, O. A. P. M.



Rev. Willibald S. Argow
Corresponding Secretary

Texas-Louisiana Conference at Gatesville

The 51st Texas-Louisiana Conference was held from July 31 to August 5 with the Bethel Church near Gatesville, Tex. Rev. A. Becker was chosen as moderator and Rev. C. C. Gossen as secretary. All meetings were well attended and made attractive by much singing. The charter members of this conference came almost exclusively from Hessia. They had known each other in Kassel, Oberkaufungen, Hersfeld, etc., and this friendship has continued in the new world. While the second and third generation is attending American schools the mother tongue is largely used in home and field. Our Texan churches have a full share of the sufferings caused by the drouth. The government relief action is very much appreciated. Our rice farmers in Southern Louisiana are more fortunate; if it doesn't rain, they pump the water into the fields, and the supply seems to be inexhaustible.

The Texas-Louisiana Conference has 13 churches with 1047 members; 40 baptisms were reported. For missionary purposes \$3538 had been given and \$2020 had been paid back by the General Missionary Society in Forest Park, Ill. Phil. Potzner, Dallas, Tex., was re-elected as mission secretary, Henry Bieber, Branch, La., was elected into the mission committee, and C. H. Edinger, Kyle, Tex., was made "Waisenvater." A telegram expressing best wishes for recovery from illness were sent to Rev. Fr. Mindrup, Greenvine, Tex. The presence of Reverends Willy Barsch, Meriden, Conn., and Ralph Wittner, Tex., both sons of the conference, was duly acknowledged.

From the rich program I shall mention a few items, omitting reports of the meetings of the Y. P. and S. S. W. Union and the meetings of the Ladies Missionary Societies. They will be taken care of by another pen.

"Ye shall be my witnesses" was the text of the opening message by P. Hintze. All evening meetings were of an evangelistic character. Three essays had been carefully prepared. C. H. Edinger read about "Systematic Giving;" A. Becker's theme was: "The Holy Spirit in Evangelization," and P. Hintze's subject dwelt on "The Part of the Church in Evangelization." In connection with the clear and exhaustive presentation of our general missionary enterprise by our secretary, Phil. Potzner, letters from the Publication Society in Cleveland, from the Old People's Home in Chicago and the Orphanage in St. Joseph, Mich., were read and discussed. Wednesday night G. C. Schwandt had for a theme, "Why is the Surprising Value of the Kingdom of God Hidden to so Many?" On Thursday Phil. Potzner spoke in English about Zacchaeus, "How a Rich Business Man Found Christ." The meetings on Friday afternoon and evening were in charge of the young people of the different church-

es. They were very pleasant. On Saturday afternoon we gathered at Fauntleroy Crossing for games and supper. An open air meeting with J. E. Ehrhorn as speaker brought this blessed week to a close.

On the Lord's Day we heard greetings from many Sunday schools. The missionary sermon was preached by C. H. Edinger. The missionary offering amounted to \$81. In the young people's mass meeting in the afternoon the one hundredth anniversary of the German Baptist Church was duly recognized in the theme which the program committee had assigned to the speaker, G. C. Schwandt: "The Witnessing Power of the German Baptist Pioneers." The address was divided under four heads, 1. The Beginning of the Baptist Church in Germany, 2. Persecution and Growth of the Church, 3. The Discipline of the Pioneer Church, and 4. The Aggressive Work of the Pioneer Church Members. It was a condensation of the excellent book by Dr. H. Luckey on "Johann Gerhard Oncken." This book may be had from our own Publication Society and should be studied by every German Baptist.

At the close of the Sabbath day our 70-year-old youth, Bro. A. Becker, Waco, Tex., preached a stirring sermon from Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Our Gatesville friends and their noble pastor, Bro. W. H. Buening, did all to make our stay a pleasant one. Their kind hospitality will long be remembered.

The next time, the Lord willing, we shall meet in Crawford, Tex.

G. C. SCHWANDT.

The Southwestern Conference at Ebenezer Church, Elmo, Kans.

"Thanks be unto God who giveth us the victory through Jesus Christ the Lord," may well be our exultant song of praise, for in our Conference sessions of August 21-24 we were impressed with the fact that in spite of the depression victories were gained. Although some of the reports were not as good as last year, we must remember that the obstacles to surmount have been the greater. Thus, through the reports and the many challenging messages, we have been filled with the desire to carry on to greater victories in the name of Christ.

The ministers of the Conference shared in delivering sermons and addresses filled with spice and variety so that all might eat and be satisfied. In some cases we were led to look at ourselves and appraise our weaknesses and shortcomings, and in some, we noted the ringing challenge to overcome these and strive for the greater victories in Christ. Not only were present conditions evaluated, but some of the brethren helped us to look into the future of our work

in the kingdom; to see the trends of the times that we might also meet the coming day in victory.

These sessions, of course, were interspersed with the usual business sessions, which are also a necessary part of any conference.

The Ladies Missionary Union as also the B. Y. P. U. had their allotted times of meeting and rendered inspiring and enlivening programs.

We are especially thankful for the part that Prof. A. A. Schade had in making our Conference a success, for in a most masterful way he pointed out to us the possibilities of the future; that in Christ we have the power to go over and above all the obstacles of this life. The inner fountain of hope was again set flowing. He pointed out to us the spiritual dangers in human desires and showed us how to direct our energies and desires to greater ends in Christ's kingdom.

We look forward with great anticipation to next year's conference at Marion, Kans. In the meantime, let us diligently strive to do his will, and may the Lord bless our every effort!

A. WEISSER, Reporter.

B. Y. P. U. and S. S. Workers' Union of the Southwestern Conference

The meeting of the B. Y. P. U. and S. S. Workers' Union was held on the afternoon of August 24, 1934, with the Ebenezer Church of Elmo, Kans.

Because the church proved a bit small to accommodate the group present, and because young people are known to enjoy the wide open spaces of God's great out-of-doors, the meeting was held in a large tent near the church. Cars were even driven up to the side of the tent, and people enjoyed the meeting while remaining seated there. A lovely cool day made the time together still more enjoyable.

The meeting opened with a song service led by Miss Alvina Zernickow, after which the Herington male quartet, whose beautiful music we had previously enjoyed so much, sang for us the beautiful selection entitled "The Great Religion."

Mr. Gustave Gabelman from the Bethany Church at Lincoln, Kans., very capably led the devotional period, using as his topic, "Why Is Christianity the Only Adequate Religion?" Mr. Gabelman also presided over the meeting, due to the absence of the president. Some of the people of the conference did not expect to see or hear much of a young people's meeting this year because Miss Frey, the treasurer, was the only old officer present. However, Mr. Gabelman did a mighty fine piece of work and helped give to us a worthwhile and inspirational meeting.

As the program continued one of the Ebenezer Union girls sang, "The End of a Perfect Day," although the end was not quite at hand yet.

The Banner Committee reported that the Okeene, Okla., Union had won first place, and that Gotebo, Okla., followed closely with second place. Certainly we must congratulate these two unions on their fine records.

Prof. A. A. Schade spoke a few words boosting for the "Baptist Herald." He challenged us as B. Y. P. U.'s and Sunday schools to seek to put our denominational paper into every home of the church.

The speaker of the afternoon, namely Prof. A. A. Schade, then brought to us a very inspirational address on "Religion and Human Desires." He used as his text the words: "Blessed are those who have an intense desire," or the exact Bible quotation: "Blessed are they which hunger and thirst after righteousness." He brought out very forcefully the fact that desire becomes a sin when it goes beyond control and satisfies itself regardless of the right humanity and social being. He pointed out the three desires, namely (1) The desire based on social nature, (2) The desire on ethical nature, and (3) The desire based on spiritual nature. Truly, we were greatly blessed by the fine thoughts brought to us in this address.

The Durham Union favored us with a vocal solo entitled, "Abide With Me," after which the finance committee gave its report. It expressed regret that we have not succeeded in filling our pledge to support Missionary Gebauer. The committee suggested that in the coming year we strive (1) to make up \$200 for Missionary Gebauer, (2) to send in all pledges, (3) to keep the offering from the present meeting in the local union to defray expenses which may arise. The treasurer's books were found to be correct and were accepted.

The officers for next year are as follows: President, Mrs. Gustave Gabelman of Lincoln, Kans.; vice-president, Mr. Raymond Geis of Ingersoll, Okla.; secretary, Miss Gladys Brenner of the Mt. Zion Church, Junction City, Kans.; treasurer, Mr. Oliver Riekman of Creston, Nebr. Let us stand back of our officers and do all we can to help them make the next year's conference still more successful.

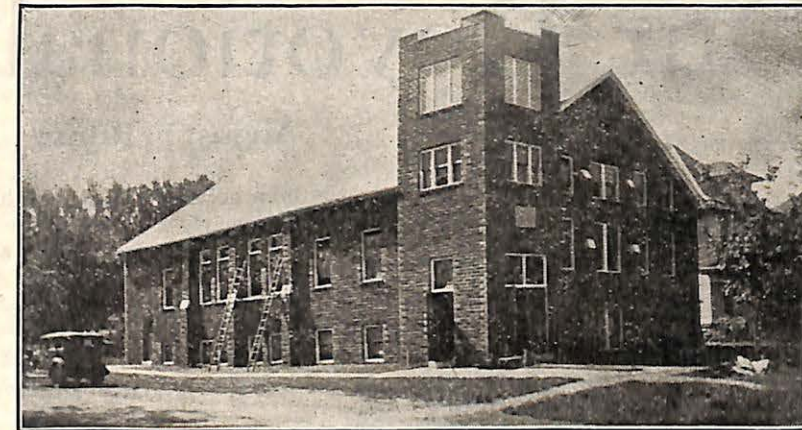
A short impromptu installation service was held for the new officers at which time Prof. A. A. Schade very impressively charged them with their new opportunity and responsibility. Rev. A. Knopf led in prayer.

Our new president and present chairman expressed thanks to all who had helped make the meeting a success.

The closing number was a beautiful instrumental number given by three young men from the Mt. Zion Union.

Surely those who attended this conference returned home to the local groups with new vim and inspiration, plus new thoughts and ideas to use in the home groups.

MISS HAZEL H. KRUSE,
Secretary pro tem.



The New Church Edifice at Aplington, Iowa

Dedication and Invitation

The First German Baptist Church of Aplington, Iowa, announces the completion of its new house of worship which is to be dedicated on October 7. Following the dedication, the Iowa-Vereinigung is to hold its sessions in our midst Oct. 8-10. As a church we are looking forward to these days and asking God to make them especially rich in blessing and inspiration. We heartily invite all the churches of the Iowa-Vereinigung to send their delegates and visitors to rejoice with us and have a share in this season of blessing. The churches are asked to kindly send a list of their delegates and visitors to our pastor, Rev. H. Lohr, as soon as convenient.

Ordination of Stanley Geis

In connection with the Southwestern Conference, convening with the Ebenezer church, Elmo, Kans., the Durham church called a council to consider the propriety of setting Bro. Stanley Geis apart to the gospel ministry.

It was August 12, 1934, while many guests and friends were enroute to the conference that the ordination services were held. On this occasion Bro. L. Hoeffner acted as moderator and Bro. A. R. Sandow as clerk. After the candidate had been introduced to the congregation by the moderator he related his conversion, his call to the ministry and gave his doctrinal views. Bro. Geis studied at the Northern Baptist Seminary of Chicago and also the Baptist Seminary at Kansas City.

At the evening service many gathered to witness the ordination. Bro. Theo. Frey of La Salle, Colo., led the song service after which Bro. L. Hoeffner took the chair. The ordination sermon was preached by Bro. Geo. A. Lang, using for his text 2 Tim. 4:2. The ordination prayer was given by Bro. A. R. Sandow. Bro. O. Roth gave the charge to the church, Bro. R. Vassel the charge to the candidate, and Bro. J. Heer welcomed Bro. Geis into the ranks of the ministers.

Bro. Geis had already accepted the

call of the First Church of Dickinson Co., Kans., to fill the pastorate left vacant by Bro. A. Knopf. Many of the First Church were present to take part in the services. Our wish and prayer is that Bro. Geis and his wife may have a long and blessed service at this church.

A. R. SANDOW.

Welcome at Vancouver, B. C.

On August 11 the Vancouver church had the happy privilege to welcome their new pastor, Rev. J. C. Schweitzer, and family. The church was beautifully decorated for this occasion with a great profusion of flowers, and was filled to capacity before the opening of the service.

Everything was hushed when the three deacons ushered Brother and Sister Schweitzer and son Donald to the platform. The congregation sang the appropriate hymn "He leadeth me." The deacon Bro. Haas, chairman for the evening, spoke on the words, "Thou hast well done that thou art come" (Acts 10:33). The leaders of the various choirs, Sunday school, Y. P. U. and Ladies Aid heartily welcomed them as their new shepherd. There were several recitations and songs, some of the recitations having been written by members and were very suitable for the occasion. The Ladies Aid presented them with a fern and jardiniere.

It was apparent that Brother and Sister Schweitzer were very happy at this surprise. They expressed their heartiest thanks and appreciation and hoped that God would use them in his work in the new mission field. After singing the hymn "Blest be the tie that binds" and benediction, we went to the lower rooms for light refreshments, and everyone was able to shake hands with the pastor and family, giving them a personal welcome.

The Ladies Aid gave them a pantry shower and they got everything from "soup to nuts" to begin their housekeeping. May God's blessing rest upon this pastorate!

ELSIE SAUER.

Our Devotional Meeting

August F. Runtz

October 14, 1934

Economic Conditions Today: What Is Good and What Is Bad in Them?

James 5:1-8

An Age-Old Problem. "History is never antiquated, because humanity is always fundamentally the same. It is always hungry for bread, sweaty with labor, struggling to wrest from nature and hostile men enough to feed its children. The welfare of the mass is always at odds with the selfish force of the strong." The Old Testament prophets wrestled with the problem. Read how Amos and Micah thundered against the evil of oppression. James had much to say about the conditions of his day. And we are still far from a solution of the problem. Our writer has some very harsh words to say concerning the wealthy class of his day. They had their large fields, house upon house, field upon field, and, of course, needed many laborers to harvest the crops. The payment of the wages which they earned is then unfairly delayed, or perhaps not paid at all. "He that taketh away his neighbor's living slayeth him; and he that defraudeth the laborer of his hire is a blood-shedder." Today it is the large corporations, which have gobbled up all the smaller competitors until about 60% of the wealth of America is in the hands of a few men. In these "large enterprises" men become cheaper than machines, for when one is broken a half-dozen are ready to take his place, and at no extra cost. Many are hungry. Many are homeless. Many are hopeless.

A Christian Problem. Underpaid men and women! Unemployed men and women! Older people without funds and homes! What a problem it all is! And it is a problem with which the Christian church must concern itself. She dare not neglect it, and expect to remain true to her Lord. "Jesus saw the peasantry of Galilee following him about with their poverty and their diseases, like shepherdless sheep that have been scattered and harried by beasts of prey, and his heart had compassion on them. . . If Jesus stood today amid our modern life, with that outlook on the condition of all humanity which observation and travel and the press would spread before him, and with the same heart of humanity beating in him" . . . would not he still act as he did then? Then he sent men out to preach the kingdom of God; the rule of God in the individual life and in the life of society. Through the years he has had his apostles who have labored for the coming of the kingdom, and as we look back over the past years as at a panorama we can see how much has

already been accomplished. But the picture is not nearly finished. The mustard seed is still far from being a full-grown tree.

October 21, 1934

How May We Help to Put the Spirit of Christ Into Economic Life?

Matt. 20:25-29

The Spirit of Christ. What is the spirit of Christ that is to be put into economic life? It is not that those who are the leaders and rulers of our industrial life, because of their opportunity must also bear the responsibility of improving conditions? Jesus himself, although he had the power, used it not for his own aggrandizement, but in the service of a needy humanity. He knew that to have was to owe, not to own. He felt an ethical obligation toward men; he owed them something. One Sabbath day a man with a withered hand was present. The question of healing on the holy day came up. Then Jesus asked, "Shall a man do good or evil, save life or kill?" It was not a question of doing good or not doing good, of saving or doing nothing. Jesus felt that where the opportunity for doing good was present, and he did not do it, he would be doing a positive evil; if he did not save when he had the power of saving, he would be guilty of killing. He possessed something which they needed and if he did not share it with them he would be false to his trust. Coupled with this was something more than stern duty, there was a heart that was moved with compassion. He loved to call himself the Son of man, for his sympathies were with men, and his motives for service sprang from a heart overflowing with love.

Learn of him. We must not have the spirit of the world which uses its power to exact service from the weak, but the spirit of which Paul wrote, "We then that are strong ought to bear the infirmities of the weak." The apostle Paul certainly learned this of Christ. Just how this spirit is going to find its way into all phases of our common life we do not know, but we do believe that there is a genuine, wide-spread desire to know how to go about it in the spirit of the Master. One of the remarkable things about the early church, and something that attracted the attention of unbelievers, was the way in which the poor and needy were cared for. "There was none that lacked." Somehow the spirit of Jesus had gotten into the life of the early church, and from there spread beyond its borders. And it is in the garden of the Christian

church where the flowers of social justice and economic betterment must first take root and grow before they can spread into other fields. Many need to read their New Testament all over again. They need to learn of him who said, "Learn of me." They need to learn that we are saved to serve; that religion has a human as well as a divine aspect; that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The New Testament does not turn our hearts that much toward the beyond, that we forget we are "our brothers' keepers" here on earth, but warns us that we have a big task to perform here. After the completed task comes the reward. But now we are to learn of him and live as he lived, serve as he served, be motivated by the same ideals that motivated his remarkable life.

October 28, 1934

Missionary Heroes of Today

Acts 1:8

Those Heroic Apostles. It is surely remarkable how well those apostles, most of whom were but very common men, and who had previously been such cowards, how well they had interpreted the words of the risen Christ, and caught the contagion of his enthusiasm, and who because of that, became world-famous that we still recount their deeds. The apostles began at Jerusalem; the disciples scattered abroad throughout Palestine preached the gospel wherever they went; Philip preached in Samaria. It took a vision to persuade Peter to go to the house of Cornelius, a Gentile, but he went and in later years went as far east as Babylon. Paul went through Asia Minor, to Europe, to Rome, and may even have gone as far west as Spain. In order to accomplish their work of spreading the Gospel they did not think their lives dear as unto themselves. Stephen was stoned to death; James was beheaded; Paul, after many hardships and much persecution, was slain with the sword; John was exiled to Patmos; legend has it that Peter was crucified with his head down. They had the stuff of which heroes are made.

Heroes of Christian Missions. Do you like to read stories of heroes? Then read the biographies of missionaries; for the pages of history are bright with their names. Patrick in Ireland; Boniface in Germany; Count Zinzendorf of the Moravians; Carey and the beginning of modern missions; Judson in Burma; Livingstone in dark Africa; Paton on the New Hebrides; Mary Slessor of

October 1, 1934

Okoyong, and there are countless others down to modern times with its E. Stanley Jones and Albert Schweitzer. The heroic always appeals to us, and here were heroes indeed. Can we find such heroic deeds performed anywhere as those that were done by the men and women who went out, not after fame, but in order to bring the good news about God to bedarkened people?

Unsung Heroes. There are hundreds of faithful missionaries laboring for the spread of the gospel today whose names are never mentioned on the front pages of our newspapers, and who are even very seldom mentioned in our missionary magazines. Like a sentry at his post of duty they are faithfully preaching and teaching, helping and healing. They are making great sacrifices, but nobody knows of it. They are laying down their lives, but few notice. Day by day in heat and cold, hunger and thirst, through days of success and days of apparent failure, amidst encouragements and discouragements, they are laboring for those who appreciate and those who do not. We thank God for them, and we know that the forward march of his kingdom depends largely upon these unnoticed ones. They are the salt of the earth; the light of the world; the unsung heroes of faith. And they are of our day and generation.

November 4, 1934

What Is Right and What Is Wrong With America?

Jer. 6:8

Is America in Danger of Losing Her Soul? The prophet Jeremiah is admonishing the people of Israel to change their way or else they will lose their soul. All the outward signs of a strong nation may remain for a time, but if the soul is gone the nation will soon fall in a heap of ruins. History is an open book of the judgment of God upon the nations. Egypt and Babylon once were great and powerful nations but when they became luxurious and pleasure-loving, immorality also crept in and they became rotten to the core, and they fell as a great oak whose heart has decayed. Imperial Rome ruled the world for centuries, but it too fell, not because of invasions from without, but through debauchery and immorality within. The judgment of God is impartial and continuous. Nations as well as individuals are ever on probation. What about our own land? Has the germ of corruption and decay been planted into the life of our land? Many things are far from ideal; many are positively rotten. The saloon with all its evils is here again, as bad, if not worse than ever. Now women and girls are occupying the tables and lining the bars; they are being led home drunk. Think of the breaking down of the home, and the increasing number of homicides, the casting off of all moral restraint, and flaunting ones vices before the eyes of the world. Furthermore not one-half of our people are

regular attendants at church services. These are the things which caused the ruin and decay of other nations, and unless they are halted will inevitably do the same here.

The Heart of the Nation is Still Sound. There are conditions in our land today over which we have every reason to be concerned. We must admit that fact. However that is not the whole story; there is another side to it. After Elijah was so disappointed with the results of the conflict of Mount Carmel he had asked God to take his life. He wanted to die. All was lost, he thought. The people had forsaken God's covenant, thrown down his altars, and slain his prophets, he alone was left and they wanted to kill him. Then the Lord said to him that there were still 7,000 faithful men in the land who had not bowed the knees to Baal, nor kissed him. And so we believe, although there are "putrefying sores," the heart of the nation is still sound. There are millions of homes in which Christ is honored. There are still the faithful in the land. Many of our thinking people are looking more toward Jesus Christ today, and are more deeply religious than they have ever been before. Millions are praying for and working for a spiritual revival. Young people are organizing themselves for decisive Christian living. They are saying, we will not be dragged down by this spirit, we can and will live nobly. The gospel is still the power of God unto salvation.

Burns Avenue B. Y. P. U. at Gladwin, Mich.

Approximately twenty members of the Burns Avenue B. Y. P. U. of Detroit were guests of the Round Lake Baptist Church at Gladwin, Saturday evening and Sunday, September 15. and 16.

Under the efficient leadership of Mr. Gordon Ernst two splendid programs were given both Saturday and Sunday evenings. Mr. Walter Pieschke brought a very interesting message Saturday evening, which was easily understood by young and old alike. Mr. Jacob Redinger was the speaker Sunday evening.

Most of the programs consisted of vocal music, which was greatly enjoyed by all. Of special interest were the numbers rendered by the Ladies Quartet, consisting of the Misses Dymmel, Rose Penner, Alma Neuman and Erma Balzer.

A large number was in attendance both evenings. The message and music were greatly appreciated. We sincerely hope these young people will faithfully continue their good works, and we should be very glad to have them visit us soon again.

S. SCHILLING.

* * *

When you have done wrong your real penitence can be judged by whether you were sorry for it before you were found out or afterward.

WHAT'S HAPPENING

After Sept. 1, 1934, the "First German Baptist Church of Boston" will be known as "The Rock Hill Baptist Church of Jamaica Plains, Boston, Mass." All services hereafter will be conducted in the English language.

Mr. Edmund Mittelstedt, a graduate of our seminary at Rochester, N. Y., has accepted the pastorate of the church at Morris, Man., Can., and is already at work on his new field of labor.

Rev. Stanley Geis, who was recently ordained at a Council held in connection with the session of the Southwestern Conference at Ebenezer Church, Elmo, Kans., has accepted the call of the First Church of Dillon, Kans.

Bethany Pastor Called Home

Rev. William Graf, pastor of the Bethany Baptist Church, Bethany, Oregon, was called to his reward on Aust 28, 1934, after a three months' illness. Funeral services held on August 31 were the largest in the history of the church. He is survived by his widow and one son.

Brother Graf successfully filled the pastorate of the Bethany church for 21 years, coming to Bethany in 1913. The church has greatly prospered under his successful ministry, during which a new building was erected and a pipe organ installed.

The church as well as the entire community mourn the passing of a wonderful pastor and a never-failing friend, rejoicing though, because he has gone home to be with his Lord whom he served so long a time.

Bazaar at the Old People's Home, Chicago

The annual Bazaar of the Ladies Aid Society of the German Baptist churches of Chicago and Vicinity for the benefit of the Old Folks' Home will be held Oct. 19, 1934, at the Home, 1851 N. Spaulding Ave.

Please help to make this bezaar a success by attending and purchasing liberally. Your gifts or money may be sent directly to the "German Baptist Home for the Aged," 1851 N. Spaulding Ave., Chicago, Ill.

There will be an interesting program at 8 P. M. in the Humboldt Park church in charge of Mrs. Minnie Pankratz of the First Church.

THE COMMITTEE.

MRS. JULIA W. DEUTSCHMAN, Sec.

Invitation

The Kansas German Baptist Convention (Vereinigung) will convene at the Dillon church, Elmo, Kans., Oct. 29-31, 1934. All churches of Kansas are urged to be represented.

STANLEY F. GEIS, Pastor.

This Baptist Herald Campaign For New Subscribers

is now in full swing. Our representatives in the churches are responding with long lists of prospects; many sample copies are going through the mails, and new subscribers are responding in order to get the remaining issues of the present year in addition to a full year's service during 1935.

Our pastors, the church agents and the young people are earnestly appealed to to encourage this biggest effort in the life of the "Herald" in the attempt to bring the subscription list to its proper quota.

FIVE THOUSAND

subscribers will about place the publication on a self-sustaining basis. This is a reasonable expectation and should by all means be achieved. Let us pay as we go and not become a financial liability to the publishers. They have other burdens to carry.

EDITORIAL CHANGE

The present editor and incumbent for the past twelve years has asked to be relieved of further responsibility at the close of this year. The young people's union chose for this task and for the administration of its affairs the Reverend Martin L. Leuschner, pastor of the Fleischmann Memorial Church, Philadelphia, who has accepted the challenge enthusiastically and who will become the managing editor of the "Herald" at the beginning of the new year. It is to be expected that a new personality will inject new ideas and so we can be looking for changes in the conduct of this paper. Of course, we are hopeful that prosperity will attend its further progress and that the whole denomination will rally to this denominational organ which may be rightfully regarded as a denominational experiment in view of the adoption of the English language.

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