The Baptist Herald

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

Volume Twelve

CLEVELAND, O., SEPTEMBER 1, 1934

Number Seventeen

How Much Work is Done in the Church ?

A CRITIC said recently, "Our churches have been places where someone did a great deal of talking and others were obliged to do a great deal of listening, and nobody did very much work." This is like saying that the shop in the lumber camp is a place where men spent a good deal of time filing their saws and sharpening their axes and nobody was chopping down trees. Or like saying that in the kitchen somebody did a great deal of cooking and nobody did any eating.

This criticism leads straight to the question, "What is the church and what is its function?" Is it a noisy workshop where men work at the bench, the lathe or the anvil, or is it the quiet engine room where power is generated for the workmen? To ask the question is to suggest the answer. But unless the engine in the power house is belted to the machinery in the shop, the stillness of the engine room may be the stillness of death as far as the workshop is concerned.

Whatever other religions may be, the religion of Jesus Christ is not something apart from life. It is a way of looking at life, a way of taking life, a way of living and of doing everything. It may take a good deal of talking and a good deal of listening to get the Christian point of view into the set of life. It is so easy to get fixed in habits of conduct that are essentially pagan.

The Christian church offers to many people the only relief from the deadening monotony of a humdrum existence. The man who talks sustains with words him who is weary. The church has also words of wisdom and words of courage and winged words of inspiration words that can translate the smothered ideals and longings into deeds of helpfulness and service.

Our critic is right that very little work is done in the church, but we doubt if he or anyone could tabulate the work that has been inspired by the church.

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THE BAPTIST HERALD

September 1, 1934

What's Happening

The engagement of Miss Sabena Jacopian, of Stratford, Conn., to Rev. R. P. Jeschke, of New Britain, Conn., was recently announced.

2

Rev. John Leypoldt, pastor of the Ebenezer Church, Detroit, Mich., had the joy of baptizing three in June and in July he baptized nine Sunday school scholars. A successful D. V. B. school was held during July.

The Third German Church, of New York City, Rev. J. F. Niebuhr, pastor, was represented by five delegates at the Baptist World Congress in Berlin in August. They were Rev. O. von Barchwitz, Miss Hermine Baker, Miss Frieda Hoey, Miss Emma Klump and Mr. Harts Schaefer.

Chicago has a foreign-language population of approximately 70 per cent, and is one of the most tempting missionary opportunities ever presented to courageous Christian souls. Baptists have 45 foreign-language churches and 13 missions, besides one Filipino and two Mexican missions. The four Baptist Christian centers minister to at least 17,000 persons a month.

Rev. J. J. Renz had the privilege of baptizing three young men on Sunday, July 29, which were the fruits of Rev. H. C. Baum's work with the Creston, Neb., church during April. There are several young people who are still holding back from baptism for unknown reasons. On Aug. 5th we extended the hand of fellowship to the young men who were baptized and one married lady who was received upon confession of faith.

A Testimonial Banquet in honor of Prof. and Mrs. Lewis Kaiser, of Rochester, N. Y., will be given at the Fleischmann Memorial Baptist Church, Philadelphia, on Monday evening, Sept. 14. The occasion will be the fiftieth anniversary of the ordination of Prof. Kaiser into the Christian ministry by the church of which he was then pastor. An unusual program is being arranged by the committee of which Mr. Reuben Windisch is chairman. Prof. Kaiser will preach at the morning service of the church on Sept. 16.

An interesting secret, well kept, is now being disclosed. On a cold wintry day, last December 29, Miss Irma Theis and Rev. Reinhold Sigmund were quietly united in marriage. The ceremony was performed by Rev. R. P. Jeschke in Rochester, N. Y., at the home of the bride's mother. They were attended by two of the bride's sisters and Mr. Jacob Gunst and Mr. Arthur Fischer. The presence of a beautifully decorated Christmas tree lent a quiet dignity to the occasion. Because of reasons pertaining to work and study no announcement was made at the time.

Rev. Otto E. Schultz, of Detroit, Mich., passed away on July 29th of a cerebral hemorrhage. He had been sick for only a few days. The funeral was held at the Ebenezer church on Aug. 2. The following ministers participated at the funeral: Rev. E. G. Kliese, Rev. J. G. Draewell, Rev. Wm. E. Schmitt, Rev. S. J. Fuxa and Rev. J. Leypholdt. Brother 7.30 P. M.: Ansprache: "Unsere Mission Schultz was a graduate of the German and English departments of Rochester Seminary and pastor at St. Joseph, Mich. Egg Harbor, N. J., Neustadt, Ont., and Wilmington, Del. Since 1928 he was in business in Detroit. His wife died while he was pastor in Wilmington. He is survived by three sons and one daughter. He had almost reached the age of fifty. Brother Schultz was a man of great passion for social righteousness, which found expression in his poetical contributions to the Baptist Herald.

Program

of the Atlantic Conference

at the Second German Baptist Church, Brooklyn, N. Y.,

September 19-23, 1934 Motto: World Missions-Every Member

a Missionary. WEDNESDAY

7.30 P. M.: Begrüssung durch Alfred A. Bernadt, Ortsprediger. Erwiderung durch William A. Mueller, Konferenz-Vorsitzender. Erőffnungspredigt: "Dein Reich komme," Assaf Husmann. Stellvertreter: Emil Ber-

ger. THURSDAY

9.30 A. M.: Erőffnung mit Verlesen der Schrift und Gebet. Aufstellung der Delegatenliste. Bericht des Komitees für Durchsicht der Gemeindebriefe, Frank Orthner, Vorsitzender. 11.30 A. M.: Devotional: "Fostering

Missions Through Prayer," Herman G. Kuhl. 2.30 P. M .: Bericht des Missionssekre-

- tärs, Martin L. Leuschner. Besprechung. Bemerkungen vom Allgemeinen Missionssekretär, Wm. Kuhn. Bericht über unser Seminar, W. J. Zirbes.
- 3.30 P. M .: Address: "Our Missionary Task in the Cameroons," Paul Gehauer.
- 7.30 P. M.: Addresses: "Our World Task as Viewed Through the World Congress," William Schmidt, Theodore Sorg, Walter Staub.

FRIDAY

9.30 A. M.: Report on our Publication Society, G. H. Schneck. Report on our Home for the Aged at Philadelphia, Reuben Windisch. Report on our Widows and Orphans Administration, Christian Schmidt. Report on our Girls Home in New York City, Mrs. R. E. Hoefflin. Report on our Y. P. and S. S. Workers' Union, Edwin H. Marklein.

11 30 A. M.: Andacht: "Missions-Főrderung durch Opfer," Victor Prendinger.

- 2.30 P. M.: Schwesternbund. Eigenes Programm.
 - in Deutschland," Herbert Gezork. Address: "Our Missionary Task in Our Homeland," William Kuhn.

SATURDAY

9.30 A. M .: Unerledigte Geschäfte, Ko-

miteeberichte, Beamtenwahl usw. 11.00 A. M .: Devotional: "Fostering Missions Through Personal Evangelism," Donald Lee.

2.30 P. M.: Outing.

SUNDAY

10.00 A. M.: Bible School.

11.00 A. M. Deutsche Andacht, A. P. Mihm.

3.00 P. M .: Young People's Mass Meeting.

7.30 P. M .: Closing Evangelistic Service, William Kuhn.

*The language in which the topic appears on this program will be the language used at the respective emetings.

. . .

Jack: "See this stickpin? Well, it once belonged to a millionaire."

Dick: "And who is the millionaire?" Jack: "Woolworth."

Oak Park German Baptist Church

Harlem and Dixon, Forest Park, Ill. THEODORE W. DONS, Pastor Sunday Worship, 10.30 A. M. and 7.30 P. M.

Prayer Service, Wednesday 8 P. M.

Visitors in Chicago, Welcome!

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GERMAN BAPTIST PUBLICATION SOCIETY 3734 Payne Avenue Cleveland, Ohio Rev. A. P. Mihm, Editor

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The Baptist Herald

Lord, Send the Storm!

CLIVE MCGUIRE

(This prayer is based on the belief that the Christian world needs to be disturbed and shaken; that "the awakening for which we pray will be heralded and interpreted by those who dare again to brave darkness and tribulation for the glory of a new day.")

> Speak in the thunder, silent Lord, Give voice to the word; Our ears, attuned to strident cries, Will heed no softer harmonies. Thy word once calmed the sky and sea. Once stilled the waves of Galilee; Such calm for us, O Lord, is vain; Command the waves to beat again; With hurricanes that shriek and tear Frighten us, Lord, to frenzied prayer.

Flash on Sinai, thy command: Write on the rock with fiery hand. Descend upon this dancing throng, The golden calf, the carnal song.

Strike terror in the banquet hall With fearful message on the wall. Take up, O Son of Man, thy scourge, And once again thy temple purge. Shrines of false piety o'erthrow: Drive from thine altar greed and show.

In the red winepress and the strife Crush out the flabbiness of life; Make us to suffer, Lord, until Thy law becomes our way and will. -From the "Baptist Observer."

Irreverence in Church Vestibules

HERE are few congregations, even of the highest sort, that are not frequently disturbed by the loud chatting of late-comers as they meet one another in the vestibule after the services have be gun. It is thoughtless, not intentional irreverance, but none the less trying to those within, and is often done by the best people unaware that they are being heard since they are out of sight.

Obviously the minister in the pulpit at the farther end of the auditorium is not aware of the annoyance, and if he were to speak of it the protest would be made to those not guilty; besides, scolding from the pulpit is always a mistake, however deserved. To prevent the thoughtlessness is the duty of the ushers. Inner doors may be quietly closed or they themselves may stand in perfect silence with bowed heads during prayer or Scripture reading. Late entrants, seeing this, instinctively do likewise; and

others, following them, are quick to sense the reverent atmosphere and hush their chattering.

I saw this exemplified, recently. Two leading women were eagerly discussing church plans in our lobby last Sunday, forgetful of the thin partitions and the fact that the service had begun; but their loud talking stopped abruptly as the usher next the door joined, more distinctly than usual, perhaps, in the repetition of the Lord's Prayer. They bit their lips in mortification, paused a moment, then joined in.

Grown people's feelings are hurt, especially strangers, to be met with scowls and "ssh's" from others, as though they were so many bad children and unwelcome; but reverence from those whose business it is to make for order and the comfort of all in the house of the Lord begets reverence. Indeed, to be a tactful "doorkeeper" means a great deal more than a mere seating of the people. Kindly smiles and courtesy here are better than words: words are really out of place. The congregation has come to worship, not to visit with each other; the ushers are not hosts at a party ,but caretakers of that service.

Death Bearing Down

THE complex life of our cities, whose streets are filled with automobiles, gives new color and new importance to the warning word of Jesus, "Watch."

We used to step with carefree mien from sidewalk to street, and feel reasonably sure that we were safe. But now it is different. It is enough to make angels weep to see how blindly and thoughtlessly some people step off the sidewalk, while death bears down on them in the shape of a motor car. Only those that watch are safe; and even then they are not entirely safe.

Our path is strewn with danger. The very vitality and eagerness of young people make them easy victims to some temptations. Habits fasten upon them silently and firmly, and in a few years they are held in the grip of iron.

In the modern world death bears down upon us from all quarters. We must watch or we shall be crushed. We must watch temptation to be dishonest; watch against taking profits of evil; watch against yielding to the appeal of a life of pleasure and ease; watch against selfishness.

Perhaps the best way to watch is to get busy with unselfish service, so to fill life with good that there is no room in it for evil.

But even then we must watch, or we may grow weary in well-doing. Early and late, young and old must learn to watch.

The Principles of Baptist Faith E. UMBACH

W E have reason to be glad that the way of life is so clear and simple that-in the words of Isaiah-"the wayfaring man, yea fools shall not err therein." It does not require much learning to become a Christian and understand the gospel. But on the other hand, God does not put a premium on ignorance. It behooves us not only to be Christians but be intelligent Christians, and to "be ready to give an answer to every man that asketh you a reason of the hope that is in you" (1 Pet. 3:15). This is the reason for this series of articles on Baptist faith and practice, beginning in this issue. The first shall be on

The Principles of Our Baptist Faith

To many the only difference between the Baptists and other denominations is the way we administer baptism. But those who think so, forget or are unaware that there are principles of the greatest and most vital importance for us back of the form in which we administer this sacred ordinance. Principles for the adherence to which saintly men and women by the hundreds and thousands all through the centuries have been tortured and have died the death of martyrdom. No Baptists looking back and remembering the almost unbelievable and indescribable suffering and agony of these heroes can do so without being deeply touched and profoundly moved, and joining the large host of those who with quivering lips and grim determination do vow

> Faith of our fathers living still, In spite of dungeon, fire and sword. Oh, how our hearts beat high with joy. Whene'er we hear that glorious word: Faith of our fathers, Holy faith, We will be true to thee till death

Now what are these great and distinctive principles, which have always characterized our Baptist faith?

1. In Matters of Religion Our Only and Ultimate Authority Is the Bible

This is entirely different from the stand taken by the Catholic Church. It is well known that in many Catholic countries the reading of the Bible, unless in exceptional cases, in editions sanctioned by the Vatican authorities, and interpreted by a priest, is expressly prohibited. But even if the reading of the Bible were universally permitted, it could not not be the only and final authority for a Catholic, because side by side with it the Catholic Church puts the authority of tradition and the decrees of the Church Councils as well as the words of an infallible pope speaking "ex cathedra." The Catholic Church, therefore, has always claimed the right to make changes in the doctrines and practice of the Church, and has made use of this assumed right in its history repeatedly. That accounts for the official change in the Council of Ravenna in 1311, sub-thing as a State Church. European countries have

cup from the layman in communion, or rather the Mass, into which the teaching of the Church had transferred the simple and beautiful ordinance of Jesus

A different attitude is taken by a number of the Protestant denominations. Almost all of them claim that their sole authority is the Bible. But besides the Scriptures they set the authority of their creeds, the Lutherans "The Augsburg Confession," the Episcopalians "The Book of Common Prayer," the Presbyterians "The Westminster Confession," etc. In these creeds they retain many of the teachings of the Catholic Church which in no-wise can be justified by the Bible, like infant baptism, the sacramental character of the ordinances, the episcopal church system, etc.

We Baptists have no creed. In the course of history Baptist confessions of faith have appeared from time to time, but the denomination has never adopted any of them as authoritative. If notwithstanding the absence of any recognized creed there is such a surprising uniformity of belief and practice among Baptist churches, it is simply due to the fact that anyone reading the New Testament without any preconceived notions cannot help but see the truth as we teach and practice it. So much for our relation to the Bible. Next

2. The Baptist Principle Regarding the Church

Baptists have always stood for the absolute independence of the local church. No one can rule a Baptist church, it rules itself. This is in conformity with New Testament precedent. No bishop can dictate, no council can lay down the law. We are banded together in Associations and Conferences, but they cannot interfere in the affairs of the church nor direct the course a church must take. Even Councils called by a church cannot compel compliance with their recommendations. They can simply advise, and it rests with the church whether or not it will accept the advice. It is different with the Episcopal and Synodical systems.

The church consists of those, who of their free accord, upon the confession of a personal religious experience, have united with it. We believe that no one has a right to be in the church unless he is converted, has made a public confession and has been baptized upon this confession of his faith. No infant can be received. The New Testament churches consisted of baptized believers.

A Baptist church is a democracy. All members have equal rights, all stand on the same level. The minister has no more rights than the man in the pew. If he has any influence, it is not the influence of office but due to his character and ability. There is no purer democracy than a Baptist church.

The third great principle for which we have always stood is

3. The Absolute Separation of State and Church

There is and there never was for Baptists such a stituting sprinkling for immersion as the mode of had, and many of them still have, their State baptism. That also explains its withdrawal of the Churches. They enjoy special privileges and are

September 1, 1934

supported through taxation. Germany, Austria and others have State Churches. Before the Reformation the Catholic Church was the State Church in all European countries. As a public institution, supported by the State, the government, of course, had its say in the affairs of the church. We see the pernicious influence of this unholy alliance today in Germany, where the Nazi government is dictating to the church the course which it is to take. Under wanting, so that "the faith once delivered to the the imperial rule the Kaiser was the "summus episcopus," the head of the church.

Present conditions in Germany are only a conheritage. tinuation of conditionse that existed almost every-St. Joseph, Mich. where in the past centuries where State and Church were united. The rulers dictated what people had Ten Commandments in Positive Form to believe. When Henry VIII of England broke with Rome, he founded the Episcopalian Church, O state each of the Ten Commandments in and the people had to adopt this change of belief positive form would be to give a rendering of or be persecuted. Under Mary they had to return them different from the usual manner in which they to the Catholic Church, and archbishop Cranmer are interpreted. Stated positively the Ten Comand hundreds of others were burned when they remandments would be: fused. Under Elizabeth the Protestants returned to power and in turn harrassed the Catholics. An-1. Love him-your first God. other change came under the Stuarts. Between the 2. Love him-your only God. two, Catholics and Protestants, the Baptists suffered 3. Love his name-hallow it. most, because they were persecuted by all of them. 4. Love his Day -keep it holy. No wonder then that the Baptists from the very 5. Love your parents-honor them. first have insisted on the absolute separation of 6. Love others-protect them. 7. Love your body-keep it pure. State and Church. Here is the declaration of 8. Love your neighbor-protect his property. Thomas Helwys, who brought his little church back to England in 1611: "The magistrate is not to med-9. Love your neighbor-protect his honor. 10. Love your neighbor-rejoice with him. dle with religion by virtue of his office, nor compel men to this or that form of religion and doctrine."

Christ gives us what I call the Eleventh Com-The first treatise on freedom of religion was writmandment, which is in effect a summary of the ten by Leonard Busher, a member of Helwy's Ten. An interpretation of the New Testament Comchurch, a little later. Prof. Masson in his life of Milmandment may be rendered, "Love One Anotherton, who was also a Baptist, justly writes: "This as I Have Loved You."-Selected. obscure Baptist congregation seems to have become for all England the depository for the absolute principle of liberty of conscience.... It was from this **Editorial Jottings** dingy meetinghouse somewhere in London that ABOUT THIS TIME of year, our Sunday school there flashed out in England the absolute doctrine and young people's workers are beginning to look of religious liberty." ahead and plan for the Fall and Winter activities. It is perhaps not very widely known that for some It is not too early to arrange for a rousing Rally time, during the colonial period, the doctrine of

Day program in the school and the society. union between State and Church was transplanted WHEN THIS NUMBER of the "Baptist Herald" to our country. But in the New England States reaches the greater number of our readers, the they abolished State Churches and in their turn persecuted those who disagreed with them just as Twenty-Fourth General Conference will have gone ruthlessly. In Maryland the Catholic Church was down into history. We hope to make our Sept. 15 the State Church, but may it be said to their honor, issue one that will bring news and atmosphere of that they proved more enlightened than the Conthe Conference and some of the addresses and saygregationalists in New England. They at least ings. granted other denominations tolerance. It is the

REV. C. F. ZUMMACH'S first article on "The Undying Merit and Glory of Roger Williams Romances of the Bible" appears in this issue. It is very timely and full of sage applications for modern to have founded in Rhode Island the first State in life from an old Bible Story. How up-to-date the the whole world, where not only tolerance was Bible is after all the centuries !- Rev. E. Umbach's granted but the absolute freedom of religion was first article of the series on "Baptist Principles" written into the Constitution of that State. Rightly also appears. Read it not only for present informasays George Bancroft in his "History of the United tion but preserve it for that society program on States: "Freedom of conscience, unlimited freedom "What Baptists Stand For" that you will arrange of the mind, was from the first the trophy of the sometime. Baptists."

As we look upon these great principles, way in advance of their times, for which Baptists have stood during all the past centuries, and for the advancement of which they have suffered and died so heroically, we may well be proud of our denomination. And it should be our most fervent prayer that God might make us worthy of our forefathers in the faith, and that we in our turn shall not be found saints" in its purity and simplicity be transmitted to our children and children's children as a sacred

THE BAPTIST HERALD



Oregon Assembly, Twin Rocks, Oreg. July 22-29, 1934

Assembly of the Oregon Young People

Sunday, July 22, was a day long to be remembered by those who attended the assembly at Twin Rocks. Many young people from Portland, Bethany, Salt Creek, and even Vancouver, B. C., started for the coast to enjoy the classes and recreation planned for us all. How glad we were to see the assembly buildings after being away from them for one whole year and to greet our friends from the other churches.

After a hurried unpacking of bedding and a filling of straw ticks, we all went to the beach and enjoyed watching the huge waves dash up on the sand. Never before has the tide been as low during assembly week as this year. On Friday morning, July 27, at 7.48 it was the lowest of all the year and we walked out to see how near we could get to the two rocks known as Twin Rocks.

Mrs. Schneider, Mrs. Voth, and Mrs. Tilgner, our cooks, were busy on Sunday afternoon preparing a chicken dinner to which we all did full justice at six o'clock. Our meals were a source of delight to us all. The "fellowship of kindred minds' together with the excellent serving by smiling waitresses and good food made mealtime a pleasure to be remembered.

Rev. Fred Mueller of the First Church of Portland acted a dean of the assembly this year. The members of the faculty and the courses each taught are as follows: "Missions," Rev. E. P. Wahl; "The Church and the Church School," Rev. A. P. Mihm; "The Doctrine of Last Things," Rev. C. M. Cline; "The Life of Christ." Rev. Fred Mueller.

The last hour before noon was Open Forum. These were very interesting, they included two Question Boxes and these topics: "Christian Ethics," "Amusements and Recreation," "How Shall I Treat Young People of Other Denominations?" and "Vocations." The classes were all well attended. The enrollment this year exceeded that of any other years.

planned recreation such as games on the erly Miss Lottie Doescher of Rochester, beach, swimming, boating, bicycling, and hiking.

The vesper services directly following supper were an inspiration to all of us. These were led by members of the faculty, by Stanley Cornils, president of our Oregon Union, and visiting pastors, including the Reverends G. W. Rutsch from Salem and G. Neumann from Salt Creek.

There was a social hour each evening. A get-acquaintel party. a stunt night, musical program, camp fires on the beach with a weenie roast, marshmellow toast, and a watermelon feed. Beach games and singing around the camp fire made this hour a great success.

We thank our Heavenly Father for a well-ba'anced program of spiritual and recreational food together with the cooperation of faculty, students, and visitors to make this assembly a success. Our wish and prayer in leaving the assembly was that we would go home better able to serve our Lord and Master. SECRETARY.

News of Activities of Calvary in Pekin

A very novel type of activity was conducted by the B. Y. P. U. of Calvary Baptist Church of Pekin, Ill., on Sunday afternoon of August 5 when about 20 of the group sang sacred songs during the Sunday afternoon municipal band concert, accompanied by the band. at Mineral Springs Park. The bandmaster was very helpful in co-operating with the minister, Rev. R. P. Blatt. Verses of "Ring the Bells of Heaven," "I Am Praying for You," "Rock of Ages," "All Hail the Power," and "Brighten the Corner" were sung to a responsive audience.

Rev and Mrs. Milton R. Kerr of Westerloo, N. Y., and Rev. Mrs. Ralph P. Blatt, pastor of Calvary Baptist Church. Pekin, Ill., gave a musical service one Sunday night at the Pekin church. The

The afternoon was given over to Kerrs are on vacation, Mrs. Kerr, formsister to Mrs. Blatt. The following songs were offered in various combinations: "God Forgot All My Sins," "Take Time to be Ho'y," "The Stranger of Galilee" (Mr. Kerr), "I Surrender All," "When You Know Jesus Too," "That Beautiful Name." Scripture portions, remarks by the pastor and congregational songs were developed around the thought of "The Stranger Becomes Savior."

A Vacation Bible School was conducted by the minister during two weeks of July this summer for junior children. An average of 22 were present each day for the two-hour period from 1.30-3.30 in the afternoon. Magazines were covered with pictures and scripture texts and delivered to the local hospital where the children sang their songs in the halls. A half hour exhibition was given on Sunday evening in singing the memorized songs, scripture verses, and exercises.

Creston Society Celebrates Anniversary

The Creston, Nebr., B. Y. P. U. celebrated their annual birthday on August 5, having as their guests members of the Shell Creek society. In spite of the fact that the thermometer soared to the ho ght of 113 degrees, the church was filed to capacity and we could assure them of a very warm welcome.

Rev. A. Foll, the speaker of the evening, chose Haggai 2:1 as his text. His theme, "How to Make Our Lives Count for Good," plainly revealed the hindrances that prevent our having a good life, but also showed us the helps that aid in making our lives useful. After the address a brief program was delivered by the various members of the society. An offering was taken which will be sent to the General Mission Fund. Thus another year in God's service has come to a close. May he accept our humble thanks and praise for his guidance! E. PRANG.

September 1, 1934

Six Conventions in Six Weeks PROF. ARTHUR A. SCHADE

Home again, home again, jiggidy, jig! That is the way one feels when entering the home sanctum and the family circle after six weeks of associations, assemblies and conferences and some seven thousand miles of roaming by train, auto and bus in the Dakotas, Montana, Saskatchewan and Alberta. Everyone I meet asks: "How did you find things?" Maybe some who still faithfully maintain their subscription to the Baptist Herald, and whom I do not meet, would like to put the same question. So I may as well anticipate it by a travelogue, hoping the editor will have a generous impulse with reference to his space.

After the scorching heat and the dust storms of May, I thought I was going to the desert to absorb dust and parch in the heat. No need of rain coats, rubbers, or warm underwear in such a year as this. What an illusion! When Rev. H. R. Schroeder acompanied me to Bethel Institute in St. Paul and at the close of a delightful day of fellowship shipped me off on the evening train for Dakota, the thermometer hovered around fifty. All night long the most delightful music I had heard in many a day, the pitter patter of the rain on the Pu'lman windows, told the glad news that the drouth had been broken, and that the refreshing rains had come. So instead of finding the people sad and discouraged, their hearts were filled with thanksgiving for the refreshing showers. The wheat, of course, was largely ruined, and many of the herds of cattle had to be disposed of, for want of food, nevertheless there was prospect of raising some feed for the coming

In North and South Dakota,

winter.

My first appointment was with the Northern North Dakota Association which met June 6-10 in Rosenfeld. The rain interfered with the attendance for the first few days, but as the roads dried off, the people came in large numbers, so that the tent, with a reputed capacity of 1,500 was filled to overflowing toward the end of the week, and especially on Sunday. I contributed four studies on "The Christ of the Gospels," an address to the Young People, one to the Ladies Missionary Union, and the missionary sermon to the program. The missionary offering amounted to about \$375 which was an expression of genuine thanksgiving and of a sacrificial Christian spirit.

For June 12-15 I was slated on the program of the South Dakota Young People's and Sunday School Workers annual assembly at the Danzig church, Tyndale. The journey thither took me through one of the most devastated regions of South Dakota, from Hankinson, N. D., to Aberdeen, S. D., where there was hardly a spear of grass anywhere. Not a hay stack or straw stack

But our chief interest was not in the ple in their struggle with nature which wonders of nature, but in that splendid seemed to begrudge them a living. company of 53 converts who followed the The assembly itself compared favor-Lord in Christian baptism under the ably with those of other years. These successful pastorate of Rev. A. Stelter. courses were taught, one by Rev. Beni. The revival began under the pastor's Schlipf on "Training for Worship,' leadership last fall when some sixty another by Rev. J. F. Olthoff on "The professed conversion. In May our gen-New Testament Church" while I presenteral evangelist, Mr. H. C. Baum, spent ed a course on "Seeing the Savior" bea season on the field and won additional ing a course in methods of New Testafolk to Christ. Of the total, 53 were ment study. Some of the subjects evokready for baptism on Sunday morning ed a lively discussion, particularly that June 20. It was a beautiful occasion of Brother Olthoff, when he came to the when hundreds of people had gathered church's participation in the work of on Sunday afternoon in the bend of the social betterment. We were fortunate Sandy River to honor the service with in having Brother Arthur Voigt, who their reverent attention. The atmosfor many years had so ably served the phere was filled with the aroma of de-Union as president, and who had served sert sage brush. After I had presented his district in the state legislature, and a baptismal sermon, two white clad was again up for nomination to the young men led the two pastors, brethren same office. He had met the bombard-Stelter and Schlipf, into the water. They ment of the forces of special interests at then returned and led in one candidate the legislature, and assured us that exafter another for baptism escorting pressions of interest and ideals on the them safely back after the ordinance. part of the church are not only welcome At the end, they also were baptized and but imperative if the legislators are to were escorted out of the water by the know the will of the Christian people in pastors. a state and do justice to the best in-After the service all repaired to the terests of the people. church where Rev. H. P. Kayser, who

6

seemed in reserve anywhere. The country which in other years waved prolific crops to the passing tourist this year looked like the Sahara Desert. One could not but sympathize with the peo-

In Montana

Following the South Dakota Assembly I had the privilege of accompanying Rev. and Mrs. B. Schlipf on a 575 mile auto drive to Plevna, Montana, where they were to assist in a large baptismal service which had been s'ated for Sunday, June 20. We started early on Saturday morning and drove through rain and sunshine, over good roads, and roads not so good, arriving at our destination about midnight. After the darkness had lifted, and we on Sunday morning looked about us, we found ourselves surrounded by the remains of what once were burning hills, being the southern spurs of the famous Dakota and Montana Bad Lands. We eagerly embraced the opportunity of examining these wonders of nature more closely and loaded our car and bags with interesting specimens of the freakish forms which resulted from these interesting nature processes. We also took occasion to examine the lignite coal deposits where the mighty forests of other ages, comparing probably with the giant redwoods of California, and deposited to a thickness of seventy-five feet, providing a fuel supply for the wintry season in the Dakotas which has replaced the balmy breezes of other days. Here again, we are fascinated by the variety of nature's processes. Here the woods are buried with the dirt and ashes from the burning hills and preserved as coal, while in many other sections they became saturated with silicon causing the trees to petrify, thus preserving them to the wonder of subsequent ages. I picked up a photo card of one of these

petrified trees in the Bad Lands which the tree measured over 14 feet in diameter.

A Baptism in the Open

came to these parts as a pioneer missionary in 1917 after returning from Africa, preached the communion sermon. Under him the church was organized. He now came to rejoice with the church in this great triumph. His sermon dealt with "The Christian Struggle" after which the hand of fellowship was extended to the new members and the Lord's Supper was administered. I stayed over to give an additional address on Monday night. The church with a seating capacity of about 200 was packed to the limit for all services. The visit to this remote field will be a cherished memory as the years roll by, I trust not only by the visitors, but also by the church which was so happy to welcome us.

The Dakota Conference

The Dakota conference will likely be reported by someone else. Suffice it here to say, that a Dakota conference is different. It must be held in a large tent, for no buildings in a Dakota town are large enough to house the multitudes who which wish to participate. Residents reported that on the closing Sunday 600 cars from out of town had filed in to share in the meetings. In spite of the hard times the missionary offering amounted to over \$500. It was a time of hard work for me, as I gave the noon day addresses, an address to the Woman's Missionary Union, the doctrinal sermon, and the ordination sermon for one of the graduates of our seminary, Brother Erich Bonikowsky, The church at Martin under its congen-

(Continued on page 15)



THE PATCH OF OF Now, dear, shall we get to work? I'm quite pleased to have you cultivate that sweet child, and someday perhaps we'll go and see the mother. I just hope the older sister is as possible'' By Grace Livingston Hill Copyright, 1932 By J. B. Lippincott Co.

ness

sweet smile.

firmly. "Now this little Janice is a lady.

She must have had a well bred mother."

"Janice says her mother never used to

have to work," said Elise thoughtfully.

"Isn't it queer how people and circum-

stances just change when they get ready,

and you can't do anything about it You

"I suppose, dear, that God plans it all,"

"Well, if you believe that, why do you

Mrs. Walton was silent a moment

again and then gave her daughter a

said her mother with a sweet trustful-

just have to do the best you can?"

ever worry, motherie?"

(Continuation)

She opened the door and there stood Janice with the little roller.

"Mother thought you might not have a roller and would like to use ours," she said half shy again before this girl whom she had held in awe so many vears.

"Oh, how wonderful! It was darling of you to think of it. No, of course we never even knew there was such a tool. How do you use it? Won't you come in just a minute and show me? Come upstairs and meet my mother. She'd love it. No, I won't keep you but a second, but I do want you to know my mother, and then you can show us how to use this cute thing."

So much against her will Janice consented to go upstairs.

"It's Janice Halsey, mother," called Elise as they mounted the high narrow stairs. "She's brought us the darlingest little roller to use on the seams of the paper. Wasn't that lovely? Her mother sent it over."

"Oh, a roller!" said Mrs. Halsey coming cordially to the head of the stairs. "How nice! I used to have one long years ago. I don't know what became of it. Janice Halsey, I'm glad to meet you, and it was very kind of you to be so thoughtful for us. Won't you thank your mother for me?"

Janice didn't stay but a minute or two. and when she was gone Elise came back and got to work in earnest.

"Didn't you like her, mother?" she asked as she watched her mother looking out the window after the departing Janice.

"Yes," said the mother turning with satisfaction from the window, "very much. Of course one can't judge a person in a minute or two, but she seems well bred. I was watching her walk. She moves with a natural grace. Now that Anna Peters swags. She can't take a step without swagging, and when she stands with her slinky coats wrapped around her hips she looks like a half a hoop. One wonders why her legs don't break off somewhere around her knees with the balance of her body utterly destroyed as it is. And she goes around smoking on the street and in her car. I've seen her. She's a bold huzzy!"

Elise laughed gayly.

"Oh, motherie, you're so funny when you don't like some one. Anna Peters does that on purpose. It's the fashion, mums, to stand that way, all slunk back."

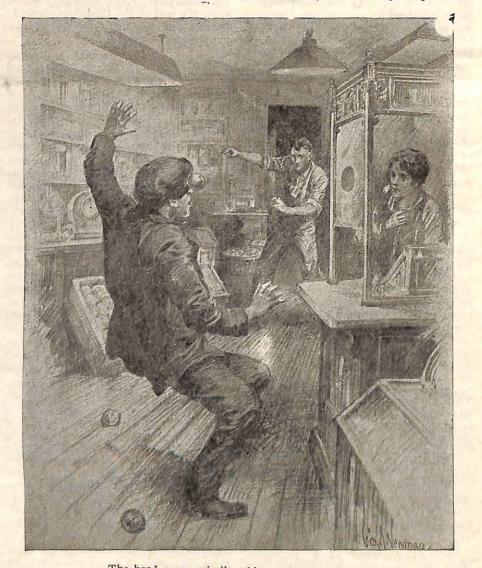
"Well, don't you ever let me catch you standing that way!" said her mother

THE BAPTIST HERALD

Now, dear, shall we get to work? I'm older sister is as possible."

It was only a few days later that a tall rough-looking man came into the store and bought a pound of cheese and a box of crackers.

Chris waited upon him and noticed a long jagged scar across one cheek. He noticed also that he walked about the store, stared at the cash window a good deal, and waited till Natalie was at liberty. Then he pushed his check and the money in, and Chris saw his lips move in a remark, and twist in an ugly familiar laugh. Chris felt his anger rise, but he had to turn to his next customer, a fussy old lady who wanted to inspect every orange he put in the bag for her. When he looked up the man was just sauntering out of the door, with a leer and grin back at Natalie who had looked away from the door with deep annoyance in her eyes. Chris wondered what was familiar about the sag of his shoulders as he went away, and it was not until 'I oughtn't ever to, ought I?" she said. later in the day that it recurred to him "Well, I don't mean to, but sometimes I and he thought about the bum on the just forget what a great God we have. street corner, and mentally compared the



The hard green missile whizzed through the air

September 1, 1934

two. Had that fellow turned up again and hunted out Natalie to annoy her? He felt an under-current of worry all the afternoon.

It was a busy day and Chris had no time to think much.

The manager let most of the men go early that night.

Chris was down cellar piling up a lot of boxes that had been thrown downstairs in a hurry that afternoon. He did not like his orderly basement to get in a mess for the next morning.

The boss came down the stairs and spoke to him.

"Walton, they're all gone but Miss Halsey and I think she's almost through. She has three cents too much in her balance sheet and is trying to find out her mistake, but I think it won't take her long. Would you two mind closing up the store tonight? I promised my wife I'd meet her and take her out tonight. Do you mind?"

Chris promised with a smile, proud that he was trusted to close up. The boss usua'ly wouldn't let anybody but himself do that.

He heard the manager say good night to Natalie and go out the door. He put the last box in place, shoved back some of the tins of canned goods that had been disarranged, picked up some scattered excelsior, snapped out the light, and came upstairs.

He was wearing old shoes with soft, p'iable soles, and his footsteps made no sound as he came. He enjoyed th thought of getting a glimpse of Natalia before she saw him. Her sweet face always fi'led him with exultation that there could be a girl so lovely and unspoiled.

Then he stepped into the store room and came within sight of the little glass cage where Natalie sat and his blood froze with horror, for there straight within range standing in front of Natalie stood a tall man wearing a small black mask on the upper part of his face, and pointing a revolver straight at her!

Chapter 14

For an instant Chris stood paralyzed with horror. Without stopping to think it out he knew instinctively that Natalie would not be one to give up easily, throw up her hands and hand over her cash register. She would not think of herself, and she would fight to the last hope.

And there wasn't any hope. He could see that this man was a hard one who didn't care what he did. It seemed incredib'e that this should happen, only half past six in the evening on a street that an hour earlier would have been crowded with passers by, in a store that five short minutes before would have been well protected by a large force of men. Every one of them gone, and he the only one left! Doubtless the bandit knew that, or bandits, for there were probably at least two of them. They must have thought that he was gone too. He had been down cellar for some little time, and the store would seem empty to an inlooker from the street. He must

One!-'

not let them know of his presence till he could first do something to protect Natalie, to protect the cash in the register and safe. He happened to know that there was a larger amount of money than usual in the safe, brought in that afternoon after the bank had closed.



When she was able to sit up they wanted to send her home in a taxi

And now Natalie would be required to open that safe, and quick'y too. Would she do it? He felt afraid that she might

stand out against it. Indeed she seemed to be doing so now. She was sitting up straight and white

in her little glass room, her eyes b'g and frightened looking into that ugly menacing gun, but she had not put up her hands as she had been told to do.

"Put 'em up, girlie, and .dontcha touch that telephone," came the ugly command. "Up with 'em an' you march cut here. You gotta open that safe in the back room, and do it good and quick, see? Up with 'em I say! I ain't got time to waste. I'll count three, see? An' ef they ain't up when I gets to three I shoots, see? And when I shoots I shoots. I ain't no softie. I don't mind layin' out a little pretty one like you. I shoots to kill!

The store was awfully still and Chris felt as if his heart had stopped. It was too late. Could he get out and call for he'p? He had no weapon. He could not hope to handle a man with a gun single-handed.

"Two!" The word fell like a bullet deep into his heart. Natalie had not stirred. She had not lifted her hands. Her sweet mouth was set firmly, and she was white as death. Oh, there must be something he could do. He glanced around, and saw close at his side a big basket of hard green apples. Could he do it? All those years of his boyhood when he had practiced pitching baseball, came to his mind, but quicker than any thought came an earlier practice to his lips, a practice learned at his mother's knee in babyhood. "Oh, God, help me save her!"

Silently he seized an apple, crouched in the o'd position and swung his arm. Could he hit that gun and knock it out of the man's hand? And if he did would it perhaps go off and kill Natalie? "Oh. God! Oh, God!" and suddenly he knew that he believed there was a God.

The hard green missile whizzed through the air like a bullet. There was a crash and an explosion, but Chris could not stop to see what had happened. Another apple went whizzing and struck up to him to do something before it was the enemy on the temple. He had started for the door but it dazed him and as he brought to. She's some brave little girl ta-night. You just take yer rest till talooked back Chris gave him another apple full in the nose, with another in the eves.

"Oh God! Oh God! Help me!" prayed Chris, in his heart, and aimed another apple, when suddenly to his surprise he saw the man crumple to the floor. Could just apples knock a man out? He plunged across the room and was upon him with a wrestling hold he had learned in high school days. The man struggled and kicked out at him, then smashed a blinding blow across Chris' eyes, so that the room was full of stars, bright hard stars, and his head was swimming, but still he kept his grip on the man's throat. And where was Natalie? She had disappeared from sight. What voice was that he heard? And how did all these people get into the store?

He opened one swollen eye and saw brass buttons. Of course the police headquarters was almost next door, but how did they know to come? They must have heard the report of the gun. Oh, was Natalie killed?

They loosened his hold upon the throat of the bandit, set him upon his feet, wiped the blood from his nose, and patted him on his shoulder.

"Good work, boy!" they said, and he could hear the c'ick of handcuffs on the arms of the man on the floor who was struggling for his breath.

"Where is she?" Chris cried out wildly, his heart bursting with fear.

"Where's who? What? You mean the one that telephoned us? Why, who was. she anyway? The cashier?"

They jerked the door of the little glass cage open and there was Natalie lying on the floor in a heap with the telephone in her limp hand and her mouth to the instrument, but she did not stir. She was quite unconscious.

Chris was down on his knees at once. lifting her out as if she had been a baby, staggering up with her in his arms.

"He must have got her after all!" he

groaned. "No such thing!" said a man in the crowd coming closer. "She's just fainted. I seen that gun fall. It went off in the corner quite harmless. I was just coming by the store on my way an' I seen that first apple come flyin' an' hit that guy just as pretty! Man, that was some pitchin'! I couldn't rightly make out what was doing, I thought ta myself the men here was kiddin' each other in the absence of the manager. I thought they was wastin' good apples an' oughtta be reported, till I heard that there gun go off in the corner down by the door, almost next ta me. An' then right away I heard the p'lice whistle, and they come flyin' from headquarters, an' I knowed somethin' was doin', but how'd you get onta it? Somebuddy come an' tell ya?"

"Call came over the wire, 'Chain-store! Hold up!' that was all," said the chief of police shortly, "It was a woman's voice. Guess she done it," and he nodded toward Natalie. "Boys get some water," he ordered sharply. "She's gotta be

she is."

Chris laid her gently upon the floor and put water to her lips, took a clean handkerchief from his pocket and bathed her face, and presently she opened her eyes and stared around in amazement on the crowd.

"Oh, are you all right, Chris?" she murmured.

"Sure thing!" grinned Chris in relief, "Don't talk now. Wait. I'm heating you some coffee. There was some left over from what the men had at noon. No, don't get up till I bring it."

More people were gathering now. A woman who occupied the apartment over the drug store across the way said she was sitting at the window watching for her husband's train to come in and had seen the whole thing. She said the store was light enough for her to see the apples come flying across the room and it seemed as if there were a bushel of them.

A small boy who scarcely ever was known to miss a great thrill like that testified that he heard the gun go off and got on the spot while the apples were flying. He said he saw the big guy get hit in the nose and go down.

The confusion quieted down after a few minutes. Chris brought Natalie coffee and made her drink it, and when she was able to sit up they sent her home in a taxi, though she would look after putting her cash register in the safe first,

Chris took her home but insisted that he was coming right back.

"I was put in charge. I think I'll just come back and stay here till I can get the manager on the telephone. He won't likely be back to his house till late this evening, but I'd feel better just to stay here till I get word from him."

He was holding his handkerchief to his bruised cheek now, but he was happy. Boy! he was happy, he told himself, looking across at Natalie who had her hat and coat on now.

"I think I ought to stay too," she protested, "Mr. Foster left me here too, and told me what to do about the money?"

"No, Miss Halsey. You gotta get some rest after that bout. You been some brave lady, but it ain't fer a woman to go through them things like you done and then try ta sit up on a stiff hard stool all evenin' till yer boss comes. You go home an' get some rest or you won't be on hand ta-morra, and you'll be needed then, see?" said the natty young policeman who had ordered the taxi.

"Yes, you two done good work," said another policeman coming up. "We been watchin' that there guy fer about three weeks. He's ben hangin' around kind o' suspicious like, but we couldn't get nothin' on him, an' now we caught him in the act, with plenty o' witnesses. Course I ain't sure, but he looks ta me like one o' them guys that's got his mug in the rogues' gallery. If so you two done even better than you expected. Don't you worry lady. We'll stick around an' guard this little old store right careful

morra.'

So Chris put Natalie carefully into the taxi, as if she had been a glass vase of priceless value, and climbed joyously in (To be continued) after her.

Alberta German Baptist Tri-Union Convention

Showers of blessing fell upon all who met at the tri-union convention held at the First German Baptist Church, Wetaskiwin, Alberta. The convention opened with music rendered by the combined Wetaskiwin orchestra, under the direction of Rev. Fred W. Benke. The local mixed choir, under the leadership of Mr. Edward Dickau and the male quartette, Messers Arthur Sommers, Willie Dickau, Edward and Walter Krause, furnished the large audience with music and songs. Rev. Philip Daum, Young People's president of the province, gave the opening address of the convention. He based his inspiring message on I Cor. 9, 24-25. Words of welcome were extended by the local pastor, Rev. Fred W. Benke, to which Mr. Reuben Jesperson replied.

Friday's session began with a devotional service led by Mr. Arthur Smith. Rev. A. Kujath, director of Sunday schools, gave a report on the work of the Sunday schoo's in our province. He recommends that teacher-training should be held regularly in all Sunday schools; and laid emphasis on the importance of training children in the memorization of Bible verses. In everything strive to lead the child to the acceptance of the Lord Jesus. Mr. G. Rinas spoke on Regular Attendance In the Sunday School." Miss Alma Jespersen was the next speaker, having as her topic, "Con-version in the Sunday Schools." Rev. Fred W. Benke, Young People's director then gave a report on the work of the Young People's Societies. The report showed us that a number of souls were won for Christ, for which we rejoice. Miss Hilda Posein spoke on "What God could accomplish with us if we would yield completely to the Lord." This message was a challenge to the Christian young people to live more like the Master. 'The Christian and the Amusement Question" was dealt with by Mr. Walter Stein.

Friday afternon was opened with a song service lead by Mr. Jonathan Tobert. Rev. A. Ittermann, director of music, gave his report. He had conducted a two-weeks directors course in connection with the Bible school. Two talks on "The Value of Having Possession of Hymns," and "Fostering Christian Music in Our Church Gatherings" were given by Mr. Robert Neske and Mr. Clifford Dickau. "Music, whether instrumental or vocal is a requisite to the Church," Rev. A. Kraemer followed up with an inspirational ta'k.

The program of the evening was a treat to all who attended. The roll call (Conclusion of page 13)

Vacation Bible School at Ebenezer Church, Detroit

"Good morning, girls and boys."

"Good morning, Mr. Leypoldt," came the answer from a hundred or more children, who attended the Daily Vacation B ble School held at the Ebenezer Baptist Church in Detroit, Mich. White faces, black faces, clean faces, dirty faces, pale faces and rosy ones, fat ones and thin ones, most of all, eager faces looking and listening and wondering what will happen next; each child intently interested whether ice-cream and cookies will be served on the last evening. The teachers showed no less interest

Italian, Polish, German, Colored, and Amercian children from our immediate neighborhood came to us; each one with a need, a special need—one that only Christ can supply. Thus it has been the happy privilege of eight teachers and our pastor, Rev. J. Leypoldt, as principal of the school to teach the love of Christ and plant seeds of truth into the hearts of the children. The average attendance of our school was 108 and the offering which amounted to \$13.26 has been sent to the orphanage in St. Joseph, Mich.

A privilege it was indeed to teach these children but also a tremendous respons bi'ity. Our teaching was not confined to the classroom only but wherever the children were under our influency. Spending three hours every morning for 21 days with children of various types and classes was a test to every teacher. What we taught from text books did not sink as deep as what we taught by our own personal example. This alone makes a teacher tremble for none is perfect and children are sensitive to the actions of the teacher in the classroom, on the playground, and meeting her on the way to school. Each moment in the presence of a child we were teaching, consciously or unconsciously. So it was a great challenge for all of us to be our very best so as not to offend one of Christ's little ones.

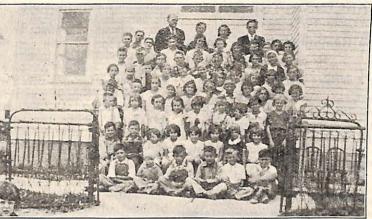
The junior department was the largest group with an average attendance of 32. The teachers of this department were quite proud of their cherubs and referred to them as "angels." No matter at what time a person visited the junior department the juniors were pleasing'y quiet and very peaceful. You can imagine how heavenly our school was with 32 angels there every day. The teachers of the junior department surely had good reason for walking erect with lifted chin and broad smile for they had some real jewels in their department. And how they did shine on the last evening as they recited numerous scripture passages and sang several hymns as well as answered vital questions about the Bible. Much can be said about the other departments but space wil not permit.

It was a special treat for a few of us to be able to attend the Bib'e conference at Gull Lake, Mich., for a week, We would like to urge more of our young people to attend in the years to come. The Christian atmosphere we encountered there is something never to be forgotten.

Sunday, Aug. 5, our young people had the privilege of giving a program in the Beaver church which we hope was a blessing to them. We received a cordial welcome and were treated royal'y at the table.

future from him.

him better.



D. V. B. School, Herreid, S. Dak.

And now another school is o'er, But memories go on and on. Children's voices hushed once more, But growth of character just begun. "O teacher," were the words we heard; "Please, teacher, will you help me now?" When many called at once that word, We knew not what to do nor how. The call of "teacher" now we miss. We didn't realize what it meant To children who by sin oppressed; But now rejoicing we have sent. And some day when above we meet To give account of here below. No words can ever sound so sweet As, 'teacher, you have helped me so." R. M. K.

News from Lansing, Mich.

The young people of the German Baptist Church of Lansing, Mich., wish to report that they have had a successful year thus far which was due, largely, to the fine leadership we have had. Don Page, president; Arthur Boldt, vice-president; Emma Boldt, secretary, and Gertrude Schmidt, treasurer, were all ree'ected for the next society year.

For our intellectual and spiritual benefit we are planning a Christian library which shall contain. Christian books and pamphlets to be loaned out to the members of the society and the church.

God has been so good to us in the past that we are sincerely hoping and looking forward to greater blessings in the

CHARLES UNRUH, Reporter.

A pessimist is a man who was a confirmed optimist until experience taught Bible School at Herreid, S. Dak, After the Conference, Convention and Assembly sessions were over, our pastor, Rev. Ed. S. Fenske, and his wife started a Vacation Bible School which they conducted in the German language. The school opened on July 9 in the basement of our church. We had an enrollment of 65 -pupils. The minister and his wife soon learned that they could not handle all the children, so they asked Arthur Fischer to assist them in the teaching.

We had six classes. Mrs. Fenske instructed the classes of the smaller children. She drilled with them in the German alphabet and in some general memory work. The juniors were entrusted to Arthur Fischer. They specialized in the German language and in the committing to memory the Lord's Praver and the first Psalm. The pastor had the intermediate classes. He taught them German writing, trained them to read and write fluently, and had them to commit to memory Psalm 23, the Ten Commandments, and the books of the Old and New Testaments.

Mrs. R. H. Ackerman assisted us on the organ and in the rehearsing of the many beautiful songs. The children as well as the church appriciated her services. In a sp'endid co-operation we have carried on our work even though we have terribly hot, one day the thermometer registered 116, yet the children were active, alert and eager to learn.

On July 27 we closed our school with a picnic. The committee in charge had secured prizes for a few sports and had prepared a fine lunch for supper.

On Sunday evening, July 29, the children were on the platform. What a brautiful picture it was! (The picture which you find in the "Hera'd.") On this occasion they gave a fine demonstration program, consisting of some of the memory work, in the singing of some of the songs, and in recitations. The parents and friends in the audience were well pleased with that which was rendered. The program convinced the church that the instructors had given much time and effort to the children. What has been sown in the minds and hearts of these little ones will bear fruit. ARTHUR FISCHER

ROMANCES OF THE BIBLE CHAS. F. ZUMMACH

1. The Romance of Isaac and Rebecca

(True marriage is made in Heaven)

Funerals and weddings, how closely they are linked together in our lives! Scarcely have the funeral wreaths been removed from our door, when the florist arrives with the flowers for the wedding. So it was in our story. Abraham had buried his beloved wife Sarah, in the cave of Makphela, now his mind turns to securing a wife for his son Isaac.

His method may seem strange to us. but it is still quite the usual thing in the Orient, and we must not forget, the Bible is an Oriental book. In many of the eastern countries the immediate parties to the wedding have very little to say, the affair is managed by the parents. The reason for this is that other things are taken into consideration besides the happiness of the individual. We place happiness first, with the result that our divorce courts are both our national shame, and a scandal before the world. As soon as we begin to feel that happiness has eluded us in our particular match, we seek it elsewhere. Children, home-ties, family honor, everything, are sacrificed on the altar of personal happiness. We need not be surprised, therefore, when criminologists tell us that 75 per cent of our criminals come from broken homes. If crime costs this country twelve billion dollars a year, it is safe to say that the cost of broken marriage vows is in excess of ten billion dollars per year.

Last winter we had occasion to hear 'The Voice of Experience" over the radio answer a woman, who asked for advice. She said, she had a good husband, a good provider and two children. But her husband was not "romantic." Recently she had met another man, who was romantic, and she felt she could be happier with him. Was she not entitled to happiness? Would she not be justified in leaving her husband and children and seek happiness with the other man? The answer she got, must have made the ears of her grandchildren burn. How long would it be, before she would be still happier with another man, and so on, ad-infinitum. Had the children, which were brought into the world without their consent, no rights which should be considered? Was her own individual happiness, as she supposed, more important than that of her children? Have the families no rights which deserve to be respected? Capricious infatuation is the cause of innumerable heart-aches, for those who seek only happiness in marriage instead of service to humanity. When we consider the present situation, we sometimes wonder if the methods of old were not superior to ours.

A Model Wife

Sarah had been a model wife. Her death left a painful gap in the family circle. Abraham lived in Canaan, whose

his home in Ur, no doubt at tremendous cost. to escape the blight of idolatry. A man who makes such sacrifices for religion, is not likely to give up his convictions so easily. As long as Sarah lived the matter of a wife for Isaac was not pushed. Now it was time, and Abraham decides to take the matter into his own hands. So he dispatches his faithful servant, Eleazer, on a 500 mile journev to far off Mesopatamia to his kinsfolks, to secure a wife for Isaac, if possible. He made him swear to two things: First, that he wou'd not let Isaac marry an idolater: secondly that he would not let him go back to Mesopotamia, from which land he had migrated. Better let the family tree die out with Isaac, than mingle his blood with that of an idolatrous nation.

The care with which Abraham choose a wife for Isaac may well commend itself to us today. Young peop'e are not inclined to seek the advice of their parents in this important matter. While we do not at all advocate that parents should be the dictators to their children in the matter of a choice of a life's partner, we are convinced from an experience of 25 years in the ministry, that a great deal of heart-ache, sorrow and grief, as well as many broken homes and hearts could have been avoided if young people had confided in, and counseled with their parents before taking this important step.

Conditions For a True Marriage

Three conditions were laid down by Abraham: 1. She must be of the same religion. "Be not unequally yoked with unbelievers." 2 Cor. 6:14. In the early history of many of our German Baptist churches young people were excluded if they married any one outside of the church. While, no doubt, much injustice was done by such drastic legislation, we want to ask: "Where wou'd our German Baptist churches be today, if our forefathers had been as lax in these matters as we are in our day?" Judaism forbade the intermarriage with Gentiles. The strength of the Catholic church lies to a great extent in the fact that she discourages the marriage of Catholics with a Protestant, and then only when a solemn oath is taken that the children must be raised in the Catholic faith.

It is a sad commentary upon our faith when our young people marry Lutherans, Catholics, etc., and then adopt the faith of the other party. Have we less convictions than they have? The writer has listened to confessions where such mixed marriages were outwardly serene, but where the true conditions revealed a heart-ache that would make angels weep.

One thing is sure: Either you will lift the other party up to your level, or the other party will drag you down to theirs, The latter is the easier, and far more frequent. How many a fine, useful Christian life has been lost to the church, through such unfortunate marriages.

A young woman who marries an ungodly man, is laying up for herself a

inhabitants were idolaters. He had left store of sorrow and grief, as sure as night follows day. Too often they think more about the color of his hair, or whether he has a car, or is a good dancer, and a good spender, than they do about his character. A common faith, reverance for God and His church, next to pure love, is the surest guarantee for a happy marriage. If you are ashamed to go to your pastor to be married, you had better think twice and long before you marry at all.

2. She must be of the same race. Next to religion the racial question is the most important. Love imagines it can overleap the barriers of race and blood. In their ecstatic enthusiasm these barriers appear insignificant. But all the facts argue against such a belief. There is an underlying law in Eugenics which is as immutab'e as any other law in nature. If you violate it, you will suffer. The Jews were speaking from long experience when they forbade the intermarriage with the Gentiles. There are certain racial traits which will not amalgamate, just as there are certain chemical elements which will not combine. The Slavic and Latin bood will not mix well with that of the Anglo Saxon, nor the Oriental with the Occidental. We are not fanatics about the superiority of the Nordic races, but such mixed marriages are seldom hanny

If a farmer has a pure strain of cattle, hogs or sheep he is very careful that no inferior strain be injected into that herd. Is it reasonable that we should exercise less care about the race of humanity, than the breed of cattle? What right has a young man or a young woman to bring into a good, respectable family a worthless and profligate young man, or a young woman of questionable character, and expect the family to adopt them into the family circle? To thoughtful young people we commend the reading of Wiggam's: "The Fruit of the Family Tree." 'Swear to me an oath, by the Eternal God of Heaven and earth, that you will never marry my son to a daughter of the Canaanites among whom I am living. Gen. 24, 3.

3. She must have equal social standing. "Thou art wedded to a clown." How can a marriage be happy when one party is an educated person of fine sensibilities, and the other party an ignorant boor? You can kill in more ways than one. The law punishes the killing of the body, but the death of the body matters little after the soul has been killed. You can kill the soul and remain within the law of man, but not within the law of God. Recently a fine young woman, unmarried, whom some folks are unkind enough to call an old maid, said to me: "When I see what some girls married, I am glad I am single." One sometimes wonders what blindness possessed some young peop'e in their choice in choosing a father or a mother for their children! "Love is blind," is an old saying. Our observation has led us to believe that it often not so much blind, as just plain dumb, void of common sense.

September 1, 1934

Seeking God's Guidance

The scene shifts to an ancient well. Eleazer asks God for a sign. Gen. 24:12-15. Read it for yourself. He does not pray that the woman he seeks might have physical beauty, grace, education, or wealth, but that she might be possessed of the three cardinal qualities that make for real womanhood:

COURTESY, KINDNESS, HOSPIT-ALITY. "A worthy woman who can find? Her price is far above rubies." Scarcely had he finished his prayer when Rebecca arrived. She possesses all he had asked for and more, for she was beautiful besides. 'Favour is deceitful and beauty is vain, but a woman that feareth the Lord she shall be praised."

Little did Rebecca dream when she stooped to give a drink of water to a weary traveler, that she was weaving the threads of her destiny. Eleazer knew his prayer had been answered. "I being in the way the Lord led me." People who do not put themselves "in the way" need not be surprised if their own way leads them astray. A family council is held. They asked the maiden: "Wilt thou?" and "she wilted." Thousands like her have gone into a far country, though it meant leaving a comfortable home for a rude hut on the frontier, (Read: "A Lanern in her Hand') or the crossing of rough seas, and living among rough savages; but forsaking the present certainty for the uncertain future, like Ruth they said: "Where thou goest, I will go, thy God shall be my God, thy people my people."

After a long journey, lasting perhaps a month or more, they arrive at the well of Lahairoi. It was toward evening, and Isaac had gone into the open to pray and meditate. Young woman! Before you marry a young man find out if he prays. If he does not, shun him as you would a snake. On the other hand, nothing can be more tragic than a mother who does not and cannot pray. Shallow souls, who feed on movies, cheap novels, etc., will never produce real happiness.

"And he loved her." How could it be otherwise. The marriage could not but be a happy one, for it was made in heaven, and "What God hath joined together, let no man put asunder."

Happy Events in Beaver, Mich.

Greetings to all readers of the "Baptist Herald." Young and old people of the Beaver Baptist Church are very active for the building of the kingdom of God on earth. For some time we have been looking forward for a new minister, and are therefore very grateful for Mr. and Mrs. Henry Pfeifer who have come to our church on July 1. Since then we have dedicated ourselves to God and to the church for a new life, new undertakings and for new victories. On Ju'y 6 our church was filed with people from all directions, for it was reception day for Mr. and Mrs. Pfeifer. Bro. Herman Majeske opened the recep-

wife.

Mrs. and Mr. Henry Pfeifer, our minister, brought the reception to a climax when they expressed their heartiest appreciation for the delightful beginning and assured all they wold do their best in the Lord's service here in Beaver, Bay City and Pinconning. After the benediction we gathered in the basement of our church around tables that were filled with delicious refreshments.

Our prayer meetings are a source of real joy, courage and strength and every one takes interest and part in them. Our pastor alsco goes to Bay City and reports from there that the Lord is with the work there. At our first prayer meeting in Beaver we gave a surprise birthday party to our pastor with delightful refreshments. Br. Majeske presented the birthday child with a fan to keep cool during the summer.

We ask your prayer as we continue to work, grow and pray for real fellowship with Christ. OUR OBSERVER.

Transcript.

tion and all sang most heartily songs of welcome. A series of welcome speeches followed. Bro. Majeske welcomed the minister and his wife in the name of the church in Beaver: Bro. Ratz as representative of the Sunday school: Bro. Jeschke as ambassador from Bay City; Rev. J. Grygo as minister from our church in Lansing; Rev. Schilling as pastor of the Gladwin church: then Bro. and Mrs. Sellhorn spoke with joy and gladness words of welcome and encouragement for the church and its new pastor. Our young people were represented by our president, Miss Norma Ratz, and by three different choirs; first a general young people's choir: second young girls' chorus, and third the Junior choir. The church made a gift of a table lamp to brighten the home of our new pastor. Cheering words came from the Ladies Missionary Society through Mrs. G. Orthner and two feather-filled pillows are to bring sound sleep for the strenuous work of our minister and his

The last Sunday in the month of July our young people with Miss Norma Ratz as president gave a delightful program as they celebrated their third anniversary. A play entitled: "Lifes' Cross Road," brought serious thoughts concerning life's pathway to all of us. Mr. Pfeifer in his brief address: "A Challenge to All of Us," appealed to young and o'd for new consecration to God.

. . .

. . .

Sign in a Texas restaurant: "If our steak is too tough for you, get out. This is no place for weaklings."-Boston

A small boy at the zoo asked why the giraffe had such a long neck.

"Well, you see," answered the keeper gravely, "the giraffe's head is so far from his body that a long neck is absolutely necessary."

Alberta Convention

(Continued from page 10)

of the different societies was first, then the Edmonton mixed choir, under the direction of Mr. Julius Lentz rendered a canata in wonderful style. In the intermission Rev. C. B. Thole gave an interesting address on Isaiah 28:20-21.

The religious exercises on Saturday began with a devotion led by Mr. Otto Zinn. Then there was the election of officers for the ensuing year: Rev. Philip Daum, president: Mr. Reuben Jespersen, vice-president; Rev. John Broeder, Sunday school director: Rev. Fred W. Benke, Young People's director: Rev. A. Ittermann, music director: Miss Martha Link, secretary; Mr. Arthur Smith, treasurer; Miss Adeline Klatt. pianist; Misses Marie Kraemer and Lilly Hartfeil, assistant pianists. An inspirational address by Rev. John Broeder closed the morning session.

A missionary program, based on the historical sketch, "Robert Moffat in Africa," was presented Saturday evening by two societies. The other societies rendered appropriate recitations, songs and music between the acts. Sunday morning was mission meeting. Rev. A. Kujath gave a mission sermon and choose as his text, "Thy Kingdom Come." This should not only be a prayer, but our lives and gifts should help to bring the fulfillment of God's kingdom to its full realization. Rev. Philip Daum gave the mission talk and a splendid offering was received. The massed choir, under Rev. A. Ittermann's direction gave a number of selections. A large number gathered for the Sunday school at 2:30 The Sunday school lesson was read by two girls from visiting Sunday schools while Mr. Ernst Bettcher and Mr. Walter Jespersen gave short talks. The children's choir, directed by Rev. Fred W. Benke, was enjoyed by all. Following the Sunday school the large audience was privileged to listen to the music of Leduc band, Mr. Daniel Posein band leader, and further selections from the massed choir.

On behalf of the convention Miss Elsie Zuelke read a vote of thanks to the Wetaskiwin church which had so graciously provided for the many delegates and visitors both in their homes and in the church. Rev. A. Ittermann brought the closing message of the convention depicting in a vivid way the great needs in Africa and making an appeal to bring the gospel to this benighted country.

The convention came to a close with prayer and all felt the nearness of the Lord. All were inspired and received a new determination to carry on in His name until the next Tri-Union convention. A REPORTER. . . .

Man's happiest hours of life are not those in which he grabbed most, but those in which he has done something worth doing, however humble .-- Wilfred T. Grenfell.

THE BAPTIST HERALD

Our Devotional Meeting

August F. Runtz

September 16, 1934 **Basic Virtues: Courtesv** Luke 7:44-46

Courtesy to Poor, Humble Folks Is Not Necessary, So thought Simon. He had invited Jesus to dinner but because he was only a poor roaming preacher and had no social standing, and Simon was a rich Pharisee, the customary courtesies were neglected by the haughty host. A woman "which was a sinner" came in and began to wash Jesus' feet with her tears and dry them with her hair, kissing his feet and poring the sweet smelling ointment on them. Simon was shocked, but Jesus soon showed him how this poor woman, on whom he looked down with contempt, had far outstripped him in courtesy. I am your guest, said Jesus, you gave me no water that even a servant or I myself might wash my dusty feet. You gave me no kiss of peace, nor perfume for my head. She, however, has used her tears and her hair for my feet. The contrasts are very noticeable between the neglect of Simon and the courtesy of the woman. No water-tears, the most precious of all water; no kiss of greeting-kisses for the feet; no perfume for the headprecious ointment for the feet. Such courtesy is born from a spirit of love, gentleness, and humility.

The Mark of a Gentleman. Certainly Simon did not act as a gentleman when he neglected to show Jesus the customary courtesies, and the reason was not that he did not know better, but because he lacked love in his heart for Jesus, and Jesus told him that his trouble was that he loved little. Wherever there is love there is also kindness and courtesy. Someone has defined courtesy as love in little things. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughmanpoet. It was because he lived to love everything-the mouse, and the daisy, and all the things, great and small, that God made; and so he could go into any society-into courts and palaces-from his little cottage on the banks of the Ayr.

The Mark of a Christian. The woman who did these acts of kindness surely bore the marks of a Christian, and before the incident ended Jesus said, "Thy sins are forgiven thee." A Christian is courteous under all circumstances, and when he fails he sacrifices some of the finest principles of his religion. "An American traveler in Norway had paid for a first-class berth; he was put into a second-class compartment and an upper berth given him. As he spoke in anger to the conductor, another passenger offered to exchange his more con-

venient berth for the upper. In the morning the American learned that the one who had renounced his right was Prince Bernadotte, the second son of the king of Sweden. The angry traveler might have known the night before that he was dealing with a prince." The world ought to know when it is dealing with a Christian.

September 23, 1934 Basic Virtues: Good-Will

Gen. 13:8. 9. Good-Will Reveals the Man. Two men stand upon a little hill which commands a splendid view of the surrounding country-side. The younger had grown wealthy through his association with the older. Things had gone on peacefully until the younger had amassed great flocks and herds. Then quarrelling began among the servants of these men about wells and pastures. The older man was a man of good-will, so he called his nephew to him and said, "Let there be no strife," it is better for us to separate. Come, you can choose whichever part of the country you want, I'll take the other. The characters of the men stand out very sharply when we remember that the younger owed his prosperity to the older.

There they stand. To the left lies a rough, rocky, hilly, dry country,-but to the right it is like a garden of the Lord. There is plenty of water, there are fertile plains, and the markets close at hand. Lot's heart beats faster. The signs of greed show in his eyes. He ought to have foregone the privilege of choosing the best for himself, and he thereby stamps himself as mean and small and a pygmy at heart. Abraham stands there serene, calm, trustful. He harbored only good-will for Lot. Ill-will never had a place in his heart, therefore he was the man that he was.

The Good-Will of Christ. The greatness of the character of Christ is seen in his overflowing good-will toward all kinds of folks. Once, when passing through Samaria, a snobbish little village would not permit him to enter, and seems to have been quite rough in its refusal. James and John were so incensed that they wanted fire to come down from heaven and consume it. Jesus, however, rebuked them, saying that they had not caught his spirit at all. He would hold no grudge, for he knew that that was a sign of meanness. When Jesus was being arrested Peter drew his sword and smote a servant of the high priest, cutting off his ear, but Jesus healed that man. The incident is the more remarkable and portrays the heart of our Lord the better when we remem-

ber that that man was there to destroy Jesus. "When Jesus told the story of the good Samaritan, he let us know the moral and religious state of every character in it, save one. The robbers were bad; the priest and Levite were Jews; the Samaritan was a heretic; but the victim on the road, who was he: Was he a Jew, a Gentile, or a Samaritan? Was he good or bad? Was he grateful or churlish? No one knows. Jesus did not describe him save thus far, that he was a man who needed help. Wherever humanity was in want, no matter what the creed or race or character, there Jesus' good-will sought a chance to serve." Good-will is basic in Christ's character; it is basic in ours also.

September 30, 1934

Worth-While Aims for the Year Ahead

Phil. 3:13, 14.

Better Christians. In order to make progress we must desire to make it, but we will not so desire if we are content with past achievements. It is a curse to be satisfied with our spiritual attainments and with conditions as they are. In the Philippian church there were doubtless some who thought themselves pretty well initiated into the new religion, and so thought that they could sit down and look around with a certain satisfaction and complacency. They forgot that they had just passed over into a new country and that there were still vast unexplored areas in the Christian life. And so with us, there are still vast stores of spiritual riches which may be ours, and still much to learn about Christ and his kingdom.

Enthusiastic Christians. The picture the apostle has in mind here is the Greek runners in the great races. These runners had prepared themselves by unsparing discipline, and had one object in view, every thought and act was bent upon the one purpose of success. Perhaps the apostle had often seen the runner receive his garland, and heard the tremendous ovation given him. Then he thought of the fadeless crowns given to the winners of the Christian race. It is called a crown of glory, for it is very honorable; a crown of life, incorruptible, that fadeth not away, like the garland of flowers. This prize is nothing else than life eternal, and all that that implies. To win that prize (even though he knew that he could not earn it, for it is a gift) he would press on, he would follow his Master, he would toil to win souls, he would sacrifice anything to make Christ known, he would not let his enthusiasm lag, no low motive would

ever dominate him. Isn't it worth-while to be enthusiastic like that?

Enlightened Christians. A woman who had been a school teacher, a member of a Baptist church, once said to the writer, "I can't understand the Bible at all." The woman later joined the Roman Catholic church. Wouldn't it be worth-while to have as our goal for the coming year the study of how we got our Bible? Why the various books were written? and learn to read the Bible intelligently? And further find out just why you are a Baptist? What is the history of the Baptist denomination? What great religious truths do we as Baptists hold? How did your church come into existence? What sacrifices were made to establish it? What is your church and denomination doing to evangelize the world? How about setting a goal to find out more about these things during the coming year?

October 7, 1934 This Is My Task John 17:19.

Christ's Task. Our verse of Scripture is a part of the High Priestly prayer of Jesus wherein he says how he offered himself to God for the sake of others. He said, "I sanctify myself," I set myself apart for holy use, as the vessels in the temple were set apart for holy use. He had set himself apart for the holy use of saving men. Now that meant those terrible temptations in the wilderness. It meant days of long marches in the heat of the day and the dust of the road. It meant enervating toil from early morning until late at night, teaching, and healing, and helping. Often there came the temptation to accept earthly glory, grandeur and ease. But no, he said, I set myself, with all of my powers, apart to save men; this is my task. To accomplish his task meant the agony of Gethsemane, the cruel mockings and scourge of the trial, the shame and pain of the cross, and the darkness of the mob. A world needed saving. He felt that it was his task to save it, so he set himself apart for that great task.

Our Task. Our Lord's prayer was that his followers too should set themselves apart for the cause of truth, which is his cause, and through the centuries there have always been such men who have answered his prayer. Eleven of those apostles left home and friends, and were ready to suffer persecution and death for his cause. They had absolutely set themselves apart with all of their gifts and talents to make Christ known to sinful men. Paul said, "This one thing I do," this is my task, I have set myself apart for it. Adoniram Judson went to Burma, where he suffered indescribably, yet in his heart he said, this is my task, I have set myself apart for it. I want to bring Christ to this dark land. What is your task? Have you set yourself apart, regardless of what your occupation may be, to help your fellow-men on the road of life?

satisfaction.

Following the conference came the Assembly of the Central Association at Gackle, June 26-29. This represented a large order for me, as I was the only teacher from without. The program was effectively supplemented, however, with addresses by the local pastors. I gave seven periods of study on "The Christian Task," spoke three evenings, and conducted a couple of question forums. I was fortunate in having the inspiration and the help of some of our students from the seminary, brethren Gunst, Carey, Fischer and Hahn, who mimiographed the syllabus for the study and helped in other ways. It was a delight to find so many young people who had enjoyed educational advantages and who were prepared for real intellectual work. Scarcely any section of our field could muster as large a percetnage of partially or wholly college-trained people. Anyone thinking anything will do out in the Dakota prairies is due a happy disillusionment.

After spending a delightful Sunday with Rev. E. Bibelheimer in Cathay, N. D., I made for the Northern Conferene in Hilda, Alberta. It was not my first, but my third visit into that remote section which is reached by train only once a week, whither no daily papers find their way, and where you are simply out of luck if you should get seriously ill or have an accident, for good doctors are far away. It seemed like coming back to old friends. I met many who had been students in my schools on the two former occasions, and all the pastors seemed like old friends, for I had visited with many of them in their local fields in other days. Moreover, I had the joy of having my former colleague in the young people's work, Brother A. P. Mihm, there also, not only as a companion, but as an older brother who carried the heavier end of the work. I got by wth the opening sermon and a report on the seminary. I was to have given a young people's address on Saturday night in connection with the program presented by the various societies, but the time was too full to get it in. I did find a mission in a large number of private conferences with pastors and young people in seeking solutions of problems with which they were confronted. It was a joy to meet two of our Rochester pupils, Rev. A. Bibelheimer and Rev. John Broeder, there, also Erich Bonikowsky, who had just assumed his pastorate in Whitemouth, Manitoba. It was very kind of Rev. H. Schatz to get us at Maple Creek, which is on the main line of the C. P. R. and haul us about 75 miles to Hilda, and take us back to

the same place for our return trip. That

Six Conventions (Concluded from page 7)

ial pastor, Rev. Karl Gieser, managed the entertainment of the conference in a most pleasing manner, and to general

In Canada

OBITUARY

* ESTHER STIER

Esther Stier was born at Chicago Aug. 19, 1912, and heeded the Master's call to the heavenly home on July 28, 1934. Sheltered by the security of a Christian home, her life was graciously spared the influences of the world which blight spared the influences of the world which blight so many even before maturity. When Esther was in her teens she gave her life to Christ. Bap-tized by Rev. E. G. Kliese, she affiliated with our church actively. She was always willing to help in Sunday school, B. Y. P. U., or Vacation Bible School. Her name must now be omitted from our list of active workers, but the memory of her life shall linger on. We believe that her death, too, was a testimony for God. Our church was not large enough to admit all the people who came to say a last farewell to her. May it be a glad good morning for us all when we shall have reached our Home! May the boundless grace of God sustain the sorrowing par-ents and brothers! "I go to prepare a place for you." you.

"Not now, but in the coming years, It shall be in a better land, We'll read the meaning of our tears, And then, yes then, we'll understand."

means a real sacrifice when you pay 35 cents a gallon for gasoline.

Washburn Assembly

My last appointment was at the assembly of the Northern North Dakota Association at Washburn. This is not a typical Dakota town, for it lies on the muddy Missouri, the graceful curves of which I could behold from the window of my genial Russian host. The soil is fertile, rain seems more abundant, as the trees and the gardens looked wonderful. The assembly was held on the camp grounds of the Asbury Association. The pupils secured tents which were erected under the beautiful shade trees beside the river, and the meetings were held in the commodious tabernacle, seating probably a thousand people. A kitchen and dining room close by served in supplying wholesome meals for those who did not cook their own. The attendance was around 90 for the regular c'ass work, while the evening services and the closing meetings on Sunday attract large throngs. Bro. F. E. Klein, pastor of the Washburn church, presented a course on "Baptist History," while 1 repeated the course on "The Christian Task." It was a joyful occasion all around, and again offered opportunity of meeting individuals over the problems which life presents to them. And I might add right here, that the problems for young people in the rural sections are often even more acute than for those in the cities. Local opportunities for positions are rare, and even companionship and entertainment which young people crave, is sadly lacking. Some of the churches seem to think only in terms of depriving them, but have not vet learned the principle of of substituting good things for the evil. Much work needs to be done in order to bring about the most helpful adjustment between young people and their churches.

It was a glad day when I could take the train at Bismarck and start the long trek back to Rochester. It was with a sense of relief that I reviewed my work of delivering over 50 addresses, or class periods. I only regretted that I could not do better and more. Yet I trust the work has not all been in vain.

THE BAPTIST HERALD

A Baptist Herald CAMPAIGN For New Subscribers!!

This Announcement is going out to our constituency with a note of ALARM in view of the great loss of subscribers this denominational periodical has suffered during the depression years.

This downward scaling must be stopped immediately if the paper is to continue its service to our people.

The financial loss in its publication must be cut out, for it is at this time greater than is consistent with good business standards.

HOW CAN THIS BE DONE?

This can be done if all our people now get behind the campaign; if every pastor urge the paper on the notice of his congregation, if every church agent will send lists of names to the Publication House for sample copies, if every young people's society will gather in the subscriptions, if every member of the "Herald" family will boost and boost.

THE INDUCEMENT TO SUBSCRIBE

Any subscription for 1935 sent in at this time will become effective immediately so that the new subscriber will receive the "Herald" for the rest of this year entirely free. This makes the paper available four months before the subscription period actually begins. This generous offer ought to add a host of new names to the mailing list. Let everybody help.

こうちゃう ちゃうちょう	The Baptist Herald from now until the end of 1935 for the annual rate of \$1.25	The Baptist Herald, 3734 Payne Ave., Cleveland, O. For the inclosed \$1.25 you are requested to send your paper from now till the end of the year 1935. Name Adress
	For foreign countries add 25 cts. for postage	Date