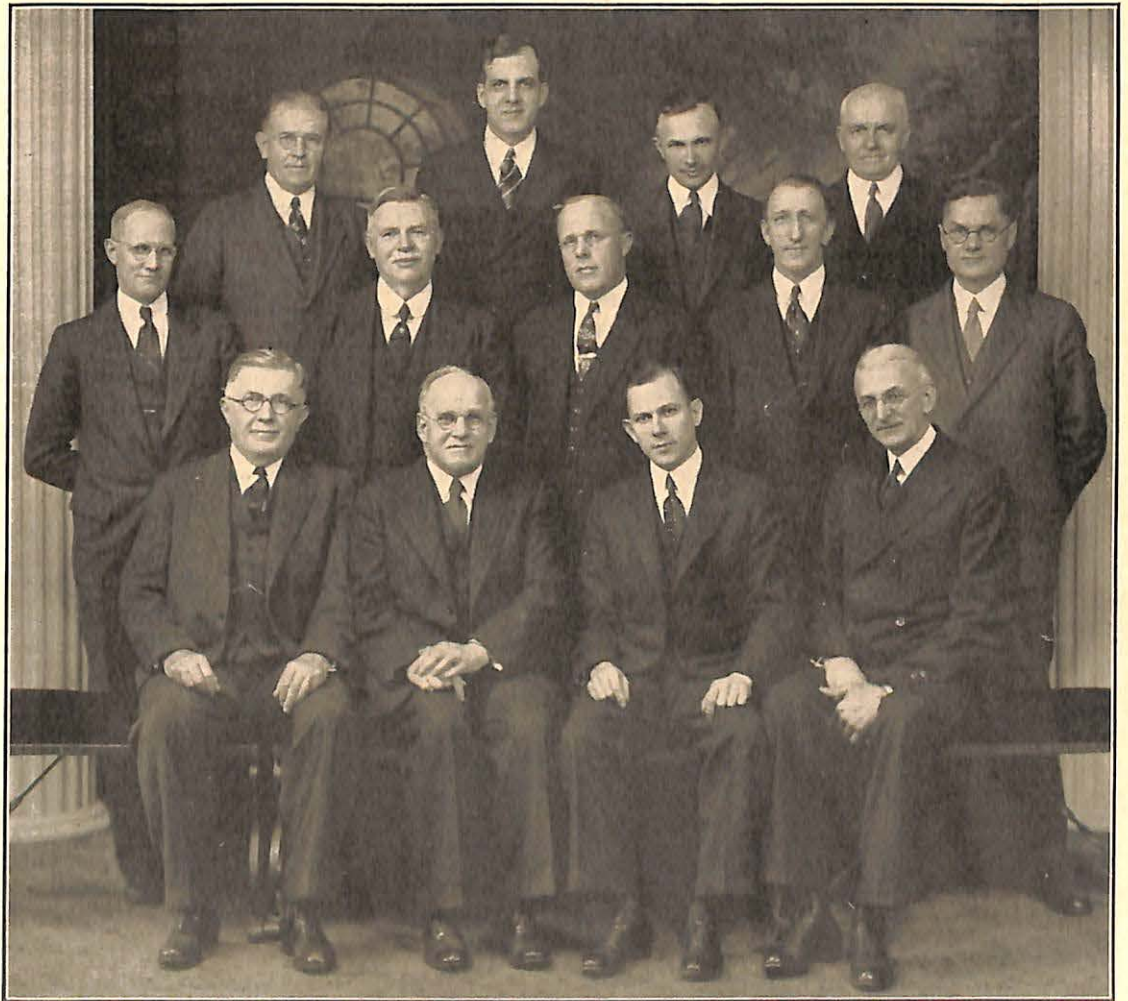


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THE BAPTIST HERALD

JUNE 1,
1936

Special
Denominational
Number



The General
Missionary
Committee at
Forest Park, Illinois

First Row (Seated): Jacob Kratt, William Kuhn, Charles W. Koller, Willibald S. Argow.
Second Row: Thomas Stoeri, G. Eichler, C. C. Gossen, Herman Palfenier, A. Kraemer.
Third Row: G. E. Lohr, Paul Wengel, Phil. Daum, A. G. Lang.

Glimpses of History

The oldest organized church in the German Baptist denomination is the Fleischmann Memorial Baptist Church of Philadelphia, Pa., which was organized on March 20, 1843, by Konrad Anton Fleischmann, whose name the church now bears. Originally the church was known as "the German Church of the Lord that Meets on Poplar Street." Mr. Fleischmann also carried on evangelistic and missionary work in the area of Newark, N. J., from which the large and aggressive Clinton Hill Baptist Church has grown, and in the central section of Pennsylvania in and around Williamsport.

* * *

The first General Conference was held in 1865 in Wilmot, Ontario, Canada. The delegates numbered the grand total of 54 who had assembled from 33 western and 21 eastern churches. K. A. Fleischmann was elected moderator and J. S. Gubelmann and J. C. Haselhuhn secretaries. The General Conference in Milwaukee, Wisconsin, in 1934, was attended by 344 delegates from 117 churches besides the 500 or more visitors from all sections of the continent. The General Conference to be held in Portland, Oregon, in 1937 will be the twenty-fifth which will have been held triennially by the denomination.

* * *

The first of the present nine local conferences was organized at Philadelphia, Pa., in 1851. Five ministers of the gospel were present, namely K. A. Fleischmann, J. Eschmann, A. Henrich, A. von Puttkamer and August Rauschenbusch, and three laymen. The statistics, which were the first ever published, enumerated eight churches with a membership of 405 persons. It was known as "the Conference of Ministers and Helpers of German Churches of Baptized Christians, Usually Called Baptists."

* * *

The first number of "Der Sendbote," the German publication of the denomination, appeared in August, 1853, under the editorship of Konrad Anton Fleischmann. It has appeared uninterruptedly through the 82 years of its memorable history. The editors and their terms of service have been K. A. Fleischmann, 1853-1862 and 1866-1867; A. Henrich, 1863-1865; P. W. Bickel, 1866-1878; J. C. Haselhuhn, 1878-1892; J. C. Grimmell, 1893-1901; G. Fetzer, 1902-1934; Samuel Blum, 1934 to present.

* * *

The German Baptist Publication Society was the first of the several societies in the denomination to secure a charter in 1870 with headquarters in Cincinnati, Ohio. In 1871 the headquarters were removed to Cleveland, Ohio, where they were established in a small printing shop on Forest Street. A fire

in 1874 damaged the building so badly that new headquarters had to be secured. The large three-story building on Payne Avenue and Dayton Street was used from 1877 to 1926 when the up-to-date, attractive headquarters, now used by the society, were built. Mr. H. P. Donner has been business manager of the society since January, 1912, a notable term of service of almost 25 years.

* * *

The General Missionary Society was organized on September 25, 1883, at the seventh General Conference in Cleveland, Ohio. At that time there were four

CONFERENCE SESSIONS IN 1936

Dakota—Emanuel Creek, South Dakota, June 16-21.
Pacific—Lodi, California; June 24-28.
Northern—Leduc, Alberta; July 8-12.
Southwestern—La Salle, Colorado; August 12-16.
Texas and Louisiana—Greenville, Texas, July 28-August 2.
Eastern—Arnprior, Ontario; August 19-23.
Atlantic—Emmanuel Church, New York, N. Y.; August 26-30.
Central—Gladwin, Mich., September 1-6.
Northwestern—Minneapolis, Minn.; September 2-6.

conferences with a total of 138 churches having a membership of 10,899 persons. The Rev. J. C. Grimmell served as the first General Missionary Secretary from 1883 to 1892 at the same time that he continued as minister of the First German Baptist Church of Brooklyn, N. Y. The Rev. G. A. Schulte, after a pastorate of 25 years in the First German Baptist Church of New York City, served as General Missionary Secretary from 1892 until his death on March 19, 1916, in a memorable ministry. The Rev. William Kuhn, D. D., succeeded him and has recently completed twenty years of an exceptionally successful service with God's attending blessings as the General Missionary Secretary.

* * *

The present membership of the German Baptists of North America according to the latest available statistics is 35,954 persons in 268 churches in the nine churches of the United States and Canada. This represents a steady increase of membership through the past several decades. In 1890 the membership total was 15,204; in 1900, 23,508; in 1910, 30,786; in 1920, 30,539, and in

1930, 34,358. During the entire history of the denomination approximately 80,000 baptisms have been reported.

* * *

The distinction of being the five largest churches in the denomination belongs to widely scattered churches in the conferences as follows: First German Baptist Church, Portland, Oregon, 655; Oak Street Baptist Church, Burlington, Iowa, 627; Bethel Baptist Church, Detroit, Michigan, 607; Clinton Hill Baptist Church, Newark, N. J., 595; Ebenezer Baptist Church, Detroit, Mich., 502. These are the only churches with a membership of 500 persons or above.

* * *

Sunday Schools played a minor role in the early history of our denomination. The first reference to the Sunday School, according to the historian, Prof. A. J. Ramaker, is an admonition in the conference minutes of 1851 that the ministers should establish German schools on Sundays and, if possible, also on weekdays. A reference to a "Mass-meeting of Children" at a conference session in 1867 at Muscatine, Iowa, was probably the first of its kind in our history. The development of the Sunday School in our early history was largely due to Philipp Bickel who called himself "an enthusiastic Sunday School man" and who was called by others "Onkel Saemann" because of his Sunday School hymnal, "Singvoeglein," and his illustrated paper, "Der Muntere Saemann," of which he was the editor. Twenty-five years ago in 1911 the Sunday School enrollment of our churches numbered 23,715. In 1935 the statistics showed that this number had increased to 36,036 in 320 Sunday Schools with 3,993 teachers and officers.

* * *

The high water mark in financial undertakings was reached in the three-year period from 1919 to 1922 and was (Continued on Page 180)

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio
Martin L. Leuschner, Editor

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union.

Subscription price—\$1.25 a year.
To Foreign countries—\$1.50 a year.
Advertising rates, 60 cents per inch, single column, 2 1/2 inches wide.

All editorial correspondence is to be addressed to the Rev. Martin L. Leuschner, 7346 Madison St., Forest Park, Ill.

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

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

The BAPTIST HERALD

Volume Fourteen

CLEVELAND, OHIO, JUNE 1, 1936

Number Eleven

EDITORIAL

THE current issue of "The Baptist Herald" marks a memorable milestone in the promotion of our missionary enterprise as a denomination. In twenty-eight colorful pages, compact with information that reads like a fascinating story and abounding with illustrations which will delight the reader, this special number of "The Baptist Herald" is dedicated to our denominational enterprise.

A Bird's-Eye View of Our Denominational Enterprise

The General Council, composed of representatives from the various participating societies and organizations in the budget, serves as an executive committee in our denomination. Its purpose is to promote and to strengthen the activities of each society in such a way as to enhance the welfare of our general work. With this entrusted responsibility earnestly before it, the General Council sponsored this special issue of "The Baptist Herald" as well as a similar number of our German publication, "Der Sendbote." It is hoped that thereby every reader of these special issues will receive such a graphic bird's-eye view of our entire enterprise that he or she can never forget it.

Frequently questions have been asked by the young people of our churches and queries have been sent to missionary headquarters as to missionary information and data about our work. This special issue of "The Baptist Herald" gives enough material to satisfy the most inquisitive person in our churches. History is paraded before the reader in panoramic paragraphs. Biography is sketched in brief, pithy sentences for the reader's enjoyment. One can walk down "the hall of fame" of our denominational corridors and retrospect in quiet reverence over the achievements of the past, or one can be stirred by the challenge of the present and scan the horizon of tomorrow's opportunities and responsibilities by an interested reading of this issue. The story of the development of each society of the denomination as well

as its present activities is briefly presented with accompanying pictures. The far flung fields of our missionary service at home and abroad are etched in clear outline and with glowing vividness. The impressions woven by the threads of twenty years of service on the loom of life as pictured by the general missionary secretary alone stamp this issue as epoch-making. The most recent letters from the Gebauers in the Cameroons and Danubian missionaries in Europe add their own unique and inspiring interest. Here is a handbook of the denomination that every member of our churches will want to keep for future rereading and reference purposes.

These special numbers of "The Baptist Herald" and "Der Sendbote" will serve as the background for denominational programs in every conference, association and young people's assembly to be held this summer. They will sell for ten cents apiece for those who are not subscribers of the papers or for those who desire extra copies. A special introductory offer to "The Baptist Herald" for new subscribers is being announced at fifty cents for the rest of 1936 including the June 1st number. Quantity packages of this denominational issue are available for young people's societies, missionary organizations and churches at seventy-five cents for ten copies or a dollar and a half for twenty-five copies.

There is no reason for any further lack of information about our denominational enterprise. That story is hereby presented with dramatic forcefulness and narrative vividness so as to make the records of the past live with new meaning and the challenge of the present stand out with arresting and compelling interest. A study of this issue by the individual reader and attendance at the programs of the conferences based on these numbers should provide the impetus for a new day in our denominational life in which it will be true of us as it was characteristic of the Baptists of Germany a century ago that "every member is also a missionary."

Twenty Years as General Secretary

By the REV. WILLIAM KUHN, D.D., General Missionary Secretary of the Denomination

IT has occurred to the editor of "The Baptist Herald" that twenty years ago at the General Conference in Detroit, Mich., the writer of this article had been elected to the office of General Missionary Secretary. This article is being written at the request of the editor. During the passing of these twenty years it has been my privilege to make certain observations concerning our denominational life. Out of these have grown certain definite convictions concerning our denominational policies.

Under God's Guidance

One of the very first lessons which I learned was that all our denominational affairs are under God's guidance. At the General Conference in Madison, South Dakota, in 1913 I was elected Field Secretary. On March 19, 1916, the General Missionary Secretary, the Rev. G. A. Schulte, died unexpectedly. At that time I was visiting churches in Canada. Called home by telegraph, I could attend the funeral of Brother Schulte and finish his report for the annual session of the General Missionary Committee in April. This committee had the responsibility of nominating candidates for the election of a new general secretary. This election was to take place at the General Conference in Detroit in the following September. It was very definitely stated by the General Missionary Committee that I was not to be a candidate but that I should continue as Field Secretary. Three other men were nominated for the office vacated by the death of Brother Schulte. When the General Conference elected me as General Missionary Secretary it was for me a convincing demonstration that the Lord himself, even through the actions of the General Conference, determines the affairs of his Church and his Kingdom.

During the past twenty years I have had many other undeniable evidences of God's guidance in our denominational affairs. The fact that God does guide us has become for me an unfailing source of encouragement and strength. Every day in confidence and expectancy I ask him for his guidance. There is no one among us sufficiently wise to set the course for our denomination. Not infrequently we can behold his presence going before us and preparing the way for us to follow. Then it is that we are granted a new revelation of his glory and that we experience a strengthen-

ing of our faith. Not infrequently he has thwarted our plans and closed the doors through which we had planned to enter. We have learned to thank him even for such disappointments because we know that "He doeth all things well."

Years ago the General Missionary Committee sent the Rev. Carl Fuellbrandt as our representative to Russia to distribute relief and to look after our persecuted brethren. At that time Brother Fuellbrandt was connected with a commission sent by the Southern Baptists. At the head of this commission there was a gentleman who, because he did not understand the Russians, had displeased them. The entire commission, including Brother Fuellbrandt, was to be expelled from Russia. Brother Fuellbrandt was in sore distress because of this dark prospect. We in America knew absolutely nothing of these difficulties. The General Missionary Committee had authorized me to recall him from Russia and to send him into the Danubian countries to superintend that disorganized and very weak German Baptist work there. Just before the order for the expulsion of the Baptist commission was to go into effect, Brother Fuellbrandt received my letter opening that other door for him into the Danubian countries. Although there had been absolutely no correspondence about this matter between us, it had been so divinely ordered and so marvelously timed that we could only say with deep adoration:

"It is the Lord!" It is our firm conviction that God's guidance extends not only to the big affairs but takes in all the trivial matters of life as well. His guidance is always infallible. Our part is with open minds and submissive wills to follow as he leads.

Sharing Big Enterprises

In our appraisal of denominational events we would not forget the fallibility of our own judgment. We do well to remember the Lord's declaration: "There are many first that shall be last, and many last that shall be first." A retrospect of the past twenty years will certainly bring the following enterprises into view.

1) Million Dollar Offering—The rank and file of our membership have always been of the thrifty middle class with only few wealthy ones among us. It was a notable event when the General Conference in Chicago in 1919 voted to raise a million

dollars for denominational purposes during the following three years. This project had not been premeditated by any committee. There was a spontaneous enthusiasm about this matter that almost guaranteed its success. At that General Conference a considerable part of the Million Dollar Offering was pledged. With this venture we reached new heights in our denominational contributions. At the next General Conference in St. Paul it was reported that the Million Dollar Offering had been exceeded by \$53,000. Because of this increased income all of our denominational departments could expand their activities. The blessings of that Million Dollar Offering are still with us.

2) European Relief—At the close of the World War there was a strong desire on the part of many of our members to help their suffering friends and relatives in some of the war-stricken countries of Europe. This Christian sympathy expressed itself in a very generous stream of concrete and practical relief, principally for Germany, Austria, Hungary, Poland and Russia. In all this we proved that we had, at least, a measure of the spirit of the Good Samaritan. At the very outset we could organize this European relief. Through our own office we disbursed relief amounting to more than one-third of a million dollars.

3) European Missions—From the earliest days of our history we have always had an interest in European mission work. Our interest in this work was intensified and organized after the World War. The Baptists in all European countries were in sore need. We heeded God's beckoning call and, fortunately we had the means of assisting them. In those early years we were carrying on our work in at least twelve European countries, while today we are confining ourselves almost exclusively to six Danubian countries.

At times, the objection is raised that in the Danubian countries we do not work among so-called heathen peoples. However, these peoples bound by the fetters of ignorance and superstition are eternally lost in separation from God and without Christ. In fact, successful missionary work among these peoples is much more difficult than among the natives of Cameroon. We rejoice that the Lord has entrusted this difficult missionary work in the Danubian countries to us. According to the measure of our ability we would be true to this trust.

4) Canadian Immigration—Although it is not generally so regarded, this has been the greatest enterprise which we have ever undertaken. Relief work of any kind has its own peculiar difficulties. However, transplanting entire families from one country to another and then securing homes and means of livelihood for the newcomers is a task with stupendous difficulties. Over a few years we were able to bring about 2400 single persons and in family groups from Russia, Poland and Germany to settle them in the western provinces of Canada. We believe that many of these new immigrants have found better homes and better liv-

ing conditions in Canada and in the United States. Doubtless, many of our churches have also been enriched because of their coming. We need not recall the many disappointments connected with this immigration service. With the clear conviction ringing in our hearts, "God wills it," we undertook this unselfish, humanitarian service. Even now we are glad to let it rest in God's will.

Strengthening Our Denominational Unity

During the past twenty years I have heard it expressed, both directly and indirectly more than a few times, as a criticism of my administration that I have insistently worked to create a strongly organized and centralized denominational organization. Without any hesitation I frankly confess that just that has been my aim, but I accept the criticism as a commendation of my effort. Had I not conscientiously striven to strengthen our denominational unity, I would consider that I had been recreant to my commission.

Only as our 268 churches with their 36,000 members are strongly united in a centralized organization will they ever accomplish very much. We are constantly being attacked by forces working for disintegration. Every lover of our denomination must persistently work for unity among our churches. To be sure, not one inherent right of any local church nor a single prerogative of any incorporated society shall ever be violated. For the welfare of the entire denomination every selfish and personal interest must be gladly sacrificed. We must welcome every administrative improvement that will knit us into a strong denominational unity.

Looking Into the Future

In our Christian service we have learned to live day by day in the faith of the Son of God, who loved us and gave himself for us. No reasonable observer can scan the far horizon without seeing ominous clouds, which threaten to bring destructive storms and, possibly catastrophes upon us. Walking about in our denominational household we cannot but fail to see many conditions that demand a change for the better.

But then we do know that God is with us. We dare to believe his word: "If God be for us, who can be against us?" We have the inescapable evidence that God has acknowledged us as his own. We are assured that the Holy Spirit is still working mightily among us and that our members as living stones compose the temple of the Holy Spirit. We rejoice to know that the Head of the Church, the Lord Jesus Christ, still walks among the golden candlesticks of our own churches. From the hearts of many of our people the incense of prayer is constantly ascending to the throne of grace.

We hail the fine host of our young people and challenge them to consecrate themselves wholly as "Pledged Partners of Christ." Before us in the way into our future we see the presence of our glorified Christ as a luminous cloud by day and a pillar of fire by night. We are determined to follow him courageously, trustfully and obediently.

The Denominational Hall of Fame

By PROFESSOR A. J. RAMAKER of Rochester, New York

The Denominational Hall of Fame leads into the historic past of our German Baptist Churches, where one can observe these leaders who had been entrusted with a specific religious mission for the people of German speech who had immigrated to the United States and Canada. The beginnings of this work are rapidly nearing the centenary mark which will be celebrated in 1943. The men who laid the foundations for our earliest churches, who planned our organization and gave us our earliest literature, who prepared our hymnals and instructed our pastors and missionaries,—these pioneers of ours, as we are wont to call them,—are now scarcely known by name to our present generation. The General Council, therefore, suggested that some article of a historical nature be prepared and published in our denominational periodicals which would bring before the reader some of the men whose achievements were conspicuous along the lines of the special

religious movement which they represented. It was pietistic insofar as it gave their religious life a personal experiential faith and Baptistic in the demand for a converted church membership. It also did one thing more for them. In the days of small things and many trials and disappointments this personal anchorage gave them an optimistic outlook on life and made of their personal sacrifices, of which they knew a great deal, matters to be silently borne as, perchance, having a divine purpose.

The missionary character of their preaching, likewise, can be accounted for by the motive from which they proceeded. They were not afraid of revivals, as a result of which, in the earlier days in a greater degree than at present, many were added to their churches. And there was no serious questioning on the matter of baptism on the part of the converts, for their baptism marked the dividing line between the old life of formalism and the new

SOME FOUNDERS OF OUR CHURCHES

In the eastern and mid-western sections of our country there transpired the earliest beginnings of German Baptist churches. Among the founders the first one we must mention is *Conrad Anton Fleischmann* who landed in New York City about 1839 and organized the first church of our denomination in Philadelphia in 1843, now most appropriately called the *Fleischmann Memorial Church*. *Johann Eschmann* founded the first of our churches in New York City in 1846. In 1849 the first of our Buffalo churches was founded through the services of *Alexander von Puttkamer*. In the same year *Wilhelm E. Grimm* founded the first of our Milwaukee churches and three others in country districts nearby. Through the efforts of *Christopher Schoemaker* another church was founded in the same year in 1849 at St. Louis, Mo. In the city of Rochester, N. Y., a church was organized in 1851, largely by members from New York City who had made Rochester their new home. The same year saw the foundation of a number of small churches laid in Waterloo County, Ontario, the result of the preaching of *August Rauschenbusch* who had joined the Baptists shortly before.

There were some other plantings of churches in the fifties of the last century and in the period of the Civil War, even though widely scattered and small numerically. A number of these were in strategic centers where German immigration had centered like Chicago, Cincinnati, Cleveland, Erie, Peoria, Detroit, St. Joseph and New Haven. Some of the men in these cities ought to be mentioned, for it was by their efforts to a greater degree than by those of the earliest of our pioneers that the denomination forged ahead: *Philipp Bickel*, *J. C. Haselhuhn*, *Jacob Meier*, *J. S. Gubelmann*, *H. L. D'etz*, *Conrad Bodenbender*, *L. H. Donner* and *G. A. Schulte*.

The period of the greatest expansion of our churches began in the seventies and can be said to have ebbed after the beginning of the twentieth century. According to our statistics about 243 churches were organized in that period. A number of them were small numerically, and a goodly number soon became extinct.

BEGINNERS OF OUR DENOMINATIONAL LITERATURE

The necessity for the assistance of the printed word was felt as early as 1851. The Scriptural views held by the Baptist were not well known among the German people of our land. A printed confession in German was found

(Continued on Page 181)

The Glorious Harvest of the Years

By PROFESSOR HERMAN VON BERGE of Dayton, Ohio

Although there are only a very few years between the beginning of the German Baptist work in the Fatherland and that in our own country, our enterprise is not an outgrowth of that in Germany. There the movement originated on April 22, 1834, when *Johann Gerhard Oncken* with six others was baptized in the Elbe River at Hamburg. The real beginning of our work should probably be reckoned from March 20, 1843, when *Conrad Anton Fleischmann* baptized five persons who, with others who were added shortly afterwards, were organized into "the German Church of the Lord That Meets on Poplar Street." We know that church today as our own *Fleischmann Memorial Church* in Philadelphia, Pa. Counting our history from the organization of that first church, we are now ninety-three years old. That, then, measures our past!

But what about our achievements? What have we done? In the first place, we have grown. Only eight years after the organizing of that first church, enough other churches had sprung up to suggest the convening of a conference, which was the first in the history of our denomination. It met in Philadelphia in 1851 and included eight churches. Seven years later that number had grown to 41 churches. But these were scattered over so wide an area that it became necessary to divide that conference into two, namely, the Eastern and Western Conferences. These two have now grown into nine, covering a field extending from the Atlantic to the Pacific and from the Gulf of Mexico to the far reaches of Canada and the British Northwest. In these nine conferences we have a grand total of 268 churches and a membership of 36,000 in round numbers. In the 93 years of our history our churches have reported 78,031 baptisms up to and including those reported in our last conference minutes. What a harvest that has been!

LEADERS IN AMERICAN CHURCHES

To the American Baptists of our land we owe a great debt of gratitude. For many years they contributed heavily to our work, and we shall never forget that. In how far it has been possible for us to square the account with them, it is not easy to say. But all through the years we have given back to them of the best blood of our German churches. To their seminaries we have given *Walter Rauschenbusch*, *Cornelius Woelfkin*, *Conrad H. Moehlmann* and *Jacob Heinrichs*. Into the editorial office of "Missions" there has gone the son of one of our pastors, *William B. Lippard*. *H. C. Gleiss* and *Benjamin Otto* became executives in their city mission work, one in Detroit and the other in Chicago. To the American Baptist For-



Professor Herman von Berge

eign Mission Society we have given *S. S. Feldmann*, *George J. Geis*, *E. H. Giedt*, *Samuel Haemel*, *Jacob Heinrichs*, *G. R. Kampfer*, *Bruno Luebeck*, *Dr. Fred Meyer*, *Hermann D. Sorg*, *Jacob Speicher*, *G. N. Thomssen*, all these with their wives and a long list of others whom we cannot mention because of limited space. Quite a number of our men have ably filled American pulpits. A number of our own leading laymen, as for instance, *Walter Staub* and *H. Theodore Sorg*, hold positions of trust and honor in American Baptist circles. In American churches all over the land leading men and women have come to them out of our German churches. That we have thus strengthened the hands of our American brethren is another of our achievements, though the dimensions of this cannot fully be tabulated.

FINANCIAL ACHIEVEMENTS

The task of showing what we have done, so far as financial records are concerned, must be left to those who get more pleasure out of wrestling with figures than the writer does. What our churches have contributed in these 93 years toward their own maintenance, how much they have given for missionary and benevolent purposes, how much has gone into the building of their church buildings and parsonages or into the denominational properties, our Students' Home in Rochester, N. Y., our Publication House in Cleveland, our Orphanage in St. Joseph, our Old People's Homes and the like, is a story of millions of dollars! How much love and devotion to the cause of Christ has gone into the giving of all that, only God knows.

With gratitude we look upon our organizational growth. When we now

meet as a General Conference, as we shall do again next year, we meet as a Publication Society, an Education Society, a Missionary Society, an Orphanage Society, a Young People's and Sunday School Workers' Union and a General Women's Federation. It falls to others to write about these in detail, and so the bare mention of them must here suffice. The history of each one of them stands for accomplishments in our denominational work of which we may justly be proud.

UNITY AND COOPERATION

The fine spirit of fraternal cooperation that today binds us together and has done so increasingly all through the history of our denomination must also be mentioned as one of our outstanding achievements. It might have been quite different. We are congregational in our church organization, and that policy carries over into our conferences. We have no bishops and do not want any. We have always stood for democratic principles in the conduct of our business and our enterprises. That is fine, but it brings with it dangers that have had to be faced again and again in the experiences of the past. Democracy emphasizes individualism. And a one-sided emphasis on personal and group individualism makes for divisiveness. True cooperation ever calls for voluntary surrender or subordination of individual rights and wishes for the sake of the common good. That constitutes a severe test of our devotion to the common cause.

We have met that test repeatedly. We met it when it finally came to the organization of our General Missionary Society. Until that time the local conferences had their own missionary work. The wisdom of pooling these separate interests into one common one was long and earnestly and warmly debated in the denominational paper. Some brethren seemed to be especially afraid of a General Missionary Secretary. But when the question came before the General Conference in 1883, the plan was unanimously ratified.

The adoption of our budget system and the apportioning of contributions to our various denominational interests out of a common treasury on a percentage basis as fixed by the General Conference is another illustration of the fine spirit of cooperation that is dominant among us. Probably none of us today would want to go back to the old days when each church raised its annual collection in one month for missions, in another for Rochester and still another for the Orphanage. To be sure, what we now have is not perfect. Anything human is not that. But our organization for work has served us well during difficult years,

(Continued on Page 185)



Wm. Schunke—C. A. Daniel—W. H. Mueller—R. Stracke—J. H. Moehlmann—J. H. Merkel—J. Scholz—J. Meier—G. A. Schulte—E. Anschuetz—F. Friedrich

work in which our churches engaged in the past.

THE SPIRITUAL EQUIPMENT OF THE LEADERS

Inasmuch as we are dealing largely with the leaders of our German Baptist denomination, we might rightly ask at the outset what their religious convictions were which supplied the motive force for their endeavors.

Our leaders believed most profoundly in what they called "Bekehrung" or conversion, meaning thereby a change in mental attitude toward spiritual things. This change, as they considered it, was wrought by the Holy Spirit and was the basis for successful Christian living. They themselves had experienced such a change as a result of a personal acceptance of their Savior Jesus Christ. They laid special emphasis upon this in their preaching and teaching, and it thereby became an outstanding mark of the re-

life for their Savior.

These early fathers of our denomination had among their members many diverse gifts,—natural endowments energized by God's Spirit which became veritable charismatic gifts,—and these they offered freely in the service in which they were engaged. We had some apostles, men who founded new churches as did those of primitive Christian times; some evangelists; some teachers; a few prophets; some who had the gift of melody and song; and some who had the rare gift of organizing and governing, ("governments," 1 Corinthians 12: 28). The most conspicuous example of this latter gift was the General Missionary Secretary, the Rev. G. A. Schulte, who for 24 years was the driving force of our missionary interests. But the greater number of them were preachers and missionaries. This multiplicity of gifts was given unreservedly to the service of the great Master.

Realizing Our Denominational Heritage

By PROFESSOR O. E. KRUEGER of Rochester, New York

"One man can lead a horse to water, but ten men cannot make him drink." Indeed, ten men cannot make him drink by persuasive words, but two can make him swallow a bottle of medicine if they know the technique. In human life, however, there are many things that cannot be done for us or to us. We must do them ourselves.

UNPOSSESSED POSSESSIONS

Moses led the children of Israel out of bondage. Joshua brought them into the land of milk and honey and divided the inheritance among them. But the milk did not come to them in sanitary bottles, nor did the honey walk in on platters. The cows kicked and the bees stung even in the milk and honey land.

Under the leadership of the great emancipator the North did succeed in setting 4,000,000 slaves free, but it could not elevate the black man to an actual equality with the white man. It was up to him to do something for himself.

God breathed the breath of life into Adam, made him a living soul and placed him in a beautiful garden, but he could not compel him to make the best of his opportunity without destroying the freedom which he had imparted to him.

You may send your son to college and pay all his bills—and there seems no end of bills—but you cannot compel him to become a scholar. It's up to him! You may set up your son on a farm equipped with all manner of modern machinery, magnificent buildings and thoroughbred stock, but you cannot compel him to make good. He must put forth his own effort.

The Son of God may break through eternity and come into time to reveal the Father to us. He may live and die for us and finish the road that leads to fellowship with the Father. But he cannot compel us to accept his benefits. We must work out our own salvation with fear and trembling in cooperation with him who worketh in us.

OUR HERITAGE

In a stimulating environment of Christian nurture our fathers gave to us a rich inheritance of Christian ideals, but they could not compel us to appropriate their intrinsic values. They were not even able to open our eyes to the recognition of those values. Dr. Rufus M. Jones recently related to an audience in Rochester, N. Y., the story of the horsemen who were riding down the dry bed of a river during the night when a voice seemed to say: "Pick up a handful of pebbles; you will be glad and you will be sorry." The dawn of day cast its light upon those mysterious words for the pebbles proved to be rubies, sapphires and diamonds. Glad were they that they had picked up so many; sorry that they had picked up so few! What a pity that precious stones seem



only so many worthless pebbles to the second generation!

How tragic that values are too often recognized only after they have been thrown away! Another pebble story will illustrate. A man is said to have found a chest on the seashore full of little stones. After having amused himself by throwing nearly all of them away at the sea gulls flying over the water, he made the distressing discovery of their value. If our heritage has meant nothing to us, it will be utterly impossible to transmit a sense of its value to others.

FAITH OF OUR FATHERS

I may catch scarlet fever from my neighbor, but when I have it it is mine, not his. I not only suffer the pain; I also pay the bill. The faith of my fathers has no value for me unless I have it as my own.

We have come into the rich heritage of a small denomination, but small only in number. On the other hand, it is great in spirit, in power, in achievement, in production of Christian character and personalities, yes, great also in its goal. Though our fathers used the foreign language exclusively, they found for themselves and their faith a congenial soil in freedom-loving America in which this virile body developed, showing a steady growth during nearly a century. We, too, may speak of a century of progress. Geographically we extend from New York City to San Francisco, from the Gulf of Mexico to—well, not quite to the North Pole. Our arms reach over and extend into many lands in Southeastern Europe and into Africa. Though our work in many places is carried on without the mother tongue, we still feel the strong uniting bond of a common heritage and of a common objective.

We seem to be pretty well united in our interpretation of the faith of our fathers. Great denominations are being rent by divergent doctrinal emphases. The faith of our fathers is still a strong motivating power in our varied missionary and benevolent work. While others are retrenching, we are still expanding. We see no reason for thinking about being swallowed up.

THE UNFINISHED TASK

"It is finished!" What strange words from One who died on the cross! But the completion of that task marked the beginning of another. In reality, Jesus had only "begun to do and to teach." "Thou art old and stricken in years and there remaineth yet very much land to be possessed." Our task has never been as great as it is today. What folly to think of abandoning it! "I am doing a great work; I cannot come down." Thus spake Nehemiah. We, too, are doing a great work, a work that would be neglected if we were to abandon it.

It is beyond argument that a smaller group can do a relatively larger piece of work and do it more effectively than a larger one. An ant can carry seventeen times its own weight, or is it much more than that? But an elephant cannot carry seventeen elephants. Our missionary and benevolent offering of \$100,000 makes an average of a little less than \$3 per member. The average contribution for the same purpose in the Northern Baptist Convention was a little over \$1 per member. Our executive salaries are very small; we operate at a very low overhead. There is everything in our set-up to commend our denomination to the loyalty of our people.

We have not lost the family feeling. Our conferences are great family reunions. Our ministers, who get out of our circles into what may have seemed green fields, are generally anxious to come back after their disillusionment. When a group becomes too large that sense of family relationship dies out.

TO THE MEN OF TOMORROW

"We who are about to die, salute you!" That is the greeting of the passing generation to the one appearing on the near horizon. "Men may come and men may go" but God's work goes on forever. "The Elder" felt a deep concern as he looked over the field of his labors and wondered just how seriously the second and third generation would receive the task of carrying on the work. We might profit by the warning transmitted to them: "Take heed to yourselves that ye lose not the things that we have wrought." It's up to you.

Youth of our beloved denomination, we are passing the torch on to you. Will you follow the gleam? We sincerely believe in the possibility of a future more glorious than the past. It's up to you!

Envisioning Our Denominational Goals

By PROFESSOR LEWIS KAISER of Rochester, New York

In speaking of the denomination we are not thinking of the larger Baptist body, of which our German work is only a very small part. We refer specifically to our 268 German Baptist churches in the United States and Canada with a membership of nearly 36,000. What are the goals that loom up before us? Do we have any at all?

We are nearing the century mark of our history in 1939, if we count the earliest beginning from the date of the first baptisms in Newark, N. J., in 1839. Does that mean the end of the German work? So some say. If that were true, it would be useless to speak of goals. There would be no future to which to look forward. But while some churches because of local changes are on the decline and a few—indeed, very few—have faded out of the picture, our records still show growth and expansion. We are gaining slightly in numbers. In other regards, too, our interests are still alive and challenging. There is still a long way to the end. There are still goals to reach.

To be sure, they are practically the same that have been the aspiration and stimulus of the past. They need, however, to be recognized anew, especially by the youth of our churches, to incite them to intelligent, energetic and well-aimed activity. Indeed, the attitude of the younger generation to our denominational aims constitutes our main problem. Only as they respond conscientiously and enthusiastically to the demands of the times will our work continue to flourish. What, then, are some of the things that should be stressed as our denominational goals?

BUILDING THE HOME CHURCH

The links in the denominational chain are the individual churches. The denomination lives, moves and has its being in the churches of which it is composed. Hence, building "the home church" and making it a generator of spiritual dynamic is fundamentally important also for the advancement of the denominational interests. Indifferent and spiritually weak churches will not add anything to the strength of the denomination.

The very independence and self-governing quality of Baptist churches make it all the more imperative that their inner life be assiduously cultivated and be made to grow into strength and productivity. A Baptist church must stand on its own feet and be supported by a strong backbone. Now that, of course, is not a mere matter of numbers but of a spiritually vital constituency. If a church has a large membership, of which only a small percentage is vitally interested in the church, the very numbers may become an incubus that slowly crushes the life out of the organization.

Hence the challenge: build the home church! Make its resources productive!



"Keep the home fires burning." Stir the glow of evangelistic fervor! Rescue the perishing! Bring back by persistent love those who have wandered away! Oh, how many there are! Use faithfully all the available means for the spiritual and moral training of the young people particularly. Promote a healthy, hearty and helpful spirit of fellowship among the members, so that the church will be an attractive social center and a safeguard against the prevailing distractions and allurements without. The goal at the top of our list is building the church in which we hold our membership.

DENOMINATIONAL LOYALTY

Dare we speak of denominational loyalty in these days of federations, mergers and Union movements? Whatever we may think of these federation schemes, they need not break down our denominational morale. By urging loyalty to our denomination we are not advocating sectarianism. We can recognize the good in other church bodies and even cooperate with them in matters of common interest, as in the fight against certain evils, and still be consistently loyal and devoted to the claims of the church to which we belong. Indeed, loyalty to the various departments of our general work is essential to the progress of our denomination. Our churches should be strong, not only in themselves individually, but also helpful to one another in their mutual relationships. Where there is such a spirit of fellowship, of mutual understanding and of cooperation, its influence will be far-reaching and beneficial.

The life of the denomination now pulsates in a number of conferences, societies, homes for the aged, and a home for orphaned children. These institutions have given a common objective to

the churches and have linked them together in a common task. These activities have not yet reached the acme of their possible growth. To make them still more effective is also one of our goals.

THE VISION OF A WIDER MISSION

When the writer of these lines began his ministry 52 years ago, the conditions under which our German churches then wrought were quite different from those of the present time. Our churches were more distinctively German and the German language was used quite exclusively. It was the most effective way of reaching the large populations of German people with the gospel. In the course of time, however, with the falling off of German immigration and with a new generation arising which found the tongue of the fathers strange, the change of language in the Sunday School and in many of the services became inevitable.

Many of the churches are now bilingual, while in a number the worship services are conducted entirely in the language of the land. It was thought by some that with the discontinuance of preaching in German our mission would gradually come to an end. But it does not work out that way. It has rather opened the way for larger activity. Our young people particularly are being organized for a larger and more effectual work, both evangelistically and educationally. It has also become possible to reach the American community. Some churches have had additions to their membership of English-speaking converts.

If we can now do less among Germans, we can and should do more among English-speaking peoples. Let us get the vision of a wider mission. Let us not say that our work is done, because we can no longer do the work among the German people that our forefathers did. Let us rather look out and in faith see the expanding field beyond with its new opportunities. We may even have to readjust some of our denominational machinery to meet the changing conditions.

"Let us then be up and doing,
Heart within and God o'erhead."

The field is the world, the *whole* world—in its geographical expansion and in its diverse human relations. God's love embraces the whole of humanity—"for God so loved the *world*"—and his saving grace and power extend to the full limit of his love. The disciples of Jesus are the "sent ones"—that is the meaning of the word "missionary"—and their mission extends as far as their commission bids them go—unto "all nations." For all men have immortal souls. They all are "dead in sin." They all need a Savior. "Therefore go ye and make disciples of all nations."

—Prof. Lewis Kaiser.

Our Mission Work at Home

From the Pacific to the Atlantic Oceans and from the Gulf of Mexico into Canada

Our denominational enterprise through the years of its history has marvelously developed after the pattern of apostolic times. Jesus Christ himself indicated the course of development. "Both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." It is possible to give generously to the distant neighbors in need only if the home field is fruitful and prosperous. The cultivation of this home field has been an integral part of our enterprise, and its spiritual prosperity has enabled us to go to the distant corners of the earth.



The Young People's "Boster Choir" in One of Our Mission Churches

Our home work in the missionary enterprise will be considered briefly under the following captions: Home Missions, Chapel Building Aid, Superannuated Ministers and Ministers' Widows, Ministers' Pension and Relief.

Home Missions

At the beginning of our history "Home Missions" held the first place of importance in the hearts of our people. But it has probably lost some of its attraction because of the dimming of the adventure and romance of this work. Nevertheless, our home missionary service is the foundation upon which our entire denominational enterprise is built. Through this department of our budget, we are able to strengthen those churches which are not financially strong enough to support their pastors. Only in this manner of sharing the burdens of small struggling churches can the light of the gospel burn uninterruptedly throughout the darkness of the world about them.

By means of these gifts in our home mission project we are also able to support general evangelists, district missionaries and women missionaries in their indispensable ministry. On these home mission fields there are the same condi-

tions prevailing as generally in the church of Jesus Christ. Difficulties have to be overcome, the seed of the Word of God has to be sown and also joys over the garnered harvest can be shared.

Several letters from our pastors in such missionary churches have recently been received from which the following interesting paragraphs have been taken:

MORRIS, MANITOBA, CANADA

By the Rev. Edmund Mittelstedt

"The work of our church is making rapid progress. The number of Sunday School scholars has trebled, so that the

miles along the Trans-Canada-Highway where the 170 members are scattered, (one member per mile), thus necessitating much travel on the part of the minister who sometimes serves three places on one Sunday. During our last missionary year we experienced a great revival resulting in the addition of 33 new members to the church through baptism. Although our work is being carried on in the German language we had the surprise of winning English young people who are willing to learn German in order to participate fully in our church activities. Though struggling, we are winning with the help of our Master."

PLEVNA, MONTANA

By the Rev. A. Stelter

"Our parish in Plevna, Montana, extends into all directions over the open prairie for a distance of 30 miles. During the winter months the roads are impassible, so that the attendance at our services is necessarily small. But at the Easter season of this year we enjoyed good weather and the church was crowded with a large and encouraging congregation. This is a large field of labor with many young people who as yet have not dedicated their lives to the service of Jesus Christ. It is our earnest desire to use the support which we receive from the General Missionary Society in such a ministry that many persons may be led to know the Risen Lord as their Savior."

REGINA, SASKATCHEWAN, CANADA

By the Rev. John Kepl

"Most of our people immigrated to Canada since the World War. As a result of crop failures and unemployment many of our people are unable to provide the barest necessities of life for themselves, even after having made the greatest possible sacrifices. About a half of our membership is still unemployed and at the mercy of state relief. It is difficult to carry on our work amidst such conditions. But our people are earnestly endeavoring to build the Kingdom of God to the best of their ability and with God's help. Recently we were able to receive 8 persons into the church by baptism. In February two weeks of evangelistic services were held with Bible studies conducted in the afternoon. Even in a temperature of 54 degrees below zero the people came to the services, sometimes with frost-bitten feet, noses, ears or fingers. The several organizations of the church are actively at work. Our choir members are privileged occasionally to bring the gospel message over the radio. We are grateful for all missionary support accorded to us and it is our prayerful endeavor always to be worthy of this as faithful witnesses of Jesus Christ."

WHITEMOUTH, MANITOBA, CANADA

By the Rev. Erich E. Bonikowsky

"Being the most eastern church of our Northern Conference, Whitemouth is a lonely outpost at the frontier. It is a struggling church, both financially and spiritually. A large number of its members are poor in earthly goods, some of them being recent settlers. Besides, our field covers a stretch of more than 170

Chapel Building Aid

If the list of churches which have received aid from the Chapel Building fund of the denomination for their church buildings were to be given herewith, there would be quite a lengthy column before the reader. During the past few years we have helped to build a number of such churches entirely by means of missionary support. Such a chapel project is being undertaken at present. Our first and only church in the Southeastern Atlantic States of the United States is located at Eberta, Alabama. The church building there, which is still incomplete, will undoubtedly cost \$3,000. Another promising mission field has opened up for us in the Okanagan Valley of British Columbia, Canada. A definite beginning has already been made in Kelowna and Vernon. In all probability we shall begin with the construction of a chapel in Kelowna. All of the monies which flow into the Chapel Building Fund come from the Children's Day offerings of our Sunday Schools and churches.

Superannuated Ministers and Ministers' Widows

It is our deepening conviction that the missionary aid which we are able to extend to the superannuated ministers and ministers' widows of our denomination represents a service in which God is exceptionally well pleased. The superannuated ministers are those who were too old to have become beneficiaries of the pension fund when it was organized. They gave their services in those years when salaries were very small and meager.

Many letters of gratitude for this very welcome support, such as the following translated into English, are received at our missionary headquarters.

April 14, 1936.

"My dear Brother in Christ:

"I have received your letter with its happy news that the support will be forthcoming for another year. I want to express my most heartfelt gratitude to you as a committee and to the Giver of all good gifts who knows every need of mine. May God richly bless you and all who have a share in this difficult work for him!

"A hard year is now behind me, but my heavenly Father who answers all prayers has helped me wonderfully. A little more than a year ago I fell and broke my hip. For eight weeks I was in the hospital, followed by 18 weeks in bed at home. The physicians stated that I would never be able to walk again. That was a hard blow for me! On that morning as I read my Bible it seemed to me as if I heard someone call and say: "Come to me if you are heavily laden. Ask of me and I will give you what your heart desires." In complete confidence and faith I surrendered myself to my Savior and took him at his word. I said to him: "If it is thy will, thou canst help me." He answered my prayer. I can walk again. "Bless the



The Church in Elberta, Alabama, Under Construction

Lord, O my soul, and forget not all his benefits." For 80 years God has carried me with patience in his arms of love. So I shall continue in weakness to do my part as a Prayer Helper prayerfully to remember you and all servants and messengers whom the Lord has called to preach the gospel."

Minister's Pension

The Ministers' Pension Fund was organized in 1916 at the sessions of the General Conference in Detroit, Mich. Ministers of our denomination are entitled to become beneficiaries of the fund by the payment of annual dues of \$10. At 65 years of age each minister, who is a beneficiary of the fund, receives a pension of \$300 a year if no longer in active service. In case of death the widow of the minister receives half of the sum for pension aid.

By means of this support many of our older ministers who have been forced to retire because of old age but who have been unable to save much during the years of their service with their meager salaries are receiving welcome and deeply appreciated financial aid.

Relief

The words of the Savior also prove themselves true with us: "The poor always ye have with you." All of creation is suffering under the curse of the fleeting and passing of the things of the world. Even the redeemed of the Lord enjoy only the first fruits of the Spirit and have to experience the sorrows and adversities which are a part of life of the entire human family. Naturally, we cannot meet the many needs of this depression period with our own relief. But we gladly stretch forth a helping hand to a few individuals by which we are able to alleviate the need and to please God in this missionary service.

Appropriations for Our Mission Work at Home from April 1, 1936, to March 31, 1937 HOME MISSIONS

Atlantic Conference	
5 missionary workers	\$ 1,360.00
Eastern Conference	
2 missionary workers	900.00

Central Conference	
10 missionary workers	3 115.00
Northwestern Conference	
7 missionary workers	2,150 00
Southwestern Conference	
6 missionary workers	1,950 00
Texas and Louisiana Conference	
8 missionary workers	2,800.00
Pacific Conference	
5 missionary workers	2 110 00
Northern Conference	
22 missionary workers	8 409.00
Dakota Conference	
15 miss'onary workers	4,955 00
General	
1 missionary	916.65

Total for Home Missions ..\$28,665.65

SUPERANNUATED MINISTERS' AND MINISTERS' WIDOWS

Atlantic Conference	
1 appropriation	\$ 48 00
Eastern Conference	
4 appropriations	525.00
Central Conference	
2 appropriations	150.00
Northwestern Conference	
7 appropriations	1,110 00
Southwestern Conference	
2 appropriations	220.00
Texas and Louisiana Conference	
2 appropriations	270 00
Pacific Conference	
7 appropriations	550.00
Northern Conference	
1 appropriation	200.00
Dakota Conference	
1 appropriation	300.00

Total for Superannuated Ministers and Ministers' Widows

RELIEF

Total for 23 appropriations as relief for needy families \$ 2,464 00

MINISTERS' PENSION

At present there are 86 ministers and 16 ministers' widows who are beneficiaries of this fund to the total of \$12,639.72.

The total appropriation for the current year for our mission work at home (exclusive of appropriations for chapel building aid) \$47,132.27.

Our Foreign Missionary Enterprise

Across the Far-Flung Fields of Africa and the Danubian Countries of Europe

It is a tribute of no little significance to our denomination that since the beginning of our history we have carried on missionary activities far beyond our own boundaries. Fortunately, we have not been tied down to our "Jerusalem." Without this missionary spirit and outlook which have extended our sphere of service into the most distant countries, we should have accomplished a great deal less than we have done for the Kingdom of God. Until today our foreign missionary enterprise makes an especially strong appeal to many of our

ground, and the growth of a church of regenerate baptized Christians is slow and arduous. Such evangelical churches in these Danubian countries have to struggle with the state churches, with Roman and Greek Catholicism, with deeply rooted superstitions, with almost insurmountable poverty and with many phantastic and fanatical currents of religious life. To become a Baptist in the Danubian countries demands a great deal more strength of conviction and faithfulness than among us, since the Baptists form only an insignificant min-

2. The Executive Committee of the Baptist World Congress in a session held in London, England, in 1919 turned over the complete charge of this work to us without our special request. We firmly believe that even committees can carry out the decisions of the will of God through the guidance of the Holy Spirit.

3. Since many of our members have emigrated from these European countries, there is a warm, friendly disposition in their hearts towards this missionary work in their "fatherland."

4. Many of the churches in our denomination have been strengthened by the migrations of these European peoples into the United States and Canada. By means of this missionary service we are paying off our debt of gratitude to them and to God.

5. It can be stated without doubt that if we had not rendered this service, then the work of evangelization in these countries would not have been done.

6. The difficulties which are associated with this missionary ministry are a distinct challenge to our faith and courage "to attempt to do great things for God."

7. Our joy will certainly be greater and our crown more glorious on "the day of Jesus Christ," because we have had a part in the Danubian mission.

8. Until the present time God, through the channels of the people in our churches, has entrusted us with sufficient funds to conduct this Danubian Gospel Mission.

9. By means of this missionary work we are able to render the greatest possible service with our gifts, since we only aid in the support of these native missionaries, even as in the case of the pastors of our missionary churches at home. A considerable share of the support is contributed by the churches themselves.

A RECENT TYPICAL LETTER FROM ONE OF OUR EUROPEAN MISSIONARIES

By the Rev. Arthur Kleemann of Augsburg, Bavaria

"In our country of Bavaria, Germany, spring is making its glorious entrance, and the imprint of the Creator can be seen all about us. New life has also come into our church here in Augsburg. God in action is revealed in our midst."

"During the first week in March Brother Martens held his lectures about Russia to which 200 visitors came. These were followed by evangelistic services during the second week in March by Evangelist Sandheimer. At the close of that week we held a baptismal service in the public bath house in which six persons were baptized. Unfortunately, the attendance of strangers was limited be-



The Steamer "Europa" at Night Time. The magnificent steamer on which Mr. C. Fuellbrandt crossed the ocean.

members. That is certainly a characteristic trait of a vital, dynamic Christian life.

Our Danubian Gospel Mission

Since the early days of our denominational history we have had a share in the missionary activities in European countries. At first, we supported principally the work in Russia, Poland, Germany and a few countries of southeastern Europe. About 1920 there occurred the largest and the most significant expansion in this European missionary work of ours. Because of the changed political and economic conditions in Europe, we are now limiting our enterprise largely to the Danubian countries, such as Austria, Czechoslovakia, Rumania, Bulgaria, Yugoslavia and Hungary.

In all of these countries the soil for the sowing of the Word of God is stony

ority among the large masses of people in these countries. But in the fiery furnace of persecution and opposition the faith of this small group of God's children manifests its glory. Since the Rev. Carl Fuellbrandt has begun his services as our representative in this work the Danubian Gospel Mission has enjoyed encouraging progress and success.

Many readers of "The Baptist Herald" may ask why we, as German Baptists of North America, are engaged in this Danubian missionary work. The answer to such a question can best be given in a number of significant reasons.

1. The first and most important reason can be stated with firm conviction. God himself has placed us into this work! The many proofs for this assurance are apparent to those who know the history of this missionary field.

cause of an admission charge of 50 pfennig into the bath house.

"On Friday morning before the service a certain woman came to me, on whose heart there was a heavy burden. Her husband had not been able to come to a decision for Jesus Christ. We kneeled down together in response to God's promise to answer "a symphonizing prayer." I received such an assurance that I could hear the Lord say to



Some of Our Yugoslavian Church Members

me: 'Tonight you will win him for the Savior.' That same evening he prayed from the depths of a deeply moved heart and his surrender to Christ was complete!

"The revival in our church has not ceased. Last Sunday, April 5, we again held a baptismal service."

Our Cameroon Mission

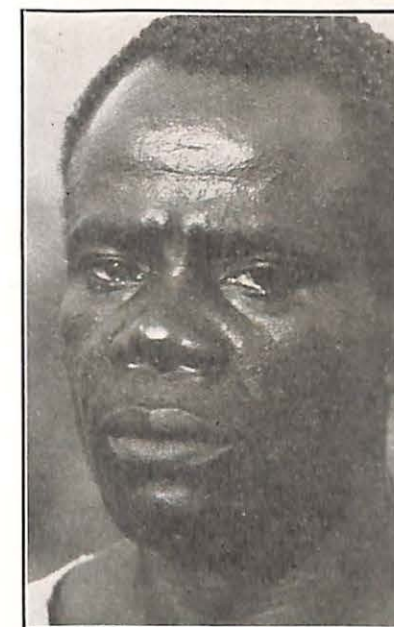
The tie which binds us so intimately and closely with the Cameroon Mission field is the fact that during the past years so many of our own members have laid down their lives in the Cameroons in the service of their Savior. Missionary Carl J. Bender, who spent a longer term of service in the Cameroons than any other of our missionaries, was the last to be called home by the heavenly Father last fall after a memorable period of sacrificial service.

A deep desire, which has been harbored in many hearts for a long time, has now become a reality in the recent undertaking by the German Baptists of North America of the Kaka field. This is an entirely new territory for missionary purposes. The work which is done there represents the blazing of new trails. Our first missionaries on that field, Paul and Clara Gebauer, have begun this pioneering ministry in confident trust in the heavenly Father. At the time of writing, Miss Edith Koppin, also our Cameroon missionary, is on the way to Africa. As a trained nurse with special skills and aptitudes, she will be able to render inestimable services to the natives. Everywhere Paul Gebauer has won the hearts of our people in the interest of the Cameroon Missions, so that

there are many in our churches who by prayers and gifts of money are supporting this new missionary undertaking in Kakaland.

Mr. and Mrs. Gebauer have already arrived at their new station, called Mbem, in Kakaland. Their first letter from the field to the General Missionary Committee included the following fascinating paragraph.

"These lines are being written in a bush house. The blue of the skies shines through the thatched roof of our house and the rain comes through without any difficulty. You ask why we don't repair the roof? That would cost money and we hope to move into our own bush house in about four weeks. Is that new home of ours to be a palace? It will be built of palm canes, clay and grass just like this house. It will be like a native house with the exception of having windows and doors like American homes, so that we can work at any time of the day or night and at any season of the year. There are white and black ants which make their home with us. The floor of our house made of the clay of Africa's soil is the habitation for sand fleas. A little mouse seems to have



A Cameroon Christian Evangelist

made its home in the wall, and Clara is following intently the beautiful singing of this little mouse. Why don't we kill it? Well, if we did that, the thin partition wall would break and our small means would not be able to stand that. Why do we write like this to you? In warning to you we can say that we do not desire your sympathy. We are the people on God's earth who are to be congratulated. We are reporting in this manner in order to give you an insight into the little things which are like the problems in your churches. We are very happy to bear the burdens of daily life with you. We know that you put your own problems last in order to help us in the Cameroons. God bless you and your families and your churches!"

Appropriations for Our Foreign Missionary Enterprise from

April 1, 1936, to March 31, 1937

THE CAMEROONS, AFRICA

Paul and Clara Gebauer, Mbem, Kakaland; Miss Edith Koppin, Kakaland; equipment for the new mission station in Mbem; total appropriations of \$4,000.

THE DANUBIAN GOSPEL MISSION

Austria—Carl Fuellbrandt, representative of the General Missionary Society; Fritz Zemke, Ternitz, near Vienna; Arnold Koester, Vienna; R. Ostermann, evangelist; house missionary, Fritz Fuchs, for Austria. The above receive the total of \$2,886.

Bulgaria—George Wassoff, Varna; Nicola Michailoff, Lom; Ivan Miloscheff, Topolovgrad; Carl Grabe'n, Tschirpan; Atanas Georgieff, Berkowitza; Ivan Angeloff, Razgrad-machla; Christian Neytcheff, Rustschuck; Trifon Dimitroff, Kazanlik; E. Gerassimenko, Stara Zagora; Paul Mischkoff, evangelist; Miss Lydia Doellefeld, Lom; Georgi Stefanoff, Gypsy missionary, Golinzi; Baro Bojeff, Gypsy missionary, Ferdinand; Sava Letscheff, Lom; Colporteur Georgi Milanoff; Bojana Puntscheva, Golinzi; rent of hall in Varna; Bible scholar Alexander Todoroff in St. Andre. The above receive the total of \$3,642.

Jugoslavia—Adolf Lehecky, Novisad; Johann Wahl, Nova-Pazova; Johann Sepper, Petrovo Polje, Bosnia; Philipp Scherer, Czervenska, Backa; Georg Bechtler, Kraljevicevo, Banat; Carl Tari, Sajkaski Sv. Ivan; rent of hall of Serbian mission. The above receive the total of \$1,416.

Czechoslovakia—Rudolph Eder, Braunau, Bohemia; August Ringel, Trautenau in Bohemia; Adolf Thiel, Kesmark; The above receive the total of \$940.

Rumania—Jacob Rauschenberger, Cataloi; Hans Fo'k, Czernovitz; Julius Frucza, Apoldul mare; Georg Teutsch, Hermannstadt (Sibiu); Johann Schlier, Brasov; Imanuel Eisemann, Jimbolia; Jacob Dermann, Friedenstal; Michael Theil, Mangalia. The above receive the total of \$1,620.

Hungary—Heinrich Stinner, Magyarboly; Paul Galambos, Gyorkony; E. Lukowitzky, Bonyhad; Johann Lebmann, Egyhaszaskozar; house missionary Stefan Kuebler, Egyhaszaskozar; house missionary Stefan Adler, Somogyzil; Josef Melath, Varalja; chapel building in Gyckony. The above receive the total of \$1,268.

Poland—Wilhelm Glesmann, Karl Ge'sler, M. Jerke, Julius Kussmaul, Adolf Sommerfeld, Albert Wurtz, Wilhelm Tuzek, August Mattner, Wolynia. The above receive the total of \$732.

Germany—A. Kleemann, Augsburg, \$200.

RELIEF FOR EUROPEANS

Four appropriations \$267.50.

Total appropriations for the current year for our foreign missionary enterprise, \$16,996.50.

News from Kakaland, the Cameroons, Africa

The following is the first letter from our missionary, Paul Gebauer, after his arrival at Kakaland of the Cameroons, Africa, at the new station, called Mbem, addressed to the General Missionary Secretary, the Rev. William Kuhn. The letter was dated February 18, 1936, and was sent with other pages of correspondence and letters by a fast runner on the following day to Belo. That messenger promised to make the

"Miss Edith Koppin will be a tremendous asset to our efforts here and in the territories beyond the Cameroons province. The foundation for her first home has been laid and men are kept busy in the palm forests now to cut down the canes for the making of the walls. She will meet with a home made of palm canes, clay and grass and furnished with the most modern equipment which has been designed by Clara and

will be placed upon the bottles and then will be filled with water. The cupboard gets a continuous foot-bath this way and black ants will have to learn how to swim before getting again to Clara's bread.

"We are having a trying year. Nothing but sweet potatoes and guinea corn and some ground nuts are on the market. We have no garden. At the end of April Clara will deposit in the Kaka soil the gift of garden seeds sent by Mr. Charles Kuenne of Philadelphia, Pa. How long the seeds will take to produce we do not know. We are lacking experience regarding this land. The tins of Austin and Nichols are helpful. Lest they meet with an untimely death Clara has to call upon all the managing wisdom of her mother to make ends meet.

"I may have to ride as far as Bamenda to meet Edith Koppin and may take the Cine along with me to try my luck with it in taking pictures."

THE HAUSA TRIBES OF AFRICA

The Hausa traders form the largest tribe of Africa. They are widely known as "the Jews of Africa" since they are the most clever traders of the continent. They will sell almost anything from medicine to the most insignificant trinkets, from pearls to shawls, from houses to house articles. They were formerly known as Africa's slave traders, as they traveled from one tribe to another and bartered in human chattels.

They seem to be all over Africa. From North to South Africa they travel, trading the ivory of the Congo people, the brass work of the Fumba people, the leather wares of the Nigeria tribe and the produce of the East African tribes. Their capital and profits are strangely converted into wives. As proud as Turkish sheiks the most wealthy of these Hausa traders have harems with large numbers of wives and servants.

Profit is always uppermost with these Hausa traders and they will do almost anything to make a sale. But they are very faithful Mohammedans and when the hour of prayer has come for every Musselman to kneel in the direction of Mecca these Hausa traders will drop everything, even in the midst of an exciting bargain, for their prayer. They are ardent missionaries for their faith for they are responsible for the spread of Mohammedanism from the Nile to the equator in Africa. When it comes to their religion, they drop all thought of profits and material gain, and yet they are serving a dead prophet. What about us? Are we willing to drop everything of momentary importance to us and to deny ourselves of some things for the sake of the gospel and Jesus Christ?



Hausa Traders in the Cameroons, West Africa

run in three days which is quite a record! From Belo a special runner took up the bundle of mail to hasten with it to Tiko in about eleven days of straight and fast walking. The letter from the Gebauers follows:

"Today I enjoy the first 'Atempause' in the long run of three months of African life. Before I get down to official office work, such as making out the financial reports and the reports for your promotional work, I shall try to ease my troubled conscience by writing a few personal lines.

made of empty kerosene boxes. White ants are our problem. I have mobilized the British officers of Bamenda Station to collect for us all the bottles in their homes and to have them sent to us. Upside down they will be halfway buried in the floor (the bottles and not the officers) and upon them Clara will place her furniture. White ants have a difficult time building their work channels upon the glass of the bottles. Another problem confronts Clara. Black ants like her bread and jam. I shall have to manufacture water containers. They

Training Our Youth for Tomorrow's Tasks

By MR. NORMAN J. BOEHM, President of the Young People's and Sunday School Workers' Union

Thought must precede any worthwhile movement. Fortunately, the Young People's and Sunday School Workers' Union of our denomination can look back on such a beginning. A common thought was in the minds of a group of men and women, who realized the need of an organization to band together the youth and Sunday School workers of our great denomination. The purpose of such an enterprise was clear. Those far-sighted men and women could see that the future of our denomination and of the churches, of which it is composed, depended to a great extent upon the youth and Sunday School workers of that day—and it still does today. They realized, too, that without a strong bond of unity in purposes, ideals, objectives and fellowship, this responsibility would not be accepted.

EARLY BEGINNINGS

Therefore, in 1922 at the General Conference session in St. Paul, Minnesota, this idea was brought to fruition in the formation of the Young People's and Sunday School Workers' Union of North America. This was an organization combining the vigorous youth of our nine conferences into a virile group, pledged to share with each other the hopes, joys and purposes of our Christian endeavor and to perpetuate our beloved denomination.

Under the vigorous leadership of the first president, Mr. Henry Marks, the new organization passed through various stages of growth, and the response of the young people throughout the country was very gratifying. The Rev. A. P. Mihm and Professor Albert Bretschneider were elected as secretaries. A paper "The Yokefellow," voicing the interests of the Union was begun under the editorship of the Rev. Frank Kaiser. Later the ship of the Rev. Frank Kaiser also Revs. Mihm and Bretschneider also covered the entire country and Canada in field work. This field work consisted in establishing training schools, winter institutes, Bible classes, study groups and summer assemblies besides preaching and teaching. The results of these efforts and the structure built upon this sturdy foundation are seen today and the effects are still felt. We pause to the effects are still felt. We pause to pay tribute to men like the Rev. A. P. Mihm who literally gave his life for the Kingdom. Those pioneer days, while sometimes difficult because the work and ideas were new to many of our people, still had their rich reward of satisfaction in that this was work counting not only for a few months but for eternity.

YOUTH LEADERS

After Henry Marks, such men served as president as Edward Van Hoek, Walter Grosser and Walter Marklein, who as leaders of the denomination and its churches, guided the destinies of the Union. The "Yokefellow" gave way to "The Baptist Herald," edited by the Rev.

A. P. Mihm. The Rev. Arthur Schade succeeded the Rev. Albert Bretschneider, and together these men worked in every way possible to further the work entrusted to them and to be helpful in solving the perplexing problems facing youth. Sunday School Clinics, Teacher Training Classes, Leadership Training and many other worthwhile projects were undertaken. Everywhere Young People's and Sunday School Workers' organizations were organized.

Today each conference has its organization, whose constitution and activities closely follow that of the national organization. Each conference, also, has

these classes in our own churches, the benefits derived therefrom and the improvement in the quality of teaching obtained. Inspired teaching? Yes, but with the intelligent study and preparation!

The National Union also recommends and heartily endorses the departmentalized Sunday School. Space does not permit the enumeration of advantages in the departmentalized school. The general secretary will be glad to give you more information how to tackle your specific problem. For the B. Y. P. U. many plays and dramatizations are available. Program material, courses of study,



The 1935 Texas and La. Young People's Conference at Waco, Texas

a National Council representative to voice the interests of that area. These council members, together with the officers of the National Union and the general secretary, form the National Council.

During the time of the recent depression it was regrettably necessary to retrench. Mr. Mihm for several years carried on the arduous dual task of editing "The Baptist Herald" and covering the field alone. Shortly after his retirement at the General Conference at Milwaukee in 1934 after 13 years of service for the Union and broken health, he was called to his higher service to be with the Lord. He deserves our continued gratitude for his devoted service to our great work.

PRESENT ACTIVITIES

The Rev. Martin Leuschner, the new general secretary elected at Milwaukee, is continuing the work as editor and field representative. He has so far succeeded in covering practically all conferences in this country and Canada. New heights are being achieved for the Master. "The Baptist Herald" has undergone progressive improvement, and reports from all over the country pronounce it the best it has ever been. The Union is currently sponsoring and encouraging Teacher Training classes of study. We realize that training in this day is absolutely essential for maximum results from efforts put forth in the Sunday School. You will find in the columns of "The Baptist Herald" articles describing the successful operation of

procedures, recommended reading, organization information and the like can be had by writing to headquarters.

The summer assemblies of last year were notable for their large number, their attendance, active participation of those attending and the eager interest of young people. Bible training schools last winter were attended by large groups in zero and sub-zero weather. Associational gatherings, sectional unions and conference groups are showing lively progress.

FUTURE POSSIBILITIES

How do we face the future? Well, from observation and personal experience we can say that we are facing the future with confidence, high hopes and a thankfulness toward God. In my opinion our young people are as fine a group as any that ever represented our denomination or in whom the future was entrusted. The young people of today are, as a whole, a more educated group than ever before. We should be thankful for that. They will be able to succeed where the fondest hopes of the past failed. Do not feel that they are not following in your footsteps because they want to understand before they accept any plans. The opportunity of fully winning them is, therefore, all the greater today. Meet young people on the ground of today and not on that of 20 years ago, and you will find them as responsive, loyal and faithful as any age before them. Use their enthusiasm.

(Continued on Page 183)

Supplying Denominational Literature

By MR. H. P. DONNER, Business Manager of the German Baptist Publication Society, Cleveland, Ohio

Of vital interest to the growth and development of our distinctive denominational group was the founding of the German publication "Der Sendbote," in 1853. It is true that in its swaddling clothes it bore the voluminous name of "Der Sendbote des Evangeliums," but after merging with its rival, created by the Western Conference in 1859 which publication was known as "Eine auf dem Missionsfeld," it was shorn of all unnecessary appendages and assumed the present familiar title which has become a household word in German Baptist circles.

THE FIRST ORGANIZED SOCIETY

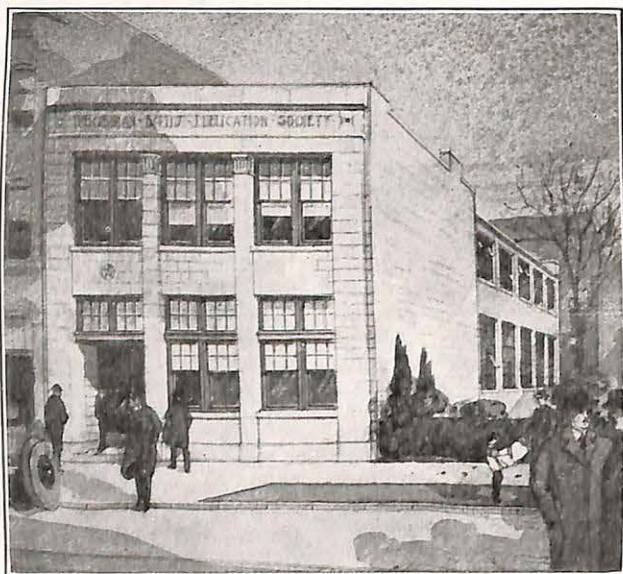
It was in 1865 that the General Conference was organized, its first session being held in Wilmet, Ontario, Canada. The need had been felt for a more centralizing body than either of the other annual conferences could ever become, so as to enter upon a united effort for a larger Kingdom service.

This purpose expressed itself in the creation of the German Baptist Publication Society of North America before that first session of the General Conference adjourned. The new organization naturally became the denomination-

Society established headquarters in Cincinnati, Ohio, and was duly incorporated according to the laws of that state in 1870. A step of no little importance was the removal of the seat of operations to Cleveland, Ohio, in 1871.

YEARS OF EXPANSION

Under the aggressive leadership of Bickel expansion became the order of the day. Better facilities for discharging the mission assigned to the publication department of the general work were sought. A little print shop was established in a modest frame building to provide for the printing of the papers and other forms of essential literature. After a very few years the need of larger quarters and of more mechanical equipment became a pressing problem, which found its solution in the new brick structure erected on a site donated by the Baptists of Cleveland and located at the corner of Payne Avenue and East 38th Street in that city. Mr. John D. Rockefeller, who at that time resided in Cleveland, became a staunch friend and supporter of our publication interests. He generously aided the new building venture and became a true friend of Editor Bickel.



The Present Home of the German Baptist Publication Society

(The print shop occupies the first floor. The Book Department is on the second floor together with the business and editorial offices. The building is well lighted).

al agency for the dissemination of Christian literature. Under its fostering care was placed the editorial direction of the "Sendbote" and the youth's paper, known as "Der Muntere Seemann," which a few years before had been launched as a private enterprise by that far-sighted pioneer, Philipp W. Bickel, and which at that time was acquired by purchase. Bickel became the editor-in-chief and the first full time servant of the denomination. The Publication

This three story home of the Publication Society was enlarged on two different occasions until it assumed the proportions so well known to our constituency. The ownership was vested in our denomination free from all encumbrance. The first unit was built in 1877.

THE CONDUCT OF A COMMERCIAL BUSINESS

Since the Society had an investment in printing presses and was otherwise

equipped for the production of printed matter, there was conceived the idea of embarking on a general printing business to serve the industrial and commercial interests which abounded in Cleveland and even surrounded the Publication House. The experiment had a small beginning and added a few thousand dollars to the annual volume. It was thought that the latter could be increased by increasing the mechanical facilities in the way of additional machinery and building expansion. As the commercial department developed the number of machines was increased and the constant clamor for more and newer types practically became insatiable. It is true that this branch in time prospered and yielded additional income. The combined volume reached a high mark of over two hundred thousand dollars. It looked as though the day of financial prosperity had arrived and that the German Baptists might soon pride themselves in being a real factor in the competitive field of the printing industry.

As a result of these operations the production costs of our periodicals greatly increased, involving material losses in the publication department. Other unfavorable conditions followed which made the major purpose of our organization become subordinated to a commercial ambition. An opportunity offered itself in 1922 to dispose of the printing business making the greater portion of our machinery a part of the transaction. We were henceforth to confine ourselves to our legitimate function of producing Christian literature for the development of our church life and the furtherance of God's Kingdom. If at any time this weighty decision might have been questioned the recent depression years furnished overwhelming cause for gratitude to God at having laid off a burden which might have proved too heavy to be borne.

A NEW ENGLISH PUBLICATION

The question looming high at the session of the General Conference held in the city of St. Paul, Minn., in 1922 concerned the young people. The latter attended in large numbers and were charged with enthusiasm for a permanent organization that would foster their interests. "The Young People's and Sunday School Worker's Union" was created and "The Baptist Herald" as a sixteen page monthly was authorized. This publication entered upon its career on January 1, 1923, with the late A. P. Mihm in editorial charge. The "Herald" received so favorable a reception as to justify the General Conference in its next triennial session to order its appearance semi-monthly.

ANOTHER BUILDING

While the Publication Society continued its headquarters in the Payne Avenue (Continued on Page 181)

Preparing Our Future Ministers

By PROFESSOR ALBERT BRETSCHNEIDER, Dean of the German Baptist Seminary, Rochester, N. Y.

Our seminary at Rochester, N. Y., is already beginning to be hoary with age, notwithstanding the fact that it is quite young in spirit and still forward-looking in its hopes and aspirations. We can look back upon a history of eighty-five years, a history that is replete with achievement.

AN ILLUSTRIOUS ARRAY OF TEACHERS

In 1851 the first student came to study in what was then known as the Rochester Theological Seminary, for it is not to be forgotten that we are a daughter of the present illustrious institution on "The Hill." In 1858 the first German teacher was appointed to give instruction to the students coming from our German Baptist churches. Professor August Rauschenbusch was the one who guided the destiny of the students for the first thirty-two years. In 1872 Professor H. M. Schaeffer was added to the teaching staff. Then, with the steady increase of students, Jakob S. Gubelmann was made professor. That was in 1884. In 1889 when Professor August Rauschenbusch retired, Albert J. Ramaker and Lewis Kaiser became professors. In 1915 the Rev. F. W. C. Meyer of Milwaukee became the successor to Professor Gubelmann in theology. Professor Walter Rauschenbusch, prophet and seer, also served on the German faculty for five years until his brilliant achievements called him to the chair of Church History in the mother institution.

As early as 1859 it became necessary to provide academic instruction in the languages and the sciences and in 1879 with the founding of the Academy a new chapter began in our history. For a time, the teachers of theology also gave the instruction in the Academy. Later, the instruction in this capacity those who have served in this capacity with great distinction were Gustav H. Schneek, Herman von Berge, Gustav Adolph Schneider and Otto Koenig. These men raised the character of academic instruction to a high plane.

For some time the students were housed in very inadequate quarters. But in 1890 the present "Student's Home" was erected. This was improved and enlarged in 1926 and a commodious library also was added. The building serves our needs in nearly every respect with the exception that we have no facilities whatever for recreation and social entertainment.

PRESENT FACULTY AND STUDENT BODY

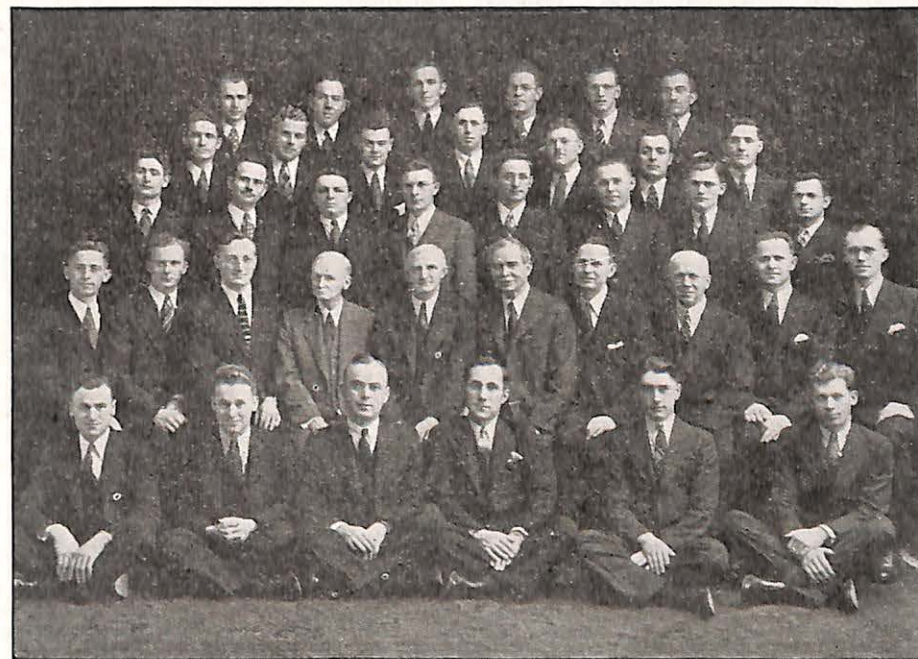
At the present time, the active faculty is composed of comparatively young men with an average of forty-six years. All of them have come to the institution within the past eight years. Professor L. A. A. Schade, successor to Professor L. Kaiser, is head of the department of

Old Testament and Religious Education. Professor Otto Krueger succeeds Professor F. W. C. Meyer as professor of theology in May. The writer has succeeded to the chair of New Testament and Church History and to the office of dean, formerly held by Professor A. J. Ramaker for forty-six years. Profes-

their studies. They are filled also, with evangelistic fervor to preach the gospel of Christ.

STUDIES AND PRACTICAL TRAINING

We have been trying to adapt our curriculum to the growing and changing needs of our denomination, keeping the



Faculty and Student Body of the German Baptist Seminary

sor Helmut Dymmel is head of the department of German and Philosophy, and the newly elected professor, the Rev. Frank H. Woyke of Meriden, Conn., will become head of the department of English and Psychology.

At the end of this year three of our beloved teachers will be in retirement. Not entirely so, however! For Professors Ramaker and Meyer, still hale and hearty, will continue to teach one course each throughout the year. For this gratuitous service we are very grateful.

With the passing of the years the number of students has varied considerably in numbers and in ability. In my seminary days there were seventy students. A large number of these, however, were Mennonite brethren. At the present time, we have only thirty-two aspiring theologians. That isn't a very large number, but what we lack in numbers we believe is made up in quality. We have been raising our standard of admission from time to time. At the present time, more than one third are graduates of high schools. Twelve are taking college courses. Most of these undoubtedly, will be able to get their Bachelor of Arts degree within two years after graduation from the seminary. Most of the men are of high intelligence, exercising great zeal in the pursuit of

practical side of the ministry constantly in mind. We believe the minister of today must be completely furnished, schooled not only in biblical and theological training but also in history, the sciences, the languages, philosophy and psychology. Moreover, our men must be able to use both the German and English languages. In consequence, the instruction at the present time is about equally divided between German and English. This means that the young men who come to us must be able, at least, to understand both languages.

It is our constant aim to secure employment for the students in the churches and missions of the city where they may find opportunity both to teach and preach. From time to time, too, evangelistic services are held in the city and nearby towns. All of these activities help to deepen the spiritual life and to fan the flame of evangelistic fervor in the students.

I think I may truly say that our seminary is the very heart of the denomination. From here the blood stream is pumped into the arteries of our churches. So long as this blood stream continues strong and healthy, so long will our denomination be able to continue. It is essential, therefore, that the seminary

(Continued on Page 181)

Caring for Unfortunate Children

By MISS DOROTHY GUTZEIT, an "Alumnus" of Our Children's Home in St. Joseph, Michigan

Our Home is in reality "a living book"—each child a character, each day a page, each life an episode or chapter in it. Sometimes its pages record happiness and joy, fellowship and friendliness, cooperation and good will, and at other times they bear record of sadness and longing, disappointments and tears. What a mighty panorama of child-life is placed at the disposition of the friends and benefactors in our denomination who are interested in reading from this "living book," called the *German Baptist Orphans' Home*!

A FEW PAGES OF HISTORY

The first section of our "book" might be labeled "History." Here in retrospect,

the present. Try to imagine a family like ours, consisting as it does of children of all ages, with their likes and dislikes, habits and peculiarities, their memories of the past, their attitude toward the present and their hopes for the future. You will agree that our Home is a veritable "melting-pot," even though it takes into consideration that the personalities of the children must remain individual. In a situation such as this, things cannot always run smoothly, for temperaments do not always coincide with one another any more than they did in the time of the apostles. However, with a good deal of consideration, kindness and compromise on the part

DIGGING THE BIG HOLE

Each boy and girl does his share of work willingly, and under "Pa" Steiger's efficient leadership, each does his work neatly and well. However, they are typical boys and girls, for on one of our balmy spring days, one boy enthusiastically pointed out a verse which he had found in 1. Timothy 4:8—that "bodily exercise profiteth little," and then he added, "especially in the garden on such a nice day."

This spring during their week of vacation the boys again dug a large pit ("a Big Hole" in our language) to be used for refuse. The task in itself is an arduous one, as the "Big Hole" measures about ten feet in depth, twenty five in width and eighteen feet in length, but in the spirit of good cheer and comradeship on the part of the diggers the hardship of the task was forgotten. Even though the job is a hard one, it carries with it a certain amount of distinction, and the smaller ones look forward to the day when they, too, can help Pa "dig the Big Hole." What rejoicing there is when such a project is finished! I hardly think that the completion of Nehemiah's wall about Jerusalem occasioned a greater feeling of triumph and satisfaction.

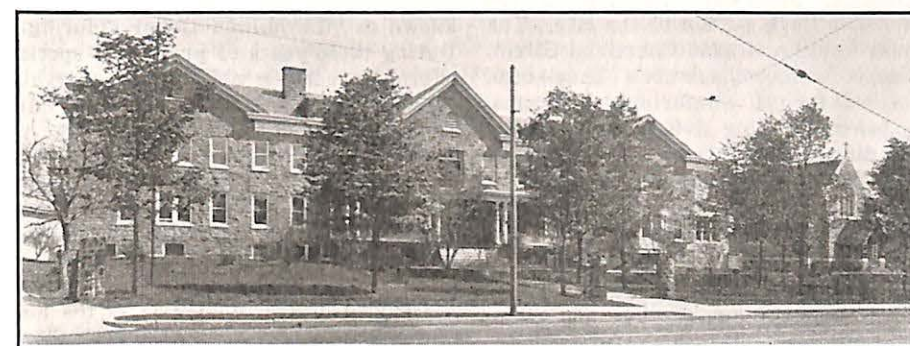
Besides doing his share of work about the house and grounds, each child is given "a chore," some particular duty for which he assumes complete responsibility. As far as possible, this chore is suited to his special ability, for it has been found that ability and interest, to a large extent, are interdependent. After working time is over, the children are allowed ample time for their school work and for the pursuit of sports, in which they engage with great enthusiasm.

SPIRITUAL ATTENTION

The spiritual side of our Home life is also given careful attention and consideration, for every night after supper a definite time is set aside for Bible study under the leadership of "Pa" Steiger. During this period the children are familiarized not only with the great characters of the Bible but also with the great doctrines of the Baptist faith. Many Bible passages and verses are memorized and then explained in such a clear, simple and effective way, that even the youngest may benefit from it. It is also gratifying to note that about fifty per cent of our family in regular attendance at church services are active members in our local church in St. Joseph, Mich.

The third section of our "book" about the future has not yet been written, but how it shall read is in the hands of Divine Providence and of our kind friends who have thus far been loyal in maintaining this necessary and worthwhile phase of our denominational work.

Providing for the Sunset of Life



Philadelphia Home for the Aged

Our three Homes for the Aged, located in Philadelphia, Pa., Chicago, Illinois, and Portland, Oregon, render an appreciative missionary service to those members of our churches, who in the sunset years of life yearn for "a home" in which there are other guests of their own age and interests. These Homes for the Aged receive only a small portion of our denominational budget, the total for the last 20 months amounting to \$6,922.52, but it is a definite share which we as German Baptists have in "the giving of a cup of water" and the sharing of our abundant blessings with the aged members of our churches.

The Philadelphia Home for the Aged is situated on the outskirts of the city with a veritable park of trees, shrubs and flowers about it. A beautiful chapel was built a few years ago, which is now known as the Mary L. Windisch Memorial Chapel, where the guests and friends of the Home are privileged to worship God. Mr. Reuben Windisch, who was a charter member of the Board of Directors 40 years ago at the time of organization, has served as president of the board for more than ten years. About 50 guests are enjoying the hospitality of the Home, some of whom are members of our churches. Among those serving on the personnel are Mrs. Ethel Kruse, Matron; Rev. F. P. Kruse, Chaplain, and Miss Elizabeth Heide, nurse. This picturesque Home for the Aged with its unusually adequate facilities serves equally well as the scene of many a happy social gathering of German Baptists and as the friendly sanctuary for the aged people in their declining years.

The Chicago Home for the Aged has a remarkable history of 40 years back of it, and on May 27 celebrated the anniversary with commemorative exercises. Through the indefatigable services of the Rev. Jacob Meier, who was the founder and president of the Home for so many years, a commodious three-story building with its several wings was completed in 1907 with space for 75 guests. The Home is located next to the Humboldt Park Baptist Church and near the Chicago Girls' Home within easy reach of street car and elevated facilities. The Rev. C. A. Daniel and Rev. and Mrs. H. Koch served as the personnel of the Home for many years with a self-effacing service. In the receipt of merchandise and gifts from our churches the Chicago Home for the Aged is another indispensable phase of the Kingdom work of God.

Our third Home for the

Aged is to be found in Portland, Oregon, "the city of roses." Although organized in 1914 and beginning with a small building, the Portland Home has enjoyed remarkable progress. In 1928 the new beautiful building of the Home was dedicated and in 1931 a wing was added with considerable more space for rooms. Surrounded by a colorful rose garden and spacious lawns the Portland Home calls forth words of delight and rapture from all those who see it. The president of the Board of Directors is the Rev. J. Kratt, D.D., of Portland and the present personnel of the Home are Mr. and Mrs.

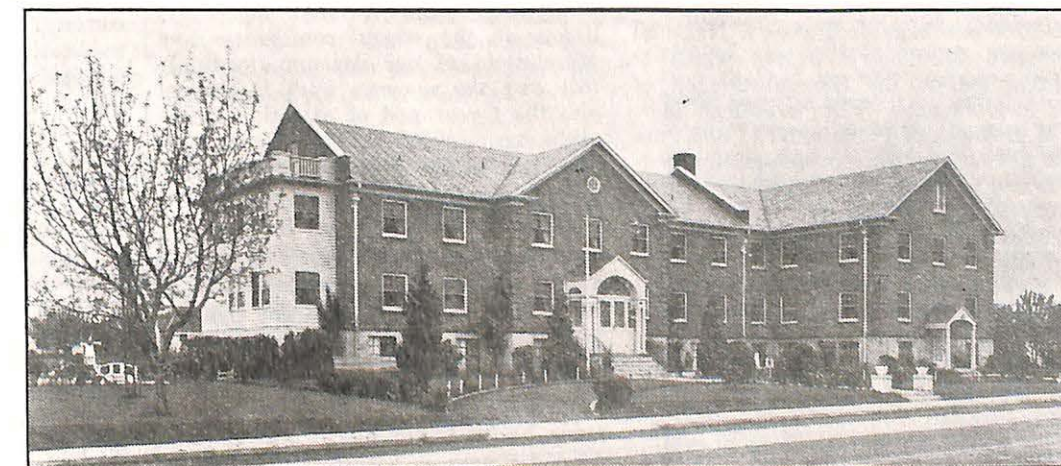
N. Schell. Of this Home as well as of the other two Homes for the Aged the members of our denomination can be exultantly proud.

The accompanying pictures on this page of these three



Chicago Home for the Aged

Homes for the Aged show the care and attention which are accorded these institutions by the members of our churches. Everything possible is done to make the exterior grounds attractive to the eye of the observer and to provide comfortable rooms with lots of window space for the guests. These Homes are definite missionary undertakings on the home field.



Portland Home for the Aged



Rev. and Mrs. H. Steiger, "Alumni," and Children of Our Children's Home

we read of the founding of the Home in Louisville, Kentucky, in 1871 by Prof. J. Horn, the Rev. A. Henrich and Mr. J. T. Burghard. We read of its early struggles for existence, and of how, after a number of years, it became the property of the German Baptist denomination. In 1919 it was moved to St. Joseph, Michigan, where a beautiful building was erected on the historic spot on which the second settlement of St. Joseph was once situated. This building still stands on the hill top in its original beauty, housing not only children, but also embodying the principles upon which the Home was founded, since the purposes and ideals for which it stands have not been altered. "To provide for the fatherless and the orphans" is its aim not only in the physical realm but in the mental and spiritual realms also.

LIFE IN THE HOME

This first section of our "book" is important, but of far greater importance to us is the next section dealing with

of all of us, we get along nicely.

Nevertheless, individuality is fostered by the avoidance of all conformity whenever possible or wise, as for example, in the matter of clothing. As the children attend the public schools, this latter item is of some importance to them, as it does not cause them to be looked down upon nor to be pointed out as "Home-kids." Far from feeling inferior because of their connection with the Home, our children take pride in this fact. Even long after they have "out-grown" the Home and are counted among the alumni, they keep in touch with it and "come home" to visit occasionally. On the picture of our family group to be seen on this page you will notice a number of fine looking young men, who, though they are now grown up, still are proud to be alumni of our Home. And well might they be proud, for is not our Home one of the beauty spots of this city, and has it not an enviable reputation in the schools, in the business centers and in others circles of St. Joseph?

Our Girls' Homes

The spacious six-story building, which represents the Girls' Home of New York City, is located at 217 East 62nd Street in the heart of the metropolis. From an insignificant beginning in 1895 with assets totaling \$35, the Girls' Home has grown until the assets have increased to more than \$36,000. In this Home young women who desire lodging with Christian surroundings can secure rooms at very reasonable rates by the day or week or month. A missionary service is definitely rendered by the religious influences which are exerted on the lives of the young women who live in this Home.

Mrs. R. E. Hoefflin, who was largely responsible for the undertaking of this venture, was secretary of the Society of the Girls' Home of New York City until her death on April 7, 1936. Mrs. O. Hoppe of Brooklyn, N. Y., is the president of the Society. Miss Martha Malsch of Passaic, N. J., is the efficient matron of the Home.

During the years of its service the Girls' Home has contributed more than \$10,000 to the missionary budget of our denomination, these gifts representing God's blessing upon the responsible ministry of the Home.

The Girls' Home of Chicago, Ill., is an

attractive, up-to-date building in the Humboldt Park section of the city. The actual location is 3266 Courtland Street, Chicago. Accommodations have been provided for 21 comfortable bedrooms, besides an inviting living room, an elegant dining room, a commodious kitchen and other serviceable rooms. In 1930 the entire building was remodeled, giving it the appearance from the outside and in its interior as a new edifice.

The Society of the Home was organized in 1897 through the personal interest of the Rev. Jacob Meier and others. But the necessary capital was not easily forthcoming, and only after much work and sacrificial saving on the part of the women of the Chicago churches was the property secured and the building built in 1913. This undertaking also represents the missionary spirit which is so characteristic of our churches.

Miss Anna Brinkmann has been the matron of the Home for a number of years. The financial secretary is Mrs. Emma Bredehorn. A cordial welcome awaits any of the young women of our churches who might be spending a few days or weeks in Chicago to make this lovely Girls' Home their "home" during their stay in the city.

Our Women's Missionary Union

The Women's Missionary Societies of our local churches are at the heart of the missionary service which is rendered by the German Baptist denomination. They provide the spiritual fervor and enthusiasm for the missionary undertakings at home and abroad. Our General Missionary Secretary, the Rev. William Kuhn, has repeatedly paid a glowing tribute to the women of our churches for their large part in the missionary work in which we are engaged.

The German Baptist Churches of North America have 224 Missionary Societies or Ladies' Aid Societies, as they are sometimes called, with a total membership of 6,143 members. These local societies are organized into a National Women's Missionary Union, which is represented on the General Council of our denomination by its president, Mrs. G. H. Schneck of Passaic, N. J., and thus has a voice in the denominational policies and plans. The other officers of the Union are Mrs. Emma Hoefflin (now deceased) of New York City, secretary, and Mrs. O. E. Krueger of Rochester, N. Y., treasurer. The Union has charge of an afternoon missionary program during the sessions of the General Conference, which is always well attended and represents an inspiring climax in the convention.

The publication of the National Women's Missionary Union is the "Mis-

sions-Perlen" which appears monthly under its auspices. It is a four-page paper in German with articles, poems, news items and pictures of missionary interest. It is widely used by the Missionary Societies for their monthly program. The publication is now in its 34th volume and has been ably edited since 1926 by Mrs. Ida Kuhn of Forest Park, Ill. Former editors who served were Mrs. Louisa Ritzmann, now of Portland, Oregon; Mrs. F. A. Licht of Niagara Falls, N. Y.; and Mrs. Louise Brandt of Cleveland, Ohio. About 500 copies of this paper are distributed monthly.

There are also Women's Missionary Unions in the several conferences and associations of our denominations. In this way the women's work is brought into the foreground of attention at the conference sessions by their strong participation in the program at the afternoon or evening allotted to them. The women of these Missionary Societies are also active in the metropolitan centers of the country in the work of Homes for the Aged, Girls' Homes and Orphanages. Their ministry represents not only the outpouring of gifts and monies but that of handwork in the making of many useful things and of earnest and fervent prayer on behalf of God's Kingdom.

GLIMPSES OF HISTORY

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known as "the Million Dollar Offering." During those years of prosperity special efforts were made under the leadership of a special committee headed by Mr. William Schmidt of Newark, N. J., to raise a million dollars for the denominational enterprise. The gratifying report made in St. Paul, Minn., in 1922 showed that \$1,056,273.06 had been raised by the churches during those three years.

* * *

The two longest ministries in the history of the denomination have been those of the Rev. Reinhard Hoefflin, who was pastor of the Third German Baptist Church of New York City for 44 years, and of the Rev. Jacob Kratt, D.D., who is observing his 40th anniversary as pastor of the First German Baptist Church of Portland, Oregon, in July, 1936, when he will retire from active service. Brother Hoefflin was pastor of the Third Church in the Bronx section of New York City from 1883 until his death in 1926. His widow, Mrs. E. R. Hoefflin, who passed to her reward on April 7, 1936, was a member and the organist of the church from 1883 until her death. Brother Kratt began his first and only pastorate in the First German Church at Portland in 1896 and has been an observer and participant in the growth of the church during the 40 years until it has become the largest church in the denomination. * * *

Several monthly publications for young people preceded "The Baptist Herald." The first magazines appeared in the German language. The "Jugend Herold" and its successor, "Vereinsherold," were published for about a quarter of a century following 1888. A bilingual English and German monthly was tried unsuccessfully for a few years and was followed by the publication of two separate papers, "Der Jugendfreund" and "The Yokefellow." In 1922 at the General Conference in St. Paul, Minn., the Young People's and Sunday School Workers' Union was organized and the publication of a 16 page monthly paper to be called "The Baptist Herald" authorized with the late Rev. A. P. Mihm editor. Mr. Mihm was editor of the publication for thirteen years and contributed greatly toward its success.

* * *

Literature concerning the history of the German Baptists is available in the English and German languages. A splendid, compact book by Prof. A. J. Ramaker, called "The German Baptists in North America," of 126 pages is available through the Publication Society in Cleveland Ohio. (Cloth—50 cents—paper—25 cents). A German brochure of 88 pages by the Rev. William Kuhn, entitled "Gottes Walten in Unserer Missionsgeschichte," written for the 50th Jubilee of the General Missionary Society several years ago. (Paper—50 cents—) has much invaluable data.

Our Denominational Hall of Fame

(Continued from Page 166)

necessary and with the help of the American Baptist Publication Society at Philadelphia such a pamphlet was published. This was a translation into German of the New Hampshire Confession prepared by Andreas Henrich. August Rauschenbusch, not as yet a professor at the seminary in Rochester, compiled the first hymnal, "Die Pilgerharfe," later displaced by the "Glaubensstimme," and still later changed to the present "Glaubensharfe."

The most venturesome undertaking of the early days, however, was the publication of a church paper which at that time was a monthly and bore the significant name, "Der Sendbote des Evangeliums." This title has come down to us in its abbreviated form, "Der Sendbote," now in its 85th year. The first editor was Conrad Fleischmann. After a few years the editorial work was turned over to Andreas Henrich in a venture with no resources and many liabilities. This publication met a lively competitor in "Die Biene auf dem Missionsfeld," edited and published by Philipp Bickel. For a time it was a toss-up between suspended animation or entire annihilation. A happy change came in 1865 which gave us a publishing society and in 1871 also a publishing center in Cleveland, Ohio, where it has remained until now. The several editors of this church paper have been men who could wield a pen of wisdom, courage and conservatism to the satisfaction of the denomination. These are their names: Philipp Bickel, 1865-1874; J. C. Haselhuhn, 1874-1892; J. C. Grimmell, 1892-1901; Gottlob Fetzer, 1901-1934; Samuel Bum, 1934—. They also supervised our Sunday School papers and made provision for adequate song books. The monthlies for Young People's Societies were ably edited by Walter Rauschenbusch, F. W. C. Meyer, Frank Kaiser and A. P. Mihm under various titles in German and English. Since 1922 "The Baptist Herald," published in English, is the organ for our young people and Sunday Schools.

FOUNDERS AND EARLY TEACHERS OF OUR SEMINARY

It has meant much for the future progress of our denomination that the founding of an institution for the preparation of young men for the work of the ministry occurred so early in the history of our movement. The seminary was founded by English-speaking Baptists in Rochester, N. Y., where at the time (1850) the University of Rochester and the Rochester Theological Seminary were being called into being. German young men connected with the German churches were invited to come to Rochester to secure their training. They did so, and from 1852 onward they continued to do so. Although not founded by the German churches the Rochester Theological Seminary was locked upon as their school which they supported

freely from the earliest days. From 1852 to 1936, 606 students have enjoyed the equipment which this school could furnish them. All of the professors, beginning with 1858 when the first German teacher was appointed, came from our own churches in the following order: August Rauschenbusch, 1858-1889; Herman M. Schaeffer, 1874-1897; Jacob S. Gubelmann, 1884-1915; Walter Rauschenbusch, 1897-1902. It need scarcely be stated that these men, as well as their successors, who are not yet eligible in "the Hall of Fame" because they have not yet been translated, while having majored in their chosen service of teaching, entered freely with appreciation and acclaim into the general work of the denomination.

OUR FOREIGN MISSIONARIES

It is not at all strange that the missionary atmosphere in our seminary and churches should have brought the claims of foreign missions to the earnest attention of the students and have opened up the way for those who had the conviction that they ought to enter this service. So long as the German churches had no foreign field of their own, a few of the most able men entered the service of the Missionary Union. G. N. Thomssen opened the way, and he was followed in subsequent years by Jacob Speicher, G. R. Kampher and Samuel Haemel, all of whom have passed beyond the veil at the time of this writing. When our German brethren in Germany undertook to take over the Cameroon field and looked to us for men and monetary support the following answered the summons: August Steffens, Peter Wedel, Heinrich Enns, Emil R. Suevern and C. J. Bender. All of these have also gone to their eternal reward.

These brethren of ours, along with those already mentioned in other types of service in our general work and those not mentioned by reason of spacial limits, are gladly admitted to our "Hall of Fame." This welcome signifies our most hearty appreciation for their loyalty to their Lord and to the cause, to which they had dedicated their lives. We are sure that their entrance into the presence of their Savior will recompense them for any sacrifices which they were obliged to undergo.

DEATHLESS

Who builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame,
Shall have eternal glory for his own.
—Thomas Curtis Clark.

Supplying the Denominational Literature

(Continued from Page 176)

building the greater portion of it was occupied by other tenants, the purpose being to make it a source of revenue. The yield was satisfactory. It seemed wise, however, in the course of a few years to vacate the corner building, and in order that this might be accomplished, to erect another on a piece of adjoining ground which far sighted trustees of former years had acquired. The project was undertaken and in the autumn of 1926 a new well-constructed two story stone front was occupied and formally dedicated to the service of God and God's Kingdom on earth.

Preparing Our Future Ministers

(Continued from Page 177)

be strengthened and undergirded not only by financial support and by prayer but also by sending the best young men of our churches to study in Rochester and by providing churches for them when they graduate. The cooperation of Dr. William Kuhn and the pastors and churches this year has been most helpful and encouraging.

LOYALTY TO THE SEMINARY

I think we are beginning to see that if we are to maintain our unity and cohesion as a denomination, the churches must secure the bulk of our ministers from Rochester, for no one factor contributes more toward denominational consciousness and loyalty to our denominational objectives than our seminary. It is here that the men learn to know one another and to work with one another. It is here, too, that they become acquainted with our great German Baptist heritage. It is in contact with the teachers who have come out of our German Baptist churches that our pastors become imbued with the spirit of loyalty and devotion to our specific cause. That is not written to reflect adversely on those who have come from other seminaries but who have cooperated wholeheartedly in our cause.

We are eager to merit the full support of all of our churches, and we believe that, if we work together, we can fulfill our God-given task of ministering to the German speaking peoples of our own land and Canada and also among those in European countries entrusted to our care. The Cameroons also beckon to us, crying: "Come over and help us. We must not only support those who have gone to represent us so splendidly, but we must also strengthen their hands by sending more workers. Our seminary hopes to have some volunteers within the next few years who will be ready to say: 'Here am I, send me.' These are our specific missionary tasks. No other Baptist group will or can perform them, if we fail to do so. But we will not fail!

BEAUTY for ASHES

by Grace Livingston Hill

SYNOPSIS

As the story opens Gloria is busying herself with preparations for her wedding, just a week away, when the horrible news is brought to her that her fiancé has been shot to death by the lover of a dancing girl with whom he was found. In order to forget, Gloria, accompanied by her father, retreated to the place of her father's birth. Soon after she met Murray MacRae and before long she began to feel like a real person again. Vanna, Gloria's sister, joined her at the village and immediately recognized a new "something" which had come to Gloria and which made Murray and his friend, Robert Carroll, so different from her other acquaintances. The four of them played tennis together and enjoyed their evenings singing and talking about the truths of the Christian faith. One day they went to Bob Carroll's farm to learn how to plant corn and to have a picnic lunch together, but every action of theirs was closely followed by the gossiping Matilda Coulter who was watching them from a nearby house through her powerful field glasses.

CHAPTER SIXTEEN

Matilda Coulter caught her breath and watched with all her eyes, forgetting the yellow-haired girl for the moment, but then when she turned her glass back to the place where she had left her, there she was sitting down on the grass shoulder to shoulder with Murray MacRae, looking at something he held. What was it? A book! A little book! But of course the book was only an excuse for sitting close together! A flirtation that was what it was. So! That was the kind of girls Charles Sutherland had for daughters! Well, that was what one might expect from people who went off to the city and got rich and never come back to see their own kith and kin!

All through the morning she kept tab on them, and when they built a fire and began to get their lunch ready she hurried into the telephone which was conveniently placed so that she could see out the window while she was talking, and called up her best friend who lived on another mountain. She reported what was going on, together with her surmises and interpretations, until a fairly thrilling story was evolved.

"Why, isn't that the Sutherland girl who was engaged to the man that was shot in a speakeasy in New York by the lover of the girl he had with him?" contributed the friend who was listening.

"Of course it is! Isn't that awful!" said Matilda Coulter. "Well, she certainly isn't doing much mourning today!"

Now this friend had a daughter who taught in the same school in Portland with Joan Sutherland, and in due time the story with embellishments reached Portland and was discussed and turned over and exclaimed over. And not many days hence, on a Saturday afternoon to be exact, and just after the noon dinner hour, Joan, driving the family flivver, arrived at the Sutherland house in Afton and asked for her cousin Gloria.

Gloria was getting on her tennis shoes for an afternoon over on the MacRae court, and Vanna was changing into a pretty little sport dress that made her look like a full blown rose when Emily Hastings came up to say that Joan was downstairs.

Gloria's face went stormy in an instant and she sat down on the edge of the bed and let out a stifled groan.

"Now, what's the matter?" said Vanna, winking from the looking glass where she was brushing her brown hair.

"Oh, that awful cousin of ours is downstairs!" moaned Gloria softly. "Now our afternoon is all in hash."

"Nonsense!" said Vanna, "tell her you're sorry but you have an engagement!"

"You can't Vanna, not here! People don't do things like that! It's all wrong. Everybody in the state would know it before tomorrow and you would be hurting everybody else who had been kind to you!"

"Folly!" said Vanna. "Leave her to me then!"

"No," said Emily laughing, "she particularly asked for Glory, said she wanted to see her alone. She seemed very secretive about it."

"Well, tell her you can't spare her but five minutes," said Vanna. "Then I'll come down and rescue you. That'll divert her. She doesn't likely know I'm here."

"The dickens she doesn't!" said Gloria glumly, "she knows everything in the most uncanny way. Well, good-bye, I'll have to go down, but don't you bother to come after me. Just slip down the back stairs and out the back door, and go around the barn over to MacRae's, then she won't see you. Tell them to go on playing without me. Tell Murray to play the two of you till I come."

"Well, can't you bring her along?" asked Vanna anxiously. "No telling how long she'll stay."

"No, I can't bring her along," said Gloria, "she'd have all of us down under a wet blanket before three minutes had passed. Good-bye if I don't see you till night."

Gloria hurried down and found Joan ensconced in the darkest corner of the big parlor attired so drably that she had trouble in discovering her.

"Well, you see I'm here bothering you again," greeted Joan grimly. "I'm sorry to trouble you. I suppose I'm likely interrupting some of your plans, but I couldn't help it. I thought I ought to come whether you like it or not. I thought it was my duty."

"Duty?" said Gloria settling down near a window where she could catch a glimpse of the road. "Why make it a duty to come and see your cousin?"

"Oh, yes, that cousin stuff is all right for talk!" said Joan, "but it isn't so pleasant when we're expected to answer for the actions of one's relatives."

"Do we have to do that?" asked Gloria innocently.

"Well, that's what it amounts to!"

"Why, I always supposed each one of us had to answer for our own actions," said Gloria.

"It seems we can't live to ourselves!" said Joan severely. "Anyhow, I felt it my duty to come and tell you what people are saying about you."

"What people are saying about me!" exclaimed Gloria. "Why what could they possibly say about me that could make any difference? Why should they know anything about me, or think anything about me? I know very few people around here."

"No, that's just it, and you're taking the very best way not to know anybody. When a girl comes into a community and picks out one man and specialzes on him morning, noon, and night, and gets herself into questionable situations with him, then people don't want to know such a girl. Not right-minded people!" Joan leveled her cold eyes at her cousin severely.

"Have I done that?" asked Gloria with an amused light in her eyes.

"You certainly have!" said Joan firmly. "It would have been bad enough under ordinary circumstances, but for you, practically a newly-made widow, to carry on that way is unforgivable."

"Do you mean that you consider it wrong for a girl who has been through recent sorrow to have any friends?" asked Gloria, that amused light still in her eyes.

"She doesn't need to have men friends," said Joan bluntly. "There are plenty of women around. She could keep in the background for a while at least for decency's sake, and not get herself talked about. I thought I ought to come and tell you that people are saying terrible things about you." Joan drew a breath as if she had just thrown a powerful bomb at her cousin and expected it to blow her up immediately.

"Well," said Gloria, considering her cousin gravely now, "that was kind of you I suppose, but, just why should it matter to me that people were talking about me? I'm not conscious of doing anything wrong according to the standards I was brought up on, and if I am violating some local code here without knowing it, why bother to tell me about it? It really won't make any difference a hundred years hence, will it?"

Joan's cheeks grew angry red.

"It certainly makes a difference to the people who are unfortunate enough to be related to you," she said sharply. "I've had to defend you all this week and I'm about sick of it. I'm ashamed. I thought of course if you knew you'd do something about it!" There was a desperate sound in Joan's voice as if there were almost tears behind her words.

"But I don't understand, Joan," said Gloria more gently, "what could people possibly say about me that could worry you or make you ashamed? I can't see what they would say or why they should want to say anything."

"Well they do. They say you are a bold girl. They call you a huzzy! They say you have made a dead set for Murray MacRae and that you spend all your days and evenings in his company. People see you driving off with him, and it is said that you've been seen openly making love to each other in public places. They're telling how you go out in open fields and eat meals together, and you were seen with two other people, some say one was your sister, going into an empty lonely farm house and that you stayed there an hour or more before you came out again! They say—Oh, a lot worse things about you—! I'm ashamed to tell you everything. But Mother thought I ought to come and let you know. She said if the things weren't true and you were an honest girl you'd put a stop to all this talk!"

"What's all this?" said a voice from the doorway and looking up they saw Vanna standing there in her soft pink frock like a lovely summer rose. "Put a stop to all what talk?"

"Oh," said Gloria, looking up with relief, "Joan, this is my sister Vanna. Vanna this is our cousin Joan. She's come over to tell me that people are talking about us because we went over to Robert Carroll's and learned how to plant corn, and because I've been playing tennis with Murray MacRae so soon after a death in our circle."

"Yes?" said Vanna coolly. "Well, now suppose we forget it. You know, Joan, Gloria has been through a terrible time,

and we brought her up here to get her mind off it, not for her to sit down and mourn. Murray MacRae has been very kind and thoughtful and has helped a lot to pass the time away. He seems from what I have seen of him to be a fine, clean, moral young man, and so far our whole association with him has been entirely decent and open for anybody to see. If you don't believe that come on over with us now. We are due to play tennis at MacRae's this minute, and Murray's sister Lindsey is expected in an hour. Perhaps you know her. I am sure they will be glad to have us bring you over. Then you can go back and tell your friends who have been talking about my sister, just how much foundation there is for the talk, that is if you care to defend us. It really would be immaterial to us whether you did or not. People who will get up lying tales about strangers are really not people I would care to know, so it doesn't matter what they say. Now, will you come with us?"

"No, indeed!" said Joan, getting up sharply, her face growing red with indignation. "I wouldn't think of going there. Murray MacRae is not one of my friends, and I shouldn't like to be mixed up with gossip."

"But it isn't the truth!" said Gloria indignantly. "They've been telling lies if they said anything such as you suggest about us. It's most amusing to think such talk could start on so little foundation and go so far as to reach you in Portland."

"But you were seen entering that farm house where a young man lives alone!" said Joan in a high key facing down the two sisters as if she meant to fight to the last ditch. "Did you or did you not go there?"

"Why, certainly, we went in at Mr. Carroll's invitation to see the quaint old fireplaces," said Vanna, "but there were four of us, besides one of the farm boys, and it is really nobody's business whether we went in or not. If people are so evil minded as to make gossip out of that they will have to do it. Don't bother any more about it, please. It doesn't bother us in the least, and it will soon pass away and be forgotten. The young men are certainly so respectable that it can't hurt them, and we shall soon be away from here again."

"But what am I to say when people tell me these things?"

"Say nothing," advised Vanna, "or better still, tell them it is none of their business. You know the least said is soonest mended. I wouldn't answer such talk. Just laugh. It really can't live without fresh fuel you know, no fire can, and most of all the fire is gossip. Come on now, go with us over to MacRae's. We are already late."

"No, I must go home!" said Joan offensively, and marched straight out to her car without further words and drove rapidly out of sight.

"Well, and that's that!" said Vanna, casting a quick anxious glance toward Gloria. "Come on. She's some swell cousin, isn't she?"

"I think perhaps she meant to be kind," said Gloria thoughtfully. "But can you imagine it, making talk over that little picnic? And how on earth did it all get started? There wasn't a sign of a person in sight, except those two hired hands and they were mere boys, and one of them was along with us when we went in. He opened the shutters ahead of us to go through the rooms. Well, forget it, dear. It's just funny, that's all."

"You don't suppose that it will hurt Murray and Robert, here in their own home locality, do you?" asked Gloria anxiously.

"Hurt them? How could it?" asked Vanna. "They are too big to be bothered by a little gossip. Tell them about it and see how they'll laugh!"

Then they swung back the MacRae gate and saw Murray and Robert coming to meet them, and the cloud on the horizon vanished.

But a little later when they were sitting together between sets and watching for the car that was to bring Lindsey and her professor, Vanna told of the visit of Joan.

There was great merriment over the story, but Robert suddenly sobered down.

"That's Tilly Coulter's doing, the whole thing!" he said gravely. "I ought to have remembered her prying eyes and her powerful field glasses. I might have known she'd make ten mountains out of a little mole hill. However, I know a way to straighten things out. I'll just go up and have a frank talk with Tilly, and let her know I understand all about it, and I'll make her eat her own words over the telephone to a few loquacious friends of hers. It doesn't matter, of course, only it's just as well to clear the name of our friends when we can. It makes a better witness in the world."

Then a car was heard at the front of the house and they all rushed around to greet Lindsey MacRae and her professor.

(To Be Continued)

Training Our Youth for Tomorrow's Tasks

(Continued from Page 175)

Give them their place in the scheme of things. Let them assume their responsibilities in the church. See that they have safe guidance. Youth, yes, with all its effervescence and mistakes, will be tomorrow's maturity. Why not let us mold, use and make it the best possible youth by inspiring example?

Let us, therefore, go forward with Christ, holding high the lofty ideals of those who were responsible for the Union's being. We pledge our support to the objectives of our denomination, to the Lord's work to which it is committed and to those who lead it. As disciples of Jesus Christ we want to be active for him, serving him, living for him, winning for him and, eventually, to be victorious in eternity with him.

Daily Meditations

By Professor Lewis Kaiser

Monday, June 1

The Charm of Summer

"Wisdom and might are his: and he changeth the times and seasons." Daniel 2:20-21.

Read Daniel 2:13-23.

The seasonal ordering of our years is not an accident. On the contrary, it is a gracious provision of God suited to the changing needs of man's nature. We welcome summer with peculiar joy. What is so rare as a day in June? The bright sunshine, the balmy air, the perfume of the flowers, the song of the birds—how they charm us!

Prayer: "We thank thee, O Lord, for this gracious season of warmth and fertility."

Tuesday, June 2

Present Realities

"And they all forsook him and fled." Mark 14:50.

Read Mark 14:35-50.

Many of the events in the life of our Lord repeat themselves in our present experiences. They are not merely historical events of a remote past but recurring realities present to us now in our personal experience. Do not we, too, wound our Lord and show the same weakness and cowardice towards him that the disciples of the gospel story displayed? Shall we not learn from their failures to be loyal to him in the crises, where they forsook him?

Prayer: "Our Father, how often we fail thee! Help us to face our crises unflinchingly, made strong in the strength of thy might."

Wednesday, June 3

The Vacillating Pilate

"When Pilate therefore heard that saying, he was the more afraid." John 19:8.

Read John 19:1-16.

What a pitiful figure is Pilate! He humors the crowd by releasing Barabas. He has Jesus scourged and condemned to please the rabble. He exposes Jesus to contempt, while, at the same time, declaring him to be innocent. Hearing Jesus spoken of as the Son of God, he is filled with superstitious dread. What perversion of justice!

Prayer: "Show us, dear Father, the weakness of our nature and our danger, lest we be swayed by the influence of the crowd to do what is unworthy. Help us ever to stand fast for truth and justice."

Thursday, June 4

Are We Wise?

"Redeeming the time, because the days are evil." Eph. 5:16.

Read Ephesians 5:15-21.

Moffatt translates these words: "Act like sensible men, not like thoughtless;

make the very most of your time (opportunity), for these are evil days." It is, indeed, a mark of wisdom to use one's opportunities to the greatest possible good. To recognize them with a clear eye and to seize them with a strong hand is the path to noble achievement—and the evil of the days will be lessened. Prayer: "Good Lord, help us to redeem (buy up) the opportunities for growth and usefulness that lie so near to us."

Friday, June 5

Did They Mean It?

"When all the people saw it, they fell on their faces; and they said, the Lord, he is God; the Lord, he is the God." 1 Kings 18:39.

Read 1 Kings 18:36-40.

Were the wayward Israelites truly won back to the God whom they had forsaken for Baal? Or were they only swept along by a momentary wave of religious emotion? The sequel shows that the return to Jehovah was only temporary. It was like so many revivals of religion—largely only on the surface and not penetrating down into the depths of being.

Prayer: "Having erred from thee, O God, bind us inseparably to thee, so that we shall ever remain loyal to thee."

Saturday, June 6

An Infallible Test

"Wherefore by their fruits ye shall know them." Matt. 7:20.

Read Matthew 7:15-23.

The fruit of the tree is the product of its life. The tree cannot be aught than the fruit it bears. Hence, the Master was perfectly sure in his judgment when he said, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Growth becomes destiny. But a new life can be grafted upon the evil tree, giving a new direction to the growth. The new birth begins a new life.

Prayer: "May the fruits of thy Spirit thrive abundantly upon the soil of our lives!"

Sunday, June 7

A Joyful Anticipation

"I was glad when they said unto me, let us go into the house of the Lord." Psalm 122:1.

Read Psalm 122.

God's spirit is everywhere, but he reveals himself with special graciousness in the place where two or more are gathered together in his name. The fellowship of worship carries a blessing to each individual worshipper which no one can quite attain in solitude.

Prayer: "May we revere thy house, O God, and enter it with joy, bringing

our offerings of thankfulness and praise."

Monday, June 8

Under False Pretense

"I know thy works, that thou hast a name that thou livest, and art dead." Rev. 3:1.

Read Revelation 3:16.

The church at Sardis did not live up to its reputation. Its profession was loud, but its practice was wavering and uncertain. It claimed to be a live church, but it lacked the true vigor of spiritual life. It had all the outer marks of a Christian church, but the inner beauty had faded out in its flickering light. How many such churches there are!

Prayer: "O thou Lord of Life and Love, guard the churches that bear thy name against insincerity, faithlessness and disloyalty."

Tuesday, June 9

Privilege Adds to Responsibility

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Amos 3:2.

Read Amos 3:1-8.

Ancient Israel boasted of its high privileges. The Israelites claimed to be the favored sons of Jehovah. But they often forgot that the higher the privileges, the graver are the responsibilities. To whom much is given, from him much will be asked. In the spiritual realm the law of exemption does not operate. Privilege gives no release from duty. It rather adds to our obligation.

Prayer: "Thou hast favored us, dear Lord, with the riches of thy mercy. May our devotion to thee and thy service be wholehearted!"

Wednesday, June 10

A Shining Life

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matt. 5:16.

Read Matthew 5:13-16.

Goodness and truth are always positive and aggressive. They cease to exist if treated as treasures to be kept hidden away in the soul's inner life. Goodness ceases to be good if it is made to exist for itself. Our virtues are like light, whose nature it is to fling itself abroad and serve all who come into the range of its beams.

Prayer: "May our light, good Father, shine forth as thou wouldst have it. Let it not be dimmed by the shadows of sin."

Thursday, June 11

His Universal Sway

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm 72:8.

June 1, 1936

Read Psalm 72:7-15.

Our Lord has projected a Kingdom that is to be world wide. And that is the glorious objective of Christianity. We Christians are to share with God in extending his sway over human life until the last man has heard the gospel, until the rule of love and the ideal of brotherhood are universally accepted.

Prayer: "What a profound and glorious task hast thou, O Lord, entrusted to us! May we rise up to our high privilege!"

Friday, June 12

Freedom in Christ

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

Read John 8:30-38.

Paul gloried in his freedom in Christ. He felt that he was no longer under the smothering restrictions of law and rule but under grace. He was bound by love to his Lord and found delight in doing the things that pleased his Lord. This freedom from the tyranny of rules comes to us only when we so love Christ that our own heart prompts us to do the things that accord with his will.

Prayer: "May we, divine Master, do with our might what falls to our hands in the spirit of freedom and joy."

Saturday, June 13

God Everywhere

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psalm 139:9-10.

Read Psalm 139:1-12.

We think of God too much as "up there"—away off, when he is just as truly "down here." We may be sure that we shall find him wherever we go. We cannot flee from him with our sins. Nor need we go far to find him when we need comfort and healing. He transcends all measure of space and time. Prayer: "We would not try to escape from thee, dear Lord. Thou art with us everywhere and in that fact is our confidence."

Sunday, June 14

A Good Soldier of Jesus Christ

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

Read Timothy 2:1-10.

The worth of a soldier in the army of Christ is not measured by the uniform he wears nor by the arms that he bears but by his fighting qualities such as his bravery, his capacity for suffering, his implicit obedience and his power of endurance. Such too are the marks of Christ's soldiers.

Prayer: "O thou eternal one, make

us strong to fight the good fight of faith as soldiers of Christ."

Monday, June 15

A Tragic Disappointment

"Yet thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel." Deut. 32:52.

Read Deuteronomy 32:45-52.

This was, in a sense, a pathetic disappointment for this great leader—to be called away in sight of the attainment of the desired goal! One cause of his exclusion from the promised land was his own infirmity of temper. But the main reason was he had done his work and now had to leave it to others to continue it. This is the lot of all men, even of the greatest.

Prayer: "May we recognize thy guiding hand even in the disappointments that come to us."

The Glorious Harvest of the Years

(Continued from Page 167)

and we are profoundly grateful for that success.

OUR PECULIAR RESPONSIBILITIES

While we have had some share in all the enterprises of the Kingdom of God, there have been certain peculiar responsibilities that have been laid at our door. The first was our obligation to our German countrymen in this land. Though many of our churches are now using the English language in most or in all of their services, that responsibility is still ours. There are still large sections where the population can be reached only by means of the German tongue. The second was our Cameroon Mission, dear to our hearts for many a year. A number of our men there laid down their lives in the service of the Master. What we have done and are still doing there through our representatives on the field is a source of gratitude and inspiration to us all. The third great responsibility was laid at our door by the World War. In the Danubian and other European countries among the impoverished and oppressed Germans living there, God has opened to us a door. Others were not interested. It was our privilege to enter. We did that. It has cost us much—too much, as some have thought, in view of our many other heavy responsibilities. But God has richly honored our efforts there, and we can have no regrets for our sacrificial interest in God's work in those distant lands.

Of all these things we speak most humbly. Have we really done what we could? Probably not. May God forgive where we have failed him! But we are happy that we have had some little share in God's great work and have been privileged to see some of the fruits of that service. For this denominational enterprise of ours we give Him all the glory!

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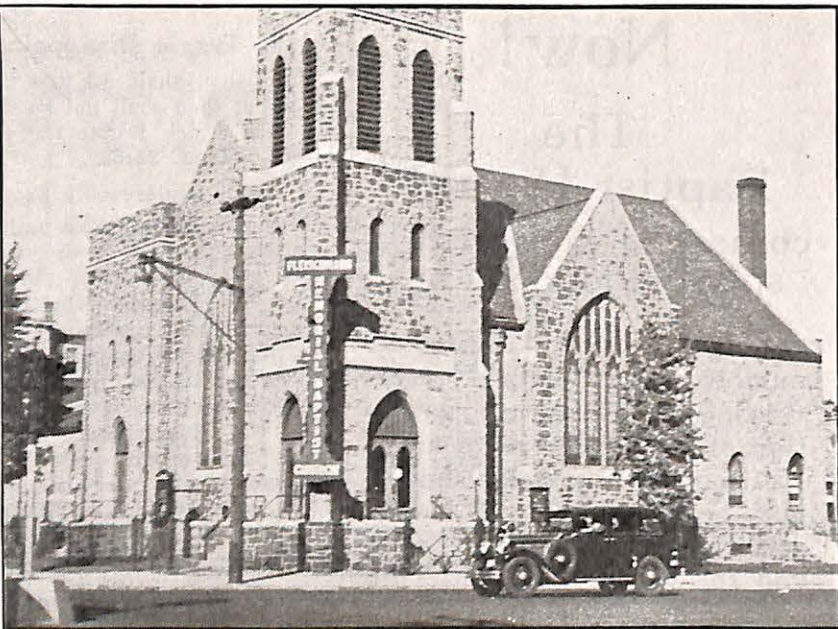
We are hoping that every accredited representative of the Publication House will have a supply on hand to be sold at ten cents per copy or let it become the first to be presented on a new subscription.

* * *

The heavy cost of printing this special number of the "Herald" should find its remuneration in the winning of many new friends and readers.

The Publishers.

The Churches of Our Denomination



Fleischmann Memorial Church, Philadelphia, Pa.

Atlantic Conference

CONNECTICUT
Bridgeport — Meriden — New Britain — New Haven

DELAWARE

Wilmington

MARYLAND

Baltimore, West

MASSACHUSETTS

Boston

NEW JERSEY

West New York, Ebenezer — Hoboken — Jamesburg — Jersey City — Pilgrim — Newark, Clinton Hill — Newark, Evangel — Newark, Walnut Street — Passaic — Union City, First — Union City, Second

NEW YORK

Brooklyn, First — Brooklyn, Second — New York, Second — New York, Third — New York, Harlem — New York, Immanuel

PENNSYLVANIA

Bethlehem — Philadelphia, Fleischmann Memorial — Philadelphia, Second

Eastern Conference

NEW YORK

Buffalo, Spruce Street — Buffalo, High Street — Buffalo, Bethel — Folsomdale — Rochester, Andrews Street

ONTARIO, CANADA

Arnprior — Killaloe — Lyndock — Neustadt — Sebastopol

PENNSYLVANIA

Arnold, Union — Erie — Munson — New Castle, Ellwood City — Pittsburgh, Temple

Central Conference

ILLINOIS

Chicago, First — Chicago, Second — Chicago, Humboldt Park — Chicago, East Side — Chicago, Englewood — Chicago, Immanuel — Oak Park — Kankakee, Immanuel — Pekin — Peoria, State Park — Trenton

INDIANA

Indianapolis

MICHIGAN

Alpena — Bay City — Beaver — Benton Harbor — Detroit, Bethel — Detroit, Second — Detroit, Burns Avenue — Detroit, Ebenezer — Detroit, Connor's Avenue — Gladwin — Lansing — St. Joseph

MISSOURI

St. Louis, St. Louis Park

OHIO

Canton — Cincinnati, Walnut Street — Cleveland, Shaker Square — Cleveland, White Avenue — Cleveland, Erin Avenue — Dayton

Northwestern Conference

ILLINOIS

Baileyville

IOWA

Aplington — Buffalo Center — Burlington — Elgin — George, First — George, Second — Muscatine — Parkersburg — Sheffield — Steamboat Rock — Victor

MINNESOTA

Holloway — Hutchinson — Jeffers — Minneapolis — Minnetrista — Mound Prairie — Randolph — St. Paul, First — St. Paul, Riverview — Sharon

WISCONSIN

Ableman — Concord — Gillett — Kenosha, Immanuel — Kossuth — La Crosse — Lebanon — Milwaukee, Immanuel — Milwaukee, North Avenue — Milwaukee, Bethany — North Freedom — Pound — Racine, Grace — Sheboygan — Watertown — Wausau

Southwestern Conference

COLORADO

La Salle

KANSAS

Bethany, Lincoln County — Bison, Rush County — Dickinson County, First — Durham — Ebenezer — Ellinwood — Geary County — Herington — Lorraine — Marion — Stafford — Strassburg — Tampa

NEBRASKA

Beatrice — Creston — Scottsbluff — Shell Creek

OKLAHOMA

Bessie — Ingersoll, Bethel — Immanuel — Okene — Gotebo, Salem — Shattuck

Texas and Louisiana Conference

Brenham — Cottonwood — Crawford — Dallas — Donna — Elgin — Elm Creek — Gatesville — Greenville — Hurnville — Kyle — Waco

ALABAMA

Elberta

LOUISIANA

Branch, Mowata

Pacific Conference

BRITISH COLUMBIA

Prince George — Vancouver

CALIFORNIA

Anaheim, Bethel — Franklin — Lodi — Los Angeles, First — Los Angeles, Ebenezer — Wasco

IDAHO

American Falls

OREGON

Bethany — Portland, First — Portland, Second — Salem — Salt Creek — Stafford

WASHINGTON

Colfax — Lind — Odessa — Spokane — Startup — Tacoma

Northern Conference

ALBERTA

Bethel — Calgary — Camrose — Craigmyle — Edmonton — Forestburg — Freudental — Glory Hill — Hilda — Irvine — Kneehill Creek — Ledue, First — Ledue, Second — Medicine Hat — Olds — Rabbit Hill — Richdale — Trochu — Wetaskiwin, First — Wetaskiwin, Second — Winesburg

MANITOBA

Minitonas — Moosehorn — Morris — St. Rose — Whitemouth — Winnipeg

SASKATCHEWAN

Burstall — Ebenezer East — Ebenezer, West — Edenwald — Esk — Fenwood — Glidden — Homestead — Leader — Lemberg — Lockwood — Nokomis — Regina — Rosenfeld — Saskatoon — Serath — Southey — Springside — Yorkton

Dakota Conference

NORTH DAKOTA

Anamoose — Ashley, Stations: Johannestal and Jewell — Berlin, Stations: Hellwig and Hoffnungsstal — Beulah, Station: Zap — Bismarck — Cathay — Fessenden — Gackle — Germantown — Goodrich, Station: Fairview — Grand Forks — Harvey — Hebron — Jamestown — Antelope — Jamestown — Lehr, Ebenezer, Stations: Rosenfeld, George and Ruff — Leipzig — Linton, Stations: Freudental, Linton, Temvick and Hazelton — Martin, Station: Berlin — Max, Station: Giek — McClusky — Medina — Pleasant Valley, Station: Carrington — Rosenfeld — Selfridge, Station: McLaughlin — Streeter, Station: Flat — Tabor — Turtle Lake, Stations: Alta and Zion — Tuttle, Station: Bowden — Ventura, Stations: Ventura, Kassel and Bertsch — Washburn, Station: Underwood — Wishek, Stations: Danzig, Beaver Creek and Napoleon

SOUTH DAKOTA

Avon — Bison, Stations: Hoffnungsfield and Hettinger — Channingsfield — Corona — Delmont — Ebenezer — Emanuels Creek, Stations: Danzig and Tyndall — Emery — Eureka, Stations: Greenway, Weisenburg, Hoffnungsfield, Tolstoy and Alaska — Herrendale, Stations: Spring Creek, Gnadensfeld, Artas and Pollock — Madison — McIntosh, Stations: McIntosh, Annetal and Isabel — Parkston, Stations: Dry Creek and Trip — Plum Creek, Station: Menno — Spring Valley — Unityville

MONTANA

Brady — Lambert, Station: Vida — Missoula — Pablo — Plevna

God's Challenge to Our Churches

The 268 churches, comprising the German Baptists of North America, are scattered over the far-flung field of the American continent from the Atlantic to the Pacific oceans and from the Gulf of Mexico northward to British Columbia, Canada. These churches are located in 31 states of the United States and in five provinces of Canada. Most of these are rural churches and are to be found in the smaller communities. However, the larger number of our strongest churches is located in the metropolitan centers.

All of these churches were originally German in name and in the exclusive use of the language. The picture of the denomination is quite different today. Quite a number of our churches are now using the English language altogether. It is to be observed that these English-speaking churches are faithful and loyal to the denomination in their cooperation and willingness to sacrifice. Undoubtedly, with the passing of the years our churches will have to give more attention to the use of the English language. In the making of such language adjustments there should be no place for selfish motives as determining factors in the decisions which are reached, but the welfare of the local church should be the sole concern of its members. Even though the German language should gradually disappear from our midst, nevertheless, we want to maintain our unity by means of the unique denominational spirit which holds us together.

All of the conferences will be visited this summer by the Rev. Carl Fuellbrandt of Vienna, Austria, our representative in the Danubian Gospel Mission of Europe, for the purpose of intensifying interest in this important work. He will also speak in many metropolitan centers and local churches on the recent progress which has been made in this field. The interest and prayers of German Baptists in behalf of this evangelization of these European peoples are important factors in unifying our scattered groups over the American continent.

DENOMINATIONAL STATISTICS, 1934-1935

OUR NINE CONFERENCES

	Mem-	Churches	ber-	Bap-
			ship	tisms
Atlantic	28	4149	146	
Central	30	6267	238	
Dakota	52	6594	301	
Northern	46	4789	221	
Northwestern ...	38	5179	90	
Eastern	16	2224	5)	
Pacific	21	3277	94	
Southwestern	24	2370	71	
Texas-Louisiana ..	13	1105	36	

Total	268	35,954	1256	
Total contributions for local church purposes		\$446,215.73		
Total contributions for missionary and benevolent purposes		103,626.31		
Total		\$549,842.04		
Average contributions per member		\$15.00		
Value of all church property		\$4,756,524.00		

MINISTERS' DIRECTORY

Ministers on the directory list	310
Ministers in service in churches	202
General secretaries, professors, etc.	19
Missionaries in active service	5
Retired ministers	50
Ministers without charges ...	33

MISCELLANEOUS STATISTICS

Sunday Schools	320
Scholars	36,036
Teachers and officers	3,993
Women's missionary societies	221
Total membership	6,143
Young people's societies ...	232
Total membership	9,647

The Baptist Herald

This Semi-Monthly

makes its appearance this time in an unusually attractive number. It is indeed superb in its rich illustration of our denominational career.

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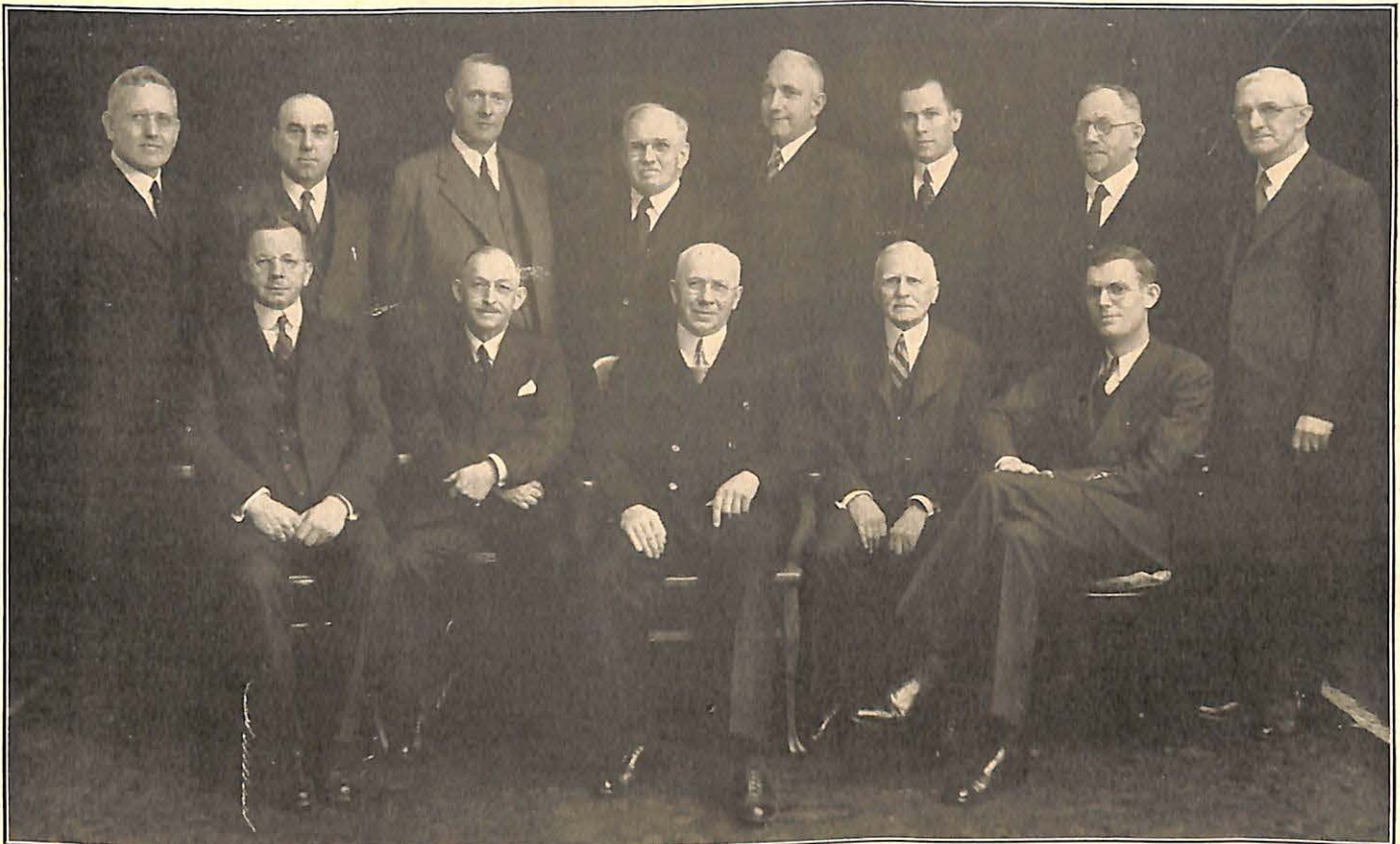
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The Publishers

Resolutions for Denominational Consideration

Passed by the General Council at Its Annual Session in
Rochester, N. Y., on March 28, 1936



Seated (Left to Right): H. Steiger, Reuben Windisch, O. E. Krueger, H. P. Donner, M. L. Leuschner
Standing (Left to Right): Walter Staub, Henry Marks, Arthur Schwerin, William Kuhn, Theodore
Sorg, Charles W. Koller, Herman von Berge, Albert Bretschneider

Among numerous items of business transacted by the General Council of the denomination in its recent annual session was the passing of two important resolutions which are to be considered by the nine conferences in their business sessions during the summer months of 1936. The results of these discussions and any actions taken by the conferences concerning these resolutions are to be forwarded to the General Council as the composite expression of opinion of the denomination as a whole. The resolutions are as follows:

A Committee On Pastoral Changes

1. A denominational committee to be designated "A Committee on Pastoral Changes" shall consist of the general missionary secretary, the editors of DER SENDBOTE and BAPTIST HERALD, the dean of the seminary and the president of the general missionary committee. The general missionary secretary shall serve as the executive secretary of this committee.

2. Any pastor desiring to make a change or any church desiring to call a pastor may apply to this committee for advice. When-

ever recommendations are to be made to a church receiving support from the funds of the missionary society, the "Committee on Pastoral Changes" shall in every case cooperate with the missionary committee of the respective conference before making any recommendation.

3. Self-supporting churches can, of course, call whomsoever they choose, without consulting the "Committee on Pastoral Changes."

Adequate Salaries for Ministers

1. The General Council reaffirms the position heretofore adopted by the General Conference that it is to the best interest of the denominational work that the churches maintain an adequate salary basis for their pastors, so as to continue to attract to the ministry such men as are adequately qualified to perform the duties of their high calling.

2. The Council particularly urges that any pastoral salary reduction necessitated during the past years of depression be reconsidered in the light of improving conditions and that wherever and whenever possible the salary be restored to more normal requirement.