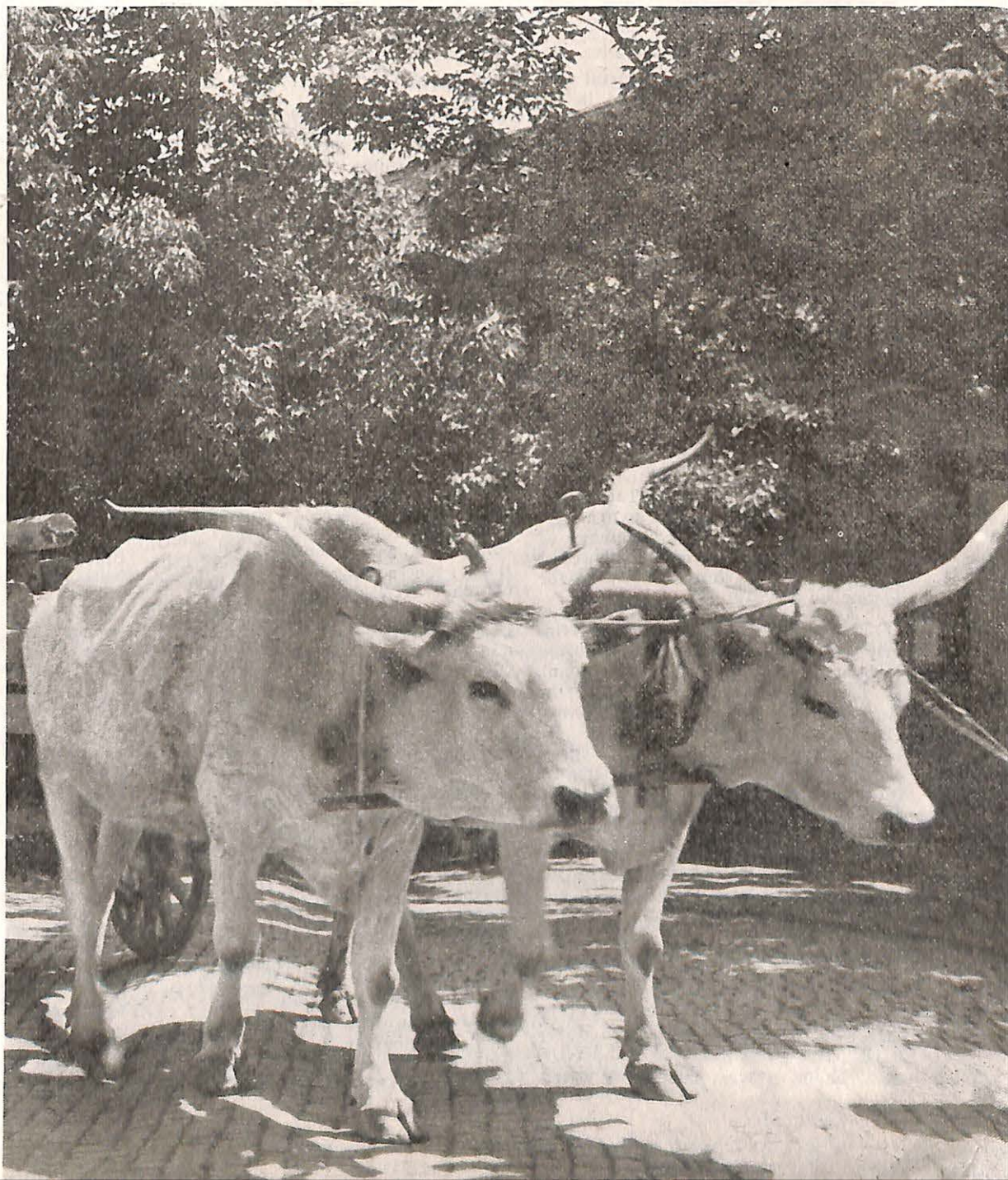


THE BAPTIST HERALD

November 1,
1938



Long-horned
Hungarian Oxen,
Drawing a Heavy
Load of Lumber,
Photographed on a
Quiet Street
of Novi Sad,
Jugoslavia



What's Happening

✧ Mr. Paul Leuschner, formerly superintendent of the Sunday School in the German Baptist Church of Los Angeles, Calif., is a student in the Baptist Seminary located in the same city. He is serving as pastor of the Union Church in Cypress, Calif., where he preaches twice each Sunday.

✧ The Rev. O. Lohse preached his farewell sermon in the German Baptist Church of McIntosh, So. Dak., on Sunday, Sept. 25. He had been minister of that church and its mission station at Isabel for 3 years and 3 months. Mr. and Mrs. Lohse will live for the next few months in McIntosh, after which they will be available for further service in one of our churches.

✧ The Rev. Wm. Kuhn, general missionary secretary, participated in the 60th anniversary of the German Baptist Church of Ellinwood, Kansas, from Sunday, Oct. 16, to Tuesday, Oct. 18. The Rev. Theo. W. Dons, pastor of the Oak Park Church in Forest Park, Ill., a former pastor of the Ellinwood Church, also took part in the festivities. At the same time the sessions of the Kansas Association were held at the church, of which the Rev. Wilfred Helwig is the pastor.

✧ The German Baptist Church of Tacoma, Wash., has called the Rev. Walter C. Damrau of Alpena, Mich., as its new pastor to succeed the Rev. George Lang, now minister of the Ebenezer Church of Detroit, Mich. Mr. Damrau has responded favorably to the call and will begin his pastorate in Tacoma on Dec. 1st. Mr. Damrau is a graduate of the Northern Baptist Seminary of Chicago, Ill., and has been the successful pastor of our church in Alpena for a number of years.

✧ The Rev. Daniel Meyhoefer, formerly pastor of the King's Highway Baptist Church of Bridgeport, Conn., is now serving as assistant in the German Department of Westminster College at New Wilmington, Pa. He is also studying for his A. B. degree. During the past spring and summer he covered 17,000 miles in the United States, traveling through 38 states and spent considerable time in Europe on a motorcycle, taking a thousand feet of colored moving pictures on his scenic travels.

✧ The annual young people's institute of the Southern Conference will be held at Mowata, Louisiana, from Wednesday, Nov. 23, to Sunday, Nov. 27. The theme of the conference will be "Growing in Grace" based on 2. Peter 3:18. The guest speakers will be Dr. Wm. Kuhn, general missionary secre-

tary, and Mr. M. L. Leuschner, young people's secretary, who will also visit the churches of Texas following the institute. The full program will appear in the Nov. 15th issue of "The Baptist Herald."

✧ The Rev. Henry Pfeifer, pastor of the Central Baptist Church of Erie, Pa., conducted revival meetings in our churches at New Castle and Ellwood City, Pa., from Monday, Sept. 26, to Friday, Sept. 30. Mr. Pfeifer served both of these churches as a student during the summer months of 1929 and 1930. At the present time they are without the services of a regular pastor. The revival meetings were attended with many spiritual blessings and visible results.

✧ October was called "Rally Month" in the Church School of the North Avenue Church of Milwaukee, Wis. Special programs were presented every Sunday morning. A dedication service for the deacons, deaconesses and trustees of the church on Sunday, Oct. 2, was especially impressive. On Sunday, Oct. 9, Dr. Woodbury, director of the department of evangelism for the Northern Baptist Convention, was the guest speaker in the church service. The Sunday School goal for "Rally Month" was set at 250. The Rev. E. J. Baumgartner is the minister of the church.

✧ The Rev. A. Ittermann, pastor of the Baptist Church in Wishek, No. Dak., had the joy of baptizing 5 persons on confession of their faith on Sunday evening, Oct. 2. Mr. Ittermann preached German and English sermons to a large congregation which taxed the seating capacity of the church. At the communion service which followed, he received the baptized converts and 4 others by letter and confession into the church. From Oct. 10 to 15 Mr. Ittermann proclaimed the gospel tidings at revival meetings held in the Baptist Church of Venturia, No. Dak., of which the Rev. A. Guenther is pastor.

✧ On Sunday evening, Sept. 25, the Rev. E. S. Fenske, pastor of the First German Baptist Church of Vancouver, British Columbia, received 14 new members into the church, 7 of them having been baptized on confession of their faith, and 4 being received by letter and 3 through restoration. Among the baptized was Mr. Wilfred Miller, the secretary of the B.Y.P.U. and reporter for "The Baptist Herald." From Oct. 30 to Nov. 11 revival meetings will be held in the Church. Mr. Fenske wrote that "our services on Sunday and Wednesday

evenings are always well attended and are a real inspiration."

✧ Recently Miss Violet Schultz of Winnipeg, Manitoba, Canada, and Mr. Gerhard Streuber of Winnipeg, were united in marriage at the beautifully decorated McDermot Ave. Baptist Church with the Rev. Otto Patzia officiating. Mrs. Streuber is the only daughter of Mr. and Mrs. Charles Schultz, who are prominent members of the McDermot Ave. Church. Mr. Streuber is the oldest son of Mr. and Mrs. Hermann Streuber, who are well known in our German Baptist circles throughout the country. After a brief honeymoon Mr. and Mrs. Streuber returned to their beautiful home at 764 Winnipeg Ave., Winnipeg, Manitoba.

✧ On Sunday, Oct. 2, the guest preacher in the Baptist Church of Cathay, No. Dak., was the Rev. F. W. Mueller of Camrose, Alta., Canada, one of the pioneer ministers of Canada. Miss Laura E. Reddig was a guest speaker in September before her departure for Africa. A Sunday School Teacher Training Course on "Methods" was held in the church from Oct. 19 to 21 and conducted by Mrs. Schindler of Linton, No. Dak. The High School of Cathay presented the complete program for the B.Y.P.U. on Sunday evening, Oct. 9. The Rev. Arthur Ittermann is the pastor of the church.

✧ The Rev. Emil D. Gruen of Philadelphia, Pa., formerly superintendent of the Bethel Jewish Mission in that city, has been associated for a number of months as field evangelist with the American Board of Missions to the Jews, whose headquarters are in Brooklyn, N. Y. Mr. J. Hoffman Cohn
(Continued on Page 412)

The Baptist Herald

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Martin L. Leuschner, Editor

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The BAPTIST HERALD

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Number Twenty-one

EDITORIAL

THE uncertainty of life is one of the most certain facts with which we have to reckon. Abruptly the span of our days upon earth can be ended. Suddenly the thread of life can be broken. Youth and age alike are face to face with this overwhelming truth that no one can be sure of the tomorrow. Our grip upon the present moment is the extent of our absolute certainty of this earth's pilgrimage.

It behooves us to be ready for such an abrupt ending of life at all times. Everything in the household of our lives ought to be in order. The unexpected summons from above ought to be included in the list of life's expectations. Full preparation for that event ought to be the completed work of every person who has taken the business of living seriously.

How often we fail in this simple matter of life's most important preparation! Many evade the question of what lies beyond death, anticipating a more opportune time when they can give it their attention. They have a feeling that life is eternal and they realize the implications of Christian salvation, but they are not prepared to face the issue squarely of their relationship to Christ. They hope for a time when they can make their decision, which may never come. They are too busy to reflect upon the all-important question where they will spend eternity. The words, "Too late!", will crash like thunder bolts upon their disordered lives apart from Christ.

One wonders how any Christian can go to sleep at night with a grudge upon his heart. The broken fellowship of that person with another is a glaring evidence that everything is not in order in that person's heart. There are words to be forgiven and things to be made right and wrongs to be corrected, before one can stand with clear conscience before the Judge of all

men. Can you possibly imagine the intense suffering of that person who might have put everything in the household of his life in order before the inevitable day came and who simply did not?

Most Christians have made definite vows to their God. In times of crisis and trouble, they promised gifts of money and manifestations of discipleship in response to God's answers to their prayers. The tragedy is that so few of these same Christians have kept their promises to God after the answers have come. Such households need to be put in order by fulfilling the conditions of the vow.

How beautiful a Christian life is which is fully prepared for the tomorrow! For such death is not the fallacy of the fool who had miscalculated his plans, but the sailing of a saint into the more glorious life. There are no secret sins, which will come to the surface after he is "gone." None can point an accusing finger at him for lack of forgiveness. Bad debts and broken pledges do not haunt his memory. His love to Christ has deepened with the years. He can give a good account of his stewardship to God. He has been a servant who has earned tenfold with the few talents which God gave to him. He is prepared to meet his God!

Would it make a difference in what you plan and do upon this day if you knew that it was going to be your last on earth? There is no question that is more crucial than this. If it were answered frankly and fully by every reader, then one's acceptance of God's gift of salvation in Christ would have to be acknowledged, forgiveness and loving reconciliation would have to flow from one in streams of abundance, and our lives would be "all sunshine in the Lord." Let every person put everything in order in his own heart! That is the Bible's timeless message.

Where East Meets West

Jugoslavia, whose name means simply "Southern Slavia," is one of the new states which was formed at the treaty tables following the World War. It faces the European civilization to the north and is confronted by the Orient to the south. In this strategic buffer state of the Balkans one of our most promising mission fields is to be found, as the editor learned during the European trip of last summer.

By MARTIN L. LEUSCHNER, Editor of "The Baptist Herald"

Jugoslavia's location on the map is often a bewildering puzzle to the average American. One is reminded of the story about the tourist, who was traveling to Europe for the first time. Upon hearing the name of Jugoslavia, he remarked with some confusion: "Slavia sounds as if it's in Russia, but where is Jugo?"

The Strange And Colorful Orient

This new European nation, south of the Danube River and along the Adriatic Sea, is slightly smaller than the state of Wyoming. It is the amalgamation of many states formed at the close of the World War with the help of trifling



Promising, Young Missionary-Pastors of Our Baptist Chapels in Jugoslavia With the Rev. C. Fuellbrandt, the Director of the Danubian Mission Field, in the Center

ing treaty-makers. At that time Slovenia, Croatia, Slavonia, Bosnia, Hercegovina, Dalmatia, a part of Banat and the Kingdom of Montenegro were added to Serbia to form the new state of Jugoslavia. Its population of thirteen million is as much of a cosmopolitan mixture as the colors on Joseph's coat.

Jugoslavia is rightly called "the Gateway to the Balkans." East meets West in this new kingdom. Here the pageantry and the primitive life of the Orient are companions. Life takes on a different color here in these Balkan states of the Danube, for this is a world that is largely new to the eyes of an American.

The Strange And Colorful Orient

Belgrade, the capital of Jugoslavia, gave me my first glimpse of a Mohammedan minaret, which rises heavenward, as someone has said, "like white altar candles above a bulbous mosque." Every Moslem minaret is a visible reminder of the Turkish domination for five tragic centuries which engulfed most of the Balkan states. The red fezzes, tightly drawn over Moslem heads, and the heavily draped and veiled women on the market place graphically show how Mohammedanism is still a religious power in the Balkans, even though it

has lost its political influence.

The traveler has to adapt his tastes to the offerings of the Orient. The strings of onions and of garlic hanging picturesquely by the windows give him advance notice of the seasoning in his foods. The people of the Balkans have a fondness for red paprika, and the national drink, called "Boza," is even more popular than soda pop in the United States. Most of the dishes are prepared in the greasy oil made from sunflower seeds. After several weeks of sojourning on the Balkans our longing for the American dish of "ham and eggs" almost amounted to an obsession!

Exquisite hand embroidery adorns the clothes of the Balkan women. Jugoslavia has been called "the land of coin-strung headdresses, toe-tilted sandals, and many-hued, ruglike aprons." Even the young men like embroidered shirts and colorful clothes.

A Mission Field With Glowing Promise

Here in Jugoslavia, where East meets West in the rambling bazaar quarters not far from modern shopping districts, we have one of our



A Typical Oriental Market Scene in a Yugoslav City

most promising mission fields in the Danubian countries. Jugoslavia has granted our Baptists religious privileges and rights that far exceed what has been granted by any other European country. Our mission fields in that state are being harvested by eight youthful and consecrated ministers, who with much enthusiasm and personal devotion to Christ are rendering a monumental service.

Most of these young missionaries can speak fluently in German and Serbian. Several can speak a number of other languages. Although they are working almost entirely among the Germans in their own villages, they are also witnessing with fruitful results to the redeeming love of God among other nationalities. During our trip through Jugoslavia, Dr. Kuhn, Brother Fuellbrandt and I had the privilege of spending a Sunday in Novi Sad, where we participated in German and Serbian services in the chapel. The pastor, the Rev. A. Lehocky, is an able preacher, a flaming evangelist, a sympathetic pastor and a humble disciple of Christ.

Special Training And Unusual Devotion

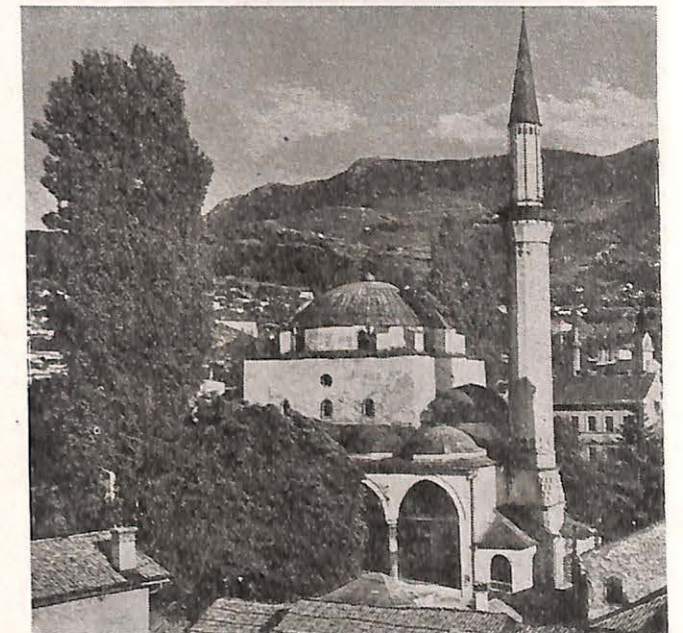
All of these young ministers have received additional training, beyond their seminary education, under the leadership of the Rev. Carl Fuellbrandt, the director of our Danubian Mission Field. He has not only wrought adminis-

trative miracles in unifying that extensive and scattered work but he has infused our missionaries and pastors on these difficult stations with a glowing eagerness to give of their best for their Master. These young Jugoslavian pastors, who are preaching the gospel with such telling effect and who radiate such good cheer and the spirit of Christ, are the joy and pride of Brother Fuellbrandt's heart.

One of these young men, the Rev. J. Sepper, left his trade at the lathe in a carpenter's shop to preach the gospel in Sarajevo, the Balkan city where the assassin's shot was fired, killing the Austrian archduke, that precipitated the World War. Another young man, the Rev. J. Wahl, is pastor in Nova Pazova, a city of 20,000 Swabians from Southern Germany, where he has seen the work grow far beyond human expectations.

A Missionary's Living Testimony

The story of Philip Scherer is a deeply moving record. Not so many years ago, as a boy of fifteen, he was converted in an evangelistic service conducted by the Rev. Carl Fuellbrandt. With overflowing joy he witnessed to his newly-found faith in Christ at home and in the neighborhood. His father was greatly displeased. Determined to put an end to the boy's "foolishness," he moved his family, including Philip, to distant Bosnia beyond the



The Pointed Minarets Rise Above Mohammedan Mosques Everywhere in the Balkan States

supposed influence of Baptist churches. But in this new town Philip continued to testify of Christ and won his sister for the Savior.

Together, as brother and sister, they played and sang and spoke on the street corners, attracting many young people because of their sincerity and joy. For a while they carried on their evangelistic work through the state church, but their message of regeneration and

of the new birth sounded strange in those halls. Even the church doors were closed to them. Persecution broke loose upon them from many different sides. But they called for assistance from Baptist pastors, and because of this young man's faithfulness and evangelistic fervor a small Baptist chapel now stands in the village of Petrovopolje. Today Philip Scherer with a keen insight into the history of the Balkans and with a sharper insight into the truths of God's Word is one of our promising Jugoslavians missionaries.

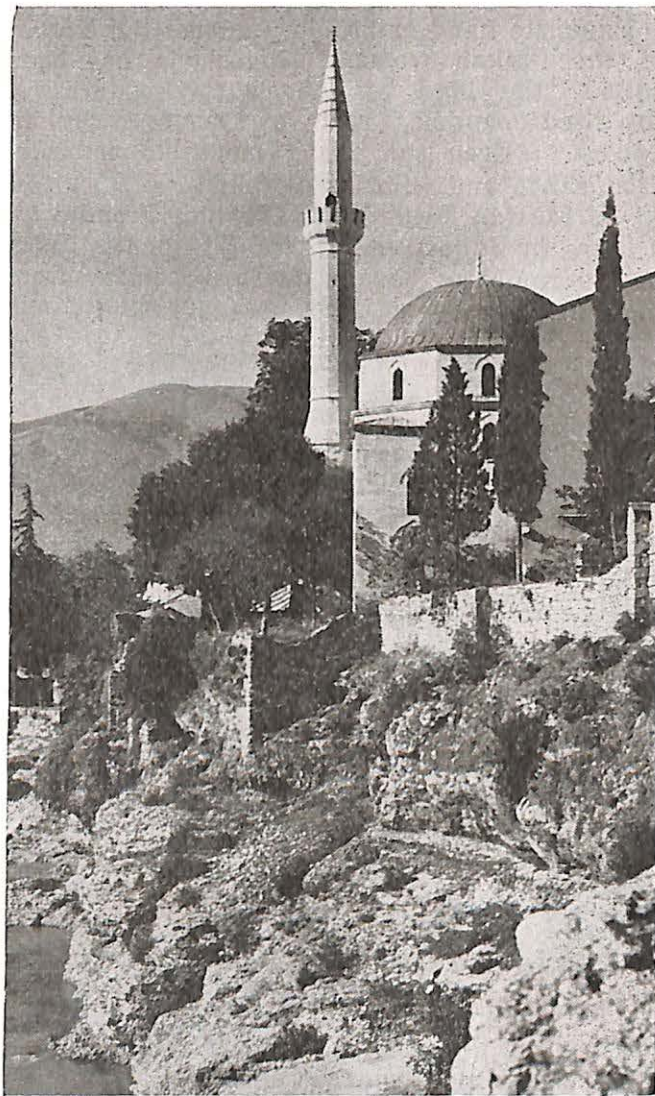
Religious Freedom In Jugoslavia

Baptists form the only recognized evangelical body in Jugoslavia. All correspondence and mail of our Baptist churches and ministers there are dispatched free of charge. Baptist ministers receive fifty per cent reduction on all railroad tickets, and similar privileges for twenty-four annual trips are accorded their wives and children. Every Baptist minister is recognized as a teacher of religion in the public school, which means a great deal in the Balkan states. These are only a few phases of



Mohammedan Men in the Balkan Lands Still Wear the Turkish Fez and Women the Dark Veils Over Their Faces the generous religious freedom, in which our Baptist chapels in Jugoslavia can carry on their work.

The gateway into the Balkans is one of the world's most important political fields. Crucial issues have shaped the course of history in those lands. The apostle Paul by crossing over from Asia Minor into the Balkans brought the gospel message to Europe. How these coun-



The Cross of Christ Must Replace the Crescent of Mohammedanism in the Balkan States.

tries need that message again! Overrun by the fanatical zeal of the crusades of the eleventh and twelfth centuries, enslaved by Turkish and Mohammedan dominion for five centuries, fettered by the superstitions of the Greek Catholic Church, these people of the Balkans stand in dire need of Christ's love and forgiving grace.

The Macedonian Call

Everywhere we found evidence of the eagerness of the people to hear the gospel message. They have had to face such tragic circumstances, and the fear of war and of invasion hangs so heavily over their hearts, that their response to Christ's power and grace is a heartening sight. In these Balkan countries one indeed meets "the Christ of Every Road," the Savior of every race.

The Macedonian call once rang out from the Balkan lands to the apostle in Troas: "Come and help up!" That call still rises heavenward from this meeting-place of East and West and crosses the seas to us in North America. Ours is the privilege of responding to the call! Our prayers and our gifts can open the doors to even greater things for Christ and his Kingdom in these Danubian lands.

"Be Mine to Serve"

By MRS. EDITH F. TILLER of Chicago, Illinois

Each June, from the doors of the Baptist Missionary Training School in Chicago, Ill., there go forth consecrated girls, especially trained for Christian service in foreign lands and at home. And as each girl goes out, she bears in her inmost being the school motto, "Be Mine to Serve," wherever, however God calls.

Two years ago in September there came to us from a farm in North Dakota a German Baptist girl who had caught the vision of Christian service. She brought with her completed training as a registered nurse, abounding health, a contagious spirit of joy, and the rich heritage of a German Baptist background. As she studied toward her degree, she also served as the school nurse. Last June 14, she was graduated, and during the summer months many of our people met her as she traveled the length and breadth of our country.

Her name is Miss Laura E. Reddig, and she sailed early in October for Africa where she will join Mr. and Mrs. Paul Gebauer, Mr. and Mrs. George Dunger, and Miss Edith Koppin in our Cameroon field. Her address will be Baptist Mission, P. O. Bamenda, via Port Harcourt, Nigeria, West Africa. She spent a week in Germany en route, and will arrive on her station early in November. She will be located inland, five days' journey from any doctor or other white people except our own small group. This will perhaps explain the lengthy list of supplies listed for her needs in the September 1st issue of "The Baptist Herald."

"Be Mine to Serve" as a nurse in the inland forests of primitive Africa, without doctors, without "necessary" hospital equipment, without drug stores! The task seems impossible, but Laura Reddig goes forth with the utmost faith in her favorite Bible verse, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Another quotation which she takes with her is, "I go, expecting great things of Christ." Her favorite hymn is, "If Jesus Goes With Me, I'll Go Anywhere," and she is very sure Christ is accompanying her as she answers his call.

Miss Reddig received her call to service in Africa as she worked with the Negroes in the slum areas of Chicago as part of her field work at the school. She was dedicated to her task when she received her appointment by our German Baptist Board in Forest Park, Ill., on April 6, 1938. Every girl in our school entering home or foreign missionary service is dedicated on "Missionary Day." This was held at the school on June 13, the night preceding graduation. When Laura visited her home in Cathay, North Dakota, on June

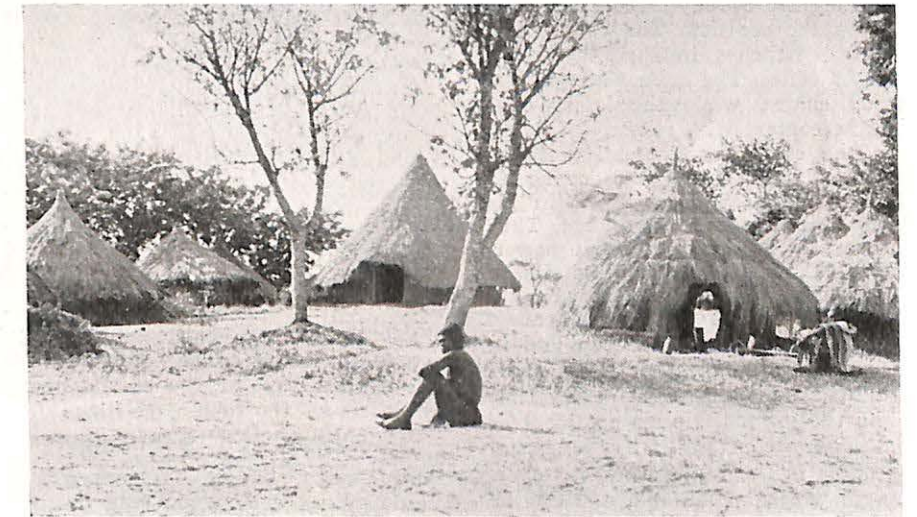
26, her home church also dedicated her to the great task to which she has been called.

During the summer months Miss Reddig visited forty-six German Baptist Churches, six of our conferences, and spoke in church services and for Sunday Schools, B. Y. P. U.'s, missionary societies, World Wide Guilds, Ladies' Aids, and summer assemblies. She has been in nineteen states and three Canadian provinces. Everywhere she has gone she has radiated the sunshine and warmth of her joyous Christian personality.

As Laura ministered to the students in the Baptist Missionary Training School as nurse during the past two years, she shed the perfume of the

The student body president of the Baptist Missionary Training School, Johanna Abend, an intimate friend of Miss Reddig's, expresses well what every schoolmate feels:

"Every student who comes to the Baptist Missionary Training School becomes a part of the school to a greater or lesser degree according to her interest, ability, and spirit. B. M. T. S. then becomes a part of each girl inasmuch as she shares in its life. The student body found in Laura Reddig one of its finest members. At all times she has cooperated, shared, worked, and enjoyed in the fullest measure. To the new girls coming in, her joyous enthusiasm for the work in the Kingdom of God has been an inspiration. To the



A Lonely Street in an African Village With the Conical Huts Situated in a Large Circle Around an Open Square

Christ-life throughout the school. In his second letter to the Corinthians, Paul says: "Wherever I go, I thank God he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me" (2 Cor. 2:14—Moffatt's translation). To those who know Laura, this verse expresses her life as no other can.

The Book tells us that "a merry heart doeth good like a medicine" (Proverbs 17:22). Perhaps this is why no one could ever long remain ill in the Training School hospital. Laura's cheery words and lovely singing helped as much as her professional care to restore girls to health speedily.

One of her classmates wrote just before Miss Reddig left: "I am proud to have you as a friend and want you to know my prayers and thoughts will be with you always. You have so much to give of your fine Christian personality that I am sure your life will be a benediction to those to whom you go."

old girls, Laura's stability and sureness of faith have been a source of strength and power. She has been the kind of nurse who has made us want to keep well, and yet when ill she stretches forth a hand of help and comfort.

"The students wish for Laura joy, peace, and a sense of the power of God in her chosen work. We know that as she goes to the Dark Continent she will be a radiant light shining forth in the spirit of Christ."

As the girls at our school sang their farewell blessing to Laura, we realized that this is the prayer of our whole denomination as she left our shores:

"The Lord bless thee and keep thee;
The Lord make his face to shine upon thee,
And be gracious unto thee;
The Lord lift up his countenance upon thee,
And give thee peace.
He shall give his angels charge over thee,
To keep thee in all thy ways. Amen."

Kaka at Court

In this lurid account of an African court scene in Kakaland, Africa, our missionary has graphically depicted the sinfulness in the hearts of these natives and the need of Jesus Christ as the righteous Judge of men's lives and as the world's Savior.

By MRS. CLARA GEBAUER, Our Missionary in the Cameroons of Africa

Let's spend a day sitting in on the Mbem Native Court here in Africa! Such a scene reproduced at home would make a grand comedy. Although one feels instinctively sorry for the accused, who is mercilessly raked over the coals, one cannot help being highly amused with the whole proceedings.

The Court Scene

Court meets in a large bush hut that is rather dark inside and, needless to say smelly. Across one side sits the jury composed of all the chiefs and some of the sub-chiefs of the Mbem area, about twenty five in number. They are usually elaborately dressed for the occasion. The chiefs hold horsetail switches in their hands as signs of office. The more distinguished sit on chairs, while the lesser ones must be content with stones.

In the center of a small platform sits the Mbem chief, who, owing to the fact that the court meets in his village, presides as its president. This, however, is an honor without power. Due to this exalted position, he sits on a carved stool with a leopard skin spread under his feet. On his head is a beautifully made native cap and in his hand a handwrought iron staff with little balls that rattle every time it hits the ground. He, as president of this mighty court, also has a special little hole in the wall next to his chair through which he can spit, and this he does often, preceded by a terrifically hoarse cough that temporarily halts the proceedings.

On the ground at the feet of the president dies an old, rusty, iron bell full of sticks, stones and leaves, and this native medicine is the "Bible" of the court. A person swears by speaking to the bell and asking it to kill him if he lies. This is very potent, and a native who may hold out on his statement for a long time, if asked to lick the bell, will hesitate. So sure is the native of the power of this medicine, that there is almost no chance of lying. His own conscience would eventually kill him.

In the center of the room are two large stones where sit the plaintiff and the defendant, facing the court. In back of the court room are the interested spectators, who ever so often edge up too close and are all suddenly pushed back on the floor in a grand heap by the husky court bouncer. Again and again they slowly edge their way closer and closer as the proceedings get hot, only again to be knocked down in a heap. Ever so often someone outside dares to peek through the



For Such as These of Africa Christ Died Upon the Cross!

president's private spittoon—a risky venture—but who usually gets pushed back by a thrust of the chief's pipe stem through the hole.

Bedlam and Fighting

The session begins. The plaintiff and defendant each come and, bowing low before the court, take their places on their respective stones. The plaintiff, after clapping his hands three times to gain the permission of the court, states his case, but not without much interruption from the inquisitive jury. He tells it in the African way, not omitting a single incident nor word of conversation. As the story progresses the teller begins to dramatize and the listeners become more and more tense. They lean further and further forward with big eyes and gaping mouths until the teller says, "Na so. Finish."

Then, suddenly, without apparent warning, volley upon volley of words are hurled at the poor fellow. Fists are shaken, different ones jump up and take sides making wild gestures at each other. Two, meeting in the center of the floor, with arms waving wildly and voices so high pitched that the veins of the neck fairly bulge, they have it out! The discussion has begun. Though one cannot understand a word spoken, the gestures speak for themselves and one can't miss the point. So it goes hour after hour. Presenting the case has already taken

well over an hour; the discussion will take several more; then deciding the sentence will complete the day, and what a day!

From Shovels to Goats

Everything from shovels to goats are dragged into the courtroom during the proceedings as evidence. The medicine man and the priests add their verdicts. A bundle of sticks is tossed on the ground, each stick a receipt for one shovel paid. The woman in the case is dragged in. There is always a woman in the case, no matter what the charge. The bridal price must be hashed out again, and always several shovels are missing someone calls for the evidence. Thirty shovels are brought in. Always the dowry has not been paid in full although the woman may have ten children by now. Aha. So that's what caused all the trouble!

Now the brother of the woman pops up and claims his sister and all ten children. The original case has long since been forgotten and it is not until the court scribe cries for silence and with much difficulty gets it, that the jury is reminded of the case to be tried. As if stunned, everyone stops and with a sigh goes back into his seat. One takes a few puffs at his pipe, another one chews a cola nut, the president spits a few times, the gallery is thrown back into the corner, and slowly the whole thing starts up again. When the verdict is finally reached and sentence passed, with a great sigh, that can only be the result of satisfactorily settling a weighty problem, everyone walks out. Suddenly, silence reigns in the empty court where just a moment ago there was bedlam.

The Great Judge of All

With a same sigh of relief we go home wondering whether justice has been dealt in this crude fashion or not? Have we a right to impose our western code of morals on such a people? Is all well with this type of indirect rule? This we know, that bribes are accepted, that favors are granted, that justice is murdered just as in the days of ancient Rome and modern Chicago.

Not far from this court building stands one of your churches. There, too, court sessions are held. They, too, are imperfect, faulty, wanting but due to ignorance rather than meanness. It is here that a new code takes form and the ultimate Judge is called upon in order that saved men and women may be leavened and save a decaying society.

Daily Meditations

By PROFESSOR LEWIS KAISER of Rochester, N. Y.

Friday, November 4

The Blessing of Waiting

"Blessed is he that waiteth." Daniel 12:12.

Read Daniel 12:8-13

It is not an easy thing to wait. Marching and quick-marching are much easier to God's warriors than standing still. There are hours of perplexity, when we know not what part to take. What shall we do? Fly back in cowardice? Turn to the right in fear? Rush forward in presumption? No! Simply wait! Wait in prayer. Wait in quiet faith. Wait in trustful patience.

Prayer:

"Wait, patiently wait! God is never late. The budding plans are in thy Father's holding. And only wait his grand divine unfolding. Then wait, wait,—patiently wait!"

Saturday, November 5

The Law of Antagonism

"To him that overcometh." Revelation 2:7.

Read Revelation 2:25-29

Life without war is impossible, either in nature or in grace. Antagonism is an open fact of life. Jesus said: "In the world ye shall have tribulation," that is, everything that is not spiritual makes for our undoing. We must learn to score off the things that come against us and in that way produce the balance of holiness. Overcoming is the condition of the victorious life.

Prayer: Holy God, make us strong through the might of spirit to achieve the victory of faith and to obtain the promised crown.

Sunday, November 6

Dependableness

"For I know him (Abraham), that he will command his children and his household after him and they shall keep the way of the Lord." Genesis 18:19.

Read Genesis 18:16-19

God wants people upon whom he can depend. Such a one was Abraham. God is looking for men, on whom he can put the weight of all his love and power and of faithful promises. God can be depended upon. He wants us to be just as decided, as reliable, as stable. This is what faith means.

Prayer: Gracious God, thou canst make the weak strong and the fickle stable. Help us to learn our lessons and stand fast.

Monday, November 7

The Offence of the Natural

"And they that are Christ's have crucified the flesh with the affections and lusts." Galatians 5:24.

Read Galatians 5:16-26

The natural life is not spiritual, and it can be made spiritual only by sacrifice of the natural—by "crucifying the flesh." Jesus said, "If any man will be my disciple, let him deny himself," that is his right to himself. It is not a question of giving up sin only, but of giving up my right to myself. If we do not resolutely sacrifice the natural, the supernatural can never become natural in us.

Prayer: Lord of my life, may my surrender to thee be uncompromising and complete—all of thee, none of me!

Tuesday, November 8

On the Mountain Top

"He took Peter and John and James, and went into a mountain to pray. And as he prayed, the fashion of his countenance was altered . . . and they saw his glory." Luke 9:28-32.

Read Luke 9:28-36

Heaven is not far from those who tarry on the mount with their Lord. Most of us, especially in the cities and towns, live at high pressure. From early morning until bedtime we are exposed to the whirl. Amid all this maelstrom, how little chance for quiet thought, for God's Word, for prayer and heart fellowship! We must get up now and then out of the vale on to the mountain top.

Prayer: Lift me up, O God, out of the narrowness and gloom of my daily life on to the sun-lit heights of thy invigorating presence.

Wednesday, November 9

Visions in Captivity

"As I was among the captives, by the river Chebar, the heavens were opened and I saw visions of God." Ezekiel 1:1.

Read Ezekiel 1:1-5, 28

If we are to receive benefit from our captivities, we must accept the situation and turn it to the best possible account. Fretting over that, from which we have been removed or which has been taken from us, will not make things better, but it will prevent us from improving those things which remain. The bond is only tightened by stretching it to the uttermost.

Prayer: Calm my perturbed spirit, dear Lord. Turn for me the shadow of night into the glory of a new day.

Thursday, November 10

The Mystery of Prayer

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8:26.

Read Romans 8:22-27

Ah, the deep mystery of prayer! We just pour out the fulness of our heart, the burden of our spirit, the sorrow that crushes us and know that God hears, loves, understands, receives. He separates from our prayers all that is imperfect, ignorant, wrong and presents the rest before the throne on high. And our prayer is accepted in Jesus' name. Wonderful mystery!

Prayer: We thank thee, our Father, for thy Spirit's intercession in the out-reachings of our hearts for things we cannot comprehend.

Friday, November 11

The Refiner's Fire

"He shall sit as a refiner and purifier of silver." Malachi 3:3.

Read Malachi 3:1-6

Through the refiner's fire our Father seeks to perfect his saints in holiness. He subjects them to the hot fire, for only the molten mass releases its alloy. He watches the fire so that excessive heat does not mar the metal. As soon as he skims from the surface the last of the dross and sees his own face reflected, he puts out the fire.

Prayer: O Spirit divine, all my nature refine, that the face of Jesus may be seen in me.

Saturday, November 12

The Whole Man

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are Gods." 1 Corinthians 6:20.

Read 1 Corinthians 6:15-20

Man must not be divided in his loyalty to Christ. Both the body and the spirit belong to God. The price paid was for the redemption of both. We cannot honor God with our spirit and yield our body to lust and sin. Only as the whole man is possessed of God, does God get full value for the price he has paid.

Prayer: May my devotion to thee, my Redeemer, be wholehearted, with body and spirit, all my powers, consecrated to thee.

Sunday, November 13

Silent When Reviled

"He opened not his mouth. Isaiah 53:7.

Read Isaiah 53:1-7

How much grace it requires to receive an unkind judgment with holy sweetness! Nothing tests the Christian more than to have some evil thing said about him. This is the file that soon proves whether we are electro-plate or

(Continued on Page 419)

The German Baptist Conquest in North America

Part of a Masterful Address by Prof. O. E. Krueger of Rochester, N. Y., Before the Recent Conference of Baptist Language Groups in Cleveland, Ohio.

The oldest child of the American Baptist Home Mission work is the General Conference of German Baptists of North America, a group now numbering 270 churches with about 36,000 members. We are thinking of the achievements of these hundred years as a conquest. We have fought a good fight; we have kept the faith, but we have not finished our course; we do not rest our oars. In this conquest we must think of continuation, conservation, cooperation.

The Spirit's Conquest

The German Baptist conquest in North America is marked by the initiative of the Holy Spirit. The movement came from within, not from without. No one man and no group of men said: "Let us go to now and organize a German Baptist project on the continent of North America." It is decidedly not the work of one man; it is decidedly not the offspring of German Baptist work in Germany; it is decidedly not the offspring of the English-speaking Baptists of the United States. It sprang up over night like Jonah's gourd, but, unlike Jonah's gourd, it sprang up in various sections of the country simultaneously. Of course, it did not grow up so rapidly. It has been growing a hundred years, and it refuses to wither.

Konrad Anton Fleischmann

In 1831 a young Bavarian sailing across Lake Geneva fell in with a colporter who threw the gospel seed into his heart by asking him about his personal relationship to Jesus Christ. That young man, born in 1812, was Konrad Anton Fleischmann who soon after that surrendered his life to the Lord Jesus Christ and united with a pietistic separatist church in Geneva, Switzerland. Although that church did not require immersion, Fleischmann demanded it. Feeling the urge of the gospel message upon him, he took a short training course in Bern, after which he began his ministry in Emmental. Desiring to make Switzerland the place of his permanent service he went back to Germany to secure an extension of his passport. After a year's delay, that was denied. Paul would have said: "The Spirit prevented me from going back to Switzerland."

The Spirit certainly prompted George Mueller of Bristol to lay upon the heart of young Fleischmann the dire religious needs of the tens of thousands who were yearly migrating to the new world. If any pastors went with them, they were often men who had failed in the homeland or had very urgent reasons for seeking wider areas. The Spirit laid

hold of Fleischmann, carried him across the Atlantic in 1838, and opened a door in Newark.

His own experience with the living Christ compelled him to preach the gospel of repentance, conversion, regeneration and Christian living. Those were hard sayings for worldly-minded men. More offensive still was his refusal to christen babies and administer the Lord's Supper to unregenerated persons. His uncompromising demands led to a speedy termination of his ministry in that church. Three converts, however, were baptized in 1839 and united with the English-speaking Baptist church. Several years later a German Baptist Church was organized, which is now known as the Clinton Hill Baptist Church, still marked by its fervor, missionary zeal, and evangelistic spirit and program.

The urge to find a denser German population took him into the hills of Pennsylvania, where the Baptist State Convention offered him \$20 a month with headquarters at Reading. His scruples about salary caused some hesitation. However, he accepted on condition that he might reject the salary any time if his freedom seemed hampered thereby. In cooperation with a colporter, Michaelis, Lycoming County became the storm center of a great revival that resulted in 200 baptisms. Not being well organized, the churches did not conserve these results any too well. Later, a firmer organization was effected. Those fine churches, to which also Williamsport belongs, are now in the Northern Baptist Convention having totally severed their relationship with the German conference.

Everywhere there seem to have been hungry souls who were not satisfied with stones instead of bread and scorpions instead of fishes. A group of these invited Fleischmann to come to Philadelphia. One may have watched him as he followed them through a narrow dark passage, up a rickety stairway into a dingy back room, where he expounded to them the simple creed of two articles: first, the Bible is the all sufficient guide in faith and practice; second, the necessity of a personal faith in the Lord Jesus Christ. It became a natural thing to confess that faith in baptismal burial and draw the line at the Lord's table between actual and merely nominal Christians. Thus, began his great work in Philadelphia.

Alexander von Puttkamer

Shortly before these beginnings, the Spirit had laid hold on Alexander von Puttkamer, a relative of Prince von Bismarck, whose distaste for military service coupled with an irresistible "Wanderlust" had driven him to the

new world. Friendless, homeless, jobless, penniless, he drifted into the Baptist church in Laurenceville, N. Y. He was converted in 1837 and joined the church there. The American Tract Society gave him employment as a colporter. Desiring freedom to propagate Baptist principles he severed his connection with the tract society, and took similar work with the American Baptist Publication Society. His preaching to the Germans led to conversions, baptisms and organization of churches in Buffalo, Albany, and other places. After his service in the Civil War he ministered as pastor to several English churches.

In his historical sermon of 1891 Mr. J. C. Grimmell declares there were 12 German Baptists in New York City before Fleischmann landed. In 1845 the Home Mission Society aided the German Baptist church under the ministry of John Eschmann. A phenomenal growth was followed by storm and stress and decimation. Under Brother G. A. Schulte's pastorate of 21 years, this church became a stronghold of Baptist faith and practice.

Christopher Shoemaker

"The Spirit bloweth where it listeth." Christopher Shoemaker was ministering to a group of Dutch pietists in St. Louis, Mo. He was still practising infant baptism, but did not allow the unconverted to partake of the Lord's Supper. On his way home from service on Sunday he saw for the first time in his life a baptismal service conducted by Negroes in the river. Conviction went home to his heart. Immersion must be the biblical mode, and baptismal regeneration is the great confusing error! At the hands of John M. Peck he and sixteen of his parish received baptism by immersion and joined the Second Baptist Church of St. Louis. Later he organized a Dutch-German, bilingual church.

William E. Grimm

A mighty man of God was the rough-hewn W. E. Grimm. His fearless preaching had often brought him into conflict with the police department in Memel, Germany. He has ten arrests to his credit. The pastors of the state churches were usually the instigators of these persecutions of our Baptist forefathers. The tables have turned; their grandsons are now the persecuted. They are ready to receive the pay from the state, but they do not want to play the tune. But "he who pays the piper calls for the tune."

Grimm was free from pay; he also wanted to be free to play. He was sly and athletic. At one time when the

police came into the front door of the private dwelling where he was preaching, he dashed into the darkness out of the back door, and leaped across the ditch. The policeman could not clear it and went "splash, splash" into the water. These Baptists were bound to get you wet somehow! A church of fourteen members followed Grimm to Milwaukee in 1846 and began aggressive missionary work in Wisconsin.

August Rauschenbusch

Let us turn Father Time back just a little farther. It is the year 1834. A young rationalist full of vigor and self-confidence is pursuing his theological studies in the University of Berlin. Hengstenberg and Neander are too conservative for him. He prefers Vatke and Marheineke. He has lost much of his vital faith in God and his grip on ethical ideals. But this God, whom he so largely ignored, has kept him from gross sin. The breath of the Spirit has repeatedly breathed on his soul.

A deep longing for God has often laid hold on his heart as a lad. The thought of his own unworthiness to receive confirmation has removed him to tears. The report that a certain servant girl had actually experienced regeneration has caused him to feel his need of new birth. But now the young rationalist is trying to suppress all religious emotion. Karl Krafft, a boyhood friend, now a pietist, relates his own experience and adds: "Do you know that you too must repent of your sins and turn to God?" Young August Rauschenbusch answers: "No I do not." "Then pray God to reveal it to you." But Rauschenbusch had given up prayer. Upon a foot-tour in the Alps at Koenigssee he reads an inscription, cut into the rock, the words which also engrave themselves upon his heart. Freely rendered they say:

"Eternal One, the rocks declare thee,
The waters proclaim thy name.
When shall my soul behold thy face?"

Questions and Answers

One day a young Pietist, Frieda von Quadt, asks him: "What do rationalists really teach?" He notices that she is deeply grieved through the information and he realizes that she has a possession which he has lost or has never possessed. He determines to acquaint himself with the Bible. The struggle between faith and doubt, hope and despair rages all through 1835. Not until the next year does the love of God become a fixed reality. He surrenders to the Lordship and the Saviorhood of Jesus Christ. His final, irrevocable committal is made in this brief prayer: "O God, do unto me according to thy good pleasure. I am wholly thine!"

Rauschenbusch returned home from Berlin to regain his strength which had suffered greatly through his terrific inner struggle. After finishing his university work at Bonn, he succeeded his father in the pastorate at Altana, West-

phalia, where his insistence upon repentance and regeneration brought many to a genuine experience of conversion but also incurred the enmity of many worldly-minded parishoners. Again the Spirit of God moved. This time it was upon the mind of August Rauschenbusch and carried him across the waters in 1846. His feet were directed to Missouri. A long story may be thus abbreviated: a short pastorate, service under the American Tract Society with editorship of "Der Amerikanische Botschafter," writer of many tracts, superintendent of colporters, explorations in Ontario for the Tract Society, contact with the Baptists, study of believer's baptism, conviction of the error of baptismal regeneration and pedo-baptism.

cosmos out of chaos. From these early centers German Baptists migrated to various sections of the land where new churches were organized which were very often strengthened by immigrants from Baptist churches in Germany and other parts of Europe.

"There were giants in those days"—mighty men of God. Besides the men named above there stood a group of sturdy pioneers who had been driven from old moorings, not by a brief emotional squall but by the deep undercurrents of compelling convictions; men of dauntless courage who dared to launch out upon a course that brought ridicule, persecution and privation; men who chose rather to share ill treatment with the children of God than to enjoy



Some of the Pioneer Pastors of Our Denomination

Left to Right—Front Row: A. Henrich, K. A. Fleischmann, J. Eschmann, A. v. Puttkamer. Second Row: H. Schneider, J. C. Haselhuhn, J. C. Meuri.

The year 1850 was a great red letter day for us. In that year August Rauschenbusch, aware of all its consequences, submitted to believer's baptism and threw in his lot with a group of insignificant German Baptists. The greatest pain connected therewith was the grief it caused his sainted mother in Germany who simply could not understand. After his baptism at St. Louis in the Mississippi River he spent eight years as a pastor and evangelist in various parts of our land and in Canada where, in collaboration with Heinrich Schneider, he stood in the midst of a great awakening. H. Schneider, one of his Altena converts, had invited Rauschenbusch to baptize his first-born. He answered: "I have changed my views. I shall be glad to baptize you but not your baby." Schneider was baptized. Out of this work grew a number of strong churches some of which belong to the Ontario-Quebec Baptist Union.

Spiritual Giants

Thus, it is seen that our conquest is marked by the initiative of the spirit who ever moves upon the water to bring

the pleasures of sin for a season. The stamp of the stalwarts is upon the work of German Baptists today "Like begets like." The faith of the fathers is casting its sons in the same mould. Our preachers do not share Fleischmann's scruples about \$20 a month, nor are they looking around for big churches and fat salaries nor are they thinking in terms of material security. Their compensations are in Kingdom values!

The Challenge of Our Task

At the present time we have an efficient and effective organization doing a specific work. Our purposes are not contrary to those of the Northern Baptist Convention. We are merely a small side show. To merge organically now would be no gain. Let there be an increase of cooperation in spirit and purpose. *Mechanical unity in spiritual enterprise is not always a source of strength. It may be the very opposite.* "The strength of the wolf is the pack, and the strength of the pack is the wolf." That strength lies in spirit and in purpose. Not in mechanical unity! To tie the tails of the wolves together

would not increase their efficiency. No doubt, the per capita efficiency of the small group is larger than that of the large group.

A need that lies deeper than that for organic relationship of the fourteen foreign language groups with their foster mother is found in the warning of St. John: "Look to yourselves that ye lose not the things we have wrought." That concerns all of us! The pioneers in any cause seem to have a depth, a fervor, a zeal that is easily lost in the second and third generation. A heritage is never a gift; it is a challenge. It cannot be imparted as a gift. It has value only when it is accepted as a challenge.

Our Baptist heritage must remain a challenge. If it is not that, it is worthless. But we accept it as a challenge in all of our language groups seeking to accomplish our Kingdom task in the spirit of cooperation and with such organization as may in due time be needed for its achievement.

CONFERENCE OF BAPTIST LANGUAGE GROUPS IN CLEVELAND

The Centennial Celebration of the National Conference of Baptist Language Groups was held in the Euclid Avenue Church at Cleveland, Ohio, from September 8 to 11. A large representation of different language Baptist groups was in attendance at this unusual conference. German Baptists were also well represented by seminary professors, secretaries, business manager and editors of the Publication Society and a number of pastors. The contribution of the German Baptist work through this historical century were in the foreground of attention. Prof. O. E. Krueger of Roch-

ester, N. Y., the moderator of our General Conference, struck the keynote at the opening of the conference in his superb address, a large part of which is published in the accompanying article of THE BAPTIST HERALD.

A resolution was formulated in the business sessions of this conference to be sent to the Northern Baptist Convention whereby it is hoped that that convention will extend an invitation to all the Baptist language groups, of which the German and Swedish Baptist Conferences are the largest, to become associated organizations with the larger Baptist Convention without in any way affecting the organic life of the smaller body. Such an invitation by the Northern Baptist Convention, if forthcoming, will be acted upon by the German Baptist Conference at its next General Conference in Winnipeg in 1940.

Baptists represent a large fellowship in Jesus Christ across many different racial boundaries. A memorable evidence of that fellowship was richly predominant in all the discussions and services as well as in the special meetings conducted by the women and young people of the national conferences. The climax of the conference was reached in the closing Sunday evening service on September 11 with an address by Dr. A. W. Beaven of Rochester, N. Y., on "The Challenge of the Present Situation." The entire conference had been arranged by Dr. H. C. Gleiss of Detroit, Mich., and the members of his committee in "the Coordination of Baptist Bodies Using Foreign Languages" in commemoration of one hundred years of missionary activity by the Baptists among the foreign-speaking peoples of North America.

What's Happening News

(Continued from Page 402)

is the well known general secretary of the organization, which has mission stations throughout the world and is conducting an aggressive program of evangelization among the Jews. For several months during the past summer, Mr. Gruen traveled through the Middle West in the interest of the mission, speaking in a number of German Baptist Churches of the Northwestern and Central Conferences, including the Oak Street Church of Burlington, Iowa and the Oak Park Church of Forest Park, Ill.

Miss Carrie M. Swyter, a daughter of the Rev. and Mrs. C. Swyter of George, Iowa and a missionary in Nigeria, West Africa, recently wrote a letter under the date of Sept. 5 to the editor in which she said: "It is almost 3 years since I left home for the mission field. What happy three years they have been! I am keeping

very well at present, for the weather is not so trying just now. If all is well, I shall likely be going home in the beginning of 1939. I would like to acknowledge the gift of money sent to me by the Iowa Young People's and Sunday School Workers' Union with the following message. If I could impart to each of you the blessing which your gift has brought to me, you would be richly blessed, indeed! Thank you, young people, for the expression of your continued interest." Miss Swyter's address is Patigi, via Bida, Nigeria, West Africa.

A Russian-German Radio Hour is conducted every Sunday afternoon from 4 to 5 P.M. by the Rev. G. P. Schroeder of Max, No. Dak., over station KLPM of Minot, No. Dak. The next German programs will be given on Nov. 6, 13 and 27 and on Dec. 11. On Sunday, Oct. 2, the Rev. W. W.

Knauf of Anamoose was the guest speaker in German over the station. "A Daily Church of the Air" is also conducted by the Rev. N. E. McCoy from 9 to 9:30 A.M. over station KRMC in Jamestown, No. Dak. Mr. McCoy regularly serves the German Baptist churches of Carrington and Pleasant Valley and is widely known throughout the state for his evangelistic zeal. The Rev. W. A. Weyhrauch of Jamestown, No. Dak., is another of our radio preachers with the regular Sunday morning service of his church from 11 to 12 A.M. broadcast over station KRMC of Jamestown.

The installation of officers and reception of new members were held by the B.Y.P.U. of the Oak Street Baptist Church of Burlington, Ia., on Sunday, Sept. 25, at a candlelight service. Officers who assumed their duties were Miss Lenore Bohlen, president; Miss Berniece Fromm, vice-president; Miss Mildred Brenneke, treasurer; Robert Hoelzen, secretary; and Jack Gerdes and Elmer Hoelzen, ushers. The Men's Bible Class of the Burlington Church sponsored an enjoyable social evening on Oct. 4, when two of the members, Messrs. G. H. Johnson and D. J. Luebbers, described highlights of trips taken this summer. Musical numbers, including accordion selections presented by the pastor, Rev. Alfred R. Bernadt, completed the program. The Rev. Ray Kahle of Los Angeles, Calif., representing the Biblical Research Society, gave a series of illustrated lectures at the Oak Street and First Baptist Churches of Burlington from Oct. 5 to 7, speaking on recent discoveries made in Palestine, and describing the evangelization work now being carried on among the Jews.

The Rev. M. L. Leuschner, young people's secretary, recently participated in the programs of the three Dakota Sunday School Associations. On Oct. 5 and 6 he attended the sessions of the Central Dakota Sunday School Association at Napoleon, No. Dak., a mission station of Wishek. From Oct. 7 to 9 the Western Dakota and Montana churches held their Sunday School Association in the Ebenezer Church near New Leipzig, No. Dak. The Northern Dakota Sunday School Association was held at Fessenden, No. Dak., on Oct. 12 and 13. At all three association gatherings the church buildings were too small to accommodate the many visitors and delegates. The illustrated lecture, "Fellowshipping With God's People in Europe," was given by Mr. Leuschner in the New Leipzig Church on Saturday evening, Oct. 8, in Fessenden on Tuesday evening, Oct. 11, and in Alfred on Friday evening, Oct. 14. On Sunday, Oct. 16, Mr. Leuschner preached to fine congregations in the Baptist Churches of Gackle and Jamestown, No. Dak. of which the Rev. G. W. Rutsch and W. A. Weyhrauch are pastors, respectively.

B. Y. P. U. Topics and Programs

Edited by the REV. H. HIRSCH of Minneapolis, Minnesota

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Sunday, Dec. 4, 1938

DAMAGING LIVES FOR PROFIT

Scripture references: James 5:1-6; Matt. 6:19-21.

1. The Basis For Profit.

The Scripture lesson from James pronounces woe and misery on the selfish and unrighteous rich man who fattens himself but starves his laborer. The Scripture lesson from Matthew admonishes us to lay up treasures in heaven and to become heavenly-minded. And so does the apostle Paul write: "Set your heart on things above, and let the mind which was in Christ Jesus be also in you." If this is attained, then our profits will become a blessing instead of a curse to ourselves as well as to our fellowmen.

Legitimate profit. No business can be carried on without profit. Every business must produce a legitimate portion of income above actual expenses. Every sane person accepts this as basic in all of life's relationships, material as well as spiritual. This we must bear in mind as we discuss the theme for this meeting.

Illegitimate profit. While it is true that there is legitimate profit, it is also true there is illegitimate profit. In our country of liberty the limit for profit is still sky high. It is seldom that a person is summoned before court because of taking excess profit. But this does not excuse or justify exorbitant profit made in some business enterprises. There is a limit even to profit making. Where there is excess in anything, somebody has to suffer and pay the price for it and someone has to be loser. This is an inexorable law in the nature of things.

2. Profit That Damages Lives.

All excess profit damages life. But let us be specific.

a) Overworking the laborer. We live in a very exacting age. High pressure is used in every department of life to attain one's goal. And this is true to the extent of damaging lives. Only the other day the writer was told by a friend, working in a concern in our city, that the vitality of working men is slowly but surely being drained out of them by overwork. Business has doubled in that concern during the last five years, but labor power has been decreased instead of increased. If someone wants to overwork himself for filthy lucre, that is his affair, but surely no one and no concern has a moral right to overwork its employees.

b) Child labor. Strange that in our day and age, and in spite of all

legislation against child labor, there should still be sections in our rich country where young lives are damaged for profit! It is a blight on our civilization that some people are forced by necessity to send their young children into sweat shops to eke out a bare living. If there is a compelling necessity to send children to work, surely there is no justification for damaging their lives for unjust profit.

c) The movies. For what purpose is the movie industry in business? Is there one movie house in business for anything else than profit? How many movie concerns care what their business does to human life and character? And still the profits of this pernicious business are enormous. But the deplorable thing is that the damage to youth thereby is even greater than the profits. (Enlarge upon this).

d) The liquor business. Have you ever heard of a liquor distillery or brewery go into business to do anyone good except its owners? Is there a business that has as large profit as this business? And is there any business on the face of the earth which damages more lives than does this? (But next week more about it).

3. Profit Used To Enrich Life.

The innermost core, the veritable heart of the teaching of Jesus, is the message of love and service. Christ gave us the Golden Rule, by which we are to live and conduct our business. Nash, the "man of the Golden Rule," wrote: "The fundamental thing in industrial economics, as well as in all phases of human relationships, is to adjust all conditions so as to develop human beings of 'full stature' throbbing with that 'more abundant life' which the Christ came that we might have. In other words, ability, energy, and wealth should be devoted to the development of men and women."

"Lay up treasures in heaven." The best way of laying up treasures in heaven is to follow the instructions of the Master when he says: "Therefore, all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets."

You ask where you may invest your money, your energy, your talents, and your life? Invest them where you will get the largest spiritual margin, where your profit will be of that nature so that neither rust nor moths can devour them nor thieves steal them. Riches gained and used for God bring blessings to a suffering world. So used, they are laid up in heaven, the only safe place for our treasures.

Sunday, Dec. 11, 1938

WHY HAVE A CONSCIENCE ABOUT LIQUOR?

Scripture references: 1 Cor. 6:19-20; Rom. 14:21.

1. The Topic Before Us.

Why should it be necessary to seek an answer to this question? Is there any doubt in anyone's mind that liquor is the most destructive agent of life and character in our age? No language can express adequately the feeling of true Christians against liquor. Our age has lost or killed its conscience. There are things, which, in former years, caused people some conscience trouble, but those things are accepted today without any question as to their rightness. Whoever hears of having a conscience about liquor? Conscience today is callous, not only about liquor, but about many other things. Let us look at a few facts which should reawaken and quicken our conscience about liquor.

2. Increase In Drunkenness.

Facts speak; there is no need for proof. Washington, D. C., police records show that "women drunks swamp police—riffraff, also deputantes, college girls in their teens, women of wealth and social leaders." This can be multiplied a thousand times over in our country. "The Minnesota state inebriate farm had 224 inmates during 1932 (before repeal). In 1935 (repeal) there were 385, an increase of 71.8%. Admission of alcoholics to California mental hospitals increased 155.8% comparing 1936 with 1930."

3. Liquor The Great Remover.

It is stated that alcohol will remove stains from summer clothes. This is correct. "It will also remove the summer clothes, the winter clothes, the spring clothes and the fall clothes, not only from the back of the man who drinks it, but from his wife and children as well. Alcohol will also remove a good reputation, a man's business, a man's friends, a happy look on children's faces, a prosperous man to a pauper's grave, a man from respectable society to the penitentiary, and a man from the highway of heaven to the road to hell." What more can you say for it? Liquor makes one inefficient for work. The athlete is requested not to use liquor in any form. One hundred per cent efficiency, for an athlete, requires that he be a total abstainer. The Brotherhood of Locomotive Engineers requires total abstinence of its members, both on duty and off.

4. Alcohol As Chief Traffic Menace.

The National Safety Council is agreed upon the fact that any person whose blood contains 15/100ths of one per cent of alcohol is definitely "under the influence" and is a highway menace. Accurate scientific survey reveals that about 60% of accidents and 75% of the people injured or killed were in the "alcoholic accidents." There is enough alcohol in 2 glasses of 3.2% beer to shorten the vision range, dim color perception, dull the hearing, retard muscle responses, create a traffic menace, weaken moral urges, impair the judgment, create a desire for another dose, stir evil impulses, weaken mental processes, and create a social menace. Experience proves that the most dangerous man is the one with only one or two drinks who still believes himself to be in possession of all his faculties.

5. A Family Picture Of The Brewer.

Have you seen the latest family pic-

ture of the brewer? He is out with his family for a walk. In front walks the brewer; a big, strong, well-fed fellow with checkered suit, silk hat, big cigar in mouth, and cane in hand. Surely imposing! After him comes his son, bludgeon in one hand and revolver in the other, and "crime" written on his face. Then follows the old grandfather. Shabby clothes, bent back, and poverty are seen all over him. The daughter follows, a modern damsel, but bear-eyed, and written on her, "Vice." Thus, they follow in his train.

6. Why A Conscience?

Liquor is responsible for 20% of divorces, 25% of insanity, 35% of poverty, 47% of child misery, and 50% of all crime. Friends, there comes a clear and distinct call to Christian youth today. Rise to a new holy crusade against the liquor traffic. Our bodies are the temple of the Spirit of God. We are the sanctuary of

that which is holy, beautiful, and lovable. We are the redeemed and sanctified property of our Lord and Master, "having our hearts sprinkled from an evil conscience." (Heb. 10:22). "Christ purgeth your conscience from dead works to serve the living God." (Heb. 9:14). Surely, everyone of us wants to "exercise himself to have always a conscience void of offence toward God, and toward men." (Acts 24:16).

(Note: The following publications on this important subject will be loaned to those societies requesting one or two of them from the young people's secretary.)

"The Liquor Traffic: Its Costs."

"Children and the Alcohol Problem."

"Young People and the Liquor Problem."

"The Sensational Rise in Liquor Consumption."

"Christian Education and the Alcohol Problem."

Christmas Material for the Christmas Program

Christmas Services

These are complete programs sufficient for an entire evening with songs and recitations.

Substitutes or supplemental material can be woven in.

We only list this year's productions.

The Star and The Manger

A Lorenz publication

Christmas Joy Bells

By Lorenz Pub. Co.

The Child and the Star

By Judefind Bros.

The Birthday of the King

By Judefind Bros.

The Holy Night

By Lillenas Pub. Co.

10 cts., Dozen \$1.00, Hundred \$6.00

Christmas Plays

(Our own publications)

Good Will Among Men. By Gretchen Remmler. For seven young girls. Three acts. 4 pages. 5 cts. 7 for 30 cts.

The Christmas Vacation. In two parts. For five girls and a teacher. 5 pages. 10 cts. 6 for 50 cts.

Miss Grumble Made Happy. By F. A. Bloedow. A drama in six acts. For 3 young ladies, 2 men, 1 child and a group of children. Humorous with a moral. 6 pages. 10 cts. 6 for 50 cts.

The Christmas Telephone. A playlet having a missionary motive requiring seven characters: 1 telephone operator and 6 younger persons representing as many nationalities. Very appealing. 6 pages. 5 cts. each. Eight for 25 cts.

The Other Side of Christmas. A dialogue of some length for 3 boys and 4 girls with a welfare motive. Entertaining and helpful. 6 pages. 5 cts. each. Eight for 25 cts.

Other Playlets and Pageants

The New-Born King. Pageant. By R. W. Jungfer. Suitable for a large group of young people. 23 pages. 20 cts.

The Shepherd that Returned. A Christmas Pageant by R. R. Yocum with a Hebrew setting and biblical background. 11 char-

acters with a group of singers. 12 pages. 10 cts. Eleven for \$1.00

A Child Shall Lead Them. By Lucile Critts. A Christmas play of much pathos though not biblical. 16 pages. 30 cts.

The Bethlehem Shepherds. A dramatization in three short acts. 1. The Night Watch. 2. Visiting the Christ-child. 3. Telling Others. Characters: Four shepherds, an angel, group of angels, Mary and Joseph and three travelers. 12 page pamphlet. 15 cts.

"Special Plays for Christmas." This little pamphlet of 25 pages contains four plays not requiring much time for any one of them. 25 cts.

Christmas in the Cobbler Shop. By Mrs. O. G. Herbrecht. A Christmas drama, for 10 characters, requiring 45 minutes. 25 cts. 15 pages.

Two Paramount Christmas Plays
1. To have and to give, or to give and to have.
2. Following the Star
Paramount Plays and Pageants
Three of each 25 cents

Recitations

Christmas Recitations and Dialogs No. 23. (New.) A new selection containing enough material for an evening's program. Leaflets. Per package 75 cts.

Christmas Recitation Packets. Issued in former years. Numbers 11, 13, 17, 20 and 21.

Christmas Dialogs No. 300. By Louise Grether. A pamphlet of 11 dialogs and plays. 58 pages. 25 cts.

The Sweetest Story Ever Told. A Christmas pageant in one continued scene by Mabel Cox. Published by the Meigs house. Simple and pleasing. Easy of execution. 16 page pamphlet. 25 cts.

The Soul of Christmas. A three scene pamphlet, requiring 20 characters supported by a hidden chorus. Also a Meigs product written by Mabel Cox. 20 pages. 25 cts.

Three Pamphlets by Mabel M. Surgis
"As Ye would be Done By." For 5 children. 4 pages.

"No Room in the Inn." Seven characters. 6 pages.

"He Careth for his Own." Seven characters or more. 7 pages. 10 cts. each. 6 for 50 cts.

Miscellaneous

Christmas Treasury. This is an annual publication by the Lorenz Pub. Company. These various numbers furnish an abundance of supplemental material such as Recitations, Exercises, Dialogs, Drills, Pantomimes, etc. Pamphlets average about 30 pages. Numbers available, 30, 40, 45, 46, 47, 48 and 49. Each 25 cts.

The Paramount Christmas Book. This series by Meyer & Bro. is also supplemental matter covering a wide range of material.—About 60 pages. Numbers available 6, 7 and 8. Each 25 cts.

Christmas Helper No. 24. This is a Hall-Mack annual, well adopted to the children with a large variety of material. Numbers 24 and 25 available. 32 pages. 25 cts.

Little Folks Christmas Collection. Compiled by Louise Grether. Intended for the Beginners, Primaries and Juniors. Many short pieces. Recitations, Dialogs, Acrostics, Drills, etc. 46 page pamphlet. 25 cts.

Christmas Pantomimes

"O come All ye Faithful," "O little Town of Bethlehem," "Away in a Manger, No Crib for a Bed," "Holy Night, Peaceful Night." Each 15 cts. Dozen \$1.50.

Cantatas

A King is Given. (Lorenz) A sacred drama 31 pages.

The Glory of Christmas. (Lorenz) A cantata pageant. 31 pages.

The Gift Supreme. (Lillenas) For Choirs. 28 pages.

The Manger King. (Tullar & Meredith) A sacred juvenile. 38 pages. Only seven copies

Any one at 35 cents.

Christmas Songs

New Christmas Songs. Published by the Lillenas music house and a new offering. This pamphlet contains 2 Solos, 2 Duets, 1 Ladies Trio, 2 Male Quartets, 5 Mixed Quartets. 25 cts.

A Collection of 23 well known and popular Christmas songs in pamphlet form. Including numerous translations of old, popular German songs. 10 cts. Dozen \$1.00

Reports from the Field

Southern Conference Surprise For The Rev. C. C. Gossen And Family Of Crawford, Texas

On the evening of Sept. 31 the German Baptist Church near Crawford, Texas (assembled to give its beloved pastor, the Rev. C. C. Gossen, and his family a pleasant surprise. While the choir was practising, the members of the church quietly entered the building and took their places.

A fine program was rendered, consisting of talks by the officials of various departments, special numbers, and a splendid address by the Rev. A. Becker of Waco, Texas. It was Mr. Becker's privilege eleven years ago to introduce Mr. Gossen to our church.

Mr. Gossen was presented with a gift in which he found a sum of money. He and his wife responded with fine talks, expressing their appreciation. The Rev. C. C. Gossen has proved to be a very faithful pastor and a true friend. We are thankful to our heavenly Father that he sent us such a wonderful leader. Our prayer is that we may have him and his family with us for many more happy years.

TILLIE MAE SPROSS, Reporter.

Southwestern Conference Varied Church Activities At Marion, Kansas

In the Baptist Church at Marion, Kansas we have a very active Men's Bible Class that contributes a great deal to the success of the Sunday School and church. The Rev. A. W. Urquhart, county superintendent of schools, has been the able teacher of this class for a number of years. At this class for a number of years. At the end of its recent meetings the members of the class raised \$118 in cash and subscriptions to help our Ladies' Mission Society pay the last indebtedness on the parsonage.

Our Ladies' Mission Society realized over \$160 at its annual sale. Mrs. Fruechting has been the president of this organization for about 15 years, and her influence upon the society has always been for the best. She is well loved by all the members.

At the Sunday morning services our senior choir is always in its place and furnishes the special music. On alternate Sunday evenings our male choir and Junior choir do their utmost to make the services more interesting and inspiring with their music. The latter choir is under the able leadership of Mrs. Jonah Seifert.

Recently, the Men's Bible Class, the Ladies' Bible Class and male choir combined to give the pastor, Rev. Phil.



The Rev. and Mrs. C. C. Gossen and Family of Crawford, Texas

Potzner, a surprise in honor of his birthday. Many useful gifts were brought and a good time was enjoyed by all.

All our services, including the prayer meetings on Wednesday evenings, are well attended. Our earnest prayer is:

"Revive thy work, O Lord,
Come now and answer prayer;
O come in Holy Spirit pow'r,
And save men everywhere."

PHIL. POTZNER, Reporter.

Northwestern Conference Annual Session Of The Iowa Association At Buffalo Center

"The Lordship of Christ" was the theme of the Iowa Association which convened with the church at Buffalo Center, Iowa from September 26 to 28. Christ's Lordship was not only the central theme of the program but also the characteristic theme of the various services and fellowship. The topics discussed were: "The Lordship of Christ in the Scriptures" by the Rev. Carl Swyter, "The Lordship of Christ in the Church" by the Rev. W. H. Schobert, "The Lordship of Christ in the Home," by the Rev. O. W. Brenner, "The Lordship of Christ in Prayer," by the Rev. Alfred Bernadt, "The Lordship of Christ in the Individual," by the Rev. Herman Lehr, "The Lordship of Christ in a Dynamic Victorious Life," by the Rev. Rudolph Bronleewe, "The Lordship of Christ and His Enemies," by the Rev. Paul F. Zoschke, "The Lordship of Christ in Stewardship," by the Rev. C. F. Lehr, and "The Lordship of Christ in His Return," by the Rev. Carl Sentman.

The pre-convention speaker was the Rev. W. H. Schobert, formerly of Victor, Iowa, now of Jeffers, Minn., who spoke in all the services on the Sunday preceding the convention. We were happy to have the Rev. R. Bronleewe

in the services and to hear him as he substituted for the Rev. A. R. Sandow. Mr. Bronleewe is a son of the Buffalo Center church. We were also very happy to have the Rev. Theo. W. Dons of the Oak Park Church of Forest Park, Ill., in our midst. The entertaining church was his first pastorate and place of ordination. Mr. Dons brought two stirring messages on "The Significance of the Cross" and "The Challenge of the Gospel." In the closing service the message was brought by Miss Agnes Anderson, medical missionary to the Belgian Congo under the American Baptist Foreign Missionary Board. The devotional periods were led by the brethren, Rev. Peter Peters, pastor of the entertaining church, Mr. John Frey, and Mr. Richard Mulder.

One resolution of importance was adopted expressing the opposition of the association to a closer affiliation of our German Baptist denomination with the Northern Baptist Convention as that desired affiliation was explained in an editorial in "Der Sendbote" of Sept. 21.

The officers of the association for the ensuing year are Rev. Carl Swyter, moderator; Rev. C. F. Lehr, secretary; and Mr. John Stover, treasurer. The next meeting place of the association will be the Oak Street Baptist Church at Burlington.

PAUL F. ZOSCHKE, Reporter.

Farewell For Miss Jaeger In The Lebanon Church

After church on Sunday, September 25, members of the Baptist Church in Lebanon, Wisconsin gathered with friends and relatives of Miss Lena Jaeger at the home of Mr. and Mrs. Raymond Rabenhorst for dinner and a short program. The occasion was a farewell for Miss Jaeger who has been visiting in Wisconsin this summer and has returned to her home in Portland, Oregon.

Those taking part on the program represented each family present. Instrumental selections were played by Wayne West of Milwaukee and the Fralich trio of Fort Atkinson. Little Robert Schmidt of Milwaukee sang a German song for his Aunt Lena. Rose and Alice Rabenhorst of Whitewater, Marion and Elizabeth Norman of Helenville, Florence Rabenhorst of Lebanon and the Lebanon Ladies' Quartet also contributed vocal numbers.

Members of several families told of the good influence Miss Jaeger has had in their lives and of her kindness and helpfulness. She replied with thanks and words of appreciation for the good time she had during her visit.

ESTHER S. KRUEGER, Reporter.

Dakota Conference

The 92nd Session Of The South Dakota Association

The South Dakota Association in its 92nd session met from September 26 to 28 with our church at Unityville, So. Dak., of which the Rev. Wm. Sturhahn is the pastor. The Rev. A. W. Lang served as the "messenger" on the preceding Sunday, speaking effectively on "A NEW VISION OF CHRIST, THE NECESSITY OF THE CHURCH TODAY," and "THE SYMPATHETIC CHRIST."

The opening address on Monday evening was brought by the Rev. Wm. Kuhn, our general missionary secretary, in which he showed from the Scriptures, from church history and from personal experiences how help comes in time of great need through direct divine intervention of our Risen Lord. During the following days Brother Kuhn also gave a highly interesting report of his observations and impressions of conditions in Germany and southeastern Europe gained during his recent European trip. His account of the aggressive evangelistic program of the German Baptists in Germany and of the progress of our European mission work brought inspiration and encouragement to all.

The reports from the various churches were generally encouraging. Thirty-eight baptisms were reported for the year, this being 11 more than in the previous year.

Helpful and timely discussions were led in consideration of the association theme, "Evangelism and Revival," as follows: "THE SCRIPTURAL BACKGROUND FOR EVANGELISM" by Rev. A. G. Lang; "THE NECESSITY OF REVIVAL IN OUR CHURCHES" by Rev. G. H. Braun; "GOD'S PART IN A REVIVAL," by Rev. J. C. Kraenzler; "OUR PART IN A REVIVAL," by Rev. Arthur Fischer; and "THE ADVANTAGE OF REVIVAL IN THE CHURCH FOR THE COMMUNITY," by Rev. F. W. Bartel. Brief devotionals were led by the Rev. A. W. Lang, Mr. J. Heitzman, Rev. J. Berchers and Mr. L. F. Jacobs. A warm evangelistic sermon by the Rev. H. R. Schroeder brought the session to a close.

The Rev. H. R. Schroeder was re-elected as moderator, Rev. Wm. Sturhahn as secretary, and Mr. L. F. Jacobs as treasurer, while Rev. J. C. Kraenzler is the newly-elected vice-moderator. The Lord willing, our association will meet next year with our church at Chancellor, So. Dak.

REV. F. W. BARTEL, Reporter.

The Central Dakota Sunday School Association at Napoleon

They were days of real blessing and inspiration for all who attended the sessions of the Central Dakota Sunday School Association held at Napoleon, No. Dak., from Oct. 4 to 6. From the first rousing song service and a warm

**Denominational
Thanksgiving and
Sacrifice Week
Sunday, Nov. 20, to
Sunday, Nov. 27
Do Your Part!**

welcome from the pastor, the Rev. A. Ittermann, and the opening address by the Rev. D. Littke of Streeter, we felt the presence of our Lord and were inspired and uplifted throughout all the following services.

The worship periods were conducted by the Rev.'s G. W. Rutsch and F. Trautner. Mr. Fischer and Mr. G. Rott opened the afternoon sessions with a short song service. Various topics were rendered by the Reverends C. Knapp, G. W. Rutsch, A. Ittermann, A. Guenther, Willie Luebeck, Fred. Alf and W. A. Weyhrauch. All topics were followed by helpful discussions.

Our special guest at this convention with a special spiritual treat, however, was the Rev. M. L. Leuschner, editor of "The Baptist Herald," who was full of good news from his recent European trip, where he gained an insight into our mission fields in the Danubian countries. He spoke often and long in this short period of our convention, but the people were eager to hear more and still more of the saving power of our Lord and Savior, which extends itself to all classes of people, even unto the generally despised gypsies. Mr. C. Martens of Winnipeg, Canada also gave a short message.

The officers for the next year are Rev. A. Ittermann, chairman; Rev. F. Alf, vice-chairman; Rev. G. W. Rutsch, secretary-treasurer.

The instructive messages, the devotionals, the uplifting singing by the Rev. A. Ittermann and his choir, duets, solos, the double male quartet from Alfred, the prayers and testimonies, the friendly and very efficient service of the Napoleon people and their pastor at meal times and in their homes, as well as the favorable weather all helped to make this Sunday School convention one to be long remembered.

G. W. RUTSCH, Reporter.

Atlantic Conference

Inspiring Sessions Of The Atlantic Conference In The Ridgewood Church

The Atlantic Conference convened from September 14 to 18 amidst the beautiful and worship-inspiring surroundings of the Ridgewood Baptist Church of Ridgewood, Long Island, N. Y.

The conference began on Wednesday evening with hearty greetings and a cordial welcome from the pastor of the church, the Rev. A. E. Kannwischer. The Rev. Assaf Husmann, the able moderator of the conference, answered on behalf of the visiting pastors and delegates. Tracing the

history of the German Baptists, the Rev. Julius Kaaz of New Haven, Conn., preached the opening sermon on the subject "Church Builders." He was aided in his presentation by the combined Male Chorus of our German Baptist churches of New York and vicinity.

On Thursday morning, Sept. 15, following a devotional service and the reading of various organization and church letters, a consecration service was held, led by the Rev. Lester N. Schoen, who spoke about "Being Filled with the Holy Spirit." In the afternoon reports about our mission work were followed with a fiery address by the Rev. Vincent Brushwyler. He stressed the necessity of our service being composed of interest, persons, prayer, and purse. Delivering a very enlightening address on "The Church and the World" the Rev. Milton Schroeder stressed Jesus and Christianity as being the hope of the world. He very fittingly brought the second day of the conference to a close.

Various aspects of our denominational work in the Publication House, Children's Home, and Girls' and Old People's Homes, were discussed on Friday morning. The Rev. Gustav Friedenberg of New Britain, Conn., penetratingly brought to our attention the need of "Better Church Members." His message was followed by a fervent address in German by the Rev. John Schmidt, entitled "Gaben des Heiligen Geistes." In the afternoon the Atlantic Women's Missionary Union met, and made its contribution to a successful conference. In the evening Dr. William Kuhn spoke in his inimitable way, presenting a colorful picture of our Danubian and Gypsy missions to a responsive "full-house" audience.

In the wake of committee reports and elections, the Rev. John Niebuhr spoke about "Better Church Officers" on Saturday morning. Following reports from our seminary in Rochester by Prof. Otto Krueger, the Rev. R. E. Reschke in a very fitting way presented an address, "The Fruits of the Holy Spirit."

On Sunday morning various pastors spoke in various churches. The conference service in the Ridgewood Church included an inspiring address by the Rev. Assaf Husmann in which he stressed the need of consecrated leaders. In the afternoon the Young People's and Sunday School Workers' mass meeting convened in the Ridgewood Church. The Rev. Stanley Hazard addressed the meeting.

During the entire conference the physical needs of the pastors and delegates were very ably taken care of by the women of the church which had the role of "hostess" of the conference. The Ridgewood Church, also, consummated the four days of the conference with a well attended banquet on Saturday evening in the basement of the Second Baptist Church of Brooklyn.

ALBERT R. HAHN, Reporter.



The Children's Choir of the Connors Avenue Baptist Church in Detroit, Michigan, With Mr. Joe Timm, the Director, in the Center

Central Conference

The Large Children's Choir of the Connors Ave. Church in Detroit

Ever since the charter members organized what is now known as the Connors Avenue German Baptist Church of Detroit, Mich., the Children's Choir as seen in the above picture, has had its share in adding to the spiritual welfare of our services.

This beginning, however, was not an easy one for the American-born children, since all our services are conducted exclusively in the German language. This apparent difficulty was easily solved in the spirit that "Every Baptist Is a Missionary," and missionaries must acquire the language of the people to whom they are to minister. So in our choir practices, as well as the German School, we have learned to read and understand the songs that have brought countless blessings to our listeners.

It is our privilege to sing to God's honor at our Sunday evening services and to bring the gospel in song over the radio once a month. From the congratulatory responses of blessings received, we feel our efforts have been well repaid.

Our officers are as follows: president, Nellie Bandzmer; vice-president, Dorothy Foerster; secretary, Lucille Yaeger; treasurer, Helga Albrecht; pianist, Helen Timm; director, Mr. Joe Timm, and ushers, Harold Foerster and Emery Timm.

LUCILLE YAEGER, Secretary.

Northern Conference

Northern Alberta Young Peoples' Rally And Musical Festival

Gordon has so aptly said: "When the writer of the book of Job would give us the noblest idea of beauty and harmony in the universe, he declares that in creation's dawn 'the morning stars sang together.' When God would give the most glorious prelude to the birth of Jesus, angels sang together on the plains of Bethlehem." The choirs, orchestra, Sunday Schools and Young Peoples' Societies of the Northern Alberta Churches in Canada met for a spiritual feast with the First Church of Leduc on Sunday, September 25.

The morning session was devoted to the young peoples' rally. The Rev. Fred W. Benke and his Wiesental orchestra opened the service with several selections and also rendered the music throughout the day's program. The Sunday Schools, grouped in sections, responded to the Roll Call with a Bible verse taken from one of the epistles of Paul. The younger children repeated the golden text for that Sunday's lesson. The Edmonton Male Choir sang several numbers. Two of our young people, Mr. Arthur Smith and Miss Myrtle Hein, delivered short but fine addresses on the topic, "Our Christian Young People." The Rev. E. Gutsche in an impressive address spoke on the important question, "Give me, my son, your heart." Then the Sunday School officers and teachers were asked to rise and dedication prayers were offered.

We are living in an age when the Bible School movement is making rapid progress. For several years we, too, have been carrying on Bible Schools for a shorter or longer period of time. Untold blessings for time and eternity have marked this worthy enterprise. Our young people attending these schools have become better equipped to do the work of our beloved Master in our Sunday Schools, young peoples' societies and musical organizations. We are now launching out by the grace of God upon a three month Bible School during this winter.

The Rev. A. Kraemer presided at the "Sängerfest" held in the afternoon. There are many ways in which we can praise the Lord. One way is to sing praises unto him, who loved us. That is what the Psalmist would remind us in Psalm 69:30: "I will praise the name of God with a song." That too was the ultimate purpose of our gathering. Each of four choirs rendered two beautiful songs and a duet and solo were rendered by the different churches. The Rev. H. Schatz, a talented singer and capable conductor, directed the large mass choir in four uplifting messages in song. It was our special privilege to have as our guest speaker, the Rev. E. P. Wahl, Bible School and Young Peoples' worker of our conference. In a heart-searching message he asked the all important question, "What shall become of the child?" With rich blessings and new inspiration we returned to our respective fields of labor, carrying on the Master's cause until he comes.

FRED W. BENKE, Reporter.

A Visitation Tour of the Ontario Churches

By MARTIN L. LEUSCHNER, Editor of "The Baptist Herald"

The extreme northeast corner of our far-flung denominational territory contains the Canadian province of Ontario. It is an enchanting country, whose fruitful valleys delight the hearts of the tillers of the soil and whose many lakes and virgin forests beckon the lovers of sport and of the out-of-doors. But it is also known to us for its six thriving German Baptist churches, whose fruitful ministry and aggressive program deserve to be heralded throughout the denominational halls.

It was the editor's privilege to spend a full week from Wednesday evening, Sept. 21, to Tuesday evening, Sept. 27, in a visitation tour of these churches. Neustadt in Southern Ontario is a village of less than 400 inhabitants but the church service on the opening evening was attended by considerably more than 200 people.



Rev. Edgar Klatt and the baptismal candidates

Among these were some friends from the nearby Hanover Baptist Church, which used to belong to the German Baptist Conference. The pastor, the Rev. George Zinz, is leading the church in a spiritual program that touches almost every life in the town. A fine young people's society of 41 members is led by Miss Naomi Helwig, president. Our Neustadt church with an evangelistic alertness to enter every open door of opportunity and with recent improvements in the church building presents a promising picture for the future.

The field of the Hagerty Township Church and the Calvary Baptist Church of Killaloe is a stirring challenge to every missionary-minded Baptist. It is located almost half way between Ottawa, the capital of the Canadian Commonwealth, and Callander, the famous home of the Dionne quintuplets. The Hagerty Township Church ministers largely to the rural people, whose livelihood in this northern country consists mostly of dairy farming, marketing of pulp wood and

the raising of small crops. The Killaloe Church is composed of many of the successful business men in the town, school teachers of the neighborhood, promising young people with high school and college training and a great host of children and adults. The pastor of the church, the Rev. Edgar Klatt, is like a spinning top of activity who never diminishes his appreciated activity as preacher, pastor, choir and orchestra leader in both churches, young people's advisor, and even member of the Ladies' Missionary Society! He is ably assisted at present by his sister, Adelaide Klatt. Repeatedly during the editor's visit, the church building was well filled for the services. On Sunday morning, Sept. 25, the editor found a large and fine audience in the Hagerty Township Church, which last year celebrated its 50th anniversary.

One of the most inaccessible of all our church fields is that of the Lyndock and Sebastopol churches. The parsonage of the Rev. and Mrs. John Heer is fully 25 miles from the nearest railroad station and many miles from the closest telephone. One can reach this field only by auto, driving through forests, which, at this time of the year, present an entralling picture of autumnal beauty. During the long winter months it is almost impossible for the minister "to go to town" more often than once or twice. The stretch of 9 miles to the Sebastopol church, the mother church of our Ontario Baptist Association, is covered tediously by sled after the winter snows have set in.

But how one's heart rejoices to see the great crowds of people and the smiles of many young people and to feel the enthusiastic response at the services! On Monday evening, September 26, the church was completely filled with more than 225 persons for a special service. With a missionary offering and with 23 new subscriptions

to the BAPTIST HERALD they manifested an overflowing joy in serving the Lord. A service in the Sebastopol Church on Sunday afternoon, Sept. 25, was equally interesting.

On Sunday, June 19, a very striking coincidence occurred. Three of the Ontario churches without any pre-arranged plans held baptismal services at the same time. The Rev. Edgar Klatt of Killaloe baptized 25 persons in the picturesque Golden Lake nearby. The Rev. John Heer of Lyndock had the joy of baptizing 13 converts in the water of Kauffeldt Lake. In Neustadt, almost 500 miles away, the Rev. George Zinz baptized 15 persons on confession of their faith. Such is the visible evidence of God's blessings and of a forward-looking vision on this field!

On Tuesday evening, Sept. 27, the editor had the joy of showing pictures and speaking in the First Baptist Church of Arnprior, which has been ably served for the past five years by the Rev. A. E. Jaster. Here again in this beautiful and spacious church he found a good-sized and responsive audience. The large attendance of young people in all of these churches is a happy omen for the future. That same evening as the editor drove with the pastor, Rev. A. E. Jaster, and Mr. J. G. Kuehl, a member of the Killaloe Church and the owner of the largest general store in that town, he learned much about the victories and difficulties on this Ontario field.

These churches, crowded into one corner of the denomination, are not as well known or as carefully nurtured as in other more accessible fields. The inroads of the other neighboring Baptist churches are many. Our denominational program is sometimes foreign to these young people. But during the past summer the Ontario

Young People's and Sunday School Workers' Union was organized and an inspiring rally was held on Labor Day, Sept. 5, at Round Lake. The officers of the Union are Mrs. Magdalene Kauffeldt of Arnprior, president; Miss Edna Verch of Killaloe, vice-president; Miss Dorian Burke of Killaloe, secretary; Miss Naomi Helwig of Neustadt, treasurer; and Rev. Adgar Klatt of Killaloe, advisor. These young leaders and the pastors of these churches of Ontario are united to challenge their youth with the tasks of God's Kingdom as they are expressed in our denominational program.

You will hear and read about much greater things for these 6 Ontario churches in the future! They are putting their fields on the map of our general work in a way that others will have to take account of them and praise God for their achievements in this Kingdom!

DAILY MEDITATIONS

(Continued from Page 409)

solid gold. Are we like the Master, who, when he was reviled, reviled not again, but committed himself to him who judgeth righteously?

Prayer: My Master and Lord, help me to overcome evil with good, to bear and forbear, when wrongfully assailed.

Monday, November 14

A Glorious Exchange

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heaven." 2 Cor. 5:1.

Read 2 Corinthians 5:1-7

We, who are Christ's people, have the vision of something beyond the disappointments and difficulties of this life. We are journeying towards fulfillment, expansion, completion of life. Much is dim concerning our home country, but two things are clear. It is the "Fathers House," home, and it is nearer to the Lord. The believer knows for he is a traveller here below, not a settler.

Prayer: Yes, Lord, we are but pilgrims here; our home is yonder, in the realm of thy holy presence, to be with thee forevermore.

Tuesday, November 15

Youth With a Purpose

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." Daniel 1:8.

Read Daniel 1:8-16

Daniel was a young man of profound convictions and with the fixed purpose in his heart to remain loyal to those convictions, however the conditions of his life might change. He refused to yield to customs that involved a surrender in his faith in Jehovah and a compromise in the truth of his religion. As we as resolute as he in saying "No!" in the face of enticements to wrong-doing?

Prayer: O Christ, amid the seductions of the world, in which we live, hold us fast to thee in uncompromising loyalty.

Wednesday, November 16

God's Way

"The angel of the Lord came upon him, (Peter), and a light shone in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off." Acts 12:7.

Read Acts 12:5-11

Ah, Soul, it may have to come to the worst with thee, before thou art delivered, but thou wilt be delivered! Man's extremity is God's opportunity. It is safe to trust God's way and to go by his clock, even though he keep thee waiting.

Prayer: I await thy help, O Lord, for thou knowest me and lovest me. Why should I not trust thee?

LETTER-BOX

Open to all readers of "The Baptist Herald." Letters limited to 200 words.

WHAT PRICE LIBERTY?

Editor, "The Baptist Herald":

I read with keen anticipation, interest, and some degree of disappointment your article on your European trip. Of course, I know that there is danger of forming a false opinion from the newspaper propaganda, but there is also the danger of getting so close that you do not see the forest for the trees. While we rejoice at the liberty the Baptist enjoy, and the zeal they manifest in their program of evangelism,—we ought to have some of it here,—I was constrained to ask: "What price liberty?" If it means that they are in full accord, and cooperating 100% with the Nazi program, then "I ha'e me doots."

Does it mean that they approve of the present military program, which keeps Europe in jitters? Of course, Hitler is a product of conditions for which the Allies are largely responsible, but two wrongs never make a right. Does it mean that they approve of the bombing of women and children in Spain by German aeroplanes and warships? The egging on of the Sudeten group which may lead to war? Does it mean that they approve of the persecution of the Jews?

It has always been the glory of Baptists that they refused to compromise for the sake of expediency, and suffered martyrdom rather than that. It seems to me the Baptists of Germany have missed the mark. What will be the judgment of history? Perhaps, I have a streak of stubbornness in me, inherited from my Baptist forefathers, that would rather suffer martyrdom, than to be a timeserving politician, and compromise my convictions, but I am made that way.

REV. CHARLES F. ZUMMACH,
Trenton, Illinois.

A MOTHER'S FEAR

Editor, "The Baptist Herald:":

I want to tell you how much we are enjoying "The Baptist Herald" and your accounts of your European trip. As soon as "The Herald" arrives, everyone grabs for it. Our son, Warren, being the largest, usually gets it first, and there is no use to ask him to do anything until he has finished reading it.

I have read and re-read the Oct. 1st issue. Your editorial column is food for thought. War cries certainly scare us mothers who have boys just entering young manhood. Oh, that the peace of God might reign in this world, and that nations no longer might learn and teach war!

MRS. WILLIAM BRENNER,
Woodbine, Kansas.

"EATING UP" THE ARTICLES

Editor, "The Baptist Herald:":

"The Baptist Herald" comes to us at Dayton, Tennessee, where we are operating a Full Fashioned Hosiery Mill here in this town which is often called "Monkey Town." Undoubtedly, you are familiar with the famous evolution case, tried here before the local courts years ago, in which the late William Jennings Bryan played such an important part.

We have found your articles about Germany in recent issues of "The Herald" of such interest that, not only do the Schroeders, the president of our company and his wife, "eat up" the articles but they are also read by some of our employees, "The Baptist Herald" going from hand to hand.

WILLIAM FORSTEN,
Dayton, Tennessee.

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Religious Freedom Imperilled Today



The Greek Catholic Cathedral in Sophia, Bulgaria.

An ordinance (*Decizie*) has been issued by the Government of Rumania dealing with the position of Baptist and other churches from which full legal recognition is withheld. It bears the signature of the Orthodox Archbishop Colan, who is Minister of Cults in the Rumanian Government.

The present ordinance professes to grant toleration, but lays down impossible conditions, indeed, almost exactly the same conditions which the Rumanian Baptists in public conference last year unanimously declared to be unacceptable and impossible. It definitely declares that "no religious group is allowed to exist, i.e., to confess publicly a religious view (doctrine) and to perform any ritual, unless it has received beforehand a recognition and authorization for this purpose by the Ministry of Cults in accordance with the provisions of this *Decizie*." Thus, at a stroke permits already granted, and in some cases held for many years, are annulled.

Conditions as to number of adult male members who are heads of families, possession of chapels of their own, of cemeteries, etc., are among the arbitrary demands made upon the Rumanian Baptists, most of whom are poor and meet in hired rooms. Nor merely are the stipulations as a whole and in detail impossible of fulfilment, but by the terms of the ordinance (Article 5) the Ministry is not even obliged (should the incredible happen and all the conditions be satisfied) to grant a license; it merely "may" do so. It also retains the right to make any changes whatever in the statutes of the church. If it should grant a license it still keeps its hold on the church, which is subject to every kind of restriction and on all manner of pretexts—especially any attempt on its part at the free preaching of the gospel—may be closed at any time.

If the *decizie* is applied, December 15, 1938 will see the closing of almost every Baptist meeting-place in

Rumania. It is questionable whether even one could get through the meshes of the various articles of the Ordinance.

Such religious repression is almost incredible in a modern State, and lovers of freedom in all lands should express themselves regarding it. Certainly, the Baptists of the world will not regard with indifference this effort to suppress the worship and witness of their brethren in a country which contains nearly 70,000 Baptist communicant members.

The latest news regarding Rumania is very serious. The administrative Ordinance issued by the Minister of Cults is, according to its terms, to be fully applied on December 15th. The authorities are not waiting for that date. Already, according to a Jassy newspaper, the military court in that city, presided over by a Colonel, has tried five Baptists on a charge of propaganda. Each of them has been sentenced to six months' imprisonment and five years' loss of civil rights. This is but one example of what is going on.

Further, Baptist meeting-houses are being closed on the specific ground that the preachers and members have not conformed to *Decizie* No. 26208. Applications by Baptists for the re-opening of places of worship or for the building of chapels are systematically refused on the ground that there is not available the legal number of members which permits a community to have a house of prayer or a preacher.

It is clear that Baptists are committed to a struggle for religious liberty of the kind which they have had to carry through in earlier days. Indeed, the situation in Rumania recalls that which Roger Williams faced when, three hundred years ago, he asked the blunt question: "What true reason of justice, peace, or common safety of the whole, can be rendered to the world why Master Cotton's conscience and ministry must be maintained by the civil sword?"

Denominational Thanksgiving and Sacrifice Week
Sunday, November 20, to Sunday, November 27