

The Baptist Herald

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

Volume Five

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Number Fourteen

What is Christianity ?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulation;
Toward God, it is reverence and love.

—Expositor.

What's Happening

Rev. S. J. Fuxa of Ebenezer, Sask., becomes the new pastor of the church at Nokomis, Sask.

Student Bruno Luebeck of Rochester Seminary is the pastor of the Plum Creek, S. D., church for the summer.

Albert Krombein of this year's graduating class of Rochester Seminary is the new pastor of the Pleasant Valley and Carrington, N. D., churches.

Rev. J. J. Lucas has closed his work with the church at Salem, Oreg., and taken over the churches at Lind, Wash., and Freewater, Oreg. He will make his home in College Place, Wash.

Rev. August Heringer has closed his pastorate of 17 years with the Danzig church at Wishek, N. D., and accepted the call of the church at Venturia, N. D. He took up the work with his new charge on July 1.

Eleven students of our Rochester Seminary were present at Madison, S. D., during the conference and were introduced by Prof. L. Kaiser. Ten were from Dakota churches and one from the Northern Conference.

Rev. G. Schunke was reelected treasurer of the Pacific Conference, which he has faithfully served in this capacity for a number of years. His annual report showed total receipts of \$19,633.17 for missionary and benevolent purposes from the churches.

Rudolph Klein, one of the members of this year's graduating class of our Seminary in Rochester, will be the new pastor of the Zion (Geary County) and Herington churches, Kansas, succeeding Rev. C. F. Tiemann, who retired from the active ministry some months ago.

Rev. J. Kratt of Portland, Oreg., was re-elected missionary secretary of the Pacific Conference. Rev. Kratt and Rev. G. E. Lohr of Lodi, Cal., are conference representatives to the General Missionary Committee, with Rev. R. M. Klingbeil of Colfax, Wash., as substitute.

Miss Katherine Zinz, a graduate of this year's class of the Baptist Institute for Christian Workers, Philadelphia, and daughter of Rev. George Zinz, pastor of our church at Newcastle, Pa., is the new missionary worker at the Ebenezer church, Detroit, Mich. She began her work July 1.

Rev. A. Heringer was reelected missionary secretary of the Dakota Conference and he with Rev. J. F. Olthoff represent the conference in the General Missionary Committee. Rev. Chr. Dippel, who was elected into the Conference missionary committee, is substitute representative. Bro. J. J. Rott was reelected Conference treasurer.

The Dakota Conference on June 15, in session at Madison, S. D., at time, voted to send a telegram of welcome to

President Calvin Coolidge, who on the evening of that day made his entrance into his summer home in the Black Hills, near Rapid City, S. D. A fine acknowledgement of this telegram was received the next day from the President.

Rev. August F. Runtz has resigned as pastor of the East Street Church, North Side, Pittsburgh, Pa., to accept the call of the State Park church, Peoria, Ill., as successor of the Rev. Benj. Schlipf. Bro. Runtz has served his Pittsburgh charge 3 years and 9 months. He begins work on his new field the first part of August. The Peoria church celebrates its 75th anniversary the latter part of August and also entertains the Central Conference about that time.

The Sunday School and Young People's statistics of the Dakota Conference report 100 Sunday schools, 652 teachers and 8280 scholars. Compared with the previous year, this is an increase of 26 teachers and 859 scholars. 234 conversions were reported by the schools. The 35 young people's societies report 1763 members, an increase of 340 members. The S. S. and Y. P. societies report having expended \$10,900.22, which is \$476.72 more than the previous year.

The officers of the newly-formed Young People's and Sunday School Workers' Union of the Dakota Conference are: A. V. Zuber, Fessenden, N. D., president; Louis Berndt, Herreid, S. D., vice-president; Miss Vera Leischner, Parkston, S. D., secretary-treasurer. Bro. Zuber is also Council Member from the Dakota Conference in the National Union. We cordially welcome this newly formed Union into our larger fellowship and wish for it growth, usefulness and a large measure of service.

The latest Dakota Conference statistics as given at the session at Madison, S. D., are as follows: 49 churches with a membership of 5699. Baptized during conference year 277, 24 more than the previous year. Total number of accessions, 529; total decrease, 447. Raised by the churches for all local purposes \$101,348,—compared to \$100,465 the previous year. For missionary and other causes, \$23,051,—a decrease of \$16,934. This is ascribed in great measure to the crop failure last year in the area of the Dakota Conference.

Rev. Harry Gromer, who was ordained at our church in Wasco, Cal., in May and who with Mrs. Gromer was under appointment to labor among the Indians in Oklahoma under the auspices of the American Baptist Home Mission Society, suffered a great bereavement in the sudden death of his wife at Flagstaff, Ariz., en route to Oklahoma. Interment took place at Banning, Cal., on June 10. This untimely death upsets Bro. Gromer's plans and is a hard blow for him. Let us remember him and all the bereaved ones in our prayers.

The report of J. J. Rott, treasurer of the Dakota Conference showed total missionary and benevolent receipts for 1926-1927 of \$23,322.88. This makes an average of \$4.07 per member. The church at Emery, S. D., takes the lead among the Dakota churches with an average of \$7.49 per member in missionary contributions. The Avon, S. D., church comes next with \$6.69 per member. The Danzig church and the Grand Forks church, both in North Dakota, are almost tied for third place: the former averages \$5.54, the latter \$5.53.

Rev. A. Ittermann of Berlin, C. P., South Africa, has a parish extending over a hundred miles and serves three churches and one station. In May he conducted evangelistic meetings in one of his churches, Kaikama Hoek, for two weeks and 16 souls professed conversion. Five backsliders returned to the church and many others were awakened. Fifty-eight members of Bro. Ittermann's church have joined our "Prayer League" for a Revival and Awakening. In June he expected to hold special meetings in his church at Macleantown.

.....
Covetousness spoils what it has in reaching after what it has not.
* * *

"How many men are there in the freshman class?"

"About sixty."

"Is that all?"

"Yes, but the rest will grow up eventually."—Yale Record.

The Baptist Herald

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The Baptist Herald

Righteousness Makes for Life

JAMES SCHERMERHORN

"As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death."

Prov. 11:19.

I KNEW a brilliant young man who thought he could improve upon the wisdom of Solomon. He wrote his own proverbs. One of them was: "I would rather be an electric light a single day than a tallow dip for a thousand years."

He lived up—or down, rather—to his philosophy. He had his preference and paid the price. He pursued evil to his own death and it came at the close of what was a single day compared with an earthly tenure of a thousand years.

Now, the grim joke on this sadly misguided proverb-maker was that he might have been an electric light to a good old age, illuminating the business sphere, in which he was a promising specialist, radiating the good cheer that his choice nature gave out so winsomely, if he had but linked the righteousness that tendeth to life with his determination to live it to the full.

He did not have to burn his life out with indulgence to be a glorious light in the business world. He could have been that, and a beacon to the young men of his time, too, if he had only conserved his unmistakable talents by healthy thinking and wholesome living.

Modern business insists that its young men shall be electric lights, insists that they shall stay alive, morally, mentally, physically. It has no use for young men who are dead-and-alive. It demands that they be literally full of life, alert, virile, dynamic. A "tallow dip" would not hold his job a thousand minutes under the twentieth century tests of efficiency, among which are a clear head, clean speech, a sound body and temperate habits.

Survival and success in the race of life still spring from the old-fashioned sources, unchanged since Solomon established his correspondence school of character-building. Young men who have fallen into the notion that there are modern substitutes for righteousness that are "equally as good," will be surprised to find how many of the Scriptural tests of integrity are placarded on the office walls or written in the rules of the employer to whom they make application for their first position.

When Power Comes

ALBERT D. BELDEN, B. D.

IT was in a Christian Endeavor meeting that he made the great discovery. As is generally known, each Endeavorer pledges himself "to take

some part, outside of singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master"—a pledge that has been of incalculable value to the Christian church. He made his discovery the evening on which he was to make his first attempt to fulfil his pledge.

He was afraid. He was just a boy fifteen years old, but he was already deeply conscious of a call to the ministry. He longed to rise and do his part, but he trembled at the thought of it. The Endeavorers with whom he met had a high standard of attainment; the speeches were thoughtful, the prayers had a fine devotional atmosphere. He did not think that he could do as well as the others.

He decided that he would try first to take part in prayer. He did not believe in actually composing a prayer beforehand, but he tried carefully and conscientiously to prepare his mind, for he was sure that the inspiration that he hoped for would most surely come to a mind and heart ready to receive it.

It worried him to feel so nervous. "Surely," he thought, "since I have prayed for strength, I should have it now; yet I feel as weak as water." The great moment drew nearer and nearer, yet he felt no fitter for the ordeal: if anything, he grew more agitated.

"I am not strong enough for it," he said to himself, "and yet I have prayed for strength to do my duty and fulfil my pledge. Why has not God answered my prayer?" Then suddenly a thought flashed into his mind and illuminated his problem: "How do I know until I try, that God has not given me strength? It is not for the time of waiting but for the action that I have asked for help. I will find out by trying."

The great moment had come. He, the beginner, was on his feet, and it was as if some secret door in his soul had opened, through which poured a flood of prayer. It was not a long prayer; it was simple, perhaps here and there it was crude; but it had burning sincerity that every one felt. So it was that this youth, who has since become a minister of Christ, learned one of the greatest lessons of life—that God's power comes when faith is perfected in action. "Faith without works is dead."

The Impelling Force of Enthusiasm

EDGAR L. MOON

THE original meaning of the word enthusiasm was inspiration or divine fury. Hence, to be enthusiastic in its purest sense is to be godlike. Enthusiasm is an animating force; it is fire, steam, electricity, imparting impetus to the man machine;

it is the very soul of business, art, personal accomplishment, and indeed all enterprises and pursuits.

We call it St. Paul, John Knox, Columbus, Livingstone, Agassiz, Wilberforce, Pasteur, Edison, Lindbergh. It was the inspiring genius of the Pyramids, the Taj Mahal, the Alhambra. It was at Thermopylae, at Waterloo and at Gettysburg.

It came over in the "Mayflower," explored the rivers, plains and wilderness of the New World and builded stately institutions on a thousand hills. It constructs a railway over the heights and chasms of the Rocky Mountains, and

"Rivets the last Pacific rail
With a silver hammer and a golden nail."

It expels the mighty barriers of Panama and joins the Atlantic and Pacific in commercial wedlock.

Enthusiasm trails disease, hunts down the deadly germ and studies out a serum remedy. It woes forth from their secret hiding places the wondrous secrets of the X-ray, the telephone and wireless telegraphy; it invents ten thousand new conveniences for human comfort; it is back of every victory and every prize.

Deplorable is the fact that many high enthusiasms are at length neglected and allowed to die. The grave pit of a noble ardor is one of the sorriest into which a man's attending angel ever gazed.

"The slothful man saith, There is a lion in the way; a lion in the streets." But dormant or even dead enthusiasms may be brought to life and service. And a man may generate enthusiasm for some new object of pursuit, and thereby supply the loss of an enjoyment already out of stock, and thus begin a new and pleasant era.

Nothing great or good can be accomplished without a certain fervor and intensity.

Our New Bilingual Song Book

G. H. SCHNECK

IN the "Editorial Jottings" of the "Baptist Herald," March 15, 1927, the editor reported that the work on the new bilingual songbook was progressing at the time in an encouraging way. The committee appointed by the Publication Board is happy to report that the book is now in the hands of the publisher and printer.

As years ago the "Evangeliums-Sänger," thus now our new songbook will be published by one of the leading and popular publishers of sacred music, the Hope Publishing Co. of Chicago. Orders for the book from our churches, Sunday schools and societies ought to be sent, however, to our Publishing House in Cleveland as the enterprise was and is sponsored by the German Baptists of North America.

We are not in the position at this time to quote the price of the book, but as the literary work has been done without remuneration of any kind the price no doubt will be reasonable. It is hoped to have the book ready by fall. We would again urge our churches to procure the book as soon as it is in the market.

A few words about

The Character of the Book

will no doubt be of interest. The committee, consisting of Rev. A. P. Mihm, chairman, Prof. H. von Berge and the writer, has always felt that in view of the many other obligations and duties each member had and has in his particular work and field, the task to publish a book worthwhile would have been almost impossible for the three members alone. In fact the realization of this difficulty has somewhat delayed the work, for the publication of a bilingual songbook had been urged upon the Publication Board as early as 1924. The original plan to compile a collection of probably 30 songs published in German and English in our different Sunday school programs could have been carried through easily. But we soon realized that our churches would not be satisfied with a collection of that nature.

Last fall the board gave the committee a free hand in selecting other brethren to assist in the work of translating suitable hymns. Only those who have had some experience in this work know that it is not as easy as it was several decades ago. The committee procured the assistance of Rev. J. P. Brunner of Buffalo, Rev. C. A. Daniel of Chicago, Rev. F. Friedrich of Buffalo, Rev. A. Janzen of St. Paul and Prof. F. W. C. Meyer of Rochester, N. Y. We are greatly indebted to these brethren for their valuable help and their fine response in assisting us to publish the new book. Some real gems in the fine art of translating have been presented by them to this treasure of carefully selected gospel-messages in song. There are also a number of translations made by other friends whose gift in doing this work we brought to service for the book.

The writer of this article, would, however, express his deep appreciation of the work which his two colleagues on the committee have been doing. He knows that they have done much more than he did and has asked for the privilege to write this article for the express reason in his own mind to say this. He trusts that the editor of the "Baptist Herald" will forgive him for stating here that Bro. A. P. Mihm has carried the main burden in an able and untiring manner. And we were indeed fortunate to have the experience and fine criticism of Prof. von Berge in this task—and what is more to procure a number of his own translations.

A List of the Translated Hymns

cannot be given here, lack of space does not permit it. Those who have seen the list admit that the selection is a fortunate one and has been made with great care. The book will contain 112 pages with about 105 songs, most of which have been translated for this collection; a number have been published before in various programs at other occasions.

We have endeavored to meet the needs of our churches, Sunday schools and young people's societies. The translations have been gone over and tested carefully with frank criticism. We do not claim to have produced a book perfect in every de-

tail but we tried to do our best. It is hoped that our churches using the German exclusively will introduce the book in their services, prayer-meetings, Sunday schools and young people's societies and thus become better acquainted with the new Gospel hymns, and that the churches using both, German and English, will find it of help and inspiration.

In looking over the list of songs as it lies before the writer, he is almost tempted to mention a few of them—these hymns of newer date which we all love to sing; but God willing, our friends will soon see for themselves.

Quite a Few Problems

of course had to be faced in publishing a bilingual songbook of this kind where there are three or four verses in two different languages between the staves. The book naturally will be of larger sheet size than the "Evangeliums-Sänger." One of the problems was the question if we should use German type or Italics for the German text. For technical reasons we had to decide for the German letters. Another problem was and still is the title of the book; it must be short and adaptable to both languages. After much thought we have found nothing better than "Ausgewählte Evangeliumslieder"—"Selected Gospel Songs."

In conclusion the writer quotes a few sentences from a letter written by Prof. H. von Berge—and many were the letters written during the last eight months in our task—and he but hopes that is not indiscreet in quoting him: "While I have felt greatly the burden of this job, I want to say that I have very much enjoyed to co-operate with you brethren. All through there has been such a fine spirit shown by everybody that it has been a real pleasure to work with you. I very much appreciate the share each of you had in the effort to bring out a book that will be serviceable and helpful and I trust that we have not altogether failed in this." This indeed is the prayer of us all.

What Is Young People's Work?

STELLA SELLIEN

THERE is no fact of greater significance in human history than the modern recognition of youth. Each new generation is looked upon as another God-given opportunity to lift mankind to a higher level.

Much work has been done for young people. Many years ago, the interest in younger children began with the Sunday school movements about the time of the American Revolution. Growing youth received the first serious consideration 1845, when the Young Men's Christian Association was founded. The second great contribution to this movement was made by the Christian Endeavor and the Young People's Societies which sprang up with it. This was a tremendous step in advance. It set young people at work for others, some of them were inspired to serve the church. Today we dis-

cover young people laying the foundation on which the church is to build its educational program.

Looking at the present-day conditions in our churches we meet with a problem. New organizations are formed for every new feature of the program. It requires all time and energy of our church-leaders to make the wheels turn in all the separate units. The result of it is—churches are torn and organizations frequently clash.

A church should have the right to say: "This we will have, and this we will not endure." Only by recognizing fundamental principles we shall find our way out of existing confusion. Our guiding light must be the truth, our spirit must be Christian. We have great tasks and approaching those tasks we must get an idea of what young people's work is:

There are four great demands: First—Love must become the reigning motive, we must search for truth. We must push forward and try to stand on higher ground. There must be unity of action. Our motto should be the words of Dr. Philipps—"A pioneer in young people's work":

"See the invisible,
Do the impossible,
Be the super human;
The utmost
For the highest."

The Alphabet of Life

SOMEBODY has prepared an "Alphabet of Life," which is too good to keep to ourselves. We are passing it on to you with a few slight changes in it. Read it and see whether you are living according to this alphabet. It is a pretty good code to adopt, isn't it?

Act promptly.
Be courteous.
Cut out worry.
Deal squarely.
Eat what is wholesome.
Forgive and forget.
Get religion.
Hope always.
Imitate the best.
Judge generously.
Knock nobody.
Love everybody.
Make friends.
Never despair.
Owe nobody.
Play occasionally.
Quote your mother.
Read good books.
Save something.
Touch no liquor.
Use discretion.
Value your time.
Watch your step.
X-ray yourself.
Yield to superiors.
Zealously live.

Attention, Young People Southwestern Conference

STOP Y. P. & S. S. W. of the Southwestern Conference and over the program and take notice of the time, Aug. 19 and 21, of our next Conference assembly in Lorraine, Kansas, and determine to

LOOK in prayerfully for a greater vision, a better understanding of and more skill in the work of the Master's Kingdom entrusted to us; and remember: the Attendance Banner will be awarded to that society and Sunday school with the greatest number in attendance at the Conference as to percentage of their church membership and the greatest number of miles traveled.

CHARLIE A. ZOSCHKE.

Kansas Young People at Dillon

The forty-first annual meeting of the Kansas Baptist Young People's and Sunday School Workers' Union was held at the Ebenezer church, Dillon, May 30-June 1.

As usual, we had been looking forward with great anticipation to this time, for the Kansas Union is always richly blessed. We did not fall short at this meeting, for God certainly sent us "showers of blessings."

On Monday evening, a happy, enthusiastic crowd of young Kansas Baptists assembled for the first meeting. We were greatly privileged to have Rev. A. Bretschneider with us. He gave us a splendid opening address.

The Tuesday sessions were composed chiefly of devotional services, roll call, reports from the various societies, short addresses and business sessions. Rev. Bretschneider gave two inspirational addresses regarding Sunday school and young people's work. Two other addresses very worthy of mention were: "The Relation of Religion and Education," by Rev. O. Roth, and "What Are You Worth?" by Rev. J. G. Draewell.

Tuesday evening the church was filled and a large crowd was unable to get inside to listen to the splendid program given by the societies. Each society furnished one literary and one musical number. An abundance of talents was manifested. They may well be used in our Union to further the work in the Kingdom.

Wednesday forenoon the meeting consisted of a devotional service, reports from the various Sunday schools and addresses. Rev. Bretschneider again delivered an interesting and helpful address for young people. Other interesting addresses were: "An Ideal B. Y. P. U.," by Rev. Geo. Lang; "My Pupils and I," by Myrtle Jaeger; and "My Savior and I," by Minnie Fritzeimer.

Wednesday afternoon we were addressed by our evangelist, Rev. W. A. Lippard, on "Evangelism in the Sunday School." Rev. Bretschneider also made a talk.

Wednesday evening we had Prof. A. Ebel from Tabor College, Hillsboro, with us, who favored us with a chalk talk. Rev. Bretschneider brought us a splendid message on the theme, "Right Life Contacts, Right Life Adjustments and Right Life Control."

Special music was furnished by various societies throughout the convention. Meals were served in the basement by the ladies of the entertaining church.

The officers for the ensuing year are: Arthur Sandow, First Church Dickinson, president; Hugo Kohrs, Stafford, vice-president; Edna Eisele, Ebenezer, secretary; and Mrs. Roy Ehrlich, Durham, treasurer.

God has richly rewarded us for our efforts in attending the Union and making it a success.

A fine spirit of Christian fellowship predominated among the young people throughout the entire meeting. May God use these enthusiastic young Kansans for work in his Kingdom!

Next year, God willing, we will meet at Strassburg. EDNA EISELE, Sec.

Ordination at Peoria

The State Park Church, Peoria, Ill., Rev. Benj. Schlif, pastor, enjoyed one of those singular days that come into the experience of a church rarely when it ordained one of its sons, Arthur Athens Vinz, to the gospel ministry on June 7.

The candidate passed a fine examination before the Council, which voted unanimously to recommend to the church to proceed with the ordination.

At the evening ordination service Rev. L. H. Broeker of Aiken Institute, Chicago, another son of the church, gave the sermon. Prof. J. Heinrichs, Dean of Northern Baptist Seminary, offered the ordination prayer. Dr. Geo. Taft, president of the Northern Baptist Seminary, and Rev. B. Schlif, pastor of the church, respectively gave to the candidate the charge and welcome to the ministry.

Bro. Vinz is a graduate of Northern Baptist Theological Seminary and has accepted a call to the First Baptist Church, Washington, Iowa.

L. H. BROEKER, Clerk.

Sheboygan Society Studies Acts

The Young People's Society of our church at Sheboygan, Wis., enjoyed a busy winter season of regular meetings every second and fourth Tuesday of the month and every last Sunday evening of each month. On Tuesday evening a Bible study of the Book of Acts was faithfully pursued with great interest, conducted by the pastor, Rev. A. Rohde. Several social evenings, various kinds of programs were rendered, consisting of dialogs, songs and recitations. On June 26 the annual program was given with fine success. At this occasion an outside speaker, Rev. C. D. Mayhew from the Sheboygan Falls Baptist church, was secured who gave a splendid address on, "The Spirit of Christ in the Life of Our Young People."

Lake Erie and Ontario District Institute, Buffalo, N. Y.

The fifth annual conference of the Young People's and Sunday School Workers' Institute of Lake Erie and Ontario District convened May 28-30 under the leadership of Clarence Grimm, president.

The conference was held at the Bethel Baptist church, Buffalo, N. Y. We enjoyed a registration of 104 delegates, representing Pittsburgh, Cleveland, Rochester, Erie and Buffalo.

The opening service Saturday evening was well attended. Rev. W. S. Argow of Erie, Pa., gave us an interesting address on "Life." Rev. W. Mueller of High St. church, Buffalo, also gave a short inspiring address.

The Sunday morning devotion was ably led by Rev. D. Hamel of Rochester, N. Y. During the Sunday school hour, Rev. A. F. Runtz of Pittsburgh delivered the following address: "Shall we teach the Bible or Johnny?" At the regular morning service Rev. W. S. Argow, Erie, gave an interesting sermon to the children, followed by an address to the adults by Rev. A. A. Schade, Pittsburgh.

The group discussion Sunday afternoon was led by Rev. E. Stevener, Folsomdale, N. Y., and was enjoyed by all who attended. A business session followed at which the annual secretary's and treasurer's reports were read and other business discussed. The officers elected to serve for the coming year are: President, Clarence Grimm, Pittsburgh; Vice-President, Bertha Hamel, Rochester; Corr. Secretary, Ida Eichler, Erie; Recording Secretary, Mrs. Walter Schmidt, Buffalo; Treasurer, Wilma Ehrlich, Rochester.

A song service opened the Sunday evening meeting, followed by prayer by Rev. Runtz. Prof. L. Kaiser delivered an inspiring message, "Increasing Life's Values."

The Monday morning meeting was opened with devotional services under the leadership of Miss Meta Johnson, Pittsburgh. Following this a conference on "Parliamentary Law in church work" was held by Rev. A. F. Runtz, Pittsburgh. Rev. D. Hamel of Rochester then gave a message that was a blessing to all. The next hour was given over to unfinished business. Group discussion followed with Rev. Willkens and Rev. Argow of Erie taking part. The rest of the morning was given to Miss Florence Schillinger, Erie, who conducted a "clinic," where all questions and problems of the local young people's societies were brought up and discussed. This proved a great success.

The Institute came to a close with an outing at "Coma Lake," Lancaster, after which the delegates parted for their various homes.

We hope to accomplish more this coming year and, God willing, we will have a bigger and better conference in 1928 at Erie, Pa., than ever before.

MRS. WALTER SCHMIDT, Rec. Sec.

The Sunday School

Christ's Winsomeness

MRS. NEWELL DWIGHT HILLIS

A winsome voice my Master had.
He spoke and strong men rose
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasure sat
Looked up, and seeing, came
And all his gains and friends forgat
At hearing of his name.
So winsome was my Masters's voice,
They and the whole wide world rejoice.

A winsome touch my Master had.
The suffering ones arose
And, doing as he gently bade,
Pain vanished and their woes.
The sick and the heavy laden came
And something in his face
Brought rest and healing strength. The
lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had
The little children rose.
Though friends and followers forbade,
Him as their own they chose,
And eager ran to his embrace
And straightway had no fear,
For something in his loving face
Assured them they were dear.
So winsome when my Master smiled
His very own were man and child.

Our Junior Choir

What can the church of today do to hold its young people? The attractions of movies, automobiles, and dances are proving too strong for thousands of our boys and girls, the sons and daughters of church members. The children attend Sunday school until they reach high-school age then many of them are lost to the church because there is no place for them in its services or in its work. They are too old for the children's organizations and too young for the adult's activities.

If the church is to hold its young people, it must interest them, and, by properly directing their activities it will be benefited by their assistance. Realizing the need of keeping young people in the church and also the need of the church for the help of the young people, our organist organized a Junior choir a few months ago. The fourteen young people who are members now take an active part and an active interest in the church services. They are profiting in several ways. Their religious life is continuing and deepening; they are learning to realize the importance of regular church attendance, and the part music has in worship. They are receiving a musical training in the hymns and liturgy of

their church. They are taught the phrasing, enunciation and interpretation of the music they sing. No haphazard rendition is allowed. The time and the notes must be correct and the director works on difficult parts until they are properly done. If some part of the service is poorly sung in the church, it is taken up the next rehearsal, the errors pointed out and corrected.

When our choir was first organized, the singing was in unison, but now two-part and three-part numbers are given, and we expect soon to do some four-part work. Occasionally solos, duets, and trios are sung by members of the choir, even if they do not have solo voices.

The ease with which the choir sings in public has been commented on many times by members of the congregation. This part of the training alone is extremely valuable to the members. At an age when many young people are awkward, self-conscious, and nervous before an audience, these young people are poised, unconscious of self, and composed in their manner.

The church, as well as the choir members, has profited greatly. We now have a good chorus to lead the singing at the evening service, and church attendance has increased because of this. This is encouraging to the pastor, the church officers, and the choir. The co-operation and appreciation of our pastor and congregation is one of the greatest aids in this work. Their help and encouragement do much toward making the Junior choir a success.—Westminster Teacher.

The Little White Steeple

DOROTHY L. KINNEY

We're high on the hill,
And the village seems far,
And the leaves of the trees
Hide what houses there are;
But the small village church
Has a little white steeple
Which calls us to go
And commune with the people.

The road's dusty and hot
On a warm summer's day,
But vacation or not
It is needful to pray;
And both morning and night
The bell in the steeple
Is pealing the call
To prayer with its people.

Let us worship, say some,
In God's great out-of-doors,
Mother Nature invites
And there's nothing that bores;
But against the blue sky
Stands a little white steeple,
I must answer the call
To rejoice with its people.

The Culture of Souls

The capable superintendent is not absorbed with details. He comprehends all the interests of the school, both large and small, and especially the large. He has clear conceptions of what the school is, what its main function is, and how effectively it is working. To do this he must understand his church, with the neighboring churches and their schools. Indeed, the progress of the kingdom of God in the world is none too large a subject for his continued observation and never-failing interest.

The work of the Sunday school is the culture of souls. In large degree it is a nursery of young souls. The wide-awake superintendent is happy in the growing recognition of this great fact. Sunday school people have always felt the importance of spiritual culture, and it is encouraging to them to find pastors and leading officers of the church coming to their point of view.

A questionnaire was recently addressed by Northwestern University to a large number of ministers of various denominations in the Middle West. A majority of those who replied declared pastoral visitation to be the most important single item of their work; but provision for the teaching of children in the Sunday school came next, and this was only one point below. It seems strange that these ministers considered preaching third in importance; but they did, and this ranked 20 points below Sunday school teaching.

We shall all take these findings for what we consider them worth; but at least they are impressive. The great work of the Sunday school is to train its pupils in the moral and the religious life. The affectionate service of devoted Christian men and women rendered to small groups of eager and plastic minds at close range is productive of vast and far-reaching results. As a matter of fact the Sunday schools of America are the major factor in moral and spiritual training today. This work is more like that of a church than a school. The whole session is a religious session. It is unfortunate if any consider the service of worship an exclusive feature, as if the rest of the program were something else than worshipful. There is no truer worship than the study of the Word of God. When the heart is open to receive the divine message, the Holy Spirit's guidance is given, and this consecrates the task.

We shall find it refreshing to recall these things from time to time; to remind ourselves of the high spiritual character of our work, of its rich opportunities in the saving and culture of souls, and of its immense importance in its community and nation-wide relationships.—The Officer.

The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Continuation)

Aunt Ailsie was invited to come in on New Christmas Eve and help trim the tree, as well as to be present Christmas morning.

"Women," she replied, "I'll be here if there's any getting here, though I see trouble ahead, my man being again' everything gayly and lively."

As she started out the gate, she met Susanna and Christine coming in.

"Hain't it grand about the Christmas tree?" she asked. "Pears like I can't hardly wait to see one. I'll come help you gals trim it if I have good luck."

"Maybe you'll come and help me with the one up Bee Tree for Lowizy and her scholars, just after the one here," said Christine.

"I'll come, too," declared Aunt Ailsie, joyfully.

"I'm sorry I shan't be here to enjoy the trees," said Susanna, "I have to go down home to be bridesmaid for a friend."

"You're sartain you hain't aiming to step off yourself, now?" inquired Aunt Ailsie. "That-air cyarver, is he still too pore to marry you?"

"Oh, I have n't seen you to tell you; but he has his debts all paid now, and is ready to marry me—wants the wedding to be in January. But I'm the one now who can't marry, I have this logging work to finish first, and I've told him he'll have to wait a while."

"Eh, law, you better take him while you can get him," advised Aunt Ailsie; "men air that onsartain and slippery a gal better not leave 'em laying around loose too long. You dally round, and first thing you know the fish is off'n your hook and on to somebody else's."

Passing on to the horse block, she called to Christine, "You better change your mind about that-air warnut dye. I aim to bile up a pot of it next week for my kivers, and you are welcome to all you want; hit won't cost you ary cent. And hit'll tone down that red in your hair jest fine, so's a man-person, anyhow, would n't never know hit was there. A gal ought to look out for herself, and take thought for her chances. You ride down about Wednesday if you want some."

The fine weather continuing the third week in December, Aunt Ailsie busily made her dye-pots—indigo, madder, walnut. Then, having run her yarn on the reel into hanks, she dyed and dipped with zest, rejoicing with an artist's delight in the rich colors that resulted. Very beautiful the hanks looked after the dyeing, their deep blues, soft reds, and rich browns hanging from the joists of "old-house" in every place not already occupied by strings of shucky beans, cushaw, red peppers, and onions. Gazing with pride upon her handiwork, Aunt

popcorn and holly berries; the little kindergartners had already made numbers of bright paper chains. After supper the women, along with Dr. Benoni, Uncle Ephraim, Ronny, and a few others, came back to finish trimming the tree and to put on the presents.

Uncle Ephraim expressed some anxiety about the morrow.

"I never seed a Christmas without a sight of drinking," he said. "Folks would think they was bad off if they could n't pass around the drams to their friends New Christmas. I allus folerled taking a leetle snorth of corn-liquor or peach brandy myself in the old days, till I seed my sons grow up heavy drinkers, and kill and get killed whilst fran-zied with it. That cured me of tipping the infamous stuff. But I hain't got a grand or great, but Giles, that don't like it. Ronny there, now," pointing to the handsome boy who at the moment was on a ladder fastening a star in the very tip of the tree, "he kitched hit from his paw that got kilt when he was nigh a babe. He's been so civil all the fall, him and the other boys too, and so tuck up with you women's doings, that they hain't broke loose nary time. But hit's too much to hope they'll get past Christmas without busting-out, and ontelling what they'll do."

About ten o'clock the women were making a last survey of the tree, the baskets and candy-stockings, and the piles of marked gifts, and Christine, up on a chair, was fastening the last candle, when the door opened and Giles Kent covered with snow, came in, apparently none the worse for his forty-five mile walk across the mountains. After being welcomed by everybody in sight, his eyes still searched the room. At last, spying Christine, through the branches, he made his way to her. "I wondered where you were," he said, taking the hand she gave him, and uplifting to hers a face illuminated by his rare smile.

Before they parted, Christine told him of her tree up at Lowizy's and he promised to go and help with it.

Hours before dawn on Christmas morning Aunt Ailsie was up and had Uncle Lot up, and by five-thirty they were ready to start for the tree, which was not to be until eight. Both were dressed in their best, Uncle Lot in a fine linen shirt of her weaving, and a suit of black sheep's-wool likewise spun, woven, and tailored by her. She wore her newest linsey, black with blue stripes, and a new print apron with blue sprigs, and her black-silk sunbonnet and homespun shawl lay on the bed. The two sat stiffly in "old-house" until time to start. Then, when Uncle Lot went to saddle the nags, she hurried to the chest of drawers in "tother-house," took out the small box containing the women's gifts of a year before, and laying the lace collar about her neck, ran to the small, wavery mirror on the back porch and took a breathless look at herself. How lovely it was! How she longed to wear it! But hearing Uncle Lot's step on the front porch, she quickly tore it off, and

stuffed it back, with the black tie, into the box and drawer just as he entered the door.

After bonnet, shawl, and mitts were all on, she remembered that she had not gathered the eggs, which would be frozen if left. She was snooping around the barn loft, amid bundles of fodder and piles of hay, when through a wide crack between the logs she saw Uncle Lot emerge from "tother-house" on to the back porch, look around in a strange, furtive way, and approach the mirror, where he fumbled with something at his neck. Not until she stood back to observe the effect did she see that it was the "vanity" he had so sternly condemned a year before—the black necktie! Only for an instant, however, did he dally with temptation; in the next he had snatched off the tie and hurried back into the house. When she arrived, his shirt-front was as innocent of a tie as it had always been.

As the two rode up Troublesome through the ice and snow a little later, Uncle Lot, severe and grizzled, in the lead, Aunt Ailsie a picture of wifely meekness, following, one would never have guessed that her bosom was a seething chaldron of emotions, joy at the discovery of her lord's meekness, hope that the breach once made would widen, prevision that in the end she would certainly enjoy not only the lace collar and lesser pretties but the glass window too. She saw it plainly set in the south wall; and the vision nerved her to continued persistence in her plan.

Christine and Giles waited only to see the crowds rush into the chapel to hear the opening carols sung, and to see the curtains pulled back from the big tree; then they hastened to the nags which were to take them up to Livizy's. The poke containing the dolls was across Christine's sidesaddle; the heavier burdens were on Giles's horse.

The two rode in a swift walk. It was a beautiful world upon which they looked, the mountain slopes dazzling white in the sunshine, deep blue in the shadows. Christine in her warm furs shivered as she saw that Giles wore no overcoat, the only concession he made to the cold being a turn up his coat collar, and pull the broad black hat a little more closely down upon his head. For an instant, knowing that he was going through law school on what little he had saved from his teaching, and doubtless at the cost of great self-denial, she had a dreadful fear. Then, suddenly recalling a phrase of his at the school raising, "we have n't ever tendered ourselves with ease and luxury," and remembering that even the old and feeble men in the mountains scorned to "bundle up," she knew that he merely regarded overcoats as an effeminate and harmful luxury.

They talked first about Lowizy and Phebe, and he promised, though not very hopeful, to do what he could. "Phebe never was one to take counsel," he said.

She then asked him about his life in college, and he talked more freely. His

joy in learning was great; the days and nights never half long enough. In addition to his law course, he was crowding in special courses in history and English. "I never could know enough about how men thought and acted before my day," he said; "and as for English, I need training in it other students don't. Though I know the rules of grammar, I can't always remember them when it comes to writing—and still more, talking. You see, until the women came in last summer, I never had heard right speaking, and I will forget, and say words I know better than to use."

"I hope," smiled Christine, "that you won't drop the delightful ones that come right out of Shakespeare and Spenser and Chaucer, and, though a little old-fashioned, are perfectly good English." "No," he said, "I mean words like 'knowed' and 'seed' and 'heard'—words that never were right. And there's another," frowning a little, "that bothers me more than all the rest—'hit.'"

"'Hit' was also a perfectly good word once, the original word with our Anglo-Saxon ancestors, and a better word than 'it.' The *h* should n't have been dropped." "Since it was, though, a body nowadays ought n't to say it. You see, a man hates to be—different."

"Yes," agreed Christine.

"In little things," amended Giles. "Of course, in big things, things that matter, he can't—must n't change."

"No, indeed."

"But," with a sigh, "the little ones are hard to remember. It's always a struggle with me in college. It's hard to make up later for what a man has lacked in youth."

"When I remembers what you have accomplished in both youth and manhood," said Christine, "it makes me truly ashamed of myself; for from my birth everything has been made easy for me, and I have never done anything for anybody. But you—when I think of those long years of your childhood, when you did a man's work and a woman's too, running the farm, nursing your sick mother, cooking, cleaning, bringing up the younger children, with never any youth or play in your life or a chance to begin the education you longed for, why, I am quite amazed. I don't see how any boy could have done it—or, doing it, could escape being embittered for life."

Giles looked at her in grave surprise. "I have no call to fault the past," he said with quiet dignity, "I would not have had it different. If it seemed sometimes a little hard, it was God's will for me, and I never questioned it was better than my own. And then," in a lower tone, "my mother—she was a good woman, a great woman, I loved her. I would have kept her always, if I could."

Christine felt she had rushed in where angels fear to tread. "Forgive me," she said, "I had no right to speak as I did—I am ashamed. I have simply felt, as we women all feel, distressed that a man of your gifts should have had so much to struggle against."

It was Giles's turn to be abashed.

"Your sympathy is kind," he said, "and don't think it's not welcome, too." Again the smile glorified the dark, austere beauty of his face. "I only want you to know things were not so hard for me as many thought."

They rode on, coming at last in sight of the closed-up house at the mouth of Bee Tree, scene of the sacrifice of Giles's youth. Christine dreaded the passing. The house, a weather-boarded two-story building of the better type, with open hallways above and below, looked unspeakably cold and desolate. After one swift glance, Giles did not again lift his eyes to it as they passed its front and then rode up Bee Tree along its side.

But if that was lonely, the Rideout house was bursting and running over with life. Not only the forty-odd "scholars" were there, but all the younger brothers and sisters, their fathers, mothers, and in some cases their grandmothers. Christine thanked her stars she had brought a hundred candy-stockings.

Everybody was run out of the kitchen, a number of barefoot boys overflowing into the snow of the yard with no apparent discomfort, and Giles then set up the tree David had already cut, and Christine and Phebe trimmed it and tied on dolls and toys. Aunt Ailsie and Uncle Lot arrived just as they were lighting the candles. The door into the other room was thrown open, and the crowd surged in, Lowizy, close-wrapped in blankets, in her father's arms.

There was silence for a moment as everybody gazed spellbound. Not a child spoke. They scarcely breathed, their eyes glued to the tree.

A few "gee-ohs!" and "eh, laws!" rose softly from the older people, however, and one old lady exclaimed in a rapt voice, "Glory to God, was sech a wonderly sight ever seed afore! Them pretty leetle creeturs a-flying in them limbs—air they angels from heaven?"

Aunt Ailsie laid a hand on the speaker's arm. "Them's store poppets, Cyarline," she corrected in a stage whisper.

Giles, in his impressive way, read the story of the first Christmas from St. Luke, and told why gifts are made to children on this day. Then Christine sang "O Little Town of Bethlehem." Then the gifts were detached from the tree and handed to Lowizy, who read the names and passed them on.

Christine had never in her life seen such decorum. Not a child grabbed or snatched or begged for anything, each taking what came its way in "gladness and singleness of heart." When a "store poppet" was passed to a granddaughter of Aunt Cyarline, the old lady promptly seized it from the child's arms, to clasp it to her own hard bosom.

"I jest got bound to hold it, Cindy," she cried; "seems like I never pined for nothing so bad in all my days! Now hain't hit a picter, people? Look-a-there at them-air blue eyes and rosy jaws and yaller curls! Hit's too pretty to live!"

Aunt Ailsie thereupon possessed herself of little Dovey's doll and, backing

into a corner, the two old souls compared eyes, hair, clothes, and size as if they were little girls again, or young mothers with their first babies.

"Yourn's the biggest, but mine's the most prettiest," was Aunt Cyarline's conclusion, which Aunt Ailsie indignantly repudiated.

Their disput ended at last by an agreement to disagree, Aunt Cyarline said, "The onliest poppets I ever seed afore was them my paw follered cyarving out of a chunk of wood, and rosing their jaws with pckeberry, and burning eyes on 'em with a poker, and tying on black sheep's wool for hair. I allus follered making the same for my young uns and my grands."

"Me, too," said Aunt Ailsie. "And all the time, Cyarline, you and me never drempt there was sech lovelie creeturs in the world as these!"

"I don't feel to part with this'n," said Aunt Cyarline. "Seems like I jest got to keep hit. I never seed nothing I liked so well. I could set up all night a-loving on hit."

"I got me a fine lacy hankerchief off'n the women's tree at The Forks, and Lot a fine silk one; but I'd a sight ruther hit 'd been a poppet!" declared Aunt Ailsie fervently.

Christine, overhearing, felt a real pang that there were not enough dolls for the two old ladies to have some of their own.

"I'm dreadfully sorry there are n't enough for you to have some," she said to them, "but I'll tell you what I'll do; I'll promise to have one here for each of you by Old Christmas! Will that be all right?"

"Ef hit's got blue eyes and rosy jaws and yaller curls same as this," qualified Aunt Cyarline. Then with an exhaustive look at Christine, "That gal she looks like a poppet herself," she said to Aunt Ailsie.

Aunt Ailsie shook her head somewhat sadly. "She's a red-head," she said, as if that precluded the idea.

"Hit's pretty, if hit is red," contended Aunt Cyarline with pleased eyes roaming over the red-gold hair.

Turning away from this naive inventory of her charms and blemishes, and looking into the hungry eyes of the mothers and grannies as they feasted upon the brightness and beauty and color of the tree, Christine could almost have wept for there was nothing on it for them.

"I'm terribly sorry there's nothing for older folks," she said; "I did n't understand."

"If hit hain't oncivil to ax, 'pears like hit would pleasure me a sight to have one of them pretty chains to hang round my neck," said a tall, weary-looking woman, with one baby tugging vigorously at a bare breast and two or three others at her skirts. She spoke with evident hesitation, and pointed to one of the bright paper kindergarten chains.

Christine was delighted. Paper chains

and strings and holly berries were passed out to all the womenfolk, and the festoons of popcorn were distributed among the least-ones, who ate them, strings and all, along with their candy. At last even the tiny candle-holders were given away, and the tree was left absolutely stripped.

After the guests, singing the praises and wonders of the tree, had all departed, little Lowizy lay in her bed again, exhausted and hacking, but blissful. Giles sat in a chair beside her; Christine and Uncle Lot were near by; her new book and poppet lay in her arms.

Aunt Ailsie, who had gone out to help Phebe with the dinner, poked her head into the room to say to Uncle Lot, "Paw, have you tuck note of Lowizy's glass window there—how hit lets in the light so good for her to read her books?"

Uncle Lot rose and went to the window, which he examined carefully, with both hand and eye. "Hit does let in a sight of light," he admitted; "for shet-ins like her I allow hit hain't a bad notion."

In mid-afternoon the four started homeward, Uncle Lot and Aunt Ailsie a little ahead, Giles and Christine following. They had turned from Bee Tree into Troublesome, and gone a little past Giles's home, when Aunt Ailsie suddenly stopped her horse and waited until Giles caught up, when she laid an arresting hand on his arm.

"Hit looks lonesome now," she said, in a low tone, pointing with her switch to his home, "but hit won't be for allus. I got the second sight, I have—hit runs in my family. When I sot eyes on the house as I rid by, I seed, jest as plain as day, smoke a-rising from the chimney, and firelight in the windows, and wreaths and pretty curtains, like the women has, a-hanging there. I seed 'em as plain as I see you, Giles! Your night has been overly long, but I know now hit's a-passing—and joy cometh in the morning!"

Christine could not catch all her words; but she saw Giles's eyes kindle and turn back upon the old home as if they, too, caught a vision there they fain would hold.

As they neared The Forks, and before they rode around the mountain shoulder that gave a view of it, a succession of sharp, cracking sounds reached their ears, which caused Lot and Giles to look suddenly troubled, and Aunt Ailsie to throw up her hands with the words, "God send the war hain't busted out again!"

Turning the curve, they saw a band of men furiously galloping their horses down the one long street of the village, yelling at every step, and shooting wildly into air, ground, stores, courthouse, homes. Reaching the far end of the street, they turned their plunging horses and galloped back again in the same fashion, up past the school house and the women's cottage, firing over and under and into these just as they had done in the village. Not another soul appeared

anywhere; the village had apparently taken to cover.

"Hit hain't the war, thank God—hit's jest some of the boys taking Christmas!" said Uncle Lot, with immense relief.

But the trouble on Giles's brow did not clear. Putting spur to his nag, he dashed ahead of the others. It had been too far at first for them to recognize any of the riders, but as from the far end of the street they again turned toward the school, it was apparent that the leader was none other than Ronny Kent. Into the yelling, shooting band rode Giles. Seizing Ronny's bridle and holding his rearing horse with an arm of iron, he jerked the pistol from Ronny's hand. Then, slipping it in his pocket, he turned to the others. "Give me those guns," he commanded.

The startled, drunken boys took but one look into his pale, angry face, then, cowering, delivered one by one their pistols.

"Go home, every one of you!" he ordered further.

They slunk away on their exhausted, trembling nags. Giles piloted the collapsed Ronny back up the road and past the women's cottage, where Christine was just dismounting. His head was bowed, his face drawn; he did not so much as look toward her.

"Pore creetur, pore creetur," said Aunt Ailsie, "Ronny has sp'iled his Christmas for him!"

(To be continued)

Conference on Youth at River-view

"Youth" was the general subject at the Young People's Service in connection with the meeting of the Minnesota Association of German Baptists at the Riverview church, St. Paul, Minn., on Sunday afternoon, June 5. Dean Henry Marks presided at the meeting, and inspiring talks were given by representatives of the various Young People's Unions of Minnesota.

Prof. Edgar Heineman, representing the St. Bonifacius B. Y. P. U., spoke on "The Springtime of Life's Joy." Mr. Alfred Stanke, representing the First Church of St. Paul, spoke on "A Time of Cherished Hopes and Expectations." Miss Esther Knapp, representing the Hutchinson organization, spoke on "The Time of Untold Opportunities." Mrs. John Adams, representing Minneapolis, spoke on "Life's Seedtime." Mr. Harold Stassen, of the Riverview Church, spoke on "A Time of Responsibility."

These hearty talks left us with mingled feelings of pride and happiness that we were still young and in the "springtime" of life, feelings of awe and concern at the responsibilities that fall upon us and the opportunities that await us, and feelings of earnest desire to make our lives worth while.

The program included musical numbers by the Alpha Delta Girls and Young Ladies Quartet of the Riverview church, St. Paul.

Dakota Conference Union Organized

On Thursday afternoon, June 16, at the Dakota Conference which met in Madison, S. D., June 14-19, steps were taken to form a new Young People's and Sunday School Workers' Union.

The Constitution, which had been drawn up by the various ministers and B. Y. P. U. presidents of North and South Dakota, was adopted.

This new organization is to be known by the name, "The Young People's and Sunday School Workers' Union of the Dakota Conference of German Baptist Churches." The Union is composed of all young people's organizations and Sunday schools within the Dakota Conference. The Union shall meet annually in connection with the sessions of the Conference and an afternoon and evening meeting shall be held.

Among the purposes of the Union is one which is very important and that is: To cultivate a closer band of union and Christian fellowship among the various young people's organizations and Sunday schools of our Conference and to stimulate and strengthen all young people's work.

That the Lord may bless this new organization and make it a real blessing for his Kingdom is our prayer.

VERA M. LEISCHNER, Sec.,
Parkston, S. D.

Loyalty Club Gives Mothers' Banquet

Amid a profusion of spring flowers and blossoms Mother and Daughter Week was observed by our annual banquet fostered by the Loyalty Club of the Second German Baptist Church of Detroit.

In complete relaxation, the toil-worn hands of the many tired mothers could well linger over the delicious dinner prepared by the young ladies of the club and served by a class of happy-hearted teenage girls.

After some fine group singing led by the chairman of the program committee, the toast mistress was introduced and then followed instrumental and vocal numbers, recitations and a very inspirational address by Mrs. A. B. Kramer, well known in this city for her active interest in Social Welfare work.

At the close of the program the president of the club, Mrs. Bertha Ratz, presented a beautiful bouquet of flowers to the speaker, to the two mothers who had more than three score and ten years to their credit, to the mother who had the most daughters present, to the mother of the youngest daughter, and requested that the rest of the flowers be sent to friends who were ill. It was through the interest of one of the members of the club that most of the flowers were donated.

The benediction offered by our pastor, Rev. A. Bredy, marked the closing of our fourth annual Mother and Daughter Banquet. It was pronounced a success in view of the fact that the number present was well over the one-hundred mark;

daughters felt a keener appreciation of their mothers; mothers strove for a better understanding of their daughters; and every one desired a greater loyalty to Christ and his church.

Forward Factors at Folsomdale

Work in Folsomdale is progressing rapidly, the pastor and the members are working together, spreading the Gospel of Jesus Christ. People that never came to church before are turning out to hear the stirring messages by the pastor, who preaches what people come to church to hear.

The Ladies Aid, now counting 38 members, has again decided to pay for re-



The Quiet Hour Club of Folsomdale Church

pair work that is to be done at the parsonage. Last year our ladies spent over \$500 for renovating our church.

The annual Birthday Social of the Ladies Aid was held May 27. The church was crowded to overflowing. A wonderful program was rendered, consisting of monologues, songs, recitation, a short play: "Mrs. Jenkins' Brilliant Idea," by members of the Aid, the success of the evening; a colored comedy sketch entitled: "Topsy Applies for a Position," presented by two members of the Quiet Hours Club. About \$70 was taken in that evening. We hope that our Ladies Aid will always meet with such success.

The Quiet Hour Girls Club is doing excellent work under the leadership of Mrs. Stevener. Although this club has only been organized a short time, it has many notable deeds in the community to its credit. At present it is raising a sum of money to procure pulpit furniture.

A boys club has also been organized to be known as "The Current Events Club

or Kum-with-us Club," with the pastor as its leader.

The church has just won the Laymen's Attendance Contest of two districts (Erie, Wyoming and Genesee counties), going over the top with a total of 300%, covering a period of six weeks and averaging just 60 men a Sunday. Pray for us.

Ordination of Wilfred Helwig

At the call of the Baptist church of Killaloe, Ontario, Saturday afternoon, June 11, 6 ministers and 11 laymen, representing 6 Baptist churches of the Eastern Conference, met as an ordaining council in the Baptist church of Sebastopol for the purpose of examining and, if advisable, of ordaining to the gospel ministry Bro. Wilfred Helwig, the newly called pastor of the Killaloe church. Bro. Helwig has just recently completed a continuous six-years course of studies in our Seminary at Rochester, N. Y., where he was graduated on May 18.

The minutes of the Killaloe church meeting pertaining to the calling of this council were read.

The delegates then organized the council and elected Prof. F. W. C. Meyer as moderator and A. E. Jaster as clerk.

Deacon F. W. Becker of the Killaloe church introduced the candidate. Following this introduction the moderator called upon Bro. Helwig for his statements of conversion, call to the Christian ministry and views of Christian doctrine.

Bro. Helwig presented his statements both orally and written very clearly and in an unhesitating manner.

Upon retiring the council unanimously agreed to fellowship Bro. Helwig on all points and to proceed with the ordination on Sunday morning, June 12, at 11 o'clock, and the arrangements for the Sunday morning ordination service were made. Ordination sermon by Prof. F. W. C. Meyer, ordination prayer, Rev. David Hamel; the charge to the candidate, Bro. F. L. Strobel; the charge to the church, Bro. A. Stelter.

The Sebastopol church choir favored us also with a selection. Bro. Wilfred Helwig pronounced the benediction.

A. E. JASTER, Clerk.

Blessed Is the Man

Blessed is the man whose calendar contains prayer-meeting nights.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the man who is generous to his neighbor in all things except the application of the sermon.

Blessed is the man whose watch keeps church time as well as business time.—Selected.

Good Advice for Hot Weather

Don't fret about the mercury,
Or watch it all the time,
The old thermometer won't burst,
However it may climb,
It doesn't do you any good,
To count up the degrees
And all your talk about the heat,
Won't start a bit of breeze.

Don't fan yourself too much, it makes
You hotter when you stop,
Don't tell the suffering neighbors that
You feel as if you'd drop.
Don't drink too much lemonade,
A glass or two will do,
And don't ask everybody,
"Is it hot enough for you?"

Just go about your daily tasks
As calmly as you can,
Don't hurry, take things easy and
You'll be much happier than
The man who groans and frets and stewes
And fusses all the time,
Just follow this advice and you'll
Be glad you read this rhyme.
—American Magazine.

Shall the Eastern and Atlantic Conferences Merge?

ALBERT BRETSCHEIDER

For some years the question has been raised whether it would not be advisable for the Eastern and Atlantic Conferences to again join hands and in so doing strengthen both.

The question of merging two conferences is very much like the merging of two churches. In the case of two churches, if either of the two is too small or too weak to maintain a robust separate existence, it is of course folly to continue separately. If, however, the two churches can adequately support two pastors and carry on an aggressive church work holding their old members and winning new ones, then it would be much to be desired that both continue. For as a rule when two churches merge the members of the one are obliged to take a secondary place in the life and work of the other. And in the new organization there are insufficient offices and opportunities of service to enlist all the workers who were active in both churches during their separate existence. Now in the merging of two conferences the result would be quite similar. But the ideal in any church or conference is to have just as many of the members active as possible. By amalgamation, however, the number who could be active would be reduced and the ideal be farther from realization than before. Let us assume that the two conferences decide to amalgamate. What would the result be?

One worthwhile result would be greater enthusiasm by virtue of greater numbers. We would not, however, raise any more money or win any more souls by pooling our interests. And in regard to our business sessions it should be said that we do not need more enthusiasm but rather more of calm deliberation on

our great denominational objectives and our policy and also careful self-examination and scrutiny of our attainments or failures. This can be achieved in a smaller group just as readily as in a larger one.

It is true, too, that by merging a greater choice of speakers for the programs would be made possible and a stronger program no doubt could be set up. But in so doing we would have to eliminate a goodly number of brethren from our programs who ought from time to time be heard even though they are not as able as some of our other brethren. Conferences are about the only opportunity that some of our pastors have of becoming acquainted in our wider denominational circles. Would it be wise to make it more difficult for them to be heard?

Another real serious objection to merging is the fact that it would make it more and more difficult to house our conferences.

Our larger churches in the city find it a considerable problem even now to accommodate the delegates and visitors. Merging the conferences would accentuate the problem for the larger churches and make it well nigh impossible for the smaller churches to entertain the conference.

Now to my mind entertaining a conference not infrequently puts new life into a church. The members are compelled to work together. A new spirit of service takes hold of them. The love of Christ constrains them to labor and sacrifice for their brethren. This, it seems to me, is eminently worth while. But if the conferences combine it will be almost impossible for any of the smaller churches to entertain a conference and the burden will fall more and more on a very few of our city churches. This should not be.

An additional blessing comes to a church that entertains a conference. It feels impelled to clean house, to renovate its church building, and to increase or improve its equipment. Some churches might never have pride enough or faith enough to improve their church property if the entertainment of a conference did not almost compell them to do so. From this point of view alone it is worth while to keep our conferences small enough so that even our smaller churches can entertain them.

And then, too, there comes to the members of the smaller churches that entertain a conference an inspiration from and a sense of fellowship with the larger group that inspires them and fosters in them a loyalty that is very much worth while. One of the greatest dangers that we face as a denomination today is the danger of disintegration. And it is the smaller, secluded churches that tend to drift from us first. We need to bind these churches more closely to the denominational body and one way of doing it is by means of our conferences held in their midst.

Another grave danger in the amalgamation of the two conferences is the

Progress at West Baltimore

Just five years ago it seemed to most of us that the West Baltimore German church had actually come to the lowest possible ebb. Indeed so gloomy was the outlook and so unpromising the future that the advisability to disband rather than continuing receiving aid from the Missionary Boards was being seriously considered.

True, 60 members were still enrolled, but owing to the utterly discouraging conditions surrounding us, many had lost interest and only a few of the more stout-hearted had the courage to assemble themselves together. Their testings were severe and no one seemed to know which way to turn. Earnest prayer for divine guidance had constantly been made, still no ray of light had as yet penetrated the sullen darkness.

Then suddenly and in a way least expected on our part, God's guiding hand became visible, for in his own masterful way he had directed Bro. G. Schmidt, a ministerial student of Rochester Seminary, to come usward. None of us had ever seen him and no one knew he was coming. How it happened? Bro. Schmidt had agreed to engage in colportage work for our German Baptist Publication Society within the Atlantic Conference during the summer months and after a visit to the churches in Pittsburgh, Pa., enroute, made straight for the West Baltimore church in Baltimore, Md., arriving on the second Sunday in June, 1922. Eleven were present that morning when he preached and 16 at night during Children's Day exercises. The most encouraging feature and where the interest had not abated had been to him the regular monthly meeting of our Women's Missionary Society that afternoon.

But as for the members present on that day, all hearts had immediately been drawn to him and the conviction grew steadily that: "This is the man sent of God for us!" And strange to say that very night he was persuaded to remain with us, at least to "try" whether or not something might yet be done in West Baltimore.

Praise the Lord, Bro. Schmidt stayed and is with us still. And so singularly has he been used of God that not only were the scattered forces reassembled, but other 70 have been added—40 by baptism, 30 by letter or experience. 25 of the total were removed, some by letter, a few by death and a number through church discipline, so that today our church membership totals 105; surely no mean record, considering the fact that our beloved pastor was not resident with us during the first two winters, when he was in Rochester, finishing his education.

May it be said to the glory of God that never were a pastor and people more united and therefore we feel safe in adding, that "the future" for us as a church "is as bright as the promises of God!"

Time was when hardly any men were present in our church services; now it has already happened that they outnumbered the women while ordinarily the numbers are about evenly divided.

Under the efficient leadership of their director, Bro. Boddien, both our male as well as the mixed choir are giving acceptable service.

Several weeks ago our church was privileged to have as guests the distinguished Male Chorus of about 40 voices from the Second German Church of Philadelphia, Pa., who had charge of the entire morning session. My, it was great, a service long to be remembered!

Last week our Sunshine Group of young ladies gave a very successful entertainment and right here let me emphasize that all of the various organizations of the church are active. Happy over these conditions, yet this report would be incomplete should we fail to also make mention of certain material developments during this period of time and which kept pace with the growth in general. True, with such a leader at the helm this could hardly have been otherwise, since both our pastor and his good wife are ministering in their efforts to build wisely, deep and strong. Their blessed influence is felt everywhere and everyone is willing to follow their leading.

Thus we have been enabled to renovate the entire church building, as certain unsightly partitions have been removed, electric lighting installed, the floorings were covered, regular church windows put in, the walls freshened up, a new piano purchased, with bills all paid. Then too a parsonage was secured at the then prevailing high prices on which all but a mortgage of \$1000 has already been paid. But best of all—the church is now entirely self-supporting and the Lord is ever mindful of his own.

At the last communion service we had the pleasure of receiving six new members, four of which a very promising family, had arrived from Germany only a few days previous.

"Here we raise our Ebenezer," for surely "the Lord hath done great things for us whereof we are glad." Our only hope for the future rests in him. Many problems must be met and "there remaineth yet much land to be possessed." Our aim is "forward" in the name of the Lord.
MARIE BUEHLMAIER.

The Young People's Conference of South Texas, With the Church at Beasley, Tex., July 21-24

Thursday evening: Welcome and Response. Sermon by Rev. A. Becker: "The Stars in the Sunday School."

Friday morning 9 o'clock: Devotional. Leader E. Arnold. Organization. Reports from the Sunday schools and societies. Address, Rev. A. Bretschneider.

Friday afternoon 2 o'clock: "The Minister and the Sunday School," Rev. Fr. Mindrup. "John G. Paton," by member Mowata society. Address by Rev. A. Bretschneider. "The Spiritual Life of the S. S. Worker," Rev. R. Vasel. "Russell Conwell," by Rev. J. Pfeiffer.

Friday evening 8 o'clock: Program by

possibility of losing our sister churches in Ontario. We do not want to lose them nor do anything that would make it more difficult for them to fellowship with us.

For these reasons it seems inadvisable to unite the two conferences now.

Linwood Park Baptist Assembly, Linwood Park, Vermilion, O., August 2-7, 1927

ASSEMBLY PROGRAM

8.45-9.10: Devotional, O. R. Krueger, Dean.

9.15-10: "How We Got Our Bible," A. P. Mihm, Secretary; Studies in the Parables of Jesus, F. Kaiser.

10.05-10.50: Methods and Principles of Teaching, A. Bretschneider, Secretary; "The Art of Winning Folks" (Personal Evangelism), J. Leyboldt.

10.50-11.00: Recess.

11.00-11.45: Recreation and Amusements of Youth, Theo. W. Dons; China and the Chinese, E. H. Giedt, Missionary.

12.00: Dinner.

2.00-5.00: Recreation. Leaders: Geo. Linsz and E. Berneike.

6.00: Supper.

7.00-7.30: Sunset Meetings. Leaders: H. Sellhorn, J. H. Ansberg, P. Zoschke, E. W. Hoek.

7.30-9.00: Evening Entertainments and Addresses.

Tuesday Night: "Get-Acquainted Meeting." Address by Dean O. E. Krueger.

Wednesday Night: Address by Secretary A. Bretschneider: "Courtship and Marriage."

Thursday Night: "Ohio Night." Rev. C. F. Lehr. Cantata by Cleveland United Chorus.

Friday Night: "Michigan Night." Rev. A. Bredy.

Saturday Night: Missionary E. H. Giedt.

Sunday: Morning 11.00: Sermon by Mr. H. P. Donner. Afternoon 3.00: In charge of Secretary Mihm.

INFORMATION

Reserve your room or cottage by writing to Rev. Theo. W. Dons, 1973 W. 32nd St., Cleveland, O. A \$5.00 deposit for each reservation is required.

State whether you want a double or single room or dormitory accommodations.

Bring your Bible and notebook. Secretary Bretschneider requests those attending his classes to read, "How to Teach" by Betts.

Co-operate with your recreational leaders.

Rev. C. F. Lehr will be in charge of the music during the Assembly.

Since Christ was a child, every child is sacred to the Christian.

Maid: "You know that old vase, mum, you said 'ad been 'anded down from generation to generation?"

Mistress (anxiously): "Yes?"

Maid: "Well, this generation 'as dropped it."—Passing Show, London.

Daily Scripture Portion Bible Readers Course
ENDORSED BY YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

JULY.		AUGUST.	
1	Psalm. 119. 1-16	1	St. Mark. 6. 30-44
2	119. 17-32	2	6. 45-56
3	119. 33-48	3	7. 1-16
4	119. 49-64	4	7. 24-37
5	119. 65-80	5	8. 1-13
6	119. 81-96	6	8. 14-26
7	119. 97-112	7S	8. 27-38
8	119. 113-128	8	9. 1-13
9	119. 129-144	9	9. 14-32
10	119. 145-160	10	9. 33-50
11	119. 161-176	11	10. 13-27
12	Ruth. 1. 1-10	12	10. 28-40
13	1. 11-22	13	10. 41-52
14	2. 1-12	14S	11. 1-18
15	2. 13-23	15	11. 19-33
16	4. 1-12	16	12. 1-12
17S	St. Mark. 1. 1-13	17	12. 13-27
18	1. 14-28	18	12. 28-44
19	1. 29-45	19	13. 1-13
20	2. 1-12	20	13. 14-27
21	2. 13-28	21S	13. 28-37
22	3. 1-19	22	14. 1-16
23	3. 20-35	23	14. 17-31
24S	4. 1-12	24	14. 32-45
25	4. 13-29	25	14. 46-59
26	4. 30-47	26	14. 60-72
27	5. 1-20	27	15. 1-15
28	5. 21-34	28S	15. 16-32
29	5. 35-43	29	15. 33-47
30	6. 1-13	30	16. 1-8
31S	6. 14-29	31	16. 9-20

(By Courtesy of the Scripture Union)

the Young People. Address by Rev. A. Bretschneider.

Saturday: 9.00 o'clock: Devotional. Leader Otto Hill. Address by Rev. A. Bretschneider. "Roger Williams," by Rev. C. C. Gossen. "Evangelization of our Youth," Rev. A. Becker.

Sunday morning 9.30: Sunday school. Object Lesson: How best to teach Juniors. Talk: "Avoiding Monotony in Work with Youth," Rev. Bretschneider. 10.30: Sermon, Rev. J. Pfeiffer. Missionary Offering for Tent work.

Afternoon 2.30: Sermon: The Prayer Life of Jesus, Rev. R. Vasel.

Evening 7.30: Sermon: Maintaining Life Power, Rev. Bretschneider. 8.30: Consecration Hour. Leader Rev. C. C. Gossen. E. ARNOLD, Sec.

Invitation

The Young People's Conference of So. Texas will meet with the church at Beasley, Tex., July 21-24. We extend a hearty invitation to meet with us. All intending to come, are requested to announce themselves by writing to Rev. G. Sprock, Beasley, Tex. Inform us if you are coming by auto or train, and if you will arrive in Rosenberg or Beasley.

ALBERT WORNAT, Clerk.

The Iowa Baptist Young People's and Sunday School Workers' Union

It met at Steamboat Rock June 14-16. Our young people love their Union, as it is called henceforth, and arrange weeks ahead for its meetings. The heavenly Father provided wonderfully for the occasion by granting good roads and splendid weather, after an exceedingly wet period of many weeks. These days of sunshine and the hearty welcome given by the local society helped very much to make our gathering successful. Steamboat Rock and its pastor, Rev. G. Waldvogel, did all that they could to make our stay in their midst as pleasant as possible. This was beautifully expressed in a vote of thanks.

This year we had three excellent teachers, viz. our Dr. Wm. Kuhn, Dr. A. J. Harms and Rev. A. Bretschneider, one of our Young People's Secretaries. In the opening address Bro. Kuhn took for his text Phil. 3:20: "Our heavenly citizenship." In his own fascinating way he treated: 1. We must be born into Christ's Kingdom. 2. The qualification of the heavenly citizens. 3. Heavenly citizens have a deep longing for the second coming of Christ. Wednesday afternoon we listened to several chapters of his story: "Finding the Golden Key to the Land of Perfect Happiness." "The heavenly home" was the topic of his last speech. We shall be glad to welcome Bro. Kuhn again at a future occasion.

Bro. A. J. Harms's topic on Wednesday morning was: "Inquiries about the Christian life." 1. What is a Christian? 2. How may I know that I am a Christian? 3. How may others know that I am a Christian? Speaking about Rom. 6:4 Thursday morning he set before us baptism in its true significance. The last evening our brother discussed how and why our youth should prepare to work for Christ. The following consecration period made a profound impression upon the entire audience and upon unconverted hearts too. This last meeting was the beautiful climax of our convention and will long be remembered. Even those outside, unable to find room in the church, caught the spirit prevailing inside.

Bro. Bretschneider certainly has an interesting way of presenting the subject so near to his heart: "How to gain and hold the boys' and girls' attention in Sunday school and in our B. Y. P. U." The first as well as the second time he spoke he was informed to continue when his hour was up. It would be impossible for me to do justice to this excellent topic in my brief report.

The prayer-meetings at the two mornings were led by Bro. A. G. Lang and Bro. J. J. Abel. Many prayers preceded to the throne of grace and prepared our hearts for the messages that were to follow.

At many occasions we listened to fine musical numbers by our young people. The reports of the different societies informed us of their activities at home, in

the Sunday services and elsewhere. Parkersburg having 84% was entitled to the "Banner." Our Union gave \$200 for Miss Bertha Lang, China; \$100 for Cameroons and \$660 for our general fund. The goal for the new year is \$1000.

The officers for the ensuing year are: Pres., Richard Mulder, Parkersburg; vice-pres., Arthur Lang, Victor; secretary and treasurer, Carl Niehouse, Sheffield. Of the four invitations received for the place of meeting in 1928, we accepted the one from Baileyville, Ill.

Thursday afternoon we went in a body to Eldora, 5 miles distant, to visit a large "Industrial School" of our state, having about 450 boys. A splendid concert was given by the industrial band. Then we visited quite a number of nice buildings as well as the beautiful church in order to form a better impression of this noble institution. Many of the inmates love our Savior and 24 of them were baptized by our Baptist minister at Eldora.

Our peaceful and harmonious convention under the leadership of our moderator, Richard Mulder, made a deep impression upon every one present and will be a great inspiration in the coming year for the loyal service of our Master Jesus Christ.

Children's Day at Portland

Children's Day was observed Sunday night, June 12, at the First German Baptist Church, Portland, Oreg. The opening number was a dialogue entitled "The Church and the World." Naomi Pfaff and Elsie Weiser were the angels and a number of young people represented a minister, Sunday school superintendent, Morality, Loyalty, Truth, Wealth, Sunday school teacher, Pleasure, Service, Ingratitude and Purity.

Among other fine pieces and dialogs and songs was a harmonica duet by Arthur and Eduard Klee. The Scripture taken from Matt. 18:1-10 was read by Melvin Becker, "And Jesus called a little child and set him in the midst of them." Rev. H. Dymmel, Sunday school superintendent, led us in the closing prayer.

LYDIA TILGNER.

Oklahoma Young People at Gotebo

All aboard for Gotebo! On Thursday, May 26, the young people of our churches in Oklahoma motored to Gotebo for the second conference of S. S. and Y. P. work. Bro. Carl Weber, president of the Y. P. U. at Gotebo extended a hearty welcome to the delegates and friends. Bro. A. Rosner, president of the Oklahoma Jugendbund, preached the opening sermon, his text being, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

The devotional periods on Friday and Saturday morning, as well as the consecration service at the close of the conference, were led by Rev. F. W. Bartel of Ingersoll. His texts were: "Whosoever will may come and take of the water of life freely," "Thy will be done," and "I

beseek you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

On Friday and Saturday morning Rev. A. Bretschneider, Field Secretary of our Y. P. and S. S. Work, followed the devotional period with a discourse on "The Immediate and Ultimate Aims of the Sunday school." On both these days, the third hour was devoted to two or three essays given by some of the young people to the biography of some great missionaries. All of the afternoon and evening sessions were opened with a song service, led by Rev. H. A. Meyer.

On Friday and Saturday afternoon Bro. Bretschneider lectured on "Habits and Problems of Young People" and on Friday evening on "Forming Right Attitudes."

Every morning about 15 minutes were given for recreation, Miss Clara Haas of Ingersoll directing that for the girls and Rev. Bretschneider for the young men.

The business meeting was opened on Friday night with Rev. Rosner presiding. The Oklahoma Jugendbund voted to contribute \$300 for the support of foreign missions. The Ingersoll Union again won the contest banner by a small margin. The following officers were elected: Pres., Rev. F. W. Bartel; Vice-pres., Rev. H. A. Meyer; Secretary, Mrs. H. A. Meyer; Treasurer, Mr. Werner Schantz.

At the roll call on Friday evening each Union responded with a song or passage of Scripture. Saturday evening a literary program was rendered, each Union contributing one or more numbers. The combined choir sang one of its songs on Saturday evening and the other on Sunday morning. "Happy Christians" was the subject of Rev. Bretschneider's sermon on Sunday morning. The afternoon sermon was preached by Rev. C. F. Tiemann. His text was, "Lord, to whom shall we go? Thou hast the words of eternal life." This was followed in the evening with a consecration service led by Rev. Bartel. A new feature of the conference was the addition of the Immanuel Baptist Church Young People's Union to the Oklahoma Jugendbund.

We regret losing Rev. and Mrs. Bornschlegel and family and Mrs. Jelden, our faithful treasurer, from our conference.

We are thankful to the people of Gotebo and their pastor, Bro. Klein, for their hospitality, for they spared themselves no pains to equip their church building adequately for entertaining the conference and in addition did everything to make the delegates feel comfortable and welcome.

The young people of Oklahoma enjoyed and appreciated having Bro. Bretschneider at our conference and wish him many blessings in his great work.

Thus the conference came to a close and each one went home with a mighty inspiration to live a more consecrated life and to co-operate in a larger, more faithful and intelligent way for the furtherance of the Kingdom of Christ.

H. A. MEYER.

Fifth Annual Young People's Assembly Under the Auspices of the Young People's and Sunday School Workers' Union of the Atlantic Conference

Stony Brook, Long Island, August 6-13, 1927

Daily Program

7.45 A. M.: Morning Devotion.
8.00 A. M.: Breakfast.
9.00-9.40 A. M.: First Session.
9.50-10.30 A. M.: Second Session.
10.40-11.20 A. M.: Forum.
12.30 P. M.: Dinner.
6.00 P. M.: Supper.
7.00 P. M.: Sunset Service.
8.00 P. M.: Fellowship Hour.
11.00 P. M.: Curfew.

Our Courses and Teachers

Program Making, Rev. A. Bretschneider (Dean).
Psychology, Miss A. Kose.
Christian Ethics, Rev. O. E. Krueger.
Old Testament History, Rev. H. F. Hoops.
Life of Christ, Rev. C. W. Koller.
Missionary Leaders, Rev. G. Hensel.

A Daily Forum Conducted by Members of the Faculty

Recreational Leadership, Monday.
Baptist Principles, Tuesday.
Our German Baptist Program, Wednesday.
Christian Stewardship, Thursday.
The Art of Story Telling, Friday.

Recreational Leader, Rev. W. L. Schoeffel

Stony Brook is ideal in every respect: Tennis Courts, Baseball Diamond, Romantic Scenery, Excellent Bathing Beaches. Automobile trips. Lawn games every morning after classes. Varied programs for the evenings. "Camp Fires." Bring music and instruments for popular and sacred sings and concerts.

Dormitories and Class Rooms

The class rooms are cheery and splendidly equipped. There are dormitories for ladies and for men. The rooms have single and double beds, hot and cold running water in each room.

Expenses

Registration Fee	\$ 1.00
Room and Board	15.00
Children about	9.00
Railroad Fare from New York City	1.97

Send Registrations as early as possible to Rev. George Hensel, 373 Walnut St., Newark, N. J.

* * *

"All that I am and all that I have I owe to a little Christian Endeavor society in Gloucester, Mass., of which I was once a member. I owe more to that society than I do to any college or any banking institution or any business organization with which I have ever been connected."—Roger Babson.

Carroll Ave. B. Y. P. U., Dallas, Texas

Each year, as we approach our annual business meeting there appears an evident state of anxiety in the B. Y. P. U. and the members who have served as officers for the year are ready to turn the work over to someone else. Then the question comes, who will be that someone else—who will say willingly, "Ready to go"?

Each year we experience the same feeling of anxiety and each year the Lord has led in a wonderful way and put into the hearts of our members the desire to accept and serve as called upon.

We are glad to announce the following new officers for our B. Y. P. U. for the next year: President, Roland Ehrhorn, re-elected; Vice-President, Freda Telkamp; Secretary, Bertha Lengefeld; Cor. Secretary, Louise Nuss; Treasurer, Herman Balka; Chorister, Fred Held; Pianist, Esther Behr; Ushers, Raymond Porth and Walter Behr.

The sentiment of the Union is voiced when we say a word of appreciation for our officers who served so well and gave unstintingly of their time, efforts and service during the past year. Brother Pfeiffer, our pastor, has also been with the young people in every undertaking and given his support wherever possible. All of this we greatly appreciate.

Inasmuch as the president of the Union is the leader, we would say a special word about our past and present leader, Bro. Roland Ehrhorn. It can be said of him that unless providentially hindered, he is at his place, not only in the B. Y. P. U. service but at every service of the church. We know he has done his best and the young people believe in him. He is a real Christian gentleman. Bro. Ehrhorn is also director of the choir and has accomplished more with the choir than any other director in the past. Easter Sunday, the choir rendered a cantata in German and on Sunday, May 15, the same cantata was given at the meeting of the North Texas Jugendbund at Pecan Grove.

We are not unmindful of the Lord's leadership in all things and that all honor and praise is due to our Master, who has blessed us so wonderfully. We hope and pray he will lead us on and on to greater fields of endeavor and that in our Union and through our Union many may be blessed and led to the Savior.

FREDA TELKAMP.

Telugu Christian's Prayer

A Telugu convert tried for two months in vain to learn the Lord's Prayer, but one night his teacher heard him make the following petition:

"O Father who art in heaven, you are our Father, we are your children. Keep us all well. Heal my rheumatism and my child's boil. Keep us from wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we have done since morning. Make us good. Bring everyone to kneel down and call you Father."

You Can Do It If You Will

There was a long line at the income tax windows. Those who composed it were restless people. Ordinarily they might not sit still for five minutes, if it was to wait for a wife or a business partner. But to pay taxes they cheerfully stood for a long period.

Said one in the crowd to another behind him: "Funny how we all manage to scrape together the money every year to pay our taxes on time.

"We may have to put off friends who have made us loans on friendship. We may find it impossible to pay for goods that we have ordered. But we don't come down here to beg off Uncle Sam.

"We gotta pay, so we pay."

"Yes," said his friend. "I was thinking of the same thing today and I went right out and got me some more life insurance.

"I haven't carried enough to keep my children in school or give my wife any excuse for honoring my memory in case of my sudden death.

"If I can pay taxes, I can pay for insurance. I intend that my widow shall dress as well as my wife."

"Are you sure now," asked the friend, "that you won't waste your money after your death on—somebody else?"

"I don't want to control my wife and children with dead hands. They have blessed me. They've made me happy. Should my widow wish to marry again, I want her to. And I want to know that she'll always be happy."

"Your some guy, all right, all right."

"And she's some girl."

Sources

FRANCES CROSBY HAMLET

Little homes, little homes
Where swift trains speed by,
Huddled in snug valley depths
Or flung against the sky;
Scattered through the countryside,
Framed in fields of green,
Dreaming of the city ways
You have never seen:

Lonely little mountain homes
Far away from town,
Hemmed by hills that clamber up,
Streams that tumble down;
Prairie shacks,—stout sod for roof,—
Hid by summer corn;
Rough log cabins,—stars above,—
Where great men have been born:

Little towns, little towns,
Hardly on the maps;
Where a dozen trains speed by,
For one that stops, perhaps:
Windows, back yards, station fence
Where eager youngsters dream—
Fledglings in the narrow nest,
Followers of the Gleam!

Little homes and little towns,
Mighty is your worth!
You are heart and all our land
Savory salt of earth.
Longing for the things you missed,
Would you only knew
How great cities far beyond
Look back, and dream of you!

Our Sunday School Picnic

LOUISE LOFLIN REILEY

We have a picnic every year,
And it's a grand affair,
And Ma takes lots o' things to eat,
And everybody's there.

Ma fries a chicken, bakes a cake,
And makes such juicy pies,
And always takes a paper brush
So we can shoo the flies.

We get in poison ivy—MY!
And sometimes we get ticks!
And in the afternoons we've sports,
And ice cream, all in bricks.

And once when I was in a race:
A bag around my feet—
Just at the last, I tumbled down,
And then rolled in and beat.

Sophomore Lad: "If I were a goldfish,
do you know what I'd do?"

Freshman Maid: "No, what?"

Sophomore Lad: "I'd take you for a
trip around the globe."

* * *

"Did you behave in church?" asked an
interested relative when Junior returned
from the service.

"'Course I did," replied Junior. "I
heard the lady back of us say she never
saw a child behave so."—Christian Reg-
ister.

* * *

The lips speak what is in the heart.

* * *

A loveless home is a prison; a loving
home is a palace.

* * *

No life is so monotonous as the life
spent in seeking novelties.

Wasted Argument

A Methodist bishop was once crossing
the Indian Ocean on a boat on which
were two Englishwomen who avowed
themselves atheists and who argued athe-
ism for weeks in his presence. As the
journey came near its end one of the wo-
men said: "Bishop Thoburn, we do not
wish to be impertinent, but we
wonder that you could listen respectfully
to our arguments for two weeks without
being convinced."

The bishop replied: "Madam, I have
greatly enjoyed your conversation. I
have never heard the case for atheism
more brilliantly put. I am sorry the
journey is so nearly over. But I have
enjoyed the conversation merely as an
intellectual exercise. There was no more
likelihood of convincing me of the non-
existence of God than of the nonexistence
of myself. For I have known God for
forty years."

No arguments against the existence of
God are able to convince a man who has
tried and proved him.

Bled to Death?

Some good people, who proudly call
themselves "loyal," say that the churches
are being bled to death by their offerings
for missions. One of their own number
says that as long as their offerings for
missions average only seven cents a
member, it is amusing to talk of being
bled to death. A people that cannot
give seven cents each in a year without
being bled to death must be somewhat
anemic.

* * *

Too many advantages may really be
the greatest of disadvantages for the life
that would grow strong.

* * *

To push or to be pulled, that is the
question which every traveler on life's
highway ought to ask himself.

* * *

There is a so-called "humility" which
is only another name for indolence. It
pleads its lack of ability to undertake
work with which it does not want to be
troubled.

**The German Baptists' Life Association,
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creator of wealth, the saver of estates, the payer of mortgages, the protector

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with the idea that his mission is good,
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efits \$5,508.30; fatal accident \$1,000.
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