The Baptist Herald

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

Volume Seven

CLEVELAND, O., OCTOBER 15, 1929

Number Twenty

Actual Disbursements

made by

The General Missionary Society for Our Own Regular Work During One Month-September, 1929

Atlantic Conference \$ 262.47 Eastern " Central " Northwestern 654.28 Southwestern " 234.15
Eastern "
Central "
Northwestern "
Doubli western
Texas "
Pacific "253.69
Northern " 1041.15
Dakota "
\$4283.79
General Items 244.11
Relief in America
Superannuated Ministers
Widows of Pastors
Chapel Building in America
Immigration and Colonization 494.36
Office and Conference Administration
Kamerun\$440.82
Burma 145.89
Poland
Litnuania
Latvia
South America
Germany
Switzerland
Austria
nungary
Czechoslovakia
Koumania
Jugoslavia 110.00
Dulgaria 120 66
Russia
\$2102.78
Chapel Building in Europe designated by contributors 740.64
14C EO
Total Foreign Disbursements
Total Disbursements during September

What's Happening

Rev. Benjamin Graf, pastor of the Donation Day for Philadelphia Burns Ave. Church, Detroit, has accepted the call of the church at Spokane. Wash., and has entered upon his new pastorate. The Burns Ave. Church is being supplied for the present by Rev. F. A. Licht of Niagara Falls, N. Y.

Classes for Teacher Training Courses have been recently started in the Erin Ave. Church, Cleveland, O., Rev. S. Blum, pastor, and in the church at Marion, Kans., Rev. Chas. Wagner, pastor. In both cases they are under the auspices of the Sunday school teachers.

The Allegheny County Sunday School Association has been conducting nine Leadership Training Schools. One of these schools was held in the Temple Baptist Church, Mt. Oliver, Rev. O. E. Krueger, pastor. The opening session was held Sept. 30. The Temple Sunday school has been doing fine work in Teacher Training.

Sunday, September 29, was another red letter day for the Ebenezer Baptist Sunday school of Detroit, Mich. This was our Rally Day and all departments of the Sunday school met in the church auditorium for a joint session. The attendance was five hundred and sixty-one (561). Rev. Hazael D. Leonard, the Director of Religious Education of the Detroit Council of Churches, gave two brief addresses, and a group of ladies from the New Hope Baptist Church (Negro) of Detroit favored us with several songs. Everyone present was given a lead pencil on which "Rally Day Ebenezer Sunday School" was printed.

According to Dr. J. H. Rushbrooke, Missionary Nuggets for the Misthe Baptists of Germany have approached the French government with a petition for leave to send back their missionaries to their former fields in the section of the Cameroons now administered by France under the mandate of the League of Nations. It is to be hoped, he says, that the French government will raise no difficulty. In that part of Cameroons which was "mandated" to Britain, German Baptists have long been permitted to work, and their return to the ad= jacent territory would be one more happy indication that "war mentality" is vanishing. In their natural desire to reoccupy the whole of their fields our German brethren have the cordial sympathy of the Baptist World Alliance .- (Baptist.) . . .

Adding spice to life implies that there is something substantial in the dish; pep without purpose is futile.

. . .

In this age of flying we must not forget to let our thoughts soar to the Creator of earth and sea and sky.

. . .

Watch your walk and conversation; what you say and where you go may influence another for weal or woe.

Home for the Aged

Philadelphia has its memorial services and commemorative exercises, but none are as deeply spiritual and festive as the occasion of the Donation Day exercises observed by the German Baptist churches at the Home for the Aged, 7023 Rising Sun Avenue. This year the observance will be held on Thursday, October 17.

It is a day of giving to others, when the members and friends of the German Bap= tist churches in Philadelphia and in the Atlantic Conference and throughout the denomination send their offerings in terms of money or gifts to the Home for the Aged. A great Christian work of social service is being carried on, to which the young people especially are invited to join their efforts and prayers with others Every gift in money or in some useful object will be deeply appreciated. Your offerings should be sent to Mr. John Distler, 210 Loney St., Fox Chase, Philadelphia, or directly to the Home

The joy of such Christian giving can be experienced by responding thoughtful young people as well as by the poet who wrote:

"I sought his love in sun and stars, And where the wild seas roll. And found it not. As mute I stood, Fear overwhelmed my soul; But when I gave to one in need I found the Lord of Love indeed."

sionary Program

Wherever Christ does not reign in a human heart missionary work is still needed .- Francis Wei.

We will succeed in making Christ known to others only in so far as our lives reflect his life .- Mildred Welch.

Those who have Christ and do not give him to others do not really have him .--A. W. Beavan.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.

The church which ceases to be evangelistic will soon cease to be evangelical. -Alexander Duff.

A man may give without loving, but he cannot love without giving .- Selected.

So long as Christianity is a live issue in the world, so long will missions be a live issue .- E. Fay Campbell.

In the spiritual life when seeking be-S. Holland.

Christianity began in Japan as a prohibited religion; it is today the greatest of spiritual forces in Japan.-R. H. Akagi.

A New Christmas Cantata

The Coming of Christ. A Christmas Cantata for Mixed Voices. Composed by Ira B. Wilson. Lorenz Publishing Co., Dayton, O. 75 cents per copy. Librettos: \$1.50 per hundred.

Choir leaders and organists who are on the lookout for a new cantata for the festive and jubilant Christmas season. should send for a copy of this splendid cantata just published by the well-known house of Lorenz in Dayton. The music is by Ira B. Wilson and the text is by our own Prof. Herman von Berge, who has written the libretto for many cantatas in former years. When we see Prof. von Berge's name, it always indicates thoroughness and a high standard of excellence.

The new feature about this cantata that makes it different from other cantatas is that it is adapted to dramatization. It can of course be rendered without any attempt at dramatization but we believe its rendition will be far more impressive if the text is acted out according to the suggestions offered. The dramatic instinct is strong in most young people and seeks expression. To present the supreme Bible story of the "Coming of the Christ" through the Bible characters here given in such a picturesque yet dignified way, so that the Story appeals to the eye in conjunction with the ear, is surely possible and should prove a chal= lenging and delightful undertaking for young people especially. For this reason, we commend this cantata particularly to the young people in our choirs everywhere. A. P. M.

TheBaptistHerald

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October 15, 1929

The Baptist Herald

Does Prayer Help? never wanted his words misunderstood as discouraging prayer on our part or telling God what we HE need of prayer-helpers has recently been think we need or calling upon him for the good gifts emphasized and forcefully brought before our he would bestow. The Lord's prayer teaches us to German Baptist people by our General Missionary ask for bread, for forgiveness, for protection, for Secretary, Dr. William Kuhn. In view of our alarmthe coming of the kingdom. Prayer does not pering missionary situation and our crying missionary suade God against his will to be good to us. His needs, in the face of the indifference and lethargy will is already the best possible will. (Luke 11:13.) of many of our church members, in the light of the Prayer is a means of receiving into our lives what failure of many of our methods and plans to accom-God all along has been eager to give us, but which plish what we believed they would, it is laid upon he can best give us only if we ask and receive. our hearts and rightly so, that we must turn more than we have done, indeed, more than ever before One of the mischievous tendencies of our day is in prayer to him who is our help and our hope. to minimize asking as an element of prayer and to

This stressing of prayer brings up anew the whole question of prayer. Does prayer influence God? Does prayer help? To some young people prayer is a problem and at times surrounded with doubt. Is prayer, as some assert, nothing at all but a pious habit of men? Is it all just imagination, this help of prayer, an empty echo of the soul's desire? Is it a weakly thing that looks for aid where no aid can be and prevents one developing his own resources and standing on one's own feet?

Multitudes in our day have no use for prayer and Spirit can meet." To decry the element of petition many make light of it. One of the pathetic things in in prayer is one of the by-products of the religious human life is the easy way in which many persons. fads of the times. And somehow it is always assosome learned, some ignorant, dismiss one of the ciated with indifference to world needs. chief supports of humanity. Nevertheless belief in prayer is world wide and all classes feel the need of We err in coming to God with too few rather than prayer. Prayer is not the kind of fact that can with too many of our concerns. The biggest word easily be explained, but all the questionings and in the teaching of Jesus about prayer has only three doubts that are directed against prayer do not letters: "Ask." weaken it. Logic may attempt to dismiss it but the soul returns to pray. "Pray for me" is a deep whisper of the soul of man that never dies away. Prayer a Kingdom Force

DRAYER is meant to be a kingdom force. It per-Prayer and true religion are inseparable. Prayer is the central and governing quality in the life of mits us to share the power, the energy of God. every true Christian. To develop the Christian life That is another aspect of prayer that needs much without prayer is impossible, for "prayer is the emphasis. Think for example of the kingdom need soul's sincere desire." It is the art of communicating of workers. How shall we get them? By what with God. The finite enters into connection with the power shall we call and constrain more real laborers infinite when we pray aright. To pray arightin promoting the program of Jesus? The Lord himthere is the great difficulty of which every soul is self says: "The harvest is plenteous but the laborers sometimes conscious in its strivings for communion are few, pray ye therefore." with God. We can understand the disciple's plea and re-echo it on our lips: "Lord, teach us how to pray."

Praver after all is action. We are busy today in disputing and discussing about prayer and limiting its function. Jesus said little about the philosophy Prayer Is Also Petition of praver but he taught his disciples how to prav. Jesus did not theorize about prayer. He practiced DRAYER does not make God aware of what we it. And we learn to pray by praying. In nothing is Want. "Your father," says Jesus, "knoweth practice more useful than in prayer. Every Chriswhat things ye need, before ye ask him." God knows tian no matter how far he has journeyed along the already what we have need of; therefore we need path of life, knows he is only at the beginning of already inthe seech or memorialize him. But Jesus prayer. The more he prays, the more his prayer

give excessive if not exclusive emphasis to contemplation and the reaction on the one who prays. Now we believe prayer does much for him who prays. It gives perspective, poise and peace. But however beneficial the influence of praying might be on us. we would not pray very long if we only believed our prayers were merely self-communings. We would soon cease if we were not convinced that God does hear and answer prayer. We say with Tennyson, the wise poet of humanity's deepest feelings: "Speak thou to him, for he hears, and Spirit with

will gain in joy and increase in fruitfulness and Whatever we can ask Jesus to put his name to and

It is fervent prayer that is effectual. We must "strive" in our prayers. Paul in Romans 15:31 uses helpers. the strong word "agonize." It is a picture word and discloses an image taken from the arena where men wrestled in grim earnest with each other. It does not imply that we have to lash ourselves as did the priests of Baal, into a fury to gain the ear of God. But it does mean that all of our being must be summoned into activity, that every hindrance be removed from the way, so that our spirits can, without obstacle project themselves toward the divine Spirit who answers immediately he is reached.

"Pray without ceasing," here we have a warning against fitfulness. "Pray without fainting," here we have a warning against lack of perseverance. As in everything else, so in prayer; to faint is to fail. How many of Christ's parables insist on persistency in prayer. Stingy praying gets poor returns. It is when we give fully of ourselves to our prayers that God can and will open the windows of heaven and pour out such a blessing that all our receptacles will overflow.

Being Prayer-Helpers

TO be a prayer-helper broadens the horizon of our life and lets in the life of a greater world. A man who prays has access to greater things. When we enlarge the scope of our prayers, we enrich them and enrich ourselves. We will pray much for others. Our hearts will go out to the dark places of the earth that lie in poverty, ignorance, superstition and fear, to the nations that know not the Savior.

As prayer-helpers, let us pray earnestly for our missionaries at home and abroad, our proxies; for the native converts, for the missionary boards, for all the workers in the hard places of the earth. The object of all prayer is to get nearer to God. As you pray, you will be drawn very close to the Great missionary. Like him you will become an interceder.

Real intercessory prayer must proceed out of real knowledge and sympathy. "Bless the missionary of the cross," we pray, but it is well to know the name of the missionary, of some missionary, of many missionaries. Paul said: "And for me," asking his friends in Asia that they definitely pray for him.

Let us "ask in prayer, believing." Faith is that trusting attitude to God which enables us to know that he is and that he is a rewarder of them that diligently seek him. We must pray with faith and pray for faith.

"Whatsoever ye ask in my name, that will I do." We must pray in the name of Christ. To pray in the name of Christ does not mean merely to say, "for Christ's sake" at the end of the prayer, but to conthat alone, it is right to ask in prayer.

Lord, teach us how to pray. Make us true prayer-

Psalm of the Night Air Mail

The following is a psalm, dedicated to the men of the Night Air Mail, twentieth century messengers of God just as truly as that one who many centuries ago delighted in the fact that, "The Lord is a refuge and strength, and a very present help in time of trouble." This fact is continually being borne in upon those "who fly through the air at night."

They that fly through the air at night, Plunging on through unending space; These see the works of the Lord. Trim are the ships in which they speed; Sure are the beacons which light their path, Making the course of their flight more sure. But not alone is their journey made; More than man is at the helm. The Great Companion is their guide and stay. Truly, the eye of the Lord is upon them; On his mighty arm are they borne aloft, As he guideth them safely upon their way. To their watchful eyes is the Lord revealed. From him, alone, they receive their strength, As over hill and vale they travel, Over hamlet and village and town, Cross rivers and lakes of wide expanse. Slowly the night gives way to day; Out of the darkness they speed to light, To rest once more on the bosom of earth. Safe at last they turn to their Master, Offering prayers of thanks and joy, Grateful for promises richly filled. Oh, that all men might praise the Lord! Give thanks to him for his wondrous love; His wondrous love toward the children of men.

IVAN G. GRIMSHAW.

Aviation and Religion JOHN LEYPOLDT

PART I

VIATION is something new in the history of A mankind. We speak of the seven wonders of the ancient world. But the modern world also has its wonders. In the opinion of many scientists the seven wonders of the modern world are: wireless telegraphy, the telephone, the aeroplane, radium, antiseptics and antitoxins, spectrum analysis and

Now what do we mean by aviation and religion? Aviation is the art or science of flying. Religion is the art or science of living with God and man. These two are not antagonists but partners, not enemies but friends. In the very first chapter of the dition all our petitions upon the mind and will of and replenish the earth, and subdue it; and have Christ himself. To pray in Christ's name is to ask dominion over the fish of the sea, and over the birds in his Spirit, his Spirit first having entered into us. of the heavens, and over every living thing that

October 15, 1929

on land, on sea or in the air.

Invading a Wrong Sphere?

Some well-meaning Christians have thought that man was going too far by invading a sphere that times. "Pray without ceasing." properly belongs to the bird kingdom. Other Chris-In the field of aviation tians have thought that aeroplanes are mentioned in the Bible, as for instance in Isaiah 31:5 we read: The Pilot Is of Great Importance "As birds flying, so will the Lord of hosts defend In the aviation world we admire such men as Orville Jerusalem, defending also he will deliver it; and Wright, Charles Lindbergh, R. Byrd, Floyd Bennett passing over it he will reserve it." Some think the and others. We have the greatest respect for them birds are twentieth century aeroplanes, that hovas pilots. They could not expect their planes to do ered over Jerusalem before General Allenby took it all. The flyer cannot fly without a flying machine, the holy city. The prophet, however, was not thinkbut the flying machine will not make any progress ing of aeroplanes but of birds hovering over their without a pilot. Man must do his part. He must use nests protecting their young. So Jehovah will prohis skill, ability, courage and perseverance. tect Jerusalem. We must guard against either ex-Religion also teaches us that important truth, betreme. On the one hand we dare not condemn aviacause religion means not only the conscious relation tion and on the other we must not interpret a pasbetween man and God but the expression of that sage differently from what the prophet intended. relation in human conduct. The plane will do its Let us make some comparisons between aviation part, but the pilot must also do his. Christianity is and religion.

In the Field of Aviation

you must have a plane, if you want to fly. A flyer can't fly without a flying machine. I have met many good people in various cities but none seemed to have wings. Messrs. W. C. Brock and E. F. Schlee could never have flown from Detroit to Tokio, a distance of over 18,000 miles, without "The Pride of Detroit." Col. Chas. Lindbergh could not have crossed the Atlantic in the air without "The Spirit of St. Louis." Commander R. Byrd and aviation pilot Floyd Bennett could not have gone to the He must have an aeroplane, if he wants to fly.

The chart shows him the path to travel and the North Pole in less than one day from Spitzbergen compass the direction in which he is going. A pilot without their monoplane "Josephine Ford." The cannot be without his geographical and meteoro-Bremen flyers could never have crossed the Atlantic logical charts. The Christian has only one chart from east to west without "The Bremen." The and that is the Bible. This complete spiritual chart aviator must depend on something else beside himfor the human soul has been in use for almost self, if he wants to soar skyward or make progress. twenty centuries. It shows us the way from the cradle to the grave and even beyond. This God-Now the Christian religion teaches that very given chart is not outworn. It has a message for the truth. Man is not an independent being. He is demen and women of today. It is a reminder that pendent upon someone else, if his soul would soar "man lives not by bread alone but by every word skyward, if he wishes to make moral and spiritual that proceedeth out of the mouth of God." We progress. He must use the have no moral and spiritual chart, if we discard the Plane of Prayer. Bible.

if his soul wants to advance to progress, to receive strength and inspiration. Without the plane of prayer he cannot expect his soul to soar skyward. from me ye can do nothing" (John 15:5).

ANOTHER INSTANCE of how some of our Gerto leave the lowlands of sin, of discouragement and man Baptist pastors are also active and helpful facsorrow and reach its divine destination. "Apart tors in the American or rather General Baptist work is afforded by the recent program of the Milwaukee The plane of prayer is not something new, but as Baptist Association meeting at Pewaukee, Wis. The associational sermon was preached by Rev. G. H. old as mankind and yet it is as necessary today as Schneck of the Immanuel Church on "The Church in the dawn of human history. Abraham, the father of the Jewish nation, used it, and our own great the Body of Christ" (Eph. 1:22. 23). Rev. L. B. Abraham, the emancipator of the negro slaves, also Holzer led two devotional services of song, one knew how to use it. Lincoln said: "I have been based on the Great Heart Hymns of the Church and driven many times to my knees by the overwhelmthe other on the Great Hymns of the Church dear ing conviction that I had nowhere else to go, my to Youth.

moveth upon the earth" (Genesis 1:28). Man was own wisdom and that of all around me seemed indestined to exercise authority over nature, whether sufficient for the day." Thus we see Lincoln's great soul using the plane of prayer because he was driven

> by a keen sense of his dependence into the arms of God. Some people only use the plane of prayer when they are in trouble but Jesus used it at all

not only a religion of worship but also of work. It includes labor as well as prayer. Two of the greatest leaders in the religious world were Moses and Paul, both indefatigable workers. It was their religion that prompted them to work unceasingly. Our religion is not one of laziness. A pilot knows something about hard work. Christians can learn from pilots that if they want to get anywhere in the Christian life, they must work.

If a pilot wishes to reach his goal, he must have

A Geographical Chart and a Compass

Editorial Jottings

rendered beautiful music. On Monday a picnic was held at Christian Park. Everyone had a very enjoyable time. The song service in the afternoon made a blessed closing to the D. C. I. Union at Indianapolis, adjourning to meet next fall in Cincinnati. SECRETARY.

Reception to the New Pastor at Durham

The Baptist church at Durham, Kans., was very fortunate in obtaining the acceptance of the call they gave to Rev. L. Hoeffner of Hebron, N. D., after the resignation of its former pastor, Rev. J. Kepl.

Rev. Hoeffner delivered his first sermon at Durham Sunday, Sept. 1, to a large audience who came to greet the new pastor.

We also had the privilege of having a former pastor, Rev. Theodore Frey, with us that day. Rev. Frey delivered the evening message.

On the evening of Sept. 3 the church sponsored a welcome in honor of Rev. and Mrs. Hoeffner and daughter.

The evening's program opened with the song "Blest be the tie that binds," which was sung by the five neighboring ministers as they accompanied Rev. and

Mrs. Hoeffner to the front of the church. Short talks were given by the various ministers in welcoming Rev. and Mrs. Hoeffner to their work in Durham.

Greetings and good wishes were expressed by various members representing the church activities and a response by Rev. and Mrs. Hoeffner. After all had expressed their best wishes to the new minister and a number had been rendered by the choir, the congregation was served with refreshments in the basement of the church. Everyone had an enjoyable evening.

We hope Rev. and Mrs. Hoeffner will have a long and successful ministry among us.

MRS. R. H. EHRLICH, Reporter.

Changing Children

A missionary in the Since-Kroo Coast district, in West Coast Africa, says that he gets a thrill as he works among the black children. When he sees how they change during the process of being educated in the schools, he feels an impulse to go on.

This missionary declares that even the skin of these boys and girls gets softer under the refining process of Christian teaching. The carriage of the body becomes more majestic; the voice, softer and more musical. Eyes have a new luster, the light of intelligence. Manners soften and grow more pleasing by the polishing touch of school life and contacts. To hear the merry peals of laughter and the rhythmic folklore songs of those children is the music of life to a God-called missionary to Africa, he says.

* * *

Add virtue to virtue; subtract vicious habits; multiply your good influence; divide with others the blessings that God has given you.

October 15, 1929

The Place Beautiful

WILLIE JEAN STEWART

- There is a place where sunbeams love to linger.
- Where the air is soft and sweet, Where happy childisch voices echo, And the patter of children's feet.
- 'Tis a place of calm and tender quiet, A place of perfect rest;
- A place to work each heart inspiring 'Tis love made manifest.
- And over its fresh, pure beauty There broods a tender peace,
- A hush, not of silence merely
- But of prayers that just have ceased.
- For this is a place of true worship, Where each her soul may send;
- A place of joy and of heart-touch, With Jesus, the children's Friend.
- Oh, 'tis here that little children On happy Sabbath days, Join hearts and hands and voices
- In songs of gladsome praise.
- 'Tis here they bring their offerings, And bow in reverent prayer; Thus in prayer, in praise, and in giving, Taught to serve "Our Father" there.
- Oh, glad are the hearts of the children, And the hearts of the teachers are full, As they turn their steps on the Sabbath To God's own "Place Beautiful."

Advantage of a Small Class

Teachers in the country Sunday school often lament the fact- that their classes are so small. As a matter of fact, however, this seeming disadvantage may be turned into an advantage.

Dr. Arthur Stanley Pease in his inaugural as the new president of Amherst College laid great stress upon the importance of the small class. He urged for the small college as making for the desirable small class. President Pease feels that in the greater intimacy of the small class the relationship between teacher and pupil may be very much more helpful.

The country Sunday school teacher should regard her small classes in the same way that President Pease regards the small class of the small college. Here is her chance to influence a few lives deeply.

First, get well acquainted. You can quickly know, if you do not already, all the outward circumstances which surround your pupils. Their home ties, their family associations, their economic status, all these are important to know. But it is even more important to know as you can in the small class group the inner life of your pupils, their prejudices, their mode of thinking, their ambitions, their ideals.

Let us make the atmosphere of our classroom that of quiet reverence one in keeping with that wonderful book which is soon to be opened by the teacher. Let nothing be said or done but that which will focus our attention on it. Let the president order his program thus. The story came to the writer of a group of young people who were arranging a room in which a dance was to be held. On the table in the room was a Bible. The young man superintending the arrangements quietly removed it from the room. When asked by one who witnessed the act why he did so, he apologetically remarked that that was no place for the Bible. Let us make the classroom and all the class program a real place for the Bible and provide our teacher with a real teaching background and atmosphere. When we live too much in the world of which our senses make us aware we are likely to lose the sense of spiritual reality. * * *

spiritual ruin.



Young Men's Class, Edmonton, Alta. Rev. A. Kraemer, Teacher

A Fine Young Men's Class

6

This is a picture of the Young Men's Class of the German Baptist Church, Edmonton, Alta.

Although we have never given a report in the "Baptist Herald," we are active in the service of our Master. We gather every Sunday at 10 o'clock with Rev. Kraemer as our teacher.

Our class consists of 60 members. Not all were able to attend when the picture was taken.

It is our earnest prayer that the Lord may help us to be of service in his vinevard. DAN KIRSCH, Sec.

Round-up at Riverview

The young people of the Riverview Baptist Church, St. Paul, Minn., were invited to come to the September monthly meeting by round pieces of paper which were given out several weeks in advance. One side of these "rounds" contained the invitation "Come to the Big B. Y. P. U. Round-up on Tuesday, September 17th." The following verse was printed on the other side:

We are ROUND-ing up the members In this ROUND-about rhyme For a well ROUNDed program

And an all AROUND good time."

The first round of the program was the business and the election of officers. The following were elected to serve for the coming year: Mabel Glewwe, president; Milton Schroeder, vice-president; Jeanette Happe, secretary; Roger Marks, treasurer; Edna Tubbesing, pianist; Dorothy Tubbesing, reporter.

A most enjoyable social time made up the second round. Vera M. Leischner sang several delightful solos. Peppy games were played in the church basement which was prettily decorated in keeping with the occasion. Hoops of various sizes were covered with crepe paper in many colors and suspended from the ceiling.

Last, but not least, round refreshments were served consisting of round rolls with "hot dogs", doughnuts, and coffee. Forty-two members of our society attended this novel meeting, and there is no doubt that is was enjoyed by everyone present.

DOROTHY TUBBESING, Reporter.

D. C. I. Union

The D. C. I. Union consisting of young people and Sunday school workers of the German Baptist churches of Dayton, Cincinnati and Indianapolis, held its fall conference at the First Baptist Church of Indianapolis August 31 to September 2.

A very inspirational program was arranged by the Indianapolis folks who deserve much praise since they so well conducted all details without the guidance and counsel of a pastor.

On Saturday evening Rev. Coers of the 31st Street Baptist Church of Indianapolis brought a message from 2 Tim. 2:15: "Study to show theyself approved unto God," etc., urging that we as young people be not ashamed to stand up for Christ who bore all mockery and shame and even the death of the cross that we might have life everlasting with him.

At Sunday morning worship we were shown by Bro. Waldekoetter of the Garfield Baptist Church that in the 17th Chapter of John we find Jesus making plain to us the meaning of the words,

"I must be about my father's business." The Sunday school, led by Miss Emma Schaefer, following the morning service, had as its special feature a pageant, "Mary and Martha," presented by the young people. It was that beautiful story of old and all who witnessed it shall never forget it. The superintendents of the various Sunday schools brought greetings and words of inspiration.

B. Y. P. U. service was held Sunday evening at 6.30. The president of each society gave a short talk. Election of officers was held at this meeting. The new officers are: President, Eugene Roth of Dayton; vice-president, Raymond Brunner of Cincinnati; Viola Hartman of Cincinnati, secretary and treasurer. A rising vote of thanks was given to the retiring officers, Gordon Brenner, Eugene Roth and Gordon Tiedt. Plans were discussed for the coming year.

Judge Manifold gave the evening ad= dress, taking his text from the parable of the Roman coin. He pleaded that we be not hypocrites, but that before we urge others to obey the law, we our-At each service the Indianapolis choir

Leader.

The Sunday School



D. V. B. School, Kossuth Church, Manitowoc, Wis. Rev. H. Palfenier, back row at right

In the light of this intimate knowledge you will understand how to bring the lesson truths to bear to charge character. The four or five in your class makes it possible for you to plan the class hour with the special needs of each of your

President Garfield said that his idea of a college was a pine log with a great teacher like Mark Hopkins at one end and a student at the other. This close association which Garfield commended. the small class makes possible .- Adult

Reverence in the Classroom

As a runner in the race of life, are you sitting at the training table feasting on the truly good things that have been wisely selected?

Following Christ as our Master is not something to be argued about, but a matter of life and death: the alternative is

Daily Vacation Bible School at Kossuth Church, Manitowoc, Wis.

In the closing days of August our third annual Vacational Bible School came to close. The attendance was better and more regular on the part of all the scholars than in the years previous. Indeed if you could have seen he little group that attended the first years, you would not have been very optimistic as to the future of our school, but just look at the picture which was taken at our picnic and see what a fine group we are now.

The children all studied with a will, and certainly had a lot of fun through it all. This is what a little girl said, who was brought to our school as a guest for a day: "I wish I could come every day." Such comments surely warm the cockles of the heart, and encourage the teachers to go on with the blessed work for children.

With a picnic that gave everyone the fullest scope for fun and recreation, we ended our labors for this year, grateful for all the blessings the dear Lord gave us, and with the determination to do more and better work for the Master in the years to come.

H. PALFENIER.

Overcoming the Best

"Sin coucheth at the door," said Jehovah to Cain. If this was true when human life was in its dawn, how much more is it true of us today when sin is an intense reality that faces us at every turn? Neither in crowds nor in our solitude can we escape it. We are painfully aware of its presence. Frederick the Great is reported to have said: "Don't talk to me of the natural goodness of man. I know the animal too well myself."

But we are not left to cope alone with this peril at the door. God sent Christ to be our Savior. By giving ourselves without reserve to him we shall be able to overcome this beast that lurks about the portals of the soul.

Toward Sodom By B. MABEL DUNHAM

> Author of "The Trail of the Conestoga" (Copyrighted)

(Conclusion)

Chapter XVII

GREENBUSH AGAIN

The good Lord came at last and answered the prayer of Sarahs heart. He took her home.

It happened at the evening hour of family worship. Supper was over, the dishes still on the table. Father and daughter sat on either side of the invalid chair. At Sarah's request, Noah was reading the tragic story of Lot, how he separated from Abraham, his uncle. and pitched his tent toward Sodom, that wicked city.

Never had the old man read the sacred book with such understanding. He knew how to sympathize, for Lot's plight was his. He, too, had married a woman of the plain. All his life he had been sounding a warning cry of coming destruction to sin-stopped ears and to hearts that mocked. Sons and sons-in-law he had had, who had gone the way of the world, heeding not the danger. He might, indeed, have been reading a chapter out of his own unhappy life. Escape! Ah, yes, if he could, but it was too late. Alas, it was forever too late.

The sick woman stirred. She uttered a little startled cry that even Esther could not interpret. Her eyes were fixed and glassy.

"Mom! Mom!" cried the dutiful daughter. She held the palsied hands tighter. and tried to still the anxiety of her own throbbing heart. "I'm here, mom."

There was no answer, no glance of recognition. A nameless horror was written on that motionless face. The unseeing eyes stared on into vacancy.

In alarm, Noah dropped the good book and bent over the palsied form. "Sarai!" he cried. "Don't look back! Don't look, Sarai! Escape! Escape!"

"Is she going?" whispered Esther.

"She's went," said Noah. "She's safe." Even as he spoke, the last spark of Sarah's life flickered and fled. No more palsy, neither sorrow, nor crying, nor any more pain. Sarah Horst was no longer in the flesh, nor subject to mortal ills. She had passed, mercifully, beyond the veil.

Esther would never have believed how much she would miss her. Her hands seemed empty now; her life, purposeless. She longed to hear again her mother's thin, plaintive voice calling her to some trivial service. Only Noah, her father, sat in the front room now, his head bowed under the weight of his eighty years.

"You won't let me alone, will you, Esther?" he said, one day.

"No, pop," Esther had answered. "You can look to me."

Noah smiled contentedly. "It don't go

long now no more," he said. "Only a couple years vet."

Now Levi Gingerich, as it turned out, had a different idea of the future of Esther's life. He came one day to expound to her through the medium of a Esther," he said. "I'll come again tomorrow, and you can tell me which you like best. In the spring I'm going to build our house."

Esther pushed the plans from her. "I can't, Levi," she said. It sounded very cold and distant.

"What's the matter?" "Nothing."

"Then what can't you do?"

well tell you now."

"Why didn't you tell me a quarter of a century ago?" "Levi!"

"I might have got somebody else." "Levi!" Esther burst suddenly into tears.

Levi was completely nonplussed at this. These women! Would he ever be able to fathom them? He twirled his hat on his finger for a few minutes, then went and stood behind Esther's chair. "What's it all about, little girl?" he said, kindly.

Esther wiped away her tears, turned, and looking up into the dear man's face, asked a very astounding and pertinent question, "Do you love me, Levi?"

Levi whistled. "Do I love you?" Yes, that was what she wanted to

know. "Don't I act it?" said Levi. "Don't I

show the symptoms? Are you blind, per-

"You never tell me that you love me," said Esther. "Only once you did, and "Well?"

"And then you shouldn't ought to have. That time in the spring-house, it was." Women were queer, yes, but he was beginning to understand. He caught the tear-stained Esther in his arms and held her as he had in that brief moment of youthful passion in the long ago. He kissed her on her cheek, her neck, her mouth, and last of all on the very tip of her red and shiny nose. "I love you," he her rea and sharp nost. I love you, he said between each osculation. "Every minute of the day and night I love you, from Monday till Sunday, every week of the month, and every month of the year. I never loved anybody else, and cross I never loved anybody cloc, and cross my heart I never will. I love you more than-more than elections. In a thou-

Esther pushed the amorous fellow from her. "You're laughing at me," she

"Not at you, Esther." "It sounds like it." "But how could you? You, I love.

I'm laughing at fate. To think how I always wiggle 'round it somehow. Always I get what I want, Esther, but I have to keep the corners of my mouth turned up." And having offered this explanation, he reaffirmed his love with an outburst of laughter and finished his embrace.

"You have such a way with you, Levi," said Esther, her face beaming with happiness.

So this was love, this the love Esther sheaf of house plans, "Look them over, prehensible creatures And yet... There was a twinkle in Levi's eye. "Esther, when did you ever tell me that you love me?" he asked.

Esther glanced at him reproachfully. "You know I do, Levi," she said.

"That's not enough, it seems," he told her. "There must be a bold statement of the bald fact."

Esther found herself again in his arms. "I can't get married, Levi. I might as she said. "You can't start building soon must enough, but a room for Pop you must have."

"The house is yours and his," was the reply. "All I want is the key, the key to your heart." This from the prosaic Levi, who claimed that he could not fathom women and their sentimental ways. Tut! Tut!

But when Levi came again on the morrow he did not so much as ask about the plans. The house might wait, he said. They must be married at once.

"In two months I could get ready," Esther thought.

"I can't wait two weeks," said Levi. Esther stared at him blankly.

"The ship sails two weeks from today." The woman's eyes were large as saus cers. "You're not going to marry me and run away," she said. "You're not going to Europe, Levi?"

"Yes, Government business."

"Then I'll be ready till you're back," said she. "Best wait."

"You're going with me, Esther," said Levi. "I have to take you to mend my socks and sew on my buttons. If there's any time left, we'll see the old world together."

"Levi!"

"That is, if you love me."

Esther threw her arms around his neck, and made without reservation the confession he desired.

The following week Levi Gingerich and Esther Horst were married, and off they went to Europe carrying with them the good wishes of all Ebytown. "Make it good!" their friends cried, as the train was pulling out of the station. "Come safe home! The time will go long till you are here again. Ade!"

It had been arranged that Noah was to live at Manassah's during Esther's absence. But no sooner was the excitement of the wedding over than the old man began to be restless, lost, without her. He announced one day that he was going to Greenbush.

"For a wisit?" asked Manassah. "No, for to live," replied Noah.

October 15, 1929

didn't treat Ezra right. He would feel better if I would go and make it good." Manassah knew that was only an excuse. "You want to get away from Ebytown," he challenged. "We are too

worldly for you." "Yes, that, too." Noah was bound to confess. "Only Ezra is a Mennonite yet, a real Mennonite, I mean. He didn't run with the world like the rest. It hurts me

so, Manassah, that you had to go with Simeon and his foolishness." Manassah was not disposed at the moment to discuss again the great religious controversy of the day. His chief concern was to dissuate Noah, if possible, from his folly. "You wouldn't like it in Greenbush," he prophesied.

Everybody told him the same thing, but the more determined were the protests, the more obdurate did Noah become. He was going to Greenbush, whether or no. He found an opportune time to hitch his bay mare to his topbuggy, and when nobody was looking, he sneaked away. When Manassah discovered his father's absence, he instituted a search, but he had to go all the way to Greenbush before he located the runaway.

"Yes, here he can stop," said Ezra. "We haven't got it so good like he had it in Ebytown, but to him it's home, I guess."

Noah was delighted with Ezra. That was precisely what he wanted to say to Manassah. It was home. There the birds sang never so sweetly, and the skies were never so blue. His happiest memories clustered about the old farm. It was home. They couldn't drag him back to Ebytown.

It was not long before Noah discovered, however, that the atmosphere of the old farmhouse had changed with its furniture. It scarcely seemed the same place. He had an uncomfortable feeling every time he entered the kitchen. If he succeeded in getting in without tracking mud on Salome's clean floor, he was sure to hang his hat on the wrong peg. He heard about it every time he slopped his tea. The woman looked at him so solemnly, so coldly. In all the world Ezra could not have found a wife so unlike his mother Rachael.

Ezra himself was different, Noah decided when he had been there a very few hours. When they had left Greenbush. Ezra was a raw-boned, irresponsible youth. He was fifty now, father and grandfather to a numerous family, a school trustee and a man of standing in the community. Once Ezra had executed Noah's orders, but now well, it might be different.

Even Abraham, Isaac and Jacob, who had visited their grandfather when Levi "kept school" at Greenbush, had changed. They talked to Noah politely enough, but it was evident that they had no time to waste on him. They were not children now. If Noah wanted to hunt eggs, he would have to do it alone.

In the evening Noah tramped back to the hill in the hayfield to visit again the sacred mound which marked the last "I thought you would like to hear it."

resting-place of his beloved Rachael. Salome tossed a bigoted head. "We That, at least, would be the same. Her want to keep our skirts clear from that grave, like his memories of her, would wickedness." she said. be the same. But when he had hobbled Noah sighed. With a heavy heart he over to the sacred spot, he found only a folded up his unwanted news, reached rectangular plot of long, dank, dead for his cane, and went off to his own weeds. The stone he had carved with so room much care was lying on its face, broken "He's worse than Sarah vet. with his from side to side. Not a word of the worldliness," he heard Salome remark inscription could he read. Poor Noah! to Ezra. He fell upon his knees and sobbed out his disappointment. "Rachael! Ach, 'Thel're all of them caught in the trap

Rachael!" without they know it," was Ezra's version of the family wreckage. "When the On Sunday Ezra got out his "dachweggli" to join the long procession of devil wants to do us something, he don't quaint vehicles that were wending their have to look far for help." way to the meeting-house. There was Noah did not respond to the call for no room for Noah, so he drove in his top= supper. When Ezra went to his room to buggy, alone. The little children wanted investigate, he found his father's lifeless form bent double over the open newspaper.

to go with him, but Salome would not hear of it. It was the same old meeting-house, without so much as a fresh coat of paint, the same long pulpit, the same tiers of elevated benches, the same stove and water-pail. Yet, somehow, Noah seemed a stranger in a strange land. There were those who came to shake hands with him, but they looked at him coldly. The preacher ignored him entirely. They did not recognize him as their bishop, since they had one of their own. A revival had come to Greenbush, too, but not one of the radical type that had visited Ebytown. Theirs was one of ultra-conservatism, an utter renunciation of the follies of this life, and a turning again to the plain, simple faith and life that their

grandfathers had lived and enjoyed. "They didn't make me feel to home,"

turned from service. "It was the buggy," Ezra explained. "We don't hold to spring-buggies with falling tops. They are of the world. The devil's wagons, we call them."

"Ach so!" said Noah. It hurt him that they saw in his innocent, unpretentious top-buggy a mark of pride, of conformity to the world. Ezra and his friends must be very narrow, he thought. Noah had been waiting impatiently for the weekly issue of "The Ebytown Announcer," which he had directed to be sent to his new address. When it came, he lost no time in tearing off the wrapper; and spreading it out on the kitchen table, he began to read.

Salome frowned.

Noah was intent upon the news. He read aloud the most interesting items and would mean that Manassah would soon

added a passing comment. They were making great strides with the new transcontinental railway which was to unite British Columbia and Ontario. That be going to Manitoba by a different route. Josiah Ernst had died "with his cancer." And he couldn't go to his funeral. An agitation was on foot to admit girls into the new High School. What next?

her yes.

8

said Noah to his son, when they had re-

"What do we want to know about that?" interjected Salome, with fire in

THE END.

Reception at the Fleischmann **Memorial Church**

The "Fleischmann Memorial "Church of Philadelphia gave a reception on Wednesday evening, Sept. 11, to the Pastor Martin Leuschner and to his young bride, Miss Frances H. Sosso of San Francisco. Cal. Br. Reuben Windisch presided gracefully on the occasion. On the platform with the bridal couple were the following ministers: J. Pastoret, Adolph Rapp, pastor of the Logan Baptist Church, J. G. Draewell, pastor of the Second Church (German), Rev. J. Speicher, missionary in China, Rev. Lauer of the St. Simeons Lutheran Church, and Prof. L. Kaiser, who had come from Rochester on special invitation.

After the reading of Psalm 100 by Bro. Pastoret and prayer by Bro. A. Rapp, Prof. Kaiser brought a message of felicitation and greeting. He was followed by Missionary Speicher, Bro. Draewell and Pastor Lauer, who spoke in the same congratulatory strain. The well trained choir and an instrumental quartet also rendered their tribute in song and melody. Mr. Windisch in a few appropriate words presented the bridal couple with a sum of money as a wedding gift from the church-

The pastor and his wife expressed their acknowledgement in a happy way. After this part of the program a reception was tendered the pastor and his wife in the adjoining Sunday school hall, which had been tastefully decorated for the occasion. The concluding event of this happy evening was the social hour in the social hall of the church, where the ladies of the church entertained the large company of guests with refreshments.

The "Fleischmann Memorial" Church is our oldest German Baptist church in America. It has a notable history that covers a period of 86 years. But it is still a vigorous and aggressive church. There is a fine church building with all the needed equipment for the different departments of the church. Under the able leadership of Mr. and Mrs. Leuschner the church should look for and "It's noos," said Noah, apologetically. achieve large things in the days to come. K.

vior. There was a faithful pastor, also, clear and definite way. After a number who through his sermons and his perof further questions were placed before sonal influence led me to realize that I the candidate, which he also answered in must find and enter upon God's plan for a satisfactory manner, the council unmy life through prayer and personal conanimously voted to fully fellowship Bro-Jaster on every point and recommended I feel, also, that I owe God a debt for that the church preceed with the ordian unanswered prayer. It had been my nation.

10

Why Should I Pray

A. H. PAGE

Shall not God's mighty will be done

Part of the boundless, limitless whole,

With the power of the will to control,

Things are accomplished by praying

Prayer is the voice of supreme desire,

A Farewell Service in the

Immanuel Church, Milwaukee

Immanuel Church on Sunday evening,

Sept. 15, in honor of Miss Pearl Vil-

hauer, who has since then entered the

Baptist Missionary Training School in

Chicago. The meeting was opened with

a song service, after which Mr. M. H.

Roth read a Scripture passage and led

in prayer. Our pastor, Rev. G. H.

Schneck, then spoke in a fitting manner

about some of the essential qualities of

Christian character and afterwards pre-

sented Miss Vilhauer with a gift of con-

siderable practical value, which had been

contributed by the members of the Sun-

day school and B. Y. P. U. A set of reso-

lutions was read by Albert Schultz which

had been adopted in a Sunday school

workers' meeting and which commended

Miss Vilhauer for her faithfulness and

efficiency as a teacher. The president of

the Ladies' Aid Society, Mrs. M. H.

Roth, then recited a unique poem and

also surprised Miss Vilhauer with an-

other gift, which had been contributed

by the ladies. The speakers who followed

were E. C. Quade, president of the B. Y.

P. U.; A. W. H. Gieseke, president of

the Young People's Choir, and H. J.

Weihe, who represented the Committee

The principal address of the evening

was now made by Miss Vilhauer. She

spoke on the meaning of Christian Stew-

ardship and also gave a personal testi-

mony, a part of which herewith fol-

"It may be fitting that I should, on

this occasion, make a few remarks con-

cerning some of my personal exper-

iences and my call to Christian service.

God gave me a father and a mother who

not only provided for my material wants,

but my spiritual needs as well. Much

have they sacrificed that I might have

greater educational advantages than

they possessed. God also gave me a con-

secrated Sunday school teacher who spoke

to me about the welfare of my soul,

when I had been in her class a short

time. She was concerned about me enough

to pray for me and with me, until I

could accept Jesus as my personal Sa-

of Religious Education.

lows:

An impressive service was held in our

Prayer is the will of a man on fire,

A will united with God's good will

In league with the Infinite Soul-

secration.

Christ.

ways.'

earnest prayer that I might not have to

come to Milwaukee, as I was happy and

contented in South Dakota, where I

lived at the time. Apparently this prayer

was not answered, as I was obliged to

come to Milwaukee. My experiences,

since coming here, have been many and

ienced the joy of leading some one to

My work, as a teacher in the public

schools, has shown me more clearly than

ever before that even the best general

education which youth can possibly re-

ceive is insufficient without the dynamic

I also realize that I have been greatly

influenced by the life of our church.

Through sermons that have been

preached, through my work in the Sun=

day school and the B. Y. P. U., through

the study of helpful books and, last but

not least, through the fellowship en-

joyed in a Christian church, I have

gained much for which I am truly grate-

ful. Especially do I wish to thank our

pastor, our Sunday school workers and

all of my other friends for the kindness

which they have shown me in so many

In closing her address Miss Vilhauer

quoted the words of that beautiful de-

votional hymn, "O Master, let me walk

with thee." This hymn, which so well

expressed the spirit of the occasion, was

now sung by the audience. Rev. Emil

Mueller led in an earnest prayer which

fittingly closed this memorable meeting.

Ordination at Killaloe, Ont.

day, Sept. 15th, were especial days of

blessing and rejoicing for our church at

Killaloe and also for the surrounding

community. The Killaloe church had

sent out a call to five churches to send

their pastors and other messengers to

meet at Killaloe as an ordaining council

and consider the propriety of ordaining

their new pastor William Jaster. The five

churches were represented by 18 mes-

After a short period of devotion the

council organised itself, and elected Rev.

David Hamel, of Rochester, N. Y., as

moderator, and Rev. A. E. Jaster, of

Wolfe, Ont., as recording secretary of

the ordaining council. Bro. William F.

Becker, senior deacon auf the Killaloe

church, read the resolution passed by the

church in a regular meeting with regard

Bro. Jaster gave his statements regard-

Saturday evening, Sept. 14th, and Sun-

H. J. WEIHE.

of religious motives and ideals.

Why should I pray?

Why should I pray?

Why should I pray?

Can lift humanity higher.

Tiny atom in immensity,

Puny midget in infinity,

Uninfluenced by you or me?

A committee was appointed to arrange the ordination service for Sunday mornng, Sept. 15th.

On Sunday morning we gathered in the beautifully decorated church which was soon filled to capacity. After the necessary introduction the Moderator D. Havaried. It was here that I have exper- mel conducted the service. Prof. F. W. C. Meyer preached a powerful ordination sermon on "The Ministry of Reconciliation," 2 Cor. 5:18. Rev. D. Hamel invoked the blessings of God upon the candidate in his heart searching ordination prayer while all he ministers present placed their hands upon the candidates head. Prof. A. Bretschneider delivered the charge to the candidate in a masterly way. A. E. Jaster delivered the charge to the church. Rev. Francis L. Strobel of Arnprior, Ont., welcomed Bro. Jaster and extended the hand of fellowship to him into the ranks of the gospel ministers. Bro. Wm. Jaster pronounced the benediction.

Bro. Jaster studied for five years in our seminary in Rochester. Last May the Killaloe church gave him a call which he accepted. He has been working upon this field since June.

Several members made the remark that this was the most solemn and impressive ordination service they ever witnessed May God bless the Killaloe church and their new pastor in all their undertakings for the extension of his Kingdom, that the ever-living Christ may be unwaveringly proclaimed in this community.

A. E. JASTER, Rec. Sec.

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

Clough-Kingdom Builder in South India. Herbert Waldo Hines. The Judson Press, Philadelphia. 168 pages. \$1.25 net.

The story of John Everett Clough and the Lone Star Mission among the Telegus of South India, the pioneer work of this kingdom builder, the stirring story of this great revival when 3536 converted Telugus were baptized in three days is always thrilling to friends and lovers of missions and especially dear to Baptist hearts. Dr. Hines has written the story well in this book which he dedicates to the "Boys of the Royal Ambassadors." Boys of the Royal Antonio It is a splendid aim to bring the vivid story of great missionary leaders to the youth of our churches. Get it for your boy, for to calling this council. Bro. Becker also sionary readers program in the B. Y. introduced the candidate Bro. Jaster, to P. U.

ing his conversion, call to the ministry and views of Bible doctrine in a view and views of Bible doctrine in a very a prayer of thanksgiving.

October 15, 1929

From the General Missionary Secretary's Desk Rev. William Kuhn, D. D.

Miss Phoebe Emery, an evangelistic missionary in Moradabad, India, writes as follows:

"We had had a day of remarkable success in the village work, everywhere we went doors flew open and people were touched by the message. Several times I said to the native preacher and to the Bible reader, 'Some one is praying for us today!' They, too, agreed that such remarkable spiritual manifestations could be accounted for in no other way.

"Out of this thought came a poem which I scribbled down as we jogged along in the ox cart. Weeks later I had a letter from a lady in America whom I had never seen, saying: 'God has led me to select your name for special prayer, and today my five-hour prayer period was given to you.' The date, allowing for difference in time, exactly coincided with the one on which I wrote the poem. Needless to say, I sent her a copy and she has been my staunch prayer comrade ever since."

YOUR PRAYERS

"When the battle is long, and I'm weary with strife;

When legions of sin and evil are rife; I feel-and new courage flows into my life-

That you are praying for me.

"When victory comes out of seeming defeat.

And the dark lowering clouds shine with rainbows replete,

'Tis then that I know-and the assurance is sweet-

That you are praying for me.

"I'll gird tighter my armor and advance in the fight.

With a staunch heart and brave I'll battle for right,

I'll blench at no danger, and quail at no might. If you will keep praying for me!"

From "Prayer and Missions" Helen Barrett Montgomery.

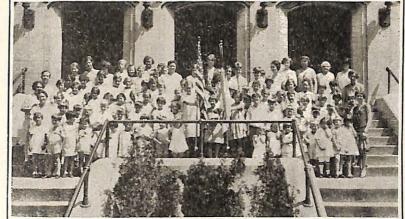
PRAY for Rev. Mihm and Rev. Schade, secretaries of our Young People's and Sunday School Workers' Union, that divine wisdom be given them for their leadershp.

PRAY that the Lord through his Holy Spirit might call into his service young men and young women who will prove themselves to be wise and persevering and devoted leaders of the local young people's societies.

PRAY that our Sunday School teachers everywhere might take their task seriously and seek that indispensable equipment through a conscientious study of God's word and a divine illumination by God's Spirit.

PRAY that all young people attending our Sunday schools may be definitely won for the Lord Jesus Christ.

"Take it to the Lord in Prayer."



One hundred and sixty children attended the Daily Vacation Bible School during July at the Clinton Hill Baptist Church, Newark, N. J. The daily attendance record of one-hundred and ten doubles the attendance record of our first Daily Vacation Bible School held last year. Both parents and children enthusiastically favor another month of school

for children of Primary and Junior ages. We reached unaffiliated children and children of non-evangelical churches, whom alent of six months intensive Sunday

Our church is blessed with an unusual array of experienced and consecrated portion of that time: Beginners classes-Primary classes-Mrs. E. W. Sorg, Mrs. classes-Miss G. Blackman, Miss L. R. and John Hill. Mrs. Marion Windmiller daily sessions.

The first morning of the conference, Classes were held for Beginners, and under the leadership of Rev. H. W. Wedel, was consumed primarily by the reading of church letters and reports. The letters seemed to convey the impression we could never have reached through our that the work was going on, but some-Sunday school. In four weeks the equivwhat slowly. The statistical clerk, Rev. A. F. Runtz, prepared a brief resume of school training was given, besides handthe figures given, which indicate some work and recreation. A day's outing progress. The conference reports 6046 members; baptisms in the past year, 189; that is 23 fewer than last year. We have 1039 subscribers for the "Sendbote," 1054 for the "Baptist Herald." teaching talent. The following workers served either for the full four weeks or a This latter has slightly more than the former in this conference. For local pur-Misses Louise and Martha Chester, Mrs. poses we raised \$197,629.07; for missionary purposes \$55,922.62. The report of George Schneider, Mrs. John Sorenson, the conference treasurer, Bro. C. Voth, Mrs. Kasnican, Mrs. Emma Steeple; indicated that this year we raised about \$15,000 more for missionary purposes J. J. Ulrich, Mrs. F. Majestic, Mrs. R. H. than in the preceding. This increase evi-Heidrich, Mrs. W. R. Staub, Miss Helen dently is not being recorded by the de-Staub, and Miss Marjorie Allen; Junior nomination at large. During the confer-Mull, Mrs. George Joithe, Mrs. C. W. ence we received a letter by Bro. Wm. Koller, Miss Luella Mueller, and Mrs. Kuhn, our General Secretary, stating that as a denomination we were \$60,000 Harold Koos; Boy's Handwork classes-William Foss, C. Wesley McKenney, Jr., behind our goal as adopted by the General Conference last year in Chicago. was organist. Our pastor, Rev. Charles That is a deep disappointment. At once W. Koller, presided at the opening of the it was decided to receive a special offering during the conference days, which amounted to nearly \$700.

The Central Conference met this year with the Bethel Church in Detroit for its 49th annual session. The place for the meeting was most attractive, the Bethel church having, it is said, the finest and best equipped edifice in our denomination. The large lawn around the church, the well chosen shrubbery, and the beautiful flowers in well placed beds, add an at-

closed the term.

next year.

Daily Vacation Bible School, Clinton Hill Baptist Church, Newark, N. J.

Vacation School Meets With Enthusiasm

The Central Conference

traction that is so often overlooked in church building. And the cordiality with which the Bethel people received the delegates and visitors, was in entire keeping with their beautiful place of worship. This was evident not only through the welcome given by the pastor, Rev. Paul Wengel, on the first evening, but by the personal welcomes that were being extended by the people of the entertaining church, and by those of the other Detroit churches, as well.

The initial address was given by Rev. H. F. Schade on the "Lordship of Jesus Christ over the Church." Rev. A. F. Runtz spoke the following evening on the passionate love we need in Christ's work. The devotional messages were given by Messrs. A. Bredy, Benjamin Graf. Geo. Zinz, C. A. Daniel and F. W. Guenther. Addresses and papers (Continued on page 16)

"Later Baptist Leaders." Among these can be counted the pioneers of our German work in America, and with real meaning we were able to sing the next day:

"Faith of our fathers! holy faith! We will be true to thee till death."

In harmony with this theme we had three addresses by young people. On Saturday evening Arthur Luchs, Seattle, spoke on "C. H. Spurgeon." Miss O. Bach, Seattle, spoke on "August Rauschenbusch" on Sunday afternoon, and on Sunday evening Oscar V. Luchs, Tacoma, told us about "Our Seminary."

Monday, Sept. 2, was begun with a fine devotional service, led by Rev. Christensen, and directly after that followed our annual business meeting. The following officers were elected: President, Clarence Stabbert, Tacoma; vice-president, Dan Keck, Startup; secretary, Oscar V. Luchs, Tacoma; treasurer, Eugene Mohr, Colfax.

Dr. C. O. Johnson, pastor of the First Baptist Church of Tacoma, addressed the gathering right after the dinner, which followed the business session. His topic was "The Qualities a Young Christian Should Possess." The remainder of the afternoon was enjoyed by a boatride on the salty waters of Puget Sound, while along the shore the beauty of God in Nature was unfolded before our eyes.

We also sang praises unto the Lord. Lively song services were an important part of the program. The Tacoma church choir and junior choir brought melody and harmony. Among other musical numbers Rev. F. W. Mueller, Vancouver, and Mrs. Meyer, Portland. favored us with solos on Sunday evening.

Nobody left Tacoma without a deep feeling of gratitude towards Rev. Husmann and his faithful flock. The friendly and hospitable manner in which they accommodated everyone was exemplary. Especially the ladies who prepared the delicious meals in the church basement deserve mention; in fact, the "famous Tacoma cooks" ars well-known hroughout the German Baptist Northwest. Yet above all, our hearts sing songs of praise and thanks to God who sent the many "showers of blessing" from above during THE SECRETARY. these days.

Blessed is the man who has a wellbuilt-in self-starter. "And he thought of it himself." It is said that the hardest case in school and the most hopeless case in business is "the guy you can't tell anything." Such a fellow is worse than any "dumb-bell." If this "guy" is the most hopeless of all hopeless in school and in business, he has one full twin brother who is all too numerous in church work, and the name of this twin brother is "the guy you must tell everything." Do not wait for a push to start. See the thing and do it.

Pity yourself and you will reach the stage where others will have nothing to give you but pity.

October 15, 1929

God Answers Prayer ELIZA M. HICKOK

I know not by what methods rare, But this I know, God answers prayer. I know not when he sends the word That tells us fervent prayer is heard, I know it cometh soon or late; Therefore we need to pray and wait. I know not if the blessing sought Will come in just the guise I thought; I leave my prayers with him alone Whose will is wiser than my own.

Miss Erica Bender Arrives in Cameroon

Soppo Cameroon, W. Africa, Aug 6, 1929

Dear Friends and Co-workers:-

No doubt your thoughts are with us frequently. I can picture you following us on our big ocean-trip and I can almost hear you expressing your wonder as to how far we might be.

After our departure from Chicago and our final farewell from our loved ones we spent a few days in Buffalo, N. Y. It was encouraging and strengthening to me to see how great the interest is for our Cameroon mission and its workers. This was proven to us by the hearty farewell-meetings, which were held for us not only in Buffalo, but also in the New York churches. I was especially happy because of the great interest shown by our young people.

It was on the 11th of June that we embarked on the "Columbus." Strange feelings came over me as the ship slowly pushed her way out of the harbor and the many friends who were waving us good-bye at the shore were slowly getting out of sight. I felt a little sad at the thought of leaving the dear U.S. and the many friends whom I have found there. But my sadness disappeared and I was filled with a great deal of enthusiasm for my future work in Cameroon.

Our voyage to Europe was very pleasant and it was a real vacation for my father and me after the busy days of preparation. We arrived in Bremen on the 20th of June. A few days were spent with our relatives in Dresden and neighborhood. They were very glad to see us before our departure for Cameroon. Several days were spent in Neuruppin, where my father and I were cons ferring with Bros. Simoleit and Süvern regarding the work in Cameroon.

It was a great joy to me to see so many friends there in Neuruppin, where I spent the years of my childhood. It was a great pleasure to me, indeed, to visit the Sunday school again, which was the first Sunday school I attended. Bro. Schmidt, whom we called "Uncle Schmidt," who was superintendent of the Sunday school when I left in 1919, is still in charge. I wished, you could have seen his happy face when he saw one of his former scholars dropping in on him unexpectedly. After both, my father and I, had addressed the Sunday school, the scholars sang the well-known African song for us "Loba lendolo" (Gott is die Liebe). They are all greatly enthused over our work in Cameroon and some of

them said that they, too, want to go to B. Y. P. U. in Odessa, Wash. the poor heathen in Africa to tell them We have enjoyed the reports from our about the wonderful Jesus who has be-Baptist young people's unions in our come their Savior. Perhaps the Lord "Herald" in the past, and thought perhas a place for them which they are to haps our co-workers would enjoy a short fill when the time comes. report from our society. The final send-off meeting for us was

Our regular meetings are held twice a held in the Eilbeck church in Hamburg. God's presence was felt by everyone and month on Sunday evenings at seven o'clock and are spent in Bible study. I am sure that this meeting will be a lasting remembrance to everyone that We spend an evening occasionally for was present. a social purpose.

On Monday, the 8th of July, our African steamer sailed. It was a pleasant surprise to me to see so many friends at the pier to see us off. The beautiful flowers together with the lovely gifts were very cheering to me after we were on the ocean. It seemed to me that through these little tokens of love the dear friends were much closer to me although the distance between us was getting greater continually.

The time spent on the steamer passed very quickly. When I went on deck Saturday morning, Aug. 3, Victoria, our landing place, was before my eyes. Great was my joy when I met Bro. Orthner on the steamer, who had come down to the coast to be of help to Bro. and Sister Hofmeister while making preparations to leave and who was welcoming us with open arms. After a rather slow ride on an automobile truck up the mountain we arrived in Soppo. Here we were received by the evangelists, teachers and a large gathering of natives who were singing jubilant songs. Bro. and Sister Hofmeister's faces were also beaming and their handshakes proved to us a most hearty welcome to the station.

Now we are surrounded by tropical Africa and the natives. May the Lord give us grace to work for him pleasing in his sight. May he give ME wisdom and much patience to get accustomed to my new surroundings! Dear friends, your prayers for us at this time of a new beginning no doubt will be a great support to us. Therefore continue to remember us before the throne of grace. Very sincere greetings from my father's and my new field of service. Your co-worker in Christ, ERICA D. BEN4ER.



Bro. Panke in Field Work for Life Association

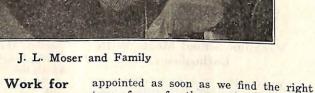
It was the duty and the pleasure of the Field Secretary for the German Baptist Life Association to make an extensive trip to some of our churches in Min= nesota and North Dakota.

We trained and instructed Bro. P. Klahsen in Minneapolis for two weeks. This brother has done some fine work for the Association during the three vacation months. We wish Bro. Klahsen God's blessing in his future studies in the Northern Baptist Seminary at Chicago. Bro. Klahsen's splendid Christian character will enable him with the help of God to become a successful minister in the Lord's Vineyard.

The latter part of June, we took our departure from Minneapolis to hurry to Medina, N. D. We had it on our program to attend the Dakota Conference, but through certain delays we could not get there in time. This we regret very much. It would have been a pleasure to meet the brethren.

We arrived in Medina, N. D., June 25, 1929, and were met at the depot by Bro. J. L. Moser, who took us to his home. Here wet met the splendid family of Bro. Moser, whose picture is above on this page. Bro. Godtfring informed the Field secretary that Bro. Moser might have the qualities and the personality for a Conference Superintendent. After a week's work with Bro. Moser the writer was convinced that Bro. Godtfring's judgment was correct. It is my conviction that after his careful training, Bro. Moser will make a fine conference superintendent for North and South Dakota. May God bless and assist him in this new undertaking!

We hope that Bro. Moser will be well received in all our churches in North and South Dakota. We also hope that our ministers will give him all assistance possible. Bro. Moser will be the first conference superintendent for the German Baptist Life Association in the Dakota Conference. Eight more men, one for each conference, will be trained and



type of men for these positions.

Washington Young People Meet

at Tacoma

Aug. 31-Sept. 2

eve of a great day of Jehovah for the

young people in the State of Washing-

ton. From north and east and south

German young people came to Tacoma

and there in the invigorating air of

Puget Sound held the fourth annual

Washington Y. P. & S. S. W. Confer-

ence. Not only our State, but Vancou-

ver, B. C., Portland and Bethany, Oreg.,

It was a pleasure to have Rev. Wm.

Graf, Bethany, "the little man from Ore-

gon," in our midst who came on a spe-

cial invitation. His interesting lecture

on German Baptist History in America

on Sunday afternoon won him a warm

spot in the hearts of all present. But it

was on Sunday evening, when Bro. Graf

broke the "Bread of Life," occording to

John 12:20-26, in a splendid consecra-

tion service, that he left lingering im-

pressions in the hearts and minds of all.

The presence of God was plainly felt and

many fine testimonies were given by

Rev. R. M. Klingbeil brought the Sun-

day morning message in German. His

text was Mark 6:3. It was a Labor Day

sermon and Bro. Klingbeil pictured Je-

sus, our Savior, as a laborer, a carpen-

ter, and as we thought of our Master as

a laborer, he became dearer to us. Rev.

A. Husmann, local pastor, had charge of

the service and was assisted by Rev. N.

Christensen, Odessa, and Rev. R. A.

We were delighted to have Rev. F. A.

Mueller of Vancouver present, to whom

we extended a special invitation. Bro.

Mueller brought the message on the

opening evening and spoke on "Faith,"

thus striking the proper keynote, as the

central theme of our Conference was

young and old alike. It was the "end of

were represented.

perfect day."

Saturday evening, Aug. 31, was the

C. E. PANKE.



Children's Day at Odessa, Wash.

Our society has completed the study of "The Life of Christ." At the present time we are studying "The Life of John."

Our able pastor, Rev. N. Christensen, is our teacher.

Our society is sending a picture of the crowd that attended our Children's Day program and picnic, which was held at the home and grove of one of the members. We hope you will be able to use it.

We try to brighten our corner and do our bit for the Master.

MRS. ELLA KOTH, Sec.

He Knew the Shepherd

There are two levels on which Scripture may be committed to memory, as the following incident related by a British clergyman shows. At a certain gathering an aged minister and a distinguished actor were present. The latter was asked to give a recitation to the company, and at the minister's request repeated the Twenty-third psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round at the close.

The actor then invited the old minister to repeat the same psalm. When the minister ended there were tears in all eyes, for he had spoken with a deep tenderness and spiritual understanding. No one felt the difference more keenly than the great actor. "I know the psalm," he said, "but you know the Shepherd."

We make progress in the Christian life through prayer, persistent faith, and purity of thought and conduct.

* * *

14



Girls Class, Sunday School at Eagle Butte, Alberta

Girl's Class, Eagle Butte, Alberta

The above picture represents a Girls class of the little Sunday school at Eagle Butte, Alberta, Can., a station of the Medicine Hat, Alberta, church. The girls are a joyful bunch and have the record of the best regular attendance of any class in our little Sunday school. As we all live on farms, it is sometimes hard to get together.

When it comes to programs, we are always willing to render our parts in songs and recitations.

As we have never seen a picture of a girl's class in the "Baptist Herald" from this province, we thought we would like to let other classes know that there are Sunday schools in this part of the country.

This picture was taken at the home of the teacher who stands in the center of the back row.

RUTH SPONHOLZ, Teacher.

Young People's and Sunday School Workers of the **Central Conference**

"Detroit-the City Beautiful," To that we all agree; But more than that, we all admire Their hospitality.

Baptist people in Detroit

Obey their Lord's command,

To be hospitable to all

And extend a welcome hand.

Everyone attending the Central Conference in Detroit as guests of the beautiful new Bethel Church, will agree that the Conference sessions of 1929 were the "biggest and best" ever.

The sessions of the Young People's and Sunday School Workers' Union were held on Friday, August 31, 1929. At the meeting on Friday afternoon, Mr. Zannoth of Detroit, a well-known Sunday school worker, read a paper on the subject: "Is the Teacher Through When Through Teaching?" Because of his many years of experience as teacher and superintendent, he was able to present and solve problems which many present had never yet thought of. His "qualities of a successful teacher" were especially interesting and helpful. A lively discussion followed.

Friday evening at 6.30 the large, beautifully decorated gymnasium of the Bethel Church was filled to capacity by a lively group of hungry people who feasted on the sumptuous banquet served by the Bethel ladies. Dinner music was furnished by the Burns Avenue Church Orchestra, together with lively songs led by Rev. P. Wengel and Val Saurwein, put everyone in the right spirit for a real fellowship meal.

Because of lack of time, the election of officers was held at this meetingconducted by the chairman of the nominating committee, Rev. C. F. Lehrwith the following results:

First vie-president, Rowland Bartel, Cleveland, O.; third vice-president, Matthew Bowen, Detroit, Mich.; secretary (re-elected), Viola Schilling, Kankakee, Ill.; treasurer, Minnie Moritz, Peoria, T11.

The Y. P. and S. S. Workers' Union has adopted the method of rotation in electing its officers. Every year just half of the officers retire and their vacancies are filled, the next year the other half retire and their vacancies are filled. This is proving successful because in that way there are always some experienced officers in charge. This year the first and third vice-presidents, secretary and treasurer were elected as stated above, but we would also mention those who held over from last year. They are as follows: President, A. E. Jenkins, Cleve= land; second vice-president, Roland Ernst. Detroit; financial secretary, Alvin Daniel, Detroit; chairman of nominating committee, Rev. C. F. Lehr, Cleveland; Council member of National Union, Rev. Aug.

At 7.30 the large auditorium of the Bethel Church was filled to overflowing. The Burns Avenue Church Orchestra delighted the audience with a sacret concert. After the opening preliminaries, presided over by our president, A. E. Jenkins of Cleveland, O., the well-trained choir of the Bethel Church rendered a beautiful anthem. In his usual masterful way, Mr. Stanley Ernst of Detroit favored us with a violin solo. He was accompanied on the piano by Mr. Melvin

THE BAPTIST HERALD

The speaker of the evening was our beloved Prof. H. von Berge who gave one of the outstanding addresses of the Conference as he presented in his own masterful way the subject, "Keeping Our Trust." This address was adapted mainly to Christian young people, but young and old, all were richly blessed and inspired by his message.

Then followed a short pageant entitled, "The Sky-writers," which was given by the young people of the Ebenezer Church of Detroit. They very ably proved that there is a God who rules the Universe.

The Objectives Committee submitted the following:

1. A budget of \$3000 for Missions and the support of the National Young People's and Sunday School Workers' Union to be divided as follows:

Cameroon Mission\$2500.00 National Y. P. & S. S. W. U. . 750.00

\$3000.00

We assume the privilege of having Miss Erica Bender as the Missionary of the Union.

2. 1200 subscribers fo the "Baptist Herald."

Inasmuch as we had a goal of 1200 during the past year, we feel that with increased effort by some of the societies and schools, a like quota can be attained. For the past three conference years subscriptions to the "Herald" were 1023, 744, and 1069 respectively.

3. Personal Evangelism and Soul-Winning.

This important phase of our Christian life should continually be emphasized for the building of the Kingdom of God and enriching of our own lives.

4. Increase the enrollment of our Sunday schools.

A goal of 7000 as the enrollment of our Sunday schools to be attained during the new conference year. The present enrollment is 6334. The goal suggested as an increase of approximately 11% for each school.

We propose that these objectives be accepted and emphasized in local Unions or local churches where no local Unions exist.

VIOLA SCHILLING, Sec.

Sisters Under the Skin

On this trip the crack express had been far from living up to its reputation. First it would go forward fifty yards or so, then back, then stand still puffing uncertainly and then begin the same thing all over again. At last one of the travelers lost his patience and summoned the porter.

"What's the matter with this train?" he exploded. "Backing up and jerking forward in this awful way."

"It's quite all right, sir," the porter assured him in the soothing way that porters have. "I think the engineer is teaching his wife to drive."-The American Legion Monthly.

October 15, 1929

A Prayer

W. EVERETT HENRY

Give us, O Lord, thy eagerness To save lost men from sin; To search them out and plead with them, To love and play and read to them, To have thy message speed to them, To have thy work begin.

Give us, O Lord, thy willingness To suffer for the lost; To hungry be and travel-worn, In soulful prayer to meet the morn, And through the day bear heat and scorn, Nor halt at any cost.

Give us, O Lord, thy faithfulness In winning men to thee; Grant wisdom that our words be right, Shed on our way thy holy light, Clothe us with all thy gracious might, In us thy triumph see.

The Eastern Conference at Pittsburgh

"Thy Kingdom Come." This was the theme of the Eastern Conference which met with the Temple Church at Pittsburgh, Pa., Aug. 27-Sept. 1. What greater spiritual desire could be in the hearts of Christians?

Rev. O. E. Krueger, pastor, extended hearty greetings to which Rev. D. Hamel, a son of the church, responded. The unfolding of the theme was begun Wednesday evening in the opening address by Rev. W. S. Argow of Erie, Pa. He stressed the fact that the Kingdom of God is in our hearts. If Christ's will is law then we are his slaves, but if his will is our will, then we are his children.

The Thursday morning session was led in devotion by Rev. A. Stelter, after which Rev. D. Hamel was re-elected moderator; Rev. W. S. Argow, vice-moderator; Rev. C. E. Cramer and Rev. A. Jaster, secretaries. Following the reading of the church letters Rev. A. Jaster gave a review of the Kingdom Work in the Eastern Conference. He reported 67 baptisms; 25 members had passed on to their reward, 9 of which was the toll of the Spruce St. Church, Buffalo. An increase of 30 members was reported.

At the close of each morning session, business cares were put aside and we yielded to a Quiet Hour-a period of spiritual meditation. It was a special privilege to have as leader of this period Rev. Jacob Speicher, a man of rare personality, who for 34 years has made his life count in a very definite and beneficial way for China. To further pursue the theme "Thy Kingdom Come," Rev. Speicher chose as his subject the "Objectives of Paul," Phil. 3:9. 10.

It was indeed in inspiration to listen to one who had made Paul's abjectives his own and had made them count not for himself but for others.

The afternoon was given over to the "Extension of the Kingdom." Rev. D. Hamel gave an account of the work done in the five mission churches in the Eastern Conference, following which there were short talks by the pastors serving these

"Church Outlook-Ten Years After the War." On Thursday evening it was again our pleasure to listen to Rev. Speicher on "Progress of the Kingdom of God in China." After giving a few obstacles as civil war, unequal treaties of American and European nations in China, un= righteous and unfair magistrates, ancestor worship, Rev. Speicher proved that there is an open door for the Gospel of Christ in China, that the people are willing to have the gospel preached, that universal education is establishing Christian ideals and that the Chinese have decided to have churches in which Chinese take the lead. However, the leaders come to the missionaries for advice. Prayer is the greatest asset in establishing the Kingdom of God in China.

Rev. W. G. Jaster led in devotions Friday morning after which Rev. C. E. Cramer spoke on "The Kingdom and War and Peace," emphasizing the fact that that there is universal longing for international peace. The Church can best lend its efforts to this end through personal work. This was followed by an interesting talk by Rev. P. F. Schilling on "The Kingdom and Wealth and Poverty," emphasizing the influence of Christianity on the rich and poor.

Rev. W. L. Schoeffel aroused considerable discussion on the "Preparartion of our Messengers." He appealed for more business training, more practical training and also that the pastors give more time to study and meditation in order to prepare more spiritual sermons.

Rev. A. P. Mihm spoke on "The Sunday School-Its Meaning for the Kingdom.' Christ showed that the child is the great-Prof. A. Bretschneider reported on the est in the Kingdom. In fact, 85-90% work being done at the Seminary in Roof the church additions have been won chester in the interest of the Extension in the Sunday school. This makes the of the Kingdom. Sunday school the recruiting ground and Friday afternoon, after Bro. Steiger the Young People's Union the training school.

presented vividly home-life in our Orphanage at St. Joseph, the remainder of the afternoon was given over to the women. After a brief discussion a Women's Union of the Eastern Conference was organized. The theme for this afternoon was "Woman's Work in the Kingdom." Rev. F. Friedrich spoke on "In the Kitchen;" Rev. Edw. Stevener on "In the Church," and Rev. P. Geissler on "In the Election Booth."

12 to 17 years of age. 3. To place on the reading list: "We Must March" and "The Splendor of God" by Honore Willsie Morrow. 4. To hold an Institute at Buffalo. May 30-June 1 and to invite the societies of the local churches. During these days we had mountain top experiences. Our hearts and minds were saturated with spiritual food and blessings. Our bodily welfare received abundant meals, provided by the women of the church. The Temple Church is endowed with an abundance of splendid voices. At all

In the evening Rev. A. P. Mihm spoke on "Recruiting for the Kingdom." He made an earnest appeal that we Christians endeavor to get a real thrill out of service for Christ by recruiting for, building up and extending the Kingdom. Through two motion picture reels we received "Glimpses of the Kingdom" where some of the missionaries are getting this thrill out of service for Christ. Saturday morning, after devotions led by Rev. Aug. Meereis, Mr. H. P. Donner gave a report on the "Extension of the Kingdom through Literature." We should put forth every effort to influence more of our young people to read our "Baptist sessions, especially in the evenings, we Herald."

fields. Bro. Carl Grimm, treasurer, reported disbursements amounting to \$12,-029.81. Rev. Frank Kaiser gave not only an interesting but encouraging paper on

During the afternoon the guests were entertained by an auto ride to points of interest throughout the city.

The B. Y. P. U. & S. S. Workers' session was opened Saturday evening with a gala affair, a banquet- a delicious chicken dinner served by the ladies of Temple Church. It was a get-to-gether affair whereby we renewed old and made new acquaintances. After a short business session, Prof. A. Bretschneider spoke on "Kingdom Propaganda." In spite of the world's criticism of the youth of today we still find them willing to work, anxious to help, eager to share the burdens that fall upon them. We must study youth to get a view of their problems from their angles. Jesus challenged the youth of his time just as he is challenging the youth of today: to follow him; to be perfect; to serve; to be great in him.

Sunday morning we again had the privilege of listening to Prof. Bretschneider who preached the doctrinal sermon: "The United Kingdom." The German sermon was delivered by Rev. P. Geissler on "The Keys of the Kingdom."

The Sunday afternoon services were "Institute sessions for the Y. P. & S. S. workers." Prof. Bretschneider spoke on "The Young People-Their Relation to the Kingdom." In order to get the best results there must be a mutual relationship between the younger and older peo-The young people have idealism, ple. enthusiasm, a love for change. The older people should assume an attitude of love and sympathy. They should recognize and utilize the abilities of the young people.

Sunday evening brought the Conference to a fitting close when Rev. Speicher took us on an imaginary trip through China in the interests of the Kingdom.

The G. B. Y. P. U. & S. S. Workers' Union of the Eastern Conference resolved:

1. To double our apportionment.

2. To give more attention to the re= ligious training of boys and girls from

16

were richly blessed through the messages brought by the choir under the direction of their capable leaders, Prof. Smink. Appropriate solos, duets, quartets, double quartets and violin solos added to the inspiration received.

May the Temple Church and its pastor be richly rewarded for its hospitality and spirit of co-operation in making this 79th Conference a success!

> OLGA C. FISCHER, Conference Reporter.

The Central Conference

(Concluded from page 11)

were given by the following brethren: H. Gezork of Berlin, Germany, now student in Southern Baptist Theological Seminary, Louisville, Ky., spoke on "Missionary Problems in Germany." Prof. A. J. Ramaker, D. D., who has been teaching in the Rochester Seminary now for forty years—a very unusual record—gave a vivid report of the work that is being done at the institution. Later Dr. Ramaker gave some word pictures of the work of our denomination during the forty years. Rev. C. F. Lehr read a paper on "The Challenge of the Conditions as they Prevail in our Churches of Today;" Rev. Theo. W. Dons on "Bib= lical Church Discipline."

Mr. Elmer E. Staub spoke on the impressions he received on his European trip. The people in Europe, he said, are in great need materially and spiritually. Rev. E. Umbach spoke on the need and the possibilities of a revival, and Rev. A. J. Pankratz gave an address on Personal vs. Mass Evangelism. Both addresses touched the vital issues. Rev. P. C. A. Menard gave a paper on "The Bap-tists and Church Union." Bro. G. Fetzer reported on our publications, Rev. E. Umbach on the Orphanage at St. Joseph, Mich., H. Koch on the Old People's Home in Chicago, and Mr. J. E. Rocho on Minister's Pensions. The Quiet Half Hour was conducted very effectively by Rev. J. Leypoldt. On Sunday morning Rev. F. L. Hahn preached in the 9.15 German service, which was followed by the Sunday school session, then by the English service at 11.00, when Rev. Ralph Blatt gave the address. In the afternoon there was a great mass meeting at which Dr. E. DeWitt Jones of Detroit spoke, and in the evening the conference was brought to a close with an address by our evangelist, Rev. H. C. Baum.

The conference sessions were under the able leadership of Rev. H. W. Wedel. The vice-chairman, Rev. E. Umbach, automatically becomes the moderator for the next year; elections for clerks, A. G. Schlesinger and J. J. Abel. Mr. C. Voth was re-elected treasurer, now for the seventeenth successive year. The following were made members of the Mission Committee: Mr. J. E. Rocho, re-elected; Rev. S. Blum and Rev. E. Umbach. Bro. Blum was made mission secretary, and both he and Bro. Umbach will be our representatives in the General Missionary Committee.

One of the interesting events during the conference was a surprise that was tendered Prof. A. J. Ramaker following the evening meal on Thursday. His forty years of valiant service deserve some special recognition on this occasion. Bro. G. Fetzer had charge of the service, and after several brethren had expressed their high esteem of Dr. Ramaker, Bro. G. Fetzer presented him, on behalf of the pastors, with a beautiful marble base desk set. The surprise was complete, and in his hearty response Dr. Ramaker gave expression of his deep feeling of gratitude.

Among the many visiting folks we were glad to have with us the brethren Rev. J. G. Drawell of Philadelphia, Rev. F. A. Licht of Niagara Falls, Rev. A. Ittermann, lately of South Africa, and S. A. Kose, now living in Detroit, but whose health has been failing. Bro. Kose has been among us as one of God's choicest workers. It would seem as if he is now to serve God through suffering. We were glad it was possible for him to attend some of the sessions of the conference.

The next conference is to be held with the First Church in Chicago.

H. F. SCHADE.

Things That Count

Not what you have, but what you use, Not what you see, but what you choose.

The things nearby, not things afar Not what you dream, but what you are.

Not that you laugh, but how you smile These are four things well worth while. —Anonymous.

THE BAPTIST HERALD

The Ins and Outs of It

Mrs. Brown: "But why should your husband want to sell your new car?"

Mrs. Smith: "O, he says the outgo for upkeep is too much for his income."-Capper's Weekly.

A Yellow Primrose Was to Him

A teacher, who had written to a boy's mother, suggesting a more liberal use of soap and hot water on the young hopeful, received the following by way of reply:

"My son ain't no rose. Don't smell of him. Learn him."—American Mutual Magazine.

Two of a Kind

The offering had been brought forward and blessed by the pastor. He noted two pennies on the plate. Glancing over the congregation he remarked with a grim smile,

"I think there must be a Scotchman here."

From the back seat came a voice with a rich burr.

"There be two of us, dominie."-The Chapel Bell.

Then and Now

"Heavens," said the young miss as she inspected granny's wedding ring, "what heavy, unwieldy things those were fifty years ago."

"Yes, dear," said granny, "but you must remember that in my day they were made to last a lifetime."—Montreal Star.

New Baptist Hymnal



Pursuant to the recommendation of the Publication Board as voiced in a special article by Prof. H. von Berge and which appeared in late issues of the "Sendbote" and "Baptist Herald" we direct attention, in a practical way, to this new hymnal intended for church worship.

Many of our churches have no doubt felt the need of a book of this type so that they will be about ready to place their orders.

The need of the Baptist denomination in the United States for a new standard hymnal has been supplied by a large committee representing both the North and the South working for more than a year to furnish a hymnal that will best suit the requirements of all the churches for years to come.

The New Baptist Hymnal is all that skill can make it. The plates are all new. All words are between the staffs in modern style. New tunes for old hymns have been largely discarded, because they have not seemingly been used to any large extent.

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