

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., SEPTEMBER 15, 1929

Number Eighteen

MISSIONARY SUPPLEMENT

Twelve Things to Remember

Marshall Field

- The Value of Time
- The Success of Perseverance
- The Pleasure of Working
- The Dignity of Simplicity
- The Worth of Character
- The Power of Kindness
- The Influence of Example
- The Obligation of Duty
- The Wisdom of Economy
- The Virtue of Patience
- The Improvement of Talent
- The Joy of Originating

What's Happening

Rev. F. L. Strobel of Arnprior, Ont., resigned his pastorate to accept the call of the church at Trenton, Ill., to succeed Rev. Theodore Frey.

Rev. F. W. Socolofsky, formerly pastor at Creston, Nebr., becomes the new pastor at Bessie, Okla. He has already entered on his new charge.

Rev. Emil Becker, pastor at Ableman, Wis., has resigned to accept the call of the church at Hutchinson, Minn. He assumes his new work on October 1.

Rev. N. Christensen of Odessa, Wash., has accepted the call of the Startup, Wash., church and began his new pastorate with the beginning of September.

The meeting of the Eastern Conference for 1930 is to be held with the Spruce St. church, Buffalo, N. Y., from August 27-31. Rev. O. E. Krueger is on the program for the opening sermon.

Rev. C. A. Daniel of Chicago reports twenty-four persons of various ages having yielded their hearts and lives to the Lord Jesus in the evangelistic services, which he conducted recently with the church at Crawford, Tex., Rev. C. C. Gossen, pastor. The meetings continued ten days.

One Thousand Dollars was raised toward their building fund indebtedness by the Oak St. Baptist Church at their sixtieth anniversary celebration in connection with the session of the Northwestern Conference in their midst. Of this sum \$850 was contributed at the anniversary exercises and the rest at the closing meeting of the Conference.

Rev. E. F. Lang died in St. Cloud, Fla., during the last week in August. Rev. Lang was formerly a missionary in Africa under the auspices of the Sudan Interior Mission. He contracted a severe and mysterious illness while in service from which he suffered for a number of years. He was a brother of Rev. A. G. Lang of Buffalo Center, Ia., and Rev. A. W. Lang of Tyndall, S. D. He went out to Africa from our Ebenezer church in Detroit.

Mr. Clarence F. Grimm, president of the B. Y. P. U. of the East St. church, Pittsburgh, N. S., is the newly elected Council member of the Eastern Conference to the National Y. P. and S. S. W. Union in place of Mr. Wm. Godtfriing, Jr., who resigned because of removal from the bounds of the conference. Bro. Grimm is active in local and conference young people's work and we heartily welcome him in the ranks of our Council members.

The Missionary Committee of the Eastern Conference for 1929-1930 is composed of Rev. C. E. Cramer of Buffalo; Rev. W. S. Argow of Erie; Rev. A. Jaster

of Lyndock, Ont.; Rev. O. E. Krueger of Pittsburgh, and Rev. D. Hamel of Rochester. The first two are hold-overs in office and the last three were newly elected. Rev. D. Hamel was re-elected missionary secretary and representative to the General Missionary Committee. Mr. Carl Grimm was re-elected conference treasurer.

The women of the Eastern Conference at the recent session in the Temple Church, Pittsburgh, Pa., organized a Women's Conference Union (Frauenbund) with the following officers: Pres., Mrs. W. Argow of Erie, Pa.; Vice-Pres., Mrs. D. Hamel of Rochester, N. Y.; Secretary, Mrs. Wm. L. Schoeffel, Pittsburgh, Pa.; Treasurer, Mrs. Katherine Herman, Newcastle, Pa. The program committee for next year is composed of Mrs. Terschiessen and Mrs. Schweissing of Buffalo and Mrs. Dietrich of Rochester.

Rev. Fr. Alf, pastor of the Goodrich, N. D., church, baptized 7 persons at Brush Lake on Aug. 4. Six were scholars from the Sunday school and one a young married man, who is now president of the young people's society. On Aug. 18 a debate was held in the Goodrich church on the topic: Resolved that Paul did more work in the first century than the other twelve apostles. Rev. Fr. Alf spoke for the positive side and Rev. Albert Alf of Germantown championed the negative. The judges awarded their decision to the positive side.

The new church edifice of our German Baptist church at Fessenden, N. D., recently under construction, caught fire on Aug. 26 and was damaged to the extent of more than \$14,000. The parsonage next door was scorched. The flames spread to lumber which had been piled in the church yard and flying embers threatened a number of other structures. About half the damage to church and parsonage is covered by insurance. We extend our sympathy to Rev. C. Dippel and his congregation in this trial and believe they will rise victoriously to greater efforts and achievements. Later reports state that the congregation will rebuild and appeals to sister churches for help.

The Sixtieth anniversary of the Oak St. Baptist Church, Burlington, Ia., Rev. Chas. F. Zummach, pastor, was celebrated Wednesday, Aug. 21, in connection with the 49th annual meeting of the Northwestern Conference, held with the church, Aug. 20-25. Former pastors, O. E. Krueger and Dr. A. J. Harms, and Rev. F. H. Heinemann of St. Bonifacius, Minn., a son of the church, gave addresses. Other parts of the program were taken by Rev. D. J. Siems and Prof. L. Kaiser. A brief history of the church is given on another page of this number of the "Baptist Herald." We congratulate this noble church on the achievements of the past and pray that its best days are yet to come.

As Much for the World as for Ourselves

William Boyd, Advertising manager of the Curtis Publications, Philadelphia, recently spent eight months visiting the Mission stations of India and Europe in the interests of the Methodist Episcopal Board of Foreign Missions. He says:

"I believe that every dollar invested in foreign missions has produced greater returns than any dollar invested in any human enterprise. There is no incompetency in the carrying on of mission work or in the management of its funds; and there is not so much wasteful competition in the work as is to be found everywhere in business.

"The first task in increasing missionary interest in the churches is to stir the men to co-operate or compete with the women of the church in mission work. Why should there not be a man's foreign mission society in every local church as there is a branch of the Woman's Foreign Missionary Society? They should have a slogan, 'As much for the world as for ourselves.' The reason for depleted treasuries in that the men are not under the foreign mission burden—they are not given anything to do."

Life a Trust

I am of the opinion that my life belongs to the whole community, and as long as I live it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work the harder I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch, which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it to the future generations.—George Bernard Shaw.

The Baptist Herald

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Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade
O. E. Krueger H. R. Schroeder

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The Baptist Herald

What Christ Is to Us

To the artist he is the One Altogether Lovely.
To the architect he is the Chief Corner-stone.
To the astronomer he is the Sun of Righteousness.
To the baker he is the Living Bread.
To the banker he is the Hidden Treasure.
To the builder he is the Sure Foundation.
To the doctor he is the Great Physician.
To the educator he is the Great Teacher.
To the engineer he is the New and Living Way.
To the farmer he is the Lord of the Harvest.
To the florist he is the Rose of Sharon and the Lily-of-the-Valley.
To the geologist he is the Rock of Ages.
To the horticulturist he is the True Vine.
To the judge he is the Righteous Judge.
To the juror he is the Faithful and True Witness.
To the jeweler he is the Pearl of Great Price.
To the lawyer he is the Counselor, the Lawgiver, the Advocate.
To the newspaper man he is the Good Tidings of Great Joy.
To the philanthropist he is the Unspeakable Gift.
To the philosopher he is the Wisdom of God.
To the preacher he is the Word of God.
To the sculptor he is the Living Stone.
To the servant he is the Good Master.
To the statesman he is the Desire of all Nations.
To the theologian he is the Author and Finisher of our Faith.
To the toiler he is the Giver of Rest.
To the sinner he is the Lamb of God that taketh away the sin of the world.
To the Christian he is the Son of the Living God, the Savior, the Redeemer and Lord.—Selected.

The Cheap Habit of Fault-Finding

FAULT finding is a very cheap habit, as it requires neither great intellectuality nor deep spirituality. Anyone can find fault with very little brains and no religion. And yet many people seem to think and even persuade others to believe that they have a genius for discerning faults and flaws. We once read a story of Michaelangelo. He had just finished his great statue of David. A civil dignitary criticized the nose as being too large. The sculptor took secretly some marble dust in his hand and allowed some to fall, pretending to be chiseling the nose. When he came down the critic remarked with great satisfaction that the face of the statue was greatly improved. Very much of the criticism heard many times is of the same make—a desire to show off the superiority of the critic.

The constant grumbler may be a means of grace to others, but he sours his own stock of grace (if he had any).

God punished severely the Israelites for finding fault with the food he gave them. Finding fault with the weather, our circumstances, and the divine leadings are sins before God. It is a mark of unbelief. It shows distrust in him. It nags our best friends and is constant irritation to our own peace.

Detecting Danger Signals

A WHALER was sailing slowly over a glassy sea off the coast of China. The sun was hot, and the weather most sultry. The sailors were dozing, and the captain himself was nodding at the wheel. But he was wakeful enough to notice three thistle seeds drifting silently before his face. He began to nod again, and then a disturbing thought aroused him. Why should these downy seeds be still in the air and many miles from land? Suddenly he had the answer and sprang into action. He shouted to his crew to take in every shred of canvas, and do it at top speed. Twenty minutes later the ship was in the midst of one of the worst typhoons that ever swept that sea.

Have we learned how to detect the danger signals of life, so that we are prepared when there is danger of losing self-control; when baffling problems bear down upon us; when the little annoyances of life eat away our strength and patience and threaten to leave us victims of the gales; when disillusionment comes, and we are forced to recognize our limitations? How shall we trim our sails to ride safely through all kinds of weather?

Reading the Signals

CATS, dogs, and raccoons are colorblind, says a scientist at Nebraska Wesleyan University, who tried to teach them to come for meals by colored signals. Through experimentation he found that gray signals worked just as well. How this discovery will apply to everyday life, the man in the street may not be able to see. The facts have been found, however, and repose in the scientist's pigeon-hole, waiting for some one to make use of them.

But there is a color blindness which has a direct bearing upon life as we live it from day to day. That is moral color blindness. Dean Brown, of Yale, points out this defect in his sermon for young folks entitled, "The Gospel for Main Street." He says that there is a class of people who make no distinction between good and evil. These Bohemians of the Greenwich-Village type who dwell at one end of Main Street, which runs around the world, declare that whatever a person does is all right. If a man goes reeling down the sidewalk in a drunken stupor, they say that the fellow is simply trying to express himself. These people do not rec-

ognize any sin. If a person strays away from the path of rectitude, they laugh and point out that the moral errors which a man makes are only growing pains, and that he will develop into something finer and better by and by.

Such people do not distinguish white from black; everything looks gray to them. Life flattens out to a dull monotonous level. No wonder, says Dean Brown, that a person who has this attitude toward moral values sees no use in living and jumps out of an eleventh-story window of a hotel! "I should not want to live any longer either, if life had no more meaning for me than that," he declares.

If we do not see any difference between good and bad, the trouble is with our moral vision; for there is a difference. Even the person who can make out a case on paper for the theory that there is no virtue and no evil, would be likely to defend himself vigorously if some one should walk up to him and call him a liar. He might even go back of his own moral uprightness and make an argument out of the fine character of his mother. His case on paper counts for naught when he meets with actual situations.

There is as much difference between persons morally considered as between white and black; as between night and day. We are not at all surprised that in times past the Church singled out certain people and called them saints, for in the corrupt and degenerate times in which they lived they shone like bright candles on a pitch-dark night. Men could see something in Augustine and in Francis of Assisi.

But even the glory of the saints fades in the dazzling brightness of the character of Christ. By him we can measure the difference between that which is desirable and that which is detestable in the moral sphere. He stands as the eternal argument to the world that there is a distinction between black and white on the scale of spiritual values.

Upon our ability to see the difference in the colors of the moral spectrum rests our spiritual safety. Before an engineer is allowed to pilot a train he must submit to a color test to make sure that he is able to interpret the switch signals aright. Unless we are able to read the moral signals, our journey will end in a smash-up.—Forward.

Send Us Reports Promptly

TODAY a report came to us of one of our annual conferences. That conference was held about two and a half months ago. We do not know why the appointed reporter delayed writing and sending in this account of the doings there. It was not accompanied by any apology or explanation.

We have decided not to publish this report at this late date in the "Baptist Herald." If we did, it would appear in this number, about three months after the event to be chronicled took place. We are trying to run a denominational newspaper and as we appear only semi-monthly, this is an added incentive to get news items across as soon as possible. Stale news reflects on the paper that publishes it.

But sending in stale reports is imposing on both editor and readers.

We are sorry that the conference meeting alluded to receives no publicity, but it is the fault of a procrastinating reporter. Such unpardonable dawdling is unfair to the conference, disappointing to the entertaining church and shatters confidence in the one appointed to do a certain task and who became careless and negligent in fulfilling it.

Moral: Do **not** go and do likewise. Get the habit to write promptly if appointed to write a report.

Editorial Jottings

THE MISSIONARY SUPPLEMENT of this number of the "Baptist Herald" will yield fine program material for a missionary meeting in the young people's society.

The Nurture of the Christian Life

C. H. EDINGER

LIFE. What is it? What do we mean when we speak of life? No one has yet fully defined the word life, at least not to the full satisfaction of everybody else. Yet we all instinctively feel what life is, we cling to it and want to enjoy it to the utmost.

But our theme is not life in general, but the Christian life, the life that is hid with Christ in God. Spiritual life is another expression that tries to convey to our minds the real meaning of this spiritual union of the soul with our Savior Jesus Christ. We will not further attempt to define this Christian life, but rather take the definition of our Lord: "This is life eternal that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." And at the grave of his friend Lazarus our Lord said: "I am the resurrection and the life, he that believeth on me though he die, yet shall he live." And to show that the giving of life was the great work of his own life, he said: "I am come that they may have life and have it more abundantly." So Jesus Christ is the giver of life, he himself is life; and to have a personal knowledge of him as our Redeemer, is to have part in this Christian life.

Now our theme speaks of the nurture, the care or the fostering, yes, the growth of the spiritual life of the Christian. We are thinking in a special way of the young Christian, the young people in our own churches.

It seems to me that there are three outstanding principles that have to do with the nurture or the growth of all life. We want to apply them to the development of the Christian life.

First of all, so it seems to me, life must have

Its Proper Environment

Certain forms of life must be in certain surroundings to ensure satisfactory progress of growth. For an example take the plant life of our country or of our own State of California. Different parts of the state with its various forms of soil and climatic con-

ditions give us the many different varieties of fruit and grain as well as the giant Redwoods and the desert plains. Each plant seems to be peculiarly adapted to certain conditions of soil and atmosphere.

Now the Christian life has its origin in God through Christ. It will only grow in a normal way in the right relationship to Christ under the influence of the Holy Spirit. Separate your life from Christ; let sin come between you and your Lord; cut yourself loose from the proper spiritual environment and the progress of your spiritual life is doomed. You can not grow. You will not only stand still and stunt the growth of your inner life, but you will go backward. You will lose all the joy and peace that fills the heart of the normal Christian.

Next to the right relationship or environment and very closely related to the same is

The Right Kind of Food

or nourishment that is necessary to ensure growth for the Christian life. Life is not like a stagnant pool but rather a flowing stream. It must constantly renew itself; must ever be fed by a new supply. As the elements in the soil, the air and water must unite to give the plant its necessary nourishment, so the spiritual forces must ever be in right relationship to the soul to supply it with the proper spiritual food. The psalmist of old said: "He leadeth me beside the still waters, he restoreth my soul." And Isaiah says: "They that wait for Jehovah shall renew their strength."

To your question: "What is the proper food for my soul or my spiritual life?" we answer by quoting the words of our Master: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life." This language is highly figurative and has a very deep meaning. To the one that has come into vital relationship with Christ it can only mean that Christ has become a part of our own life. The union must be real. The same life that is in Christ Jesus must be in me, as the same life that flows through the vine must also pulsate in the branch.

How then can we partake of Jesus, so that he will be the nourishment for our soul? By prayer and by the study of his Word. Through the Word of God our Lord speaks to us, while through prayer, that is if we pray in spirit and in truth, we come into right relationship with him. Not only the Bible, but Christ himself then becomes the real and satisfying food for our hungry hearts. Then we can put a real meaning to the song "What a wonderful change in my life has been wrought, since Jesus came into my heart."

The Christian that feeds on the husks of the far country while there is an abundance of bread in his Father's house, is not only showing poor judgment in stunting the growth of his spiritual life, but he is also dishonoring the Christ whose name he bears.

The third important element in the development of life is the right kind and the

Proper Amount of Exercise

The young Christian must not only be in right relationship with Christ and through him receive his spiritual food, but he also must put his faith into **practice**. He must have something to do, must have exercise. "Work out your salvation," we are told. Notice, it does **not** say: "Work **for** your salvation." Christ has done that on the cross. He has provided you with that "great salvation." What are you going to do about it? Are you like the slothful servant going to bury it under your own selfishness and love for worldly pleasure? Or will you work it out to the glory of God?

You may say: "Well, what can we do?" We can do a great many things, but we will just mention a few. First of all learn to **obey** Christ. Listen to the pleading and leading of the Holy Spirit, that still small voice that is ever ready to guide you, if you will only "tune in." "Trust and obey, there is no other way to be happy in Jesus than to trust and obey." Obey him because you love him, love him, because he first loved you.

Then practice the real presence of Christ in your life. Take him at his word. He said: "I am with you."

Learn to worship him in spirit and in truth. Take Christ into the little things of your daily life. "He promised never to leave me, never to leave me alone." Is Christ real to you? Is the Bible really a fountain of joy and strength to you? Are you a happy Christian?

And third, you must be a **witness** for Christ if you want to work out your salvation or be exercising your faith to insure spiritual growth.

A witness to be acceptable to a court must be able to give a personal testimony. No hear-saying will do. So in order to be a true witness for Christ, one must know from his own experience that Jesus is the Savior. You will have many opportunities to give a testimony for your Lord, many more than you ordinarily think. So, again, how can we work out our salvation? Obey Christ, truly worship him, and tell the good old story to others.

In closing let us recall again the three vital elements that work together to further our Christian life, to nurture our spiritual growth. Right relationship with Christ, to his work and his Church. Then we must have the proper kind and the right amount of food. The Christian must find his nourishment in prayer and in the study of God's Word. Public worship and private devotion are to the true Christian a source of real help and enjoyment. And do not forget to exercise. Water and air must be kept in motion or they become foul and harmful. Your Christianity must be put into action. Life must express itself through a Christlike character. Have a conviction that you are a real Christian, then put that conviction to a test. Live up to it.

May it be said of our young Christians, as it was said of our Lord in his lowly state as a young child: "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him."

The Northwestern Conference

The 49th annual meeting of the Northwestern Conference, held in Burlington, Ia., Aug. 20-25, 1929, was one of the largest and most successful conferences ever held. How we enjoyed Iowa! The vast fertile fields of golden corn, the purple patches of fragrant clover, endless vineyards of luscious grapes ripening in the sun, were pictures stamped indelibly upon our memories.

The city of Burlington is located on the picturesque banks of the Mississippi river. The scenery was good to the eye; rollings hills on the distant banks, lofty pines and sturdy oaks; the profusion of gaily colored flowers everywhere, all served to make our visit most delightful.

We were given a warm reception in more ways than one. The sun shone its brightest and warmest; the pastor and members of the Oak St. Baptist Church welcomed us with the most cordial hospitality and the entire city received us with the sincerest friendliness. The meals were excellent and appetizing. The cooks and waitresses were given many a hearty cheer during the days of the conference.

The meetings were conducted in one of the most up-to-date churches in our denomination. The Oak St. church is practically new and complete in every facility. As we entered the spacious auditorium, we were awed by the lovely sight before us. Huge baskets of luxuriant ferns intermingled with baskets of pink hydrangeas, tall exquisite spikes of gladioli, and dozens of others flowers decorated the platform.

These colorful beauties of God's great out-of-doors were used lavishly in decorating the various rooms and these silent witnesses were daily reminders of our glorious Creator. Above the choir loft was a large white cross illumined with electric lights. This cross before us was a sermon in itself, and Prof. Kaiser used it as a beautiful and very fitting illustration in one of his sermons. He called our attention to the fact that here were twenty lights on the cross and compared them to the Church of Christ. By being united and living in close fellowship with one another, we glorify the cross in a better way.

The vested choir, quartettes and solos contributed so much to the services. The music was a blessing to all of us.

The key-note or main theme of the conference could be summed up in this phrase: "Christians, a living testimony, glorifying a living Christ." Each address and sermon seemed to emphasize the fact that we as Christians have a responsibility in this world—to live the gospel of Jesus Christ in deed and not only word.

The opening session was held on Tuesday evening. The mayor of Burlington, a member of the church, could not be present, so George Bruhl, city treasurer and also an active member of the church, read his message. The mayor expressed appreciation that Burlington had been chosen as the meeting place for the conference. Rev. Chas. F. Zummach, pastor

of the church, also welcomed us and gave two reasons why the church had invited the conference. They are, first, because the church desires the fellowship of fellow Christians. Second, the church believes in the denomination. Rev. Phil. Lauer, moderator of the conference, gave the reply and expressed appreciation in being invited and for the hearty welcome received.

Rev. H. R. Schroeder of St. Paul gave the opening address to more than 200 delegates. His subject was, "Does It Pay to Serve Jesus?"

On Wednesday morning, the devotional period was led by Rev. O. Brenner of Sheffield, Ia. These quiet moments of communion and meditation contributed much to the spirit of the services and helped to prepare our hearts for the messages of the day.

Following this was the election of officers which are as follows: Rev. Phil. Lauer of Elgin, moderator; Rev. W. J. Appel of Minneapolis, vice-moderator; Hans Keiser of Elgin, treasurer; Rev. H. Hirsch, recording secretary; Rev. H. Palfenier, statistical secretary.

The reports from the various churches showed that the Lord is still working in our midst and blessing our efforts, although the number of souls won was not large.

Rev. F. P. Kruse read a paper on "A Church and a Denominational Program." Rev. Kruse declared that the Church of Christ should have a definite program. Too many churches fail to do his; there is not enough variety in church services. The older members are satisfied to stay in the same rut but the younger folk demand variety. He appealed to the churches to have a plan in accordance with the plan of God.

Rev. C. F. Dallmus of Georg, Ia., read a paper on "Has Christianity a Solution for our Present-Day Problems?" He impressed upon us the fact that the so-called Christianity of today has not done its duty and that the lands of the Orient are disappointed in us. The Christianity that will be the solution must have Christ in its center.

Prof. L. Kaiser of Rochester, N. Y., gave an inspiring message on "A Dynamic Christian." He emphasized the fact that the secret of true Christianity is Christ and the Christian linked by an indissoluble bond. "Dynamic" is from the Greek meaning "power." A dynamic Christian is a live Christian and a dynamic life is a God-filled life.

Wednesday evening we rejoiced with the Burlington church in the celebration of its 60th anniversary. Rev. O. E. Krueger gave an appropriate message to the congregation which he served so faithfully for fifteen years. He expressed his joy and gratitude at being asked to attend this celebration and rejoiced to see his former members walking in the truth. Dr. A. J. Harms, pastor from 1925-1927, also gave an inspiring address on "Faith," after which Rev. F. H. Heibemann of St. Bonifacius, Minn., gave a brief message. Rev. D. J. Siems, the

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first pastor to be ordained in the Oak St. church, led in prayer.

On Thursday forenoon, the devotional period was led by Rev. H. Wedel of Randolph, Minn. Prof. L. Kaiser then gave an interesting report on our Seminary in Rochester. Rev. G. H. Schneck reported on our Publication Society. Rev. A. G. Lang of Buffalo Center gave an address "What Fundamentals of Christianity should be emphasized in our day?" This impressed us with the fact that the only right foundation which is laid is in Jesus Christ.

Rev. L. B. Holzer of Milwaukee spoke on "Stewardship in its relation to life and money." He explained to us that stewardship has not to do so much with money as with life. If we love God and consecrate our lives to him, we cannot help but give all we have to him—even our money.

At the afternoon session Rev. H. Koch gave a most interesting report from our "Altenheim" in Chicago. Rev. Heineemann also reported on our Orphan's Home in St. Joseph. Both of these homes need our prayers and our money.

Rev. Kruse was elected missionary secretary of the conference.

Rev. Appel gave an inspiring address on "Christian Stewardship in its Relation to a Christ-like World." There is a distinct difference in a good citizen and a Christian citizen. We as citizens of this land have our laws, rules and regulations and have to abide by these laws. A Christian citizen does not live for himself alone but for the good of his fellow men.

Prof. Kaiser gave another address on "A Dynamic Ministry." A dynamic minister must be first a clear expositor of truth. Secondly he must be an impassioned deliverer of truth and thirdly he must be a daily incarnation of truth.

On Thursday evening Rev. G. H. Schneck of Milwaukee delivered a most convincing doctrinal sermon on "Why I believe in a Personal God." He declared, "I believe in a personal God because that is the only adequate explanation of the universe and my own existence. My belief in a personal God rests on the fact that only a personality can produce personality. I believe in a personal God because I have experienced God as a personality."

On Friday morning the devotionals were led by Rev. C. Swyter, followed by an address by Rev. J. F. Meyer of Pound, Wis., on "The Responsibility of the Individual in the program of Evangelization." We as individuals of a church have a share in the evangelizing of this world. Each and every member has had a command from Jesus: "Go ye into all the world." Rev. P. Zoschke read a paper on "The Individual Christian and His Responsibility to World Missions." This paper will be printed in the "Herald" at an early date.

In the afternoon session we listened to a program consisting of different numbers contributed by the various Ladies Aid societies. The new officers elected for the coming year are as follows: Mrs.

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Lehr of Milwaukee, president; Mrs. Lauer, vice-president; Miss H. Neve, secretary and treasurer. Our Ladies Missionary societies are doing a wonderful work.

Then we heard another address by Prof. L. Kaiser, "A Dynamic Church." Prof. Kaiser declared that 1. A dynamic church consists of believers who have accepted Jesus as Savior. 2. A dynamic church is one whose center is a dynamic Christian with a dynamic minister as leader. A dynamic church has Christ incarnated in each individual member.

On Friday evening at 6 o'clock the young people had their banquet in the social hall of the church. More than 250 persons attended this banquet at which time the new officers for the coming year were elected. After this was over, Rev. A. A. Schade discussed the topic: "What is the matter with Youth?" He discussed the various diseases found among our young people and prescribed remedies.

On Saturday A. M. the devotions were led by Rev. E. Bibelheimer of Mound Prairie, Minn. Dr. W. Kuhn, General Missionary Secretary, gave us a clear and concise report on the exact condition of our mission treasury. We regret to say that the report revealed we have not given as much as we should. After a short prayer service, one of our brethren arose and said he would like to contribute a certain sum of money towards a special missionary offering. One after another arose and expressed the same desire, until in less than ten minutes over \$500 had been contributed. On Sunday this offering was again mentioned and was increased to over \$1000. "Prayer changes things."

On Saturday afternoon an outing was made to Keokuk, Ia., where is located one of the largest dams and power houses in the U. S. This trip proved extremely interesting and the sights were new to most of us.

Pictures were shown Saturday evening by Dr. Kuhn of our work in Cameroon, Africa, also of our work in South Eastern Europe. Our workers in these mission fields are engaged in hard tasks for the Master.

Sunday was the climax of the conference. At 9.30 A. M. we visited the Sunday school and its various classes. At 10.30 Prof. L. Kaiser of Rochester, N. Y., preached on Gal. 6:17: "From henceforth let no man trouble me for I bear on my body the marks of the Lord Jesus." Prof. Kaiser gave us a clear picture of the life of Paul, his sufferings, hardships and persecutions. Paul points to his scars as credentials of his divine relationship with Christ. They not only had a physical significance but a spiritual one. He was a slave of Jesus—the marks on his body were indicative of a two-fold conviction, firstly, of Christ's ownership, secondly, a compelling sense of obligation to the Lord. When the roll is called up yonder will we bear the marks of Jesus?

The afternoon service was in charge of the B. Y. P. U., with Mr. E. E. Quade, president, presiding. The stirring message of the afternoon was given by Rev. A. A. Schade, our Field Secretary. His subject was, "The Youth of Today and the Church of Tomorrow." The quality of our youth will determine the quality of the church of tomorrow. May our young people be inspired and guided by the high standards and ideals given us by our Lord, and not by the standards of the world!

Dr. Kuhn preached the closing sermon which stirred our souls. He emphasized that we need prayer-helpers in the Kingdom of God. Dr. Kuhn said: "You will never be a shirker if you are a prayer-helper."

Next year, the Lord willing, the 50th anniversary of our Northwestern Conference will be celebrated in the Twin Cities, St. Paul-Minneapolis.

MRS. ESTHER ADAMS, Reporter.

California Young People's and Sunday School Workers' Summer Conference, Los Angeles

The Young People's and Sunday School Workers' Union of California met for its fourth annual conference with the First German Baptist Church, Los Angeles, Cal., from July 18-21.

The first meeting, held Thursday evening, July 18, was opened by our president, Paul Leuschner. After customary preliminaries we were welcomed by the Sunday school Supt., Mr. Wall, and the B. Y. P. U. president, Ruth Schulz. They expressed their sincere words of welcome in behalf of both local organizations and asked us not only to hear the words of welcome but see and feel other evidences of welcome which we saw in the beautifully decorated church and which we felt through their hospitality.

After the vice-president of the organization, Herbert Stabbert, responded to the welcome, the various Sunday schools and societies gave interesting and encouraging reports of their year's work, all of them looking forward to greater things in the future. The response to the roll call gave evidence of much enthusiasm on the part of each society represented. Then Rev. O. R. Schroeder gave the keynote address which was short and inspiring.

With such a good beginning we felt assured that the remaining days had much in store for us and we were not disappointed.

The morning sessions began with prayer meetings, followed by talks, lectures and discussions pertaining to young peoples and Sunday school work. These talks and lectures were given by young people, our pastors and Rev. A. A. Schade, our new young people's field secretary.

We were very glad to get acquainted with our new field secretary. His part on the program was educational as well as inspirational. We were all impressed with his sincerity and anxiety to be helpful to us as young people and those interested in Sunday school work. The discussions led by Rev. Schade following the different talks and lectures proved very interesting and popular.

Then, too, it was our good fortune to have Prof. L. Kaiser in our midst who added quite appreciably to the success of our program by taking part both in lecturing and in giving of his valuable opinion during our discussion period.

On Saturday morning the necessary business was taken care of including election of officers. Those entrusted with the coming years work are as follows: Pres., Paul Leuschner; Vice-Pres., Herbert Stabbert; Sec., Lois Schroeder; Treas., Henry Iflan.

We also accepted a hearty invitation given by the Lodi society to meet with them next summer.

Saturday afternoon was devoted to an outing. The members of the local society and guests were taken to Brookside Park in Pasadena. Here the afternoon was spent swimming in a fine out-of-door plunge, followed by a ball game and supper, which was very welcome after our strenuous exercise.

Sunday, the last day of our convention, continued and climaxed the blessings of the previous days.

First came the Sunday school session at which time visiting pastors and S. S. superintendents addressed the children and visitors.

Prof. Kaiser preached the morning convention sermon. Rev. Schade took the opportunity at this time to visit the neighboring church at Anaheim and preached the morning sermon there.

In the afternoon we enjoyed a miscellaneous literary program and in the evening we listened to Rev. Schade's splendid consecrational sermon, "The Consecrated Christian Life." The meeting closed with a consecrational prayer which left us all inspired to return to our own societies with renewed vigor and enthusiasm for the furthering of God's work everywhere.

May the Lord richly bless those who entertained us in their homes and at church, may he bless the delegates and guests who attended the convention and also all those who took part on the program and helped to make the conference successful! L. A. SCHROEDER, Sec.

Spring Valley Baptist Church

Sunday, Aug. 4, was a day of blessing for the Spring Valley, S. D., Baptist Church. At 3 P. M. a large crowd gathered at the East Vermillion River, where three dear souls followed the Lord's command in the ordinance of baptism. The baptismal service was under the leadership of Rev. J. G. Rott, pastor of the church. After a short song service, Scripture reading and prayer, Rev. M. De Boer, pastor of the Chancellor Baptist Church, gave a brief and fitting talk to the many listeners. After another song the baptismal exercises took place.

On Sunday evening the hand of church fellowship was given to four new members.

We hope and pray that many blessings may fall upon us in the future.

Toward Sodom

By B. MABEL DUNHAM

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

(Continuation)

But between the prospective recipients of these manifold favors and the fulfilment of their happy dreams, the broad Atlantic rolled. Yonder, on foreign and unfriendly shores, a discomfited, distressed people waited and prayed. Would Bernard Warkentin come again, and if he did, what message would he bring? Would he find some way of transporting them to the far-off, new-born nation in which their every hope was centered?

Calculations were being made at Ottawa. There were six thousand people on that distant shore. It would cost seventy-five thousand dollars to transport them to Manitoba and to provide for them the necessary implements of agriculture.

Bernard Warkentin looked blankly about him. Seventy-five thousand dollars! "We would pay it back when we can," he said weakly.

"Have you no money? No friends?"

"We have nothing," said Bernard, "nothing but what we carried away."

Seventy-five thousand dollars! Where was it to come from?

Manassah had anticipated the difficulty. For weeks he had been turning the matter over in his mind. "We could raise it," he spoke up. "Us at Ebytown, I mean."

"We would pay it back when we can," reaffirmed Bernard, with increasing hope.

The agreement was drawn up and signed. In the name of the Mennonites at Ebytown Manassah promised to make good the money which the government should advance on behalf of the Russian Mennonites. Manassah would hold himself personally responsible for it. Bernard Warkentin set out joyfully to bear the good news to his people.

But when Manassah returned to Ebytown after an absence of many months, he was confronted with an unforeseen difficulty. The revival, it turned out, had not been an unmixed blessing. Hearts that had been stirred with holy thoughts to high endeavor were disturbed now about more ecclesiastical forms. The spirit of contention was abroad. Simeon Ernst, together with other leaders and a great following, had been expelled. They called themselves New Mennonites now, and already they were laying plans to build a new meeting-house where they might have a Sunday school, evening services and, please God, a perpetual revival. The Old Mennonites, as they came to be called, continued to worship with dignity and restraint, after the manner of their fathers. Manassah wondered which of the two factions he should approach with his seventy-five thousand dollar proposition.

"Both," Levi told him. "Tell them what a wonderful country Manitoba is. Cold, yes, but you don't feel it. With cul-

under the blue heavens," added Manassah. "We had some place else to put our fifty cents."

It was not Manassah but Old One Per Cent who introduced the subject of the agricultural possibilities of the new province. As far as he had been able to gather, it seemed to be nothing but a run for wild animals and a happy hunting-ground for Indians and the Hudson's Bay Company.

Manassah insisted that he was wrong. It was a land of boundless possibilities. It was ploughshares that Manitoba needed, not spears. In a few years it would be exporting grain instead of pelts. Already towns were emerging from the wilderness. Winnipeg was on the eve of a great development.

"Devil-up-ment," sniffed an incredulous one. "They fed you up, Manassah, with their big talk, them westerners."

"What do we owe them Russians that we have to fetch them out to Canada?" said Old One Per Cent. "What did they ever for us, eh?"

"It's not the Russians we want to help," replied Manassah.

"Not the Russians? Who, then?"

"The Mennonites," said Manassah. "It's the Russians that are persecuting them."

Prejudice dies hard. "Anyways they come from Russia," argued Old One Per Cent. "They're different to us." Bomberger always included himself among the adherents to the faith from which he had inherited all the religion he had lost.

"Yes, they're different," Manassah was compelled to concede. And yet, why shouldn't they be? Was it to be expected that a people who had lived in Prussia and Russia since the great dispersion of the Mennonites should be identical with themselves who had dwelt for two centuries, barring a few years, beneath the British flag? "We got a lot from the English in Pennsylvania," he said.

"What did we get?" came the challenge. "Bonnetts, for one thing," replied Manassah. "We got them from the Quakers." Bernard had told him that the Mennonites in Russia would think bonnetts exceedingly worldly. "It only goes to show how easy it is to throw with them you live with," he said. This was a well-known axiom among the Mennonites, the reason back of their ancient practice of exclusion.

"We'd better let them Russians stop where they are," said Old One Per Cent. "We don't want to get like them."

The very air was surcharged with bigotry and prejudice. These prospective immigrants of Manassah's were Russians, not Mennonites; foreigners, not future fellow-citizens of Canada. It was abundantly evident that the seventy-five thousand dollars wasn't going to be raised around the box-stove in Old One Per Cent's store.

In other quarters, however, Manassah met with greater success. The task he had set himself was by no means an easy one, but in little more than a month he saw his great dream fulfilled. The sev-

enty-five thousand dollars had been over-subscribed, and the first instalment of the money was already on its way to Ottawa.

For many years Manassah lived a busy life in the cause he had espoused. Only intermittently, between trips to the great outside world, was he to be found in the quiet of his home at Ebytown. He was off to Nebraska to investigate lands that were being offered to the Mennonites in that state, then on to Kansas to verify reports of the prevalence of grasshoppers there. He spent months between New York and Montreal haggling with the steamship companies about transportation rates. He bought lumber at rock-bottom prices, took it out to Manitoba and personally superintended the erection of the necessary immigration sheds. He negotiated for ploughs by the car-load and for food by the ton. Always, everywhere, he was thinking about his charges and their interests.

In March, word came that the advance guard of five hundred Mennonite families had arrived by the Allan Steamship Line. Manassah was to meet them in Toronto and to conduct them from there to the end of their long journey.

They were huddled together, like a flock of lost sheep, when Manassah found them, but they showed no evidence of destitution. They were all well-clothed, many of them in furs, and they carried with them bundles of unused apparel. Their faces betrayed anxiety mixed with hope. In their pockets the men carried their gold. They were glad to hand it over to Manassah for safe keeping. From the first they trusted him implicitly. He was their Russian Father, they said, their Moses, who would lead them safely through the wilderness into that distant land of promise.

To his amazement, Manassah learned that the Government at Ottawa proposed to send these people to Manitoba by way of Prince Arthur's Landing and the lake and river route to Winnipeg. But Manassah knew that road and its discomforts. He went at once to the government agent in Toronto and protested that while the route might be feasible for trappers and hunters and Canada voyageurs, it would be disastrous to send a party of inexperienced Europeans that way. Did he realize, Manassah asked him, that it was a journey of twelve days, at the shortest?

"I know nothing about it," said the agent, loftily. "I'm only obeying orders."

"From Ottawa?"

"Yes."

"But they'll starve."

"Let them. What do we want with people like them in Canada, anyway?"

Manassah took it upon himself to wire his protest to the superior office at the capital. He was anxious until he received the answer, "Do as you see fit."

The party travelled the safer route through the States by rail, and presently out on the boundless prairies of the Canadian West squatted these pioneers of a new day of peace and agriculture.

This was but the beginning of a great

tide of immigration into Manitoba, as well as into Kansas, Nebraska and Dakota. Every ship, it seemed, had its quota of Russian Mennonites. Manassah met as many as he could and offered his help. He induced many to spend the winter in the vicinity of Ebytown, that they might learn western methods of agriculture. In the spring they would be going on—but where? They turned to Manassah for advice.

"I have been to Kansas, Nebraska, and Dakota," was Manassah's invariable answer. "It seems to me Manitoba is better than them all." Then he would smile and add significantly, "It's in Canada."

There came days of great financial stringency. The government was slow in advancing the money, and the subscribers at Ebytown were often tardy with their payments. But the work never stopped. Manassah drew large drafts on his own security at the local bank. Once it was six thousand dollars to buy ploughs, and again twelve thousand with which to purchase wagons. There was no telling how much there might be in the ubiquitous black bag Manassah carried. Sometimes, too, there was little enough. On one occasion when a newly arrived party had delivered to him their gold, it contained ten thousand dollars over night. Never was there any attempt at theft, not even among the half-breeds of the wild and woolly west. "It's because I carry no weapons," said Manassah. "My helplessness is my defence." And so, indeed, it seemed, for he walked unscathed in the midst of many dangers.

Great, too, was the physical endurance that Manassah was called upon to bear. Night after night anxiety robbed him of his sleep; day after day he tramped in soggy boots, and yet no twinge of rheumatism did he feel. "The Lord knows what he wants me to do," he said. "He will take care of me till it's done."

So year by year, Manassah toiled, and sacrificed and endured. The more he gave of himself, the more he wanted to give. All the while his optimism for the Canadian West was growing apace. Some day it would be the granary of the world, he predicted. The time was coming when Canadian wheat would be shipped not only across the Atlantic to Europe but by way of the Pacific to Asia. Canada had a future beyond the most sanguine hopes of its politicians. It was destined to be some day the greatest nation of the world. That was his vision.

There were those who ridiculed this glowing optimism, but the immigration officer at Ottawa seized the opportunity of using it to good account. He commissioned Manassah to write a pamphlet extolling the agricultural possibilities of Manitoba and the regions farther west. This he had translated into many languages and distributed in great quantities throughout the overcrowded nations of distressed Europe. So it came about that Manassah Horst, whose conscience would not allow him to be the chief magistrate of Ebytown, became to the great, unknown world a flaming apostle of Canada and the Canadian West.

There were those in Ebytown who had little patience with Manassah and his escapades. His father, the old bishop, for example, worried himself sick about the pamphlet and Manassah's connection with it. He had visions of people flocking by thousands into the trap that Manassah had set for them. If they didn't freeze, they were sure to starve, he declared. Manassah would have a lot to answer for.

Simeon Ernst, too, felt constrained to offer his denunciation. "Where's Manassah?" he asked Hannah one day, knowing full what answer to expect.

"He's in the west."

Simeon smiled sarcastically. "When he comes home again," he said, "tell him I give him back the advice he gave me once. Let him stop to home and mind his own business."

Manassah made twenty-seven trips in all to Manitoba before the Mennonite emigration from Russia was fully settled in little villages on the prairies of Manitoba. Then, and then only, did he return satisfied to his home at Ebytown.

"And what did you get, Manassah, for all your work?" said Old One Per Cent, when he met him one day in front of the store.

"Did you get a hundred dollars, even?" Gideon piped up from the doorway.

Manassah did not answer.

"A few gray hairs and a bald spot on the top of your head," continued the father. "That's all I can see."

Manassah held his abused head aloft, squared his shoulders and said, "You won't mebbe understand, because it's not your kind of pay; but I tell you I got what is more worth than all the gold in Canada."

"You did? What was it, then?"

"The consciousness of having done my duty, the joy of having served my country and the satisfaction of having helped my fellowmen. It's a fine day, Gideon. It looks for more rain, don't it, Silas?"

(To be continued)

My Trip to Europe

It has been a great opportunity for me to journey to part of Europe. I am thankful to God and my parents for this trip.

On May 23 I sailed with my parents from New York with the North German Lloyd steamer "Stuttgart" and arrived at Bremen June 2. In Bremen we remained one day and one night and saw many beautiful sights, one of them being the world-known Ratskeller. From there we went to Berlin where we stayed for five days. Here we saw the King's Castle in which the Kaiser lived. Next we journeyed to the East to Poland, the birthplace of my parents. Here we visited our relatives, whom I had never seen before, in Warsaw, Lodz, and Zyrardow. We also visited the churches there and my father showed films of Cuba and America to large gatherings of interested people. The people were very thankful for this.

We remained two weeks in Poland, then we went to Austria to visit with Rev. Carl Fuellbrandt and his family, who were our guests last year in Passaic for a week. We were very glad to see one another again. Vienna is a very beautiful city with its wonderful architecture and gorgeous old monuments. Here we took our time to see all that was to be seen. We went on an outing through this beautiful Danube city, Vienna, and also visited there the world-renowned King's Castle in Schönbrunn and the large Castle in the center of the city. Here we saw collections of gold, silver, pearls, and diamonds of great value, which kings, queens and church rulers wore and used. We also saw the wonderful living rooms of the old Hapsburg rulers. This all interested me very much and left such an impression which I will never forget. There are still to be seen carriages which were used in the crowning ceremonies of kings and queens and also for funerals. This was very interesting to see but I'd rather choose our modern automobiles to ride in than those carriages.

One afternoon we were accompanied by Rev. and Mrs. Fuellbrandt on an outing to the castle of Kreutzenstein, which is situated very romantically on the top of the mountain not far from Vienna. Here we saw a picture of Dr. Balthasar Hubmaier who lived and suffered martyrdom for his Baptist convictions. Our guide who led us through this castle, which stands as a museum now, made the following remark about this picture: "This Baptist, Hubmaier, was also a prisoner in the castle because of his religious beliefs and was burned in March, 1528, in Vienna and his wife drowned." Later my father filmed the place where Dr. Hubmaier was burned and where his heroic wife was sewed into a bag and thrown into the Danube River. We ought to thank God we have always had religious freedom in our beloved country, America. On a Thursday evening my father and Rev. Fuellbrandt showed films in the church of Vienna. Pastor Koester spoke very interestingly about the topic "The Modern People." The young people of Europe have a far more difficult task than we in America.

Friday we left Vienna and the train took us through the beautiful mountains to Switzerland.

The eyes that have seen Switzerland through pictures cannot even satisfy themselves when they see this beautiful country in reality. I am so glad that I was able to see all of this, that I wish all my American friends could also have the opportunity to make such a trip. My father has taken films of all these beautiful scenes and will show them in America. I wish all of you could see them. Here in Switzerland we remained for a few days. All the words that I have and try to use in describing Switzerland do not justify that wonderland. One must see this beautiful land before one can understand it. Beautiful, beautiful, and again beautiful is Switzerland with its gigantic mountains.

From Switzerland we went back to Berlin and then to Hamburg where our steamer, the "St. Louis," was waiting to take us back to our own country. In Europe I have learned to appreciate the knowledge of languages. I have often wished to know the German language better, and also be able to manage other languages—not only German and English. To all young people who read the "Baptist Herald," I would like to wish you again to have the opportunity that I had.

A Reader of the "Baptist Herald,"
MARIE CONRAD.

Texas Y. P. and S. S. Union at Cottonwood

The "Jugendbund" of the Texas Conference held its annual session during the Texas Conference, which met July 23-28 with the Cottonwood church, Lorena, Tex.

The "Jugendbund" had its yearly business meeting on Friday afternoon, July 26. Following the song service and opening exercises the whole afternoon was used to transact our business. The constitution committee had put up a new constitution which was accepted with a few changes. Hereafter we will work under the new organization as the "Texas B. Y. P. U. and Sunday School Workers' Union." We are looking forth with the desire that greater work might be done and that more interest may be shown in the coming year than has ever been done before.

The election of officers resulted as follows: President, Bro. Otto Hill; vice-president, Rev. C. C. Laborn; secretary-treasurer, Eleonore Bremer.

Friday evening a splendid program was rendered from the various B. Y. P. U.'s. The program consisted of recitations, vocal selection, musical numbers and a dialog. Much surprise was expressed at the many talents which are distributed among our young people. In connection with this program General Secretary A. P. Mihm gave a very interesting address on Phil. 4:8.

Saturday afternoon the "Bund" met for a "good time" under the leadership of Rev. Ekrut. May it suffice if I say that everyone had a nice time.

The Sunday afternoon session was again given to the young people. Bro. Mihm spoke on "The Joys of Jesus and how they may become ours." The Texas Bro. Mihm.

Plans are already being made for the institute during Thanksgiving week, U. With God's help we hope to make this institute even more successful than the former three have been.

Everyone went home with higher ideals, more ambition and a fuller consecration to serve our Lord and Master. May our efforts in the coming year help us to move forward and show greater results in the work for Christ!

ELEONORE BREMER.

A Merry Mountainstream

A. LINDER

Sing on, O merry mountain stream,
Sing long of love and nature's dream,
Tell me of centuries gone by
Ere man was born to live and die.

Yes, we know by your soothing voice
You do insist that man rejoice.
So many years I yearned to see
And hear you sing alone to me.

I hope some day as years roll by
To see my children, from on high,
As they sit here where father sat
And seek with thee a friendly chat.

The coolness of the eventide
Now beckons me to leave thy side.
I'll dip once more my cup in thee
And drink to make thee part of me.

Farewell, thou lively brook so dear,
Sing out thy chant of love and cheer,
That man and child may ever find
A higher thought for heart and mind.

So, goodnight then my gurgling brook,
I've read in thee sweet nature's book.
Should I ne'er come this way again
I'll always know thou art the same.

Siderial Hocus-Pocus

Do you remember that French gentleman named Coué who roused so much interest in this country by his magic formula for perfect health? One had only to keep saying over and over, with great firmness and vigorous belief: "Every day, in every way, I am growing better and better." Presto! all sickness would vanish, and rejuvenation would set in.

A lecturer who is now at large in this country appears to be of Coué's school. Part of his prescription is that you shall lie quietly at night with your eyes lifted to the sparkling heavens, saying over and over to yourself, "I want the strength of the stars."

This would greatly delight the stargazers and star-worshippers of old. The world has never been without their silly crowd. If asked just what is "the strength of the stars," they would be nonplussed. If required to state just how saying over and over "I want the strength of the stars" would get it for them in case there were any such strength, they would be at a loss.

The heavens do declare the glory of God, and the firmament does show his handiwork; but with God left out of account, all such vain repetitions are only siderial hocus-pocus.—C. E. World.

Child Labor in China

The total number of child workers in modern industrial establishments in China has recently been estimated by a Chinese student to be well over a million. Many are very young. They work from twelve to sixteen hours for from six to twenty cents a day.

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

We would call the attention of the readers of the Baptist Herald to the article entitled "We Need Prayer-Helpers" appearing in the Supplement "Our Mission Fields." It will mean a great victory for the mission cause entrusted to us, if the readers of that article will heed the Holy Spirit's call and enlist as PRAYER-HELPERS.

Prayer-Helpers will only accomplish anything worth while by their ministry if they will adopt some practical system. We must carry out our prayer ministry conscientiously. We must observe stated times and pray definitely. All of us are constantly in danger of having other duties crowd prayer out of our lives. We may often mean to pray, but actually we must confess many shortcomings.

Under the caption "Missionary Progress and Problems" we have gathered many brief news items from our own mission fields. We would suggest that while reading these, we make them a subject of definite prayer. In some instances these brief reports will awaken praise in our hearts. Many may find it very helpful to repeatedly read these brief missionary news items. This repeated reading will help to concentrate the thoughts while praying before the throne of grace. Select a few definite prayer needs for each day and meditate upon them until your soul is gripped. Then you will have something to actually pray for. It will not tire God to have you repeat before him the same prayer needs. In fact, it will prove your earnestness in the matter.

From the statement of the Finance Committee appearing in the Supplement it will be seen that our receipts during the period of eleven months are about \$60,000 short. That is a most serious situation and actually embarrasses the denomination in the administration of its affairs. When reporting on our financial situation to the Northwestern Conference at Burlington, Iowa, it was decided then and there to make this a subject of earnest prayer. Almost before we had called, God answered. Someone suggested that we give our pledges for an additional missionary contribution. In a very few minutes \$500 were pledged, of which \$300 were paid in cash. In the closing meeting of the Northwestern Conference on Sunday evening with but very little effort this offering was brought to \$1054.

At the Southwestern Conference, which met at Shell Creek, Nebraska, our financial situation was also made a subject of definite and earnest prayer. The Lord seemed to put this burden upon every heart. On Sunday morning without any pressure \$1700 were pledged for our Missionary and Benevolent Offering.

"Take it to the Lord in Prayer."

If you do not have divine discontent in your heart, don't be content until you get it.



Young People's Choir of Johannestal, N. D.

Young People's Society of Johannestal, Station of Ashley, N. D., Church

The society celebrated its sixteenth anniversary on July 14. A splendid program was rendered under the capable leadership of President G. D. Bartsch. A number of dialogs, several choir selections, a duett, a double quartett and finally an address by our pastor, Rev. W. H. Buening, made up the program. Young and old rejoiced in the work of the young folks.

We have a large number of young people at Johannestal station and cause to be grateful to God for them. They are willing to learn in order to be able to do something for their Lord.

Our society was organized on June 10, 1913, by Rev. C. M. Knapp with 23 members and now numbers 56 members. Each member pays 10 cents per month dues. The receipts of the society since its existence amount to \$865.00.

A number of courses were taken through during the years, such as "Religious Instruction" by Prof. O. Koenig; "Life of Christ" by Prof. W. Rauschenbusch; "The Apostolic Period" by Prof. L. Kaiser and "Divine Answers to Human Inquiries." These subjects were instructive and interesting. May God bless our society in the future! is our prayer.

CHRIST. C. FISCHER.

Joy Class, Cottonwood, Texas

(See class picture on front page of last "Baptist Herald")

These young ladies represent the "Joy" class of the Sunday school of the Cottonwood Church, Texas. Our Motto is: "Look up and not down; look forward, not backward, and lend a hand." With a splendid teachers as Mrs. Rev. L. Gassner, we have been drawn nearer to Christ and are doing our work with joy.

We open our Sunday school with a prayer given by one of the members and the lesson is brought to us in a story form. We are socially entertained by our teacher. These gatherings prove to be a great success.

God has blessed us with a new building. May we put all of our strength into the service of our King, Jesus Christ! MRS. W. B. MARSTALLER.

Baptism at Mt. Zion and Herington Churches

Sunday, Aug. 18, was a "Happy Day" for the Herington church and the Mt. Zion church, Kansas. Both met at Mt. Zion. Sunday school and preaching service were held in the morning and at 12.30 a splendid lunch was served in the basement. At 2 o'clock we all drove down to the Henning Grove for a baptismal service. Bro. Alvin Brenner led the congregation in singing and Rev. R. A. Klein, pastor of the two churches, read in both languages from Matthew 3 and spoke on "Baptist Principles," after which the command of the Lord was fulfilled by baptizing the following: Miss Schwartz from Herington, Kans.; Gladys Brenner, Pearl Schmidt, Walter Zoschke and Gerhardt Schmidt from Mt. Zion.

AN OBSERVER.

Good Excuses (?)

There is a fine old story I love to shoot at the folks who try to side-step their Christian duty by excuses. Here it is:

One Oriental went to another Oriental to borrow an axe. Said Mr. Axe Owner, "My dear friend, I should just love to lend you my axe, but you see I am expecting company for dinner today, and I shall need the axe to eat the soup with."

The Borrower had to go away sad and disappointed.

A friend who stood by said to Mr. Axe Owner:

"That was a most silly and ridiculous reason you gave that man for not lending him your axe. He'll think you are crazy."

"My good friend," replied Mr. Axe Owner, "one excuse is just as good as another when you don't want to lend the axe."

What Took Hold Most

"Well, was my speech to your liking, Pat?" asked the speaker.

"Sure, it was a grand speech!" declared Pat.

"Was there any part of it more than another that seemed to hold you?" the speaker asked.

"Well, now that you ask me, I'll tell you," responded the Irishman. "What took hold of me most, sir, was your perseverance—the way ye went over the same thing again and again!"

The Ancient Growl

My granddad, who was raising hogs,
Said, "Things are going to the dogs."
His granddad in his house of logs,
Said, "Things are going to the dogs."
His granddad, in his English bogs,
Said, "Things are going to the dogs."
His granddad, in his old skin togs,
Said, "Things are going to the dogs."
But here and now I wish to state
Those dogs have had a good long wait.
—Pearson's Weekly.

The Y. P. and S. S. W. U. of the Northwestern Conference at Burlington, Iowa

Following the banquet of the Y. P. and S. S. W. U. of the Northwestern Conference, which was held at Burlington, Iowa, the organization held its annual business meeting on August 23, 1929. The meeting was opened with a prayer and song service, led by Rev. L. B. Holzer. Mr. C. E. Quade, the president, was in charge of the meeting. The report of the secretary, Miss Esther Schielke, was accepted as read. In the absence of the treasurer, her report was postponed until Sunday P. M.

The following officers were elected: President, E. C. Quade; Vice-Pres, Ida Glewwe; Secretary, Milton Schroeder; Treasurer, Carl Miller.

A vote of thanks was given Mr. Schweiger and his committee for their work in preparing the banquet.

The resolutions adopted by the Erie-See-Vereinigung were adopted.

The resolutions submitted by the executive committee were presented, and after discussion they were adopted as follows:

1. That we appreciate the excellent work done within the bounds of the Conference by the three State Unions such as, The Promotion of Young People's Leadership and Training through the annual conventions, Mound Assembly, Wisconsin State Jugendbund, institutes, etc.

2. That we congratulate the Iowa State Union upon its success in raising for missions \$1000.00 during the past year.

3. That we recommend to the Conference the adoption of a definite financial program for the support of our denominational missionary work for the ensuing year.

4. That this financial goal be agreed upon in the following manner: That the Wisconsin and Minnesota Unions be urged to follow the example of the Iowa Union in adopting a budget which will be expressive of their missionary interests and commensurate with their financial strength, and that the sum total of these three budgets represent the Conference goal.

5. That our missionary work in the Camerouns be given a large place in the budget of these State Unions in harmony with our Denominational Young People's policy.

6. That all missionary money be sent first to the Union treasurer and by him to the Conference treasurer so as to be credited to the various Sunday schools, societies, and to the Union.

7. That we express ourselves in hearty accord with the general purpose of the National Union to prepare and promote a comprehensive program for religious education and evangelism as expressed in the resolutions recently adopted by the Erie-See-Vereinigung, as outlined below.

RESOLUTIONS

(Adopted by the Erie-See-Vereinigung)

1. That we as an Association keenly recognize the need of a thorough systematic promotion of Christian training and Evangelism in our denomination.

2. That we would appreciate the careful outlining of such a program under the leadership of the German Baptist Young People's and Sunday School Workers' Union, in co-operation with the Publication Society and the General Missionary Society.

3. That the following essential points receive due consideration in this program:

1) The publication and introduction of graded lesson material for the children's classes of our Bible schools.

2) The publication of suitable papers for the children of our Sunday schools. Should the publication of such papers prove financially unfeasible, then such papers of other publishers should be selected, adopted and recommended to our churches.

3) The publication or selection of song books for our Sunday schools which are adapted to the child mind.

4) The publication or selection and recommendation of suitable literature for the cultivation of the Christian life in the family circle.

5) The distribution of suitable literature among ministers and churches to emphasize and cultivate interest in Christian evangelism.

6) The recommendation of suitable methods for the promotion of soul-winning among church members.

4. That these resolutions be published in our denominational papers and be mailed to said societies by the secretary.

This concluded the business meeting. The address of the evening was given by Rev. A. A. Schade on the subject, "What is the Matter with Youth?" Assisting on the program were Miss Pearl Vilhauer of Milwaukee, who read the Scripture; Mr. W. Siems, superintendent of the Burlington Sunday school, who led in prayer; a quartet representing the three states; and the splendid Burlington choir. This was a wonderful meeting, all who were present received a blessing.

On Sunday afternoon, August 25, the second meeting of the Y. P. U. and S. S. W. U. was held. It was opened with a song service, led by Mr. Giesike of Milwaukee. Our new secretary, Mr. Milton Schroeder of St. Paul, read the Scripture; this was followed by a song by the ladies quartet of Muscatine, Iowa, and prayer by Mr. Fred Woyke of Minneapolis. The ministers' quartet, to show us that they could do more than just preach, favored us with a number. Mrs. Lillian Thomas, the treasurer, then read her re-

port, which was accepted as read. The young people presented Rev. A. A. Schade with a book after which R. B. Heinemann of the St. Bonifacius union spoke briefly. After another song the address of the afternoon, "The Youth of Today and the Church of Tomorrow," was delivered by Rev. A. A. Schade.

Those who were permitted to attend the young people's meetings at the Conference at Burlington will long remember them and will have received a blessing from them which will work for good in the days that are ahead.

MILDRED REHBEIN,
Conference Reporter.

Why He Did Not Succeed

He watched the clock.
He was always grumbling.
He was always behindhand.
He did not believe in himself.
His stock excuse was, "I forgot."
He was not ready for the next step.
He did not put his heart in his work.
He learned nothing from his blunders.
He felt that he was above his position.
He chose his friends among his inferiors.
He was content to be a second-rate man.
He ruined his ability by half doing things.
He never dared act in his own judgment.
He did not think it worth while to learn how.
He tried to make "bluff" take the place of ability.
He thought he must take amusement every evening.
He did not learn that the best part of his salary was not in his pay envelope.—Success.

Innocent Darlings

W. M. B. favors us with the following group of unconsciously humorous remarks made by girls to their escorts at the ball-game:

"When a player strikes out that makes him a fan, doesn't it?"
"Are they really so tired that they go to sleep on the bags?"

"The baseball report yesterday said that Kelly died at the plate. But he's playing today."

"Three men on bases, you say? That's nothing—the other side has, too."

"Then why don't they call a right-handed pitcher a northpaw?"

"The umpire said 'Safe.' I'm so glad. I thought when the runner made that awful slide he'd hurt himself."—Boston Transcript.

Urgent Engagement

"What is wind, Karl?"
"Wind, teacher, is air in a hurry."—Lustige Koelner Zeitung (Cologne).

Beggar: "Kind lady, I was not always like this."

Lady: "No. Last week it was your other arm that was missing."—Two Bells.



Group at Stony Brook Assembly, Young People Atlantic Conference

Y. P. and S. S. W. U. at Stony Brook

Ding! Dong! Ding! Dong! Time to get up! Thus began each day at the seventh annual Assembly sponsored by the Young People's and Sunday School Workers' Union of the Atlantic Conference at Stony Brook, Long Island, August 3-10. Oh how cheerful was the rising bell each morning calling us to a new day rich in blessings, spiritual, educational and recreational!

In truth we could say, "It is good to be here" (Mark 9:1-6). Under the splendid leadership of Miss Dorothy Zirbes our recreational program left nothing to be desired. Thoughts of the trips to Lake Ronkonkoma, bathing parties at Stony Brook Beach, marshmallow roast, baseball, tennis, volleyball and numerous other sports will linger in our memories for many days and be cause for many pleasant reminiscences.

The evening programs were of special merit. The Clinton Hill Church of Newark, N. J., entertaining with a humorous playlet, Dr. Armitage with his impersonations and the mock trial afforded great fun and pleasure.

But was that all? Ah no! To be an ideal vacation there was something more necessary to make it successful and that too was provided.

Mr. Theodore Sorg of Newark gave a timely address on "Choosing a Vocation." We feel very grateful to Mr. Sorg for having found time to come to help us with this important problem which we all must face.

The forums conducted by the faculty members covered a variety of topics which evoked a considerable response in the open discussions.

The classes were exceedingly interesting as was evidenced by the high average of attendance. The Assembly had the best attendance of any which has been held. 70 members were enrolled for the week and 25 week-end and one-day guests visited the Assembly.

Rev. Fred Niebuhr in his class of "Old Testament History" and Rev. W. J. Zirbes in "New Testament History" covered much space and time. Any one attending these classes can not blame the instructors if they haven't gained a greater knowledge of the Bible and its contents.

"Our Mission Fields" were visited under the direction of Prof. Albert Bretschneider. This was a delightful and instructive trip for all who participated.

Mrs. Josephine Rauscher certainly "put it across" in her "Story Telling" class. Any one having doubts as to the veracity of this statement should listen in on some of the story tellers relating their experience while at the Assembly. They certainly are a fine group of boosters for next year's Assembly.

"Young People's Problems" were dealt with by Rev. A. A. Schade. The great number of problems considered in this class, the capable way Bro. Schade made them clear and the solutions offered will be a great help to our Young People and Sunday School Workers.

"Personal Soul-Winning" as explained by Rev. H. F. Hoops is a privilege which all God's children have in the upbuilding of his Kingdom. May we be true to the trust God has given us for it is true "I am my brother's keeper."

The morning devotional periods led by members of the student body and the evening sunset services led by the faculty members were times in which we experienced much pleasure and happiness in close communion with God.

Then, last but not least, the Consecration Service on Friday evening, led by Rev. C. W. Koller, Dean of the Assembly. Words very poorly describe the sanctity of that hour, but within each heart is indelibly inscribed that memory which can not be taken from us. The firmer, deeper resolve to let God use each and every one of us in his Kingdom was born anew in our souls, as shown in the testimonies and prayers which were offered. What more

fitting way could such a week have ended?

May God help us to be true to him in whatever test he may put us to! We praise and thank him that through this week of Christian fellowship and instruction we are better fitted to carry on his work and extend his Kingdom.

CLARA BERGER, Sec.

Explores need never despair, for there are undiscovered areas in the spiritual world.

We cannot move on the Christian level until we are controlled by the motives of Christ.

Shoot your foolish fears at sunrise by sending out the faith firing squad captained by love.

The richer our prayer life becomes, the more valuable becomes the spiritual treasure within us.

Understanding the other fellow's point of view is the first step in fellowship.

"Pa, what is influence?"
"Influence is what you think you have until you try to use it."—Manchester Evening News.

"You look worried. What's troubling you?"
"Work, work, work, morning, noon, and night."

"My, how long have you been at it?"
"I start early tomorrow."

Willie: "Did Mr. Edison make the first talking machine, pa?"

Pa: "No, my son. God made the first talking machine, but Edison made the first one that could be shut off."

Lose your patience and you lose the respect of those who live with you.

Looking Backward

ANN SHIPTON

He was better than all my hopes,
 He was better than all my fears,
 He made a road of my broken works,
 And a rainbow of my tears.
 The billows that guarded my seagirt path
 But carried my Lord on their crest;
 When I dwell on the days of my wilderness march
 I can lean on his love for the rest.

He guided my paths that I could not see
 By ways that I have not known;
 The crooked was straight and the rough
 Made plain
 As I followed my Lord alone.
 I praise him still for the pleasant palms,
 And the water springs by the way;
 For the glowing pillars of flame by night,
 And the sheltering clouds by day.

There is light for me on the trackless wild
 As the wonders of old I trace
 When the God of the whole earth went
 Before
 To search me a resting place,
 Has he changed for me? Nay! He changes
 Not,
 He will bring me by some new way
 Through fire and floods and each crafty
 foe
 As safely as yesterday.

**Reminiscences of the Onesima
 Class of Bethel Baptist
 Church, Detroit, Mich.**

Fifteen years have gone by on into eternity. We are pausing to reflect on the days that we spent together in fellowship with one another, in the service of him, who gave his life for a ransom, that we might be saved and live with him on high.

Our aim has been to serve Christ, our Master, and do as he taught. We are very thankful for the opportunity of coming together, and for the congenial spirit that has prevailed. Our meetings were as channels of blessing to which we came with a hunger and thirst, to be revived and go forth strengthened in heart and spirit to combat life's trials. We assembled mostly in the homes of our members, or in church and in the summer months we took our families with us and picniced in the beautiful out of doors at Belle Isle, or at some member's summer cottage or had a boat trip.

The greatest endeavor throughout the history of the class has been, to build God's kingdom, through service to others in deeds of kindness, extending our sympathy and help to those sick in body or soul. No matter who, or when or where, we did not forget the words, "What thou hast done unto one of these, thou hast done unto me."

Our teacher, our Honorable Mr. Netting, has been very faithful to our class throughout the past years, always teaching us our Sunday school lesson, unless some of his many duties called him away.

Miss Hattie Moehlman spoke to us on many subjects of interest at our class meetings, also imparting Bible truths and enabling us to receive a better understanding of God's Word.

Many delightful times have we had at some beautiful program prepared by our ever willing and active committees. We still remember the beautiful pageant, "The First Easter," given in the old church in 1923, the Christmas Pageant in 1925, and the pageant "Religious Education," given in 1928 in Bethel, and many other delightful programs given at Mother and Daughter banquets and church suppers.

The class had a charter membership of about 17. Some of our first members were Mrs. Anna Adler, Mrs. Selma Bourziel, Mrs. Lena Classen, Mrs. Elsie Fleischer, Mrs. Theresa Harfst, Mrs. Louise Young, Mrs. Gustie Keppler, Mrs. Margaret Kuhlman, Mrs. Emma Penner, Mrs. Ida Potz, Mrs. Lillian Zannoth, Mrs. Rose Zannoth, Mrs. Clara Weiss, Mrs. Anna Ritter Walters, Mrs. Nettie Semrau, and Miss Charlotte Ziel.

The first officers were: Mrs. Margaret Kuhlman, pres.; Miss Charlotte Ziel, vice-pres.; Mrs. William Zannoth, sec.; Mrs. Nettie Semrau, treas.

The name chosen for this young women's class was "Onesima," meaning "to be helpful." Its purpose was to help others in need, in sorrow, in general to extend a helping hand wherever we can.

Our hostesses were privileged to serve no more than two kinds of refreshments. Dues were 2 cents per week. Before the year was up the dues were set at 10 cents per month, extra collections to be taken when necessary. New members were added from time to time and the class prospered and dues were raised to 15 cents per month. In 1922 it was again decided to raise the dues to 25 cents per month, because of the increase in expenses.

Some of the outstanding activities of the class were: the bazaar given the first year the class was organized. Other bazaars were held in 1923 and 1927, and a College Supper in 1926. In 1928 we had a thank offering program. Money was raised at our pageants, also at church suppers and baked goods sales, and other musical entertainments. We've sold grocery, Christmas Cards, Stationery, gas station coupons, aprons and rag rugs. Were willing to try anything to make money but also willing to freely give to whatever needy cause. So great were our blessings and rewards for our efforts that we were able to contribute \$2543.56 throughout the past years for the benefit of missions in home as well as foreign fields. Our church treasurer we handed a check at various times for our building fund amounting to \$1456.95.

Our committees to take care of our sick and needy have been very faithful and many a plant, box of fruit or bouquet has been received by the ill, or grief-stricken. At Christmas and Thanksgiving time the aged and needy were well taken care of with whatever was most

necessary for their comfort and cheer. A total of \$1141.69 has been expended for such purposes.

The names of the various leaders of our class, who have served as president are: Mrs. Margaret Kuhlman, Mrs. Lena Classen, Mrs. Emma Penner, Mrs. Hattie Schultz, Mrs. Hanna Grassan, Mrs. Nettie Semrau and Mrs. Irma Pulfer. Our present president, Mrs. Classen, has served eight years and is now serving in her ninth year, but not successive. Our former treasurer, Mrs. Clara Schramm, served the class eight years in her office. The present secretary has served six years.

If it were not for the constant change of all around us we would have a much larger class than we have.

Some of our members have left us for the home above; Mrs. Agnes Ott on the eve of our class organization; Mrs. Minnie Green, Mrs. George Graalman, Mrs. Emma Focht and Mrs. Hattie McKinney. Others are not with us because of change of circumstances.

Fifteen years! What many happy recollections! It seems but yesterday. What wonderful reminiscences of the past, of a youth well spent! We are like a daughter growing up, eager to help with the duties of mother, accepting her responsibilities. As we step into the ranks of those who have gone before us, may we ask God for his help and guidance to bear their burden and carry on their work to serve and build Bethel for Christ Jesus. With this prayer for his blessing we can do wonderful things in the future.
 Mrs. A. Potz, Sec.

* * *

Religious education can be no more religious than the people who teach it, according to the "Christian." It is not a fool-proof system. There is no magic about it. We have not yet invented a way of growing moral character without being moral.

The Gift of Modesty

Women, if they are wise, fight with flight and modesty. Modesty is a strategic retreat, born of fear and cleanliness and developed by gentleness and subtlety. Modesty grew into one of the subtlest charms of woman. Immodest women are not attractive, except transiently, to men; reserve in display and economy in gifts are better weapons in the hunt. Modesty, by sparing its rewards, incites the capacity and courage of the male, stirs him to enterprises of some consequence, and calls out the reserve energies that lie beneath the comfortable level of our mediocrity.—Will Durant in Hearst's International-Cosmopolitan.

It's the Same Hymn

A worthy missionary in India had the hymn "Rock of Ages" translated into Hindostani. On retranslation into English by a student, the first two lines bore this inspiring and illuminating aspect: "Very old stone, split for my benefit, Let me absent myself under your fragments."

—Exchange.

**A Brief History of the Oak St.
 Baptist Church, Burlington,
 Iowa, 1869-1929**

"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy desire with good things, so that thy youth is renewed like the eagle."

How appropriate these words of the 103rd Psalm are for this happy occasion of our 60th anniversary as a church. Not many churches are privileged to attain the age of sixty years, and fewer still, at that age, are strong and virile as in their youth. The Oak St. Baptist Church stands today, after sixty years, not only as a monument to the Grace of God, but with a larger membership and a more hopeful future than ever before in the many years of its blessed history. Our forefathers built well; they built upon the Rock of Ages, "For other foundation can no man lay than that which is laid, which is Jesus Christ." And they built well upon that foundation, in fact better than they knew, not perishable material, but "gold, silver and costly stones." That is why their work has withstood the storms, the stress, and the testing fires of sixty years.

In 1867 a small group of German Baptists, eleven in number, members of the Baptist church in Brome, left their Fatherland prepared to seek a new home for themselves and their families in this land of promise and opportunity. Before leaving, they effected a sort of an organization, and elected Bro. H. Rieke as their leader. Bro. Rieke died in 1928, and was the last of that heroic group to go to his eternal reward. In 1869 this temporary organization was perfected, and the church formally organized and recognized, with Bro. H. Rieke as its leader and deacon, a position he held till the time of his death. At the same time Bro. J. Kohrs, who had been called from the Fatherland, assumed the pastorate of the church. He served the church for six years, during which time the membership increased to 126, of which 78 had come into the church by baptism.

The first house of worship was erected in 1870. Here again the hand of God is plainly visible in directing them in the location of a building site. The poverty of the members prevented them from buying property in the down-town section, and so the present location on Oak Street was chosen, which was providential. In spite of their poverty, the church, a brick structure, was dedicated free of debt, the members contributing one-sixth of their total property valuation to the project. From the beginning the Scriptural basis of giving a definite portion of their goods, regularly, to the Lord was recognized and emphasized by the church, and the first pages of their minute book point to 1 Cor. 16:2 and 2 Cor. 8:9 as the Christian ideal of stewardship.

The missionary spirit of the church manifested itself in sending their pastor

to other communities to preach the Gospel of Jesus Christ. Among other places which he visited was South Dakota. Bro. Kohrs was the first German Baptist to baptize any converts in Dakota, and the Oak St. church is therefore in reality the mother church of the prosperous work we now have in Dakota.

In 1877 Bro. Kohrs severed his connection with the church and Bro. F. Hoelzen was called from Germany, and served the church faithfully for twelve years. This was a period of immigration, and growth of the church, so that at the close of his ministry the membership numbered 244, of which 124 united with the church by baptism. Bro. Hoelzen passed to his reward, and two of his sons and two daughters are still members of the church, as are their families.

In 1889 Rev. R. Machholz was called from Milwaukee, Wis., to be the pastor of the church. His term of service was terminated by death in 1895. By this time the original church building had become too small, and the old structure was pulled down to make place for a new edifice, and a substantial brick building, which forms part of the present noble structure, was erected in 1890. Again the membership laid their best upon the altar of the Lord, and the building was dedicated free of debt. During the ministry of Bro. Machholz the membership grew to 280, of which 50 united with the church by baptism. In 1895, after a lengthy illness, Bro. Machholz was laid to rest in Aspen Grove cemetery. One son is still a member of this church.

Rev. J. H. Merkel of Cleveland, Ohio, now became the pastor of the church and served for five years, during which time he baptized 82 upon confession of their faith, and the membership increased to 336. In December, 1900, Rev. J. Scholz of Tyndall, S. D., became the pastor of the church. His labors were terminated all too soon by death in 1910. During the nine years of his ministry he was privileged to baptize 137, and the membership now stood at 408. The present splendid parsonage on Osborn St. was erected in 1907. In 1910 Rev. J. D. Siems was ordained to the ministry of the Gospel, to take care of the growing work in Prairie Grove, which heretofore had been served as a station of the mother church in Burlington.

Rev. O. E. Krueger began his ministry in 1910, and served the church with singular faithfulness for fifteen years. He has the distinction of having had the longest pastorate in the church. Bro. Krueger found a strong and loyal church, which the Lord had blessed with many talents, who were willing to help carry on the work. It was during his ministry that the language question arose, and the English language was finally adopted as the medium for all public services. The crowning achievement of his ministry, however, is the completion of the present splendid structure, that now bears the name of the Oak St. Baptist Church, at a total cost of more than \$85,000.00. Again the sacrificial spirit of the church was manifested, and to the credit of the church

be it said that the indebtedness of this undertaking has been reduced to \$12,000. Bro. Krueger baptized 268, and at the conclusion of his ministry in 1925 the membership of the church stood at 532. The Sunday school had been reorganized and graded, and the organization of the church perfected, so that the present splendid organization might well serve as a model for others.

Dr. A. J. Harms of Lorraine, Kans., began his ministry with the church in 1925, and remained two years, when he accepted the call to the Northern Baptist Seminary in Chicago. During the first year of his ministry a city-wide campaign of visitation evangelism under the leadership of Dr. Carnahan was conducted by the churches of the city, which resulted in Dr. Harms baptizing 136, and at his leaving the membership stood at 659. The present pastor, Chas. F. Zumbach, began his ministry with the church in January 1928, and during this time has been privileged to baptize 47 into the fellowship of the church. Although a revision of the membership of the church had become necessary, the present membership stands at 644. An equal number have been translated to the church triumphant.

It would be most unfair to make mention of only the pastors who have served the church, or to attribute its growth and success solely to their labors. The church has always been marked by capable leadership and the loyalty of its members. Some deserve special mention. Bros. F. Jordan, Chris. Kohrs, H. G. Marquardt, H. Baetke, Chris. Jordan, D. Theilengerdes, Plock, H. Rieke, Sr., Wiechman, Tietge, Mohr, Brennecke, F. Schmidt, and many others who might be mentioned. These with their faithful wives contributed in no small measure to the growth and the success of the church. Mention should also be made of the various organizations, such as the Ladies' Missionary Society, the Service Guild, the Choir, and the Sunday school, as well as the Young People's organizations, all who have contributed in no small measure to the development of the church. The Sunday school enrollment now stands at 600.

The church has not alone given liberally of its substance for the advancement of the Kingdom of God, but also of its blood. The brethren F. H. Heineman, Wm. Tietge, Chr. Tietge, G. Sprock and D. J. Siems entered the Christian ministry. By a strange coincidence Bro. F. H. Heinemann is the first pastor of which the present pastor has any real recollections, and for five years he served not alone as his spiritual guide, but was a friend and father to him in countless ways, and his home a sanctuary for the growing, eager boy. Dr. Carl Jordan served seven years as medical missionary in China. Miss Margaret Wagner and Miss L. Sprock entered the deaconess work; Miss Augusta Jordan is the present missionary of the church; Miss Frieda Rieke is serving as deaconess and nurse in the Old People's Home in Chicago, and Miss Erna Hoelzen recently began her work as church missionary

with the Second German Baptist Church in Philadelphia, Pa. Mrs. Elizabeth Thye Lauer is the beloved Mistress of the Manse in Elgin, Iowa.

The church has had a continuous and steady growth. May the promise of the Lord in Isa. 40:31 be our portion for the years to come! "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary; they shall walk and not faint."

On Being Young

AGNES A. SHARP

PART II

Another suggestion: Learn to face the enormous problems of our individual and social life. The human being has the advantage that he can learn from the experience of his ancestors. The swallow builds its nest today in the same manner as it has done for ages. It asks no questions, but merely follows some primeval urge. Man, however, can and ought to illustrate: The sad experience of the past leads to the conclusion that we must learn to tolerate opinions other than our own. In medieval times the best minds ask pertinent questions as to the things he does and the way he does them. Granted that we have for ages been meat-eaters, is this really the best diet for us? By such questioning we make changes. Certain experiences evolved through the centuries stand ready to be used today. And yet it is in the most important of these experiences that we seemingly stand still, mark time, and refuse to move forward. The singular part of it is that these matters are generally very simple and obvious. Yet if they were accepted and followed, profound changes would be made in our lives.

No "Good" Wars

"good" wars. If men were civilized they would not slaughter and mutilate others.

During recent years, for example, ought to be able to judge. There are no after a terrible conflict like the World War, we see more clearly than ever what war really is. Yet even without such immediate and disastrous experience we to "settle" their disputes. This seems so obvious that argument is almost waste of time. But imagine the change in human life if war were definitely outlawed as a relic of barbarous times! Another were put to the task of inventing instruments of torture in order to compel a few to believe as the many did. The immediate purpose was achieved and the opinions they professed were for the time being suppressed. But no one today would for a moment think of asserting that the tortured ones were convinced of their wrongs. In most cases the opinions were driven underground and there made rapid headway. Force has never converted anybody from any kind of heresy. Again this sounds like a commonplace. But has the world today learned tolerance? Watch the news of a single week and you will find examples multiplied many times

over of people who have been hindered by force from expressing what they believe. Sometimes it is in schools; again it is in the field of politics, or even in the church.

Then There Is the Matter of Race

Why should we not deem it self-evident that everybody is to get his chance in life whether his skin is tinted yellow or black or red? We do not say that we will not associate with people who wear black coats or brown shoes. Let youth learn this elementary lesson in fairness!

The time to acquire sound judgments on such common everyday matters is when we are young. If youth learns to be fair and tolerant and intelligent and far-sighted on these matters, many of the pressing problems of our time will solve themselves.

One other thing I would like to point out to young people. I wish they might be led to strive for a rich and full life. Too much of our modern life is occupied by the quest for mere creature comfort. Too many set as their goal success in business, and plenty of money. To be sure, money is necessary, but what is wrong is that in this quest for money every other aim is crowded out. Money becomes the one goal of life, and everything else is crowded out. There is no appreciation of beauty or art or religion or any of the permanent values.

The time to prevent this is youth. In youth we may lay up treasures for a lifetime. We may begin to know the wealth of higher things that lie within the reach of the questing spirit. We may roam over the pathways of history and know the fascinating story of mankind. We may live with the philosophers and speculate with them over the fundamental problems of life; we have the enormous spiritual and intellectual treasures of the ages—the art and literature, the music and poetry. We have beauty which speaks to us in its myriad forms, intangible, but none the less real—beauty in poetry treasured in memory as exquisite gems; beauty in nature's colors and arrangements—its softness and harshness, its grandeur and loveliness; beauty in music, calling up magically dancing nymphs, glistening waves, placid sunshine, lowering storms, unspeakable grief; beauty in the hidden places of life—the smile of a child, the solicitude of a mother, the mad roar of a locomotive, the tireless flight of a gull.

Learn to Live

Make life more than the daily grind of inevitable routine. Live with the great minds of the past and the present. Live with beauty and loveliness.

Though life is growing bigger and more complicated each year, more and more people live fragmentary, stunted lives, shutting out all but the narrow business by which they get their daily bread or their houses and their autos. That way lies decay, dullness, shallowness, frustration, death. Life must be more than that. There is possible a life full of fascination, beauty, richness, fulfillment. And youth is the time to plan for such a life.

Definitions

Waiter (serving soup): "Looks like rain, sir."

Guest (with scorn): "Yes, and tastes like dishwater."

* * *

Patient: "What I need is something to stir me up—something to put me in fighting trim. Did you put anything like that in my prescription?"

Doctor: "No, you'll find that in the bill."—Medical Standard.

* * *

Skinnem had invented a new hair-restorer, and had sent a large number of sample bottles out to various well-known people, in the hope of obtaining some testimonials for advertising purposes.

"I don't know whether to publish this testimonial or not," he said to a friend who was calling upon him as he was opening the letters.

"What does it say?" inquired the other. "Well, it says," replied the proud inventor, "Before I used your hair-restorer I had three bald patches. Now I have only one."—Everybody's Magazine.

* * *

Waiter: "How did you order your steak, sir?"

Impatient Diner: "Orally, I'm sorry to say. I see now that I should have ordered it by mail two weeks in advance."—The American Boy Magazine.

* * *

Professor: "Why don't you answer me?"

Freshman: "I did, Professor, I shook my head."

Professor: "But you don't expect me to hear it rattle away up here, do you?"—Pathfinder.

* * *

"Have any of your childhood ambitions been realized?"

"Yes, when my mother used to cut my hair, I always wished I hadn't any."

* * *

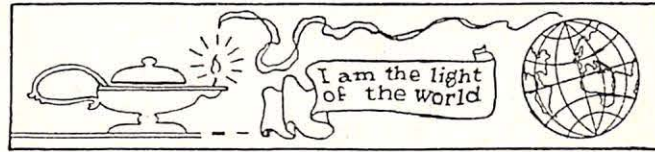
The American Sunday School Union offers a price of \$200 for a manuscript on "Religious Education" and another prize of \$2000 for a manuscript on "The Heroic Appeal of Christianity to Young People." The contest closes March 1, 1930. Full particulars may be obtained from the editorial department of the American Sunday School Union, 1816 Chestnut st., Philadelphia, Pa.

Baptist Business Men Wanted

There is a chance for business men of the Baptist faith to locate in Kansas in the following businesses: Meat Market, Implement, Barber shop and Bakery. All businesses mentioned are for sale and are money makers. When replying, state your church address.

Address inquiry to XXX c/o "Baptist Herald."

Our Mission Fields



WE NEED PRAYER-HELPERS

THE apostle Paul in his second letter to the Corinthians gladly acknowledges the service rendered him by the Corinthian Christians in helping to save him from the desperate situation brought about by the fierce opposition organized against him in Asia. He writes:

"For we would not have you ignorant Brethren, concerning our affliction which befell us in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life; yea, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raiseth the dead: who delivered us of so great a death, and will deliver: on whom we have set our hope that he will also still deliver us;

ye also helping together by prayer for us."

The Kingdom of God has at all times needed prayer-helpers. In our present day the call for such Kingdom workers is loud and insistent. There are impossible problems to be solved in the mission field. There are insurmountable obstacles firmly set hindering all progress. The church of Jesus Christ is fighting for its own life against lethargy and worldliness. On the world horizon the blackest storm clouds are gathering, filling our hearts with fear and trembling. Present-day conditions in the world, the church and the Kingdom cry loudly: **We need prayer-helpers!**

Prayer-Helpers need right conception of God

Paul, that great pray-er and worker, thought of God in these terms: "God, who raises the dead." According to this conception, God is the worker of miracles who accomplished the impossible; he is the Helper of the helpless and the hopeless. Every prayer-helper needs to know God as Paul did.

Prayer-Helpers must be intimate with Jesus Christ

Only such souls who live in unbroken fellowship with Christ and share his life are atuned to such a fine harmony of spirit, making it possible for them to help together by prayer in the great Kingdom enterprises.

Prayer-Helpers must have learned to pray specifically

The Lord Jesus is always asking us, what he said to that blind man standing before him: "What

wouldest thou have me to do?" To accomplish anything by prayer we must be delivered from using many vain words, and concentrate upon specific requests for definite needs.

Prayer-Helpers must be able to continue steadfastly and patiently in prayer

Although at times God does answer even before we call that is not his general rule. Mighty pray-ers have often waited for years and decades before God has granted their requests. At God's own time and in God's own way he will answer. It is for us to patiently wait and keep on praying.

Prayer-Helpers should be able to thank God for the answer before the petition has been granted

It is said of Pundita Ramabai, that saint of God who mothered those hosts of poor, helpless widows of India, that she closed every petition brought before God with a definite expression of her gratitude even before the answer was in sight. Thus she honored God by her faith, and God never failed her.

PRIVILEGES AND ADVANTAGES OF PRAYER-HELPERS

Prayer-Helpers become active partners in many worth-while affairs

The Corinthian Christians, separated from Asia-Minor by the Aegean Sea, became determining factors in bringing about the marvelous deliverance of the great apostle Paul from his desperate situation. Prayer-helpers have opportunities for service that far exceed their limited personal influence. The lives of prayer-helpers count for much.

Prayer-Helpers join with others in praising God

Paul writes that because many had prayed for his salvation, thanks would be given by many persons because of his wonderful salvation. Prayer-helpers are never at a loss for reasons to glorify God.

Prayer-Helpers are likely to become Kingdom-Helpers along other lines

God speaks to those who speak to him in prayer and commissions them for definite and honorable service in his call. He knows that they are interested, because they have pleaded with him for help. He knows that they are consecrated, because they are constantly reminding him of his own work and people.

Will You Enlist As A Prayer-Helper?



Sunday School at Raczkoszar, Hungary
A large number of these children come from homes of non-members.

Our Responsibility Abroad

H. P. DONNER

It may be known generally that it was my privilege to accompany the brethren Kuhn and Staub on their European trip which had its beginning on the twenty-sixth of March as the great "Columbus" weighed anchor and steamed out of New York harbor. My companions are members of the Neuruppiner Missionsgesellschaft and the immediate purpose of this journey was to take part in the annual meeting which was to be convened on the ninth of April at the Society's headquarters, beautifully located in the ideal German city of Neu-Ruppin, not many miles out of Berlin. Upon hearing of my intention to join these brethren in their tour of visitation the General Missionary Committee in session at Forest Park generously appointed me as the alternate of Brother Kratt of Portland who was not able to go. This action made me an interested member of the group of men who on that spring day met in deliberation over the affairs of the Kamerun Mission.

In passing let me express the view that that day meant much for a mutually better understanding of our common effort in the work providentially assigned to German Baptists for the salvation of the Cameroons. The presence of American representatives helped both sides to a clearer knowledge of the ability of either party in the co-operative administration of this field which has won and is still holding the interest of our people.

It was planned that this tour should include the visitation of the several mission fields which the German Baptists of North America are supporting in the several countries generally known as the

Balkan States, or to be more definite, the kingdoms and republics of South Eastern Europe. This included Austria, Czechoslovakia, Roumania, Bulgaria, Jugoslavia and Hungary.

To go back in our itinerary we landed at Bremerhaven on Tuesday evening, April 4, amid a blinding snowstorm. The Rev. Carl Fuellbrandt, who is the able representative of our Missionary Society for the countries we were about to visit, met us at the pier and was our constant companion and guide from that moment until we separated at Budapest near the close of the month.

Our first Sunday in Europe we spent with our churches at Koenigsberg, the Baptist stronghold of Germany, where one out of every 65 of this populous city is said to be a Baptist. Here the Baptists are universally respected and are even contributing to the civic advancement of the community. They are held in high esteem for their work's sake and are indeed recognized as the "salt of the earth." Our work has had a vigorous development. There are no less than six ably manned by capable leaders. Right here the deaconess work has thrived so well that this branch of "Bethel" is housed in a beautiful and well appointed new home on the outskirts of the city, and the sisters have been made the nursing staff of one of the large city hospitals by the city corporation. The genial director Friedrich Fuellbrandt who was sisted on entertaining our company at the home in a most hospitable way. That Sunday in Koenigsberg will not be for-

gotten. We were able to be in three services in three of the churches, the last one with the church at Salzastrasse, where a union meeting had been arranged and which large edifice was packed to the door. This is namely the building we German Baptists had a large share in building during the trying inflation period that came upon Germany with dire distress after the conclusion of the war. The investment of \$3000 in this enterprise just at that time brought tremendous returns. A little later in our travels the writer had a pleasant meeting with pastor Meister, now at Zuerich, but at that time in Koenigsberg and who had the supervision of the undertaking in his hands. He stated that the large and well located site for the building in question was purchased with 67 Swiss francs. It is plain that American money was able to accomplish wonders. How we German Baptists are cheered over the possibility of rendering such a service.

Our next Sunday was spent at Vienna, the capital of new Austria, the next at Bucarest, the capital of Roumania, and the following one at Budapest, the capital of Hungary and which is one of the most beautiful cities of Europe, delightfully situated on the Danube river. These two weeks were strenuous for the travelers. They traversed one country after another, over numerous mountain ranges, often at night for the saving of time; some times they were hurried across the country by automobiles, as for instance, the ninety-mile ride from Hermannstadt to Kronstadt where about four minutes were allowed to make the train. But they consisted of days that rejoiced the

soul in witnessing the grace of God and that made the heart sad to see the opportunities that might be embraced if there were enough more money available to build chapels for the groups clamoring for the gospel message. To sum up the impression without too much detail I feel warranted in saying that our Lord has called us German Baptists of North America into fields which are white unto the harvest and which must be harvested without delay. The results obtained during the past few years—post-war years—have been abundant; they have more than justified the consecrated effort of our General Missionary Society and the expenditure of funds which our people have supplied. The distressing condition is the lack of money to answer all appeals. If these appeals could now be met our brethren in the Balkan States would be enabled to make an advance that would count for many years to come and that would hastily bring the Kingdom of God to peoples who speak our language and who in reality can only be reached with a German message. This is the tongue that has survived in these lands for several centuries. One cannot touch these fields without having the conviction brought home to one that God has chosen German Baptists to take the gospel to the German colonies of the world.

Another astounding fact to be briefly stated is that the work all over the northern and southeastern stretches of Europe is of German origin. This does not apply only to the German settlements but to the nationalities that constitute these government. To illustrate: the statistics for Roumania show 30,000 Roumanian Baptists and 7000 Hungarian Baptists against 1000 German Baptists; but this Baptist movement was set in motion by our German churches. In Bucarest our live and aggressive German church numbers only 94, but in that city there is a Roumanian church of 300 and this was a development out of the German group. The Roumanian pastor, the Rev. C. Adorian, was converted in the German church, was an active member and by that church sent to our German seminary in Hamburg to be trained for service to his own people. It was our great privilege to be at the Roumanian church that Sunday afternoon where we found the aisles filled, the people standing against the walls, and in the halls to the very entrance. This devoted pastor who is employed in a drug store during the week to earn his living besides ministering to this growing church is about to lead his people into a more commodious building where 1000 people can be accommodated. He is wearing out his life in this service and should be promptly released from his daily toil. This, however, is not our mission; I merely speak of it to show that it had its inception in a German church. The natives are won to Christ by our German churches and when they become strong enough numerically are dismissed to form new churches to continue the work with their native groups and in the language of the nation.

In these various states a very constructive work has been done during the few

years in which we have been aiding in a material and advisory way. Brother Carl Fuellbrandt is the medium of contact and communication. It would be very difficult to accomplish so much if it were not for the fact that some one were on the field who is a direct agent of the General Missionary Society and if it were not the wise and capable and practical Brother Fuellbrandt. We have been very fortunate in securing such a man.

Through assistance that we have been able to grant chapels have been supplied in several strategic places; capable leadership has been furnished, and young men have been trained and are still in training in the seminary at Hamburg. Three or four of them will be released for service this year. There still exists an urgent need for more meeting houses. The progress of the work, under God, depends much upon an aggressive effort in this direction. I doubt that there is any field in foreign lands offering greater returns. This is so imperative because of the poverty of the people aside from their responsiveness to the claims of the gospel. Money put into this Kingdom project will be a treasure investment for heaven the rewards of which have eternal values.

The reader will surely want me to be particular by enumerating several instances that came to our notice:

In *Roumania* there are two important centers where chapels are badly needed, one is Czernovitz, which suffered repeatedly during the war, it being one of the battlefields. The group of believers promptly recuperated. They are now looking for their new pastor who is coming to them from the seminary, but they are in need of a building in which to carry on a forward work.

Another point is Kronstadt in the midst of the Siebenbuerger colony and of old historic importance. This beautiful city is largely German and surrounded by many German villages. Their rented quarters have been unsatisfactory, in fact it is almost impossible to secure anything that they can hold long enough for effective work. Out of this little group of people four young men have given themselves to the gospel ministry. The outlook is bright but they are in sore need of a house of worship. Five thousand dollars will answer the purpose including the purchase of a site.

In *Jugoslavia* two of our churches are looking to America for help. One has its central place at Croenka with three other stations. They have a young pastor, Adolf Lehocky, trained at Hamburg, who is capable of doing a large work. They are in great distress as they must have a permanent church home. Their present rented quarters are too small to accommodate the friends who seek admittance but who must turn back for lack of room. Three thousand dollars would meet this need. It would be sufficient to buy the ground and put up the building with the willing help of the membership in construction work.

Kinkinda is a town in which there are 8-10,000 Germans with many more Germans in the surrounding country. This is a Catholic community but is yielding

to the truth as we preach it. The Rev. F. Balogh, pastor of our church at Grand Forks, N. D., was one of the pioneers on this field. Last year the church provided itself with a commodious house of worship. This became possible through the willingness of one of the members who was possessed of about \$1300 which he temporarily loaned to the church at the modest interest rate of 5 per cent, whereas the usual rate in that country is 15 per cent. But this brother is needing the money for his business so that the church is anxiously hoping that America will lend its help.

In *Bulgaria* there are two churches that need meeting houses. The work in this kingdom is not German but national. This is the field assigned to us by the Baptist World Alliance. Our relations there are very happy. This field is responsive. There are several younger men of Hamburg training. The outlook is very encouraging. During our visit there we had to speak through interpreters.

The church at Lom needs a chapel and needs our help. The pastor is a fine type of man, one who is full of enthusiasm.

The other need is at Golinzy where is to be found the only Gypsy church in the world so far as the writer knows. This church has a very unique history in which there was a marvelous display of the grace of God. The people are very poor. The membership is forty. Peter Minkoff is the pastor who should do a mighty work with a suitable church building.

These are not the only needs but they are some of the outstanding ones and they offer an opening for consecrated money which has been entrusted to German Baptists of America.

Praying With Fasting

Missionary Michailoff of Lom writes: Our brothers and sisters in Lom have appointed a certain day to be spent in fasting and prayer for a great revival among our people in Bulgaria, and we are happy to know that God hears our prayers.

Bound by Satan's Strong Chains

Missionary Orthner writes: In a number of villages we have desirable stations for conducting our missionary work and the people like to come to these meetings. May God help them to soon realize the truth of the message and accept salvation through Jesus Christ! When we are acquainted with the circumstances of these natives and know how entangled they are in witchcraft, idol worship, fear of ghosts, etc., we realize with what strong chains Satan has bound them. "If the Son therefore shall make you free, ye shall be free indeed." God is able to break these chains and bring happiness into the lives of those who have been living in sin. If it were not for this assurance, we would not have the joy to work under such circumstances. We need special grace for the tasks we have before us and ask our brothers and sisters to continue in prayer for us. God will hear our prayers and grant it.

Bulgaria

Rev. Trifon Dimitroff writes: God has crowned our work with his blessing. Among a number of people who have recently accepted Christ as their Savior is a Jewess. We hear from her prayers how happy and thankful she is that God has given her peace through the blood of Christ, after having lived 40 years in darkness under the Mosaic law. She attends our meetings with her whole family. Our Women's Society, the Sunday school and young people are working enthusiastically.

Kassel, Russia

Rev. H. Baumbach rejoices that the Lord has done great things for them. He has been privileged to hold two baptismal services. At the first service there were 26 candidates, and the second time 35 souls were buried with Christ in baptism.

Ramirez Argentina

Rev. G. Henke writes that they have experienced a revival among the young people and the whole church has been spiritually awakened. A large number of the young people have been converted and others are seeking the Lord. Mr. and Mrs. Henke find much joy in their service on this new field.

Murten, Switzerland

Rev. Hans Ringier expresses joy that it has been his privilege to baptize and receive into the church three persons. He was very happy upon this occasion because two of the candidates were his own children, and God had answered his prayer in their behalf.

Stara Zagora, Bulgaria

Rev. D. Christoff writes that not only in Stara Zagora, but in other villages far and near, the people are very much interested in Gods Word as taught by the Baptists. He receives many invitations to preach. The Women's and Young People's societies are well attended, giving evidence that the work has a successful future.

Kazanlik, Bulgaria

Rev. E. Gerassimenko tells us that in spite of the poor place of worship they have in which to hold their services, and from which some even turn away, they are nevertheless having good meetings. The new chapel is partly finished, but unfortunately cannot be completed on account of a lack of funds. They are praying that God may open the hearts of his children to help them in their need.

Lom, Bulgaria

Colporter G. Milanoff distributes many tracts and sells Bibles and New Testaments. During one of his visits he found two young men in a tailor-shop, who had the desire to lead different lives but did not know how. By God's grace he was able to show them the way of salvation and make it clear to them that "Jesus saves."

Support Your Own Missionary

In recent years not a few individuals, Sunday school classes, Young People's and Women's Societies as well as larger organizations have obligated themselves to pay a definite sum towards the support of a certain missionary working under our own Missionary Society.

We can offer missionaries in a great variety of fields. Our society is supporting missionaries in Burma, Cameroon, Russia, Poland, among the Gypsies, Bulgaria, Austria, Hungary, Czechoslovakia, Roumania, Germany, Yugoslavia and South America.

We endeavor to supply all such supporters of their own missionaries with interesting reports.

The General Missionary Secretary will gladly give information and make assignments of specific missionaries.

Financial Report Missionary and Benevolent Offering

August 1, 1928, to June 30, 1929 11 Months

Table with 4 columns: Description, Received from August 1, 1928, to June 30, 1929, Should have received, Received from August 1, 1925, to June 30, 1926. Rows include Missionary and Benevolent Offering, Home Mission, Home Missions, Chapel Building, Aged Ministers, Ministers' Pension, Relief, Young People's and S. S. Workers' Union Seminary, Widows and Orphans, Chicago Altenheim, Philadelphia Altenheim, Portland Altenheim, Administration, Deaconess Home, Chicago Reserve, Publication Society, Building Fund, Rochester, Building Fund, St. Joseph, Money remitted, Miscellaneous not included in Budget.

THE FINANCE COMMITTEE.

LYBRAND, ROSS BROS. & MONTGOMERY ACCOUNTANTS AND AUDITORS Chicago

July 27, 1929.

In accordance with your instructions we have examined the accounts of the General Missionary Society of the German Baptist Churches of North America for the fifteen month period from April 1, 1928, to June 30, 1929, and have prepared the annexed summary of cash receipts and disbursements.

Disbursements for office administration and conference administration are shown for the period April 1, 1928, to July 31, 1928. All such disbursements since July 31, 1928, were included in the accounts of the finance committee.

The cash in banks was confirmed by the depositories and reconciled with the balance as shown by the books.

All trust funds were accounted for by reference to the certificate stubs. The notes receivable, stocks, bonds and deeds were produced for our inspection and all mortgages were either scrutinized by us or otherwise accounted for.

We satisfied ourselves as to the correctness of the cash receipts and disbursements for the period under review.

Yours very truly,

LYBRAND, ROSS BROS. & MONTGOMERY.

SUMMARY OF CASH RECEIPTS AND DISBURSEMENTS

Fifteen months ended June 30, 1929

Table with 2 columns: Description, Amount. Rows include Deficit, April 1, 1928, Receipts: From churches (Home missions, Foreign missions, Chapel building, Superannuated ministers, Ministers' pension, Relief, Miscellaneous missions), Other sources (Contributions from outside conferences, Specific relief funds transmitted, Interest on investments, Investments paid up, Pensions from ministers for pensions, Trust funds, Legacies, Funds held for others, Transportation for immigrants), Disbursements: Departmental (Home Missions, Foreign missions, Chapel building, Superannuated ministers, Ministers' pension, Relief, Miscellaneous missions), General (Office administration, Conference administration, Specific relief funds transmitted, Investments, Trust fund and interest thereon not belonging to the society, Interest paid on trust funds, Expenses for repairs and renewal of property, Steamship tickets for immigrants), Total disbursements, Balance, June 30, 1929.

My Will Thine

(Found on the fly-leaf of an African missionary's Bible after his death)

Laid on thine altar, O my Lord divine, Accept this gift today for Jesus' sake, I have no jewel to adorn thy shrine, Nor any world-famed sacrifice to make: But I bring within my trembling hand This will of mine, a thing that seemeth small, And thou alone, O Lord, canst understand How when I yield thee this I yield mine all.

Hidden therein thy searching gaze can see Struggles of passion, visions of delight, All that I have or am or fain would be; Deep loves, fond hopes, and longings intimate. It hath been wet with tears, dimmed with sighs, Clenched in my grasp till beauty hath it none! Now from thy footstool where it vanquished lies The prayer ascendeth—may thy will be done!

Take it, O Father, ere my courage fail, And merge it so in thine own will that e'en If in some desperate hour my cries prevail, And thou give back my gift, it may have been So changed, so purified, so fair have grown, So one with thee, so filled with peace divine, I may not know or feel it as mine own, But gaining back my will, may find it thine.

Blessings After Drought

Rev. R. Kretsch, pastor of the church at Thorn, writes: We look back upon this last quarter with especially grateful hearts. After a lapse of two years I was again privileged to stand in the baptismal waters on two occasions. One of these services was held at our Station Schwarzbruch and the other in our church at Thorn. Although there were only five candidates, not a very large number, we rejoiced over this opportunity. We know that God is able to do still greater things, and are looking into the future with hopeful and trusting hearts.

Fists and Kicks of Persecutors

Pastor Karl Grabein tells the following about the work on his new field at Varna, situated on the Black Sea: The work here is very promising and the meetings are well attended by strangers. Three persons who were recently converted applied for baptism, and others seem to be very near to taking this step. However, as our work is in its beginning we are laboring under the pressure of persecutions. Although the Government acknowledges our right as Baptists to gather together for services, there is nevertheless much done to hinder the progress of our work which sometimes causes us to be discouraged and we are at times tempted to give up. Unfortunately, even some of the police officers are among our persecutors. One of our evening meetings was disturbed in a very cruel manner. Our members and friends upon leaving at the close of the service, were very much mistreated, struck with fists and kicked by these persecutors. I, myself, was in great danger but managed to escape with a few blows. After making complaint to the authorities the next day, we received from them the promise that means would be taken to prevent any further disturbance. This promise, however, did not count for much as some of our assailants were among those who should have protected us from the fury of the population. Notwithstanding these experiences, we will nevertheless not give up, but continue, with the help of God. Our work is carried on in a distant part of the city among the poorer population.

On the day of the Bulgarian Pentecost, during the end of May, three persons were baptized. One of these was the daughter of an orthodox priest, who had endured many trials as the result of her faith. A woman and an elderly man were the other candidates. They also had suffered much in their own families on account of having taken this step. However, God is giving them grace to remain true. To prevent our pursuers from getting on to our tracks, the church had an outing that day, and the baptism was performed in a lonely spot in the Black Sea outside of the city. Under the shadow of the trees not far from the shore, these new members received the hand of fellowship after which the Lord's Supper was celebrated. Here in God's beautiful nature, we experienced hours of bless-

ing. His presence was very near and we were strengthened in our faith, and also privileged to sing the gospel songs without any disturbance. On that evening we returned to our homes very happy, thanking God for the rich blessings that he had granted us that day.

In a number of weeks I will move to Varna with my family. In spite of all difficulties the fact remains, that this important sea-port town is a very promising field, and that with God's blessing and constant perseverance and patience, many souls may still be won for Christ.

Dance-Halls Changed to Gospel-Halls

Whenever a new colony is founded in these primitive forests, the population takes care to provide for their entertainment and amusement. For this purpose stands for shooting and games of nine-pins are put up, breweries and dance-halls are also built. In their judgment, this means "Progress." Each colony is intent not to stand behind in this respect. To some extent the church also seeks to meet the needs of the hearts of these people and exert a better influence over them, but lacks firmness. In Neu Wuerttemberg there were five or six dance-halls before a church was erected there. For ten years our little chapel stood alone, until with some help from Germany a church was built.

At the present time there are eight dancing-halls in our colony in which dances are held and moving pictures shown alternately. We are now using these halls as a center for evangelization,

so as to reach such circles to which we would otherwise not have access.

How do we manage this? First of all we ask permission of the landlord for the use of the hall on an appointed Sunday. In case he consents, we place placards on the doors of business houses, and make announcement through the public schools of a sacred concert for Sunday afternoon. At the stated time our singers and musicians, 30 in number, gather together and the concert begins. The music is played softly and following this a gospel song is sung by our young ladies. We are a strange company in such a gathering. Women and children sit around awaiting whatever may come to pass, some men are smoking and playing cards, while others are having a game outside. However, the singing is scarcely begun, when the card-playing ceases, the game of nine-pins is deserted and the men are standing with hats removed, listening spellbound to the strange, but yet so impressive strains. The bobbed-hair young girls who are present gaze with ardent admiration upon our braided-hair guitar players, and we are soon aware that we have the full attention of the whole company. Our program consists of songs, musical numbers, choir-singing and a short fitting address. "Friedensbote" are also distributed before the closing prayer.

In each of the meetings we held 150 were present. We have visited seven dance-halls and everywhere we were treated with respect and received an invitation to come again. Since God has heard our prayers and opened these doors for us, he will also open the hearts of these people. **REV. F. MATSCHULAT.**

Missionary News-Flashes

REV. J. FESTER, Baluty, Poland, believes God answers prayer. The prayer of one, the prayers of few and the prayers of many. In a report he writes that God has answered their many prayers and they have been privileged to hold the first baptismal service in the new chapel at Baluty. Eleven candidates ranging from 13 to 72 years of age, were buried with Christ by baptism into death, henceforth to live with him and walk in newness of life. Others are also willing to take this step.

REV. W. TUCZEK, Rosyszczce, Poland, writes that he baptized seven persons from the Station Duberzno. This baptism took place at a beautiful spot in the river at the foot of a forest. Some of the furious German population were well represented at this occasion, and had planned to cause disturbance by stoning him and the candidates. In spite of this fact, however, he was able to preach a very earnest sermon in both the Polish and German language. At a similar service held the previous year, a dog and also a piece of wood were thrown into the water, creating such a commotion that it was impossible to baptize the candidates. He thanked God for his care at this time and the police protection that

had been provided, thus making it possible for him to preach the gospel and carry on the service unhindered.

REV. PETER IGLOFF, Ferdinand, Bulgaria, says that not a single day to witness for the Lord Jesus Christ. On one occasion while traveling on the railroad train he discussed with a Jewish passenger Isaiah 53. Very soon there was quite a group of people congregated about him, who all listened with intense interest.

REV. SAWA LETSCHEFF, Berkowitza, Bulgaria, says that because of the delapidated condition of their church attend their meetings. However, the women's society is enjoying a very prosperous time and is taking advantage of men are often invited into the homes of Greek Catholic families. Sometimes there are as many as fifteen Greek Catholic non-members present at such meetings. The church has had the great joy of receiving some additions from these groups.

REV. J. KRAUSE, Kolowert, Poland, reports that on the occasion of the sec-

ond meeting of the newly organized Vereinigung in Wolhynia the climax was reached when nineteen new converts could be baptized upon confession of their faith in the name of the Lord Jesus Christ.

REV. JULIUS KUSMAUL, Kostopol, Poland, reports two baptisms. On the one occasion twenty were baptized and two weeks later six converts. These baptisms all take place in the open. Many Jews, Russians and Germans attend these occasions and hear the gospel preached to them. The church has now decided to erect a meeting place at one of the stations. This work is to be begun late in September.

REV. R. KORMANNSHAUS, Oberschlesien, Germany, writes: This last quarter has been one of special blessings for our church. It has long been my desire that two of our stations unite as one. This has now come to pass. 27 members formerly of the church at Kattowitz, belonging to the Station Hindenburg, have joined with Gleiwitz, thus making one independent station, Gleiwitz-Hindenburg, with 40 members. Seventeen more of the German tongue, who are now living in Krolewska, will be added to this group.

On May 30 we held a service in Gleiwitz, where we had rented a very pleasant room and purchased 35 new chairs for the occasion. This was a dedication service. A special collection was held by a number of the churches in our Schlesische Vereinigung to pay for the expenses of the chairs and for the present the Deutscher Bund will take care of the rent of the room, for which we are very grateful. We are now holding meetings in Gleiwitz every Sunday.

Most of the members of our new station are located in Hindenburg. The majority are young married couples who only accepted Christianity during the last year or two, and a number of them had been Atheists, Communists, and Catholics. It is a great joy to see what the grace of God has wrought in the hearts and lives of these people in so short a time.

"If the World Hate You"

John 15:18-20

The unsympathetic, hostile and destructive criticism of foreign missions has been with us since the days of the apostle Paul. It flows from clearly recognized sources.

The enemy of Christ is never the friend of foreign missions. One who is not right with God will be all wrong on missions.

Men who have not repented of their sin will not hesitate to ridicule salvation from sin. The man who openly rejects foreign mission is the man who inwardly has never accepted Christianity. The attack on foreign missions is primarily aimed at Christianity itself.

"Fear not, little flock," because of these criticisms. "It is the Father's good pleasure to give you the kingdom."—Francis Shunk Downs in "The Presbyterian."