

The Baptist Herald

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

Volume Eight

CLEVELAND, O., APRIL 1, 1930

Number Seven



Combined Choirs of Second German Baptist Church, Chicago, Ill. Costumed as they rendered Cantata, "The Coming of Christ"

What's Happening

The Annual Session of the General Missionary Committee will be held at the Missionary headquarters in Forest Park, Ill., April 1-3.

Rev. Frederick Alf, pastor of the church at Goodrich, N. Dak., has resigned and will close his pastorate the second Sunday in June.

Rev. G. H. Schneck, pastor of the Immanuel Baptist Church, Milwaukee, Wis., has resigned to accept the call of the church at Passaic, N. J.

Rev. O. R. Schroeder of Anaheim, Cal., was permitted to baptize five persons on Feb. 23 as the result of revival meetings held in January.

Rev. C. A. Daniel, pastor of the Second Church, Chicago, has a story translated from the German "Three Days of Gellert's Life" running through several numbers of "The Baptist," the denominational weekly published in Chicago.

Rev. L. B. Holzer of the North Ave. Church, Milwaukee, Wis., baptized four persons on March 2 and welcomed three others into the fellowship of the church, two of whom came by letter and one by experience. The Intermediate B. Y. P. U. gave an Armenian play, "The Red Flower," on March 14.

Rev. C. F. Stoeckmann, our state missionary for Minnesota, conducted a number of special revival meetings in Holloway, Minn., as a result of which twelve promising young people confess to have found peace in Christ. Five of these have already declared themselves ready to follow Christ in baptism.

Our Sunday School Work in Detroit is encouraging. On Sunday, March 9, the attendance in our four German Baptist churches was as follows: Ebenezer, 555; Bethel, 390; Burns' Ave., 387; Second, 177. The Sunday before at the Second church the figure was 199. At the Ebenezer church the attendance crowds every nook and corner and the problem of more room is becoming acute.

Rev. Albert Alf of Germantown, N. Dak., reports having held evangelistic meetings with the church at Medina, N. Dak., for three weeks with 29 conversions. Bro. Alf also assisted Rev. B. W. Krentz of the Streeter church at the Alfred and Gackle stations and 54 converts are reported, among whom are a number of business men of the town. The young people's society of the Medina church is evidencing new life and activity.

The Sunday school of the Humboldt Park Church, Chicago, Ill., has enjoyed an increased attendance on most Sundays of this year compared with the same Sundays of 1929. On some Sundays as many as 30 to 35 more were present. The new record attendance of 176 was made on Feb. 23. Gerhardt Koch's class

of boys has grown so rapidly that it was found necessary to divide the same. The new division is taught by Herbert Gieseke.

The Sunday school, choir and church of Anaheim, Cal., vied with each other in celebrating the fifth anniversary of the ministry of Pastor O. R. Schroeder. The Sunday school presented him with a basket of red carnations, the choir serenaded him at his home after their usual rehearsal and at the morning service, March 2, the church presented him with a beautiful basket of flowers and a purse of gold as an expression of appreciation for his service.

The Baptist World Alliance gives out the following statistics based on reports received from all parts of the World at the close of 1929: Churches, 70,234; pastors and missionaries, 56,768; members of churches, 10,498,048; Sunday school scholars, 6,473,667. Russia is excluded in the membership lists as the statistics of the churches are incomplete and difficult to be obtained at the present time. Sunday schools do not exist there, being forbidden by law.

Rev. G. Schroeder of the Ebenezer East church, Sask., Can., held protracted meetings in his own church for a number of weeks, Rev. G. Itterman of Yorkton and Rev. E. Wuerch of Springside assisting at various times. A number profess conversion. The Young People's society meets twice a month with large attendance. Bro. Schroeder instructs the young people in string orchestra music. The young people's society now pays for the pastor's telephone.

Rev. A. Kujath, who serves the church at Forestburg, Alberta, Can., as part of his field, besides Calgary and Camrose, reports a great spiritual awakening as a result of evangelistic meetings conducted by himself in Forestburg from Feb. 12-26. Favored by splendid weather, the meetings were attended by a large number of people. Over fifty persons, representing all ages, confess to have accepted Christ as Savior. The church dedicated a new house of worship last year and pastor and people are grateful and encouraged.

The Editor of the "Baptist Herald" spent Sunday, March 16, with the St. Louis Park Baptist Church, St. Louis, Mo., Rev. Thos. Stoeri, pastor. The church services were well attended, both morning and evening, with many young folks in the congregation. The Sunday school under Supt. Wittneben's energetic leadership is growing and registered 200 present on this day. The B. Y. P. U. meets in three departments before the evening service, Junior, Intermediate and Senior with over 60 members in attendance. We had a good time preaching

A New Dialogue

Rev. Benjamin Schlipf of Avon, S. Dak., has written a dialogue, entitled

Lordship and Stewardship

It requires one male and four female parts.

It will be excellent for your young people's society program.

You can have several copies mailed to your address, if you write in and enclose 3 cents in postage. Address

REV. A. P. MIHM,
Box 6, Forest Park, Ill.

and speaking to the Bible school and B. Y. P. U. The main auditorium is being redecorated and the work is being done by the men of the church with the pastor strenuously in the lead.

Donation Day in Old Folks Home, Chicago, Ill.

The annual Donation Day will be held on Easter-Monday, April 21, at 2 P. M. in the Home, 1851 No. Spaulding Ave. An interesting program will be given with refreshments and social time following.

The Women's Union of the German Baptist Churches of Chicago cordially invite all friends and patrons to attend on this day. Those who are unable to be present are kindly requested to send their donations to our treasurer, Mrs. F. Bauman, 7724 Aberdeen St., Chicago, Ill.

BERTHA MIHM, Secretary.

The Baptist Herald

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The Baptist Herald

Calvary

Under an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned his blessed head,
Blood-stained his every tread;
Cross-laden, on he sped
For me.

Pierced glow his hands and feet;
Three hours o'er him beat
Fierce rays of noontide heat
For me.

Thus wert thou made all mine;
Lord, make me wholly thine;
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do. O lead
My soul, e'en though it bleed,
To thee. F. P. P.

The Four Packages

THERE is an ancient legend about a wise teacher in the East who had four favorite pupils. He had taught them long and carefully, and when their studies were ended he called them together and gave to each one a gift wrapped up in a package. One package was wrapped with silk, another with cloth, another in sacking, and the fourth in brown paper.

"Take these gifts of mine home," he said, "and examine them. Then in three days' time wrap them up and bring them back. Do not show them to each other until then. We will open them and look at them together when you bring them back."

When the time was up, each pupil arrived with his package. The one who had received the silken package opened it before the others, drew out a lump of clay, and dropped it on the table in disgust. "That is all that you thought I was worth!" he said angrily to the teacher.

The second pupil drew out from its cloth wrapping a brick. "I too received a lump of clay," he said. "But I am a brick-maker, and I have found this to be a marvelous clay with which I can build houses that will endure forever."

The third pupil unwrapped from the coarse sacking an exquisite vase. "I also have found clay, but

I am a potter. I put it on my wheels and toiled over it, and behold, I have this!"

But the fourth pupil, from his brown-paper package drew out something yet more beautiful. It was a lifelike image of the teacher himself. "I am a sculptor," he said. "I saw in this clay the figure and face of my beloved master, and I have labored hard to shape it to his likeness."

This old story is a parable of opportunity. It belongs to every boy or girl in school or home today as it belonged to four pupils long ago. Some throw it away, never seeing its possibilities. Some find an every-day possibility in it. Some find the chance of beauty. The wisest and most skilful find the highest and most spiritual use—to glorify God, the giver of all good.—Girl's Weekly.

What the Cross Says

A MINISTER in an address recently told how by the aid of an X-ray he had seen a friend's heart beat. Aptly he declared that the cross is the divine X-ray which lets us see, first of all, the heart of the infinite God and then the heart of sinful man. It enables us to see on the heart of God four blazing letters—L-O-V-E. The religions of the world are founded on the superstition that God is against us. Hence, in many countries, men have worn amulets and carried charms to propitiate an angry deity. But the cross says two things: God is for us; and God is near us. He is not remote like an inaccessible king in a palace. He does not pass us by in the time of sorrow and of storm. He is with us to take the sting and stain of sin out of our lives. The human heart is in bad shape and to get it in right shape we must apply to him who says: "A new heart will I give you."

Editorial Jottings

TWO NAMES, well known in our churches, are appended to two new German books recently published. Due to the benefaction of friends of the authors they have been widely circulated. These friends made it possible for a copy of these books to be donated to all of our pastors.

The one book is by William Kuhn, D. D., our General Missionary Secretary. It bears the title: "Beleb Dein Werk, O Herr." (Revive thy Work, O Lord.) The messages give the burden of a plea that has filled the heart of Dr. Kuhn for a long time. . . . The other book is by Rev. J. G. Draewell, pastor of the Second Church, Philadelphia. It is named: "Betrachtungen über die Endzeit." (Views upon the Last Days.) It is a popular contribution to eschatology, a subject that always interests many. Both books can be ordered from our Publication Society.

A Scriptural View of the Redeemer

C. A. DANIEL

THE writer of the Epistle to the Hebrews desires to show the superiority of the Gospel over the law, of the new covenant against the old.

What our conception of Jesus shall be and ought to be, this is what the writer to the Hebrews is anxious to show. For that reason he is continually contrasting the Old with the New Testament. Hebrews 10:1: "The law is the shadow of good things to come and not the very image of things." Hebrews 9:14: "For by one offering he hath perfected forever them, that are sanctified." Where do we get our conception of the Redemption and the Redeemer? From the Old Testament. In studying the Old Testament many of us are like the man, who was obliged to go through the woods in the eventide. Presently he sees a huge shadow in the distance. He at first is sore afraid and begins to tremble, for the shadow to him is like a bear. By and by, however, he discerned the outlines of a human being, his fears are lessened, and when the man came close enough to be observed he discovers his own elder brother. His fears are all gone and he is happy indeed. . . . Thus it is with us in our casual study of the Old Testament rituals, sacrifices, ceremonies, offerings and oblations. We are in the woods and these many shadows, types, symbols, and ceremonies appear unto us like some huge beast of terror, till it draws closer and closer and we discover a human form—and finally learn that the whole woods was only a shadow of good things to come. In like manner the Old Testament with all its laws and prophecies becomes to us a shadow of good things to come.

Our first conceptions of the Redeemer as well as our views of the Atonement are derived from the Old Testament. The Old Testament scriptures cannot be discarded, belittled, ignored or neglected, for from them alone do we get our correct view of the Redeemer. It is to us "a shadow of good things to come."

The Very First Promise of the Messiah

indicates a sacrifice and a ceremony. Compare Genesis 3:15: "And I will put enmity between thee and the woman and between thy seed and her seed: he shall bruise thy head and thou shalt bruise his heel." We cannot think lightly of the Old Testament, for from it came the prophecy and also the conception of the Messiah as the Redeemer. If we ignore the Old Testament scriptures, then our conceptions of the Redeemer will be distorted and incorrect. "The law is but a schoolmaster to Christ." It points us to the One, "who died once for all and perfects forever those, who are sanctified."

We rejoice in all the moral and ethical movements of our day. They are wholesome, they are indispensable and yet, they can never, never dispense with the Atonement. They can never blot out transgressions, nor forgive sins, nor pardon guilt, nor cleanse from impurity.

We Need a Redeemer, We Must Have a Redemption

We are not redeemed by morality, nor by education, nor by character, but by the precious blood of Jesus, the "spotless Lamb of God, which taketh away the sin of the world." It was necessary for Jesus to taste death for us all, that he should die for the people. The death of Christ is the central theme and truth of the Scriptures. He led an incomparable life and died a unique death.

This is the one truth, which we above all else should know, that Jesus died for us. He died a voluntary death. John 10:17, 18: "Therefore doth my Father love me, because I lay down my life, that I may take it again. No one taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father." In this voluntary death of Jesus for me, I can discern

My True Highpriest, Prophet and King

Through his death only could he be my Highpriest. "For by one offering he hath perfected forever them, that are sanctified." By his death could he be my King, the King of Kings, who could bring peace to all men. Only by his death did he seal his office as the Prophet, for "he died, the just for the unjust."

1. We note, that all the sacrifices, offerings, types, symbols, and rituals are fulfilled in Jesus the Redeemer.

The Pascal Lamb in Exodus points forward to the true Pascal Lamb, Jesus, who was slain for us. The great Day of Atonement in Leviticus with all its ceremonies points to the great Day of Atonement, when Jesus suffered and died on Calvary, opening forever the Holy of Holies for all penitent sinners and perfecting forever the thought, that Jesus did not only bear our sins but he took them forever away.

All the sacrifices and offerings great and small point to Jesus, who died once for all, thereby perfecting forever them, that are sanctified. Even the great Year of Jubilee is significant in its bearing upon the Redemption for 1. All the debts of the past are cancelled. 2. All alien estates were restored to their owners. 3. Every one involved in servitude for any cause was emancipated. All of these things are typical of Jesus Christ, the great Redeemer. Thus all the sacrifices find their fulfillment in Christ Jesus.

2. The sermons and writings of the Apostles prove that the Old Testament prophecies and ceremonies found their fulfillment in Jesus.

The Apostles preached Jesus the crucified and risen Savior. They point continually to the Old Testament. They claim that the Old Testament scriptures are fulfilled in Jesus Christ. How often do we meet with such phrases as these: "That it might be fulfilled, what is written in the law and the prophets." The Lord himself had to tell his disciples of Emmaus, "Oh foolish men and slow of heart to be-

lieve in all that the prophets have spoken. Behooved it not the Christ to suffer these things and to enter into glory? And beginning from Moses and all the prophets he interpreted to them all the scriptures, the things concerning himself."

The Apostles themselves were Jews, their sermons bore the Jewish stamp, their writings had a Jewish flavor. The one peculiar thing of the Jewish Old Testament is the stress that is laid upon sacrifice and offerings for sin, the thought of suffering and of vicarious sacrifices for sin.

Where did the Apostles get this idea? They did not borrow it from the nations around them, they did not get it from the philosophies of their contemporaries. They got it from the Old Testament. The Old Testament scriptures were their source of inspiration, of knowledge, of information and of edification. From the books of Moses they learned of the Tabernacle and all its services and ceremonies. From the books of Moses they learned the ceremonial, moral, civic and religious laws. From these they learned that vicarious sacrifices were necessary.

Their sermons and writings stress the death of Jesus as the central truth, as the Redeemer from sin. Never do they call Jesus a pattern, until he has become a Redeemer. Whosoever would accept Jesus as Savior, will find him the true Model and Example. Redemption always precedes imitation. If we would imitate him, we must accept him as Savior. Listen to what John says: "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world." And Peter says: "For hereunto we are called; because Christ suffered for you leaving you an example, that you should follow his steps." Paul says: "God was in Christ and gave unto us the ministry of reconciliation to wit, that God was in Christ reconciling the world unto himself not reckoning unto them their trespasses and having committed unto us the word of reconciliation." Now if we take away this one thought of vicarious suffering, we shall have nothing to take from the Old Testament. "For the law is the shadow of good things to come and not the very image of things."

3. The preaching of the death of Jesus has been and always will be attended by success.

Herein lies our salvation, our strength and our hope. The word of the cross may be a stumbling block to the Jew and foolishness to the Greek, but "it is the power of God unto salvation to everyone, who believeth." This is true today.

4. The necessity of a sacrifice for sin is borne out in every human heart.

There is nothing that will grip the hearts and consciences of men like the preaching of Jesus the Redeemer. This is the message for the weak and the strong, the message for the Romanists, who lean on masses, ceremonies, penances, etc.; this is the message for the Moralists, who believe that sin is but an error of judgment or simply a perversion of

the good. This is the message for the fallen, who are in despair and discouraged. This is the message for the strong, who think themselves quite good enough. This is the message for all mankind, Jesus the Savior of the world, the only Redeemer and Lord.

Father and Son

A CERTAIN lawyer had a son. The son cost the lawyer his wife, his beautiful girl-wife, in whose keeping was all his heart. This bitter loss turned the lawyer's soul away from the religious interests of his younger years. "What right had God to take his beloved from him?"

Gradually he drifted into atheism. His bitter cynicism took special delight in assailing the faith of others. At his club and elsewhere he became known for his sour, hopeless outlook upon life. His favorite occupation seemed to be the quenching of hope and enthusiasm wherever he went. Often in argument with guests in his home, he would pooh-pooh immortality. "When you're dead," he would say, "you're dead as a door-nail." Meanwhile his son grew up mostly in the housekeeper's care. Yet not so much that he did not frequently overhear his father's conversations and arguments.

One day the housekeeper requested an interview with the lawyer about his son. The boy, apparently, had been developing the ugly habit of swearing and exercising his ability upon the housekeeper. "You speak to him, sir," she said at last. "Send him to me," replied the lawyer.

Father and son looked at each other. "How like my dead-and-gone Lucy the boy looks," mused the father. He spoke to the boy seriously of his fault and sent him away. But soon the same complaint was made.

At last, seeking in desperation for some argument that would appeal to this reserved and cold-natured son of his, the lawyer said, "You know, my boy, if your mother was alive, she wouldn't like to hear you talk like that." "But mother isn't alive," said the boy glibly. She's dead—dead as a door-nail," he went on, proud evidently of being able to repeat his father's own words. Those words struck home to the dead heart of the embittered man and woke it into life. All his being surged up in protest against such words from the lips of her son. He leapt to his feet and cried: "She is not dead! Boy! your mother Lucy is alive and hears every word you utter! I have been," he went on brokenly, "a wicked fool and have spoken what is not true. Come, my lad, we'll begin again and see more of each other, and live worthy to be seen by her."

It was a remarkable change. The cynical lawyer became the earnest apostle of hope and faith because he could not bear to see reflected in his son the consequences of his own unbelief. The way of truest love is ever the way of truest faith.—Albert D. Belden in "Stories from Real Life."

How God Speaks

JOSEPH JOHNSON

God speaks to us in bird and song;
In winds that drift the clouds along;
Above the din of toil and wrong,
A melody of love.

God speaks to us in far and near;
In peace of home and friends most dear;
From the dim past, and present clear,
A melody of love.

God speaks to us in darkest night;
By quiet ways through mornings bright;
When shadows fall with evening light,
A melody of love.

O voice Divine, speak thou to me
Beyond the earth, beyond the sea;
First let me hear, then sing to thee
A melody of love.

B. Y. P. U. of First Church, Dillon, Kansas

At the close of another year's work the B. Y. P. U. held its anniversary program which was as follows: Piano trio; dialogue: "Desert Difficulties," then the address was delivered by Rev. G. A. Lang of Lorraine, Kans., who gave a very interesting talk on "The Youth of Today;" musical reading; talk by the new president; and a vocal solo.

The past year our society has been divided into two groups. We have enjoyed several programs given by the groups.

The society met every second and fourth Sunday. The first and third Sunday the society held a prayer service before the evening service.

This year our society with a membership of 70 is divided into four groups. Each group will lead the meeting once a month. We hope this plan will be successful.

A Junior society has been organized with an enrollment of 22 members. This society will meet every Sunday evening.

We pray that under the leadership of our president and co-operation of all the members, God will bless our societies.

A. L. BEEMER, Sec.

News from Trenton, Ill.

Mr. Clyde Ray has been lecturing to the Trenton B. Y. P. U. every third Sunday of the month on "Baptist Doctrines."

In the January lecture the fact that we are the real church was stressed. In Revelation God gives his promise to hide the real church. The Baptists can trace in their history how their church was hidden from the world for years, and finally appeared under different names until it has reached the name of Baptists.

In February the self and equal government of our church was explained.

Every month these lectures are becoming more interesting and the young folks are gaining more knowledge about the history and doctrines of our religion.

The Junior B. Y. P. U. has been taking a new interest in their work which is

growing with the new year. Each member is trying to bring a visitor to increase the attendance of their group. Last month five new members were taken into the society and a party was held to celebrate the event.

The Trenton Sunday school has taken the task upon itself to support one of the orphans at St. Joseph, Mich. The boys name is Edward Moshacker but is known as our "Eddie" in our Sunday school. The culmination of enthusiasm has been aroused about this new work. Any member of the Sunday school whose friend has a birthday places money in the birthday box and hands the name to the secretary who sends this friend a card. The remainder of the money is saved for "Our Eddie."

ALICE WILLEKE.

Extra! Extra! Extra!

Northwestern Conference Sunday Schools!

At a meeting of the executive committee of the Y. P. and S. S. Workers' Union of the Northwestern Conference held recently in St. Paul some very interesting plans were made for the next few months.

It was the opinion of the committee that the young people's work had been slightly over-emphasized and that the Sunday school work had been neglected somewhat. So in order to promote our Sunday school work more effectively plans for two contests were drawn up.

Here are the plans! There are to be two contests; one an attendance contest and the other a missionary gift contest. All the Sunday schools of the Conference are most heartily invited and urged to participate in both of these contests. The standings of the various schools will be determined solely by their enrollments. Thus the smaller schools will be on a par with the larger schools; no school will have an advantage over another.

These contests begin with the first Sunday in April and close with the last Sunday in May. The winners will be handsomely rewarded with prizes which will serve good purposes in their schools and at the same time will be remembrances of their victories. They will have the choice of a useful Sunday school map or a beautiful picture.

Those are the facts. Every Sunday school in the Conference should be attracted by the plans for these two interesting contests. Keen competition and rivalry are already seen. It now remains for all the schools to enter these contests and co-operate wholeheartedly in making them worthwhile.

The official starter is already at the starting line. "Get on your mark—Get set—Go!" Who will be the victors?

MILTON R. SCHROEDER, Sec.

* * *

Shortly after giving a shower for a bride-to-be, Mary's mother was writing a letter to her sister. "I am sure I do not know what to tell her," she sighed. "Why, tell her about Miss Helen's sprinkle," suggested the little tot.

Tacoma's Washington Birthday Banquet

On Friday evening, February 21, our B. Y. P. U. held its annual Washington Birthday Banquet, with an attendance of approximately 85. The tables were decorated in patriotic colors, surrounded with flags, and red, white and blue streamers. At the call for dinner we stepped to our places at the table and did justice to the elaborate meal prepared for us.

Our president, Peter Yost, acted as toastmaster for the evening. During the first part of the program we enjoyed a patriotic sketch, and a very interesting address on "Patriotism" by Rev. Lynn of the Sixth Ave. Baptist Church, our guest of honor. Following these we enjoyed some interesting humorous stunts, "The Kitchen Orchestra," "The Thirty Cent Dude," "Washington's Hatchet," and "The Book Agent," presented by different groups of the Union. At intervals we were favored with vocal and instrumental numbers.

We all believe this one of the finest entertainments our society has enjoyed, and we invite any of you who have never attended one of Tacoma's B. Y. P. U. entertainments to spend Feb. 22, 1931, with us.

OLIVE RAHN, Sec.

In Appreciation of Music

Appreciation of music in the church has often been verbally expressed, but it remained for the Ladies Aid Society of the First Church, Chicago, to show its appreciation in a more tangible and convincing manner.

On February 14 the good ladies of the church honored the choir and the newly organized orchestra with a banquet which again substantiated the old adage, that the way to the heart is through the stomach.

The young people, coming for the most part directly from their occupations and labors, were greeted by the sight of generously laden tables, attractively brightened by Valentine decorations, and by an aroma which caused more than one to glance inquiringly at the clock, as though to ask, "When do we eat?"

After the voice of hunger was stilled an informal program was given, with a number of speeches of appreciation and encouragement. Jollity and good fellowship were in evidence throughout, and when shortly after eight o'clock the choir members gathered for rehearsal, they did so with light hearts, knowing that their efforts would not be in vain because of the blessing some soul would receive on the following Sabbath.

To know that our efforts, feeble though they may be, are acknowledged and appreciated, gives us greater joy in serving others. Could this spirit manifest itself more in our churches, the saying that the choir is the "battle-field of the church" would soon pass into oblivion.

The Sunday School

God Bless Them

God bless the little children; we meet them everywhere;
We hear their voices round our hearth, their footsteps on the stair;
Their kindly hearts are swelling o'er with mirthfulness and glee:
God bless the little children, wherever they may be.

—Western Christian Advocate.

What I Expect of My Class

ALMA HOLZER

A teacher can not teach without pupils, so first of all I expect my pupils to be neither absent or tardy. I expect them to try to be present every Sunday and on time, unless it is impossible for them to get there on account of bad roads, sickness or some other good excuse. I expect them to take part in the song service and the devotional service. I expect my pupils to co-operate with the Sunday school, the superintendent and with their teacher, to work together with love for the same purpose of the upbuilding of God's Kingdom and spreading the Gospel.

I expect my pupils to come to class with a well prepared lesson and to be able to memorize the Golden Text. I expect them to respond willingly and gladly when asked, to take part in the lesson discussion, when asked a question, or when asked to review the lesson of the Sunday before. Each Sunday I have one of my pupils review the previous lesson, and so far they have responded quite well.

I expect my pupils to show reverence for God and God's house. To listen attentively when the Word of God is being taught to them so that they may receive something that will help them in their spiritual life. That the teachings may not be in vain, but that the seeds that are sown may bring forth fruit. I expect them to support me with their prayers, that I may be faithful in the task that has been assigned to me; and that in the preparation and presentation of the lesson I may be guided by the Holy Spirit; that I may teach the Word of God and God's Word only.

I expect my class to be interested in missions. To give cheerfully for those in need, to those in far-away lands and in our own land, who do not know the Savior. To give so that the Gospel message may be spread. To give cheerfully, for God loveth a cheerful giver. (2 Cor. 9:7.)

Of course my class does not quite come up to all my expectations. This question arises: "Do I expect too much of my class?" If not, how can I encourage my pupils to make it one of the best classes in the Sunday school?

Lorraine, Kans.

Teaching by Telling Stories

"We don't want you to teach us, we want you to tell us a story," exclaimed a boy member of a class—a class full of high-powered energy.

The remark was shrilled at a substitute teacher, and he took that boy's admonition and "killed two birds with one stone." He told a story and taught the lesson in the telling of the story.

It was an easy task on this occasion for the lesson happened to be about Gideon and his notable victory over the enemies of his country. The incidents in that narrative are full of dramatic action and significance that can be readily applied to the American boy's world of affairs. The teacher related the incidents in a rapid, animated manner and pressed home in a breezy way the applications that were within the boy's vision and ken.

The attention of the class was held because the interest was aroused to excitement of suspense by the development of the story to its climax and the closing bell rang as the story teller concluded amid a chorus of, "tell us another."

This method of teaching is biblical. The Word of God is a book of stories. No truth, no virtue or vice in this Book but is demonstrated through the living actions of personalities and in sequences which make stories of consuming interest.

Bible stories are data in the inspired moral laboratory—the results of experiments made by men and women with the master passion of both virtue and vice. As a matter of fact it is impossible to think intelligently or intelligibly in the abstract of virtue or vice. Apart from personalities plus conduct they are meaningless. We know that if there were no hearing there would be no noises. If there were no persons there could be neither virtue or vice. Take, for instance, the virtues of courage and loyalty as demonstrated in the case of David in his combat with Goliath. Without the conduct of these two there could have been no demonstration and therefore no story. Nature abhors a vacuum and a lesson on vice or virtue without personalities is a play without actors. The virtue needs, of necessity, a personality in dramatic action to make it anything at all.

Two public speakers went up into the chapel of a certain high school to declaim in successive chapel "exercises." The first of these men told illuminating stories and delighted his youthful audience. A child of twelve or so met this speaker sometime afterwards and she accosted him:

"When are you coming back to speak in chapel again?"

"When I am invited," he replied.

Then with the naive frankness of a child she said: "I like you because you

tell us stories, that other man just uses words."

"Just uses words!" What an indictment! Words are not enough in teaching the nature and value of virtue and the nature and dangers of vice. Words alone in a lesson are unstrung beads. They must have a "thread" of interest—a "yarn" if you will—showing the reactions of personalities in interesting stories. What a wealth of such stories there are!

Jesus Christ, all that he was, did and said is the best definition of Christianity extant, and the character and conduct of Christians make up the most practical exposition of Christianity in the world. Their lives are stories "made flesh" or as Paul called them, "living epistles, known and read of all men."

"Without a parable spake he not unto them," declares the record describing the speaking of the Master. We do not have all the parables Jesus uttered but of the exquisite samples in the Gospels there is not one which lacks human interest and divine instruction.

All the world is craving a story—from the little child on up to the old folks, and all the world is full of stories for the teacher, "Books in the running brooks, sermons in stones and good in everything." There is no excuse for the teacher ever being dull and prosy in the midst of such plenty.—The Junior Teacher's Quarterly.

The Bible First

Of course, the first book on the Christian's reading list is the Bible. Writing in the "American Boy," a Yale professor said about the Bible, "The best of all books for boys to read before they grow up—and if boys do not get a taste for reading before they grow up, they will probably never get it at all—is the Bible. This is the best-written and most interesting book in the world. Read Genesis, Exodus, Deuteronomy, Joshua, Judges, Kings, and the Gospels. Read some of the short books at a sitting, like Ruth, Esther, Nehemiah. The Bible is the foundation of all English literature; when you read modern authors like Stevenson and Kipling, you will find that they know the Bible well, and you will recognize quotations. Furthermore, it is a good thing for all Americans to have a common knowledge of one book, a medium of mental exchange, like money in commercial affairs. The Bible is not only the foundation of English literature, it is the foundation of American civilization."

It was morning. There had been a severe electrical storm during the night. The next morning little Mary was sitting over in the corner with her dolls. Listening, her mother heard her say, "You know, God, you nearly scared me to death last night."

Faith Lambert

By MAUD C. JACKSON

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Sunday School Board Southern Baptist Convention
Nashville, Tenn.

(Continuation)
CHAPTER XII

*If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.*
—Anonymous.

Faith did not realize how firmly Jed was established in her heart and life until he was gone, it might be, never to return to her. Then, the ache of loneliness which engulfed her, seemed overwhelming in its intensity. The fact that her voice was developing beyond even Professor Buschmann's most sanguine expectations, gave her no special cause for happiness. Her beloved father who had always before shared her joys and sorrows was not there to enjoy her triumphs. Her step-mother was only mildly interested in her and gave her little encouragement as to her future career but went her own proud way, absorbed in her toilettes and her teas. Mrs. Rogers was a tower of unflinching loyalty, Bud Thomas's ardor knew no abatement, though he had learned long ago that the gift he coveted, Faith's love, had been bestowed on another, and he couldn't help thinking, from reports he had heard, a less worthy man; she had hosts of friends both at home and in Hanford, all interested in her progress, but despite all this she often felt hopelessly bereft and alone.

"I almost wish sometimes, I could take the free-and-easy attitude toward life that other people can," she thought miserably one summer evening as she sat in the porch swing, her thoughts full of Jed. "Then my conscience would let me marry Jed, if he still wants me, and we could go on through life together."

"Forget it," whispered her conscience. "If Jed had wished to marry a character so weak, he would doubtless have taken Trixy Tompkins or Judy Smith or one of a half dozen other girls long ago, and have gone home to the stagnation he was trying to escape. Cheer up, and practice this life of service you are always preaching."

So, as the days wore on, and fall came, bringing many new girls to Hanford, with their problems and their loneliness, Faith found some solace and happiness, trying to bring cheer to some of them, and, in a measure, forgot her own sorrow in service.

One girl in particular enlisted Faith's sympathy. Her name was Frieda Lane,

and she roomed at The Oaks, a girls' club not far from the Rogers home. She was cumbersome and awkward, her clothes were ill-fitting and gaudy and her movements heavy and ungainly. Her whole appearance suggested tawdriness and she was shunned by the other girls. Faith chanced to walk with her up the hill one morning, and was struck by the dumb loneliness of her expression and her almost sullen aloofness. A little sympathy and adroit questioning brought out the fact that she was homesick and friendless and unbearably lonely, and was seriously contemplating leaving school, though such an act would mean extreme disappointment to her parents. That she was a good girl Faith could not doubt, after talking with her. She was being shunned for less worthy reasons.

Faith invited her to her own room at the Rogers home on various occasions. Then very tactfully she and kind Mrs. Rogers helped the girl refashion her wardrobe along more shapely lines, and though Frieda never blossomed like a rose, she became decidedly less a thistle, and in time developed into a splendid student. Some years later, Faith had the satisfaction of seeing her one of the best loved and most highly respected missionaries in the foreign field.

Jed's letters were the bright spots in Faith's rather prosaic existence, and one day, late in that long, lonely winter, one came which filled her with hopefulness. It began to look as if, after all, he was going to lose his life of self as the Master said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

He wrote: "After all, I am beginning to believe there is something real in religion. When I see these poor creatures hopelessly consumed with this terrible disease, yet hoping on, and some of them passing out breathing the name of Jesus, with a smile on their lips, I ask myself if such faith and trust could exist if inspired by untruth and unreality. So you see I am still 'seeing things through the eyes of Faith,' and beginning to find happiness in service."

"I am also developing a conscience, an attribute I was never troubled with in the old days. I cannot say I am altogether happy over this discovery. It makes a fellow uncomfortable sometimes, when he's been curt and impatient in the day's work. I ran across this little thing from Wordsworth the other day. You've doubtless read it many times, but it was new to me and because I like it and it seems to fit my case so well, I'm passing it on in the hope you will enjoy it:

THE BAPTIST HERALD

*But, above all, the victory is most sure
For him, who, seeking faith by virtue,
strives*

*To yield entire obedience to the Law
Of Conscience; Conscience revered
and obeyed,*

*As God's most intimate presence in the
soul,
And his most perfect image in the world.'*

Those old fellows had a way of saying things which hit the mark, didn't they?"

Faith smiled to herself as she read this part of the letter, it was so typically Jedsque; so like the happy-hearted Jed of the old days, Jed at his best. A worried look came into her eyes as she continued to read:

"Grandfather is unrelenting and will not let mother mention my name in his presence. I had hoped, for his own sake, his anger would be cooled by now. His heart isn't over-strong and it's tough on a man of his years to indulge in fits of temper. So far as I am concerned, if he never forgives me, I'll never be sorry I came here. I'm learning how much I *didn't* know, and at the same time learning to stand alone. Most humans learn that when very young, my medical books say.

"I have a beastly cold at present. Nearly cough my head off sometimes. Hope to be all right in a few days.

"I think of you always, and sometimes repeat to myself that little song, 'Absent;' I wouldn't dare attempt to sing it. When the gods were distributing their gifts they endowed me with a singing voice which resembles that of a crow or a blue-jay. Remember the night I heard you sing 'Absent?' It would be joy unspeakable to hear you sing again. I often think of the days we spent together at old Hanford. I wish we could live some of them over again.

"I enjoy your letters more than I can tell you, so make them as frequent as possible.
As ever yours,
Jed."

Faith went about her tasks for the next few days, feeling so light-hearted that she sometimes wondered if she could be the same girl who had been so lonely and miserable. Jed would surely find Christ at last, after all the days of uncertainty and doubt and perplexity!

Even the transitory joy that the prospects of her career as a concert singer brought her was mild compared with this new happiness which engulfed her. What was a career, compared with the love and companionship of a good man?

CHAPTER XIII

*When true friends meet in adverse hour,
'Tis like a sunbeam through a shower;
A watery ray an instant seen,
The darkly closing clouds between.*

—Scott.

When, some days later, quite a bulky appearing letter came from Jed, Faith could hardly wait to reach the privacy of her own room to read it, her heart was

so full of glad anticipation. She hummed a glad little song of joy as she tripped up the stairs and seated herself in a sunny window to enjoy its contents. She eagerly opened the envelope and read the opening paragraph. Then, almost paralyzed with astonishment, she hesitated a moment before going on.

"Dear Faith," it ran. "I hardly know how to write to you. This is likely to be the last letter you will receive from me for some time, if you ever hear from me again, and I have so much to say.

"The cold which I mentioned in my last letter, seemed to get no better, so I had a thorough examination by the head doctor here, and he tells me he *fears* I have contracted this disease—tuberculosis."

Faith sensed the utter despair with which impatient, ambitious Jed had written the next few lines.

"My God! Think of it! Jed Carlton! Football star, athlete, never sick a day in his life, doomed to a living death, with just a bare chance of ultimate recovery.

"I do not know what to think of your God now. Just when I had reached the point where I felt I could acknowledge him my Lord and Maker, to be stricken down, perhaps never to rise again.

"I shall always go on loving you, even though I think you are living under a delusion. I may tell you now that I have worshipped you, but somehow, have always had the feeling that you were never to be mine. And, of course, until I am completely cured, if that is a possibility, I renounce all claim to you and want you to feel yourself perfectly free to live your life in your own way, regardless of what happens to me.

"I am going down to Denver for a thorough examination, by an eminent specialist, so if you wish to answer this, you may address me there.

"If he verifies the doctor's report up here, then I'm going to take a young Filipino, whom I know—he has been a sort of handy boy here—and go to a little cabin up in the mountains and place myself under the care of a practitioner up there, who is said to be especially good in pulmonary diseases. If I come out alive, I may look you up once more; perhaps come to hear you sing when you make your debut in concert work.

"I couldn't think of going to a sanitarium where there is sickness all about me, and I wish to be quite alone.

"On no account must my mother and grandfather know this. I have written my mother I may go to a remote place in the mountains to make a more comprehensive study of the disease, and consequently my letters might be somewhat infrequent and irregular. If any of my friends inquire after me, you may tell them the same thing. It is half the truth anyhow, so you need have no conscious scruples about repeating it.

"And now, dear Faith, farewell. It has been sweet to know you and love you,

even if my dreams are never realized. You must hold yourself in no way responsible for my misfortune, for I remember you advised against it. I was born under an unlucky star, that is all. Grandfather was right; I was wrong.

Yours forever,
Jed.

"I almost forgot to state that the doctor here said that a depleted vitality (which I never suspected), due to that old hurt in football over a year ago, might be indirectly responsible for my condition. I'll fight back if possible.

J. C."

Faith sat for a few moments as one in a daze. It was impossible! Big, handsome, care-free Jed thus stricken! She could read in between the lines the bitterness of soul that must be his. Just when he was mounting toward the zenith of his career in the medical world, to be thrust out of the game! He had often been put out of football games because of slight mishaps.

"I'm going to fight back if possible." Just one thing was clear to Faith; she was going to help him make that fight.

She remembered the compact they had entered into nearly a year ago, when each had agreed to call upon the other in case of need. How like Jed to forget all about it in his own extremity!

She was thankful, oh! so thankful, for the little money which had been saved to her from her father's estate. She wished it were more that she might use it in helping Jed back to health and usefulness. She felt sure his allowance from his grandfather had been discontinued when he incurred that irascible old gentleman's wrath, and she doubted if Jed had any private funds.

She quickly formulated a plan in her own mind. She would go to Denver and meet Jed. They would be married at once, and she would go with him to the cabin in the mountains and, with loving care, nurse him back to health and happiness. She knew that cheerfulness and hopefulness went a long way toward combating that disease and, just as little babies have to be loved into living, she would love Jed back to health. And if he should be called to "pass through the valley of the shadow," she would be there to point the way to life everlasting. All of her convictions were now submerged in the fact that he needed her. Her face grew very tender as she thought of him.

She went to the telephone to find out about train connections. This was Tuesday. She found that by leaving on a night train, she could reach Denver early Thursday morning. Then she hastily dispatched the following message to Jed at the address he had given her:

"Will arrive in Denver Thursday morning. Do not leave until I see you.
Faith."

She then sought out Mrs. Rogers and told her everything. That good lady was quite sympathetic and understanding, but quite opposed to Faith's plan.

"My dear child, you might contract the disease yourself," she remonstrated. "I have no fear," said Faith. "And if I did contract it, there is no one to really miss me."

"Ah, you are mistaken. We should all miss you. And there is your promising future and your career to be considered."

"Jed is my career from now on," answered Faith. "Dear Mrs. Rogers, will you help me pack, so that I can catch the night train for Denver?"

Faith went to a small but respectable hotel near the outskirts of Denver, where she had once stopped with her father during one of their frequent trips West, because the rates were not so high here, and she must begin now hoarding her precious money to buy comforts for Jed. She had located him at the address he had given her and he promised to call that morning.

From her room she could see the distant mountain peaks as they towered in solemn grandeur, touched by the early morning sunshine. She gazed in fascinated wonder at the towering crags and repeated softly, "I will lift up mine eyes unto the hills from whence cometh my help." Just then Jed was announced and she went down to the ladies' parlor, filled with glad expectation.

Jed was sitting with his back to the door when she entered the room. She stopped short when he turned, stricken dumb by the change in him. She hardly recognized in this pallid, stony-faced, young man, the handsome, ruddy Jed to whom she had said goodbye nearly a year ago. Quickly regaining her composure, she gave him her hand, saying gaily, "Now confess you are surprised to see dull, old Faith so far from home."

"I am surprised," said Jed, "and it was a lucky accident which kept me here long enough to get your message and meet you. The Filipino, whom I had engaged to go with me to the mountains, was taken suddenly ill the day we meant to start. He is just now able to be about." And Jed tried to stifle a little cough.

"Then good *does* come out of evil sometimes," said Faith. "Jed, dear, I am so sorry this has happened. Have you seen the specialist?"

Again Jed's face, which had brightened while she was speaking, took on that stony look that made him seem so different from the Jed she had known in Hanford.

"Yes, I have seen him, and old Doctor Crawford's diagnosis was correct." Jed lapsed into a stony silence. His chivalry came to the surface, however, and he said, trying to be cheerful, "What brought you to Denver?"

"You," said Faith, smiling.
"Ah! When are you going back to Hanford?"

"I'm not going back to Hanford."
"Indeed! Then, young lady, may I ask where you are going, all unchaperoned and all alone?"

"I'm going to that cabin in the mountains with Jed Carlton if he will take me."

Something like a flush of joy mounted to Jed's pale face, and a glad light shone from his eyes. But he shook his head emphatically as he said mournfully, "I had once hoped to have you out here with me, but all that is ended now."

Faith came nearer and laid her hand caressingly on the dark head. "Have you forgotten our compact, Jed?" she asked reproachfully.

"No, but you couldn't go up there with me. It wouldn't be—ah—conventional."

"We could be married, Jed."

Jed started, and again that glad light shone from his eyes, but again he shook his head. "Such a thing is unthinkable, Faith. If a big, strapping fellow like me could contract the disease, after all the precautionary measures we used at the sanitarium, you couldn't hope to escape when in daily contact with one who had it."

"Well, we could use all those precautionary measures, and any more you, as a doctor, might suggest." Faith hadn't expected opposition to her plan. She began to rally all of her persuasive forces. "You plan to take this Filipino with you. Isn't he in danger of contracting the disease?"

"Oh, he is a wiry little devil, and used to this sort of thing. No, Faith, heaven knows, it would be joy unspeakable to have you with me, and just like you to want to go, but I couldn't let you take the risk. I must accept my lot as cheerfully as possible. Until I am thoroughly recovered, I must not think of any of the joys of civilization. But I'll never forget your kindness, and up there, when the days seem long and the nights are lonely, I'll love to think you cared enough to want to share my loneliness. Not many girls would do as much."

Faith, standing near, stroked the dark head thoughtfully for a moment, while she tried to keep back the tears which kept welling up. One fell on Jed's white hand, which rested on the arm chair. He looked up quickly, then caught Faith's hand and pressed it to his cheek. He longed to cover it with kisses, but dared not.

"There, now, Faith, you needn't feel so badly about me. I will doubtless pull through all right, and then I will come back to you soon enough." Jed was finding the renunciation of her increasingly difficult. If she only could be with him! But such a thing was, as he said, "unthinkable."

"But I cannot live through the awful waiting," persisted Faith, "unless I can be there to help you. And I do not think the risk as great as in the sanitarium, anyhow. You were with the disease in all its stages, with many, many cases, while I shall have only one. And I really know more about nursing and caring for the sick than you might imagine, for my social service work has taught me many

things. We can take this Filipino along if you wish, and this time next year you will come down from the mountain cabin a well man."

"Proving you are wrong in that. A permanent cure is very rarely effected under two years, and I'm not worth two years of any one's life."

"Two years, then," said Faith, ignoring the last part of Jed's assertion. "What is two years when you are with the one you love?"

Jed shifted uneasily in his chair, then giving an embarrassed little laugh he said, "I think I wrote you, Faith, that grandfather is adamant concerning his attitude toward me. My resources are somewhat slender, and I'll never ask him for a penny. So you see I am not able to support a wife at present."

"All the more reason why you should let me help you," declared Faith emphatically. "Thank goodness I have enough to keep us comfortably while we are 'simply living.'"

Jed's arguments had been overcome one by one. He was thoughtful for a moment, then he said, "I'll tell you what I'll do. There shall be one condition imposed on whoever goes with me. I hate to hurt you by saying this, after all you have tried to do for me. But the way I see things now, I would be worse than a hypocrite if I did any other way. You may go as you wish, if you will promise me one thing."

"What is that?" asked Faith.

"That you will never mention the subject of religion to me unless I mention it first. You may read and believe in it as much as you please, but you will never try to influence me."

Jed had no intention of permitting her to go. Knowing her as he did, he felt sure she would never consent to such a proposition. She couldn't know the mighty effort it was costing him to impose a condition which would render impossible his only chance for loving care in the whole world. His pride would not permit him to call upon his mother or grandfather, after what had passed between them on his last visit home.

He was filled with a wildly happy kind of consternation when Faith said quietly, "I promise."

"I have one little request to make, Jed," Faith was saying. "I do not believe it would be violating my promise to ask that our marriage ceremony be solemnized by a minister. That, to me, will make it seem more sacred and binding." Jed agreed to this.

Busy hours for Faith followed, since she insisted that he permit her to attend to all the details connected with this unusual wedding, lest he fatigue himself unnecessarily. And it was then that Donato, the Filipino, proved his efficiency. He was intelligent, capable and dependable, and so willing and anxious to please her that Faith's heart warmed to the polite, dusky-faced boy, as he went here and there, untiringly, to do her bidding.

The marriage license secured at last, the ceremony was legally and sacredly performed at the home of the officiating minister. It was a plainly attired and quiet bride, who, unfalteringly took her place beside the serious young bridegroom and, very clearly and earnestly, took upon herself the vows which bound her to him forever.

There were no fond, husbandly kisses following the ceremony, the very nature of Jed's illness making such demonstrations taboo. Only the glad light in his eyes as he looked into Faith's serious, brown eyes, while he pressed her hand and whispered softly: "Faith: Fidelity: Loyalty."

(To be continued)

† Ruth Barbara Lawson

Miss Ruth Barbara Lawson was born July 20, 1913, in New Britain, Conn., and died, after six days of illness from an appendicitis operation, in the New Britain General Hospital, Feb. 15, 1930, at the age of 16 years, 6 months and 25 days. She is the first one to break the family union, leaving behind her father, mother and two brothers, who are her seniors. During the training of her youthful years she found her Lord and Savior and manifested such by joining the church during Rev. Schneck's ministry, as a Christian worker. Our deceased sister has proven herself especially worthy in the art of dramatics, both in the church school or young people's work. Miss Lawson was known to all as a girl of clean and Christ-like character as well as a pleasing personality. Much recognition was paid her during her short illness in the hospital by her church and other organizations. Sixty-four floral pieces were put on her casket, and over five hundred people attended the final service in the church. Parents and friends mourn her earthly departure but will greet her in Christ's Kingdom.

W. H. BARSCH.

† Mrs. G. L. Freigang

The beloved wife of Pastor Gust L. Freigang of Haynes, N. Dak., was called from her life's service on March 3, 1930, at Rochester, Minn., where she submitted to an operation.

For many years she had been an efficient worker in the Baptist church at Kilgore, Nebr., having been a liberal contributor of time and money to its success.

In the early days of the church when there were but 18 or 20 members she made possible the work of the pastor in the outstation of the church, having provided means for his transportations.

Later when the building program came she contributed in a very large way financially.

As a helpmate to Pastor Freigang she has contributed largely to the success of his work and comfort of his home.

She will be missed by all who know her.
REV. C. M. STRONG,
Dumbar, Nebr.

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

Arranging interesting missionary programs has proved to be one of the most effectual methods of creating and sustaining missionary interest in the Sunday schools, young people's societies and women's societies. These three organizations are always looking about for suitable material and are grateful for anything good that may be offered.

At the time of this writing we have prepared interesting historical sketches featuring the beginnings and the development of our missionary work in Bulgaria, Roumania and Czecho-Slovakia. We can furnish this both in German and English. These sketches contain much interesting material for any missionary program. The matter can either be read or informally told by someone with sufficient ability. Sunday schools desiring just a brief missionary program on Mission Sunday will find much suitable material in these sketches. It will require but very little ingenuity on the part of the Missionary Committee to adapt these sketches for their own missionary program.

We have also the following missionary dialogues to offer:

"The Stolen Testament," featuring the beginnings of Baptist work among the Gypsies of Bulgaria. This dialogue is based on facts. Rendering the dialogue will require about 25 minutes, and there are nine actual participants who speak and quite a number of others having minor roles. This dialogue has been prepared in both English and German.

"Light for the Blind and Liberty for the Captive," depicting an actual experience between our pastor at Ternitz, Vienna, Austria, and the Catholic Priest of that place. We have this dialogue in both German and English.

"The Conversion of the Mohammedan Nathaniel Nasifoff," as originally related by himself. We can supply this in both English and German.

"Seeking the Wandering and Lost Sheep," actual experiences of Pastor Adolph Thiel as he makes his pastoral visits in that strong Catholic suburb of Vienna, Austria. We will also have this in both English and German.

"With the City Missionary in Vienna, Austria" will be published in both English and German in the Children's Day Program for June, 1930.

The General Missionary Secretary will be pleased to supply the matter listed above in sufficient quantities so that each person participating may have a copy for himself.

* A small girl of three years suddenly burst out crying at the dinner table. "Why, Ethel," said the mother, "what is the matter?"
"O!" wailed Ethel, "my teeth stepped on my tongue!"

The Mid-Winter Institute of Minnesota

The weather man evidently thought he was putting something over on us by giving us mid-summer weather for our Mid-Winter Institute, but much to his surprise we liked it so well that we are still rejoicing over it. Young people from practically all parts of the state, from parts of Wisconsin, and even a representative of Japan attended the Institute.

The meetings were held at the River-view church, St. Paul, from the 21st to the 23rd of February. It opened Friday evening with a furious debate, which imbued upon our memory some facts that shall not be forgotten. Six young people debated on the subject: "Resolved, that the nations adopt a plan of complete disarmament excepting such forces as are necessary for police purposes." Both sides exhibited a remarkable talent and some excellent facts, but for reasons, known to the judges, the negative side came out ahead and won the debate.

Saturday morning two discussions were led by Rev. A. A. Schade. The first hour was spent on "A Friendly Instruction," while the second on "Recruiting for the Kingdom." These discussions were very helpful. The afternoon was given to recreation, consisting of a hike and some fine indoor sports. The feature of Saturday evening was a Bible storytelling contest. Miss Lenore Kruse was awarded with "Helen Barret Montgomery's Translation of the Bible" as winner of the contest.

Sunday afternoon Miss Evelyn Camp, a former missionary of Japan, delivered an inspirational message on "The Challenge to Missions." In the evening Rev. Schade gave as the closing address "The Generation and Cultivation of the Christian Life."

Now that the Institute is over and Rev. Schade is gone, we are eagerly looking forward to the Mound Assembly, our greatest event of the year. For your convenience perhaps, the dates have been set for July 7-13. Plan to have your vacation with us at that time.

RUDOLPH WOYKE, Sec.

How Uncle Sam Treats His War Heroes

Although most of our young people know about the past World War only from their history textbooks, reminiscences of the gun fire were brought very close to the Plum Creek, S. Dak., society March 11, when Carl Christman, former member of this society, was laid to rest with full military honors. He was killed in the Meuse-Argonne battle in France November 4, 1918, just one week before the armistice was signed. Not until seven years afterwards were his remains discovered in the Argonne cemetery. Last summer the government offered his mother a free voyage to the grave in France. She did not accept it, but in turn she asked for arrangements to have

the body returned to Christman's home for burial. On March 7 the national radio hook-up announced the arrival of the body. He arrived here with an escort that had accompanied him all the long way.

The funeral services were held in the large Methodist church at Alexandria with Rev. B. H. Luebeck, pastor of the Plum Creek Church, officiating. Rev. Seastrand of the Methodist church and Judge Frank Vincent assisted in the ceremonies. The choir of our church rendered two very impressive selections which fascinated the large audience. At the grave a firing squad fired a last salute over the grave and the bugle corps sounded taps. Carl had been killed in the War for Peace. How long will this peace last?

B. LUEBECK.

Echoes of the Christmas Season
Second German Baptist Church,
Chicago

(See front page of this issue)

After months of concentrated and enthusiastic rehearsing the combined choirs of the Second Church, Chicago, presented a Cantata that proved to be one of the greatest spectacles given in the church for years.

The chorus of 30 voices, with its able director, sang the Cantata "The Coming of Christ" with great expression and conviction. The realism of the story was brought out by some excellent lighting effects, that carried us from the darkness of night, when the shepherds brought home their sheep, to the bright sunlight when Christ was given to the world. The settings, including giant palm trees; the costumes, faithfully represented; and the acting were all exceptional and showed much practice.

The church orchestra of 15 pieces assisted the choir, and the hall was filled both evenings, not only by members of the church and of other churches, but by people of the neighborhood. Our pastor, Rev. C. A. Daniel, took the opportunity to challenge these strangers to attend other meetings and take advantage of the privileges they have here. So all in all, our holiday season was a happy time of giving, inviting, and persuading.

R. H. LANGE.

Spurgeon's Greatest Compliment

C. H. Spurgeon reckoned as the highest compliment ever paid him the words of an open enemy who said: "Here is a man who has not moved an inch forward in all his ministry, and at the close of the nineteenth century is teaching the theology of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current eighteen hundred years ago."

Bob had a new airgun. He pointed it straight up in the sky and was about to shoot. "O, Bob, don't, don't," begged Susan; "don't shoot God."

Pray Without Ceasing

LYDIA BORCHART

Fifteen minutes of my time each day
Is not my own, for then I pray
For the missionaries, in far-off heathen
lands,
Who have gone in obedience to the Lords
commands.

I pray each day at the hour of seven,
When the sun begins its course through
the heaven.
That the Lord may be very near to them
then,
As they tell the story again and again.

At noon I always find time to pray,
I stop my work in the middle of the day;
And I pray as their day's work is done
That the blessing of God may rest upon
them.

At the hour of three I pause again,
And find it a joy to pray for them then.
For my thoughts go over across the seas
And I send a message by afternoon
breeze.

After my work for the day is done,
I know a new day for them is begun;
And I pray again for a moment or two,
"God bless them as they begin their labors
anew."

I pray for Africa—that land so dark,
Where sin abounds in every heart;
That the Father who loves each one may
save
Many from death and a sinner's grave.

For China's millions, and also Japan,
I pray for them whenever I can;
The native preachers and the Christians,
too,
That they to their Lord may always be
true.

India is not forgotten when I go to the
Throne,
I remember the missionaries—out there
alone,
And the widows and children whose cries
are heard,
Who know not the Savior nor his precious
Word.

"I cannot do much," I often did say,
Someone answered, "Oh, yes, you can
pray."
Since then the joy of salvation is more
In my heart, than it ever has been before.

Mission Sunday, Second Church, Portland, Ore.

On February 23, Mission Sunday was
observed at the Second German Baptist
Church, Portland.

In Sunday school a special missionary
program was given. The life and good
works of Henry Martyn were reviewed.
The orchestra, composed of Sunday school

scholars, helped to "pep up" the songs in
which every one took part. Our super-
intendent, Mr. J. A. Hoelzer, with the
co-operation of the teachers and pupils
hopes to make this year the greatest yet.

Missionary Sunday was also observed
in our B. Y. P. U. meeting. An interest-
ing program was given by our four
groups, Miss Naomi Wuttke, leader. It
consisted of musical numbers, readings
and an interesting missionary play.

We have our Missionary Sunday each
month and a missionary collection is
taken which is used to help support mis-
sionaries.

Our pastor, Rev. J. A. H. Wuttke,
preached two very inspiring sermons Sun-
day. His topic in the morning was "The
Church of Jesus Christ" and in the even-
ing "Christ's Baptism."

Following the regular meeting Sunday
evening four of our young people fol-
lowed the Lord in baptism.

On March 2 these four and three others
were given the hand of fellowship and
welcomed into the church.

We pray that under the able leader-
ship of our pastor, Rev. J. A. H. Wuttke,
and the earnest co-operation of the mem-
bers, God will continue to bless our
church. ANNA SCHMUNK, Sec.

Stirring Events at High St. Church

The past three weeks have indeed been
filled with enjoyable occasions for the
members and affiliates of the High Street
Baptist Church of Buffalo, N. Y., because
of the numerous activities that have
manifested the renewed interest and en-
thusiasm of those connected with the
church.

On February 28 a Fathers and Sons
Banquet, conducted under the auspices of
the Men's Brotherhood of the church,
proved to be a tremendous success. Rev.
Farrell, pastor of the leading Disciples'
church in this city, was the speaker of
the evening. He addressed a group of
over 80 men and boys on the general
theme of "Comradeship." The High
Street Quartett rendered several appro-
priate numbers and led in group singing,
which created a spirit of brotherhood and
mutuality so essential to the success of
such an occasion.

The following Friday evening, March
7, the church celebrated its fifty-fifth
anniversary and also extended a most hearty
reception to the new pastor, Rev. Alfred
R. Bernadt. The Sunday school audi-
torium was converted into a banquet hall
for the evening, and through the efforts
of Alfred Gronmeyer was trimmed most
tastefully in beautiful designs of white
and gold streamers augmented by the
liberal use of white hyacinths and ferns.
Two hundred people present enjoyed the
bountiful repast, prepared by the ladies
of the church, as well as the splendid
program which immediately followed.
Dr. Herbert Dutton acted as toastmaster
for the reception, introducing in very able
manner the speakers of the occasion,

Prof. Lewis Kaiser of Rochester, Rev. B.
J. Davies of Buffalo, Rev. P. Geissler and
Rev. Dah'berg of Buffalo. The Anniver-
sary program was rendered in German
as compared to the reception program in
English, and was led by Rev. F. Fried-
rich, aided by Prof. Kaiser and Rev. R.
A. Schmidt. The entire program was
enhanced by several surprises made pos-
sible through untiring efforts of the pro-
gram committee. This date being also
the birthday of the pastor's mother, it
was fittingly observed by having a beau-
tifully lighted cake placed in front of her
while the audience sang "Happy Birth-
day to You." Immediately thereafter,
another cake bearing fifty-five candles,
symbolic of the birthday of the church,
was placed before Mrs. Erion, who is the
only living charter member of the church.
Numbers rendered by the quartet and
several soloists enriched the program and
all present felt it was good to have spent
the evening in sharing Christian fellow-
ship and observing the various occasions
in such fitting manner.

As a church we are looking forward to
a splendid year in the Master's service
under the able leadership of our congenial
pastor, Rev. Alfred Bernadt.

W. B. MORTON.

Girls Give Playlet at Bethel Church, Indianapolis

A group of girls gave a playlet Sunday
evening, March 2. The name of the play-
let was, "The Road to Happiness."

It consisted of five young girls just out
of college trying to decide what their
future is to be. One chooses pleasure,
another fame, another wealth, another
education and the last service to God.
They decide to meet in ten years and tell
their adventures.

The second scene represents their later
meeting. Each one comes in separate,
very unhappy but finds Service very
happy. She shows them the way to happi-
ness. Each in turn then kneels and sings
praises to God.

The first scene costumes are plain
clothes. In the second, Pleasure is in
rags, Fame in brilliant dress with a
crown; Wealth has a large bag of money,
and Education in a black robe and hat.
Service is dressed in white.

The stage is decorated with a large
white arch, and in the second scene a
large cross appears.

The playlet is accompanied with sing-
ing by other young people. The closing
song is "The Way of the Cross Leads
Home."

The cast of players are as follows:
Service, Miss Ruth Schaefer; Wealth,
Miss Huldah Schaefer; Pleasure, Miss
Olga Schaefer; Fame, Mrs. Ruth Mock;
Education, Miss Emily Arndt.

The cast of singers: Mr. Herman
Schaefer and Miss Alma Teifer. Piano,
Miss Martha Schaefer; Director, Miss
Emma Schaefer. EMILY ARNDT, Sec.

Hebron, N. Dak.

The reports in the "Baptist Herald" in
regard to the various activities of our
great Christian fellowship have always
been of great interest to me. I do often
sympathize with the young people of our
church who would make a bigger success
of their Christian life if they were per-
mitted to study the Bible in English and
to occasionally worship in English. Our
church is still exclusively German and to
mention the very word English would
cause a great offense to some of the older
people. Personally I am not so taken up
with the idea of preaching in two lan-
guages, as it brings additional difficulty
to minister and church, but I believe it is
not so much our duty to stress one lan-
guage or to uphold certain foreign na-
tional ideas as to go forward and win
souls for Christ, be it in the German,
English or Greek language. The way to
reach the young people, who are the
church of tomorrow, the best and the
quickest way should be the only way to
take. We have many unsaved young
people in this church, who could be a
great power for good if they were won
for Christ.

In addition to these difficulties we had
great friction among us, which was
largely caused by the invasion of the
Pentecostal movement. As strongly as I
believe in the power of the Spirit, I
would advise our people to beware of this
teaching, as it never has failed to bring
untold sorrow to those who first con-
sented to allow them their small finger.

The B. Y. P. U. which at one time was
a great asset to the church has now only
enough life to barely exist. The true
Spirit of God, however, never rests in the
hearts of those who serve him. Matters
are beginning to clear up and the proverb
becomes true there is a silver lining be-
hind every cloud. It is my earnest con-
viction and hope that this church will
even surpass its former loyalty to Christ
after it has completed a marvelous come-
back, which is now rapidly in progress.

The unusual snowfalls of this winter
have also hindered our progress to a de-
gree, as most of our people live far from
town and church on unimproved roads.
Such a snowfall also hindered our revival
meetings which were held recently by
my brother, John C. Schweitzer. Five
souls found Christ and there were others
who were converted but not baptized, who
will follow Christ in baptism as soon as
the weather permits those rites in out-
door waters.

We are contemplating to have Daily
Vacation Bible school and the enrollment
already has reached over 75 children.
We shall continue God's work with full
trust in his divine guiding. Our prayer
is that God may richly bless the efforts
made by young and old in all our sister
churches all over the world.

WM. E. SCHWEITZER.

American women spend five million
dollars a day to keep themselves beauti-
ful. Well, what of it? Don't they get
results?—Manchester Union.

High St. B. Y. P. U.

We of the High St. B. Y. P. U. of
Buffalo, N. Y., are glad to report that all
of our meetings are well attended and the
work is carried on enthusiastically. The
devotional committee renders an inspira-
tional program the first Sunday of each
month. Each second Sunday the educa-
tional committee presents a stereopticon
lecture, taking us this year into foreign
countries. Our mission committee has
also given us interesting meetings. We
have had the pleasure of listening to Rev.
Bernheim of the Hebrew Mission;
"Mother Ross" of the White Light Mis-
sion, and Miss Mabel Stumpf, who told
of her work in the Philippines. Our so-
cial committee has had a most success-
ful pie social, bowling parties, and Christ-
mas candle-light story hour.

Our candle-light consecration service,
held the first Sunday of the new year,
was very successful, about 100 people at-
tending. An atmosphere of enthusiasm,
of deep consecration, and reverence pre-
vailed throughout the beautiful service.
The forest background, the soft glow of
candles and the fragrance of evergreens,
the splendid work of the devotional com-
mittee gave us a deeply inspirational, truly
consecrative hour. Prospects are bright
for even greater accomplishments and
growths, for with the aid of our capable,
encouraging new pastor, Rev. A. R. Ber-
nadt, High St. means to go forward with
greater zeal and endeavor in the work of
our Master.

Ordination at Rochester, N. Y.

On Wednesday, February 19, the Per-
manent Council of Rochester and vicini-
ty met at the South Avenue Baptist
Church to examine four candidates for
the Gospel ministry, among them our
Brother Alfred R. Bernadt, a member of
the Bethel Church, Buffalo, N. Y. Bro.
Bernadt made clear and comprehensive
statements regarding his conversion, his
call to the ministry and his doctrinal con-
victions. By a unanimous vote the coun-
cil recommended him for ordination.

An impressive ordination service was
held in the evening at the Andrews St.
Baptist Church. Rev. David Hamel pre-
sided at the ordination exercises. Rev.
F. Friedrich read the scripture lesson
and led in prayer. The ordination ser-
mon was preached by Rev. F. Willkens.
Prof. A. J. Ramaker offered the ordina-
tion prayer, P. Geissler, pastor of the
Bethel Baptist Church of Buffalo, gave
the charge to the candidate and Rev.
Hamel welcomed him into the fraternity
of the Christian ministry.

We believe that Bro. Bernadt is an
unassuming, noble and Christian young
man with qualities both spiritual and
intellectual. He is a graduate of Roches-
ter University, having spent two years
in the German Department of the Col-
gate Rochester Divinity School and is now
a student in the English Department. At
present he is an assistant instructor in
mathematics in the academic department

of the German Department of the Col-
gate-Rochester Divinity School. He is
a member of Kappa Phi Kappa, a na-
tional honorary fraternity.

Since January 1, 1930, Bro. Bernadt is
pastor of the High St. Baptist Church
of Buffalo. We covet for him a success-
ful ministry under the guidance of the
Spirit of God to the glory and honor of
our Savior Jesus Christ.

P. GEISSLER.

Young People's Society of Willow Avenue Baptist Church, Hoboken, N. J.

At a recent young people's meeting the
young people and friends had the great
privilege of hearing the experience of
Bro. William Schmidt's (of Newark, N.
J.) vacation trip to Europe, especially
Italy. The pictures that Bro. Schmidt
drew in our minds had most of us think-
ing that we made the trip with him. One
doesn't realize in what a wonderful coun-
try we live until stories of other coun-
tries are brought to us, and we don't ap-
preciate our religion enough until we
hear of the way people in other countries
believe.

Several weeks later we had the great
privilege of seeing Europe by the kind-
ness of Bro. Conrad (of Passaic, N. J.)
and his moving picture machine, which
was a perfect trip for all of us. We saw
the old homestead of Bro. Conrad includ-
ing the village Baptist church. We trav-
eled through Berlin with all its famous
statues and palaces, through France and
part of Switzerland. While Bro. Conrad
was showing pictures of Switzerland,
mother and I were hoping he would show
pictures of Zurich, my birthplace, which
I never really saw. Perhaps next time
Bro. Conrad makes the trip he will bring
back a few hundred feet of reel of Zurich
and vicinity.

To say we all enjoyed Bro. Schmidt's
and Bro. Conrad's descriptions is putting
it mildly and if anyone has the oppor-
tunity we had, here is our advice, don't
pass it by.

Our young people's society has a mem-
bership of about 25 members and holds
meetings every second and fourth Tues-
day of the month. Our pastor is Rev. L.
N. Schoen and our president is Bro.
Ernest R. Johnson. Our motto is "Carry
On" Christ First,—Others Next,—Self
Last.

"Carry On" Carry On"
Fight the good fight and true
Believe in your mission, greet life with a
cheer,

There's big work to do and that's why
you're here.

"Carry On" Carry On"

We take this opportunity to invite any
of the Baptist young people who intend
touring New York and its bright lights
to stop off and pay our church and so-
ciety a visit at any of our services.

RUTH B. JOHNSON.

Our Devotional Meeting

H. R. Schroeder

April 13, 1930

Why Everybody Needs Christ

John 14:1-11

Some people seem to think that religion is all right for women and children, for the poor and the sick and those about to die, but men who are well and strong and the cultured and rich have no need whatsoever for the church nor for a personal Savior. Such people imagine that they can get along far better without Christ than they could with him. Again some may admit that backward races, such as the savages in Africa or the downtrodden masses of China and India need Christ, but we Americans have outgrown our need of him. We are the most prosperous nation, highly civilized and refined; we know ever so much more than those people among whom Christ lived—consequently Christ can't teach us anything.

But whoever has such thoughts is only deceiving himself. The fact is that everybody needs Christ. The wealthiest man needs him as much as the poorest, the cultured as well as the most ignorant, the strongest as well as the weakest, and the civilized American needs him just as much as the most superstitious barbarian. Everybody without exception needs Christ because he is the one and only Savior of the world. Men can improve themselves, can overcome some faults, but no one, no matter how great or nice or good, can ever save himself. And then, too, everybody needs Christ, not only to be saved, but also to live the best possible life in this world. No matter how good a man may be, he can become still better by accepting Christ as his Master. Of course, it goes without saying that the tempted, the suffering and sorrowful need Christ. He can do more for them than anybody else ever could. Because the Chinese, the Africans and Indians are just as human as we are they need him just as much as we do. The whole world needs Christ. What are we doing to make him known to the world?

April 20, 1930

Why We Believe We Live Forever

John 11:23-26; Mark 12:26. 27

The Christian doctrine of the immortality of the soul isn't an entirely new doctrine. From time immemorial men have believed in a life after death. The most ancient people had some vague conception of a spiritual world. The pyramids of Egypt, the temple ruins of cities that have long since tumbled into dust, and the inscriptions discovered on long lost monuments all witness to this fact. But the Bible tells us that Jesus through

his resurrection has brought life and immortality to light. Before Christ came men thought of life after death as a shadowy, joyless existence, but Jesus has brought life and immortality out of the mists into the brightest noonday light. What the ancient people surmised and fondly hoped we now know. We have the fullest assurance of a life after death.

There was no doubt in the mind of Jesus as he spoke of the many mansions in the Father's house. He was as frank and candid as he could possibly be. "If it were not so, I would have told you." He didn't want to raise any false hopes in the hearts of his disciples nor have them cherish any vain dreams. If the hope of immortality were nothing but a pleasant illusion or a fond fancy of a wild imagination, he would instantly have shattered it. But again and again he assured his disciples that there is a life after death, and that through faith in him we can enter upon it even now.

No doubt Christ could have told us much more of the spiritual world, he could have given us detailed descriptions of the great beyond, but that wouldn't have been the best thing for us. If anyone would like to have some positive demonstration of life after death, he should remember what Jesus said to Thomas: "Blessed are they who have not seen, and yet have believed." On this Easter day we should all rejoice that God has given us the victory through Christ our Lord.

April 27, 1930

How Are We to Think of God the Holy Spirit?

Ps. 139:1-18

It has been thought best to omit the regular B. Y. P. U. topics from now until Pentecost and study instead what the Bible has to say about *God the Holy Spirit*. It shall be my aim to give as connected and complete a view of this important doctrine as possible in the very brief space allotted to these devotional topics. These studies will, therefore, be very fragmentary, but perhaps they may induce some to take up a more detailed study of these wonderful truths.

Many young people will surely welcome this change as they have often confessed their utter confusion with regard to the Holy Spirit. They have some conception of God the Father, and they can readily believe that Jesus was the Son of God, but when it comes to the Holy Spirit, they really don't know what to think. Many have already asked the question, "What shall we believe concerning God the Holy Spirit? How shall we think of him? What conception shall we form of him?"

In the first place it is always best to think of him as *God the Holy Spirit*. God has a threefold personality. He is not a solitary God. He has revealed himself as God the Father, God the Son, and God the Holy Spirit. Of course we will hardly be able to fully understand the mystery of God's threefold personality, for we can't even understand our own personality. But we must believe in the Holy Trinity in order to understand the revelation God has given us of himself and the redemption he has wrought for us.

Then it is also preferable to use the term of *Holy Spirit* instead of the expression *Holy Ghost*. Whenever we hear the word *ghost*, we invariably think of death and the cemetery, but God the Holy Spirit has always revealed himself as a spirit of life and light and power. So his name shouldn't give us the least suggestion of something ghostly and dreadful, but rather something that is desirable and wonderful. And so to begin with we must think of God the Holy Spirit as having been in the world from the very beginning. He is as eternal as God, and he is one with God.

If we want an illustration or an analogy, we might think of the human mind or spirit dwelling in a material body. We cannot explain just how our mind can dwell in our body, but we know that every organ obeys the will of the mind. Our hands and feet do just what our mind wants them to do. So there must be some connection between spirit and matter. Just so the Spirit of God can influence the material world in which he dwells and especially men and women who have been created in the image of God. We can never escape entirely from the presence and influence of the Holy Spirit, he surrounds us everywhere and in him we live and move and have our being. So when you think of the Holy Spirit, never think of him apart from God. The Holy Spirit is God.

May 4, 1930

What Does the Old Testament Teach About God the Holy Spirit?

Gen. 1:2; Isa. 61:1-3; 63:7-14

We usually call the age in which we are now living "The dispensation of the Holy Spirit," and rightly so. The reason for this will become evident as we proceed with our studies. But that doesn't mean the Holy Spirit wasn't in the world before the day of Pentecost. The fact is that we find many references to the Holy Spirit in the Old Testament. The very first is in the second verse of the first chapter of the Bible: "The Spirit of God moved or brooded upon the face of the waters." From this verse we can infer

April 1, 1930

that the brooding of the Holy Spirit developed every germ of life in this world. He is the source of all life, natural as well as spiritual.

Then even in Old Testament times he is revealed as giving gifts to men. He gave skill and understanding to Bezalel, the architect of the tabernacle. (Ex. 35:30-35.) He gave strength to the physical nature of Samson, so that when the Spirit of God came upon him, he did great things as the champion of Israel. (Judges 13:25; 14:19.)

Again we can say that it was God the Holy Spirit who guided the affairs of men and nations even in ancient days. He prepared men and women for their special mission in life. Esther was told that she had come to the kingdom for such a time as this. (Esther 4:14.) Cyrus was anointed of God to bring again the Israelites out of captivity. Though he was a Gentile, he was chosen of God to perform the will of God concerning his people. It wasn't by chance that he permitted them to return, but the Lord stirred up the spirit of Cyrus. (Isa. 44:28; 45:1-7; Ezra 1:1. 2.)

Then, too, we must think of the many prophets and judges that God raised up. God the Holy Spirit took possession of this or that person and moulded and prepared him for his own purposes. Isaiah, Moses, the sweet Psalmist of Israel, Jeremiah—each had his own contribution to make in carrying out God's plan. In 2 Peter 1:21 we are told that holy men spoke as they were moved by the Holy Spirit. The entire Old Testament was given by the inspiration of the Holy Spirit. Of course, that was a preparatory age, so the Holy Spirit was somewhat restricted in his utterances and operations. But in reality there is no difference between the Spirit of Pentecost and the Spirit of God that was active in the world from the very beginning.

A Quiet Talk With God Each Day Daily Bible Readers' Course

- April 7-13. Why Everybody Needs Christ. John 14:1-11.
- " 7. An Illustration of God. John 14:7-11.
- " 8. An Example of Life. John 13:12-17.
- " 9. An Assurance of Forgiveness. Luke 5:17-25.
- " 10. Encouragement in Temptation. Luke 4:1-13.
- " 11. Knowledge of the Future. John 14:1-6.
- " 12. A Motive for Service. Matt. 13:24-33.
- " 13. Power Within Ourselves. Eph. 6:10-20.
- " 14-20. Why We Believe We Live Forever. John 11:23-26; Mark 12:26. 27.
- " 14. A Universal Hope. Job 19:25-27.
- " 15. A Practical Need. 1 Cor. 15:12-20.
- " 16. A Philosophical Axiom. Matt. 10:28-33.

- April 17. A Psychological Experience. John 6:40-63.
- " 18. A Moral Necessity. Matt. 10:39-42.
- " 19. A Theological Inference. Ps. 23.
- " 20. An Absolute Proof. John 20:1-18.
- * " 21-27. The Holy Spirit. The Promise of the Spirit.
- " 21. Concerning Christ. Isa. 11:1-5.
- " 22. For Israel. Isa. 44:1-5.
- " 23. A New Heart and a New Spirit. Ezekiel 36:22-27.
- " 24. For Your Sons and Your Daughters. Joel 3:1-5.
- " 25. The Promise of the Father. Luke 24:49; John 14:16-26; 15:26.
- " 26. Christ's Last Promise to His Disciples. Acts 1:4-8.
- " 27. A Divine Promise to All the Saints. Acts 2:38-40.
- " 28-May 4. The Promise Fulfilled.
- " 28. All Were Filled. Acts 2:4-13.
- " 29. The Place Shaken—all Were Filled. Acts 4:24-31.
- " 30. The Deacons of the First Church. Acts 6:1-7.
- May 1. Peter Filled With the Spirit. Acts 4:5-10.
- " 2. Be Filled With the Spirit. Acts 9:7-21.
- " 3. The Jews Were Filled. Acts 2:37-41.
- " 4. Likewise Were the Gentiles Filled. Acts 10:44-48.

* (The Bible Readings between Easter and Pentecost will differ from the regular B. Y. P. U. readings and will be exclusively on the topic of the Holy Spirit in accord with our denominational plan to observe the 1900th Anniversary of Pentecost. The readings for this period are furnished by Rev. S. Blum of Cleveland. Editorial Note.)

You Can Finish a Thing in a Day

"You can finish a thing in a day," said a speaker at one of last summer's Young People's Conferences.

His emphasis was laid not on the fact that it takes one or more days to make a baseball bat, or a canoe paddle, or a girl's hat, but upon the fact that any article which the hand of man makes is quickly finished. Even locomotives and automobiles and houses are not long under construction before they are completed.

"You can finish a thing in a day." When, however, it comes to an education, that cannot be finished in a day, or a year, or in ten years. There is no possible end to a real education. A student of music never attains a perfect vocal or instrumental technique. A student of art may never use brush and colors as Raphael used them.

When it comes to character we are always on the way. We have never arrived.

It is evidence of the worth of personality that the things which men use are quickly completed, while the man himself is never finished.

Miss Kruse at Zion Church, Okeene, Okla.

During the time Miss Kruse, a missionary from the mission fields of West Africa, was forced to take a vacation in the United States on account of her health, she spent some of her time visiting churches to explain the great necessity of mission work in the foreign field. We were lucky to be among the ones visited. She spent one evening in the church talking to the general public on difficulties encountered and also on the progress being made. Although the mode of living by the missionaries was touched upon, we felt we had only an inkling of the hardships they must endure.

The following day the King's Daughters of our church gave a luncheon at the home of Mrs. O. G. Graalman in her honor. Mrs. Kruse spent the preceding hour explaining the work more in detail than on the previous evening. That we were all very much interested was shown by the numerous questions asked in regard to the work, customs, habits and manner of living by the natives.

Miss Kruse by her talk made a vivid and lasting impression on all of us. To show our appreciation and interest she was presented with a little remembrance from the King's Daughters. Our earnest wish is that God may bless her in her work.

MAMIE PRIEBEE, K. D. Sec.

Tolerance

Carlyle once wrote: "The greatest of faults, I should say, is to be conscious of none."

There are few of us, indeed, who are not entirely too prone to criticise the shortcomings and weaknesses of others to roast the other fellow for his mistakes and tell him how to run his business. We like to dictate as to how our fellow man shall eat, work, sleep and spend his leisure hours.

It doesn't require a very big or brainy man to find fault with others, but it does require a big man to discover the virtues of his fellow-beings.

Who profits when we find fault with some one? How much suffering is our fault-finding responsible for?

The greatest fault is to find fault with one another.

We, each of us, are placed on earth to perform our share in the infinite order of things. We should, each of us, strive to improve the lot of one another, thus improving ourselves.

Fault-finding engenders a sour disposition, the loss of friendships and a bitterness toward all mankind.

How much greater may our happiness be if we will discover and rectify our own faults, pick out and exalt our friends' virtues and ignore their shortcomings, thus by our own lives setting an example which may profitably be emulated by our friends and fellow-mankind.

Why Not?

"This is a maden cup," volunteered sister, displaying a small individual drinking cup of waxed paper.

"A maiden cup!" repeated the puzzled caller. "What do you mean by that?"

"Why, a maden cup—one I made, o' course!"

Bobbie had been studying his grandfather's face which he noticed was very much wrinkled.

"Well, Bob," said the old gentleman, "do you like my face?"

"Yes, grandpa," said Bobbie. "It's an awfully nice face, but why don't you have it ironed?"—New York Times.

The smallest thread of gold is valuable. So is the smallest moment of life, if we have wisdom to use it.

* * *

Nothing develops character more than doing things for others, and taking responsibility for ones neighbor.

The German Baptists' Life Association, Buffalo, N. Y.

Actuary's Report on Valuation

Valuation as of December 31, 1929, on basis of the American Experience Mortality Table 3 1/2% Select & Ultimate, and American Experience Mortality 4% preliminary term plan.

Statement of Valuation, Assets and Liabilities

Assets:	Liabilities:
Total admitted assets \$564,368.39, less Expense fund of \$2,955.85 and Sick and Accident fund of \$3,839.07.....	Reserve on outstanding certificates issued under the American Experience 3 1/2% Select and Ultimate
\$557,573.47	\$256,795.71
	Reserve on outstanding certificates issued under the American Experience 4% preliminary term plan
	198,704.95
	Reserve for dividend 1930-31
	7,700.00
	Reserve against matured Total Permanent Disability claims
	2,428.02
	Reserve against future Total Permanent Disability claims
	4,167.35
	Advance assessments
	12,766.20
	Contingent reserve
	15,000.00
	Surplus (Unassigned funds)
	60,011.24
\$557,573.47	\$557,573.47

Ratio of assets to liabilities as of December 31, 1929=112.06%
 Ratio of Actual to Expected mortality as of December 31, 1929=63.34%

BOARD OF DIRECTORS

- Atlantic Conference District** Term ending
- August H. Lueders, Grantwood, N. J. Dec. 31, 1932
 - Rev. Frank Orthner, New York City. Dec. 31, 1931
 - Oscar H. Conrad, Clifton, N. J. Dec. 31, 1930
- Eastern Conference District**
- Daniel B. Stumpf, M. D., Buffalo, N. Y. Dec. 31, 1932
 - Olga C. Fischer, Buffalo, N. Y. Dec. 31, 1931
 - Carl Henning, Pittsburgh, Pa. Dec. 31, 1930
 - Ernest C. Smith, Buffalo N. Y. Dec. 31, 1930
- Central Conference District**
- Frank A. Koppin, Detroit, Mich. Dec. 31, 1932
 - Joseph E. Rocho, Detroit, Mich. Dec. 31, 1931
 - Conrad Voth, Cleveland, Ohio Dec. 31, 1930
- Northwestern Conference District**
- Hans Keiser, Elgin, Ia. Dec. 31, 1932
 - Judge Neele B. Neelen, Milwaukee, Wis. Dec. 31, 1931
 - Henry Marks, Esq., St. Paul, Minn. Dec. 31, 1930



Wm. Francis Barnard
 Fellow American Institute of Actuaries

The above valuation indicates that on the basis of the American Experience table of mortality with interest at 3 1/2% and 4% the future assessments of the society, at the net rates now being collected, together with the now invested assets, are sufficient to meet all certificates as they mature by their terms, with a margin of safety of \$75,011.24 over and above the statutory standards.

I HEREBY CERTIFY that the above Valuation Exhibit setting forth the condition of the German Baptists' Life Association as of December 31, 1929, has been prepared by myself in accordance with the requirements of statute, and that same is correct and true according to the best of my information, knowledge and belief.

Syracuse, N. Y., Jan. 30, 1930.
WM. FRANCIS BARNARD,
 F. A. I. A.

Over One Million Dollars in Benefits Paid. Since the founding of this Association, 47 years ago, there has been paid to families of its members \$933,048 in death benefits; \$64,946 in sick benefits, in accident benefits and total permanent disability benefits; and \$30,057 in old age and other benefits. The total amount in dividends paid in cash to members and credited to Option B members now amount to the sum of \$50,589. This makes a grand total of benefits to members and their families since the year 1883 of \$1,078,640.