

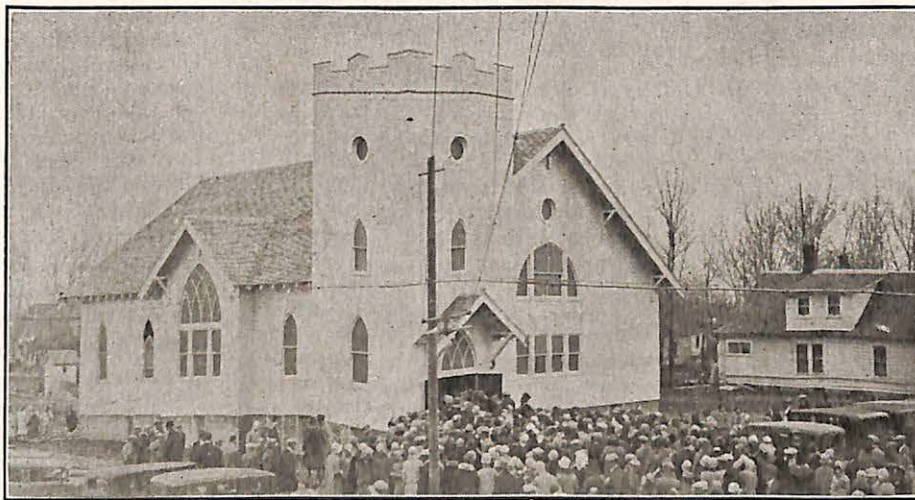
The Baptist Herald

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

Volume Eight

CLEVELAND, O., JUNE 1, 1930

Number Eleven



The New German Baptist Church at Fessenden, N. Dak.,
on Dedication Sunday

What's Happening

The Easter Festival Program of the First Church of Harlem, New York City, was enjoyed by 147 people present. The Easter Offering for Home and Foreign Missions amounted to a little over \$103.

On March 10, a birthday party was given by the B. Y. P. U. of Wishek, N. Dak., in honor of our pastor, Rev. C. M. Knapp. After lunch was served he was given a little remembrance with wishes for many more happy birthdays to be spent with the Wishek B. Y. P. U.

Rev. Emil Becker, pastor of the church at Hutchinson, Minn., had the joy of baptizing eight persons on Easter Sunday and to receive one member by confession. The choir of the church at St. Bonifacius visited the Hutchinson church on Sunday evening, April 27, and sang the cantata "Life Eternal." This visit was highly appreciated.

Easter Sunday was a day of great blessings at the First Church, Portland, Oreg. In the evening Pastor J. Kratt, D.D., had the privilege of baptizing 6 new converts, followed by an Easter Cantata by the choir. Under the able leadership of the director, Bro. Edw. Neubauer, the cantata was exceptionally well rendered. The cantata consisted of the best selections taken from several Easter Cantatas and was enjoyed by a large audience.

The churches of Pleasant Valley and Carrington, N. Dak., gave a farewell reception to Rev. and Mrs. A. Krombein. Addresses were made by Deacon F. Albus, Supt. F. Pepple of Pleasant Valley and Th. Lutz, Sr., of Carrington. The presidents of the two Young People's societies and of the Ladies' Aid societies also spoke. Musical and vocal numbers interspersed the program. A social period followed at which refreshments were served.

At the State Park Baptist Church, Peoria, Ill., Rev. Aug. F. Runtz was privileged to baptize 6 persons on Easter Sunday. Three of these were adults and three children. Among the latter was the pastor's only child. On May 4 the hand of fellowship was extended to 9, making a total of 16 that have come into the church since the beginning of the year. At the next Communion service others will doubtless be received. The church also hopes to have another baptismal service in the near future.

Rev. L. B. Holzer, pastor of the North Ave. Church, Milwaukee, Wis., baptized three young men on Easter Sunday. The B. Y. P. U. gave a dramatic presentation, "The Boy who discovered Easter." On Good Friday evening they also presented "The Passion Play," a five-reel motion picture, depicting the last days of Jesus upon Earth. The church has instituted a new order of service, beginning with the first Sunday in May. The morning service following the Sunday school at

10.30 will be conducted in English. This service will be followed by one in the German language at 11.15 o'clock. The evening services will be under the supervision of the B. Y. P. U.

On Palm Sunday evening at the Andrews St. Baptist Church, Rochester, N. Y., a fine evangelistic message was brought by a number of our German speaking men in the presentation of a dialogue: "Friedesucher." This different sort of a Sunday evening program proved very acceptable to a large congregation. A group of our young folks gave a fine Easter Cantata Sunday evening, April 27. This was rendered in a splendid and impressive manner, and served as an inspiring introduction to a short sermon by the pastor, Rev. D. Hamel. Our organist, Rev. Helmut Dymmel, and our choir of some 35 voices, directed in a masterful way by Student Edmund Mittelstedt, deserve a vote of appreciation for their contribution in filling our Easter Sunday services with the spirit of resurrection joy and victory. At the close of the morning service two young members of our Sunday school followed their Lord in baptism.

The Colorado-Nebraska Association met with the church at La Salle, Colo., May 8-11. Although one of our smaller associations, there was a good attendance and a fine fraternal spirit. The Editor of the "Baptist Herald" was privileged to attend and had a major part on the program in addresses and sermons. Rev. A. Foll of Shell Creek church, Nebr., and Rev. H. G. Bens of Scottsbluff, Nebr., as well as Rev. A. Boelter of Greeley, Colo., and the local pastor, Rev. Theo. Frey, who was host and moderator, were all active on the daily program and in the discussions. The lay brethren present helped greatly by prayer and participation. In spite of the difficulties encountered, the work of the churches in all departments is forging ahead. The hospitality of the La Salle people was generous and hearty. The next session will probably be held in Scottsbluff unless the church there extends an invitation to the Southwestern Conference.

Easter Pageant at Wishek, N. Dak.

Easter Sunday in the evening the B. Y. P. U. of Wishek presented the pageant, "The First Easter." The death and resurrection of Christ, the sorrow and then joy of his disciples and friends was beautifully portrayed in song, word and action.

This was our first attempt in presenting a program of this kind, and we were not disappointed, as it met with better success than we had hoped for. The program was well attended. The free-will offering amounted to \$32.30.

News Items from New Haven

The New Haven, Conn., church had the pleasure of extending the hand of fellowship to five new members on May 4 and to one on May 8. We were very glad to see these men, women and children follow the Lord in baptism.

We have two Sunday school scholars who have read all of the New Testament four times since January.

On May 12 the church gave a banquet to the members of the choir. The organist, Mr. Albert Liefeld, has served the church for more than 40 years and has always been on time. Has any organist a better record? JULIUS KAAZ.

The Real Seminary

An old preacher told me this the other day: He, as a young man, went to the Southern Baptist Theological Seminary in Louisville. It was a rainy, drizzly night when he arrived. Next morning he went out to see the seminary! He saw only an old building that had no appearance of prosperity. He was amazed. He asked one whom he met: "Is this the seminary?—the great Southern Baptist Theological Seminary of which I have heard so much?" The man, with a sudden blaze of interest, looking at the poor, rain-soaked buildings, said: "No! But wait until you hear Broadus and Manly and Boyce and Williams—and you'll know what the Southern Baptist Theological Seminary is!"

If some were to ask us if our buildings, no matter how poor, no matter how fine, are our Sunday schools—would it not be great if, without exception, we could say: "No, but wait till you see and hear our Baptist Sunday school teachers and officers—and you'll know what our Sunday schools are!"

The Baptist Herald

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Contributing Editors:

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

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The Baptist Herald

The Holy Spirit's Office to the World

BEFORE Christ went to the cross and after his resurrection, before he ascended to the Father, he promised the gift of the Holy Spirit to his disciples. The promise of the ascended Christ was fulfilled on the day of Pentecost. The advent and descent of the Spirit marked that day as the most momentous in the history of the church. The church of Jesus Christ now has the abiding presence of the Holy Spirit and he is our comforter and guide, our administrator and director.

The work of the Holy Spirit, however, is not alone in the church. He also has an office to the world. Through believers, he is to work on the world, that is, the great mass of mankind apart from God and Christ. The Holy Spirit is in a controversy with the world. The world in its unregenerate, unbelieving state is satisfied with itself, with its own way, with its own condition. The work of the Holy Spirit therefore is to convict the world of sin, of unrighteousness and of judgment. One great need of the world is to know and to feel its sin. It needs to believe in the reality of righteousness and that it is possible to obtain it. It needs to be convinced that God will judge it if it does not forsake its sins and seeks righteousness. Sin means absence of righteousness and liability to judgment. Sin is the world's state as it is; righteousness as it ought to be; judgment as it must and shall be so that righteousness may obtain.

The work of the Holy Spirit is always glorifying Christ, not only in his work in the church, but in his office to the world. The work of reproving, convincing and convicting with respect to sin, righteousness and judgment centers around the person and work of Christ. The one question with which the Holy Spirit has ever challenged and will challenge the attention of mankind is the great all-absorbing question once put by our Lord himself: "What think ye of Christ?"

The Holy Spirit Works Conviction of Sin

"HE will convict the world in respect of sin; of sin, because they believe not on me."

The world has no real sense of what sin is. It even avoids the word. It would rather use softer words, like faults, failures, mistakes, or misconduct. There are some sinful acts that worldly men will perhaps acknowledge to be wrong. But that from which these acts flow,—a heart by nature alien from God and by practice refusing God's reconciling grace in Christ, that unbelief which is the root-sin of all others, they esteem of little or no moment. What inadequate notions are current among men as to what sin is, its inwardness, its vileness, its guilt

and danger! Therefore the great necessity of this conviction of sin. No one will seek earnestly to be saved from sin unless he feels the greatness and danger of his sin.

Unbelief in Jesus Christ is the culmination, the climax and strongest proof of sin. Sin consists at bottom in refusal to believe in Christ. If men did believe in him, sin in all its kinds would disappear. Christ is the sum of all goodness,—to reject him is to reject goodness itself. To reject Christ is to reject God who sent him. The essence of sin is living to self. Belief in Christ is the surrender of self. The sin of disbelieving in Christ is the great sin now because it summarizes all other sins, because it lies at the root of all sin and reveals its nature.

The sin-question is really the Son-question and finds its only true solvent in the faith in Christ.

The Holy Spirit Works Conviction of Righteousness

"AND when he is come, he will convict the world of righteousness, because I go to the Father and ye behold me no more."

The world which does not know the true nature of sin, does not know what true righteousness is. Men imagine an external morality or respectability will be sufficient and do not desire the righteousness of God. The true view of righteousness which the Spirit has and presses upon the world, is that it is a matter of heart's union with God, which is secured by faith and only by faith in Christ.

Christ is the ideal of righteousness. We need to see the perfect standard in order to realize how far short we come and how great is our need of the renewing power of the Holy Spirit. By going away, Christ sent the Spirit, who alone could make men feel their need of righteousness and implant in them the new life which would produce it. He whom we have known on the cross as the Lamb of God that taketh away the sin of the world must be our perfect righteousness. We need to be made to feel that righteousness is possible to us through Jesus, the righteous one, and that it is our duty to possess it.

The Holy Spirit Works Conviction of Judgment

"OF judgment, because the prince of this world hath been judged."

The world has a prince. He is Satan who uses the worldly forces in opposition to God's influences. However ludicrous and vulgar superstition may have made the notion of the devil, there is nothing ridiculous nor incredible in Christ's solemn declaration that the kingdom of darkness has a king. But the cross was the judgment of this prince. The cruci-

fixion of Christ was at once his apparent victory and his real defeat. In the crucifixion he preeminently had his own way and by the cross he is defeated throughout the ages. By the cross the power of evil was broken at its center. The serpent's head has been bruised though it still wriggles and writhes. Nevertheless the strong man is bound and his house is being spoiled. By the power of the cross of Christ, men are being saved and the subjects of Satan's kingdom are passing by repentance and faith into the kingdom of Christ.

The Holy Spirit convinces us that the prince of the world was judged by the life and death of Jesus Christ. At the resurrection of Jesus, Satan like lightning fell from the heaven of empire. The judgment of Satan prophesies the judgment of the world. If Satan, its prince, can not escape, who can? Only those who turn to the Prince of Life.

Let no one resist or repulse the convicting power of the Holy Spirit. Let him deepen and sharpen the sense of sin in you. Let him teach you that any righteousness which could be furnished out of your own moral resources is insufficient in the sight of the Most Holy One. Look to the sinless and divine Savior as the Lord of Righteousness who will clothe you with his own.

The Dominant Christian Passion

PAUL WENDEL

THE dominant passion of man, woman or child will be revealed by the interest they have in the world of sense, mind or emotion. A prominent and prosperous business man is visited by a friend in his beautiful mansion. He walks into the reception room. The first object to absorb his interest is a table. He walks up to it and almost caressingly passes his hand over the top, exclaiming, "Isn't that a beautiful grain!" He misses paintings by famous artists and gorgeous tapestries and draperies. His interest centers around the fibre that produces beautiful grains.

The greatest text in the Bible is, I believe, John 3:16. It reveals God's dominant passion. "He so Loved the World." However, the word "Whosoever" in that well-known verse reveals his dominant passion through his interest in the individual. In the parable of the lost sheep only one out of a hundred is lost. There the shepherd, who leaves the ninety-nine to laboriously and dangerously seek the one, represents God. Loving the World means loving the individual. A husband is reputed to love his family, but that means he loves his wife, his daughter, his son—each individual. You may say your are a patriot and love your country—your flag. But that means you do not cheat your fellow American, taking advantage of him in excess profits and an underpaid wage scale. We have cause to doubt the reputed dutiful parent and husband and the patriot's claim when there is lacking an interest in the welfare of another individual in that social organism.

The enemies of Jesus passed judgment upon him

because he was "the Friend of Sinners." However, their criticism was a **compliment**. He broke up their social fabric into its component parts. Theirs was a national-social emphasis. To John the Baptist they said haughtily, when they were called upon to repent, "We are Abraham's children." John the Baptist broke up their social fabric. "God is able of these stones to raise up children unto Abraham."

The emphasis of the Divine Passion for the World is "Whosoever."

Whosoever Believeth in him shall not perish, but have everlasting life.

Whosoever Shall save his life shall lose it.

Whosoever Drinketh of this water that I shall give him shall never thirst.

Whosoever will confess me before men, him will I confess before my Heavenly Father.

Whosoever commiteth sin is the slave of sin.

God's passion for the world as revealed to us through Jesus Christ is evidenced by his seeing individuals whom we miss. Our lack of divine passion for the world is revealed by our overlooking the individual. Levi is at the toll gate. The only time the devout Jew saw Levi is when, with a curse for the traitor under his breath, he paid his toll. Otherwise Levi was snubbed. The sinning woman who came to bathe the feet of Jesus with tears of repentance would not be recognized by respectable folk anywhere. To greet her would be to contaminate one's character. But Jesus saw in an ostracized Levi and a sinning woman the component value and their potentialities. The blind Bartimaeus of Jericho was hardly noticed, as he, like other blind men, begged by the wayside. The crowd with Jesus rebuked him when he called to the Master. Many a bystander may have disgustedly said, "What a pest these blind beggars are. Something ought to be done to put them in their place." But Jesus heard and noticed Bartimaeus, and when Jesus called him the crowd paid attention. Their interest followed him.

Only since Ellen Key in 1901, and others with her then and since, have we recognized the child the midst of our social fabric, where Jesus put him. Only a child in a world of self-important, august adults! An evangelistic endeavor some years ago came to a close. It was a dead failure. All the adults said so. The treasurer figured out what it had all cost. Days of preaching, advertising, etc., and only one boy had responded. But that boy was Gypsy Smith. Yes, to those who lacked the divine passion and did not see the potentialities in the individual it was a dead failure. It was only a babe born in Bethlehem in a manger, but oh what a change has come over the world since that babe came!

Man is not a hopeless victim of his social environment, so that he must change his environment by legislation to help himself. By the mere impact of his personality upon that environment its social consciousness must change. We need today a passion

June 1, 1930

for men and not for laws. Transform the men and the laws will take care of themselves. Interest in one child even today may be more momentous than the interest of the delinquency of ten municipal officials or enforcement officers. God's love for the world is a dominant passion for individuals. Our paternal loyalty, patriotism, religion must be a dominant passion for the welfare of our neighbor.

We sit in judgment over the criminal of today, not realizing that we condemn ourselves when we condemn him. If Christian people had taken a whole-souled interest in his welfare and social environment yesterday there would be few criminals today. We all condemn the gunman and the racketeer but a large number of church members have not enough interest in the moral welfare of the other man to cause them to stop buying bootleg liquor for their own private stock.

Jesus' passion is expressed in the words, "Love your neighbor as yourself," and Paul writes, "The right course is to forego eating meat or drinking wine, or doing anything that may lead your brother to fall" (Rom. 14:21).

The greatest Christian leaders are the men and women who have in the fullest measure reflected the spirit of Jesus and the apostles. David Livingstone was actuated by this great passion when he plunged into the trackless, reeking jungle of a dark continent that needed above anything the "Light of the World," Jesus. General Williams Booth's was another "Christ Life" when he forsook all other promises of a future to give himself to the inhabitants of London's tenements, the breeding places of moral and physical disease.

Lord Jesus, make each of us strong enough unselfishly to become a "friend to man," burning with a passion unquenchable for a brother's or sister's physical, moral and spiritual welfare. Amen!

Women of the Bible

MRS. R. E. MARTIN

I

THE Bible is woman's glory and always exalts her. Wherever the Bible has been taught and its teachings accepted, woman has been given her rightful position. She has been set free from bondage, she has had opened up before her a great field for service, and from the beginning of the Bible to the close, innumerable stories are told concerning woman's strength of character and beauty of life.

There is a great deal of current conversation about the "New Woman" who has broken the chains of tradition and conquered kingdoms that formerly were reserved to men. In one sense this talk is all true, more women are doing more different things today than ever in the past, but when you have listed **all** the very modern activities you are surprised to discover that in almost every single one of them there was some woman of the Bible who distinguished herself thousands of years ago.

Does the modern woman write poetry? So did Deborah. Does she lead armies or act as judge?

Deborah did so. Does she preach? Hulda, Anna, Deborah and Miriam were prophetesses. Is she a business manager? So were Abigail, Lydia and Priscilla. Does she manage her house scientifically, or does she prefer to study and learn? Martha could probably have given her points on housekeeping, and Mary had a mind that was the pleasure and inspiration of her Lord. Human nature has not changed very much and if you know all the women in the Bible you know at least all the kinds of women that there are or ever will be in the world.

Some of them have been revered as saints, others have been acknowledged as sinners. Some of them have been called "wise women," others have been examples of sinful foolishness. A few of the Bible women bore large shares in political and religious crises. The majority of them, however, were homemakers, sometimes in nomadic tents, sometimes in walled cities, and are what we call just the ordinary women. They were "diligent in service," "looking to the ways of the household" and never neglectful of "the stranger within the gates." They have seemed negative and inarticulate in contrast with their more pronounced "sisters" but, like so many of the finest things in life, they have been revealed in expressive silence. In biblical narrative, brief ordinary women, "like Elizabeth, mother of John the Baptist, like Lois and Eunice, grandmother and mother of Timothy, like Sarah, Leah and Jochebed, mother of Moses, like Deborah, the nurse of Rebekah, and Naaman's little maid," like Dorcas and Lydia, but their quiet influence in varied forms of service cannot be lightly regarded by thoughtful mothers, teachers and social workers of the twentieth century.

Other women of Hebrew history were dominated by evil impulses, and their names have become signals of social menace—Jezebel and Athaliah, Delilah and Herodias. When we read over the life story of these women we find it is as true today as it was a thousand years before Jesus came, that "a worthy woman is the crown of her husband, but she that maketh ashamed is as rottenness in his bones."

The outstanding heroic patriots, like Abigail, Miriam, Deborah, Esther and Judith have had their successors with whose names we are more familiar—Joan of Arc and Florence Nightingale.

According to "The Book Nobody Knows" by Barton there are about seventy-five women and only about sixty men whose names deserve mention in the Bible. I have selected the ten women whose names are generally accepted as the most prominent.

* * *

Christ be with me, Christ within me.
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.
—Patrick.



Arnold Pa., Young People at Easter Sunrise Prayer Meeting at P. F. Guenther's farm

Arnold Still on the Map

Although the news items have not been so frequent as they might have been, the Union Church of Arnold, Pa., has been very active in all of its branches during the past year.

Our pastor, Rev. E. Stevener, conducted evangelistic services for two weeks during the month of February. The result was that five young persons took their stand for Christ. Two of the converts were baptized on Easter Sunday.

The Sunday school has steadily been going forward toward its goal of "One-Hundred-Fifty." Our average attendance for the past six weeks has been one hundred twenty-five. The budget system introduced by Rev. Stevener, has increased our attendance and offering twenty-five percent.

The Ladies' Aid are doing their usual splendid work in decreasing the indebtedness of the Building Fund. Most of the funds were obtained from the sale of quilts which the ladies made.

The B. Y. P. U. recently introduced a new feature by changing their meeting hour from 6.45 P. M. to 9.00 P. M., which has proven very successful. It is called the "Fireside Hour." The picture shows our young people's group at Sunrise prayer meeting on Easter morning. The group hiked five miles out in the country for this service. Breakfast was served after the service, and were we hungry? No one ever enjoyed a meal more than we did after that hike.

Our prayers are that God may continue to bless his work here during the coming year.

"REPORTER."

Jottings from Anaheim, Cal.

Easter Sunday was a day of great blessings for the Anaheim church. The good attendance in the Sunday school and church services, the Easter message of "The Open Grave," the Easter Offering and the Easter Cantata, "The Resurrection Song," given by the choir at the evening service, added greatly to the joys which cluster around the Easter season.

On Sunday, May 4, Prof Ebel and 54 students of the German Class of the Uni-

versity of Redlands, Cal., visited our church and Sunday school services. It is the custom of this class to visit our church once a year for the opportunity of hearing a German sermon. And it is a pleasure to see the interest these students take in learning the German language. After the morning service the students were served with lunch in the dining room of the church by the King's Daughters class. After the meal the students were requested to say something in German, which they did to the delight of every one present.

A minister's Retreat will be held at the Anaheim church from June 16-18, preceding the Pacific Conference at Los Angeles. Rev. Wm. Kuhn, D. D., will be the main speaker. All the pastors of the California "Vereinigung" and those of the conference, who wish to attend the retreat, are cordially invited. Reservations should be made at once with Rev. O. R. Schroeder, 310 S. Lemon St., Anaheim, Cal.

Young People's Society, Anaheim, N. Dak.

The society held its annual program April 6. A splendid program was rendered under the leadership of our president, Edmund Wehr.

The churches of Martin and Rosenfeld followed our invitations and were well represented with their pastors.

The program for the evening was as follows: After the introductory devotions, a selection by the choir, several dialogues, a duet, a recitation and then an address given by Rev. J. R. Matz of Rosenfeld. Two other interesting talks were given by Rev. Bails and Rev. K. Gieser.

Refreshments were served and we all went home rejoicing over the blessing that we have received.

Our society meets the first Sunday of every month and numbers 58 members.

May the Lord help us so that the new society year will be a greater success than the past. Our aim is to work more for our Master.

GERTRUDE BARTZ.

THE BAPTIST HERALD

Dedication at Fessenden, N. Dak.

(See picture on front page)

Sunday, April 27, was a happy day for the church in Fessenden for it was their privilege to dedicate their fine new house of worship to the Lord's service.

The dedication sermon on Sunday morning was preached by our General Missionary Secretary, Dr. William Kuhn of Chicago. The sermon of the afternoon service was given by Dr. F. E. Stockton of Fargo, State Superintendent of the English Baptist work. In the evening service, Rev. G. Eichler of Linton, N. Dak., was the preacher. As most of the neighboring German Baptist churches had omitted their services for the day, large overflow meetings were held in the new gymnasium of the High School across the way from the church. Here various visiting pastors spoke both morning and afternoon. About 200 autos were counted present in connection with the morning service and about 250 in the afternoon. About 1200 people were present. Between 700-800 were served with meals in the basement of the church at noon and over 400 were at the supper tables. The following North Dakota pastors, besides those already mentioned, were present: H. G. Braun, D. Klein, J. J. Lucas, E. Broeckel, F. Trautner, J. C. Schweitzer, F. Alf, K. Gieser, A. Alf and Rev. E. Becker of Hutchinson, Minn.

The new edifice is 40 by 66 feet. The main auditorium seats about 400 and can be connected with the classrooms of the Sunday school, of which there are six enclosed and two partly enclosed. The basement is equipped with a splendid kitchen, a large dining-room, heating plant and rest-rooms.

It will be remembered that the new edifice while under construction last summer, was partly destroyed by fire. The total cost of the two structures was \$25,800. In addition the members furnished \$1400 worth of free labor. Toward defraying the cost \$11,000 was raised on the local field; insurance amounted to \$5000 and about \$4000 has been given by friends and churches from far and near. On the day of dedication cash and pledges to the extent of \$500 were raised. There remains an indebtedness of over \$5000.

General Secretary Dr. Kuhn held meetings every night in the week following the dedication. Dr. F. E. Stockton also gave an illustrated lecture on Monday night of the same week.

We rejoice with the church at Fessenden and its pastor, Rev. Christian Dippel, over the successful completion of their new house of worship and wish them the Lord's richest blessings. May the new church home be hallowed by the Holy Spirit's presence and by a rich fruitage of souls for the Master!

* * *

Be a friend to the friendless by acquainting them with the Friend of sinners.

* * *

Practice Christianity at home if you want to win victories for Christ abroad.

June 1, 1930

The Sunday School

The Quest of the Questioner

Much of the success or failure of the church school teacher depends upon his ability, or lack of it, in asking questions. When rightly understood, the quest of the questioner in the church school class has a thrill and a triumph in it.

Kind of Questions: (1) Curiosity questions; e. g., Why did Jesus choose twelve disciples? (2) Memory questions: i. g., What are the names of the twelve disciples chosen by Jesus? (3) Imagination questions: i. g. If Jesus were living today in Palestine, would he choose the same kind of men for his disciples? (4) Reason question; i. g., If Peter, James, and John were so valuable to Jesus, why didn't he choose nine more like them? (5) Conscience questions: i. g., Ought we today, as disciples of Jesus, to be loyal to him at all times?

A curiosity question is a brain stimulator and often not only arrests attention but creates a mind condition which makes it easier to thrust in the real truth to be taught. Memory questions, used with pupils in any class, are of special significance in the junior groups, when the mental storehouse should be heavily stocked with the finest biblical and related truth. Imagination questions quicken the mind processes and hold interest. The child's imagination should be nurtured, directed and cultured. Reason questions will be used all the way through, simply and sparingly with the younger children, but laid on heavier in later teens and with adults. Conscience questions know no age group. They should be used opportunely, when all things are ready, especially with juniors and up.

The quest of the questioner who makes good, will be the conquest for character.

Some U. S. Religious Statistics

Dear Brother Editor:—

For the benefit of the "Herald" readers allow me to submit the following statistics, prepared by Dr. H. K. Carroll. These figures relate to 1929.

	Members	Gain
Catholics, Western, 3 bodies	17,299,147	84,303
Methodist, 16 bodies	9,162,280	*2,440
Baptist, 15 bodies	9,141,856	53,333
Lutheran, 19 bodies	2,777,617	62,932
Presbyterian, 9 bodies	2,698,132	58,785
Disciples of Christ, 2 bodies	2,006,959	34,553
Catholic, Oriental, 10 bodies	749,125	*13,800
*Decrease.		

Northern Baptists had a decrease of 15,198 during 1929, while Southern Baptists register a gain of 64,769. The figures of the National Baptists are incomplete.

Gratefully,
EDWARD D. STEVENER.

Keeping In Mind Intermediate Tendencies

A teacher of intermediates needs to keep in mind certain tendencies of the age-group with which she is working. If these tendencies are ignored or misunderstood the class will not be led forward as it should be and might be. Most intermediates, for example, tend to be dreamers. They are inclined to be satisfied when they have developed a perfectly good plan, whether or not the plans are carried out. The teacher may well see that no plans are considered very seriously unless the young people are willing to put the plan to the test of actual experience. One plan actually worked is better than a hundred dream plans.

In the second place, intermediates are inclined to give a wrong rating to themselves. Some of them rate themselves too high. They have a superiority complex. Others have an opposite tendency and are inflicted with an inferiority complex. In the life of the class, the teacher should try to bring situations which will lead the conceited intermediate to try out the powers he thinks he has and discover his lack of ability. In like manner, the person who underestimates himself should have a chance to try himself out and gain confidence by achievement.

In the third place, intermediates are often inclined to forget the wishes of other people. They often do this unconsciously. They do not take into account the habits and prejudices of other people. The result is that many of the things which they think they can do, fail. The other people do not do what they assume they will do. This jolt, however, is good experience for young people to have and helps to lead them to see things as others see them.

Still another tendency of young people is the tendency to take the easy road, to evade difficulties rather than to face them; to get away from unpleasant situations rather than to go through them. The teacher, when a class faces a difficulty, will do well to face it clearly with them and seek practical means to overcome it. A difficulty overcome is a great source of strength to young people, not only by giving them a certain confidence, but by showing them that difficulties ought to be triumphed over rather than to be run away from.—Intermediate and Senior Teacher.

Knew His City

Traffic Clerk (examining applicant for auto license): "What is a one-way street?"

Applicant: "It is a street on which a motorist is bumped from the rear only."

Workers' Banquet, Bethel, Indianapolis

Tuesday evening, April 29, the teachers and officers of the Bethel Baptist Sunday school, Indianapolis, held a banquet in the social room of the church.

When all were seated, Mr. Leonard Vogt led in prayer, after which several lively songs, arranged for the occasion, were sung. During the progress of the meal, for which incidentally we are very thankful to Mrs. Bredy and other members of the Ladies' Society, more songs were sung and a lively spirit prevailed.

At the completion of the meal all remained seated, at which time our superintendent, Miss Emma Schaefer, called upon the various group leaders of the pre-Easter evangelistic services and their helpers to tell of their experiences in winning souls for Christ. The reports showed that all who took part in this work were greatly blessed.

Twenty-five New Testaments which the Sunday school bought were then signed by the various workers. All converts who were baptized Easter Sunday were presented with one of these Testaments when they received the hand of fellowship May 4.

After a short inspirational talk by our pastor, Rev. A. Bredy, the meeting was closed with prayer.

Our Sunday school has grown in the past months. May the Lord help us and bless our efforts!

OLGA B. SCHAEFER, Sec.

A Good Sport

A. C. HOFFMAN

Some one has summed up the characteristics of a good sport as follows:

He always gives others a fair chance.
He smiles when he does not win.
He does not crow when he wins.
He does not make excuses for himself.
He does not cry or complain when he is hurt.

Do you measure up well? Are you a good sport?

* * *

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half-way up the hill and swathed in mists, when we might have an unclouded sky and a radiant sun over our heads if we would climb higher and walk in the light of his face?—Alexander MacLaren.

Smothered?

"So your little boy wasn't really lost?"
"No, we found him under the Sunday paper."—College Humor.

Under the lost and found section, I guess.

GINGER ELLA

By ETHEL HUESTON

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(Continuation) CHAPTER II

It was a pleasant house, the old brown Methodist parsonage at Red Thrush, Iowa; its pleasantness, indeed, comprising one of its two bare redeeming features. The location was bad. The town, instead of growing up around it, as its builder had fondly anticipated, had drawn away from it year by year, and left it dangling like a pendant, the old brown parsonage on the farther side of the old brown church. While it was old in point of years, it was not called the old parsonage for its age, but because a new one was in projection. Regardless of its venerable antiquity, an antiquity in no way belied by its appearance, it had been merely "the parsonage" until a new building was decided upon. And then, overnight, it became "old."

It is true that it boasted all modern improvements, but they were improvements so obviously added to cater to a progressive generation that they fitted but inharmoniously into its general contour. The bathroom had been painstakingly installed in a corner bedroom. Electricity had been wired in, at as little expense as possible, with the paramount consideration of protecting the wall paper, so that there were not enough wall sockets, nor indeed sockets of any kind, nor were the fixtures designed so much to be ornamental as utilitarian. A furnace had been introduced into a cellar room, and at that time, to facilitate the piping, the partition between parlor and sitting-room had been removed to make a large living-room, in strict conformity with the style.

It was the living-room which boasted the second charm of the old house, in the form of a circular staircase rising grandly from the back of the room. Perhaps, in the most technical phraseology, it was not altogether a circular staircase, but it curved gracefully upward, and gave the same affect. The girls loved it, and when sometimes they felt aggrieved that the north bedrooms would not heat, and that there were no lights beside their dressing-tables, they consoled themselves with the philosophical reflection, "Still we have the circular staircase."

But where the old parsonage was merely of a drab pleasantness, the new one was to be a model of modern architecture. It was to have electric refrigeration,—a parsonage! Only five houses in Red Thrush had electric refrigeration,—the new parsonage would be the sixth.

The old parsonage more often than not was without refrigeration of any sort. There was an ice chest on the back porch, but it was usually empty. Ice was one of

the things that could be done without. The fruit room in the cellar was fairly cool, and a wet cloth about the butter helped to keep it in form. The Tollivers did not complain of the lack of electric refrigeration. They felt there was too much electricity to pay for as it was. They developed a positive talent for keeping their consumption within the minimum, but even so the little blue bill often lingered in Helen's desk until receipt of the ominous "last notice," when something else was hurriedly sacrificed to provide the necessary amount.

In the true sense of the *Discipline*, the old parsonage was no parsonage at all. It was merely a house, owned by a member, and rented to the church for its pastoral use for ten dollars a month. The Methodist Church had thrust its small spire above the surrounding maples when there were no more than a dozen houses in the township, a staunch little testimony to the indefatigable determination of early Methodism. The building itself had not been much in its best days, and was nothing at all in these, its worst ones. As anything but a church it would have been abandoned for practical purposes years ago. The furnace was rusted out in a dozen places. The pipe organ was both asthmatic and catarrhal, and new keys took to "sticking" almost every Sunday. Rain leaked in from the roof, and oozed in from the basement. The doors squeaked, the windows rattled, the benches groaned. The Sunday school rooms were too small, and poorly ventilated. The carpet was threadbare where it was not entirely worn away. The assembly room would not properly accommodate half the members.

It was the growing realization—and it takes a church group many years to grow up to this realization—of the absolute need for more ample accommodations that brought Mr. Tolliver to Red Thrush. The district superintendent had been asked to pick out a "hustler" to put the new church over on the congregation. Mr. Tolliver was known as a hustler, and so he came with his four daughters to the shabby brown parsonage in the maple grove beside the old brown church.

It was the nervous strain of overwork attendant upon hustling the new church into Red Thrush that finally resulted in a nervous reaction and physical wearing-down which led at last to temporary blindness, a cloud over his eyes, a thick mist fogging his vision. Rest, the specialists in Chicago said he needed, good food, good air, a general building-up. The eyes would be all right, when he was all right. He must take it easy for a while. And so his eyes were carefully

THE BAPTIST HERALD

bandaged from even the faintest light to insure complete relaxation and freedom from strain, but his entire system must gain strength in order to feed strength to the weakened members. His mind must rest. His intense and eager spirit must rest.

But before this catastrophe, the church was an assured fact. Within a few weeks, by the first of September at latest, it would be ready for its formal opening. The new parsonage existed in blue print. The old church building had been sold—and at no unreasonable figure—to a construction company which planned to erect modern two-dwelling houses on the entire site. After all, a few months of blindness was a small price to pay for this achievement.

Freedom from worry, the doctors promised, complete rest and mental ease would soon restore his sight, and Mr. Tolliver, although greatly handicapped in his work, did not worry as to the final outcome. True, upon his first visit to the doctors, some three months previous, they had thought a month's time would be amply sufficient for his recovery, and at the end of the month the mist was still dark upon him. Another month, and still the mist. He should have returned some days ago for a third examination and treatment, but the financial situation in the parsonage was such as to render this impossible. He told himself there was no hurry, he would go soon. For what with the travel, and hotel expenses, and medical treatments, the burden of his misfortune was more financial than physical. What a pity that ministers were no longer accorded the luxury of railway travel by pass.

But all this was only for a short time. When the new church was a fact accomplished, he felt it would be easier for his ardent spirit to find the rest that would mean restoration for his eyes. He felt no sort of resentment for his affliction. In a way, he was almost grateful. A thing so very much worse might have befallen, some terrible, devastating illness, for instance, which would have left him invalided for life. Only his eyes—and for a short time. In the meantime, he got on very well. The girls were good, they helped him greatly. The members were patient, full of sympathy, because they loved him. He knew his Bible from cover to cover, so that his sermons did not deteriorate. Just a little rest, freedom from killing worry.—If only there were more money.

If the girls felt anxiety on his account, bravely they gave no sign. A hundred dollars a month is not a great deal of money on which to support a family and maintain three daughters in school. And Mr. Tolliver had never relinquished his old custom of tithing,—a tenth of his mite for the Lord. If sometimes the girls felt that ten dollars a month could better be spared from the church than from the parsonage, that the Lord in his affluence might better be deprived than the pastor in his poverty, they did not complain. It is doubtful if they thought

June 1, 1930

much about it, one way or the other, they were so used to it. Ellen thought about it, for she was turbulent, given to turbulent thoughts. It was her birth which had cost the home its mother. Perhaps it was sorry knowledge of what she had cost the family that stirred her to a great eagerness to do something for them, that determined her to carry life before her with a high and triumphant hand. Perhaps it was only her youth, for she was not yet seventeen. It was for this turbulence of hers that she was known as Ginger Ella.

Helen, who was twenty-three years old, after two years of training at the normal school, had served for two years as a teacher in a neighboring town. Her small check coming into the parsonage every month had meant something almost akin to richness, until the unaccustomed expense of medical treatments had made such voracious demands upon them. Now the twins also were ready to go into the normal school for training in the fall. Ginger felt that it was a real extravagance on the part of the family to assume the expense of educating Marjory to teach school. That money might better be saved. Marjory was beautiful. The obvious end of beauty is marriage to great fortune. From her earliest childhood, in her queer, small heart, Ginger Ella had sacredly dedicated her beautiful sister to that high state. She would enrich the family by marriage. Ginger intended also to do great things herself toward its enrichment, but she was young, and in the meantime, Marjory could fill a great need.

Ginger's idea of love and romance were those derived from a gluttonous absorption of fiction. Love is the thing that comes to a maiden's heart when a young Lochinvar appears in some romantic fashion from the world at large, bearing jewels and gold, a prince, preferably, and certainly a creature of mystery, adventure, high intrigue. And very rich.

In her inexperienced youth, Ginger divided all men broadly into three general groups,—regular men, romantic figures and base pretenders. Regular men were like her father, settled, urbane, and immune to sex. Like Eddy Jackson. Ginger called him regular.

Eddy Jackson had been one of their first friends when the Tollivers came to Red Thrush. He had gone about with Helen now and then, as was right and proper, for he was older than she. Eddy was a farmer. Not that Ginger called what Eddy did farming. The neighbors did not call it that, either. Ginger Ella called it playing. They called it kid-gloving. Eddy Jackson was an agriculturist, an experientalist. He was of the new school, one of those who studies the land as a mechanic studies his tools. The neighbors laughed at what they called his high-dinkuses,—but the fact that he made, in spot cash, every year, nearly twice as much money as they did from the same amount of land, gave him a certain authority among them. They said he was lucky, but they went to him for advice.

There was a long low building on his farm which Ginger called the sacred shed. Eddy Jackson called it the lab. And there, with microscopes and plates and curious tubes and queer liquids and funny little boxes and bottles and cans of sand and soil, Eddy Jackson did strange things, with soil, with seeds and sprouts. Sometimes he wrote long articles abounding in technical terms, and they were published in magazines. His name above them bore a degree. Sometimes men came from the universities and remained for several days at Eddy's farm, and ate fried chicken at Eddy's table, and spent many hours in Eddy's lab. Sometimes politicians came, and argued with him for hours, and asked him to give indorsement to one thing or another. Sometimes plain farmers came, and laughed at his queer notions, and tried to do as he did.

Often, during the summer, young men, students from the state universities, came and stayed on the farm—which Eddy called Pay Dirt—and hobnobbed about with him fraternally. They took long rides in his car, and played cards at his kitchen table in the evenings, and went to church socials with him. But when Eddy told them to do anything, they obeyed as if they were servants. And so they were. But not the servants of Eddy Jackson,—servants of the soil, of the state, the great farming state of Iowa.

So Eddy Jackson, for all his youth and his sometimes flippant way of dealing with serious subjects, fitted into Ginger's classification as regular—just like her father. He never waxed sentimental. He never succumbed to what she bitterly termed "pawing." He went about with Helen until Professor Langley attained the heights of monopoly in her time as well as her affection, and then he obligingly transferred his attentions to the twins, taking them interchangeably according to the occasion, or both together, and sometimes, although she always protested, Ginger herself. He confessed to a preference for a careful of passengers, which was her own idea of a pleasant drive. Indeed Eddy Jackson seemed as pleased to have Mr. Tolliver as a companion as any, or all, of the girls.

Eddy did not talk nonsense. He never stopped the car to leap out and pluck a wild rose to present with a flattering word, a soft look, and a sly touching of fingers. He did not quote poetry. He did not sing. He just strolled blithely in with an offering of fruit from the farm, fresh vegetables, or a chicken ready for broiling, and announced that he would like company for a ride. Regular. Just like father. That was Eddy Jackson.

It must be admitted that the romantic figures in Ginger's index were so far altogether hypothetical. They had not yet appeared in Red Thrush. They did not seem to appear anywhere with much frequency. There were some, of course, scattered remotely here and there,—rare, fine figures. Too rare, really. Lindbergh, for instance, most romantic. The Prince of Wales,—not as dashing as Lindbergh perhaps, but still a good sport, and a born

prince. Ginger had included another young Prince, Carol, in this small fine class of hers, until she came to understand some details of his personal life which surprised and shocked her. He was summarily dropped. But there were others,—no doubt they would appear in due time. The trouble was that Ginger could not make her sisters wait for them.

Instead, they took up with base pretenders,—men who should have been regular, steady, plodding neighbors, but who falsely made pretensions of love and romance. Professor Langley, a mere school-teacher who wore glasses,—a good enough teacher, perhaps,—but with what legitimate claims to romance? Yet Helen accepted him at his own valuation, and seemed to like it. As for Marjory,—with her beauty, designed as she was to inherit the vast riches of earth, or at least to marry them,—Marjory was simply impossible. To be sure she had not yet succumbed to the extent of getting herself engaged, but she was susceptible,—mushy, Ginger called it. She was plain man-mad. She went blithely about with half the young fellows in Red Thrush,—Ginger didn't mind the going about,—but she made a fuss over them, criticized the appearance of the house for their coming, corrected Ginger's manners, and used too much powder. Man-mad.

With Miriam so far she had experienced no difficulty. Miriam did not bother much about men,—but then, the men did not bother much about her, either. Miriam was just nice,—not bad-looking, but still she was called the brainy twin.

Ginger took her responsibilities to the family with a great deal of solemnity. If only she could hold them in line,—the twins, that is, for Helen was irrevocably lost to her sisterly schemes. Still, even Ginger found some grounds of justification for Helen. She was getting old—nearly twenty-three. And Helen was an even-tempered, unexcitable, unromantic type. Perhaps after all it was just as well.

She regretted that they could not afford money enough to adorn Marjory's beauty in a fitting manner. Ginger was not very patient. And it did seem hard to wait, and keep on waiting, for Marjory's hour of triumph at the side of the romantic figure dispensing countless millions in charitable enterprise,—and looking well after the Tollivers also.

In the meantime, Ginger quite burned to do something on her own account. It was not that she had not tried. What, indeed, had she not tried? She had bought, from her personal allowance, at Iowa rates, copies of Sunday editions of all the Chicago papers, for the sake of the advertising sections. Column after column she had studied, *ad* after *ad* she had answered. But these, although in type they seemed to promise such lavishness of reward, turned out most disappointingly. The one about addressing envelopes for instance,—in the advertisement it had seemed a rosy road to fortune, home work, quiet, easy. And Ginger had tried it before she realized how

very, very long it took to address a thousand envelopes, and how very, very little remuneration was sixty cents for this expenditure of time and ink.

The plain sewing had turned out to be the complete manufacture of overalls at fourteen cents apiece, and Ginger ruined three of them and was obliged to pay for the material before she could confess herself beaten. The "Ladies' Home Journal's" private road to fortune proved to be via the taking of subscriptions, and this was not just the thing for a minister's daughter in a small town, where parishioners felt obliged to do whatever the minister's daughter asked, and then were aggrieved at her for asking.

"Write the Words for a Popular Song, We Write the Music," had inspired her for many weeks. In what she called her studio, her private sanctuary in the attic, she had spent many hours making obvious rhymes out of "golden west," "girl of my dreams," and "better luck next time." These had turned out very well, too, and brought quick praise from the music publishers, who assured her it was months since they had received verses so well calculated to win the public favor. But it seemed that twenty-five dollars was required in advance,—Ginger did not quite understand just why they must have twenty-five dollars before writing the music, when she had written the words without any payment at all,—but she had no twenty-five dollars. Still, she felt the verses must be rather good, for the publishers wrote again and again, adding praiseful word to praiseful word, until at last she mustered up the courage to suggest that since they found the verses so very meritorious, and their chance of winning fame and fortune so altogether assured, it might be well for them to go ahead and write the music and then she would gladly share with them the fortune that would inevitably accrue. But she did not hear from them again.

Very nearly had Ginger become a raising of Ginseng. She had read a simply thrilling account of how one could take an absolutely negligible amount of ginseng seed, and set it out in a small shady corner of the garden, where in practically no time at all the produce would attain a market value almost unbelievable. She had written, feverishly, for the promised details, and while awaiting their receipt, unwilling to allow one unnecessary moment to elapse between her effort and the market value, she went to work on the shadiest spot in the garden. She dug, she hoed, she raked. And long before the details arrived in Red Thrush, her garden spot was ready, and subjected to most inquisitive and ironical comments from her sisters, who teasingly wondered if she had prepared the soil for manna from Heaven.

When the letter of details at last arrived, she carried it, in quivering expectancy, to her attic studio, only to find that there was an original outlay,—for seed, for especially prepared soil rich in humus, potash and phosphoric acid, for particularly recommended lath frames to supply artificial shade. The entire expenditure amounted to not more than forty dollars, from which, within an amazingly short time, according to the printed matter, but what to Ginger was no less than a five-year eternity, a fortune was guaranteed.

Ginger reluctantly sowed flowers in the garden spot, and laid in a fresh supply of Sunday papers.

In her pursuit of profitable exercise, she was an insatiate. She solved all puzzles, entered all contests, answered all inquiries. She wrote stories which started off with a great deal of enthusiasm, losing much in vivacity as they proceeded, and in the end crowding about twenty years of action into one or two curt explanatory paragraphs. All the stories were promptly returned, usually requiring one or two more stamps than she had enclosed for the purpose.

But Ginger, although she chafed at her inability to turn effort into cash, did not despair. As long as the Chicago papers continued to hold out rose-colored inducements, so long would Ellen Tolliver, called Ginger Ella, follow the rainbow trail.

(To be continued)

Rev. Wm. L. Schoeffel Honored

On Thursday evening, May 8, Bro. O. E. Krueger and I had the privilege of attending the graduating exercises of the Western Theological Seminary of Pittsburgh, Pa., an institution established by the General Assembly of the Presbyterian Church over a hundred years ago for the training of Christian ministers. It has become renowned through its outstanding faculty members of the past, such as Dr. Riddle, the famous commentator of the Sunday School Lessons in the "Sunday School Times," Dr. David Schaff, son of the even more illustrious Philip Schaff. Dr. James Snowden, the noted author of Sunday school explanations, philosophical books, etc. The occasion which called us there on this particular evening was not, however, the honored traditions of the past, or the illustrious men who are now carrying on their work, but the fact that one of our own Baptist pastors was to receive from the institution a formal recognition for the work he had been carrying on there in connection with his pastorate at the East Street Baptist Church. Our own Bro. Wm. L. Schoeffel, having completed the required studies and presented the required thesis, received on that evening two degrees, first, that of Bachelor of Sacred Theology (S. T. B.) and a little later that of Master of Sacred Theology (S. T. M.). Bro. Schoeffel has won the esteem of the faculty members through his diligent scholarship and his cheerful disposition. His value to our denomination has certainly been greatly enhanced, not by virtue of the fact that he has several of the "Abe's" attached to his name, so much as by virtue of the knowledge and training which he has acquired through his ambitious studies.

ARTHUR A. SCHADE.

Oregon Rally at Bethany

Hello, Everybody!

Although you have not heard from us before we have long felt that we are a member of your circle. We have a B. Y. P. U. of 54 members at our Bethany Church organized on the group plan. We have very instructive and inspiring meetings every Sunday evening.

From March 7-10 the S. S. W. and B. Y. P. U. conference was held here at Bethany.

The conference opened on Friday evening, March 7, Rev. F. W. Mueller of Vancouver, B. C., being the speaker. Saturday afternoon the annual business was held, followed by the annual banquet at 6.30 Saturday night. This was attended by about 150 young people, representing all the B. Y. P. U.'s of Oregon and that of Tacoma, Wash. Songs and yells were generously intermingled with the food.

The election of officers was as follows: President, Hary Johnson of First Church, Portland; secretary, Emma Frey of Second Church, Portland.

Following the election and banquet we heard a very inspiring sermon on "Consecration" by Rev. H. C. Baum of Chicago.

Sunday afternoon a resumé of last year's work was given followed by roll call and response from the various societies.

We all went to our homes feeling that we had had a real blessed time of worship, inspiration and fellowship. May God richly bless the work of the Oregon B. Y. P. U. and S. S. W.!

ROSE STALDER.

A Successful Surprise for Pastor-Choir Director

The Men's Choir and Mixed Choir of the Freudental, Alberta, German Baptist Church gave a birthday surprise party for Rev. A. Itterman, their director, on the evening of Friday, May 2. While the choir was practicing, all others present assembled in the hall, and following the closing prayer, the entrance doors were opened and everyone joined in the singing of an appropriate song of congratulation.

When all were assembled in the church basement, Rev. A. Itterman was congratulated on his birthday by one of the choir members. A psalm was read and an appropriate reading given for the occasion. The director was presented with some money as a gift, after which he expressed his appreciation for the love and honor bestowed upon him and for the enjoyable and perfect surprise given him.

A lunch was served by the ladies present, and amid congratulations and the wishing of many more happy birthdays, every one went home, feeling that an enjoyable evening had been spent.

The combined choirs hope that they will have Rev. A. Itterman for a director for many more years so that we may glorify our Heavenly Father with song.

ONE OF THE MEMBERS PRESENT.

Immanuel, New York

"Hallelujah! Jesus Lives!"

After four days of rain, Easter morning dawned bright and cool to usher in our dawn services. Again our group of 50 people, most of them members of our Young People's Society, gathered on the steps of our church in the heart of New York City.

After a trumpet solo, "All Hail the Power of Jesus' Name," we sang several verses of this song, then two verses of "Low in the grave he lay," followed by "In my heart there rings a melody." Then we adjourned to the church where our pastor, Rev. F. W. Becker, led our service.

We had piano, trumpet and violin accompaniment with all our songs. Also we were favored with a trumpet solo, "Open the Gates of the Temple." After our service, breakfast was served in our social room.

Most of us went for a walk in Central Park before the other morning services. And truly the grass seemed greener, the birds sang sweeter, and the sun shone brighter for—"Jesus lives."

All our meetings of the day were a blessing. Sunday school and morning services, followed in the early afternoon by the Women's Society. After our evening services three new members were baptized. Our whole Easter day was one of continuous joy and blessing. Through the graciousness of our members the church seemed a veritable flower garden, everywhere bright flowers to remind us that it was truly Easter day, and that our Savior lives and reigns over us.

BETTY CSAPOSS.

Threelfold Celebration at Dayton

A threefold celebration took place on April 22 at the Fourth Street Baptist Church, Dayton, O. The Anchor Class in celebrating their annual banquet had invited all members and friends of the church also. This class is our Mens S. S. Class and their able teacher is our beloved Prof. H. von Berge.

The Sunday school room was transformed into a dining hall, and at 6.30 a splendid dinner was prepared by the "Tabitha" and "Friendly" Bible classes. Ten members of the Anchor Class in waiter's garb acted as waiters. Mrs. John Reinecke, president, then introduced all other officers and committee members. The speaker for this occasion was Rev. R. Carson, pastor of the Third Baptist Church, who brought a very inspiring message. The Male Quartet sang "I want my Life to tell for Jesus."

The second part of the program was the recognition of the Sunday school class which won the contest. A three month's contest among the various classes of our school ended Easter Sunday. Credits were given for punctuality, presence, and attendance of the teachers at our mid-week prayer meetings. The Triple B Class (Baptist Boys Boosters) was the winner. Their teacher is Eugene Roth, a nephew of our former pastor, Bro. Roth.



Easter Morning Group, Immanuel Church, New York City

Superintendent John Tapper then gave a short address praising the class for their efforts, and congratulating them on their success. The assistant Superintendent, H. Martin, then presented the class with the recognition diploma which is to be placed in the school room in honor of the class.

The third part of the program was a surprise recognition on Prof. and Mrs. von Berge given by the church. In April it was 10 years that Bro. von Berge came to our church, and as S. S. teacher and faithful worker for the church has rendered invaluable services. Great was the surprise of Prof. von Berge as Rev. Wm. Kuhn, our General Missionary Secretary, accompanied by our pastor, entered the room; and still greater when the pastor announced that this also was a celebration in honor of Bro. von Berge's tenth anniversary with the church. The Anchor Class presented Bro. von Berge with a gift and the ladies of the church presented Mrs. von Berge with a beautiful bouquet. The principal address of the evening was then delivered by Bro. Kuhn, who related some incidents of the early years of the Professor.

Bro. von Berge found it difficult to express the emotions of his heart at this demonstration of affection and gratitude on the part of the church.

This gathering which will be long remembered by all who were present came to a close with the song "Blest be the tie that binds."

Rev. E. J. Baumgartner, who is our pastor since November 24 last, is very successful with the work in the Lord's Kingdom. The Sunday school is well attended, and in the church services the empty benches are again being filled. The best of co-operation exists between pastor and members, and in order to lighten Rev. and Mrs. Baumgartner's work the church assisted in the purchase of a new "Ford."

H. KNORR.

The life of faith is a glorious adventure; the beaten road of sin leads into a blind alley.

Anniversary at Pleasant Valley

The Young People's Society of Pleasant Valley, N. Dak., rendered their yearly program on April 20, 1930. The program consisted of two plays, "The Only Day I Have," by various members of the society, a "Missionary Tea," by three young ladies, recitations and musical numbers by the choir, a quartet, piano duet and a vocal solo. The church was filled to the last chair and people were standing outside and looking in through doors and windows. The neighbor society of Carlington also attended.

As we are only a few in number in Pleasant Valley we try to hold the banner of our Lord and Master high. We live in the midst of a big field and there is a lot of work to do. And as our pastor and his good wife, Rev. and Mrs. Krombein, accepted the call from the church at Fredonia, N. Dak., the work is all left for us to do.

Last winter Rev. W. Weyhrauch of the Jamestown English Baptist Church conducted revival meetings here for two weeks. Although the weather was at its worst the meetings were well attended and many backsliders came back to the Lord and many of the Sunday school scholars of tender ages decided to stand on the Lord's side. May the Lord help us to help these children so that they may grow up to be useful men and women for the Lord!

The Young People's Society and Sunday school work hand in hand and with the church. We expect to have another minister soon, who will lead us in our work here. We are looking for blessings from the Lord.

MILLCENT PEPPE, Sec.

Unless we learn to pray we shall never learn the secrets of fellowship with God.

The society in which you move will advance if you keep moving toward your ideals.

Our Devotional Meeting

H. R. Schroeder

June 8, 1930

Do We Really Want a Modern Pentecost?

1 Cor. 12:1-11

Recently there appeared in the "Epworth Herald" an article on, "Do We Want a Modern Pentecost?", and the writer assumed that we do. We often say so and even pray that God may pour out his Spirit upon us as on the day of Pentecost. But nothing special happens. Our churches are dull, our lives listless, and the world is as confused as ever. Perhaps next year will find us pretty much the same as now.

But what would a modern Pentecost be like? It could hardly be an exact repetition of what happened in Jerusalem 1900 years ago. That would hardly be possible nor desirable. A modern Pentecost will meet the conditions and needs of today. There will be no wind, fire and tongues. Those were external symbols, and we don't need them now. But now, as then, there would have to be an overwhelming sense of the presence of God and a rekindling of a great missionary enthusiasm. As at the first Pentecost men must begin to confess Christ, and religion must become a living force.

A modern Pentecost would have to face the great world problems of today, the mad rush for money, pleasure and honor. And it would have to challenge the great social evils of our industrial civilization and attempt to heal the festering sores of our public life. A modern Pentecost would also surely effect a clear union of the Christian forces. No one can have a Pentecost all by himself. It must be more than a personal matter. It can only be experienced whenever larger groups of Christian men and women yield themselves to be used of God for the solving of problems that confront the church today. A split in a church is never caused by the Holy Spirit. The Holy Spirit unites, obliterates differences, and merges together all who name the name of Christ. Not that all will be exactly alike, nor think alike, but all will use their individual gifts for the advancement of Christ's great kingdom here upon earth.

June 15, 1930

How Great Leaders Served Their Generation

Acts 20:17-35; Eph. 3:14-19.

We now resume again the regular B. Y. P. U. topics. For the month of June these topics deal with the various phases of leadership. After having studied what the Bible teaches about God the Holy Spirit, we ought to realize that a Spirit-filled man is always a leader of other men. That gives us a connection between

our studies for the past 7 weeks and the topics we now take up again.

In our Scripture lesson we see the apostle Paul bidding farewell to the elders of the church in Ephesus. Paul easily ranks as the greatest leader the Christian church has ever seen. He didn't have to be pushed forward nor told what to do; there was no mission board in back of his activities, planning his work for him, but of his own accord he was constantly pushing on into new regions as a fearless pioneer, blazing new trails for others to follow. In his parting words he recounts his activities while in Ephesus and emphasizes especially his sincerity, his earnestness, his steadfastness, his willingness to endure hardships and, above all, the purity of his motives. He coveted no man's silver or gold. A man who has such characteristics will be a leader of others, no matter in what age or country he may live. The problems are different in every age, but a real leader will try to face the difficulties of his own day. So what we need today among our own young people are leaders that can see what needs to be done and who have the courage and the enthusiasm to go ahead and do it.

Of course, we can't all be leaders, for there must be some followers, too. But we needn't fear that there will be too many leaders, for leadership always calls for self-sacrifice, and many are not willing to pay that price. Support those who are leaders, and if God has given you a vision, wisdom and courage, then try by all means to arouse those around you to greater activities.

June 22, 1930

How Jesus Made Leaders of His Disciples

Mark 1:17; 5:18-20; 6:7; Acts 1:4, 8.

When Jesus called his disciples, he was not only thinking of their own personal salvation, but also of what they might do in the future for the salvation of others. They were saved to serve. So in training his disciples Jesus' aim and purpose was not only to make them fit for the kingdom of God, but also to develop their gifts in such a way that in the coming years they might lead many others into the kingdom. He didn't say, "Follow me, and I will show you the way to heaven," but "Come after me, and I will make you to become fishers of men."

Christ's call was a call to leadership. They were to lead others out of the confusion and darkness of this world into the marvelous light of the Gospel; out of the degradation and slavery of sin into the glorious liberty of the children of God; out of the realms of death into the regions of life and glory.

Jesus had great plans for his disciples, but at the time when they answered his call, they were still far from being real leaders of men. However, Jesus didn't plan to transform them through a miracle or in magic way, but to use methods that are still available today. They were to come after him, live with him, learn of him, be inspired by his example and then carry on the work which he had begun. If anyone will live in such close fellowship with Christ as the disciples did, then he, too, will become a leader. There isn't anything that will bring out your hidden qualities more than a real and constant fellowship with Christ. And it is almost doubtful whether a man is following Christ at all if his fellowship with Christ doesn't make him want to win others.

June 29, 1930

Great Missionary Leaders

Eph. 3:7, 8; 4:11-13.

We should never cease to thank God for the great missionary leaders he gave to his church in times past. In an age when the Christian churches were self-satisfied and many Christians thought themselves far superior to other people and when extreme doctrines of predestination were preached everywhere, God put it into the heart of William Carey that the Gospel was intended for the whole world. He received very little encouragement from the Christians at home. Even his brethren in the ministry tried to keep him from going as a missionary. He kept a map of the world before him while cobbling shoes, and studying it day by day, he soon felt the burden of a lost world upon his soul. And after that no opposition or discouragement on the part of his friends could keep him from going to the ends of the world to preach Christ there. The same thing can be said of all other missionary heroes, such as Livingstone, Judson, Morrison, Clough and many others.

If we really want to learn a lesson from them, we might emulate them in this respect and not permit anything ever to discourage us in the work to which God has called us. But isn't it true that many of our young people are always ready to quit if others aren't constantly encouraging them and urging them on? Words of encouragement should be spoken a little oftener, but we should never make our loyalty to Christ depend upon the encouragement we receive from others. Space doesn't permit to mention other lessons that we might learn from the great leaders of the missionary movement, but if we fix our attention upon this one thing and do as they did, carry on our work with greatest faithfulness in spite of all opposition, then

June 1, 1930

we'll have enough to keep us busy for the rest of our lives.

July 6, 1930

Joys and Dangers When Away from Home

Gen. 28:10-22.

Leisure time tests a man's character more than the time spent in his daily occupations. What a man does with his spare time tells us what kind of a man he is. We can't always give a man credit for what he does while at work for he is practically compelled to do those things. He must be punctual, honest, faithful, or else he will lose his job, and his livelihood depends on his job. But when a man has a day off, he is free to do just as he pleases, and that is the time when he will follow the inclinations of his own heart and do those things he would like to do all the while but can't.

So the way we spend our vacations reveals the kind of people we are. When young people go vacationing, they for the time being, are free from the restraining influences of the home. They are among strangers, and away from their ordinary duties, so the temptation comes to do things they would never think of doing at other times. They are tempted to stay away from church, to neglect their private devotions and to go to places and to do things that are doubtful to say the least.

But why throw aside all restraints while away on a vacation? Why not rather seek pure and wholesome and uplifting joys? It isn't at all necessary to do doubtful things in order to have a good time. Make up your mind that you are going to be just as good a Christian while on a vacation as you are while at home. To meet new friends, to see new wonders of nature, to participate in clean sports, to go boating and hiking, to have time to read books and to have an opportunity to visit and worship in other churches should be enough to make anybody happy at vacation time.

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

June 9-15. How Great Leaders Served Their Generation. Acts 20:17-35; Eph. 3:14-19.

- " 9. Moses—Establishing Law and Order. Exod. 20:1-7.
- " 10. David—Making Religion Central. 2 Sam. 6:1-15.
- " 11. Jeremiah—Holding High Ideals. Jer. 7:1-26.
- " 12. Isaiah—Inspiring with Hope. Isa. 62:1-5.
- " 13. Barnabas—Supplying Necessary Funds. Acts 4:32-37.
- " 14. Paul—Consecration to a Task. Phil. 3:7-16.
- " 15. Jesus—Suffering for Others. Phil. 2:5-11.
- " 16-22. How Jesus Made Leaders of His Disciples. Mark 1:17; 5:18-20; 6:7; Acts 1:4, 8.
- " 16. A Sense of Duty. John 9:1-5.

June 17. A Standard of Living. Matt. 3:13-17.

- " 18. A Life Purpose. John 10:7-18.
- " 19. Doing God's Will. John 4:27-38.
- " 20. The Supreme Reward. Heb. 12:1-6.
- " 21. The Ideal of Stewardship. Luke 12:41-48.
- " 22. Prayer and Trust. Luke 12:4-12.
- " 23-29. Great Missionary Leaders. Eph. 3:7, 8; 4:11-13.
- " 23. The Missionary Purpose. Matt. 28:16-20.
- " 24. The Missionary Vision. Eph. 3:1-13.
- " 25. The Missionary Spirit. Acts 20:18-27.
- " 26. The Missionary Call. Isa. 6:1-8.
- " 27. The Missionary Preparation. Acts 22:3-21.
- " 28. The Missionary Field. Acts 1:6-9.
- " 29. The Missionary Reward. 1 Thess. 2:17-20.
- " 30-July 6. Joys and Dangers When Away from Home. Gen. 28:10-22.
- " 30. Homesickness. Acts 15:36-41.
- July 1. Discovering God. Gen. 28:10-22.
- " 2. Going with the Crowd. Luke 15:11-13.
- " 3. Helping in Need. Luke 10:30-35.
- " 4. Discourteous Treatment. Luke 9:51-56.
- " 5. Making New Friends. John 4:4-26.
- " 6. Taking Part in Worship. Acts 13:13-15.

Progress at First Church, Brooklyn, N. Y.

The winter season is the time of manifold activity. Things are happening right along. We are a very, very busy lot, we German Baptists. May the efforts that we put forth in so many meetings and celebrations be accompanied with as many fruitful results!

When we reported last, we spoke of the revival and renaissance of our young people's society. Some of us had been laboring under the impression as though an English speaking B. Y. P. U. was an impossibility in our church life. However, we are happy to record that our young people are waking up. It may take a little while yet before we shall all be ablaze with fire and enthusiasm for Christ, but slowly and surely we are getting there. Let us have patience one with another.

Recently, on Tuesday, April 15, the young people sponsored a stereopticon lecture rendered very ably by Rev. Paul Young on his mission work in Ecuador, South America. Paul Young spent seven years in that South-American country, winning many souls to Christ. His message was well received by the young people, over \$20.00 being laid on the altar of God for promoting the gospel in Ecuador.

In the meantime Bro. Young has once more left for gospel work in the land far south of us, where millions of people are living in the darkness of Roman Catholicism.

Easter found a happy people in our beautifully decorated church auditorium both morning and evening. The German morning sermon was preached by our beloved Hans Grygo, student at our Rochester seminary. Bro. Grygo preached with fervor and conviction on the great theme of Christ's resurrection. We wish him well while he is ministering at the Miller Memorial Church at Baltimore, Md., this summer, and we congratulate the church upon having engaged Bro. Grygo's services. You'll find in him a sympathetic young leaders who is deeply concerned about Christ's glory and honor.

The climax of our Easter experience came when our mixed choir under the leadership of Hilmer Ross rendered the cantata "The Lord is Risen." The audience listened with rapt attention to the presentation of this musical masterpiece. Both the conductor, Bro. Ross, as well as the choir members and the organist, Sister Ross, are to be congratulated upon their accomplishment.

Monday evening, April 28, a representative group of church leaders and Sunday school teachers had a fine round table conference on the problem of "The Integration of the entire Church Program into Christ's Central Life-Purpose." Prof. Samuel Hamilton, Professor of Religious Education in New York University, an expert in his chosen field, led us in the discussion which was most vital and fruitful.

The first Sunday in May was a joyous day for our people, for five persons were then baptized into the name of Christ. Four of those baptized were the first converts of our new mission which we were privileged to start last fall in South Jamaica, L. I.

We are looking forward to an intensive open air gospel work during the summer months, hoping thereby to extend Christ's Kingdom within our field.

WILLIAM A. MUELLER.

One at a Time

Many ministers could, from personal experience, tell of strange names bestowed upon infants, but few could equal the following story recently told by the Bishop of Sodor and Man. A mother who was looking for a good name for her child, saw on the door of a building the word "Nosmo." It attracted her, and she decided that she would adopt it. Some time later, passing the same building, she saw the name "King" on another door. She thought the two would sound well together, and so the boy was named "Nosmo King Smith." On her way home from the church she passed the building again. The two doors on which she had seen the names were now closed together, and what she read was not "Nosmo King," but "No Smoking."—Exchange.

The German Baptists' Life Association

Buffalo, New York



M. Heringer



J. L. Moser

THE German Baptists' Life Association of Buffalo, N. Y., is an old Fraternal Beneficiary Society under the stringent insurance laws of the State of New York. It is licensed in the states of New Jersey, Pennsylvania, Ohio, Illinois, Michigan, Oregon and South and North Dakota. This means that it has complied in every respect with the laws of these states. It is the only corporation of its kind among Baptists, while the Quakers, Presbyterians, Lutherans, Catholics and Jews have many similar organizations. There is no doubt but that there was great need for just such a company in 1884, when the pioneer pastors of our German Baptist Denomination organized the society, offering sick benefits, accident benefits and death benefits to the members of our Baptist Churches.

Our Government has stated that Life Insurance is a necessity and has shown the amount carried by the American people is woefully inadequate. We believe

draw the draperies of his couch about him and lie down in pleasant dreams, because he knows that if from that couch he should silently pass to the world beyond, his wife and children would be armed with the financial weapons with which to continue to fight the battles and discharge the responsibilities of life.

But, added to this fine sense of duty and to the exquisite pleasure of knowing the future of his loved ones is safe, may be and should be that other and none the less substantial sense of satisfaction that in making his yearly payment on his life insurance he is assisting in making safe and happy not only the future of his own, but also the future of thousands of other widows and orphans. When such a conception of life insurance becomes a real, practical, downright, everyday fact, all men who can will take insurance and more insurance, and will carry their insurance to maturity to the end of life.

THE Life Insurance Underwriter is a multiplicity of blessings. He is the creator of wealth, the saver of estates, the payer of mortgages, the protector of orphans, the provider of comforts, the promoter of thrift, the teacher of duty and a benefactor. He is all this and more and therefore need never feel ashamed to have it known that he is a life insurance agent and when he sells a man a policy in a good reliable company, he knows it is as safe as a government bond.

that every man should practice thrift and thereby contribute to the capital accumulation of the world, so establish human happiness, and in doing it to lay aside something for the needs as against the time when he may become a burden to his family, to his friends or to society.

We say to every German Baptist brother that he assume the responsibility of looking out for the welfare of others as well as for himself particularly for those who are in any way dependent upon him. We tell him it is his duty to take care of his wife and children and provide for the future welfare of the family which he has established, even though misfortune should take him out of the world.

Life Insurance is so broad, it has so many angles, it touches so many vital interests, that its value has not entered the minds of many of our people deep enough to find practical lodgment.

The ample insured husband and father may nightly

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 \$933,148 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.

Ready at all times to serve our German Baptist people and their friends we send out our brethren from our seminaries, whose pictures appear, with the request to welcome them with true Christian hospitality and to listen patiently to what they have to say to you when they visit you in your homes.

With sincere and hearty greetings, we remain, your own brethren of

THE BOARD OF DIRECTORS.



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