

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., MARCH 1, 1930

Number Five

Missionary Supplement



B. Y. P. U., Second Church, George, Iowa

What's Happening

Day of Prayer for Russia. In response to many requests, the Finance Committee suggests that Sunday, March 16, be observed as a *day of prayer* for our persecuted brethren in Russia. Many are already praying for them, but it is well to have a united and special day of prayer for this purpose on the part of all our German Baptist people. United prayer is power intensified. Let us be a united host of interceders before God.

Rev. H. G. Bens, pastor of the Church at Herreid, S. Dak., has resigned to accept the call of the German Baptist Church at Scottsbluff, Neb. He begins his new pastorate April 1.

Rev. L. Baier closed his pastorate with the South Chicago church and has left Chicago on Feb. 23 for South Africa to take over his former church which he gave up about a year and a half ago.

Mr. F. A. Wurzbach, one of the faithful stand-bys of the Third German Church, New York City, and president of the Board of Trustees, has been honored by being elected one of the vice-presidents of the New York City Baptist Mission Society.

Rev. C. F. Stoeckmann, our state missionary for Minnesota, had the pleasure of baptizing 16 converts at the Jeffers, Minn., church on Jan. 12 and also to welcome three who were received by experience. Others are professing faith in the Savior.

The teachers' and officers' staff of the Harlem Sunday school in New York presented a "loving cup" to their Supt., Fred J. Maeder, on Feb. 5 and a floor bridge lamp to their pastor on Feb. 12 in honor of their birthdays and as tokens of esteem to their chiefs.

Rev. J. J. Lippert of Ashley, N. Dak., who was obliged because of a physical breakdown to retire from pastoral work several years ago, has been restored to health and is now pastor of the Bismarck and Medina churches in North Dakota. He began his work on Jan. 1.

The Shaker Square Baptist Church is now the official name of the former First German Baptist Church of Cleveland, O., Rev. C. F. Lehr, pastor. The change is in line with the new location and future home of the church in the suburban Shaker Heights district of Cleveland.

The Brotherhood of the North Ave. Church, Milwaukee, Wis., put on a Mid-winter Song and Musical Festival. A very fine program was arranged. The special attraction was Karl Kilinski, violinist, who has just returned from Europe where he has studied music for the past three years.

The German Baptist church of Vanconver, B. C., experienced a gracious re-

vival as a result of two weeks of evangelistic effort in January. Pastor Fred W. Mueller reports that twenty souls confessed Jesus as their Redeemer. On Feb. 2 thirteen of these were received into church fellowship; others will follow.

The B. Y. P. U. of the Goodrich, N. Dak., church held a "Baptist Herald" evening on Feb. 9. The general topic was "Christian Literature" with Mr. P. Reiner, leader. An interesting and varied program was given. Twenty subscriptions to the "Baptist Herald" were secured with more expected. Rev. Fr. Alf is the pastor.

Mr. Erich Torsch was recently elected Superintendent of the Sunday school of the Second Church, Brooklyn, N. Y., succeeding Walter Marklein, who declined to serve again. A special vote of thanks was given Bro. Marklein for the years of faithful service. Miss Margaret Makowsky and Miss Mabel Kalein have organized the Juniors of the church and meet with them weekly.

The evangelistic services at Salt Creek, Oreg., Jan. 20-27, were well attended in spite of snow and cold weather and were a great blessing to all. Rev. A. Husman of Tacoma, Wash., assisted our pastor, Rev. R. E. Reschke, by preaching the Word of God earnestly every evening. Six Sunday school scholars accepted Christ as their Savior. The church is growing. Three new families have joined since the new year.

The Forty-Seventh Annual Report for 1929 of the German Baptists' Life Association just issued shows a solvency of 118.94%. The assets are \$592,229.01 and the liabilities \$498,555.50, leaving a surplus of \$93,673.51. There has been a net gain of 107 members, the total membership now being 3026. The officers and the board of directors are to be congratulated on this encouraging showing. The society deserves the co-operation of the German Baptists of the United States and Canada and their friends.

The February number of "The Fraternal Age" of Rochester, N. Y., the leading national journal devoted to fraternal insurance, contains a fine "Testimonial to Actuary William Francis Barnard" by F. W. Godtfriing, Secretary-Manager of the German Baptists' Life Association. In this article Mr. Godtfriing tells some of the intimate details of fraternal society accounting and the satisfactory guidance of the actuary. The tenth anniversary of Mr. Barnard's service as actuary was celebrated Jan. 11 at Syracuse by the officers of the German Baptists' Life Association. Mr. Godtfriing delivered an address on "Friendship," directing his remarks to Mr. Barnard.

The Ladies Win Debate, Evangel Baptist Church, Newark, N. J.

At the regular monthly meeting of our Young People's Society, held on January 28, the age-old debate was discussed, "Resolved: That the mentality of the sexes is equal."

The affirmative side was upheld by the Misses Louise Woike, Marie Baudisch, and Grace Kettenburg. The negative side was defended by Mr. Wm. Lauterwasser, Mr. Arthur Niebuhr and Mr. Wm. Kettenburg, Jr.

Much interesting data was presented and we were enlightened on this subject from various angles. By decision of the judges and also a vote cast by the audience, the victory was given to the affirmative side.

The debate did not end, however, when the debaters were through, but it continued on very forcibly during the social hour which followed. Our pastor, Rev. W. E. Schmitt, who presided, announced beforehand that he was sure the question would be settled once and for all on that evening. Later in the evening he recalled his statement and said it would not be settled until the wee hours of the morning when folks would be through discussing the subject. And we all ask, will the question ever be settled?

* * *

"Dear, you have been very naughty," said mother and she went on to impress her displeasure on her little daughter. Evidently she succeeded, for the child looked up and gravely inquired, "Will God send a big splash and drown me all up?"

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:

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

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)

Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Worship God

O. E. KRUEGER

DID anyone ever clearly and distinctly tell you how to worship God? You have often been told not to worship gold. You have been warned against the worship of men and been begged not to burn incense at the altar of pleasure. But why have we not been told how to worship God? Or have we been told and been too dense to comprehend? My memory covers an experience of half a century of Sunday school and church life. I do not recall that my parents, my Sunday school teachers, my pastors, or even my Seminary Professors gave me even as much as a line of instruction as to how to worship God. This is no charge against them, for I have turned right about and have spent 30 years in the ministry and have been all but silent on the meaning and method of worshiping God. Do we take it for granted that it is something that is beyond the realm of instruction, or that it comes to us of its own accord?

Why Do We Go to Church?

Do we go to see and be seen? The man who invented the amphitheatrical auditorium for church services must have thought so. You can sit on one side and without turning your head you can see half the congregation. And then with a slight turn you can see them all. A man actually pointed that out to me as one of the fine features of the auditorium of which he was very proud. It never occurred to him that that was a hindrance and not a help to worship. If you are a preacher or a member of the choir you are in danger of going to be heard. The jealousy among preachers and choir members is a thousand miles away from the object for which we meet in our churches on Sunday morning. Many people go to hear the preacher, and where is the preacher who does not take pride in the fact that so many hundred or so many thousand come to hear him? But what a pity that ever so many people have heard the greatest preachers of the age but have never yet heard God. The fire and sulphur preacher comes to town and all flock to hear him. He is quite an entertainer. People who never go otherwise are there and on the way home you can hear them say: "Didn't he give **them** . . ." Well, I don't care to quote literally. These folks never get "it" themselves, it is always the other fellow. But the matter of church going or not is a subject for books. We cannot cover it in a paragraph. Let's drop it.

It is refreshing to know that many people go to church to meet God.

Did You Ever Meet God?

Have you ever had an experience that made you very conscious of his invisible presence? Yes, you were aware of him in that sorrow that overwhelmed you. A saintly Christian mother struggling for the barest existence confessed that in her sorrow and poverty God was more real to her than in days of prosperity. You were conscious of him in that sin just as were Adam and David. In your loneliness you met him "face to face" as did Jacob. With Hagar you have said: "Thou God seest me." You fled from your duty and in the cave you heard the still small voice. In the days of calamity and defeat you saw the Lord upon his throne high and lifted up. Yes, you have met God in certain places and at certain times and your soul has been restored, your hurt has been healed. These experiences have been sporadic. You desire their frequent recurrence, not the recurrence of sin, loneliness, and sorrow that gave you the consciousness of God's presence, but sense of that uplift that followed these experiences. You feel the need of that uplift in the common humdrum of life. There is a possibility of having an abiding awareness of God.

What Aids Our Awareness of God?

There are special times when we should practice the presence of God. That hour, or ten minutes, may become the "Sweet Hour of Prayer." The Lord's Day should be an especial day of God-consciousness. But how it is commercialized, pleasurized and recreationalized. (If these last words are not in the latest dictionary tell the publisher to make a new one.) Our Sunday experience of half a century ago had an element of legalism and severity that we do not wish back but with the going of these we have sustained an irreparable loss. How near God seemed on those days of worship and rest! Another sacred occasion at which we should practice the presence of God is none other than the Communion, happily so called. In our anxiety to get away from transubstantiation or even consubstantiation we have merely "celebrated the Lord's Supper." Nevertheless there are those, even in Baptist churches, who enter into an awareness of the presence of God at "Communion."

Certain places, certain objects, certain acts may aid in realizing the presence of God. These depend very much upon our own temperament, association and past experiences. Some respond to ritual in its most elaborate form, others to the simplest engagement in hymns, Bible reading, prayer, and exhortation. The sermon itself does not always aid in worship. That is no reason for discarding it. The church

needs instruction too. Some people find the secret place in the wilderness, the mountain top or the garden. If we would get much out of public worship we must cultivate private worship.

How Shall We Worship God?

We are thinking here of private worship. Seriousness, sincerity, and seclusion seem to be very essential. No light-hearted, light-footed, light-headed, irresponsible person will ever bring himself to seriously engage in private worship, nor will he worship in church should he ever drift into its service. Our best chance for being sincere is found in the seclusion of private worship. All masks and airs vanish. We are ready to take five distinctive steps in the act of worship:

Relaxation in the consciousness of the presence of God is the first step. Everything that weighs on our minds and clutters up our thought must be cast aside.

Meditation upon God and his purpose to make me Christlike. That seems to be the great object of God to transform human beings into the likeness of his Son. He wants to effect it in my own life.

Analyzation of my own state. Coming into the presence of God and realizing his high purpose with me, I estimate the difference between Christ and myself.

Adjustation naturally follows. It means that I readjusted myself to "mesh in" my own life and purposes so that they fit into his larger plan. I may have to correct my thinking and change my course.

Determination must grow out of any real worship. Suppose I have entered into such an awareness of God and have been thinking about his great purpose to make me like his only begotten Son and then I have become conscious of a wrong I have done another, if the worship has been in sincerity and truth I will determine to go to that brother and set things right. It's a rather risky business to enter seriously into the worship of God.

A Concrete Example

If you will turn to the Bible you will find many acts of genuine worship. Think of Isaiah in the temple. Although in a public place he worshiped God in private. You can easily trace these five steps in his experience. In the hour of national calamity and in distress of mind Isaiah went to the temple. No doubt he sought release. The unburdening of his soul made a vision of the ever present God possible. He saw God high and lifted up. He realized his holy purpose and quickly analyzed his own and the nation's condition and need. God furnished the adjustment through the live coal from off the altar. His response is: "Here am I, send me." Will you read again the sixth chapter of Isaiah? This discussion should at least give an approach to the meaning of the words of Jesus: "They that worship God must worship him in spirit and truth." The secret of public worship must be learned in private.

Four Methods of Worship

MAYME VAN GERPEN

1. Music

Music is the language of the soul. The emotions of the heart have always found expression in song. Music and religion have always gone hand in hand. In the 98th Psalm we read: "O sing unto the Lord a new song; for he hath done marvelous things." God has done marvelous or wonderful things for his people all through the ages. He has never done so much as he is doing now, so it is just as fitting for us to praise him in song and with musical instruments as it was for those people in the time of David. Songs of praise are an essential part of Christian worship. There is much one can say about worship through music, but the following story explains, so nicely, what I wish to bring out.

Luella lay white and still on her bed by the window just as she had lain ever since the accident. The day had been a dreary one. The rain had come down in torrents most of the time. She couldn't even see the Dooley's fire-escape across the court. There was always something exciting going on over there with the seven little Dooleys and their activities. The radio, a gift from the mission, hadn't helped at all because static was always terrible on rainy days. Suddenly the rain stopped. Slowly Luella's room grew lighter and the bit of sky which she could see from the window became a beautiful blue. Her mother turned on the radio and there rang through the poorly furnished room the full, sweet tones of the cathedral organ. Luella caught her breath. Was there ever such heavenly music before? Her eyes glowed with an inexpressible joy. As the music ceased she clasped her hands and cried, "Oh mamma, let us pray!" The music of that great organ had made a temple of worship out of that sordid tenement-room, and lifted the soul out of that weary little body right up to the throne of God.

2. Worship Through Prayer

Prayer is an important part of worship. Confession of sin, which brings a knowledge of forgiveness, is necessary before one can have peace and fellowship with God. When there is nothing to spoil the fellowship between a Christian and his God there is happiness in his soul. In prayer we praise God for what he is; we thank him for what he does for us; we tell him our needs and ask him for things that we would like to have: we ought, also, to listen in silence before him, that he may speak to us. God speaks to us in many ways. His Spirit spoke through the men who wrote the Bible. When we read the Bible or hear it read God speaks to us. Psalm 5:3: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and I will look up." We should begin the day with prayer to God. Worshiping in the morning will prepare us for the duties of the day and strengthen us against temptation.

We use the "Lord's Prayer" frequently. Do we pray this prayer thoughtfully, or do we repeat the

words as a phonograph would repeat them? There is nothing in all human experience more real than the consciousness of the presence of God to those who truly pray.

To say a prayer is not to pray
Unless I mean the words I say;
Unless I think to whom I speak
And with my heart his blessing seek.
Then, let me, when I come to pray,
Not only mind the words I say,
But let me seek with earnest care,
To have my thoughts go with my prayer.

3. Worship Through Giving

The highest form of worship is to give ourselves to God. Not only is Jesus the best gift for a Christian but the Christian's best offering to Jesus is himself. Our giving does not cease when we have accepted Jesus as our Savior for we have been entrusted with gifts which the Lord wants us to use to carry on his work here upon earth. Not all persons have the same gifts. One can play well, but finds it hard to speak in a meeting. Another can lead a meeting in a very interesting way, but may not have any musical ability. In 1 Cor. 12:4 we read, in part: "Now there are diversities of gifts."

We also should give of our money for the promotion of God's rule on the earth. Such money represents a part of our thought and a part of the strength of our hands. If we refuse to give, we have not yet learned to worship. When we give gladly we worship in spirit and in truth. The Bible tells us: "God loveth a cheerful giver." We worship through our gifts if they truly represent us before Christ. It is our privilege, and it should be our joy, to recognize that in presenting our gifts to God we are not merely helping our church and the missionary cause, we are primarily saying "Thank you" to God for his wonderful blessing to us. The offering ought never to be a mere "collection," but a genuine offering in real devotion of the product of our labor, a real part of ourselves, presented to God.

4. Worship Through Right Living

God is not satisfied with our music, prayer and giving, unless we back it up with our living. A true appreciation of God always results in keeping God's commandments and living as he would have us live.

Right living is another fine way to express to God our feeling towards him. When we think of his holiness, we feel ashamed of ourselves. We know that he is pure, true and without sin, but we fall very short of this purity and sinlessness, and do so little for him. Let us in this year of 1930 resolve to be shining lights for God and go out to fight against sin, and live only for him.

You Can

I LIKE to read accounts of men and women who have overcome difficulties. One of these persons about whom I have been reading is a man in Massachusetts who lost the use of both arms in a railroad accident, one arm going completely, and the other taken off just below the elbow.

Give up? Not he.

He got an old rowboat, managed to propel it,

managed to dig bait, and hired the boat out, plus the bait, to fishermen.

He prospered, then got a second boat. So it went on, boat after boat added to his fleet, until now he has twenty-seven rowboats and four power boats which he rents, making a very respectable business. He can paddle a boat with one oar, he can fry eggs, light matches, and in general take care of himself.

And we who have perfect good arms and hands, what use are we making of them?—A. R. Wells in C. E. World.

Editorial Jottings

SOME INTERESTING correspondence from Miss Bertha M. Lang of China, a quaint letter from an old Christian native in Cameroon and an article on "How Missionary Orthner Lives" will appear in the "Baptist Herald" for March 15.

AN UNUSUAL NUMBER of reports and news items have come in for this number. We have not been able to find space for all, even though we have used the regular Sunday school page for this purpose. If you miss your report in this "Herald," remember it is set up, but must wait for room in our next.

OUR MISSIONARY SUPPLEMENT in this number is of high interest to all our readers and makes a special appeal to our Sunday schools and Young People's Societies. The Easter Season furnishes us with a great opportunity to make some sacrificial giving to meet the urgent needs of our denominational situation. Let awakened sympathy transform itself into speedy, generous and beneficent action.

THE RECENT NOTICE concerning the Braese Loan Library of the Young People's and Sunday School Workers' Union and the published list of the books have brought many requests for book-loans from our workers all over the wide field. We are glad that our Union can render such an influential and effective service through this library. Cut out the list in the "Baptist Herald" for January 15 and preserve it for reference. Study the catalogue in the light of your problems and needs and write in for the books which can help you meet them. Address Box 6, Forest Park, Ill.

HAVE YOU SEEN the call for a Special Day of Prayer for Russia on page two in this number of the "Baptist Herald"? It is to be observed on Sunday, March 16. The persecution of all Christians in the Soviet Republic as the story appears almost daily in the newspapers is heart-rending and appalling. The news that comes to our Missionary bureau in Forest Park concerning the state of our Baptist brethren over there, both German and Russian, corroborates the worst that the secular press brings. It is a time to cry to God, to plead his promises for his harrassed saints. Other Christian bodies are also designating special days of prayer for Russia. Let us join the host of intercessors for our brothers and sisters in Christ who are in great distress for the "Gospel's sake." Remember, Sunday, March 16.



Amity Class of Pleasant Valley, N. Dak. Mrs. (Rev.) Albert Krombein, Teacher

The Amity Class, Pleasant Valley, N. Dak.

The Amity Class of the German Baptist Church of Pleasant Valley was organized in August, 1929, under the leadership of our minister's wife, Mrs. Albert Krombein. The class counts 10 members, and our class shouts are:

*We are the ones of the Amity Class,
Friendly and peaceful to be;
Show our love and respects as we pass,
We are to represent Amity.*

*To Sunday school we love to go,
And learn the lessons so true;
We like to hear our teacher say,
Jesus Christ has died for you.*

*We fling the banner wide and high;
With joyful hearts our praises sing;
Our work is done without a sigh,
We trust in the Lord, our King.*

We meet once a month in the homes of the members. Meetings are opened by scripture reading, singing, and prayer. Business is discussed and the rest of the evenings are spent in sewing. These articles which we made, with other donations given by the members, made it possible that on Dec. 3, 1929, we gave a program and following the program a surprise box sale. The boxes were all one size and contained articles from 10 to 25 cents in value and all were sold at 25 cents. We sold 85 boxes. The pillow which is shown on the picture was made by the members and was sold at auction and brought \$5. Altogether we have in our treasury \$30, which is going to be used for mission work.

In the meetings during the year 1930 we are taking up Bible study which will

help us to understand the Word of God better as we read it.

The Sunday school sessions and month-long meetings have been an inspiration and a blessing to every member. Our aim in the future is to do more for our Lord and Master. ELLA ALBUS, Sec.

Christian Endeavor Day Program at Jamesburg

The First German Baptist Church of Jamesburg, N. J., was filled to its capacity on Sunday evening, February 2, 1930, to witness the program as prepared by the leaders, James Martin and William Firestine, of the Christian Endeavor Society of that church, the topic for the evening being, "How May Endeavorers Crusade with Christ?" The program was arranged in conjunction with Christian Endeavor Day and very high tribute was paid during the course of the evening to Dr. Francis Clark, the founder of Christian Endeavor, and to the splendid work that has come through his efforts.

Several instrumental and vocal selections were rendered by members of the society and especial attention was given to the vocal solo and chorus, "Will There Be Any Stars in My Crown?" as arranged and given in pageant form by the young ladies of the society.

Rev. Christian Peters, pastor, installed the following officers for the ensuing year: President, Edward J. Clinton, Jr.; vice-president, Charles Kendall; secretary, Rudolph Wellnitz; treasurer, Miss Grace Jaqui, and assistant secretary, Mrs. Helen Clinton. REPORTER.

Clinton Hill Baptist Sunday School, Newark, N. J.

Five hundred and forty-two scholars are actively enrolled in the Sunday school of the Clinton Hill Baptist Church, Newark, N. J., of which Mr. William Schmidt is superintendent and Rev. Charles W. Koller is pastor. Forty-eight names are on the cradle roll. The average attendance for the year has been 322 and the total attendance 3853.

From time to time our superintendent has been instrumental in introducing outside speakers and talent, a feature of our Sunday school which has proved most helpful. During the two weeks' series of evangelistic services in January, led by Dr. John W. Ham of Atlanta, Ga., a great many members of the Sunday school expressed their desire to join the church.

During July, the Sunday school staff carried on the work of our second Daily Vacation Bible School. More than one hundred children between the ages of 4 and 14 years of age assembled each morning at the church for Bible study, games, and handicraft. 394 calls were made in survey preceding the opening of the School.

Nearly 3300 visits on absentees and new prospects were made by Miss Gertrude I. Blackman and Mrs. W. Sorg, Sunday school workers. As a result, 149 new scholars were enrolled. During the year over 4625 letters and post cards were sent to the members of the Sunday school.

Want a Profitable Vacation This Year?

If so, you had better plan to be with us at Linwood Park, Vermilion, O., from Monday, August 4, to Sunday, August 10. Last year, nearly 200 young people met out there for a week of study and recreation, and all of them said: "Twas the best ever."

This year's assembly is going to be still better. We are looking forward to a registration of nearly 300. Will you be one of them? We are arranging for some splendid and profitable studies under the leadership of Dean Paul Wengel and his staff of teachers.

"Bill" Schoeffel of Pittsburgh will again lead us in our play and other recreational activities. The Linwood Park bathing beach is second to none. Expenses are held down to a minimum. Board and lodging for six days for only \$10. And first class meals, too. Ask those who were there last year. If you want further advance information, sit down and write to the Assembly scribe, REV. C. FRED LEHR, 3161 East 99th St., Cleveland, Ohio.

Mary: "Can you sign your name with your eyes shut, daddy?"

Father: "Certainly!"

Mary: "Well, shut your eyes and sign my school report."

Diamond Jubilee—75th Anniversary of the First German Baptist Church in Brooklyn, N. Y.

From January 8 to January 12, 1930, the First German Baptist Church, Brooklyn, celebrated with much eclat the 75th anniversary of its founding.

We had a most glorious time in the tabernacles of our God. Friends from near and far had come to rejoice with us. God was visibly in our midst. We beheld his glory. We tasted of his grace and mercy. His presence overshadowed the entire festival. Praise be to his name forever and forever!

The first night, January 8, was Neighborhood Night. The neighboring Protestant churches and their clergy had been invited, but as it is usually the case with these brethren, none of them appeared. But we were not left alone. Bro. Orrin R. Judd, the president of the Brooklyn Church Extension Society, the son-in-law of our late Bro. J. C. Grimmell, brought the greetings of his family and society, speaking encouraging words to the members of our church. Bro. Charles Cregar, the president of the Long Island Baptist Association, spoke on behalf of that society, pointing our look heavenward, and challenging us to carry the torch of truth on to those who are to come after us.

Thursday, January 9, was German Baptist Night. There was a splendid attendance that evening. As we German Baptists are wont to say: "Es war urgemütlich." A splendid spirit of fellowship prevailed throughout the meeting. Many friends from our sister churches from New York and vicinity came out to wish us God's blessing to our Jubilee. The brethren of the ministry extended the congratulations of their respective churches in a wholehearted and brotherly fashion. Before and after the meeting greetings went to and fro, and old friends renewed their friendship. Bro. Paul Wengel, for nine years the beloved pastor of our church, sat on the platform together with Bro. Wm. Kuhn, and was prevailed upon to speak a few words of welcome, although he had planned to be just a quiet listener that night. His face beamed with joy as he looked around over the great audience to see his old friends again. The message of the evening was delivered by Bro. William Kuhn, our General Secretary. It was a fine message, and short and sweet.

Friday, January 10, was Jubilee Banquet Night. Sister E. Mehl and her co-workers had prepared a sumptuous meal, the effects of which we hope to feel yet 25 years hence. This evening was a regular family reunion. Bro. Wengel spoke for twenty minutes, giving reminiscences of the time which he spent as pastor in our midst, drawing our attention to many of our departed friends who were laid to their rest while he was still with us, and who, in their lifetime, showed themselves as true followers of our Lord and Savior Jesus Christ. Our

older brethren, namely George Brennisen, Henry Schmuesser, Friedrich Ziehl and John Poppke, Sr., brought stirring messages, committing the work of their hands and souls to those who are still in the zenith of their life, to the youth of our church. Many other brethren and sisters testified in the course of the evening to God's grace and power that he has shown us in the 75 years of our existence.

The meeting came to a close when Bro. Joseph Conrad, the treasurer of the Atlantic Conference, and Bro. William Kuhn from Chicago had expressed their joy over our Jubilee and after singing one of the old time hymns, we went each to our home.

Sunday, January 12, was the finest day of the Jubilee. We began praising God at 10 o'clock in the morning when the entire Sunday school under the leadership of our Superintendent, Bro. Frank C. Arnold, was assembled in the church auditorium to be addressed by Bro. Wengel. Prof. F. W. C. Meyer of Rochester and Bro. Zannoth of the Bethel Church at Detroit.

In the German morning service Bro. Paul Wengel spoke with much earnestness as well as enthusiasm on God's gracious guidance in the past, reminding us of the need of a fully consecrated life in the service of the Master.

Around 4 o'clock in the afternoon we had a mass-meeting for our young people, led by Harold Kris. Greetings from various B. Y. P. U.'s were gladly received, whereupon Bro. Paul Wengel once more addressed us, speaking on the first few verses of John 15. His topic was "Live Wires." This address will long linger in our minds, for it was a gripping message that led us to the center of the spiritual experience, even to Jesus Christ our Lord. Bro. Wengel challenged our youth and our older people to be live wires that are connected with the source of all spiritual life and that are at the same time dynamically connected to some definite piece of service. Link us with the power of Jesus and then with the need of men round about you—that was the gist of our former pastor's address. Bro. Prof. Meyer followed with a most enchanting talk on "The Luxury of Love" in the German tongue. There was many a hearty laugh because of the fascinating and humorous way in which our professor presented his theme, but also a welling of deep emotion as he portrayed the glory of service for the Lord. A Christian's life and love ought to be as luxurious as the flowers on a summer's meadow. Learn to give freely and abundantly of all the talents the Lord has given you. Don't be a miser, but be one who has learned that to give is more blessed than to receive.

Our Jubilee services came to a final close on the evening of Sunday, Jan. 12, when Prof. F. W. C. Meyer delivered a searching and wonderful sermon on the theme: "Adorning the Doctrine" in connection with Titus 2:10.

We shall never forget this message of

Prof. Meyer who so worthily represented our Seminary. May God bless all those who have rendered worthy service in connection with our Jubilee: the speakers who came from far away to serve us, the members of the Anniversary Committee, the choirs who rendered those beautiful anthems, the ladies who provided our meals, and all the friends who came to make our Jubilee a glorious event. Good-bye until we meet again at our Centennial twenty-five years hence.

WILLIAM A. MUELLER, Pastor
First German Baptist Church,
Brooklyn, N. Y.

An Appeal to our Young People Are You Game to Enter Into This Plan?

In my rather wide acquaintance with our Baptist young people, I have found among very many of them a type of observance of the Lenten season which they voluntarily imposed upon themselves. Many of them abstain in this period from candies and amusements, in which they ordinarily indulge. This gave me the idea that such a practice might be encouraged among them in the interest of our Cameron Mission.

I would like to see our young people this year make such a sacrifice, entirely voluntarily upon their part. If in those six weeks they would forego their usual amusements that cost money, cut down on luxuries and unnecessary spending, and even omit an occasional dessert from their luncheon, a large sum of money could be brought together for the Lord's work. If all members of our societies would cooperate in this movement we could easily raise enough funds to entirely support one missionary's annual expense. If the movement spread to our entire church membership, we could erase the deficit in our present budget.

To further such a plan I would advise the issue of mite boxes* or other suitable savings devices into which we would place, from day to day, the small amounts so saved. I am sure that if our members took this seriously, each one could bring together by Easter several dollars.

This contribution should be entirely apart from their usual church and missionary contributions, and should not detract from them. With this plan, not contrary to any of our Baptist principles, we could, with the Lord's help, make a real *Easter Offering* this year.

WALTER ORTHNER,
Pres. B. Y. P. U.,
Fleischmann Memorial Church,
Philadelphia, Pa.

*Write to "Baptist Herald," Box 6, Forest Park, Ill., and we will be glad to send you an Easter Offering Envelope for this purpose.

A little girl at dinner table was given a dish of noodles. The mother noticed that she was eating nothing but the soup, leaving the noodles. She asked her why she did not eat the noodles, too.

Unconcernedly the little girl answered, "Can't catch 'em."—The American Boy.

Faith Lambert

By MAUD C. JACKSON

Copyright, 1929
Sunday School Board Southern Baptist Convention
Nashville, Tenn.

CHAPTER IX

Thou art never at any time nearer to God than when under tribulation, which he permits for the purification and beautifying of the soul.—M. Molinos.

Yet Love will dream and Faith will trust (Since he who knows our needs is just) That somehow, somewhere, meet we must.

Alas for him who never sees The stars shine through his cypress trees!

Who, hopeless lays his dead away Nor looks to see the breaking day Across the mournful marbles play! Who hath not learned, in hours of faith, The truth of flesh and sense unknown, That Life is ever Lord of Death And Love can never lose its own.

—J. G. Whittier.

The weather had been uncommonly mild for several days. Some of the earliest fruit trees had put forth their blossoms, the grass in the more sheltered nooks was beginning to appear, and it looked as if spring had really come early and meant to stay.

Then one night a drizzle of rain set in, the wind shifted to the north, the temperature dropped rapidly and by morning everything was a glare of ice and sleet, and snow continued to fall throughout the day.

Propriety and classroom work kept Jed from spending as much time with Faith as he should have liked, but he had formed the habit of walking over two or three times a week after the sessions were over for the day.

Faith was an excellent horsewoman, as a child having spent much time riding about the big ranch, accompanied by her adored father.

Jed sometimes procured a couple of saddle horses and they spent many happy afternoons cantering out into the beautiful country surrounding Hanford when the weather permitted. But today, Jed was looking forward to one of their rare talks before the music room fire.

*"The world of strife shut out,
The world of love shut in."*

These little conferences were becoming more and more a source of strength and inspiration to Jed in his daily living.

The storm had played havoc with the telephone lines, so he had been unable to reach Faith and announce his coming. She would hardly venture out in such a storm unless necessity demanded it, so he felt sure she would be at home, and he blithely rang the bell at the Rogers mansion and whistled a cheerful little tune as he waited for someone to answer.

The door was opened by the loqua-

rious, sixteen-year-old colored maid, who had recently entered Mrs. Rogers' employ. She had the curiosity of a bear, and like the immortal Mark Twain, she "could remember anything whether it ever happened or not"—sometimes. She had admired from afar the "handsome, young doctah gentleman" who "came to see Miss Faith," but had never had an opportunity to talk to him, Miss Faith always being on hand to do that. All of her listening at keyholes and loitering in hallways had not satisfied her as to whether he and Miss Faith were "gwine ter git married."

Jed was a little surprised at the broadness of her smile when she opened the door for him, but he was inside the warm reception hall, his hat and overcoat hanging on the rack, before Susie said with her most entrancing grin, "You-all's come ter see Miss Faith this afternoon, ain't you?"

"Yes," said Jed shortly, starting toward the music room. Then, on second thought he turned about quickly and said, "Isn't she in?"

"No," said Susie, "she done went out about an hour ago."

"Is Mrs. Rogers here?"

"No, she's done gone with Miss Faith," "Did Miss Lambert leave any message for me?"

"Well, now, it seems ter me she did say suthin' about tellin' Mr. Jed whar she gwine when that there telegram come."

"Telegram, you say?" said Jed a bit anxiously. He didn't wish to appear to be prying into Faith's private affairs, but somehow, that word, and the fact that she was gone on such a day filled him with grave forebodings.

"Yes, it seems like her pa's tuck down with ammonia over at Clearwater."

"Her father! Pneumonia!" ejaculated Jed going a shade whiter. He knew what such a message must have meant to that gentle, loving heart.

"Yes, that's what she said," answered Susie, "but don't be scaid, Mr. Jed, for I heard her say to Mrs. Rogers, 'Thank God, it ain't teijous.'"

Jed smiled in spite of himself. It was very likely Faith would make such a remark, since she so seldom considered herself in any circumstances.

"Did she leave any message for me?" he asked again, hoping if possible to elicit some reliable information.

Susie put her forefinger in her capacious mouth and looked blankly into space. She appeared to be thinking. "Well, now, I was just tryin' to think. Seems to me she did say suthin' about leavin' a note for Mistah Jed, seein' as how all the wiahs was down in the

THE BAPTIST HERALD

stohm. She done say it seem like a merical how her telegram come through. She say—"

"Yes, yes," said Jed irritably. "Where is the note she left for me?"

Again Susie looked into space and said, "Well, now, I was tryin' to think whethah I laid it on the liberry table or put it on the boofay."

"Suppose you go look," said Jed shortly, slipping on his overcoat, while Susie leisurely shambled off in search of the missive.

After what seemed to Jed an interminable interval, she returned, bearing the note, which bore evidence of much fingering, as if Susie's curiosity had almost impelled her to open it. Impatiently Jed tore open the envelope and read:

"Dear Jed:
"Have just received word father is seriously ill. Am leaving on the three o'clock train. Cannot reach you by telephone, so will leave this with Susie to deliver. Will wire you when I reach home.
Faith."

Without another look at the grinning Susie, he thrust the note into his pocket and went forth into the stormy March afternoon.

He knew Faith had never considered herself actually engaged to him, although she had admitted her love for him, and he had, with beautiful tact and understanding, for which she was very grateful, respected her attitude. Their companionship was more like a rare and beautiful friendship; a friendship which might become a deeper and more lasting regard as soon as their ideas could be brought to coincide on the one point which divided them.

But today, Jed saw Faith only as the woman he loved, in deep distress, and he longed to be with her to comfort and shield her if possible. His heart was very heavy as he sought the shelter of his own room.

Late the next day, a message from kind Mrs. Rogers, which had been delayed in transit several hours by the storm, announced that Faith's father had died a few hours before she reached his bedside.

Faith returned to Hanford the following Sunday. Mrs. Rogers telephoned Jed that she was in town and desired very much to see him.

He longed to see her, yet dreaded the meeting, for he still looked upon death as the end of all things, and he had no comforting words to offer the girl whose devotion to her father had always filled him with admiration. He expected to find her crushed with grief, and very soberly went into the room where she awaited him.

The weather had moderated again and the warm, spring sunshine flooded the room, to which a great bowl of hyacinths lent their fragrance. Faith was there, looking a little pale and tired from the strain she had passed through, but was her old, smiling, composed self, as she cordially gave him her hand in greeting. She was not even attired in depressing black, as he expected to find her, but

March 1, 1930

wore a gown of soft, rose color, in keeping with her youth and the spring-like day.

"Faith, I sympathize with you deeply in the great loss you have suffered," said Jed gently.

"Thank you, Jed," said Faith a little tremulously. "But," she added, "you must also rejoice with me in the great gain which is my father's. A mansion prepared by heavenly hands; no more sickness and pain, and life everlasting. Partings are always sad, Jed, but father and I shall meet again."

Jed was very silent and thoughtful while she told him of her father's brief illness brought on by exposure while looking after affairs at the ranch. And she wept softly as she told of the delay in the storm, and how she had reached his bedside too late to bid him farewell. "He called for me repeatedly at the last they told me, but it was not to be."

There was a profound silence in the room. Jed's gaze was fixed on the dear, bowed head, but no words of solace came to him.

Presently Faith dried her eyes and said, "But there is another matter of which I wish to speak. It is a pity such things have to enter into one's thoughts at such a time, but business and the world must go on. The family lawyer, an old friend of our family, came to me a little while before I left, and said father had left no will. That his real estate was deeded to him and Mother Helen jointly, and consequently the property with the exception of a few thousands in personal securities, and a small insurance policy, of which I am the beneficiary, goes to her, according to the laws of this state. I am positive there was some misunderstanding, that my father would never have treated me so intentionally. But there it is in irrefutable terms."

Jed gave a long, low whistle. "So you are left with nothing."

"Well, as I said, there are a few thousands; we do not know how much just yet, but it is practically nothing compared with my father's wealth. He was rated a wealthy man over at Clearwater, Jed."

"Well," said Jed thoughtfully, "at least he can never be accused of treating his wife unfairly. What is her attitude?"

"I don't know what to think," answered Faith. "She always considered me hopeless because I do not care to shine in society, and make what she considers a good match when I marry. And I just wanted to tell you, Jed, that while we have never really been engaged, since my position and prospects are so altered, I do not wish you to feel yourself bound to me in any way. I—"

"Now, see here, Faith," Jed broke in earnestly, "I hope your opinion of me is higher than that. While, of course, I realized you came from a home of wealth and refinement, money has never entered into my thoughts in connection with you,

and I would consider myself lucky if you would consent to marry me right now. Grandfather has enough for us both. Won't you, Faith?" he ended impulsively.

Faith shook her head sadly. "Jed, dear, I wish I could," she said sorrowfully.

Then he flushed painfully as he realized how she might construe his impulsiveness. She might think he was taking advantage of her helplessness and sorrow to force himself upon her, so he hastened to say,

"Forgive me, dear. You know you are all the world to me, and your happiness in life is all that matters to me. I want you to promise me one thing, Faith: if there ever comes a time when you need my help, financially or in any other way, and you feel like you can rely on me, you will send for me and let me help you."

Faith considered this a moment. Then she looked into his handsome, earnest face, so full of love for her, and said, "We'll make it fifty-fifty. If you will promise me the same." Jed agreed readily and they shook hands on it.

"Then," asked Jed after a little pause, "do you expect to continue your studies?"

"I have talked that over with Mrs. Rogers, and she wishes me to remain here and study with Professor Buschmann another year or so. The expense will not be great, I can still learn much from him, and Mrs. Rogers has always been like a mother to me. I shall need her worse than ever, now. Perhaps, in the meantime, I can get my bearings or new developments will help me to decide on the future."

Jed did not often attend church, but he went with Faith that evening, and marveled again, when she calmly took her place in the choir. He listened in rapt astonishment when she rose to sing as usual. She sang tonight, "The Hope Hymn," from Gottschalk's famous melody, "The Last Hope." Unflatteringly the clear, young voice rang out:

*"My hope, my one last hope is thee!
Tonight tired with sorrow I only see
That thou alone doth pity me,
My one last hope is thee, is thee!"**

"What a girl!" Jed said to himself. "And what a heritage her father has left her after all! I would rather have her hope and consolation than all the money I expect to inherit some day from my own grandfather." And Jed silently cursed the fate that had made him what he was.

*Used by permission, The Century Music Publishing Co.

CHAPTER X

*It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of
earth*

Is the one that resists desire.
—Ella Wheeler Wilcox.

Faith's sorrow and fortitude impressed Jed as he had never been impressed before. He found it impossible to fathom the trust and hope which buoyed her up in those days of trial and bereavement. He tried to fancy himself in her place. His mother was nearer to him than any living person. He had always loved her in an ashamed sort of way, because she seemed to expect no affectionate demonstrations from him. There had never been between them the comradeship which he knew existed between Faith and her father. But if his mother should go as Faith's father had gone— He could never go farther in his meditation. A sense of awfulness, of depression and dread always seized him at that point and he quickly turned his thoughts to happier and brighter things. That was part of the code of his mother and grandfather. Pleasure and Gain were the gods which ruled their lives, and his boyhood and early manhood had been greatly influenced thereby. Honesty was a virtue to be cultivated, of course, and morality, because of the personal degradation and the loss of social respect and prestige which attended immoral living.

Jed, therefore, possessed these two virtues. He was honest and morally upright because he had been taught that it was to his personal advantage to be so. For that same reason he felt a certain affection which was in reality an awesome respect for his grandfather. Old Mr. Lyle had given him to understand that, if he adhered to the Lyle principles, and acquitted himself creditably in school, he would make him his heir and see him established in his profession when the time came. Consequently, Jed had managed to "get by" in his school work in spite of his indiscretions.

His decision to study medicine had not been actuated by any great humanitarian principle. Rather, it was a profession for which he possessed an inherent liking, and one which seemed to offer unlimited opportunities for advancement.

If anyone had told Jed Carlton he was selfish, he would have emphatically denied the charge. He spent money lavishly when he had it. He was never too busy to lend his charming personality to the brightening of a social occasion. Up until within a few months of the time he met Faith, life had been a satisfying adventure. But about that time and for some unknown reason, he began to experience fits of depression and vague longings which he could not define. As his friendship with Faith developed, these longings increased, but it was not until her great affliction came that he realized definitely that he was treading upon shifting sands, with nothing eternal to tie to, should such a calamity befall him.

It was then a new resolve began to take shape in his mind, a new purpose to control his actions, as the closing date of school drew near. He tried to fight it down at first, for he feared his grandfather would oppose him. But at last, he

came to believe that it might be the one way to win two things in life which he longed for most: his own peace of mind and heart and—Faith.

He did not tell her of his plan. He must see his grandfather first, for upon his decision might rest the future of them both. (To be continued)

Showers of Blessing at Lorraine, Kans.

The Lord has abundantly blessed us as a church in the last year, in spiritual and material ways, for which we are thankful and praise his name.

During our evangelistic meetings last November and December under the leadership of Bro. Frank Schuessler and his party, we were blessed with a large number of converts. Although the weather and road conditions were not favorable, the meetings were all well attended.

On Sunday, Jan. 12, 1930, it was the privilege of our pastor, Bro. G. A. Lang, to baptize 35 candidates, of which number 5 were adults. This was a day of rejoicing for us.

Since last June we had with us our Sister Amanda Kruse who is a missionary in the Sudan Mission in Africa, now at home here on furlough. She has given us a number of very interesting talks on the conditions in the field where she is active. She also has laid upon our hearts the great necessity of our support to missions both by prayer and material assistance.

On New Year's Eve we had a farewell meeting for Miss Kruse, who is now looking forward to being called back at any time to her duties in the Sudan.

Our Sunday school and the different organizations of our church are working faithfully in the Lord's vineyard, and our prayer is that a rich blessing may rest on every effort.

F. E. NIPARDY, Clerk.

Revival Meetings at the Clinton Hill Baptist Church, Newark, N. J.

A happily successful series of revival meetings were held at the Clinton Hill Baptist Church, Newark, N. J., every evening except Saturday, from January 5 to January 19. The meetings were conducted by Dr. John W. Ham, evangelist, of Atlanta, Ga. Gospel singer E. L. Wolslagel of Ashville, N. C., was associated with Dr. Ham in the work. Rev. Charles W. Koller, our pastor, opened the meetings.

The church was filled to capacity during these two weeks. Each evening places were reserved for special delegations from other churches and from organizations within our own church. A special choir and a junior choir known as "The Warblers" were organized under the stimulating leadership of Mr. Wolslagel.

The total number of professions of faith and applications for membership

in the church is between 70 and 75. Each card, signed by the applicant, is being worked out individually with the view of a series of baptismal services and a substantial addition of members.

Dr. Ham's work among us will always be remembered with deepest gratitude. He has left behind him at the Clinton Hill Baptist Church an impetus toward greater accomplishment in the vast work that is ours as children of God.

Gracious Revival at Bethany Church, Lincoln Co., Kans.

Our Sunday school celebrated a fine Christmas program. We had a full house. The great gift of God to us was brought before us again in songs and recitations. All the scholars were well remembered. Besides all that, the church made up a nice purse for the pastor, which made his heart glad and thankful to his church. A good offering was taken for our Orphan work.

On the 5th of January we began with special meetings and continued till the 20th of January. We had a fine interest in all these meetings. God's Holy Spirit was present. A number of our dear Sunday school scholars as well as some grown-ups found the Savior. Bro. C. N. Wiebe, the pastor of the Ellinwood church, did the preaching.

Our church has been revived and strengthened by the good Gospel message that our Bro. Wiebe brought night after night. Our people rallied with great loyalty to the meetings. The coldest weather did not keep them at home. We praise God for it. G. O. HEIDE.

B. Y. P. U. of the First Church, Los Angeles, Cal.

Another year has passed and we as a Young People's Society thank God for his loving kindness and tender mercies.

We have enjoyed God's nearness and the fellowship of one another. We have tried to be a shining light and help to others.

On January 26 we celebrated our Anniversary. Members of the Ebenezer Church, Los Angeles, and the Bethel Church of Anaheim were represented in a goodly number. An attractive program was rendered, consisting of the secretary's and treasurer's reports, an organ solo, a piano and organ duet, a male quartette, a choir selection, a reading, a play, entitled "Aunt Elizabeth's Missionary Tea," and the main address, which was given by our pastor's son, Paul Leuschner.

We also observed Boy's and Girl's Sunday. The members of the Young People's Society assisted in showing the boys and girls a delightful time by serving a hot dinner at the church and then taking them to a park. In the evening the services were especially devoted to the boys and girls.

A number of times during the year we have gone to the San Pedro Sailor's Rest Mission. Here we render a musical

program, have a short sermon and give testimonies. After the meetings we get together in the basement and serve sandwiches, chocolate or coffee and have a pleasant social time. At the last meeting, which was held Jan. 31, 53 men sat down at the table with us. A number asked for prayers. Pray that we may have wisdom in dealing with these boys and that our lives may tell for Jesus!

It was our privilege to have the Calif. Young People's and S. S. Workers' Conference with us during the past year and everyone received a great blessing. The discussions were interesting and the sermons inspirational. Particularly did we enjoy having Prof. L. Kaiser and Bro. A. Schade with us.

With the help of God we are looking forward to another year of service and good fellowship. LYDIA EVANSTON.

Grand Forks Speaks

Although it is a long time since the Young People's Society at Grand Forks, N. Dak., has been heard from, we are nevertheless much alive and very active. We have our regular meetings every Sunday evening from 6.45 to 7.30, at which time the evening service begins. These weekly meetings are very interesting and prove a source of enjoyment to all who attend. Among them are mission talks, miscellaneous talks, Bible study, prayer meetings, short programs. We also had a debate last year which was so well attended that we are planning on having another one in the near future. The question for this debate will be, "Resolved that the world is getting better." We are looking forward with keen anticipation to hearing this important question discussed. Then we also gave programs, one of these being at our anniversary and another one on Watch Night.

During October, November and December we had an attendance and membership contest in our society between the Racers and Chasers. It was very interesting and exciting, each new member counting five points when they were taken up and one point for each additional Sunday that they were present, also one point for each of the other members. The race was ended on December 29 with the Racers winning by a very slight margin. We gained 19 members through this contest, enlarging our membership to 43. The Chasers will entertain the Racers in the church with a program and lunch, and everyone promises to be present.

On January 5 we installed the following new officers: Eva Krenzler, president; Fred Kranzler, vice-president; Marie Balogh, secretary; George Balogh, treasurer, and Alvera Kromminga, organist.

Our pastor, Rev. F. Balogh, has been of much help to us during the past and we look forward with hope in our hearts to whatever the future may bring us. Our earnest desire is to do more for our Master this year and to become more worthy of the name that we bear as his children. MARIE BALOGH, Sec.

Bible Institute Work in Western Canada

(EDITORIAL CORRESPONDENCE)

It has been the General Secretary's privilege to have a vital part in three of the four Bible schools for young people which have been held in Western Canada this past Fall and Winter. This work was begun last year by the Alberta Tri-Union at Leduc and had such a promising start that the Northern Conference endorsed and promoted these plans and advised such a school be held in each province during the Fall and Winter season of 1929-1930. This first of these four which were arranged for and the first which your secretary visited was held in

Morris, Manitoba

during the month of November with Rev. G. Schroeder as dean. It was in session from Nov. 4 to Dec. 4. The strongest church in Manitoba is our city church in Winnipeg and it could not be counted on to furnish any students as the young people there are employed during the day in business. The rural churches of Manitoba are not very strong in number and some are pastorless and lack leadership. Yet these are the churches from which the students came when the farm work in Winter had slackened and time can be given for school attendance. A small empty dwelling in Morris was rented for the month and here the school met daily. The highest number in attendance was 23 which was encouraging for a first attempt along this line. Five teaching periods were given every day of which I gave three and Bro. Schroeder, who already did teaching work in Russia, gave the other two. I was able to be in Morris for nine days and also did considerable preaching in the Morris church at nightly meetings, interspersed with two visits to our church at Winnipeg, one for an address to the young people's society and another for a Sunday evening preaching service. Large audiences greeted the speaker on both occasions.

Bro. Schroeder is to be greatly commended for his efforts on behalf of this project. As dean he recommended seven students for a diploma in recognition of their creditable work. Pastor Schroeder has since left the province of Manitoba to become pastor at East Ebenezer in Saskatchewan but we hope some other leader will take his place so that the work begun will be carried on in the future.

Wetaskiwin, Alta.

Wetaskiwin is a thriving town of several thousand people about 40 miles south of Edmonton on the Can. Pac. railroad. Rev. F. W. Benke is pastor of the First and Second churches, the first of 5 miles out in the country and the other in town. The Alberta Bible school in its second year showed a remarkable growth. Forty-three young people, 27 of them young men, enrolled and most of them attended the entire four weeks of the school. Most of them lived in the Bible school building belonging to the Swedish Baptists, which was rented for



General Student Group, Bible School, Wetaskiwin, Alta., Jan. 4-30, 1930
Auspices Alberta Tri-Union

the month. The girls roomed in one wing and the young men in the other. A large double room served as dining room 3 times a day and inbetween as classroom. Bro. Benke served as dean and lived in the building, maintaining good oversight and discipline. Mrs. Holland of the Leduc church was the capable cook. Here we followed Field Secretary A. A. Schade. He was the main teacher the first two weeks in January, while the writer acted in similar capacity the latter half of January. Three hours a day we taught the eager group in Bible study (The Major Prophets), Missions, and Problems of Youth. Other teachers were Rev. A. Kraemer, Rev. P. Potzner and Rev. A. Itterman. Daily devotional periods were conducted by the students. Regular written examinations were held and credits carefully marked according to the work. Diplomas were awarded to about 40 students at the graduation exercises, which were held in the Presbyterian church at Wetaskiwin on the evening of Jan. 30—the Baptist church not being large enough to hold the many friends of the school. Eleven of the pastors of the Alberta churches were present at the closing exercises. This in a measure also explains the success of the school. The pastors are behind it and promote it. Students were here from nearly all the churches of the province.

Music and song were greatly cultivated at the Alberta school. The students formed a large mixed chorus, composed of a male chorus, a ladies chorus and a fine string orchestra (violins and guitars) under the leadership of Bros. Potzner, Itterman and student Robert Neske. German and English services were held several times a week in the town and country churches and also at the Swedish Baptist church, the entire student body participating in song and music and the Young People's secretaries doing the preaching. About a dozen of this year's students were present at the school last

year in Leduc. Already plans have been formed for next year's school either at Camrose or Calgary and suggestions are heard to have the school time increased to six weeks, and if possible to acquire a building of our own.

On Sunday, Jan. 30, we spent forenoon and afternoon with our German church at Camrose, 6 miles out of town and about 25 miles from Wetaskiwin, and in the evening we preached at the English Baptist church in the city of Camrose by request. On our way to Nokomis, Sask., we stopped over at Edmonton with Bro. Kraemer and on Friday evening, Jan. 31, spoke to a large congregation, especially for a week-day evening, on some aspects of our young people's and Sunday school work. The Edmonton church has a great field among its many young people. Rev. E. P. Wahl of Trochu was present and made a brief report about the Bible school as president of the Alberta Union. Next morning we were up bright and early and journeyed eastward over the Can. Nat. R. R. from 8 A. M. to 9.30 P. M. to Nokomis, Sask.

Here the Bible school for Saskatchewan province, especially the Northern part, was being held and the first semester of two weeks had already been completed with Bro. Schade and Bro. Kepl as teachers from outside and Bro. S. J. Fuxa, the local pastor, as dean and teacher. This was Saskatchewan's first venture along this line. About 23 students were here, most of them from the local church with a number from Southey, Serath and Lockwood churches. Bro. Willy Luebeck, pastor of the Southey church, arrived the same day as we to teach German and music at the school while we taught Life of Christ, Missions and Problems of Youth. We also alternated in preaching at various church services. We found the young people's group here also eager, and alert to learn and faithful in attendance. Next year should show a marked advance in the



Young Men's Student Group, Bible School, Wetaskiwin, Alta., Can.
General Sec'y A. P. Mihm in center of first row

number attending. Pastors Fuxa, Luebeck and Kepl did fine work in connection with this school and deserved wider support. The poor harvest in Saskatchewan last year may have been a factor in preventing a larger number from coming.

We regretted that we could only give a full week to the school here and that it closed after three weeks instead of four as originally planned. Closing exercises were held Friday night, Feb. 7, ending with a delightful social hour in the lower rooms where ice cream, cake and coffee were served and the students gave brief speeches as to what the Bible school had meant for them.

We were not able to be at the Bible school at Hilda, Alta., under the auspices of the Central Sask. Union, but Bro. Schade reports about that in his article in this number.

Our Canadian churches are wise in arranging these Bible schools. They are capable of expansion from their encouraging beginnings. Who can measure the results of a trained corps of devoted young people in our churches in the days to come? Pastors are testifying to good results which have already come. It is noteworthy that young men have been in the majority in all these schools. That is also a good sign. We need leaders. These schools can be feeders to our Seminary and other schools for training. This has been the case in a marked degree with the Swedish Baptists of Alberta in the past years.

Your editor found that the extremely cold weather prevailing in the earlier part of January had subsided and the weather, while snappy and snowy at times, was pleasantly bearable and healthy. There is plenty of ozone on the Western prairies that is invigorating. May God bless the young people of Western Canada and use them mightily in building up his kingdom! A. P. M.

State Park Baptist S. S., Peoria, Ill.

On Jan. 28 scholars and friends gathered in the basement of the church for their annual "get-to-gether." Our newly elected S. S. Supt., Mr. Fred Burk, presiding, the evening was spent in singing peppy songs and each class contributing some sort of stunts.

In the course of the evening Rev. A. F. Runtz, teacher of the Agoga class, welcomed the retiring Supt., Mr. H. G. Kuck, into their class, presenting him with a beautiful bouquet of 34 red roses, the occasion being also the termination of 34 years of faithful service as S. S. Supt. for Mr. Kuck. Mr. Fred Burk then presented Mr. Kuck with a loving cup, a gift of appreciation from the Sunday school.

Mr. Kuck voiced his thanks and gratitude, after which refreshments were served and the evening brought to a close.

J. C. STOCKSIEK, Sec.

Chicago Societies Enjoy Inter- visitation

On Sunday evening, Nov. 24, 1929, the South Chicago Young People's Society met with the Englewood society and their president, Mr. Paul Wolf, gave a talk on "Co-operation of the Neighboring Societies," which was very good. Quite a number of the young people stayed for the evening services.

On Dec. 8 the Englewood society returned the visit and went to South Chicago. They gave a musical program, consisting of several orchestra selections and songs by the Gospel and Male Choruses. On that evening the pastors exchanged pulpits, Rev. Lengefeld preaching in South Chicago and Rev. Baier in Englewood. Both meetings were well attended. We hope in this way to help and encourage one another.

OLGA M. JUSTIN.

Good Tidings from B. Y. P. U., Second Church, George, Ia.

See picture on front page

On last Nov. 26 the B. Y. P. U. of the Second Church at George was privileged to render a program to a large and appreciative audience which filled the church to capacity. The platform was artistically decorated. The main feature of the program was the drama "The Challenge of the Cross," every part of which was exceptionally well given. Miss Sophena Bruns took the part of "Evangel," which she beautifully carried out. She was dressed in white and wore a white wreath. The other characters were: Alma Schrick, Hilda Swyter, Frieda Mulder, Esther Dreesman, Mrs. Raymond Sudenga and Esther Hass. All performed their parts well and the invisible choir added to the impressiveness of the drama.

We were also favored with special music by the male quartette and church chorus, conducted under the able leadership of Mr. C. C. Smith, professor of music in our public school and a member of our B. Y. P. U.

The Junior B. Y. P. U. gave several songs and recitations.

Our pastor, Rev. Hilko Swyter, who has been a great help to us, spoke very fittingly words of encouragement and help.

Much credit is due to the officers and committees of the Senior and Junior B. Y. P. U. for the efforts put forth in making the program a success. The concluding event of this happy evening was the banquet and social hour held in the basement parlors.

During the two weeks of evangelistic meetings held in our church in November, conducted by Rev. Wm. Appel of Minneapolis, the Holy Spirit was at work in our midst and we are especially happy to report that 5 members of our Sunday school followed the Lord in baptism.

We praise God for all his blessings and pray that we may continue to grow in service for him.

We are looking for great blessings in the new year and are looking forward to the State Convention, anticipating help and much blessing.

RAYMOND O. SUDENGA, Sec.

How Big?

A Western rancher had asked the district superintendent that a pastor be assigned to his community. "How big a man do you want?" the D. S. asked. "Well, Elder," the wiry man of tan replied, "we're not overly particular, but when he's on his knees we'd like to have him reach heaven."—Epworth Herald.

Growing Toes

One morning, when Billy woke up, he sat on the floor for some time gazing at his toes.

"Hurry up, Billy, you'll be late for breakfast," said his mother. "Why are you looking at your feet?"

"Well," said the boy, "isn't it funny that one of my toes is so much larger than the others; I got them all at the same time, didn't I?"

School Days in Alberta and Saskatchewan

ARTHUR A. SCHADE

On December 31, as the old year waned away into the oceans of the past, the Field Secretary packed his grips and took an affectionate farewell from family and Pittsburgh friends, looking toward a ten-weeks trip into the wide denominational field, six of which were to be spent in school work in the Provinces of Alberta and Saskatchewan. It was a long journey, leaving Pittsburgh on Tuesday morning and arriving at Leduc, Alberta, 2500 miles Northwest, on Saturday afternoon where I received a cold reception. Not on the part of the pastors and people, to be sure. But the weatherman was heartless, sending the mercury down to 40 below zero and more during the first week. That is an experience one will not soon forget. The winter sights are enchanting. The landscape is covered with a carpet of immaculate white snow which sparkles in the feeble sunlight. Men's whiskers and girl's hairlocks became white and hoary not with age, but with ice from exhalations. Church windows are thick with ice which clings there week in and week out. When the warm indoor and the cold outdoor air meet as the door is opened one is enveloped in a white cloud of vapor.

Brothers Potzner and Thole met me at the train and took me out to the country church, a nice 10-mile drive. The first Sunday morning few people were willing to face the cutting wind, and those of us who were there were reluctant to leave the furnace of our seats. During the afternoon we drove to town, getting stuck in the snow drift. I took the wheel and Brothers Potzner and Patia tied a rope to the car and pulled and thus we gradually plowed our way through and got to town where the evening service was to have been a big affair in the town hall. But the cold weather made it necessary to cancel that and hold the meeting in the German church of which Bro. Thole is the pastor.

But my chief mission up in the Northland was to teach in the Institute which had been arranged by the Young People's and Sunday School Workers' Union of the Northern Conference. This Union is promoting our denomination's most ambitious Training for Christian service project. We have about 44 churches in this cold, bleak country. The most of these are country or small town churches, these are country or small town churches, though Winnipeg, Regina and Edmonton have large congregations which would surprise many of our Eastern churches. A large portion of the members are farmers. During the long winter season, the work is not so pressing on the farms, and the young people rejoice to piece out their education and training for Christian work in such schools as may be available. Not all can afford to go to distant high schools or colleges, but when the churches arrange for study courses they need no urging.

The ambitious pastors of the Northern Conference have the wisdom and



Bible School, Nokomis, Sask. Jan. 20-Feb. 7, 1930
Field Secretary A. A. Schade at Blackboard

energy to take advantage of this opportunity, and have for some years past been perfecting a system of winter Training Institutes. Four such Institutes were held this winter, one in Morris, Man., where Bro. G. Schroeder was until now the pastor, one in Wetaskiwin, Alta., Rev. Fred Benke, pastor, one in Nokomis, Sask., Rev. S. J. Fuxa, pastor, and one in Hilda, Alta., Rev. G. Palfenier, pastor. The plan was to hold each school for a solid month. This was realized in the case of Wetaskiwin, where over 40 students put in a solid month in study. At Nokomis it had to be cut to three weeks, and at Hilda to two weeks for want of teachers. A total of 95 students were enrolled in the three schools most of which put the entire time in at the work. About five study periods were given daily of which the Secretaries succeeding each other each gave three and the local pastors two.

It was my privilege to spend two weeks at each of the latter three schools, being followed immediately at Wetaskiwin and Nokomis by Bro. A. P. Mihm, the General Secretary. I gave a course in Church History, giving a birds eye view of the six main periods in the Christian Church, a course on the Book of Acts and another on Teacher Training. Assisting pastors gave courses in Christian Faith, Music, Public Speaking, Life of Christ, general Bible Knowledge, etc. The examinations revealed some excellent scholarships especially on the part of students who have enjoyed some educational advantages.

The students eandereared themselves to their teachers through their excellent Christian spirit and their faithful application to their tasks. Neither were they lax in showing their appreciation of the services of their teachers in ways that will be long and fondly remembered. The only complaint that came to my ears from pastors, parents and pupils was that the school season was too brief. They might have lasted weeks more. These schools embody the hope of the

future of the churches in these sections. Prospects are bright for further developments along these lines which will make a vast difference in the character and the efficiency of these Provincial churches of tomorrow.

Opportunity presented itself to the Secretaries to visit neighboring churches for evening and Sunday services. I had a delightful morning at Glory Hill, one of Bro. Benkes churches about 40 miles West of Edmonton, and a Sunday afternoon and evening in Edmonton, where Bro. Kraemer is the esteemed pastor. On another Sunday I was privileged to give the morning and afternoon address in the Regina church, of which Bro. John Kepl is the successful pastor. Chief credit is due Mrs. Holland, the faithful cook at Wetaskiwin, Mrs. Fuxa, queen of the parsonage of Nokomis, and Mrs. Palfenier, First Lady of the Hilda church, that I came out of the strenuous weeks feeling tip-top and tipping the scales a few pounds to my credit, for they surely made excellent provisions for the needs of the outer man. May the Lord repay all their kindness!

Interchurch Debate in Newark, N. J.

The Intermediate Society of the Evangelical church challenged the Intermediate Society of the Clinton Hill church to a debate on the evening of January 21.

The subject chosen was: "Resolved: That we owe more to the poor than to the rich of the Bible."

Many points of interest were brought to our attention in the course of the debate and the subject was very ably handled by both the negative and the affirmative sides. It was a difficult task for the judges to decide who was the victor, but after much deliberation the victory was given to the affirmative side which was upheld by the Intermediates of Evangel.

Refreshments were served after the meeting, and thus an evening of good fellowship was brought to a close.

Our Devotional Meeting

H. R. Schroeder

March 9, 1930

Why and How Win Others to Christ?

Isa. 61:1-3; Rev. 22:17.

If you saw your neighbor's house on fire, you would instantly warn him and help him save as much of his household goods as possible. If someone had met with an accident and you were nearby, you would do all you could to help him. If a friend of yours were sick and you knew of a physician that could cure him, you would urge him to call this doctor at once. We all feel that we must help others whenever they are in danger. It would be nothing less than criminal not to do so. Then why shouldn't we feel the same way with regard to spiritual matters? Others need Christ just as we do. No one can attain an ideal character apart from Christ and no one can hope to enter into eternal life unless he has accepted Christ as his personal Savior. The Bible tells us plainly "that there is none other, neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). For that reason we must try and bring as many as possible to a saving knowledge of the truth as it is in Christ Jesus, our Lord.

But how can this be done? Most young people would like to lead others to Christ, but feel that they don't know how. Of course, it is evident that no one can lay down hard and fast rules that will apply in every case. Each one must learn this art for himself. First of all, be perfectly natural and let others feel that you are interested in their spiritual welfare. Then learn to talk about religious and spiritual matters as fully as you do about everyday affairs. And be sure to back up all you say with your actions. But above all, study the way of salvation as revealed to us in the Bible. Explain that no one can be saved merely by joining a church nor by leading a moral life, but through faith in Christ alone. Urge the claims of Christ upon others until they decide either for or against him. If you have once started the joy of bringing someone to a saving faith—Christ, you will want to continue until you have saved all that you possibly can.

March 16, 1930

Peter a Great Evangelist

Matt. 4:18-20; 16:13-20.

Peter was quite successful as a fisherman. In a land of extreme poverty he had succeeded in getting his own home as well as owning a fishing boat. But he became even more successful as a fisher of men. From all the accounts that we have of him we can conclude that he was a man of enthusiasm. He never did anything by halves. And he never waited to

be coaxed before he was willing to do a thing. He was, as a rule, the spokesman for the rest of the apostles. He had the happy gift of expressing in suitable words what others merely felt in their hearts. Such characteristics are indispensable in evangelistic work. So it was quite natural that he should be the one to preach the opening sermon on the day of Pentecost which resulted in the conversion of 3000 souls. But his evangelistic efforts didn't end there. We find him preaching the Gospel in many different parts of the world. He was privileged to bring the message of salvation to the home of Cornelius and then to open the door of the Kingdom to the Gentiles. He also visited Antioch and spent some time in Corinth and perhaps even labored in Babylon with Mark as his assistant. Whether he was ever in Rome as some claim that he was, is problematical. But at any rate he traveled as extensively as any of the apostles, and if all his labors had been recorded, we would know that he led many thousands to accept Christ as their Savior.

We can hardly expect to equal or surpass him in his evangelistic work, but his example should inspire us all to do our utmost in winning others to Christ. Any one that can make the same great confession that he made in Caesarea Philippi can be an evangelist in his own sphere. Whenever the question arises, "What think ye of Christ?" be ready with a positive answer regardless of the conflicting opinions held by others. Your joyful confession of Christ may greatly influence others in their decision, and so you, too, can be an evangelist.

March 23, 1930

What Barriers Keep People Away from Christ?

Mark 10:17-22; Luke 14:16-20.

For a person who can honestly say, "Jesus is all the world to me"—it seems passing strange that anyone should ever refuse his offer of salvation. Why isn't everybody a Christian? How can we account for it that even in our enlightened country about two thirds of the people should refuse to identify themselves with Christ! They really have no valid reasons for not accepting Christ, but of course they offer all sorts of excuses, and these excuses are practically the same as those mentioned by Jesus in his parable of the great supper. Many are so engrossed in material things that they have no time and interest for anything else. Even family relationships keep some out of the Kingdom of God. Recently a mother asked a minister to do something for her boy who had been expelled from high school. He asked her whether she and her husband attended any church, and she replied that she was a Lutheran but

hadn't been in church for 11 years and her husband was a Catholic, but hadn't attended his church since they were married. He wanted the boy to become a Catholic and she wanted him to go to her church and the result was that the entire family was nothing at all. In nature we never find a bluejay mated with a crow nor a sparrow in the same nest with a chicken-hawk. Birds of a feather flock together, and men ought to be at least as wise as the birds of the air.

Then some find it difficult to follow Christ because of his high demands. They aren't willing to make any sacrifices. Others have intellectual difficulties, they can't understand certain things, and some stumble over mistakes made by professing Christians. They always say, "We are just as good as your church members." But if we analyze these excuses, we usually find that they are used mostly as a smokescreen to hide the real reason. On one occasion Jesus said to some Jews, "Ye will not come unto me"—and that is usually the real reason. If men were honest, they would say that they love darkness rather than light. Sin is the great barrier that keeps many people from Christ, and to reject Christ is the greatest sin that anyone can commit. Don't be a stumbling block to others, but help them overcome their barriers.

March 30, 1930

Successful Evangelism in Mission Fields

Acts 16:13-15. 25-33.

In the "Watchman-Examiner" of Jan. 23, 1930, there is a report of evangelistic work done by a Burmese Gospel team. They spent their October holidays visiting various schools and missions and holding meetings everywhere with the most gratifying results. Through their efforts scores of young people were led to accept Christ. And Rev. J. Speicher has given some encouraging reports of the progress that is being made in China. The Chinese Christians are beginning to undertake foreign mission work themselves. The Province of Siam has been chosen as the special mission field of the Ling Tong Council of Baptist Churches in South China. Besides this they have elected seven evangelists to work among their own churches. Their aim is to double their membership during the next five years. Such reports can easily be multiplied from the missionary magazines. May God kindle the spirit of evangelism everywhere!

In our own churches at home we should never relinquish our efforts to reach those who are round about us. Because we must carry on our work in two languages our field and our opportunities are somewhat limited. But in spite of all

March 1, 1930

our restrictions, we should go forward with undaunted courage and unflagging zeal. It is inspiring to read of revivals that have broken out here and there in our churches. God often lets us wait a long time before he gives us the harvest we have prayed for, but no matter how long we have to wait, it will come in the end. In some localities the time for large evangelistic meetings may have passed, but the time for personal evangelistic work will never pass.

April 6, 1930

What Is Involved in Deciding for Christ?

Rom. 10:8-15.

(Consecration Meeting)

The expression to *decide for Christ* is sometimes used in place of the term to *be converted*. But it doesn't mean that it is no longer necessary to be converted, the old requirement of conversion will always remain. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." To decide for Christ means the same thing only it is expressed in different words. Some have come to look upon conversion as something that is done for us. We haven't any definite part in it, we can't bring it about, but must wait till some mysterious power comes over us and transforms us. And then, too, conversion has often been regarded as a long drawn out affair. Sudden conversions were looked upon with suspicion. So to correct these and other erroneous views we use mostly the expression to *decide for Christ*. It implies a complete change in our attitude toward Christ, but it also lays the responsibility for this change upon the individual person where it belongs. Again it suggests that this change can be effected instantly. A decision can be formed in a moment.

So if anyone realizes his need of Christ as Savior and as a guide and helper for his everyday life, and if he surrenders to Christ and consecrates himself and all that he has to Christ, so that Christ can actually control his life, then he has decided for Christ. Of course, before anyone will ever do that, he will have to realize his own needs and the claims of Christ. And this knowledge can only be brought to others through the preaching of the Gospel in word and deed. If we do our part in spreading the truth, then the Spirit of God will make it effective in the hearts of others. May these pre-Easter days witness many a sincere decision for Christ!

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

March 3-9. Why and How Win Others to Christ? Isa. 61:1-3; Rev. 22:17.

" 3. The Impulse to Share. John 1:35-47.

" 4. The Way to Happiness. John 15:1-11.

" 5. The Way to Usefulness. John 15:14-16.

March 6. The Hope of Civilization. Rom. 8:18-25.

" 7. Teaching What We Know. Acts 18:24-28.

" 8. Teaching What We Experience. Mark 5:18-20.

" 9. Helping Others to Represent Us. Acts 8:14-25.

" 10-16. Peter a Great Evangelist. Matt. 4:18-20; 16:16.

" 10. A Life Purpose. Matt. 4:18-20.

" 11. Jesus as King. Matt. 16:13-19.

" 12. A Divine Commission. John 21:15-17.

" 13. Ready for Sacrifice. John 21:18-22.

" 14. A Fearless Preacher. Acts 2:22-36.

" 15. An Open Mind. Acts 2:37-43.

" 16. A Sympathetic Heart. Acts 3:1-10.

" 17-23. What Barriers Keep People Away from Christ? Mark 10:17-22; Luke 14:16-20.

" 17. Preoccupation. Luke 14:16-20.

" 18. Ignorance. Acts 3:13-17.

" 19. Selfishness. Mark 10:17-22.

" 20. Ambition. Acts 13:44-52.

" 21. Laziness. Matt. 16:21-26.

" 22. Cowardice. Luke 14:25-33.

" 23. Love of Evil. John 3:16-21.

" 24-30. Successful Evangelism in Mission Fields. Acts 16:13-15. 25-33.

" 24. Among Religious People. Acts 10:38-44.

" 25. Among Leaders of Thought. Acts 17:16-34.

" 26. Among Women. Acts 17:1-4.

" 27. Among Children. Matt. 19:13-15.

" 28. Among Students. Acts 19:8-10.

" 29. Among the Ignorant. Acts 19:13-20.

" 30. Among the Rulers. Acts 13:6-12.

" 31-April 6. What Is Involved in Deciding for Christ? Rom. 10:8-15; Acts 10:34-43.

" 31. One Must Know About Christ. Acts 10:38-43.

April 1. One Must Accept Jesus' Teaching About God. Acts 10:34-37.

" 2. One Must Know His Own Spiritual Need. Luke 15:11-17.

" 3. One Must Quit Doing Wrong. Luke 15:18-24.

" 4. One Must Trust God's Forgiveness. Rom. 10:8-15.

" 5. One Must Confess His Allegiance to Christ. Acts 2:37-41.

" 6. One Must Grow Into the Likeness of Christ. Eph. 4:11-16.

Seventieth Jubilee Celebration at St. Joseph, Mich.

For morning and evening programs on Sunday, Feb. 2, the church auditorium was filled to capacity, and room made for scores of other worshippers in the Sunday school room.

Palms and flowers decorated the church and dates of the anniversary celebration were recorded on a large placard hung in front of the organ and bearing the inscription, "Welcome 70th Jubilee, 1860-1930."

In an address to a large congregation, the Rev. Eckhard Umbach pointed to what God had done for the church during its past history. One milestone was the occasion when the congregation gave up 112 members to form the Clay Street Baptist Church in Benton Harbor and still carried on the work in St. Joseph with undiminished vigor.

Another instance recalled was the burning of the building, when the congregation turned what seemed to be a calamity into a blessing by continuing the work with faith and perseverance through the erection of a new house of worship.

As God has helped in the past, so will he surely be ever present with his aid in the future, the pastor declared.

The feelings of both young and old found expression in the pastor's sermon, centered on the text, "Ebenezer, hitherto the Lord has helped." The address closed with Christ's admonition to first hold fast to the work at hand and, second, to look to the field of service.

Young persons in the church are to feel in the celebration a challenge to face present and future problems.

A second record-size crowd greeted the Rev. H. W. Wedel of the Clay Street Baptist Church in the evening, listening to his address on "God's Great Purpose in the Church."

The sermon was preceded by a baptismal service when the five baptized were Ethel Knuth, Agnes Grahl, Olga Adam, Rudolph Adam and Andrew DeVries. To them was extended the hand of fellowship in a communion service at the close of the sermon.

Covers were laid for 255 members and guests at a banquet Monday evening, Feb. 3, served at long rows of tables decorated with red roses. The seating capacity of the spacious dining room was taxed to provide space for the happy throng.

After grace had been pronounced by the Rev. H. W. Wedel of the Clay Street Baptist Church, which joined in the celebration, the banquet was served at 6:30 o'clock, with the Rev. E. Umbach presiding.

Five church members who have belonged to the church for a record length of time were each presented with a bouquet of roses. Two have been members of the congregation for more than 60 years and two for nearly 59 years. Besides these there are 9 others who can look back on a membership of over 50 years.

A telegram of congratulation was re-

ceived from Mr. and Mrs. M. W. Stock, who are spending the winter in Los Angeles, Cal. Both have been members of the church for 45 years. Other letters were from Dr. Hattie Schwendener in New York and August F. Zoschke and the Baptist church in Junction City, Kans., where he is now a member.

The address of the evening was given by the Rev. R. L. Kelley, pastor of the First Baptist Church in Benton Harbor. He pointed out that no program in the industrial or commercial world, though it may extend to the ends of the globe, can match the world-wide program of the Christ in its scope and importance. He spoke of the power needed for the carrying out of such a program and the need of consecrated personalities.

An event gratifying to church members was the burning of the church mortgage by Henry Bartz, church treasurer. Mr. Bartz gave a short account of the way the congregation shouldered the burden put upon them by erection of the new building, telling how the last \$2000 was raised during the past year. While flames consumed the mortgage, the congregation sang "Praise God from Whom All Blessing Flow."

Plans for the celebration in five years of the Diamond Jubilee of the church have been put under way with a vote to start a fund for proper observance of the 75th birthday.

An offering will be taken on each anniversary date until the time of the Diamond Jubilee.

Another motion passed provides for the erection of a suitable memorial tablet to the late Rev. Heinrich Schwendener of St. Joseph, internationally known evangelist, in recognition of his faithful labors in the church and the great work he carried throughout the world for his denomination.

The Rev. Hans Steiger led in the closing prayer.

Bethel Events

How to make the Wednesday prayer-meeting attractive? The Bethel Baptist Church of Detroit, Mich., decided to make Wednesday evening family night, serving supper from six to seven, having a study hour from seven to eight, at which time classes were conducted for Bible study, missionary study, children instruction and a study of the Bible in the German language. It was a real success. We had an average attendance of 175.

After the study hour all classes met for a general meeting of worship, prayer, singing, testimonies, etc., for one hour.

These family night services were started Wednesday, Oct. 2, 1929, and continued until Dec. 11, 1929.

Beginning Wednesday, Jan. 29, 1930, we started another ten-weeks program, having in the study hour:

1. Department for Children, conducted by our Director of Religious Education, Miss Alethea S. Kose.
2. History of the Christian Church.
3. The Business of being a Parent.
4. Christian Men in the World today.

5. Das Vierte Evangelium. (The Fourth Gospel.)

We have called on able local help such as Rev. B. Leonard, Director of Religious Education of Detroit Baptist Union; Mrs. Martha E. Kern, Head of the Department of Special Education of Willard School, Highland Park, Mich.; Rev. Ralph C. McAfee, Director of Detroit Council of Churches; Dr. R. S. Dixon, M. D., of Detroit Health Department; Dr. W. P. Lovett, Executive of the Detroit Citizen's League; Mr. P. J. Lee, Director of Recreation, Detroit Y. M. C. A.; Mr. E. F. Burns, Vice-President of The Bank of Detroit; Mr. Louis Miriani, head of the Legal Aid Bureau of the Detroit Bar Association, and Rev. M. B. Albaugh of Lansing, Mich. Our own pastor, Rev. Paul Wengel, of course, directing and arranging these meetings, also conducting the German Bible study.

On Wednesday night, Jan. 22, 1930, we had a Jubilee Supper at which time 250 Bethelites were present to hear reports of the work carried on in Bethel Church during 1929.

A report was given of the family night prayer-meetings and a unanimous vote given to carry on the next ten weeks with greater success. Reports showed that there were 489 members on January 1, 1930, that 400 contribute to the current expenses of the church, that our total receipts for Missions was \$1000 more than in 1928 and that our total receipts for all purposes was \$28,700 exclusive of Church school, societies and organized class receipts.

We join in singing: "Praise God from Whom all Blessings Flow."

BETHEL REPORTER.

General Secretary Kuhn's Meetings in Milwaukee

Dr. William Kuhn spent again a week in the city of Milwaukee, from Sunday, January 26, till Friday, January 31, this time holding special meetings in the Immanuel Baptist Church for the deepening of spiritual life. Last fall similar meetings were held in the North Ave. Church where Bro. Kuhn had been the preacher also.

Immanuel Church had made careful preparations for the week. Cottage prayer meetings were held for many weeks before and are continued now, invitation cards were distributed systematically in the neighborhood, advertisements appeared in the daily papers and the choirs and soloists of the church had prepared fitting selections for the services. In the services and prayer-meetings of the church individual preparation had been emphasized continually. Large audiences in both services and in the B. Y. P. U. on Sunday were eager to hear Bro. Kuhn. During the week North Ave. Church joined with Immanuel as Immanuel had joined North Ave. last fall. Large audiences were present every evening. On Friday evening a special offering was taken for our General Mission and Benevolence Work.

Bro. Kuhn's general theme was "Winning Christ" and "The Prayer-Life." Three of the meetings were held entirely in English and four in German. Our people in Milwaukee expressed their deep appreciation for Bro. Kuhn's coming who also was deeply impressed by the size and spirit of the meetings and who at the same time had attended to his office work in Forest Park. Several souls were won to seek salvation in Christ although the meetings were not to be primarily of evangelistic nature and no appeal had been made.

This, however, was done on Sunday evening, February 2, when Bro. Walter Grosser, the president of our General Young People's and S. S. Workers' Union, came to speak to another large meeting, consisting mainly of young people. He made a strong appeal for surrender to Jesus Christ and also his message made a deep impression on all. Our prayer is that the week from January 26 to February 2 may have brought forth a new dedication to our Lord and Master in Immanuel and North Ave. of Milwaukee. From February 28 till March 2 Bro. A. A. Schade will be with our churches in the "Cream City." G. H. S.

Baraca Class, Anaheim, Cal.

As a Baraca Class we can look back upon a blessed year. As a class we have learned much from the able expositor of the lessons by our teacher, Rev. O. R. Schroeder.

Our class has now a membership of 45 young men. Lately we took up 3 young men who had come from Germany. The average attendance on Sunday morning is 32.

When we compare the tower-room in the old church four years ago, which then served us a class-room, with the room and conveniences of the new church, we must say, the Lord hath done great things for us. We would, however, not forget the co-operation of teacher and scholars, for only thereby can a class be built up and promoted.

The class has quarterly meetings which we call our business and devotional meetings. We meet in the homes of our members, first transacting our business, then carry on a nice program and finally are treated with refreshments. On this occasion we take up a free-will collection, which we use during the year in doing good in various ways.

In these meetings the bonds of friendship and fellowship are being cultivated in a splendid way. We could also help in reducing the church debt by a contribution of \$50 at Christmas. At the annual meeting on Dec. 30 all the officers of the past year were re-elected. On this occasion our meeting was also a prayer-meeting in which we prayed for a special blessing for our protracted meetings which our church usually holds early in the new year.

Our desire and prayer is that God may be real close to us in this year 1930.

H. F. STRANDT.