

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., MAY 1, 1930

Number Nine

“Without Me Ye Can Do Nothing”

IF the young people who are now so zealously searching for truth, and seeking cultivation that they may serve the King better, can see the truth that spiritual fulness comes by intelligently doing Christ's commands, and that heart comfort comes by abiding in him, the country will see a great refreshment of spirit. There will break out in places now silent songs of praise and places now spiritually desert will become gardens of the Lord.

A. S. HOBART.

What's Happening

Rev. J. R. Matz, pastor of the Rosenfeld church, near Anamoose, N. Dak., has resigned.

"Ginger Ella," our new serial story, starts in our next number. A more extended notice of it can be found on the next page.

Student Erich Gutsche of Rochester, N. Y., will be the acting-pastor of the church at Harvey, N. Dak., during the summer months.

Rev. A. Krombein, pastor of the Pleasant Valley and Carrington churches, has resigned to accept the call of the Berlin church, near Fredonia, N. Dak.

The Sunday school of Immanuel Baptist Church, Milwaukee, Wis., has entered the attendance contest arranged for the Sunday schools of the Northwestern Conference.

Tennyson wrote about "The Charge of the Six-Hundred." They were immortal in their bravery, a group of heroes. Six hundred of our readers are being charged of being behind.

The Thirty-fifth Assembly of the Iowa Young People's Union will be held at the Second Church, George, Ia., from June 10-12. The complete program will appear in the next "Baptist Herald."

Many requests for the new dialogues announced in the last number of the "Baptist Herald" have come to the editorial office. We can still supply others if you will write and let us know. Address Box 6, Forest Park, Ill.

As a result of a two-weeks revival campaign in the church at Carrington, N. Dak., fifteen persons came out and took a definite stand for Christ. This revival has helped to give new spiritual power to the work of the young people's society.

Have you paid up your "Baptist Herald" subscription for 1930 or are you in arrears? Don't overlook the postcard reminder from our Publication Manager and remit promptly. You don't want to miss a number. Do it today. Do it now.

The Annual Meeting and Institute of the Oklahoma Young People's and Sunday School Workers Union will be held at Bessie, Okla., and not with the Gotebo church as stated in the "Baptist Herald" some weeks ago. The date is May 28-June 1. A good program is being planned.

Rev. J. H. Ansberg, pastor of the Immanuel Church, Kankakee, Ill., had the joy of baptizing 14 new converts on Easter Sunday. This makes a total of 17 since the new year. Five new members were received by letter. Special music featured in the Easter services both morning and evening.

Rev. G. Schroeder of the Ebenezer East church, Sask., Can., is conducting a Bible-study on Friday evenings and taking through the Epistle to the Hebrews with his people. The Ladies Aid Society

of the church has decided to buy a piano for the church. It also gave \$65 recently for missionary purposes.

The Young People's Society of the Ebenezer West church, Sask., Can., Rev. E. Wuerch, pastor, celebrated its anniversary March 23. Good music on string instruments and songs by the male and mixed choirs were rendered under the leadership of the pastor. Rev. G. Schroeder of Ebenezer East church gave an address on "Warning and Saving."

The Sunday school of the Second Church, Brooklyn, N. Y., Rev. W. J. Zirbes, pastor, decorated the church on Easter with 200 potted plants, various other societies of the church contributing. The school rendered an Easter pageant, "All Hail." It also furnished an Easter program at the Brooklyn Baptist Home of the Aged on the Saturday before Easter.

The Sunday school of the Bethel Church, Indianapolis, Ind., had set a goal of 200 in attendance for Easter and started a contest to reach that number. But all during March, they exceeded 200 and on March 30 there were 240 present. This is the largest attendance in the history of the school. Pastor A. Bredy reports a general good spirit and a willingness to work. Two weeks of pre-Easter meetings were held.

The Young People's Society of the Scottsbluff, Nebr., church had a fine program Sunday evening, April 13. An orchestra of eight pieces rendered excellent music and dialogues and recitations were given in goodly number. Rev. H. G. Bens, the new pastor, in his address dwelt on the value of a young people's society to the church. Much credit is due to the president of the society, Bro. A. Pauley, for his efficient leadership and untiring energy.

Rev. G. H. Schneck was privileged to baptize 8 persons into the fellowship of Immanuel Baptist Church, Milwaukee, on Easter Sunday morning. The church gave a farewell reception to Rev. and Mrs. Schneck on April 30. The choir of the church tendered a farewell party and banquet for the pastor and his wife at Gimbel Bros. on April 12. Bro. Schneck closes his pastorate and preaches his farewell sermon on May 4 and enters on his new work in Passaic immediately.

The German Baptist Young People's Cottage at Bradley Beach, N. J., will again be open this summer to receive our young people for their vacation periods. It is located on one of the best spots on the Jersey coast with fine stimulating ocean bathing. Good meals are provided. It is only two hours from New York by train. The season is from June 15 to September 15. For rates and reservations prior to June 15 address Fred. J. Maeder, 2352 Second Ave., New York City.

Attention, New Englanders!

The 33rd Convention of the German Baptist Churches of New England will meet with the First German Baptist Church of Boston from May 29 to June 1.

All delegates and visitors to the Convention are asked to please send the usual necessary information to Mrs. Fred. W. Schlichting, 18 Cedar St., Roslindale, Mass., not later than Saturday, May 24.

"Guesstimates"

"Guesstimates" is a word, introduced by a New York appraiser. It bids fair to become universally popular. At any rate, the thing which the word describes is immensely popular.

A guesstimate is an estimate arrived at by guesswork, without consulting records or going into details. If, for example, a bookseller were asked to make an estimate of the value of a private library for taxation purposes, he might appraise the books carefully by examining each and recording its probable market value separately, or he might glance over the shelves vaguely and get a "general idea" of the sort of literary materials they contain and their probable value if put up at auction. The first would be an appraisal such as the bookseller could sign his name to and swear to in a law court; the second would be a guesstimate, and would be almost worthless in a lawsuit.

The habit of making guesstimates, of throwing around off-hand opinions, is a dangerous and foolish one. Relying on the guesstimates of others is equally silly and perilous. Many a fortune has been lost by depending on guesstimates, and many a reputation has been ruined by making them.

The Baptist Herald

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

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"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

National Music Week

OUR sentiments in general concerning the celebration of "special weeks" are entirely in accord with another article appearing in this number. We believe this emphasis on "Weeks and Days" is often overdone and sought for small interests that do not possess a wide or vital appeal. They are often the propaganda of groups trying hard to put over certain things for a profit accruing to their own persons.

This criticism or restriction does not apply to the work of the National Music Week Committee which advocates its seventh annual celebration on May 4-10. In this observance an emphasis will once more be laid upon the need for a greater degree of active participation in music on the part of the people in general;—not only among the children but especially on the part of adults. To the keynote of Music Week established last year, "Hear Music—Make Music—Enjoy Music," there is added this year the following rally call: "Make Music Your Friend From Youth to Age." This is a reminder that it is wise to preserve a continuity of musical activity throughout one's life if that life is to remain fully enriched. There are no age limits in music. It is one of the real fountains of youth.

The churches have both a responsibility and an opportunity in making the musical inclinations of their young people serve as a common meeting ground for a spontaneous fellowship in the church worship and work.

One has aptly said: "All America is awakening to the fact that our educational scheme has not taken care of the emotions of American youth. The day schools and the Bible schools must assume the responsibility of training and directing the emotions of the children of America, and the singing of the best hymns will play an important part in this training."

As to practical means of improving the quality of congregational singing, numerous suggestions are offered in many pamphlets which are obtainable without charge upon a request to the "National Bureau for the Advancement of Music," 45 W. 45th St., New York City. We hope many readers will avail themselves of the privilege.

Are You One of Them?

"O WE no man anything but to love one another," writes Paul to the Roman Christians in his great letter. Moffat translates the verse as follows: "Be in debt to no man—apart from the debt of love one to another." We have been strongly reminded of what Paul

wrote when we were informed by Bro. Donner that about 500 or 600 names of subscribers to the "Baptist Herald" were in danger of being dropped from our lists unless they paid up. It is an essential part of Christian ethics to promptly pay our just obligations and the Christian training of our young people includes not only a keen consciousness of this fact but a strong urge to do the right thing.

We believe the post card reminder by our publication manager will bring many immediate responses in the way of subscription remittances. This will also be the best indication that you desire to continue as a subscriber to our paper; that you believe in its need and its particular mission; that you appreciate it, back it and support it and our whole Young People's and Sunday School Workers' Union, whose interest it voices. No young German Baptist can afford to be without the "Baptist Herald." It will help him keep in touch with our denominational enterprises and affairs; it will help to maintain the larger denominational outlook.

Let everybody "pay up" and gladden the hearts of those who are endeavoring to keep up our "Baptist Herald" and to enlarge its circle of readers. Our Publication Manager, our Editor, our boosters, our National Union needs your hearty and generous support.

Ginger Ella—Our New Serial Story

OUR serial story, "Faith Lambert," which has been running in the "Baptist Herald" since the first of the year, concludes in this number. We believe our readers have followed the life-situations of Faith Lambert and Jed Carlton with great interest and been deeply touched with the spirit of sacrifice shown by the heroine.

In our next number we begin with the first installment of "Ginger Elle," by Ethel Hueston. We are very happy to have procured the rights of this fine story.

Much water has flowed under the bridge since Ethel Hueston wrote her "Prudence of the Parsonage" and captured her first audience with a portrayal of American girlhood, so fresh, so happy, so funny and so sweet. Each year finds for it a host of new enchanted readers. And now a new novel comes from Mrs. Hueston's pen—a new heroine to take her place with Prudence.

Of this galaxy of girls certainly Ginger Ella is the brightest particular star. Once more the scene is a Methodist parsonage in the great, green, hilly farmland of Iowa. But how times have changed in thirteen years! How much more sophisticated is Ellen than Prudence! But for all her sparkle and snap, just as dear and even more delightful, even more a girl to take to your heart.

There are four daughters in that Parsonage of Red Thrush, and a father who, they fear, is going blind. Ellen is the beloved Cinderella of the four. Fond and unselfish, she is full of zip and pepper, and a natural manager. She can give pointers on running everything in the world, but the family is her special concern, and her worldly little heart is set upon rich husbands for the other girls.

Her brain works like lightning, and not always along a straight line. To raise money for her father's medical care she conceives a Grand Idea. And thereby hangs the tale, and Ginger's triumph and troubles, and great amusement for the reader.

Mrs. Hueston, back in her first field, is in her very happiest mood. Indeed, one feels that her large and successful output has been preliminary to this charming venture. One can not have too much of the sweet, ridiculous, whimsical, pathetic happenings in the shabby old Methodist parsonage.

Now is a good time to order the "Baptist Herald" for some friend. Do not miss the beginning of this charming story.

Special "Weeks" and "Days"

IF you find the year of fifty-two weeks too short for what you have to do, you might try a year made up of the number of "weeks" which promoters of one thing or another have put over on the public.

The Los Angeles Chamber of Commerce has made a study of this subject and has found that there are now 135 of these weeks in the year, with only 52 calendar weeks to hold them.

Fortunately many of these "weeks" are more or less local, and the 52 weeks are still commodious enough to contain the "weeks" that are national in their scope. But at the present rate of growth that can't continue long, for every little while a new "week" is born, and we are all called upon to observe it—which we do, in the main, languidly for a moment and then go on to something else.

Most of these "weeks" are the creatures of clever advertising men who are out to sell something, and who pick this way of doing it. It has worked pretty well, too, but it is being overworked.

"Weeks" are getting to be wearisome; and that does not take into account the vast number of "days," mostly born of the same salesman's impulse.

Maybe there ought to be a convention or something to cut the "weeks" and "days" down to a number that can be handled comfortably, and to limit them to subjects that are of real public value and importance.—Duluth Herald.

Editorial Jottings

CHILDREN'S DAY and Pentecostal Sunday both fall on the same Sunday this year, June 8. It ought to be a great day for our churches and Sunday schools if both events are celebrated. The denominational Children's Day Program for this year has been prepared by the Editor of the "Baptist Herald" on request of the General Missionary Committee. We hope all schools will observe the day and carry out the program. The Offering is for the Chapel Building Fund.

What Happened at Pentecost?

A STRONG wind, tongues of fire, miraculous foreign speech, intense excitement—these are set forth as the outward manifestations of Pentecost. How shall we interpret them?

ABSOLUTELY literally? That is one way. A strong wind blew, tumbling up the clouds, whistling through the streets, slamming doors, and swirling up the dust in the streets. Flames of fire, like little candle lights, hovered magically over the believers' heads at just a safe distance from their inflammable hair. Next a burst of vocal jabber, a jumble of languages, so that every foreigner heard his mother tongue, or the wild wagging of other tongues he had never learned. Then there came a great excitement that moved the city and brought together a vast throng.

That is the account literally. But what, really, has a hurricane, candle flames, and foreign languages to do with a new understanding of God? Nothing, so far as the real meaning of Pentecost goes. Pentecost is vastly more than winds, flames, and tongues.

Moreover, the story is confused. Not everyone in the crowd thought the little band was inspired. To some the band did not appear a bit religious. They listened to the languages and heard only jabber. They watched the wild excitement and turned away in disgust. "Drunk," they said, "stark drunk." And "all were perplexed, saying, 'What meaneth this?'" Evidently the story is not to be taken literally. "Foreign languages" or "drunk"—the story says both. And both it cannot be.

Beside, when Peter stood up to interpret the event to the throng, he totally ignored the winds, flames, and tongues. He began with the charge of "drunk." "We are not drunk. Rather God is fulfilling his word to Joel: 'In the last days I will pour out my spirit on all flesh, and your young men shall see visions, and your old men shall dream dreams. And on my servants and maidens will I pour forth my Spirit. And I will show wonders in the heavens above, and signs in the earth beneath, blood, and fire and vapor and smoke. The sun shall be turned into darkness and the moon into blood, that great and notable day.'"

There is not a word here about the wind, tongues, and flame. "This fulfills Joel," said Peter. What did it? Signs in the heaven and the earth, blood, fire, vapor, smoke, the sun all dark, and the moon all blood. Did that happen at Pentecost? No. Yet Peter said that Pentecost fulfilled Joel. But these astronomical wonders never occurred. To take such outward phenomena literally is to do something Peter never did. It is doing what the ancient writers never intended. According to Peter, winds, flames, and tongues cannot be taken literally.

Nor, according to Paul, can they be literal. Paul spoke with tongues. He spoke with tongues "more than they all." (Read 1 Corinthians 14.) He was the

greatest "tongue" speaker in the apostolic church. If any man had the gift of the Holy Spirit, it was Paul. If any man had in him the fruits of the Spirit, it was Paul. If any man ever won men to the Spirit, it was Paul. And Paul spoke with tongues. He rejoiced in his aptness at speaking with tongues. "I thank God," he says, "I speak with tongues more than you all."

As a speaker of tongues Paul was without a rival. But Paul could not understand foreign languages. They were unintelligible jabber to him. On his first missionary journey he and Barnabas came to Lystra. There they cured a lame man. Instantly the crowd began jabbering in the Lycaonian dialect, "Jupiter and Hermes are come down to us in the likeness of men!" And as Paul and Barnabas stood wondering what the jargon was about, the crowd hurried off to the temple of Jupiter. Then to Paul's amazement he saw the temple doors open, the high priest of Jupiter in all his sacred vestments appeared, leading out the sacrificial oxen, garland decked, to be offered before him as a god. Speak with tongues Paul could, understand foreign tongues he could not. Paul's whole missionary experience insists that the outward forms of Pentecost, the wind, flames, and tongues, cannot be taken literally.

Moreover, there was no need of any foreign language miracle in that day. Everyone spoke some Greek. Greek was the "lingua franca" of the Roman Empire. Jesus, Peter, Paul—all spoke some Greek. When Paul preached he spoke in Greek—in Lystra—and everywhere. A miracle giving the apostles ability to speak any needed language was unnecessary. Greek was known everywhere. Whatever may, or may not, be true of miracles, this is absolutely sure, God never works unnecessary miracles. Such a miracle would be a godsend today. It would save young missionaries years of labor, and prevent a partial ineffectiveness through all the years of service, due to their foreign brogue. But it was not needful in the first century. The universality of the Greek language made such a miracle unnecessary. Winds, flames, and tongues cannot be taken literally in our day.

PENTECOST is to be interpreted symbolically as an extraordinary spiritual experience. It is not something that happened to the disciples, it is something that happened in them. And what happened in them is told, as all spiritual experience must be told, in symbolic language. All great inner experiences must be told symbolically. There is no other way to tell them. They are too big and too deep for exact language. Poetry and symbol must be used. To state a thing symbolically does not lessen, but rather enhances its meaning. No exact words are adequate, so the writer must resort to picture-language.

Here comes Tom Brown, just fallen in love, whistling down the street. A rosebud is in his button-hole. "O, my love's like a red, red rose," he pipes. And I, poor dummy, take him literally. "She's a red

rose, is she? You've got her in your lapel, I see. When you get home, I suppose you will keep her in a vase on the mantle." "Boob!" says Tom. "Mary's like a rose to me. All the beauty, fragrance, and color that a rose gives to the summer, Mary gives to me! See?" But I am a literalist, I do not see. "Crazy," I say to myself as he goes whistling up the street, "he thinks his girl's a rose. What about the thorns?" But Tom is right. He has come into an experience too big for words. The rose is his symbol. Wind, fire, tongues are the symbols of Pentecost.

The Bible is full of this kind of spiritual symbolism. Jesus at his baptism—the dove and the voice. But does anyone suppose that if someone had had a camera and dictaphone there he could have taken a picture of the dove as it fluttered down, and recorded the voice of the Almighty? The dove and voice were symbolism for a great experience that came to Jesus. The dove was one Old Testament symbol for the presence of the Spirit of God. We still use it as such in our churches. Upon a window, or carved over the pulpit one often sees a dove. It never means, "See the bird!" It means, "Hush! the Spirit of God is here." And the voice always symbolized a fresh revelation of God. At Jesus' baptism the dove and voice mean that Jesus came into a full realization of his great, strange relation to God, and his mission to men. And like all such experiences it could be told only by the dove and the voice—symbolically.

THE wind, the fire, the tongues—what did they symbolize at Pentecost? The wind and fire were other Old Testament symbols for the presence of God. John the Baptist used them as such in describing the mission of Jesus. "I baptize you with water (symbol of repentance) but he will baptize you with the Holy Spirit and with fire." Fire is just another symbol for the Holy Spirit. The wind and fire at Pentecost meant that the band in the Upper Room had suddenly come into a new and tremendous experience of God. And in this new realization of the Spirit's presence they burst into shouting. They became, as we would say, "shouting happy." That is the meaning of the "tongues"—shouting happy. That is what Paul means by it in 1 Corinthians 14. That is what he means when he declares, "I speak with tongues more than you all." For Paul had overwhelming experiences of God's nearness. That is what happened at Pentecost. That is why some who had spiritual understanding understood the joyous cries of the band, while others, dull to spiritual matters, spat and said, "Drunk."

Wind! Fire! Tongues! The overwhelming radiance of the Spirit, and the loud rejoicing of the disciples. That is what occurred at Pentecost. Surprising beyond all their dreams God had come to them with a new meaning.—C. W. Quimby in "The Epworth Herald."



Streeter Church Folk sing over KFYZ, Bismarck, N. Dak.

Streeter and Gackle, N. Dak., Group Sing Over KFYZ, Bismarck

Upon the suggestion of many friends and our pastor we, a group belonging to the combined church choir of Streeter, went to Bismarck on March 16 to give a program over Station KFYZ. We left Saturday in order that we would be able to make this a real event, not only for the listeners to KFYZ but also that we have a chance to browse around in the North Dakota Capitol city a bit.

On Sunday morning we had another last tryout in our German Baptist church in Bismarck just to get over our nervousness a little, before we would step up to the "Mike." Rev. Krentz was worrying all the time that our hearts would beat so loudly, and that hereby we would send commotion mixed with emotion over the air, but after a while in the room that really looked cozy we soon were able to stand up and take our directions from the baton.

So we endeavored to glorify the Lord's name to an invisible audience. We were very much pleased to receive many letters saying that people did enjoy the program. May the Lord continue to bless those shut-ins who love to hear a German program and sermon. Other young folks could do the same and cheer such folks by giving them a message in word and song from their nearest station. The tallest man in the picture is our pastor, and the young man to the extreme left is our accompanist, both are quite adept in their line, Rev. Krentz as leader of the group and Irwin Ruff, only 14 years old, as pianist.

MARTHA G. REMBOLDT.

* * *

To realize that every good has been won by a struggle must challenge us whenever we feel like giving up.

"By Two and Two"

Personal evangelism has become a key-note in our method of reaching the unsaved today. We, as the Second German Baptist Church in Philadelphia, felt that there were perhaps many new German people living in our community, but not knowing definitely, we decided to find out. Sunday afternoon, March 23, was the day set for our findings. Over fifty of our young people brought lunch to church to which some of our good "Schwestern" added nice hot coffee. After lunch we were given instructions by our pastor, Rev. J. G. Draewell, followed by a short prayer service. The canvass covered a territory of seven blocks square. As the name of a street was called two people would volunteer to canvas that street. Thus as the disciples of old we went out "two by two."

Some of us were a little timid and shy at first because we were afraid the right words would fail us when the door should open. But seemingly all fear had been removed for when "two by two" we returned, such remarks as these were heard: "Oh, I found the sweetest boy about four years old, with big blue eyes and I am calling for him next Sunday;" and again, "Well, this family surely was glad we called, because they have only been here a few months." Of course some told how in a few instances the doors were closed in their faces. Everybody was just bubbling over. Then at five-thirty our "Schwestern" again had our supper prepared. After a three hour drill from door to door the potato salad, ham and coffee cake, as only our German mothers know how to prepare, surely tasted good.

Over five hundred homes were reached. Perhaps more than half of these are German Catholic, and very many German Lutheran, but many a home is still without Christ or the Church. There is much

to be done, and the success of this large work, when followed up, will never be measured in material tangibles. Who knows how many seeds have fallen on fruitful ground? We were very grateful to our young people for this helpful work. Not only have we the needed information but the Holy Spirit puts his approval on work like this. We received a great blessing.

ERNA HOELZEN.

Bethel Baptist B. Y. P. U., Indianapolis

The young people are having an Automobile Contest to stimulate interest and increase attendance in our meetings.

Our society is divided into four groups and the different cars and chauffeurs are:

Whippet: Ruth Mock.

Studebaker: Carl Gaertner.

Franklin: Emily Arndt.

Chevrolet: Herman Schaefer.

Our motto is: "Win Souls for Christ."

Each visitor counts 25 miles and it surely is increasing attendance and widespread interest.

March 19 our Young People's Society had a literary meeting. Our program consisted of three dialogues, a mixed quartette and a recitation. Rev. Bredy honored us with a very inspiring talk. Coffee and doughnuts were served as refreshments.

In May we are going to have a musical program. We will tell more about it later.

EMILY ARNDT, Sec. B. Y. P. U.

Boreah Class, Portland, First Church

Boreah class of First Church, Portland, Oreg., recently pleasantly surprised their teacher, Mrs. Louise Ritzman, upon her birthday. About fifty ladies gathered in the hall and sang as a greeting the appropriate song "Blest be the tie that binds." After all the ladies were assembled in the rooms, Mrs. Nettie Kimmel, president of the class, congratulated Mrs. Ritzman and presented her with a beautiful hyacinth plant as a token of love from the class. The class repeated the 23rd psalm and the song "God will take care of you" was dedicated to our beloved teacher. Mrs. Matilda Schnell, vice-president, presented Mrs. Ritzman with a chicken in behalf of the Lookout committee, followed by Mrs. Jennie Boehi, secretary, and Lydia Schiewe, treasurer, who presented her with a large tray of jellies, jams, etc., gifts from the different ladies. Mrs. Josephine Henke presented a beautiful birthday cake. A short program, games and refreshments followed. A pleasant evening was enjoyed by all ladies present.

Mrs. Ritzman has been teacher of the Boreah class for several years and is loved by her class. It is hoped she will be permitted to spend many, many more years with her class, and that she may continue to be an inspiration and blessing to her class as heretofore.

BERTHA JOHNSON.

The Sunday School

Dr. Arnold's Teaching Secret

Every great teacher is a great learner. One of the greatest teachers of boys of all time, Dr. Thomas Arnold of Rugby, was once asked why, with his vast storehouse of learning, he always spent so much time in preparing lessons that he had taught scores of times. His answer was, "I want my boys to drink from a living fountain, not from a stagnant pool." How many boys in Sunday school classes are drinking from stagnant pools? Every Sunday school teacher should set himself to be a great teacher in the place where the Lord has put him. And one secret is to set himself to prepare the lesson faithfully. A minister who taught a large Bible class went to the class one Sunday with little preparation. He had preached on and taught the lesson again and again; it was a familiar passage he had studied for years. But all this past study availed him little in the class session. He felt that the lesson was flat, loaded with no dynamite to stir the men. Greatly humbled, he came to the Lord, confessed his sin of going without due preparation, and asked for special grace for the following week, when the same topic was to be continued. He went back to that familiar passage of Scripture which he had studied so often, and entirely new light burst upon it; he found truths he had never seen or read in any commentary. The class seemed electrified with the message, and one of the more spiritual members remarked at the close, "You must be studying hard to give us a lesson like that." With the inexhaustible treasures of God's Word to draw from, and with Christ the Fountain of living water dwelling in the heart, there is no need for any Sunday school teacher ever to draw from a stagnant pool.—The Sunday School Times.

The Highest Honorary Degree

Dr. John C. Carlile, of London, England, says: "The greatest compliment ever paid to me is all unconscious of the part of the correspondent who writes, 'Dear Doctor of Souls.'" He adds, and "this degree is open to every minister." Better than that, it is open to the humblest servant of Christ, and some of the lowliest of the Master's followers have well earned the degree. "Record of Christian Work" has recently called attention to one such. In a certain Sunday school where classes and teachers were together promoted each year, there was a teacher whom the superintendent resolutely refused to promote, although her classes were regularly advanced along with others. The superintendent finally gave his reason for retaining this teacher in a fixed position. "No pupil," he said, "ever spent a year with her without making,



Sunbeam Class, McClusky, N. Dak.

or remaking, an open confession of Christ and joining the church. I want as many pupils as possible to come under her influence." What a record! Truly she was doing with rare efficiency the highest work of a Bible school teacher. She was in truth a "doctor of souls," that title connoting not only the winning of souls, an exalted thing in itself, but the "cure of souls," the care, guidance, culture of souls—a looking to their health and right development. This degree is not within the province of the schools to bestow. Its award is the prerogative of God. It is his gift to those who are closest of kin to Jesus in sacrificial devotion to their fellow-men.—Adult Leader.

Chips

He was an outsider, belonged to another race, worked as cook's helper—but he liked to play basket-ball. Several boys objected because of his race. The camp council sat around the fire talking his case over with the chief. He was up early and working late for them—paid, of course, but cheerful and optimistic, and had in him the making of a real American. He had saved a boy from drowning at the risk of his own life—was even then not fully recovered from that experience.

Finally the council acknowledged deep-seated race prejudice was at the back of their attitude, and decided on a democratic way to burn it out of their souls. Each boy picked up a chip and wrote on it—Prejudice, Narrow-Mindedness, Hatred, Discrimination, or whatever word he felt best expressed his own attitude—then together they cast their chips into the fire and with bowed heads asked forgiveness and help in their determination to adopt a new, Christ-like attitude of friendliness toward the people of other races, creeds, and cultures, regardless of economic and social barriers.

North Dakota Sunbeams, McClusky, N. Dak.

"It pays to smile awhile and give your face a rest," and that is just what we are doing. Just one look at us will show you that we are spreading sunshine, which is our motto.

We have organized our own Sunday school meetings in the church basement. We study about Jesus, how nice it is to be a sunbeam for him; we pray and sing many nice songs.

We chose sides to start a contest, traveling from Augusta, Maine, and go to all the state capitols. Being present, knowing our lessons and Bible verses, and bringing new members gives us so many points. The losing side must give the other a picnic. We are all very anxious to do our best.

For the Easter program we are practicing some very nice dialogues and songs. They are stories about when Christ arose from the grave.

We hope that all the people who will read this will pray for us so that we may grow in Jesus, as we have learned to love him.

EDNA LANG,

EMILY ROTHAACKER,

Teachers.

* * *

When ideas are battling for first place in your mind, do not give aid to those thoughts that concern self alone.

* * *

Gladys was trying to carry on a conversation over the phone with her father, but she had a bad cold, and found it impossible to make herself heard. Finally she put down the receiver, and said to her mother, despairingly, "It's no use, mudder; I jus' can't make my words talk."—Boston Herald.

Faith Lambert

By MAUD C. JACKSON

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Sunday School Board Southern Baptist Convention
Nashville, Tenn.

(Conclusion)

CHAPTER XVI

*By ways not understood,
Out of each dark vicissitude,
God brings us compensating good.*

*For Faith is perfected by fears,
And souls renew their youth with years,
And love looks into heaven through tears.*
—Phoebe Cary.

One day late in February, Betty Gary, the eldest of the Gary quartet, came over, pale and excited.

"Mrs. Carlton!" she gasped as she stepped onto the little porch. "Mamma is sick and daddy is away and Doctor Jessup is ten miles the other side of Silver Springs, and can you come over right away?"

Faith glanced at Jed, who was lying on a cot before the fire.

"Can you spare me, Jed?" she asked.

"Sure thing. Go right along. But don't overwork, dear."

"I may be gone late. Could you send Donato for me?" asked Faith as she slipped into a warm cloak and patted his hand in parting.

"Sure, he can come. Good-bye, dear," and Jed threw her a kiss as she paused in the open doorway to smile at him once more.

She found Mrs. Gary suffering intensely. She got her to bed, but could only stand helplessly by as the poor woman lay moaning in agony. Presently Mr. Gary came, bringing with him a woman from Silver Springs, who did practical nursing among her neighbors. She took charge of the sick-room and Faith went to look after the children, all of whom had become dear to her since her sojourn in the mountains. She was unused to real sickness except from her experience with Jed's illness, and was almost as frightened as the children. Darkness was coming on. She longed to get back to Jed and the quiet of their own cabin. She felt she could not stand the horror of the sick-room, where Mrs. Gary was enduring such frightful pain. She got the children to bed at last, telling them their mammy would be better when the doctor came.

Doctor Jessup came about ten o'clock, and soon afterward Donato came for her. She noticed that it was snowing as she stepped out into the darkness.

Jed was still awake when she reached home. She sank to the floor beside his cot and burst into hysterical weeping.

"Oh, Jed, Jed! Such suffering!" she exclaimed.

"There, there," he said, patting her shoulder. "You mustn't let it upset you so. She will be all right, now that Doctor Jessup is with her."

When the morning came, the world was blanketed in white, with the snow still falling. Faith was anxious for word from Mrs. Gary, but she feared she could never negotiate the drifts between the cabin and the Gary home, and there was so much for Donato to do he could not be spared to go. Later in the day, Doctor Jessup stopped.

Faith wept softly and Jed, too, was touched, as the doctor told of the baby girl, whose spirit had trembled for a few hours on the threshold of life, and then passed quietly out into the Great Beyond. Two days later, Mrs. Gary followed the tiny, baby daughter, and the Gary children were left motherless.

"What we need up here, is a county hospital and trained help. Then there would not be such a needless sacrifice of life for want of care at the proper time," said Doctor Jessup, after telling Faith and Jed the sad news, as he drew on his gloves and started on another long drive up in the mountains.

They watched him from the window, their hearts full of sadness because of the sorrow which had come to their friends. They had loved the gentle, timid mother, and Faith found plenty to do in the days which followed as she tried to do her inexperienced best to help alleviate the sorrow of the bereft husband and children.

It was a few weeks later that a message was delivered to Jed. Faith happened to be home at the time, though she had been spending more and more time at the Garys, since Jed insisted she do all she could for them. She watched him as he read the message and then without a word of comment, handed it over to her. It announced the sudden death of his grandfather.

Doctor Jessup positively forbade his attending the funeral because of the danger of changing climates at that season, so he never saw his grandfather again. And when it was found that the old gentleman had *not* disinherited him, after all, but after providing substantially for his mother, had left him the sole heir to his wealth, Jed received this information as he had received the news of his grandfather's death, without comment. Perhaps he was visualizing that last meeting with the old gentleman, when he had been so vehemently denounced. His attitude caused Faith to wonder.

CHAPTER XVII

*Though heralded with naught of fear,
Or outward sign or show;
Though only to be inward ear
It whispers soft and low;
Though dropping as the manna fell,
Unseen—yet from above—
Holy and gentle, heed it well!
The call to Truth and Love.*

—J. G. Whittier.

Spring came late to the mountains that year. And never had a spring seemed so welcome. This was perhaps due to the depressing events of the late winter. But whatever the reason, Faith watched the retreat of winter with something akin to the joyous hopefulness she always experienced at this season of the year. She saw the snow disappear from the valleys; she saw the silent, ice-bound stream once more resume its merry journey toward the unknown; she saw the green creep back to the vegetation in the sheltered sunny nooks, and the wild flowers appear in gorgeous profusion; but best of all, she thought she saw in Jed a new interest in the life about him. If it would only last! He had been so restless and impatient all winter.

One bright day, Doctor Jessup came to give him a thorough examination. Though she longed for it, Faith dreaded this ordeal. So much depended on the doctor's verdict. Jed had seemed better, but might it not be only the temporary recovery before the end came? She had often heard that this was true of tuberculosis.

Breathlessly she waited until the doctor had finished and put away his instruments. And as he stepped back, folded his arms and surveyed Jed from head to foot, Faith thought his plain, old face took on a glorified expression, as he said, "Sound in wind and limb and good for a hundred years yet. You can live anywhere now, man." Then hastily seizing his hat and shabby old medicine case, he went out and was soon rattling down the hill in his old Ford.

Jed stood as one transfixed until the door closed on the doctor. Then, "Faith, my darling," he said, opening his arms, and Faith walked straight into his embrace. He pressed his lips to hers, while great sobs shook his body. With wet cheeks close to hers, he whispered, "Faith, dear little Faith. It came to me while the doctor was speaking. I can now truthfully say like Job of old, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though . . . worms destroy this body, yet in my flesh I shall see God.'"

"Jedidiah Alexander Carlton," said Faith as she held him close, "the darling of Jehovah; a defender of men." And she knew the long, hard days of sacrifice had not been in vain.

"What are you going to do about your grandfather's money?" asked Faith a few days later, for Jed had apparently made no plans for the future.

"I have been thinking about that," answered Jed, "and I have formulated a plan in my own mind. Now it needs your sanction before I carry it out. The first thing I mean to do is to take the finest girl in the world for a real honeymoon trip somewhere. I'll let her decide where we shall go.

"And I've been thinking very much about poor Mrs. Gary, Faith, and I think it would be a wonderful thing to come back up here and build that hospital old Doctor Jessup spoke of. That might in a manner atone for grandfather's wasted life and the way I disappointed him. What do you say, dear?"

Faith's eyes were shining and her heart was full of love and thanksgiving as she realized how completely Jed had surrendered himself to his Lord and King. "I think that would be the finest thing in the world, Jed," she said warmly.

"We'll call it the FAITH LAMBERT HOSPITAL," said Jed, drawing her to him, "and on the plate over the big entrance doors will be inscribed the words: FAITH, FIDELITY, LOYALTY."

FINIS

The Spring Session of the South Dakota Association

The South Dakota Association convened with the church at Corona, S. Dak., from March 12-16. Although the roads at Corona were not very good the services were very well attended.

At the opening service the usual greetings were exchanged, and then Rev. M. DeBoer delivered the opening sermon. The speakers for the remaining evenings during the week were Rev. B. Schlipf, Rev. F. W. Schaefer and Rev. J. F. Olthoff. On Sunday the speakers were Rev. A. W. Lang, Rev. J. F. Olthoff and Rev. G. W. Pust. The offering for missions was taken on Sunday afternoon.

The brethren M. DeBoer, C. A. Gruhn and A. W. Lang led the introductory morning prayer-meetings during which the spirit of prayer and testimony was very much in evidence.

The following papers were delivered and discussed: "Christ's Attitude Towards the Scriptures," by Rev. D. Koesler, who delivered another essay on the theme: "The Promises Included in the Lord's Prayer." "With the Lord Jesus Christ as Teacher," by Rev. F. W. Schaefer. "With the Lord Jesus Christ in the Revelation of His Character," by Rev. A. W. Lang. "With the Lord Jesus Christ in His Office as Prophet, Priest and King," by Rev. G. W. Rust. "With the Lord Jesus Christ in His Humiliation and Exaltation," by Rev. J. F. Olthoff: "A Picture of the Original Church at Jerusalem," by Rev. B. Schlipf. "Some Incidents Related in the Book of Acts That Are Inseparably Connected With Prayer," by Rev. C. A. Gruhn. "Why Do So Many of Our Prayers Remain Unanswered?" by Rev. M. DeBoer. The brethren Rev. B. Luebeck and Rev. W. Helwig sent their papers in because they were not able to attend the sessions of

the Association. The subjects of these two papers were: "What Are the Prerequisites for the Welfare of a Church?" and "With the Lord Jesus Christ in His Prayer Life."

The hospitality of the church at Corona added much to the good fellowship and blessings which all enjoyed that were present. We wish to thank the church for the royal entertainment as well as those who were on the program. But especially we give praise and thanksgiving to our Heavenly Father for the blessings of this gathering.

MARTIN DEBOER, Association Sec.

Activities at Hilda, Alberta

Hilda church is proud to acknowledge the possession of a choir whose number totals 26. The aim of our choir is to beautify the church services and to praise the Lord. In Bro. R. Ittermann we have a very capable director and among our members we find some promising talent. We enjoy social evenings, every now and then, at the occasion of each member's birthday.

We can also boast of a 45 member B. Y. P. U. In our society we have several violin and guitar players. Recently our society purchased a cello and will soon have it helping the other instruments enrich the B. Y. P. U. programs. At our regular meetings we are taking up "The Life of Christ." This is a continuation of the course taught by Rev. G. Palfenier during the two weeks of our Bible Institute when Rev. Schade was with us.

Our Sunday school celebrated Bible Day with a fine program on March 16 under the leadership of John L. Weiss, superintendent. A large congregation assembled and many a message entered our hearts through the songs and recitations coming from the innocent little souls of our pupils.

During the long, cold winter months our school attendance record was not so high but since the hibernating period is over the vacant places are occupied again.

We thank God for keeping us capable and fit for his service and ask his blessing upon our work.

MRS. G. PALFENIER.

The Devil is an expert at window dressing, and those who are enticed to shop at his counters get cheated.

Dr. E. C. Dargan says, "We hear much of the revolt of youth. By all means; but let it be a revolt against everything that is false, everything that is dishonorable, everything that is impure, everything that is hateful, everything of evil repute; if there be any vice, and if there be any infamy, revolt against these things. Whoever leads a revolt of this sort is in the way to win intellectual distinction beyond all academic honors."

Turning to the Lord means turning the back on things that are unholy in the sight of the Lord.

"Is the Young Man Safe?"

"Is the young man safe?" The heart-wrung cry,
Has an age-long ring that brings it nigh.
'Tis the nameless dread at the father's heart,

As he sees his son from the home depart;
'Tis the burden of many a mother's prayer

For her boy who wanders she knows not where;

'Tis the harrowing fear that will not sleep

Till it plows in the forehead its furrows deep.

"Is the young man safe?" Can he safely tread,

In a path with crime and pitfalls spread?
Can he pass unscathed through the devil's snares

That are clustered thick in the city's squares?

Can he rest secure when he little knows
That his seeming friends are his subtlest foes?

"Is the young man safe?" when in very truth

His pathway is strewn with the wrecks of youth?

Safe? when the state protects the den
That gluts it still with the lives of men?

Safe? when a man for a paltry toll
May set a snare for a fellow soul?

"Is the young man safe?" when our laws condone

The "Thou shalt nots" on the slab of stone?

"Is the young man safe?" Let the church and state

Heed David's cry at the city gate;
Let the city guard as its choicest wealth

The young man's vigor and moral health.
God make us wise—for the hour is near

When the youth is gone and the man is here

—From Record of Christian Work.

Fathers and Sons Banquet at Bethel Church, Indianapolis

The Young Men's Booster Club gave its first Father and Sons Banquet at the Bethel Baptist Church, Indianapolis, Ind., February 26, 1930.

The banquet was opened with a prayer by Rev. A. Bredy, pastor, followed by several songs sung by the assembly, led by Herman Schaefer.

The fathers and sons were served by members of the Lookout Club, an organization of the church for young ladies. A good crowd was present, and an air of friendliness and dignity prevailed. Conversation was lively during the banquet, the food was excellent, and everybody had a wonderful time. The room was beautifully decorated by Mr. Carl Gaertner.

Mr. William Waltz was toastmaster, Rev. A. Bredy, Mr. Carl Schaefer, Mr. Carl Hoffman and Mr. William Waltz were speakers.

The banquet was closed with a prayer by Mr. William Pohlkotte.

CHARLES F. OLDHAM, Sec.



Martha Washington Tea, Noble Chapter, W. W. G., St. Louis Park Baptist Church, St. Louis, Mo.

**Noble Chapter of the W. W. G.,
St. Louis Park Church,
St. Louis, Mo.**

Although it is rather late, we beg to announce the birth of a new chapter of the W. W. G.—here in our church.

In spite of our extreme "Youngness" we are full of enthusiasm and activity. Our stated meetings are the first and third Friday of each month, but often we have more than the regular bi-weekly meetings.

It is an accepted fact folks feel more congenial after having eaten, so we have our dinner at six, prepared by our "eats committee," and then we go right into our meeting. Our program is a standard program, that is, we follow the Guild requirements. We have entered the reading contest and also do our White Cross work, etc. At Christmas time we sent toys and the like to the Porto Ricans and to the Hopi Indians of Arizona, and also remembered the needy in our church district with baskets of food.

Mrs. Henry Schulz is our counselor, a position to which she is well qualified because of her extensive work with girls in other churches.

The following officers now preside: Alberta Owen, president; Alice Trent, vice-president; Margarete Schulz, treasurer; Florence Marty, secretary; Mrs. H. Schulz, counselor.

We hope that there is room for the enclosed picture which was taken at our Martha Washington Tea.

FLORENCE MARTY.

Misfortune is a good thing to miss, but if we do meet it, faith in God will make us victorious.

We should go to church because we are Christians and because we want to be better Christians.

Times of Refreshing

At the Spruce Street Church, Buffalo, N. Y., we are rejoicing, and praising God for a blessed answer to prayer which was our privilege recently to receive. The reality of the words, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven" (Matt. 18:19), has been brought to us afresh. For several months we had been praying, as our pastor, Rev. C. E. Cramer, suggested, for twenty-five souls. In the prayer meetings, in the church services, in the Sunday school, in the prayer groups, the plea for twenty-five souls was continually sent up to the Throne of Grace, and the Lord heard.

Rev. Henry W. Birch of Duquesne, Pittsburgh, Pa., conducted revival meetings every evening from March 4 to 16. His forceful, appealing, and inspiring messages so touched the hearts of the hearers that Christians were brought closer to their Savior and sinners came asking the way of salvation. During all the meetings the Spirit of the Lord prevailed: our members brought in friends and relatives who knew not Christ and our hearts were burdened for them. The Lord, according to his precious Word, went far beyond our expectations. More than forty persons (both old and young) have accepted Jesus as their personal Savior and over twenty have expressed a desire to be baptized. Our prayers continue that we may be faithful now, to our trust and teach these "babes in Christ" all those things which he has commanded.

MAREL W. STUMPF.

Be of more help to society by spending more time alone in the presence of the Father.

Hoboken Society Visits New York Society

It is a commendable arrangement which the Young People's Societies of New York and vicinity have. Two societies reciprocate in entertaining at different times. These friendly meetings are held to promote Christian fellowship and mutual acquaintanceship.

On Thursday evening, March 27, the young people of Hoboken gave a delightful time to the society of the Third Church, New York. An appropriate program was presented. Prayer was offered by Rev. L. N. Schoen, pastor of the visiting society. Bro. H. Meissner, president of the entertaining society, extended hearty words of welcome and requested the president of the entertaining society to assume the chair. Rev. J. Schmidt, general secretary of the New York and Vicinity Union, gave an interesting talk on the motto: "Carry on! Christ First—Others Next—Self Last."

A duet, rendered by Mrs. Lenz and Miss Lydia Lahotsky, was enjoyed. A reading followed by Mrs. Marie Kazlik. Nelson and Edwin Schoen sang beautifully the hymn: "Let the lower lights be burning," while Mr. Edward Kazlik made this song vivid to us by drawing upon the blackboard with chalk a light-house in the midst of water and the approach of a sail. A duet followed by Mrs. Reiman and Mrs. Lenz, a reading by Miss Lydia Lahotsky and a dialogue: "Glory of the Cross." A wooden cross was on the platform. It was decorated with white and orchid stripes of paper. A discussion, "What the young people of today think of the cross," was presented by nine members in this dialogue. The dialogue made a good impression on the attentive hearers. Again we listened to the sweet voices of the two Schoen brothers, after which the pastor of the Third Church, Rev. J. F. Niebuhr, expressed his gratitude for the splendid program rendered which was also lauded by all. The host provided an abundance of sandwiches, a variety of cakes and coffee for the satisfaction of all. A number of amusing games were played and the pleasant evening came to a close by singing: "Blest be the tie that binds."

M. HERINGER.

Moving, But Not Going

A bright little girl was trying to teach her little brother to ride a bicycle. After many fruitless efforts, the little boy steadied himself as he wobbled from side to side, and said, "I'm moving! I really am moving!" But his little sister coldly answered, "Yes, you are moving, but you are not going!" Many Christians are "moving, but they are not going or growing." Bishop Fowler says: "Many Christians are like a yard engine, that toots its whistle, rings its bell, and makes a lot of noise, but never gets anywhere."—Christian Advocate.

The Job

NANCY BYRD TURNER

"Here's that job, come my way,"
Mourned Friday.
It belonged to Monday,
To just that one day;
But Monday passed it to Tuesday;
And Tuesday, sly day,
Slipped it to Wednesday.
Wednesday played shirker,
And said maybe Thursday
Would be a good worker.

"Not my task, I'm certain,"
Decided the latter day.
"Perhaps, though, tomorrow
Will take it, or Saturday."

Surely by one day
'Twill have to be done!
But then, by which one?
It has gone to them all,
And each seems to be
The wrong day, the wry day.
"I just won't," said Friday;
And Saturday wouldn't,
And dear Sunday couldnt....
So the poor little job
Having tried every one,
Was simply—not done!

**Mission Work East of Alpena,
S. Dak.**

For some time our thoughts were directed to the desirability of holding special meetings in connection with the little Sunday school which had been started in this vicinity, yet for various reasons it was postponed from time to time. Finally our few faithful brethren convinced us of the necessity of holding special meetings there. On the tenth of February, Bro. Rott, pastor of the Spring Valley and Unityville churches, responded to the call, and the following Monday, Rev. W. Helwig, pastor of the Wessington Springs and Ebenezer churches, came to assist in these meetings, which truly proved a great success. During the meetings only one made his decision for Christ. At first it looked as if prospects were not so good, but our good people continued to pray and finally persuaded the writer of this article to remain over Sunday. These two meetings resulted in a splendidly re-organized Sunday school and one more convert.

Since then the work has been going forward in leaps and bounds. Until now we are glad to report five converts, two of which are mothers of families, the others ranging from 15-22 years of age. Besides these converts we had an attendance of 24 in Sunday school last Sunday. People concerning whom we were told not to speak about the meetings, who were considered beyond reach, are now taking a firm stand for Christ and his cause. Let us pray for the little group that it may grow in the service of Christ.

W. HELWIG.

Bible Institute in Alberta

The Bible Institute conducted at Hilda, Alta., from Feb. 3 to 14 was a great success. The attendance of thirty pupils was regular each day. Rev. A. A. Schade was with us for the two weeks, instructing in The Book of Acts, Church History and "Teacher-training." Two additional subjects, "The Life of Christ" and "Music," were taught by Rev. G. Palfenier and Rev. H. Schatz, pastor at Rosenfeld, Sask.

A very interesting line of work was presented in all the courses and we are satisfied that our young people's desire for this kind of knowledge has been awakened. No doubt the Bible Institute of 1931 will have a much higher record of attendance than did the recent one. We are already looking forward to the next Bible Institute.

The close of the institute was celebrated by giving a complete review of each subject presented. The congregation was surprised that so much could be learned in such a short period of time. Our only complaint is: The institute didn't last long enough.

Pleasant memories of the blessed time we spent together have been stored away in the hearts of the pupils and it only takes one of the many "pep-songs" taught by Rev. Schade to bring them forth again.

Bro. Schade won our love and admiration during his short stay. We thank God for him and our prayer is, that he might send more like him into his vineyard.
MRS. G. PALFENIER.

**Twenty Points for Community
Song Leaders**

KENNETH S. CLARK

1. Announce your song clearly and definitely.
2. Be sure that the pitch or tone on which the song is to be started is heard.
3. Get your singers all "set" for the start of the song. Leave no doubt in the minds of the audience that now is the time you are going to start to sing.
4. Give a sharp, decisive movement which will bring everybody in on the first note.
5. A clean-cut release or ending of a song is no less important than a good attack.
6. Do not neglect any part of your audience during the leading of the song.
7. Think of your audience as individuals and not as a collective mass; and treat them as individuals.
8. Always maintain variety in the choice of songs.
9. Where the crowd is restless or tired, use a play song or a round.
10. Start with a song that the crowd knows and likes to sing.
11. For the final song, choose one that will make an appropriate and effective ending.

12. In acknowledging requests, don't hesitate to "hear" the one that you think will go best at that point.
13. If the singing occupies only part of a program, consider proportions: Don't use more than your share of the time.
14. In singing at a banquet, see to it that the songs come *between* the courses.
15. Always arrange to have the song leader properly introduced.
16. At a banquet the song leader should have his place at the table along with the other guests, preferably at the speakers' table.
17. Have the piano so placed that the accompanist can see the leader.
18. In selecting the accompanist for community singing, preferably get one who can play most of the songs from memory.
19. Have an understanding regarding what is to be used as an introduction. Generally it is sufficient to have the pianist play merely the tonic chord in the particular key. Otherwise, the audience is likely to mistake the start of the piano introduction for the start of the song.
20. Be on the lookout for promising soloists or groups in your audience whom you can call on to sing a verse or chorus alone to give variety to the general singing.

Other material on community singing is available from the National Bureau for the Advancement of Music, 45 W. 45th St., New York City, as follows (cost prices indicated are in quantities):

"Community Singing and the Community Chorus," a manual of procedure Cost 5 cts.

"Stories of America's Songs," human-interest accounts of the histories of 20 favorite home and community songs. Cost 4 cts.

"Camp Songs," 16-page booklet containing words of 43 songs. Price \$1.50 per 100, plus the postage.

"Simplified Course in Ukulele Playing," a song book for Sing-and-Play Clubs. Price 50 cts.

The Object of Life

Margaret Fuller Ossoli, a noted teacher and authoress, once wrote: "Very early I perceived that the object of life is to grow."

Keeping that thought before her was the secret of her success. It was said of her, that whenever she met a new acquaintance she "applied herself to her companion as the sponge applies itself to water. She obtained from each the best they had to give."

For eighteen years of Jesus' life, the only thing that we are told that he did was to grow. "And Jesus increased in wisdom and stature, and in favor with God and man." The object of Jesus' life as a youth was to grow, mentally, physically, socially, and religiously. No youth today can find a better object for his life than this.

Little Boy Kneels

(This little poem is from A. A. Milne's book of children's verse, "When We Were Very Young" (E. P. Dutton & Co.), a charming collection of poems for and about tiny tots, most of which first appeared in "Punch." This poem, "Vespers," was in the library of the queen's doll house.)

Little boy kneels at the foot of the bed,
Droops on the little hands the little golden
head.

Hush! Hush! Whisper who dares!
Christopher Robin is saying his prayers.

God bless mummy. I know that's right.
Wasn't it fun in the bath tonight?
The cold's so cold and the hot's so hot.
Oh! God bless daddy—I quite forgot.

If I open my fingers a little bit more
I can see Nanny's dressing gown on the
door.

It's a beautiful blue, but it hasn't a hood.
Oh! God bless Nanny and make her good.

Mine has a hood and I lie in bed,
And pull the hood right over my head,
And I shut my eyes and I curl up small
And nobody knows that I'm there at all.

Oh! Thank you, God, for a lovely day.
And what was the other I had to say?
I said "Bless daddy," so what can it be?
Oh! Now I remember it. God bless me.

Little Boy kneels at the foot of the bed,
Droops on the little hands the little gold
head.

Hush! Hush! Whisper who dares!
Christopher Robin is saying his prayers.

What Kind of Material Shall We Use in Our Sunday Schools?

A Report of Our Special Committee

ARTHUR A. SCHADE, Secretary

In May, 1929, the Lake Erie Association of German Baptists had drawn up and adopted a set of resolutions which looked toward bringing about a revolution, or to say the least, an evolution in the methods and material employed in the Christian education and training of our childhood and youth. These resolutions called upon the Young People's and Sunday School Workers' Union in cooperation with the General Missionary Society and the Publication Society to find and recommend, or to provide material suited to the needs of our Sunday schools and churches, to promote the religious instruction and training of our children, to foster evangelism among our members and to deepen the spiritual life of our churches. They were published in "The Baptist Herald" and "Der Sendbote" and came to the attention of a number of our Conferences where they received hearty endorsement.

It was a task, which in the nature of the case, took much time, diligent research and careful planning. It was discussed at length in the Executive Committee of the Union in joint session with our General Missionary Secretary, Rev. Wm. Kuhn, D. D., the Manager of our

Publication Society, Mr. H. P. Donner, and the Chairman of the Publication Board, Rev. G. H. Schneck. This body specified the limitations of the work to be done and committed the matter of Sunday School Literature to the Sunday School Committee of the Union, consisting of Bro. H. J. Weihe of Milwaukee, the General and Field Secretaries, Rev. A. P. Mihm and Rev. Arthur A. Schade. The most of the work was finally accomplished by Bro. Weihe, who with his keen appreciation of educational problems and methods, as well as curriculum material, devoted months to a careful examination of the Sunday school literature which is on the market.

This material was examined with reference to The Interpretation of the Lesson Text, Bib'ical scholarship, Theological Belief, Organization of the Material, Helps for Teachers in setting forth the Lesson, Home work for Pupils, Quality of Paper and Printing, Illustrations, and finally, the Cost. His results were then verified by the entire committee with the assistance of Bro. G. H. Schneck of the Publication Board. The following recommendations are based on this careful study. An effort was, of course, made to put the literature of The American Baptist Publication Society and that of The Sunday School Board of the Southern Baptist Convention in the forefront. Our German Baptist Sunday school constituency lies in the field of both the Northern and Southern Baptist Convention as well as the Canadian Baptist Convention. Where undenominational material is suggested, it is done because of its exceptional quality and the favorable price, due to its wide circulation. In all cases its adaptability to the particular needs of our denominational field were considered.

RECOMMENDATIONS

1. For schools using the English language in the Children's Division, age 4-12 and the Young People's Division, age 13-24, we most heartily recommend the use of the *New International Keystone Graded Lessons* of the American Baptist Publication Society, at least for the Beginners, age 4-5, Primary Pupils, age 6, 7, 8, and Juniors, age 9, 10, 11. Some schools are in a position to extend the use of the graded lessons into the Intermediate department, age 12-14, and the Senior Department, age 15-17. These lessons are splendidly adapted to the understanding and the spiritual needs of children and young people and are practically indispensable for these grades.

2. Should there be schools which are not yet ready to introduce the *Graded Lessons*, their attention is directed to the Quarterlies of the American Baptist Publication Society, based on the International Uniform Lessons, which begin with the Primary age. For this age the committee recommends *The Primary Class*, price, 28 cents a year, and *The Primary Teacher*, price, 50 cents, or 44 cents in quantities.

For the Junior age we recommend the

Junior Quarterly, price, 20 cents a year, and the *Junior Teacher's Quarterly*, price, 60 cents, issued by the Sunday School Board of the Southern Baptist Convention.

For Intermediates and Seniors, we recommend the *Problem Studies Scholar's Quarterly*, price, 20 cents a year, and *The Problem Studies Teacher's Quarterly*, price, 28 cents, issued by The David C. Cook Publishing Company. These quarterlies are of exceptional merit in stimulating thought and study on the part of both teacher and pupil, wherefore they are recommended, notwithstanding their undenominational source.

For Young People, age 18-24, we recommend the use of *The Young People's Class*, price, 48 cents a year, and *The Young People's Teacher*, price, 72 cents, issued by The American Baptist Publication Society. Teachers may obtain additional help from *The Young People's Teacher*, price, 36 cents a year, published by the David C. Cook Publishing Company of Elgin, Ill.

For Adult pupils we recommend *The Adult Class*, price, 64 cents a year, and for the teachers, *The Adult Leader*, price, \$1.00 a year, or 84 cents in quantities, issued by The American Baptist Publication Society.

The New Century Teacher's Monthly of the Cook Publishing Company, 75 cents a year, contains a great deal of helpful material for teachers of young people and adults. Many of our readers cherish a long standing affection for *The Sunday School Times*, a widely-read weekly dealing with the Sunday School Lesson and bringing many other stimulating articles. Price, \$1.50 per year in clubs, and \$2.00 for single subscriptions.

For the Home Department we found *The Home Department Magazine* of the Sunday School Board of the Southern Baptist Convention exceptionally rich in helps for home religion. The price of this illustrated quarterly is 32 cents a year.

The quality of our Sunday school work would be greatly improved if schools would provide their pupils and teachers with lesson material somewhat in line with the above suggestions. We would therefore request our superintendents and pastors to give these suggestions careful and prayerful consideration, and where-ever possible apply them for the upbuilding of the work.

Thus far we have been dealing with Sunday schools using primarily the English language. We now come to those which do their work very largely, if not entirely, in the German language.

Your committee feels very strongly that the Sunday school hour should be devoted to the religious education of the pupil. Teaching a child to read German is very commendable, though it should occur at some other time than the Sunday school hour, which is in most cases the sole opportunity of giving the child Christian instruction.

Inasmuch as the Uniform Lessons are not well adapted to meet the understand-

ing and needs of childhood, and can't be made to meet these needs by any ingenious manipulation, and since no strictly graded material has been published in the German language, and since many of our schools, especially in the Northern, Dakota, Pacific and Texas Conferences still carry on their Sunday school instruction largely, if not entirely in the German language and keenly appreciate the need of suitable lesson material for their children, therefore this committee offers as its

3. recommendation, the publication of *Graded Primary Lessons based on a free translation of the International Keystone Graded Series*. This lesson material might appear in monthly installments, devoting a four-page folder to each lesson, the plates to be preserved. At the end of each quarter a sufficient number of copies could be printed and bound into quarterlies to meet the prospective need for future years. In the course of three years we would have primary lessons available for all time, and these would entail no future expense. Should the need persist and the plan prove feasible, we might continue and issue Junior material in a similar fashion. It is the belief of your committee, based on personal contact with the teachers of these children in our German Sunday schools and with men in other denominations that this material would supply a widespread need. Since the year for the Graded Lessons begins October 1, it is the hope of this committee that the first installment might be available by that time.

In order to guarantee the success of this venture from a literary point of view, the committee would most heartily recommend Rev. G. H. Schneck as the editor of this material, as he understands and loves children, knows how to deal with them, and also has the peculiar linguistic qualification needed for this task.

4. It is needless to say that we recommend the continued and increased use of our own "*Lektions-Blätter*" which enjoy such wide denominational favor. This quarterly in which we as a denomination take considerable pride, and may justly take considerable pride, in the excellent Lesson explanation in our "Sendbote" will continue to serve our widest circle of teachers and pupils whose mother tongue is the German.

5. We would further recommend that all Sunday school pupils be provided with Sunday school papers. These will aid us greatly in capturing the imagination and the thought-life of our children and counteracting the destructive effect of the sensational "rot" which modern billboards, movies, gaudy magazines, frivolous cartoons, etc., thrust upon them. We must overcome the evil with good.

Our own "*Muntere Säemann*" which appears monthly, part German and part English, ought to be placed into the hands of all our pupils. Since, however, the case cannot meet the needs of all ages, we further recommend the following papers for the use of all our Sunday school pupils, especially as the children

who are being brought up in the schools of the United States and Canada read English and would gain great spiritual profit from these papers:

For Primary pupils: "*Our Little Ones*," American Baptist Publication Society. Price, 44 cents per year.

For Juniors: The Kind Word Series, "*The Junior Boy*" and "*The Junior Girl*," 64 cents per year. Sunday School Board, Southern Baptist Convention.

For the Intermediate and Senior age: "*The Girl's World*" and "*The Youth's World*," 48 cents per year. American Baptist Publication Society.

For Young People: "*Young People*," 84 cents per year. American Baptist Publication Society.

To further supplement the need of wholesome reading material, especially for schools which have no access to Public Libraries, lists of suitable books for Sunday School Libraries, in about ten dollar units, are to be compiled by the Secretaries.

The German Baptist Publication Society, 3734 Payne Avenue, Cleveland, O., is agent for all the above material.

The Braese Loan Library at Forest Park, Ill., now supplemented by a large collection of books on Religious Education donated by our General Secretary, Bro. A. P. Mihm, stands ready to be of assistance to Young People's and Sunday School Workers. Communicate all requests for books or program material to Rev. A. P. Mihm, Box 6, Forest Park, Ill.

This committee has dealt only with the matter of Sunday school material. *Evangelism and Missionary Education* is being effectively promoted by our Missionary Society under the capable leadership of its General Secretary, Rev. Wm. Kuhn, D. D., who with the assistance of others has prepared a fine selection of Missionary Dialogues, Pageants, etc., for the purpose of fostering Missionary Interest and Instruction in the organizations of our churches. He has also written an inspiring book entitled "*Beleb Dein Werk, O Herr*," "*Revive Thy Work, O Lord*." It is written in the German language and published in Germany but may be had by addressing the German Baptist Publication Society, Cleveland. We bespeak for this excellent material the widest possible use for the deepening of the spiritual life and the quickening of the evangelistic fervor of our churches. May God help us to be faithful and fully consecrated to the great task of planting the seed of his precious Word of Truth into the hearts of the childhood and youth of the children and young people whose shepherds we are!

On Behalf of Better Workmanship for Christ,
YOUR COMMITTEE.

Travel the highway of sacrificial service if you wish to go the way that the Highest took.

Try to appreciate the other fellow's point of view and the other fellow will appreciate your friendship more.

Trenton Hi-Lites

On March 17 a delightful St. Patrick's Day party was given by the losing B. Y. P. U. group who only brought 108 visitors while the other group had 123 for a total number of the regular Sunday night meetings in December while this contest was in progress.

The decorations, prizes and refreshments all corresponded to the day of the "Wearing of the Green." The losing group was led by Julia Schafer; their unlimited efforts were put forth to produce one of the most exhilarating gatherings that our young folks have ever known. The winning group with Ruth Schroeder as their captain found it difficult to express their appreciative feelings.

On March 28 the young people presented the drama called "The Pill Bottle." The story of the drama was of a young college girl, Barbara Lane, whose part was taken by Louise Luginbuhl. When Barbara went to visit her parents who were missionaries in India, she intended to be an interior decorator in New York, but when she saw the needs of India she changed her plans and became a medical missionary. The remainder of the drama dealt with the huge benefit derived from her work in India.

The play was well rendered and the full house was pleased with not only the acting but also the theme of the play. A free-will offering was taken and nearly \$50 was received which is our quota for missions.

From April 7 to 10 the Trenton, Ill., church was pleased to have Rev. A. A. Schade as their guest in answer to the invitation which the B. Y. P. U. had sent. On each of these three evenings two sessions were held; from 7 to 8 especial counsels for the young people and from 8 to 9 for the general public.

To those who have already heard Rev. Schade it is needless to state that the meetings were well attended. The failings and needs of our church as well as ourselves were tactfully pointed out to us. In fact all declared that Rev. Schade is a good doctor, but to get results we must keep in mind that the medicine which he has given must be applied before effects can be seen.

ALICE WILLEKE, Reporter.

* * *

Uncle Henry was a bachelor and not fond of babies. Even our four-year-old failed to win his heart. One day he was stretched out on the sofa. Little Helen leaned over him and softly inquired: "Feefy?"

"No," growled Uncle Henry.

"Tired?" ventured Helen.

"No," said Uncle Henry.

"Sick?" persisted Helen, with real sympathy in her voice.

"No," still insisted Uncle Henry.

"Dus feel bum, eh?"

And that won uncle.—Boston Herald.

Our Devotional Meeting

H. R. Schroeder

May 11, 1930

What Did Jesus Teach About the Holy Spirit?

John 14:16-18. 25. 26; 16:7-14.

Jesus didn't say very much about the Holy Spirit until toward the end of his public ministry. This shouldn't surprise us because he had come to reveal God the Father to us. He could say, "He that hath seen me hath seen the Father" (John 14:9). But when Jesus approached the end of his earthly life, his thoughts naturally turned toward the future, and that led him to speak more in detail about the Holy Spirit, especially in his farewell discourses to his disciples.

And since Jesus was human as well as divine he, too, had to be under the influence and guidance of the Holy Spirit. At his baptism the Spirit came upon him in symbolic form. To the Jews the dove was not so much a sign of peace as a bird of sacrifice; so from the very beginning Jesus was set aside as God's sacrifice for sin. Then Jesus was led of the Spirit into the wilderness and afterward he came in the power of the Spirit into Galilee. John the Baptist had already predicted that Jesus would go further in his ministry than he was able to go. "I baptize you in water, but he shall baptize you in the Holy Spirit." And Jesus said that God is far more willing to give us the Holy Spirit than earthly parents are to give good gifts to their children.

Then Jesus promised his disciples another comforter. This word is hard to translate. It combines the idea of advocate and counselor. He will teach us how to plead our cause with God, and will himself plead God's cause with us. But the primary office of the Holy Spirit is to glorify Christ. Christ reveals the Father and the Spirit reveals Christ. Jesus is the picture of the Father, but the Spirit explains the picture. "He shall bear witness of me." No one has ever seen Christ who has not seen him as the Spirit is able to reveal him. And he shall lead us into all truth, especially all truth concerning Christ. He is not so much to reveal new truths as to bring to our remembrance all that Christ has said.

Then the Holy Spirit is to take up the struggle against sin in the world. "He will convict the world of sin, righteousness and judgment." He is to press Christ on the hearts of men. Then one of two things must follow, either submission or rejection. Submission is the new birth, whoever surrenders is born of the Spirit. The reason why Jesus could be so optimistic in the face of death was because he knew that the Holy Spirit would succeed him and carry on his

work to a glorious triumph. The Spirit has come to take the place of Christ, and he will keep himself in background and put Christ forward. Jesus said, "If a man love me, he will keep my word, and my Father will love him, and we will come and make our abode with him" (John 14:23). Whoever can say, "Christ liveth in me," has the Holy Spirit.

May 18, 1930

The Holy Spirit and the Church

Acts 2:1-21. 37-42.

Just what happened at Pentecost? What is the significance of all that occurred on that day in the upper room in Jerusalem? The apostles and a large group of disciples, 120 in all, had met perhaps in the home of John Mark where they waited for the promise of the Father. They hardly knew just what was going to happen nor when it was to come. No doubt, a considerable part of the time was spent in prayer, but there was nothing strained or unnatural in their behavior. They had returned from the Mount of Olivet with great joy, and this joy continued to flood their souls. There was no frantic crying and calling for help, rather a praising and glorifying God. Then suddenly the Spirit came upon them with a new power, and they began to preach to the curious multitude brought together by the sound of the rushing of a mighty wind. The result was that 3000 were converted and added unto the church.

So Pentecost can be called the birthday of the church. It was the real beginning of the Christian church. Various figures of speech are used to describe the church. Perhaps the best one of all is one that the apostle Paul used quite frequently. The church is the body of Christ, then the Holy Spirit must be the soul or life of the body. So at Pentecost the Holy Spirit took possession of the church and now the church is a perpetual reincarnation of Christ as Christ was an incarnation of God. Pentecost was a beginning and not an end.

The church of the living God was born then and there, and God the Holy Spirit has since that day dwelt in the church; and whoever is a true member of the church—of the body of Christ, has the Spirit of God in his heart. "Know ye not that ye are a temple of God, and that the Holy Spirit dwelleth in you?" (1 Cor. 3:16.) We needn't expect the experience of Pentecost to be repeated, but we should see to it that as members of the body of Christ we permit ourselves to be used by the Spirit of God who is already here in the church.

May 25, 1930

Born of the Spirit

John 3:1-8

When man sinned, he died spiritually, even as God had said, "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Sin caused an immediate break between man and God, and since all have sinned, death has passed to all men. Therefore all need to be born again. This new birth can only be effected by the Holy Spirit who is the source of all life. Just how it is brought about will ever be a mystery to us. Jesus frankly said that there is something mysterious about it: "The wind bloweth where it listeth—so is every one that is born of the Spirit." But why worry about the mystery of the spiritual birth when we know that it is easily possible? We don't have to regenerate ourselves, that is the peculiar function of God the Holy Spirit. The whole matter becomes quite simple when we remember that there is a human and a divine side to this experience. The human side consists of repentance and faith. A man must repent of his sins and at the same time believe that God has blotted out his sins and accepted him for Christ's sake. The rest is God's part, and he will never fail to fulfill his promise.

But how do we know whether or not we have been born again? Can a person know it? You know it if you are willing to take God at his word. Have you repented and have you believed? Then you are born again just as surely as you are alive. "Whosoever believeth that Jesus is the Christ is begotten of God" (1 John 5:1). "We know that we have passed out of death into life because we love the brethren" (1 John 3:14). Do you enjoy Christian fellowship? Then you have passed from death to life. "No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12:3b). Can you honestly say that Jesus is your Lord and Master? Then you are saying that through the Holy Spirit, and consequently you must have been born again. This is the first function of the Holy Spirit in the life of the individual Christian. We must all be born of the Spirit.

June 1, 1930

The Holy Spirit in the Life of the Christian

Rom. 8:26-30; 2 Cor. 3:17. 18.

A baby is a true child the moment it is born, but in order to become a mature man it must grow and develop all its organs and faculties. Just so every one who accepts Christ as his Savior is a true child of God from the very moment he has believed. But after that he must

grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We know that the apostles were still imperfect men even after the day of Pentecost. And Paul in his old age said that he had not yet been made perfect, but was still pressing on. But God has made every possible provision for our growth in grace so that we can attain the stature of a fullgrown man in Christ. And right here is where the help of the Holy Spirit is promised us.

"The Spirit helps our infirmity" (Rom. 8:26). This can be applied, not only to our ignorance with regard to prayer, but also to every other infirmity of the soul. Again the apostle says, "For it is God who worketh in you both to will and to do of his good pleasure" (Phil. 2:13). "And he has begun a good work in you and will perfect it until the day of Jesus Christ" (Phil. 1:6). The Holy Spirit is ever at work in us, leading us into all truth, glorifying Christ in us, making intercession for us with groanings which cannot be uttered. He cleanses the very innermost source of our lives so that we are changed into the very image of Christ. This was formerly called sanctification, it's not an isolated experience, but rather a lifelong process.

"But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed in the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). Take your stand before the Lord, see to it that nothing blurs your eyes, gaze upon the beauty of the Lord, and the transformation of your character will follow as naturally as day follows upon the rising of the sun. The fact that God through his Spirit dwells in our hearts is our only hope of ever attaining the goal that has been set before us. We can never reach it through our own efforts, but God the Holy Spirit will never relinquish us until he has perfected that which he has begun in us.

A Quiet Talk With God Each Day

Daily Bible Readers' Course

Sad Possibilities

- May 5. Saved indeed, but no knowledge of the Spirit. Acts 19:1-7.
- " 6. A Christian but not filled. Gal. 5:16. 24. 25.
- " 7. Begin in the Spirit but end in the flesh. Gal. 3:1-5.
- " 8. Born of the Spirit, but service carnal. 1 Cor. 3:1-3. 11-13.
- " 9. The Spirit resisted. Acts 7:51-53.
- " 10. The Spirit may be grieved. Eph. 4:25-30; Acts 5:3-5.
- " 11. The Spirit may also be quenched. 1 Thess. 5:19.

Some Blessed Results of the Filling of the Spirit

- May 12. The needs of the heart revealed. John 16:7-12.
- " 13. Christ glorified. John 15:26. 27; John 16:13-15.

- May 14. The Word illuminated. John 14:26; 2 Pet. 1:20. 21; 1 Cor. 2:9-16.
- " 15. Real service made possible. Acts 1:8; John 7:37-39; 1 Cor. 12:4-11.
- " 16. Grace to live a life of power. Gal. 5:16-18. 22. 23.
- " 17. Sealed with the Spirit. Eph. 1:3-14.
- " 18. Life of the Believer glorified. 2 Cor. 3:17. 18.

Wrong Expectations as How to be Filled

- May 19. Do not say: "Come, Holy Spirit." Pentecost is past. Acts 2:1. 2; John 14:16. 17.
- " 20. No need of tarrying; this is accomplished. Luke 24:49-53; Acts 1:4; 2:1. 2.
- " 21. Do not seek for power; seek for God. Acts 8:17-24.
- " 22. Do not pray for help; God does it all for you. Acts 13:1-4.
- " 23. Do not try to exchange God for the Spirit. Acts 2:38; 8:18-20.
- " 24. Do not dictate terms to the Spirit. Acts 2:4; 1 Cor. 12:4-11.
- " 25. Do not act as if God were unwilling to give the Spirit. Acts 2:1-3; 4:31; 10:44; 11:15.

What Must Precede the Filling With the Spirit?

- May 26. Confession of all known sins. 1 John 1:4-9; James 5:16.
- " 27. Importunate prayer. Luke 11:5-13.
- " 28. Accepting by faith the promise. Gal. 3:2-4. 13. 14; Acts 2:38. 39.
- " 29. After the experience, action. Acts 3:1-6.
- " 30. Walk in the Spirit. Gal. 5:16-18. 25.
- " 31. Willing obedience. Matt. 2:16. 17; 4:1; Acts 13:2-4; 6:6-9.
- June 1. Continue under the leadership of the Spirit. John 14:15-19; 15:4-8.

The Fruit of the Spirit

- June 2. The Spirit influences the development of the spiritual life. John 3:5-8; Rom. 8:13-17; Gal. 5:25.
- " 3. The Spirit reveals the mysteries of divine things. John 14:23-27; Rom. 8:5-9; 1 Cor. 2:9-16.
- " 4. The Spirit separates the believers from this world to God. 1 Thess. 1:4-6; 2 Thess. 2:13-17; 1 Pet. 1:2-5.
- " 5. The Spirit is the source of all spiritual power. John 7:37-39; Gal. 5:22. 23; Eph. 3:14-21.
- " 6. The Spirit witnesses through the believer. Acts 1:8; 2:14; 4:33.
- " 7. The Spirit maketh intercession. Rom. 8:23-27.

June 8. The Holy Spirit and the holy life. Rom. 15:14-21; 1 Cor. 12:1-11; Acts 2:42-47.

(These Pentecost Season Bible Readings were prepared by Rev. S. Blum of Cleveland.)

A Letter From Some Aged Friends of the Young

New York City, March 10, 1930.
To the "Baptist Herald."
Dear Brother Mihm:—

Pardon the liberty I am taking in writing to you. My brother, Charles Schwarz, is a subscriber to the "Baptist Herald." We enjoy the paper very much, it is so dear to us. You always have such fine articles in your good paper about prayer.

Many years ago before I was converted some Christian friend sent me "A True Christian's Prayer." I do not know who the person was that sent it, but this I know that it has done me a world of good. So I thought you could find a place in your good paper for this true prayer, "Because God works in mysterious ways, His wonders to perform." So I am enclosing the prayer. We felt so pleased to see so many dear young people's pictures in the last "Baptist Herald." Our prayers and best wishes go forth to them all.

Thanking you, I remain sincerely,
MRS. LOUISE WEYH.
Sister to Charles Schwarz, also in the Baptist Home, New York.

A True Christian's Prayer

(Author unknown)

My God, in me thy mighty power exert, Enlighten, comfort, sanctify my heart: Sweeten my temper, and subdue my will, Make me like Jesus, with thy Spirit fill.

I want to live on earth a life of faith, I want to credit all the Bible saith. I want to imitate my Savior's life, Avoiding lightness, gloom and sinful strife.

I want to bring poor sinners to thy throne, I want to love and honor Christ alone. I want to feel the Spirit's inward power, And stand prepared for death's important hour.

I want a meek, a gentle, quiet frame, A heart that glows with love to Jesus' name.

I want a living sacrifice to be, To him who died a sacrifice for me. I want to do whatever God requires, I want a heart to burn with pure desires. I want to be what Christ my Lord commands,

And leave myself, my all, in his dear hands.

O Lord, pour out thy Spirit on my soul; My will, my temper, and my tongue control:

Lead me through life to glorify thy grace, And after death to see thee face to face. Amen.

Sail the seven C's: Courtesy, consistency, composure, cheerfulness, charity, compassion, courage.

Some Notes From My Desk

DR. J. H. RUSHBROOKE

The German Baptist Seminary

The Seminary is completing this year a half-century of its history and will celebrate its Jubilee June 1-3. Sunday, June 1, will be a day of praise and thanksgiving; the Monday and Tuesday following will be devoted to theological lectures and public meetings. The Seminary has a great place in the history of Baptist development in Germany, and far beyond. It has trained 292 men for the ministry in Germany, and 125 have served outside. The list of countries in which they have labored includes Austria, Bulgaria, Cameroons, China, Denmark, Esthonia, France, Holland, Hungary, India, Latvia, Lithuania, Poland, Russia, South Africa, Switzerland, and the United States. The Hamburg Seminary has gradually developed from small beginnings until it has become one of the most flourishing Baptist institutions in Europe. The Faculty includes five theological teachers and three dealing with general subjects, including literature, music and gymnastics. At present there are 59 students. Professor Carl Neuschaefer, the director of studies, writes:


"We are looking forward to a season of exceptional blessing at our Jubilee celebration. It will gladden and strengthen us, and encourage us to new efforts, to realize that our fellow-believers throughout the whole world think of us with love and prayer at our festal season."

Russian Persecution

British Christians of all the churches are gravely concerned about Russia. Unfortunately political elements have intruded themselves, and in the House of Commons the badgering of the Foreign Secretary—a Wesleyan Methodist who is as sincerely concerned for his fellow Christians as any of his assailants—has become a habit on the part of a section of the Opposition. The issue is virtually the rupture of diplomatic relations—a procedure which might be adopted on other grounds, but which certainly would do no good to the cause of the Russian Christians. Unhappily, a few zealous defenders of the Government, pointing to the obvious political bias of some of its critics, are committing themselves to the childish folly of declaring that allegations of persecution are "all politics" and that no religious persecution exists at all.

Baptist Position in Russia

As to the Baptist position in Russia, I receive no good news. Brother Ivanoff-Klishnikoff, who will be remembered by every visitor to the Toronto World Congress, has been banished to Central Asia. As I dictate these notes, there lies on my table a letter from one who has just come out of Russia, mentioning the recent exile of 17 persons, two of whom he names. Executions of Baptists are certainly very rare, if they take place at all. But imprisonments, exiles, constant economic



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Sunday Schools
to something new
Bookmarks
as Reward Cards

These are beautiful lithographs in colors, on the reverse side of which are to be found

The Lord's Prayer
Ten Commandments
23rd Psalm
The Beatitudes

They come in sets of 10
assorted for 30 cts.

Another Novelty
Books of the Bible Cards

This is a very attractive card in rich colors illustrating a Book Case stacked with the books of the Bible arranged according to the divisions of the Bible as Law, History, Poetry, etc., covering the Old and the New Testaments.
Of a convenient size to keep in the Bible. 5½x3½ inches.
The enterprising school would place one of these cards in the hands of every pupil. They cost only

\$1.50 per hundred. 25 cts. per dozen.

GERMAN BAPTIST PUBLICATION SOCIETY, 3734 Payne Ave, Cleveland, O.

pressure upon the preachers and active members, even to the extent of utter ruin; the closing of churches; the suppression of religious papers; the stopping of the printing of Bibles, and the destruction of thousands of copies already in existence; the complete suppression of all schools and classes for religious training of children, and the active propagation of atheism in the State schools which alone are permitted:—all these things indicate what only wilful blindness can ignore, viz.: that the Communist party, which has the monopoly of political power in Russia, has determined to uproot all religion. No vestige of toleration exists in the land, save on grounds of temporary expediency.

Give Him Something to Do

There is work in the church which the boy can do. One pastor who had a very successful club of boys said that he had found a particular job for every boy, but it was the hardest thing he ever had to work out. Let him fold the calendars and pass them at the door; let him usher, turn on the lights, ring the bell, see that every stranger has a hymn-book, and similar things. He can save some of the time, strength, and postage of the pastor by a personal messenger service, and there is no one a boy would be more proud to have ask him to help, although he wouldn't own it for the world.

It is worth all the effort and planning it costs to get the boys busy and to culti-

vate in them the feeling that the church is their church as well as that of their fathers and mothers.

There is the "Home Department Messenger Service" button too. He will realize that is a work worth doing. If a number of the members of a boys' club are musical, form them into a glee club at the service of any other organization that wants them.

In those far-sighted churches where these boys' clubs exist the boys feel rightfully that they are a part of the working force of the church. Money spent to further work among boys is never wasted. Of course boys will not be vitally in the church unless the church is interested in them.

It was objected to in one church that the vestry was "too good" for the boys to meet in. A wise member stepped forward and said something to the effect that they knew where they could find a new carpet, but they didn't know where they could find the boys if they let them go. If the vestry is "too good" for the boys let them speedily wear it to the condition where it is not too good for their use.—Children's Leader.

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God has revealed himself to men, but enough mystery still surrounds his Being to make us reverent.

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Every church that points its towers to heaven is a proof that man is not satisfied with the earth alone.