

The Baptist Herald

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

Volume Eight

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Number Ten

Missionary Supplement

O Blessed Paraclete

O Blessed Paraclete,
Assert thine inward sway;
My body make the temple meet
For thy perpetual stay.

Too long this house of thine,
By alien loves possessed,
Has shut thee from its inner shrine,
Keep thee a slighted guest.

Now rend, O Spirit blest,
The veil of my poor heart;
Enter thy long forbidden rest,
And never more depart.

O to be filled with thee!
I ask not aught beside;
For all unholy guests must flee,
If thou in me abide.

A. J. GORDON.

What's Happening

Begin to read "Ginger Ella," the new serial story starting in this issue.

Study the missionary supplement of the "Baptist Herald," "Our Mission Fields." It will enlarge your vision. It is worth while.

Mr. John Grygo of our school at Rochester, N. Y., will supply the Miller Memorial Church in Baltimore, Md., during the summer.

Rev. A. G. Lang of Buffalo Center, Ia., has resigned to accept the call of the church at Parkersburg, Ia. Bro. Lang opens his new pastorate at Parkersburg on July 1.

Mr. David Zimmermann of the graduating class of the German Department of the Colgate-Rochester Divinity School becomes the pastor of our church at Arnprior, Ontario.

Rev. C. E. Cramer, pastor of the Spruce St. Church, Buffalo, N. Y., was privileged to baptize 11 young people and seven adults on Palm Sunday and Easter. Others will be baptized later.

Rev. R. Kaiser has closed his work with the church at Ingersoll, Okla., and becomes the new pastor of the church at Parkston, S. Dak. He begins his ministry with his new charge the first part of June.

The Easter Offering for our Missionary and Benevolent work was \$800 at the Oak Park Church, Chicago; about \$100 at the Second Church, Chicago, with an extra offering of \$22 by the Sunday school for Cameroon mission.

Mr. August Lutz of our school at Rochester will labor with the Oak St. Church, Burlington, Ia., during the Summer. He will conduct a Daily Vacation Bible School and supply the pulpit during the pastor's vacation.

On Sunday evening, April 27, a baptismal service of six young people was held in the Fleischmann Memorial Baptist Church of Philadelphia, Pa., before a crowded church audience, with the minister, the Rev. Martin L. Leuschner, officiating.

The Lake Erie Association of Baptist Churches meets with the East St. Church, Pittsburgh, N. S., May 25-28. Rev. P. C. A. Menard and Prof. A. J. Ramaker open the sessions on Sunday, May 25. The program centers on the topic of "The Holy Spirit."

Rev. Siebe Feldman and his wife (daughter of Prof. F. W. C. Meyer) have been spending their furlough year in Rochester. Mr. Feldman has been studying in the Colgate-Rochester Divinity School and in the University of Rochester. They will return to their field of labor in the Philippines in June.

The Choir of the Baptist church at Goodrich, N. Dak., rendered a Cantata Easter evening, entitled, "Life Eternal," by Fred B. Holton. The church was packed to its capacity with many of our friends of Goodrich. Bro. J. Perman, the "Baptist Herald" Booster, reports having secured 21 subscriptions.

Rev. J. A. Pankratz of the First Church, Chicago, baptized 15 young converts on Sunday, April 27. Fourteen were boys and young men and one young woman. Most of these conversions were the fruit of special pre-Easter meetings and of Decision day in Sunday school. Mr. John Herman of the Northern Baptist Seminary assisted for two weeks. The pastor expects to baptize about 10 others very soon. The Easter Offering ranged between \$200 and \$300.

The Year Book of the Baptists of Germany reports a net gain in membership for 1929 of 676 as against 386 for 1928. There has been a regrettable and puzzling slowing up of the work in Germany for some years which has deeply concerned and humiliated many earnest souls. Earnest prayers for a revival have ascended. It was feared a zero-point would be reached but this has been graciously averted and it is hoped the tide is now turning. Active endeavors are being made to overcome the threatened deficit in the general conference budget.

Rev. Wm. L. Schoeffel had the joy of baptizing six Sunday school scholars on Easter Sunday at the East St. church, Pittsburgh, N. S. The school of religious education conducted weekly for five months during the winter was of great blessing. The sessions, held Friday evenings, lasted two hours; the first was devoted to Bible study, the second to practical hand-work. Bro. Schoeffel has completed extra theological studies at the Western Theological Seminary (Presbyterian), Pittsburgh, and received the degree of S. T. M. (Master of Sacred Theology) on May 8. Congratulations!

The Thirtieth Anniversary of the ordination of Rev. J. F. Niebuhr, pastor of the Third Church, New York City, will be observed on Sunday, May 18. Rev. Frederick Niebuhr of Caldwell, N. J., who was a member of the ordaining council, will preach on Sunday morning and Dr. A. E. Harris of the Eastern Theological seminary, Philadelphia, preaches in the evening. Dr. Harris was Mr. Niebuhr's pastor when the ordination took place in the Fairmount Baptist Tabernacle, Newark, N. J. At 3 P. M. in the afternoon the pastor will give reminiscences and other visiting ministers and friends will speak.

Miss Margaret Wagner, who formerly was superintendent of the Old People's Home in Chicago for five years and at the head of the German Baptist Girl's Home in Chicago for the last six years

and previously engaged as a deaconess, closed her work and was tendered a farewell service on April 24. She was presented with a purse of \$100 and a bouquet of roses. Mrs. Steinhaus made the presentation speech on behalf of the Home and the Women's Union. Mrs. Weichbrodt, president of the Young Women's Class of the First Church, of which Miss Wagner is teacher, also spoke. Rev. C. A. Daniel and Rev. J. A. Pankratz also spoke commendatory words of Miss Wagner's service.

Rev. G. W. Pust of Emery, So. Dak., had a fine day on Easter Sunday. Sixteen young people were baptized at the evening service. These, with one exception, were converted at the evangelistic meetings held in February, when Rev. S. Blum of Cleveland assisted the pastor. Immediately following the baptism the newly baptized members received the hand of fellowship and the Lord's supper was observed. The special Easter Offering reached the splendid sum of \$514, of which the Sunday school gave \$180. The total is \$100 above the offering of last year, which is very encouraging when the special demands of the building project of the year is taken into consideration.

The Baptist Young People's Societies of the Dakota Central Association Take Notice

The summer assembly will convene at Wishek, N. Dak., from June 25-30. Rev. A. A. Schade and Dr. Stockton are to be the teachers. Lodging and breakfast will be given.

We hope that each society in this district will show a lively interest in this phase of young people's work.

GERTRUDE STADING, Sec.

The Baptist Herald

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The Baptist Herald

The Presence and Power of the Holy Spirit

FRANK M. GOODCHILD, D. D.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were filled with the Holy Ghost."

Acts 2:3. 4.

WHEN I was a little boy I heard an old man say, "You cannot have a successful church unless you have a spiritual membership." I never have forgotten that remark, and I wish to insist upon its truth. There are only two vital words in that statement, "spiritual" and "membership," but upon each of them there deserves to be placed tremendous emphasis. Let us look for a moment at each of them.

Spirituality a Power

First, then, glance at that word "spiritual." Spirituality is the hardest thing in the world to recognize. Even a man who has not a mite of spirituality himself can recognize it on sight in some one else, as Simon, the sorcerer, still in the gall of bitterness and the bond of iniquity, recognized it in the apostles. Some evening you go into a prayer meeting and in the course of the evening two men rise to speak. One of them talks very learnedly about the Scriptures, the constitution of man and the laws of the spiritual life. And while he speaks no eye is wet with tears and no heart beats any the faster. When he takes his seat the other man rises. He is neither learned nor eloquent as the world estimates these things, but he has been taught in the school of experience, and is rich in his confidence toward God. He tells, in poor broken words, of a recent trial of his in which the Savior's presence was very real and comforting to him, and when he resumes his seat the long drawn sigh of the congregation tells that he lifted them into a region of blessedness, of the existence of which they scarcely had dreamed before. You know what it was made the difference between the two men. It was the presence in one of them and the absence from the other of that quality that marked the lives of Peter and James and John and Stephen and Paul and the other men of the early church who were full of the Holy Ghost and of faith.

The quality of spirituality is not only the one thing sorely lacking in most Christian lives today, but it is also the one thing absolutely essential if a man is to render God efficient service. A man may have everything else in the world, but if he lacks this he will certainly and miserably fail as a Christian worker. We may lay the best possible plans of work, and imitate the wisest schemes. We may have all the money that generosity can lavish, all

the learning that universities can supply, all the graces of speech that training in oratory can lay at our feet. But if we have not this mysterious power which none but the Spirit of God can communicate, we can do nothing. And when you reflect upon it you see very soon that those words, "doing nothing," are an exact and full length portrait of the unspiritual man or the unspiritual church,—doing nothing, though a world full of people is dying for need of their ministry. Doing nothing! There are the people bringing their dear ones possessed with demons praying for their cure, and here stands the unspiritual church, like the apostles at the foot of the Transfiguration mount, baffled and helpless and asking, "Why cannot we cast them out?" Doing nothing, with no power to do, and often with no wish to do—that is the exact picture of the unspiritual church. May the day never come when that would be recognized as a fair portrait of the life of any one of us or of the church with which we are in fellowship.

Now if spirituality is superior to organization, superior to any plan of work that can possibly be contrived, it is immeasurably above mere secularities. I view with some alarm the disposition that is manifest in so many directions to replace the attractions of the cross of Jesus Christ with something else; the disposition to offer men something as an inducement to them to accept the gospel. We want no inducement except the God-provided inducement of peace and joy and comfort in the Holy Ghost. I believe that the church should touch every part of a man's life. But I believe also very profoundly, that everything that the church does should be made simply a means of holding up Jesus Christ as the only and sufficient cure for all men's ills. What we want in the church today is less of merely worldly attractions, and more of the matchless enticements of the everlasting gospel; less of sweet secularities and a more diligent use of the sword of the Spirit of God.

A Spirit-Filled Membership

Now let us look at the second vital word in the subject, "membership." This spirituality of which we have been thinking, in order to be efficient, must be resident in the body of the church's membership. You know how it is in the physical organism. It is the heart that sends the life-nourishing streams of blood through every part of our system. And the heart is placed not in the head, but down here in the body. So precisely it is in the church. I am sure that I express the abiding conviction of the vast majority of those who stand up to preach the gospel when I say that the center of a church's power is not up here in the pulpit but is somewhere down

among the pews. When the blessing of the Holy Spirit was given at the first Pentecost, it was given not to a few people only, but to the whole body of the disciples who were waiting and praying in that upper room. This is the record of it: "There appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." No wonder there was a great stir in Jerusalem, and a great gathering of souls into the church. A church with the measure of spiritual power, every member spirit-filled, is practically omnipotent. One man full of the Holy Spirit can achieve a very great deal. I have been told of a pastor who had a great revival in his church fourteen winters in succession. He was not a great preacher, and yet season after season he gathered a great harvest of souls. It could not be accounted for, until one evening in the prayer meeting an aged saint arose and said, "Brethren, I have a confession to make. It has long been my habit to pray long and earnestly on Saturday evening for the descent of the Holy Spirit on us the next day. And now, brethren," he said, and he began to weep, "I have to confess that for three weeks I have neglected this." At last the secret was out. That pastor was mighty in reaching men because he was supported by a pew that was first of all mighty in reaching God.

You remember that when John Livingstone preached in the kirk at Shotts, in Scotland, one Lord's Day, there were 500 people converted under that one sermon. What was the secret of that sermon's power? It was in this—the church had been fearful that the day would pass without any special mark of God's favor, and so they gathered the previous evening for prayer, and they became so absorbed in their petitions that they spent the whole night in prayer. Ah, there can be no doubt about it, a pew in touch with God lends power to the pulpit. A church that has earnest, prayerful, Christ-like people in the pews will do a great work though the pulpit be commonplace. But a church with indifferent pews will be powerless though a Paul or even Paul's Master stand up to preach.

There were places, you know, where even the Son of God could do no mighty work, because what he undertook to do was limited and nullified by the unbelief of the people. May God help the church that has most of its power in the pulpit, and that is not vitalized in every part of it by the presence of God. The only thing to be done in such a case is for some modern prophet specially commissioned for the work, to do as the ancient one did, stretch himself upon the dead body, his mouth to its mouth, his hands upon its hands, his heart over against his heart, until the flesh shall wax warm and the life return and the church shall begin again to be what it was meant to be, a thing of power.

Fortunately if a man's spiritual life runs low, or if the spiritual life of the church is impoverished, God has given us explicit directions as to how it may

be reinforced. The Spirit of life and of power is given to us on very simple conditions.

Spiritual Power Dependent on Obedience

1. We get the presence and power of the Holy Spirit by obedience to God. Acts 5:32 says: "The Holy Spirit which God hath given to them that obey him." Dr. Trumbull tells us that he once met an old soldier of Napoleon's, and talked with him about the Emperor. "Ah," said the soldier, "we believed in Napoleon. You Christians believe in God. So we believed in Napoleon. If Napoleon had said to his soldiers, 'Go to the moon,' we would have started." That is the absolute obedience that brings power in things secular and spiritual. But we are very rarely like that. We make an incomplete consecration of ourselves.

A woman came into our Sunday morning congregation some time ago. She remained after the service to talk with me. She had been drinking, but she was still in possession of her faculties, as you will see when I tell you that she put a \$2 bill on the contribution plate. She said that she was determined that that \$2 bill at any rate should not go for drink. As I talked with her she said, "I work for a Baptist." I said, "You do?" "Yes," she said, "but she is a high Baptist." "A high Baptist?" I said. "What is a high Baptist?" "Oh," she said, "she is a high Baptist—she never goes to church." I wonder whether there are any high Baptists in this community? There are in most churches, and that is why I say that many of us are half-hearted in the consecration we make of ourselves.

We are uncertain and hesitating, I say, even in the first step that we take in the Christian life. I have read of a missionary who went to the early Saxons. They were moved by his preaching and came to him in great numbers to be baptized. Among the others their chief came. But when he went down into the water for baptism he held up his hand out of the water. When he was asked why he did that, he replied that he wished to reserve that arm to fight his enemies with. Now God will accept no such half-hearted consecration as that. The man who puts himself before God in full surrender cannot but be a man of power. That disposition would make a man like the great Frenchman, Fenelon. The profane Lord Peterborough was once thrown for a while into Fenelon's company. He soon hurried away, however, saying, "I cannot endure the presence of that man and still remain an infidel."

Spiritual Power Dependent on Prayer

2. A second condition of receiving the Spirit of Power is that we should sincerely ask, "If ye then being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." Build up the church's altar, have the church's hour of prayer well observed, and you have filled the springs of the church's power. The early church was praying together when the blessing of Pentecost came.

When I see our church family well gathered together in the prayer meeting I feel like saying as Elijah said to the king, "Get thee up, for there is a sound of abundance of rain."

You know it has been said that the colored men in the diamond fields of South Africa get the largest and finest gems because they are willing to work as the white men are not willing to work. They get down on their knees in the beds of the streams, and they dig with their hands into the soil where the diamonds are found. The secret of success in diamond winning is to get down on your knees. The secret of success in soul winning is precisely the same.

Down on your knees, then, oh people of God, down on your knees! And may you be so overborne with anxiety for the salvation of men that you shall know how to lay hold of the resources of the Lord God Omnipotent. Down on your knees, and while you kneel say the sentence from the old creed, "I believe in the Holy Ghost," and then you will realize for yourselves that scene of old when the Savior stretched his pierced hands in benediction over his disciples and said, "Receive ye the Holy Ghost" and breathed on them.

The Call

LENA RUTH FLATH

The Lord looked long in his brave blue eyes,
Considered his sturdy frame,
Then suddenly clasped his strong right hand,
And called him by his name;
"Your stout heart makes a rhythm, lad,
That is brother to my own,—
I have chosen you My Ambassador,
Go,—bring me my lost ones home!"
Rochester, N. Y.

What's On Your Mind?

FLETCHER B. KNEBEL, a high school senior, won a prize in a recent "What's On Your Mind?" contest. Here are some things he said:

"Ninety-five per cent of the young people are concerned primarily with dates, athletics, and the usual incidental small talk.

"After all, we of the younger generation are merely the product of our environment. As the intellectual peak of 95 per cent of our elders is a daily perusal of the sensational newspapers, and perhaps now and then a glance into cowboy, and confession, magazines, so the same percentage of high school youths believe their intellectual apex to be reached, when they get through a semester of school without flunking a subject.

"What are we young folks in the minority thinking about? Everything. We are tremendously interested in the progress of the world we shall some day inherit. We look askance at senates about to build big navies while the ink on peace pacts is still wet. We are disgusted with the pompous statesmen

of the nations, who allow our planet to be plunged into war every decade. We gape open-mouthed at allegedly great men who make glorious but ridiculously naive speeches concerning 'the glory of having the leading navy of the world.' We wonder at democracy, so harmfully Puritan that it refuses birth-control material to circulate. We inwardly admonish parents who let their children grow up with a perverted notion of the most momentous thing in life—sex. We marvel at a civilization so indifferent to its fate that it plunges headlong toward destruction in the runaway car of capitalism!"

Make your own comment.

Young America Not Irreligious

IN SPITE of a widely held opinion that the youth of America are irreligious, a recent investigation of the New York Education Department among working boys 14 to 17 years of age, who are attending continuation school in New York State, proves that young America has a better record for church and Sunday school attendance than is generally recognized.

Of the 65,000 boys studied in all parts of New York State, over three-fourths, or 77.8 per cent were reported as attending church or Sunday school or were receiving religious instruction. Expressed in another way, one boy in four stated that he was receiving no religious instruction of any kind. Certain cities of the state were above the average, among them Buffalo with 89.5 per cent and Rochester with 78 per cent. New York fell below the state average with 74.4 per cent, receiving some form of regular religious instruction.

Dr. L. A. Wilson, assistant commissioner for vocational education of the New York State Department of Education, in explaining how the study came to be made said:

"We hear a great deal about the irreligious youth of America, but to get some light on this question, so far as it applied to New York State, we inserted a question on this subject in a vocation educational questionnaire, which we submitted to 65,000 continuation school boys scattered throughout the state. The answers given to this question prove conclusively that young people in New York State, at least, still attend church and Sunday school in large numbers and that it is the minority that do not attend.

"I am especially gratified to know that these working boys are receiving religious instruction in their formative years for it is then that their character is moulded and lasting impressions received. In church and public school they are taught those religious and moral precepts which guard them in later life. Sociologists tell us that crime prevention can be materially restricted through religious instruction and we know from prison statistics that the average prison inmate is a young man.

"Church and Sunday school attendance start the young working boy on the right track. With this as a ground work his progress should be assured.—Church School Journal.

Missions

"The missionary enterprise is not the church's afterthought, it is Christ's forethought; it is not secondary and optional, it is primary and vital. Christ put it into the very heart of his gospel. We cannot really see him or know him and love him unless we know and love his ideal for us, and that ideal is embodied in the law of missionary service."—Van Dyke.

Twenty-fifth Anniversary, Young People's Society, Leduc, Alta.

We live in the far North, but are busy working for our Master. Our Young People's Society meets every other Tuesday and our meetings are well attended. Our membership numbers sixty. We are very thankful to our minister, Bro. Philip Potzner, who helps us in every way to be more interested in our work. May the Lord reward him for his work here!

On March 18, 1930, our society had the wonderful opportunity of celebrating its twenty-fifth birthday. Our president, Otto Patzia, arranged a very nice program for this occasion. The members helped willingly in music such as quartets, trios, duets and piano duets, also the mixed choir rendered one song. A nice selection of recitations and a dialogue, which was fitted for this occasion, were rendered. Five of our neighboring societies were invited and we were glad to have them as visitors in our midst for the evening. Rev. F. A. Mueller, who organized the society, held a very interesting speech on 2 Peter 3:18. His theme was: "For your future days, grow." He used many illustrations to show us in what way we can do more for our Master. Some of the presidents of the past, five in number, reported on their work and congratulated the society for braver work in the future. Rev. Ph. Potzner also spoke a few words on 2 Tim. 2:22. The meeting was closed with singing by the congregation and benediction by Rev. C. Thole.

After the meeting a lunch was served in the basement.

May the Lord bless our work here and everywhere!

EMMA SONNENBERG, Sec.

Easter at Walnut Street Baptist Church, Newark, N. J.

Our Palm Sunday and Easter services were well attended. A few features helped to make them very attractive and inspiring. The Ladies' Missionary Society had presented the church with nice new drapes, portiers, chair-cushions and a rug for the platform, while the Brotherhood took care of cleaning and varnishing of the floors and the woodwork and the regilding of the organ pipes.

Four candidates confessed their faith in Christ by baptism on Palm Sunday. They were three brothers: Jacob, John and Arthur Schmidt, and Mrs. William Schriek, all of whom received the right hand of fellowship at the communion service that day.

The Sunday school and church had a combined Easter morning service. Recitations by the Primary Department and two brief addresses by Mrs. J. Rauscher and the pastor, Rev. Geo. Hensel, brought the Easter message in a way that old and young might understand. The Easter spirit was abroad for the offering was more generous than the year before, for which we are thankful.

GEORGE HENSEL.

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

The young men and young women of the B. Y. P. U. had a contest, the object of the contest being which one would render the most attractive program. The one losing the contest was to treat the winning side to a sumptuous banquet.

The decision was based on the most appropriate manner of decorating, the musical and oral rendition and also adhering strictly to the subject, "Christ and the Cross."

The ladies' program consisted of piano duet, vocal solo, vocal duet, ladies chorus, two readings, a dialogue, "The Burning Cross," and a pantomime, "Rock of Ages."

The men's program consisted of organ prelude, piano duet, an orchestra number, male chorus, several numbers by the male quartet, two readings and a pantomime, "The Sinner and the Song."

Every one present received a great blessing from these programs.

After much deliberation the judges awarded the decision in favor of the men.

The men therefore are now anxiously looking forward to the time when they will be served with the "eats!"

LYDIA EVANSTON.

News from Sheboygan, Wis.

Palm Sunday was a most joyous day for our church. Three persons, a married couple and a young lady, followed the Lord in baptism. We pray that they may be faithful in their personal Christian life and in their obligations to the Kingdom work.

Our Sunday school took up a special study of the books of the Bible, the ten commandments, the 23rd Psalm, the Lord's Prayer, the Golden Rule and John 3:16. All scholars who will memorize and recite these, will be rewarded with a Bible or a good book. This study terminates on Pentecost Sunday.

Our Young People's Society has also invited the Rochester Student's Quartet.

A. ROHDE.

Contest, Pageant and Baptism at Bethel Church, Indianapolis

Our Sunday school contest at the Bethel Church was a real success. The contest was an Air Ship Race; Red, "Los Angeles" and Blue, "Graf." The contest ended March 27. Each ship had its captain. A secretary took care of the score for both ships.

The points were: 25 miles for new members; 15 miles for visitors; 10 miles

for increased offering; 5 miles for 100% attendance on each side. A visitor had to come three Sundays before becoming a member.

The attendance was just more than tripled. The last Sunday the attendance was 310. Our regular attendance was about 125. The losing side was to provide some kind of entertainment for the winning side. The Blue side "Graf Zepelin" won.

The captains were: Blue, Carl Gaertner; Red, Alma Seifert; secretary, Emily Arndt.

A group of young people gave a pageant, Sunday, April 20. It was called: "The Challenge of the Cross." The object of the pageant was for everyone to understand the kind of followers of Jesus Christ which are wanted and called upon by God.

Following the pageant twenty-five persons were baptized by Rev. A. Bredy.

EMILY ARNDT, Sec.

Easter Joy at Second Church, Detroit

We, at the Second Church, Detroit, have surely been feasting on the precious Word at the services the two weeks before Easter. Each evening our pastor, Rev. E. G. Kliese, brought us a heart-searching message, which brought us in closer touch with God.

Especially could we feel the presence of God in our midst Palm Sunday evening, and our hearts were deeply touched when three young ladies and four young men came forward and publicly took their stand for Christ.

We always have a happy time in our Sunday school, and when Rev. Kliese asked who would like to give his heart to Jesus and serve him, many children crowded around him. In order that these children may realize the step they wish to take, our pastor is having a class Saturday afternoons, explaining to them what it means to be a Christian.

At our Sunrise service Easter morning, over one hundred persons attended to worship our risen Lord, and the Easter joy prevailed throughout the singing, prayers and testimonies. After the service, breakfast was served downstairs, and it was indeed a surprise to see the tables placed in the form of a cross with spring flower decorations.

Our morning worship was well attended, the church auditorium being filled; and in the evening we had to open the doors to the Sunday school room, and that room was also half filled. Our choir praised God by singing several beautiful selections at both services. After a very inspirational sermon five adults followed Christ in baptism, and it is our hope and prayer that this spirit of worship and reverence may continue, and that the many others who have confessed Christ will also be baptized in the near future.

Since Rev. Kliese has been with us we have changed the Sunday evening services to all English, and they are very well attended.

The Sunday School

Jesus My Friend

Jesus, come into my heart,
Though I'm but a little child;
Make me even as thou art,
Kind and loving, patient, mild.

Jesus, come into my mind,
Make my thoughts all sweet and clean;
Help me, Jesus, to think straight,
Drive out ev'ry thought that's mean.

Jesus, come into my home,
Make it what it ought to be;
Fill our lives with joy and love,
Help us all to follow thee.

—G. H. P.

Recipe for a Teacher

The recipe that follows, quoted from "The Australian Sunday School Journal," was written by Edwin O. Grover, with special reference to public school teachers. Add to it the confidence that we have the greatest truth to impart that boys and girls can learn, and that God's Spirit can give life and power to our training, and we have a recipe which fully fits the work of the Sunday school teacher:

"To infinite patience add a little wisdom, carefully strained through profitable experience. Pour in a brimming measure of milk of human kindness, and season well with the salt of common sense. Boil gently over a friendly fire made of fine enthusiasms, stirring constantly with just discipline. When it has boiled long enough to be thoroughly blended, transmute it by wise teaching to the eager mind of a restless boy and set away to cool. Tomorrow he will greet you an educated man."

Keeping the Adolescent Boy in the Class

A problem with which most Sunday schools are wrestling is that of keeping the adolescent boy in the class. George has been a faithful attendant all through the grades—primary, junior, intermediate—but in the senior department he drops out. His teacher's pleas are unavailing. His parents are appealed to, but they "can't make him go any more."

What is the trouble? Simply that George is not interested. If he were interested, there would be no problem. Does it require coaxing or driving to get the boy to attend a football game, to go fishing, to pack his kit for a camping trip? Certainly not, for George is mightily interested in those activities.

Activities? Ah, there we have it! Youth wants something to do. The young man is interested in the things that appeal to his dawning manhood. If the senior Sunday school class offers him that which interests his physical, mental or moral nature as keenly as do the foot-

ball game, the hike, the debating team, the school fraternity, he will go to the Sunday school classroom as quickly as he will to the sports field.

Surely there are Sunday school activities grand enough to grip the boy's heart once he is brought face to face with them.

Can his interest be elicited by stories, music, pictures, religious precepts proclaimed by the teacher? In a measure, and for a time—perhaps. But the appeal that will "get" him, that will hold him, must be a challenging one—one with a big objective, so big as to call into action his best effort. In short, the idea must be that of real service.

Don't expect George to fall head over heels for such activities as greeting strangers, putting flowers on the pulpit or even passing the plate. He may not care much whether or not the class goes in for getting a rug for the pastor's wife's Christmas. A missionary collection in the abstract doesn't hit him hard. Try on him some such proposition as these:

The Smith family, who were burned out yesterday, have to move into a dilapidated old building that could be made comfortable if the senior boys would volunteer a half day's services as carpenter work.

Mr. Hastings has just made a fine bulletin board for the men's Bible class. He will show the senior boys how to make one for the women's class if they want to.

The young Chinese student working his way through the university is ill in the hospital. Farmer Brown wants potato-diggers. A Saturday afternoon's work from the senior boys' class would bring enough to pay Sin Lee's hospital bill and allow him to go back to school where he is preparing himself for missionary work in his own land.

Make the appeal big enough and George will be interested. He is not given to introspection: he understands religion in terms of service. The outgrowing rather than the ingrowing kind of religion speaks to him.

Get his own ideas of worth-while class activities. You may be surprised at the ambition you will discover.

Set your mind on high things, even at the expense of being sometimes unpopular in your set.

If you were meant to be a follower, follow faithfully. If you were meant to be a leader, lead judiciously and without a big head.

Prayer is putting your hand in God's hand so that he can lift you up.

The cynic with his sneer of the Christian with his cheer: take your choice.

Bibles in the Sunday School

JENNIE E. STEWART

A great many Sunday schools ask for a showing of Bibles brought to Sunday school, and give credit for the number shown. In many cases I have been unable to figure out just why this is done.

I once asked a small boy who had carried his Bible to Sunday school and left it there for weeks, so he would always have it to show, just why they took them.

"Why, we get two points on our record for having them there. I don't want my class to fall down."

"What use do you make of them in class or Sunday school?" He couldn't tell me of one instance when he had used his Bible, other than to hold it up during the count.

I am not arguing against bringing Bibles to Sunday school, but I do think it is utter nonsense to require children to do anything so utterly useless as carrying a book or any object to Sunday school just for the purpose of having it counted.

What are Bibles for, anyway? I sometimes wonder if our boys and girls, all of them, are aware that their Sunday school lessons come from the Bible. Even their memory work is usually written on a blackboard, or sent home with them in the shape of hectographed copies.

Why not make use of these Bibles we have with us? Have the juniors read the Scripture lesson one morning, the intermediates the next, and so on around the school.

When any class or grade above the younger primary children are given passages to memorize, let them look it up in their own Bibles.

Teach the children to find things in the Bible. Give them home Bible readings each week. Let's make these Bibles brought each Sunday stand for something more than mere two points in a contest.

—Children's Leader.

According to a survey made by an American missionary in Peking, the new National Government is utilizing hundreds of Christian Chinese either as heads of departments or in other important positions. He also reports that schools of scientific medicine, surgery, and sanitation, as well as of scientific agriculture, sericulture, and forestry owe their great strides among the Chinese people to Christian missions.

Those who are satisfied with second-rate achievements in character are first to criticize those who try to reach the high mark.

Salvation means rescue from spiritual death unto a life in which all that is good, true, and beautiful is conserved.

GINGER ELLA

By ETHEL HUESTON

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CHAPTER I

"There are two whole columns on the Disarmament Conference—all figures, and quotations, and simply tremendous big words," said Ginger Ella in a discouraged tone.

"Well, you may skip that," said her father kindly.

"A column on the Davis Cup try-outs,—oh, you don't care for sports.—Oh, here's a little bit of a column about the Elks' May Fete and Beauty Pageant." She settled herself to read with a smug little founce of eagerness.

"You may skip that too," said her father. "We know all about the Beauty Pageant."

His daughter sighed resignedly. "I suppose you want Lloyd George and the Communists, although it does not look very churchy to me."

She read patiently, in a low clear voice, paragraph after paragraph, sitting on the couch beside the reading lamp, little, eager and slim,—with eyes that just would wander, despite her best and most dauntless intentions, from the stupid newsprint to the simply fascinating goings-on in the opposite corner of the wide room, where Marjory, the pretty twin, lovelier than any picture, stood on a low stool, like a goddess lifted up, with her bevy of worshipers at her feet, while down on their knees before her, were Miriam, the brainy twin, and Helen, who was quite old and engaged to be married, and Miss Jenkins,—clipping stray threads here and there, tucking, patting and pulling, in a vain endeavor to add greater charm to her girlish beauty.

But although Ginger's eyes would wander, the memory of her father, sitting still and limp, so patient, in the big chair at her side, his kind eyes closely bandaged, quickly brought her own straying orbs back to the onerous news. By rights, it was not her job to read the papers to her father, but Miriam's, who could pronounce even the most difficult words, and never ran millions into billions, nor reduced billions into tens of thousands,—ciphers above three were unknown x's to Ginger. But Miriam, being a twin to Marjory, would naturally wish to assist in preparing her to win the Elks' Club Beauty Prize.

"And in spite of the frank warning of President Coolidge that the United States will regard any such move with extreme disfavor," finished Ginger, with a flourish. "Here's a paragraph on Mussolini and God.—In my opinion it would look a lot smarter if you took that lace off the shoulders entirely.—Oh, ex-

cuse me, father, I'm so sorry.—Here's a photograph of Gloria Swanson weeping over the departure of the Marquis—no, he's coming back—and she's not weeping, she's just registering rapture—you don't want that.—If we just had another dress, I'd go along. I couldn't do anything against Margie, of course, but there's a second prize, and while I'm no beauty, I am no less than anybody else in Red Thrush—Here's a paragraph on Mellon cutting the tax melon—three hundred billions, no millions—Well, it doesn't interest us either way.—Oh, here's a lovely write-up of the buffet supper that is to be served at the Elks' Club Fete at ten o'clock—bouillon, chicken sandwiches, tomato aspic—"

The Reverend Mr. Tolliver smiled indulgently. He might not see, but what father could not feel the wandering eyes and the truant thoughts of a sixteen-year-old daughter on the eve of a Beauty Pageant.

"Put the paper up now, Ellen. I'm full of news. Suppose you play little bright-eyes for me, instead, and tell me what is going on over there, with all that snipping of scissors, and oh-ing and ah-ing."

"Oh, father!" Ginger doubled herself up rapturously, enfolding both her slim knees in her arms. "Oh, father, it is glorious! Marjory—honestly, father, Marjory is so pretty it doesn't seem possible. Her dress—you know the dress, father—the same old orchid silk with the gold lace. You must remember it. It was the family party dress for years before your eyes wore out. Sometimes I think it was looking at that old party dress which wore them out.—Well, anyhow—Miss Jenkins is down on the floor with five pins in her mouth, and her dress pulled up over her knees to keep from soiling it—"

Miss Jenkins, with guilty haste, covered the offending members.

"They weren't her best ones—they had lisle tops.—But I saw a silk ruffle, just the same. You're really missing quite a lot, you know," continued Ginger wickedly. "You'd better take those five pins out of your mouth, Jenky dear, if you're going to gasp like that."

Only Ellen dared to call the sedate spinster "Jenky," and even she did it only in her more irrepressible moments, when she was most thoroughly Ginger Ella. It was sixteen years ago, at the birth of this same Ellen, that Miss Jenkins had first come into intimate contact with the parsonage household, then in another pastorate. And upon their later transference to other charges, she had

THE BAPTIST HERALD

arranged her small matters and followed after them, living her own life, keeping her own small home, teaching in the primary schools for a livelihood, but keeping in close and helpful touch with the Tolliver family, to which, in its entirety, she had given all the stored-up love of her lonely heart. With Helen and with the twins, she remained to the end firm and unyielding. But she was from the beginning surprisingly pliable in the hands of the wheedlesome Ellen.

It was in the baby days of this last little daughter that Miss Jenkins had yielded to the only caressive impulses of her spinsterhood, and although now, with Ellen grown, she would have blushed to display any natural warmth of affection, yet sometimes, when she spent the night in the parsonage, she crept hungrily to the room where the young girl slept, arranged her blankets, touched her pillow, and bent breathlessly above the flushed face, not daring to touch her.

Now, at the pert suggestion of the girl, she carefully removed the pins, thrusting them methodically into a fat little red cushion, before she gave vent to her customary pained, "Why, Ellen," and continued her careful clipping of the frayed edges of gold lace at the bottom of the orchid gown.

"Well, beside the Elizabethan gown," Ginger went on, "she is wearing Helen's engagement ring, and Miss Jenkins' old gold chain. Eddy's mother gave her a perfectly spiffy lace handkerchief, and she has on my silk-to-the-top stockings that Mrs. Morris gave me—"

"Oh, Margie," gasped Miriam, "the stockings! There's a hole in the stockings!"

Panic instantly prevailed in that shabby old parsonage. The silk stockings! Ginger's silk stockings! The only immaculate, silk-to-the-top pair in the house,—and silk stockings to a beauty entrant as grease paint to a channel swimmer!

"Don't move," implored Ginger, flinging herself to the floor to share the horrified inspection of her sisters.

Marjory patiently remained motionless while the three girls and Miss Jenkins, in a huddled group, all on their knees, made fearful examination of the spot, and their father, helpless in his blindness, philosophically awaited the outcome.

It was true. A small, microscopically small hole—a bare dot revealing pink skin beneath pink silk.

"My stockings," wailed Ginger. "My silk-to-the-top! Marjory, don't breathe,—it's going to run."

Miss Jenkins, realizing the vital import of this catastrophe, threaded her needle with fingers that trembled a little, drew it together, oh, so anxiously, turned it, caught it, snipped the thread. The family breathed again.

Ginger returned to the couch beside her father.

"Just the same, Margie Tolliver," she said severely, "a hole is a hole, and a silk stocking is never the same again. And if—I mean when—you get the beauty

May 15, 1930

prize, you can just buy me a brand-new pair in place of them. Silk-to-the-top, remember, silk-to-the-top."

For five days, the modest Tolliver household had simply fermented with excitement over the Elks' May Day Fete and Beauty Pageant. The Tollivers, without exception, knew that Marjory was absolutely the prettiest thing in the Middle West. Many other residents of Red Thrush, Iowa, realized it also. But just prettiness was not enough to win this beauty prize. One required an admission ticket. The Elks' Club was staging the event for its various charities, and the admission was two dollars and a half—including favors for the ladies, an elaborate buffet supper at ten o'clock, and participation in the Beauty Pageant. In spite of their confidence in Marjory's outstanding beauty, two dollars and a half for admission to a May Day Fete did not fall within the scope of a parsonage budget.

But the good fairy who watches over youthful beauty did not fail them.

On the twenty-fifth day of April, Eddy Jackson walked up the narrow flagstone path to the parsonage. Marjory was lying in the hammock, fast asleep, her magazine fallen to the floor at her side. Eddy Jackson, coming thus upon beauty unaware, was stricken momentarily dumb in its presence, and stared at her in such rapt awe that Marjory awakened in some confusion.

"Gee, Margie, but you're easy to look at," he said admiringly. "Why don't you go after the Elks' prize? It's fifty dollars in gold. And there's not a girl in Iowa can walk in the same block with you."

"Oh, nonsense, Eddy, don't flatter," laughed Marjory.

"I mean it," he insisted. "Why, if I was a judge, I wouldn't let anybody else enter the same contest with you. Go on,—try it,—bet you a dollar on it, and you can pay me out of the Beauty Prize."

"Heavens, Eddy, what would the members say if father sailed down to the Elks' Club to enter his daughter in the Beauty Pageant?"

Eddy squared his shoulders. "All right, I'll do it myself. You and I'll go. I'll get the tickets right now." And he turned himself about and marched down the flagstone path, entirely forgetting that he had come with a message from his mother.

In a household whose financial limits were as circumscribed as those of the parsonage, the Elks' Club Beauty Pageant was an event of no mean import. The prize itself was fifty dollars in gold, and there were additional trophies. Stone Brothers, Jewelers, had donated a sterling silver mesh bag, and Dean Brothers, Jewelers, a slave bracelet, set with lapis; A. Price and Sons, Fine Shoes, the best pair of pumps on their shelves, the Kandy Kitchen five pounds of De Luxe Co-Ed Chocolates; Joplin Westbury, Dry Goods, ten dollars' value in trade, and The Fair a fancy lingerie set; the Conservatory, two dozen American Beauty roses; and the Beauty Shoppe had promised to ad-

minister its best shampoo, marcel wave and manicure.

Girls more accustomed to the subtle softnesses of life than the Tollivers might well thrill to thought of such luxury, and even Mr Tolliver, despite his seeming indifference, warmed slightly to the charm of fifty dollars in gold.

"You'd better take a match to her eyebrows," Ginger suggested critically.

"Ellen!—A match—to her eyebrows—"

gasped the unseeing parent. "Just a burnt match, darling, to blacken them. We have no mascara. Margie's eyes are good, but a pronounced black line is the right thing now, and those judges have been reading up on style so they can be as high-hat as possible."

A deft touch with a burnt match—a final fillip with a powdery puff—a sure stroke with a lip stick—*Roger and Gallet*, pomade, not the real thing—

Marjory slowly revolved for final approval.

"There—it is perfect—another touch would be too much."

The Reverend Mr. Tolliver stood up, and put out his hand. "Come here, Margie. Let me see if my pretty twin is as pretty as I think."

She crossed to him quickly, a little pain rising in the white throat with the thought of his helplessness, quick mist clouding the lovely eyes. His hand gently followed the gold lace at her shoulder, fondled the soft curve of her hair, fingered the slender chain.

"It is not just prettiness, my child," he said affectionately. "You are fragrant, and wholesome, and sweet. That is your beauty. You don't need artificial adorning. Your loveliness is like a flower's,—unaffected, unassumed, just born there."

Marjory, freed from his hand, moved sinuously about before the mirrors, preening herself pleasantly to their flattering reflection, and to the more flattering eyes of her sisters.

Ginger giggled. "Father, you ought to see her. Really you ought. She is so unaffected right now,—just like a flower turning to the sun."

The low siren of a motor sounded outside. A flash of light leaped to Marjory's eyes, a quick flush to her cheeks.

"It's Eddy," she whispered. "Sit down everybody, and look natural. Don't stand about—gaping—"

Suiting action to her words, Marjory dropped gracefully into a chair and toyed with the golden chain with an air of utmost indifference. The others, quickly, with more or less of grace, draped themselves about the room, Ginger turning her back to them all and to the door, burying herself in the details of the buffet supper.

"You see, father," she hissed scornfully. "You see? The whole family is man-mad, simply man-mad.—Except you and me.—Disgusting, that's what it is, simply disgusting.—Natural as a flower,—humph! You don't see the flowers flying off their stalks when a boy-friend bumble bee breezes in."

"Why, Ginger," remonstrated Miss Jenkins feebly.

"Sh—he's coming," whispered Marjory. "Lo everybody," called Eddy's pleasant voice from the piazza. "Door's open,—I'm coming in."

"Why, Eddy!" exclaimed Marjory, in a tone of pleased surprise. "You're early, aren't you?"

"Oh, good evening, Mr. Tolliver, how are you?—Good evening Miss Jenkins.—Gee, Margie, I pity the judges. I only hope they live to deliver the prize."

"Why, Eddy, how nice you look," said Helen warmly.

"Yes, thanks, I suppose I do. The white carnation was mother's idea, and I feel just like a banker. She says it is not often a mere hay rube farmer has a chance to step out with a Blue Ribbon, so she dolled me up.—Hello, Ginger."

Ginger had not so much as lifted her eyes from the paper.

"Oh, hello, Eddy," she said coldly. But this coldness on her part was merely assumed on principle, to show her disgust for the man-madness with which her sisters were afflicted. In her heart, she was fond of Eddy Jackson. She said he was just like her father, and except by prejudice of sex, she would have shown real enthusiasm on his behalf.

"Oh, you're all right, are you? That's a relief. I thought you'd be suddenly struck deaf, dumb and—er uh—" He floundered awkwardly away from the tender subject of blindness.

"Oh, no," said Ginger. "But I was very much interested in—uh—what Coolidge said to Lloyd George."

"Yeh, I'm sure you were. I saw it too. Right next to the buffet supper. Hot bouillon—"

"Chicken sandwiches—"

"Tomato aspic—"

"And ices!" she finished joyously. "Isn't it grand?"

"It must be time to start," said Helen, her eyes on the clock. She had told Professor Langley not to come until eight-thirty,—a late hour for callers in Red Thrush, but she was determined to do her sisterly duty to Marjory before abandoning herself to personal pleasure.

"Yes, I think it is," agreed Eddy. "It seems they check the beauties at the door, at eight, I think. I should have brought a truck to carry home the prizes, but—"

"Oh, nonsense," laughed Marjory. "You know I haven't a chance in the world, against all those lovely girls, and all those lovely gowns—"

"Huh," sniffed Ginger scornfully, under her breath. "You'd never think we'd spent that fifty dollars—in our minds—five days ago."

The girls followed them to the door as they went out, smiling admiration at Marjory, — admiration, encouragement and hope.

"Shall I bring you a sandwich in my pocket, Ginger? Or would you rather have an aspic?" Eddy called to her.

Ginger ignored him.

"Margie," she said imperatively. Her sister turned. "Now whatever else you do, don't act sophisticated. Practice that flower idea.—Judges don't like sophisti-

cation. They always pick them artless, ingenuous and sweet. So don't try to look the last line from Broadway."

"Shall she put her finger in her mouth?" demanded Eddy. "That's ingenious."

The three girls stood together in the doorway until, with a last farewell of the siren, the car disappeared down the quiet shady street.

"A nice boy," said Helen quietly.

But with a full view of the living-room before her, her quietness vanished. "This place is a sight," she said briskly. "Ginger, get the broom, and dust up the rug. Miriam, put away the thread and things. We must tidy up—the place is a mess."

"But what difference—this time of night—" protested Ginger.

"Horace will be here in ten minutes. Now straighten up for me, won't you, while I run up and straighten myself?"

"Most disgusting thing I ever saw.—Man-mad. Simply man-mad. The whole gang of them.—She doesn't care if you sit in a dusty chair, father,—she doesn't care if Miss Jenkins has to look at a messy table and an untidy rug,—she doesn't care if Miriam and I have to associate with her when her nose is shiny,—but a man! Oh, no!"

While Ginger complained, however, she obligingly did her share of the straightening, and the dusting, and the rearranging.

"Nice sensible girls like ours, no frills, no nonsense, no put-on about them. Work hard. Good natured. Easy to live with.—But let a man darken the horizon,—disgusting, simply disgusting. Do you understand it, father?"

"Well, perhaps,—at least, I am used to it," he evaded adroitly.

"Yes, poor dear, you should be," she commiserated. "Never mind, darling, you have me."

"Yes, at sixteen."

"Nearly seventeen," she corrected quickly.

"Yes, it is my Ginger Ella at nearly seventeen. But at eighteen,—will it still be mine, or somebody else's Ginger?"

"Father!" Ginger was aghast. "It isn't a matter of age.—It's taste."

"It's neither one," put in Miriam, smiling. "It's merely—sex."

"Why, Miriam," protested Miss Jenkins, blushing.

"It's nothing of the kind," said Ginger. "Miriam just likes to sound like snappy stories. I've got as much sex as anybody, but I'm not so dumb— Oh, here she is, all ready to coo."

Helen laughed good-naturedly. "Now, now, little one, don't be jealous," she said. "Jealous—jealous! Me, jealous? Jealous of a—male school-teacher?"

Helen frowned. "Father, I wish you wouldn't let her say 'male school-teacher' in that insulting manner. A professor of mathematics with two degrees is not the same as a male school-teacher. And besides, as you know very well, he isn't going to teach forever. He is going to write text-books."

"Text-books? But they've already got

text-books. Don't tell me they're going to discover more mathematics to make us learn."

"Ginger, don't talk so loud, for goodness' sake. He'll be here in a minute."

"Father, let's you and Miriam and me go and get a cream cone. Have you got fifteen cents? If you haven't, Helen can just give it to us out of the kitchen-allowance. She owes it to us anyhow, because she didn't give us any dessert."

"I think I have fifteen cents—"

"But you can't run off like that, just before he gets here," remonstrated Helen. "It would be so pointed. Wait till he comes, and then go—gradually— Sh!—Here he is."

"Disgusting—simply disgusting." Ginger buried herself once more in the despised paper.

Horace Langley came in, greeted Helen with a perfunctory, before-the-family-kiss, and shook hands with Mr. Tolliver.

"What's the matter with Ginger?"

Ginger looked up. "Oh, hello,—are you here?—I was just interested in—uh," she stole a look at the paper, "what Lloyd George said to the Elks—I mean, to Coolidge." She nudged her father with a sharp little elbow.

"Ellen, suppose we run down and have a cream cone? I feel quite fatigued with the strain of living up to Marjory's beauty. Won't you come along, Miriam?—Helen, why don't you and Horace come, too?"

"Oh, I don't think so, father. Not this time, thanks. You go. And do keep an eye on Ginger. She's apt to break out unexpectedly, you know."

But Ginger, disdainful answer, with great hauteur led the way down the flagstone path that curled through the green grass.

(To be continued)

Easter in Portland, Second Church

Easter was hailed by an overcast cloudy sky but the omen was a happy one for the day, and the threatened rain failed to fall. The joyous resurrection day of Christ was one unmarred by showers or wind. A pilgrimage of several hundred worshippers crowded the Second church auditorium for the Easter services. The large number present gave evidence that religion is still a vital force in human life, even though its formula may be altered somewhat, here and there, to keep pace with modern thought.

The platform was beautifully adorned with Easter lilies, calla lilies, palms, ferns and other flowers. The choir rendered special numbers. Miss Clara Oswald sang with great emotion "The Holy City." Rev. H. C. Baum delivered the Easter message and it was truly received with an open heart. It marked the beginning of his series of evangelistic meetings in our church. He also was speaker for the afternoon radio service. A mixed quartet sang several numbers which delighted many listeners in radio-land.

In the evening a cantata, "Bright Easter Morn," by E. K. Heyser, was rendered

by forty voices. The singers slowly and prayerfully took their places while Miss Naomi Wuttke, organist, and Miss Emma Freitag, pianist, played "Carnation March" by Ira B. Wilson. Rev. F. Hoffmann read the scripture and Rev. F. Bueermann led the congregation in prayer, and in his fervent prayer he asked God to bless the efforts of the choir. It seemed as though the portals of heaven were opened and we took a firmer stand with the assured knowledge that God would be our helper. All were conscious of God's ultimate presence while the Easter story was sung of the victory of life over death. The cantata was brought in a manner highly commendable from the viewpoint of both interpretation and musical values. Between chorus numbers were quartets, duets, solos for all voices, and an octette. The final number was a violin solo.

A great deal of credit goes to our efficient director, Mr. William Freitag, who worked with us untiringly and diligently for some weeks. Although we worked hard we still had some time for fun and relaxation. One evening, after one of the rehearsals, we were invited to come downstairs and upon approaching the kitchen our human instincts told us that coffee was not far off and on going a bit farther our eyes beheld a table with a place for every one, and plates and plates of home-made coffee cake. And how we did enjoy it! We were told that our director's mother, who is always interested in what we do, was responsible for this happy surprise, and most heartily we extended a "Thank you!" to her. So with a bit of play intermingled with our responsibilities we find God's work intensely interesting.

The collection of the evening was assigned for our church building fund.

We expect to continue our work with the co-operation of our pastor, Rev. J. A. H. Wuttke, and we know that God's blessing will rest upon us. May all our efforts be to his honor and glory!

LYDIA C. MOSER.

Sunrise Easter Meeting, Oak Park Young People's Society

Defying the rain, the young people of the Oak Park church and Morton Park mission assembled at the early hour of 6 o'clock on Easter Sunday morning for a Sunrise prayer meeting in the Oak Park church. About 75 were present.

All joined in the hearty singing of songs rejoicing in the risen Lord. The Morton Park young people favored us with an Easter song.

Rev. A. P. Mihm, the speaker, reviewed the events surrounding Jesus' death on the cross and his resurrection in a manner in which an old story was new in its interest.

Voluntary prayers and testimonies, praising the Lord, filled the rest of the meeting. At 7 o'clock all went home with an added blessing on that Easter day.

MYRTLE BOYER, Sec.

The Bible

RAYMOND RAPPUHN

Introductory Note. Students of our faith attending high schools and colleges when perplexed for a theme assignment can find the Bible a source of abundant material. At the same time a channel of witnessing for Christ may be opened. The following theme was recently prepared and read for an English class (a good proportion of whose members were Jews) in Lewis Institute of Chicago by a member of the Oak Park church.

In its present form, the Bible consists of sixty-six books divided into two sections, thirty-nine of which are in one called the Old Testament, and twenty-seven in the other called the New Testament. The books represent the work of many writers over a period of from one to two thousand years, yet so unified in thought that Divine inspiration is very apparent.

The Old Testament opens with a simple, fascinating account of the creation of man. Closely succeeding is the tragic story of man's submission to temptation. Man multiplies and becomes exceedingly evil. Hence, punishment in the form of a flood destroys all but one family, consisting of father, mother, three sons, and the son's wives. They are saved in a huge ark built in obedience to Divine forewarning. The earth is again repopulated. A certain family is then chosen to become a peculiar nation to glorify the great "I Am," and make his name known among other nations of the earth. Blessed will be those who bless them, and cursed will be those who curse them. The remainder of this section contains almost wholly the account of this nation. At times when they live in obedience to Jehovah's commands, they rise to glorious heights, but when disobedient, they sink to inglorious depths and become the prey of other nations. During these troublous times, prophets rise up and foretell a Deliverer. They relate his characteristics and his place of birth, and lament that he will be rejected and pierced. The final outcome is that this nation after becoming a proverb, a by-word among other nations, shall come into the glorious promise of the Lord, made to their fathers.

After a lapse of several hundred year's time, The New Testament begins to be written. It starts with the story of the virgin birth of this Messiah, then, his three active years of service and teaching, his rejection, and the offering of himself upon the cross as a sacrifice for all sinners. He arises from the tomb, ascends to heaven where he intercedes for his followers, and prepares mansions for them. Four writers present this amazing story in remarkable similitude. Following these are letters of exhortation written by several leaders, to newly-founded Christian churches. Foremost of these writers is Paul, who was formerly antagonistic toward these very things, i. e. the spread of Christianity. The New Testament section closes with the book of Revelation, which pertains to events of the period in which it was written and to events to come.

The Bible is a positive book. No suppositions or guesses are given. It is a book that meets the needs of the individual.

It is a panacea for all ills. The poor in worldly goods may delve into its inexhaustible mines of precious truths. Here is an inspiration for poets, for musicians, for painters. Here is hope for the prodigal, comfort for the broken-hearted, one glorious lesson of the value of living the good life in contrast to the valuelessness of living a life of evil. But best of all it contains the vivid certainty of a future life for those who accept this Christ. In comparison, how awful is the portrayal of the eternal death for those who reject him, which is also so clearly stated.

The Bible has been a favorite target of destructive criticism, yet has endured throughout the ages. The multitudinous darts of ridicule aimed at it, verily testify to its greatness. For would any mediocre work draw such abuse? The slurs clearly indicate the existence of a personal evil working in the minds of conscious-stricken men. The prevailing attitude concerning this Book is not of recent origin. For in the first century A. D., Paul wrote, "The preaching of the Cross is to them that perish foolishness, but unto us who are saved, it is the power of God."

Some declare that the Word was suitable for the times in which it was written, and unsuitable for present conditions. This is not so, for one noteworthy characteristic of it is its adaptability to any time. How happy would that state of existence be, should everyone do as he should like to be done by. Our great country was founded on Biblical precepts and accordingly prospered. Now when crime is rampant and obedience to law a mockery, is there a widespread practice of Bible reading? Truly the opposite exists. Cunningly devised fables rebuking the authoritativeness of the Bible are purred by worldly wise men to myriads of itchy ears. Finding practices they indulge in condemned by the Bible, they turn upon it with anything but the open minds they urge their hearers to have. Wells of poisonous water are they, "raging waves of the sea, foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever."

Nations, as the grasses of the field, flourish and wither away, the centuries spend themselves in multitudes, but the Bible, the Word which was, which is, and which is to come, abides.

Oklahoma S. S. Workers' and B. Y. P. U. Institute, May 28-June 1, 1930, Bessie, Okla.

WEDNESDAY EVENING

7.30-8.00: Song service, led by Rev. H. Meyer, song director for Institute.

8.00: Opening address. Theme: "Is your Religion Real?" Rev. J. Leypoldt.

THURSDAY A. M.

9.00-9.10: Opening with song, Scripture reading and prayer, J. Borchers.

9.10-10.00: Study period. The Bible, by Rev. A. P. Mihm. Training in Christian Service, by Rev. J. E. Ehrhorn. What Baptists Believe, in German, for older people, by Rev. A. Rosner.

10.00-10.15: Recess.
10.15-11.15: Study period, as given above.

11.15-12.00: Address by Rev. J. Leypoldt.

THURSDAY P. M.

2.00-3.00: Study period, as given above.
3.00-4.00: Open Forum, led by Rev. Mihm and Rev. Leypoldt.

7.30-8.00: Song service, led by Rev. H. Meyer.

8.00: Address by Rev. A. P. Mihm.

FRIDAY

9.00-9.10 A. M.: Opening by J. Borchers.

Program same as for Thursday.
8.00 P. M.: Address by Rev. J. Leypoldt.

SATURDAY

Following the program as on previous days.

7.30 P. M.: General program by B. Y. P. U. of Oklahoma.

SUNDAY

9.30-10.30 A. M.: Addresses by Rev. Mihm and Rev. Leypoldt.

10.30 A. M.: Sermon in German by Rev. R. Kaiser.

3.00 P. M.: Address: "Filling Life's Granary," by Rev. A. P. Mihm.

7.30-8.00 P. M.: Song service, by Rev. H. Meyer.

8.00 P. M.: Closing Address, Rev. J. Leypoldt.

All the young people of Oklahoma S. S. Workers and B. Y. P. U. members are invited to come to Bessie for the Institute. We are expecting to have a blessed time. Come and share the blessings with us and the church at Bessie. Be a blessing and receive a blessing.

KATHARINE KRAUSE,
Sec. Bessie B. Y. P. U.

Both Parts Necessary

"I wish you would take my scissors down-town with you and have the screw tightened. It has been loose for some time and in consequence will not work properly. Yesterday they fell apart and it is needless to state I cannot cut with them," said Marie to her cousin.

"I can understand quite well that no matter how good they are when joined together, they are useless apart," said the cousin with a laugh as she took the scissors to have them repaired.

When she brought them back she said, "The man told me that there was excellent steel in those scissors."

"I know there is, for they cut beautifully. That is when they are joined together and in good working order," Marie said with a laugh as she thanked her cousin for what she had done.

"We might call the blades of a pair of scissors 'faith and works.' Just as a good pair of scissors does splendid work when joined together but practically useless when apart, so it is with faith and works."

* * *

Try to live near to God if you would approach more nearly to his standard of living.

Echoes from Mount Zion Church, Geary County, Kansas

In broadcasting some of our activities, the first one concerning Christmas at this late date reminds us of the story told of two men, who argued the merits with which nature had endowed their respective environment when finally one of them referring to the echo, said, "Just before retiring, I open the window and call out into the night: 'John, it is time to get up,' and next morning, eight hours later, my voice comes back, calling me to arise." Again and again for weeks after, some of the youngsters recalled to our minds that happy event by their humming or singing the Christmas songs and taking their parts through in play.

It was a pleasant Christmas evening and induced many to come out for the program, filling the church to more than capacity. The program proved to be an unusual success and blessing in every respect. The literary and musical parts were well balanced, and, allowing for minor exceptions, well and interestingly rendered. The emphasis on the essence of Christmas was especially stressed by the pastor, Bro. Klein, "that Christ might in reality be born in the heart of every individual present."

Judging from the many favorable comments passed on the decorations, the decorating committee was very fortunate in the choice of method and color scheme. The festoon background in soft green, blending with that of the tree, and mingling with the many colored electric lights and the profusely colored garlands gave a very pleasant, mellow effect. The five-pointed white incandescent electric star with three red lights directly below it on top of the tree, called to mind, the former, Christ's purity and innocence and the latter, the sin bearer, the cross, a mingling of joy and sorrow. Along with the season's many good wishes went a gift of \$35 for the Orphan's Home at St. Joseph.

Unlike other news, which in time becomes stale and weary reading matter, a report of any Christmas celebration refreshes in our memories the old, old, yet happiest, most joyous and excellent event history was ever privileged to witness, is a welcome message at any time of the year for those who have tasted that the Lord is gracious.

The weekly devotion and meditation meeting conducted on the group plan; adults, intermediates, the juniors and primaries combined, with the Life of Christ as the study course, proves interesting, instructing and inspiring. The course is adapted to the understanding of each group. Adults practice a free for all discussion, and of course prayer. That of the intermediates combines text, picture and map study; individual prayer is also stressed. The juniors and primaries color outline pictures pertaining to the life of Christ and in connection, tell or are told its story. The study course of the last two groups was introduced by the pastor and his wife. A similar plan of study is followed by the younger classes in the Sunday school.

The youngsters with one accord are always anxious to attend the weekly meeting as well as the Sunday school, in fact every meeting fostered by the church and in many cases cry if for some reason the privilege is denied them, thereby encouraging adult attendance, so that it comes true in many instances, "Out of the mouth of babes . . . thou has perfected praise." What feelings of self-accusation and condemnation must await them who do not respond to their children's desire; who do not execute their God-given obligation to be with their offspring about the heavenly Father's business!

Then there is a twofold benefit derived from the church paper edited by the pastor, Rev. R. Klein. In the first place it conveys many helpful suggestions and warnings by means of its fine articles and fitting cartoons for the edification and uplift of the spiritual life. Then it affords a splendid missionary training for the intermediates who have been enlisted to distribute the papers every month in the community, which is divided into districts, and every one taking the part assigned one. In this way the youngsters not only receive excellent training in missionary work but good reading material also gets into many a home that would be without it otherwise.

Recently the B. Y. P. U. gave the play "Pilgrim's Progress" for the sixth time, five times in neighboring churches and the sixth at home. Every rendering was favorably commended. Five new members were received into B. Y. P. U. fellowship at the last business meeting.

Other echoes general and individual are still in the making.

A LISTENER.

Thirty-fifth Annual Assembly of the Iowa Baptist Young People's Union

to be held at the Second Baptist Church, George, Iowa, June 10, 11 and 12, 1930
Assemble Motto: "Christ All and in All."

TUESDAY P. M.

7.45: Song Service, George Society.
Scripture, Harm Johnson.
Choir Song, George Society.
Prayer, local pastor.
Address of Welcome, local president, Marie Spieker.
Response, State president.
Musical number, George Society.
Address, Prof. L. Kaiser, D. D.
Hymn, audience (assembly).
Closing prayer and benediction, Rev. O. W. Brenner.

WEDNESDAY A. M.

8.45: Devotional Service. Topic: "Christ All in All," in the Development of Young Christians. Rev. Chas. F. Zum-mach.
9.30: Immediate Business. Appointing committees.
9.45: Instrumental number, Elgin Society.

10.00: Lecture, Rev. A. A. Schade.
Vocal number, Sheffield Society.
11.00: Lecture, Prof. L. Kaiser, D. D.
Adjournment.

THE BAPTIST HERALD

WEDNESDAY P. M.

1.30: Devotional Service. Topic: "Christ All in All," in the Activities of Young Christians. Rev. V. Wolff.

2.15: Instrumental number, Aplington Society.

2.30: Lecture, Rev. A. A. Schade.
Vocal number, Steamboat Rock Society.

3.30: Lecture: Prof. L. Kaiser, D. D.
Adjournment.

7.45: Song Service, Parkersburg Society.

Scripture, Rev. C. Swyter.
Vocal number, Baileyville Society.
Prayer, Rev. C. F. Dallmus.
Instrumental number, Buffalo Center Society.

Address, Rev. A. A. Schade.
Vocal number, Aplington Society.
Hymn, Audience.
Closing prayer and benediction.

THURSDAY A. M.

8.45: Devotional Service. Topic: "Christ All in All," in the Enjoyment of Young Christians. Rev. H. Lohr.

Musical number, Muscatine Society.

9.30: Immediate business.

9.45: Instrumental number, Burlington Society.

10.00: Lecture, Rev. A. Schade.

Vocal number, Elgin Society.

11.00: Lecture, Prof. L. Kaiser, D. D.
Adjournment.

THURSDAY P. M.

1.00: Scripture and prayer, Rev. A. G. Lang.

Business session.

2.30: Recreation period.

7.45: Song service, Sheffield Society.

Scripture, Rev. Phil. Lauer.

Vocal number, Burlington Society.

Prayer, Rev. H. Lohr.

Vocal number, Steamboat Rock Society.

Address, Prof. L. Kaiser, D. D.

Closing prayer and benediction, Rev. A. A. Schade.

Can You Beat It

Where can a man find a cap for his knee?
Or a key for the lock of his hair?
Can your eyes be called an academy
Because there are pupils there?
In the crown of your head
What jewels are found?
Who travels the bridge of your nose?
Could you use in shingling the roof of
your mouth
The nails at the end of your toes?
Could the crook in your elbow be sent to
jail?
If so, what did he do?
How can you sharpen your shoulder
blades?
It's something I don't know, do you?
Could you sit in the shade of the palm of
your hand?
Or beat on the drum of your ear?
Does the calf on your leg eat the corn
on your toe?
Then why not grow corn on the ear?

* * *
Christianity is a light that permits men
groping in the darkness to see that other
people are their brothers.

May 15, 1930

"Cuff"

The True Story of a Negro Slave

Cuff was a negro who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money, and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon, and the Christian slave was sold to the infidel. But in parting with him the master said, "You will find Cuff a good worker and you can trust him; he will suit you in every respect but one."

"And what is that?" said the master.
"He will pray, and you can't break him of it, but that is his only fault."
"I'll soon whip that out of him," remarked the infidel.

"I fear not," said the former master, "and would not advise you to try it; he would rather die than give it up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that Cuff had been praying, and calling him, said, "Cuff, you must not pray any more; we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I has to pray to Jesus, and when I pray I loves you and Missus all the more, and can work all the harder for you."

But he was sternly forbidden to pray any more, under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had aforetime. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him. "O Massa, I has to pray; I canna live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post, with his shirt off. He then applied the rawhide with all the force he possessed, until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next if she did not leave him, then continued to apply the lash until his strength was exhausted. Then he ordered the bleeding black to be washed in salt water, his shirt replaced, and the poor slave to set about his work. Though in great pain, Cuff went away singing in a groaning voice:

*"My suffering time will soon be o'er,
When I shall sigh and weep no more."*

Cuff worked all that day, as the blood oozed from his back where the lash had made long, deep furrows. Meantime, God was working on his master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity. Conviction seized upon him. In great distress of mind, he went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in the doctor?" she said.
"No, no; I don't want a doctor. Is there anyone on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of any one," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would," she replied.

"Well, send for him quickly."

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room, he found him writhing in agony. The master, groaning, said, "O Cuff, can you pray for me?"

"Yes, bress de Lord, Massa, I'se been prayin' for you all de night," and at this he dropped on his knees, and like Jacob of old, wrestled in prayer. Before the break of day Cuff witnessed the conversion of both master and mistress. Master and slave embraced. Race differences and past cruelty were swept away by the love of God, and tears of joy were mingled.

Don't Put It Off

Along the railroad somewhere between Chattanooga and Philadelphia there is a sign, one of these devices which cut off the scenery from view. This particular blot on the landscape displays a bit of pithy English which he who travels at the rate of a mile a minute may read: "Don't put it off—put it on."

Any one who has had any experience with painting a house knows that the sooner he puts paint on, the better it will be for the house. Delay in making repairs is costly. Carry this into the higher realms of life, and the same rule holds. If you put off self-improvement too long, the time will come when even the foundations of life will become weak. Put off the day of turning to Christ for pardon and peace, and you will never know forgiveness and triumphant faith.

Spiritual Auditing

REV. ERNEST BOURNER ALLEN, D.D.

Mr. Edward W. Bok, former editor of "The Ladies' Home Journal," tells of the president of one of the nation's largest corporations, who went to his doctor. This man was asked when his blood-pressure had last been taken, and replied, "Never."

Said the doctor, "How often do you have the books of your company audited?"

"Annually. Why do you ask?"

"You seem more careful about auditing your accounts than you are about auditing yourself." He went on to suggest that the inflation of accounts was not so serious as the inflation of blood-pressure.

There are a great many men and women who need spiritual auditing. The books will not be right at the end unless you have been keeping them right every day. The purpose of the church is to help one to a weekly auditing of one's spiritual condition. This is a reason for churchgoing often forgotten. We ought each of us to be able to do this for ourselves, though many are not. We should be steadily asking ourselves, "What is worth while?" Physical breakdowns are

serious enough, but we must watch our spiritual condition so that we may have no moral breakdown.

It is pathetic and tragic to hear a Congressman say, as he enters the Atlanta penitentiary for some crime or other, "I am going to do my best to make a good record." That is what he should have said long ago. An earlier check-up on his moral condition should have revealed to him his spiritual danger and the way out. Some of the things which he had been doing were undoubtedly not worth while. A proper standard of values would have helped him to devote his life to the things which made for character, at least those which would have kept him out of jail.

How long is it since you have looked over your spiritual accounts? In what sort of condition do you find yourself with reference to loyalty to God, and helpfulness to your neighbors? Let the auditing of your soul begin today with prayer and with heart-searching.

Pursery Rhyme

Sing a song of Europe,
Highly civilized.
Four and twenty nations
Wholly hypnotized.

When the battles open
The bullets start to sing;
Isn't that a silly way
To act for any king?

The kings are in the background
Issuing commands;
The queens are in the parlor,
Per etiquette's demands.

The bankers in the counting house
Are busy multiplying;
The common people at the front
Are doing all the dying.

This bit of versification was composed by General Isaac R. Sherwood, who lived from 1825 to 1925. It is interesting to note the reaction to war of one who had achieved the high rank in army life.

Enlist, train, campaign—warlike words that may be used in an effort to win world peace.

Hand-Picked Similes

As helpless as a trombone-player in a telephone-booth.
He looks as thoughtful as a tree full of owls.

He is so crooked that the wool he pulls over people's eyes is half cotton.

Heartless! He'd laugh at a man figuring out his income tax.

He has no more nerve than an artificial tooth.

So mean he wouldn't give a fellow a bite if he owned the Sandwich Islands.

That girl has a head like a door-knob; any man can turn it.

Stupid! He couldn't catch the drift of a snow-storm.

The old boy is as healthy as a centipede with one foot in the grave.—Boston Transcript.

The Young People's Society

Purpose—Program—Plans

A Page of Recitations for the Program

The Deacon's Prayer

WILLIAM O. STODDARD

In the regular evening meeting
That the church holds every week
One night a listening angel sat
To hear them pray and speak.

It puzzled the soul of the angel
Why some to that gathering came;
But sick and sinful hearts he saw,
With grief and guilt aflame.

They were silent, but said to the angel,
"Our lives have need of Him,"
While doubt, with dull, vague, throbbing
pain,
Stirred through their spirits dim.

You could see 'twas a regular meeting,
And the regular seats were filled,
And all knew who would pray and talk,
Though any one might that willed.

From his place near the pulpit,
In his long-accustomed way,
When the Book was read and the hymn
was sung,
The deacon arose to pray.

First came the long preamble;
If Peter had opened so,
He had been, ere the Lord his prayer
had heard,
Full fifty fathoms below.

Then a volume of information
Poured forth, as if to the Lord,
Concerning his ways and attributes
And the things by him abhorred.

But not in the list of the latter
Was mentioned the mocking breath
Of the hypocrite's prayer that is not a
prayer,
And the make-believe life in death.

Then he prayed for the church and the
pastor,
And that "souls might be his hire,"
Whatever his stipend otherwise;
And the Sunday school and the choir;

And the swarming hordes of India;
And the perishing, vile Chinese;
And the millions who bow to the Pope
of Rome;
And the pagan churches of Greece;

And the outcast remnants of Judah,
Of whose guilt he had much to tell;
He prayed, or he told the Lord he prayed,
For everything out of hell.

Now if all that burden had really
Been weighing upon his soul,
'Twould have sunk him through to the
China side,
And raised a hill over the hole.

'Twas the regular evening meeting,
And the regular prayers were made;
But the listening angel told the Lord
That only the silent prayed.

The Ant and the Cricket

A silly young cricket, accustomed to sing
Through the warm, sunny months of gay
summer and spring,

Began to complain when he found that at
home

His cupboard was empty and winter was
come.

Not a crumb to be found
On the snow-covered ground;
Not a flower could he see,
Not a leaf on a tree:
"O what will become," says the cricket,
"of me?"

At last, by starvation and famine made
bold,

All dripping with wet and all trembling
with cold,

Away he set off to a miserly ant,
To see if to keep him alive he would
grant

Him shelter from rain;
A mouthful of grain
He wished only to borrow;
He'd repay it tomorrow;
If not, he must die of starvation and sor-
row.

Says the ant to the cricket, "I'm your
servant and friend;

But we ants never borrow, we ants never
lend;

But tell me, dear sir, did you lay nothing
by

When the weather was warm?" Said the
cricket: "Not I.

My heart was so light
That I sang day and night,
For all nature looked gay."
"You sang, sir, you say?"

Go then," said the ant, "and dance win-
ter away."

Thus ending, he hastily lifted the wicket
And out of the door turned the poor
little cricket.

Though this is a fable, the moral is good:
If you live without work, you must live
without food.

John Jenkins' Sermon

The minister said last night, says he,
"Don't be a afraid of givin';

If your life ain't nothin' to other folks,
Why what's the use of livin'?"

And that's what I say to my wife, says I,
"There's Brown, that miserable sinner,

He'd sooner a beggar would starve, than
give

A cent toward buyin' a dinner."

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him givin' it right and left,
Just who was hit by the sermon.

Of course there couldn't be no mistake,
When he talked of long-winded prayin',
For Peters and Johnson they sot and
scowled

At every word he was sayin'.

And the minister he went on to say,
"There's various kinds of cheatin',
And religion's as good for every day

As it is to bring to meetin',
I don't think much of a man that gives

The loud Amens at the preachin',
And spends his time the followin' week
In cheatin' and overreachin'."

I guess that dose was bitter
For a man like Jones to swaller;

But I noticed he didn't open his mouth,
Not once, after that, to holler.

Hurrah, says I, for the minister—
Of course I said it quiet—

Give us some more of this open talk;
It's very refreshin' diet.

The minister hit 'em every time;
And when he spoke of the fashion,
And a-riggin' out in bows and things,

As women's rulin' passion,
And a-comin' to church to see the styles,
I couldn't help a-winkin'

And a-nudgin' my wife, and says I,
"That's you,"

And I guess it sot her thinkin'.

Says I to myself, that sermon's pat;
But man is a queer creation;

And I'm much afraid that most o' the
folks

Wouldn't take the application.

Now, if he had said a word about
My personal mode of sinnin',

I'd have gone to work to right myself,
And not set there a-grinnin'.

Just then the minister says, says he,
"And now I've come to the fellers

Who've lost this shower by usin' their
friends

As a sort of moral umbrellers.

Go home," says he, "and find your faults,
Instead of huntin' your borther's;

Go home," he says, "and wear the coats
You've tried to fit the others."

My wife she nudged, and Brown he
winked,

And there was lots o' smilin',
And lots o' lookin' at our pew;

It sot my blood a-bilin'.
Says I to myself, our minister

Is gettin' a little bitter;
I'll tell him when meetin's is out, that I

Ain't at all that kind of a critter.

Memorial Day at the Philadelphia Home for the Aged

The Philadelphia Home for the Aged at 7023 Rising Sun Ave., Philadelphia, Pa., sends its annual appeal in the month of May to the young people of the denomination. Decoration Day, May 30, is the occasion of the annual program at the Home where the Philadelphia friends of the institution gather there and when gifts in money and merchandise are received from churches and individuals all over the country.

This year's program promises to be a banner event. The women are busy planning for the well-known German meals. An interesting program of music and addresses will be rendered. The annual ball game between the young people's societies will attract much attention. Your interest in the Philadelphia Home can be expressed by gifts in money or worthwhile goods sent to the above address.

The Athenian youth of the time of Pericles had to take an oath which typifies the spirit of Memorial Day and should be descriptive of the interest of young people in the work of this Home. "I will never sully these sacred arms, nor will I forsake my comrades in the battle line of humanity. I will defend the world's shrines, although all other adventures fail; I will not leave the world less, but I will leave the world better and greater than I found her."

In the interest of Christian service the Philadelphia Home for the Aged appeals to the young people of our churches: "Share with us the tasks and the joy of service will be yours."

MARTIN L. LEUSCHNER.

Easter Morn at Salt Creek, Oreg.

At 3 o'clock Easter Morning a group of young people gathered at our church to start out on a singing tour. Shortly after 3 o'clock we started and sang until 5.30. We sang the beautiful song entitled "Christ Arose" at the homes of the elderly members of our church.

After our 15-mile tour to the homes we were ready for a good, hearty breakfast. So we assembled at the church again and the girls prepared a wonderful breakfast consisting of peaches, toast and boiled eggs.

Later in the day we received many words of appreciation for the splendid singing of our young people.

This is the second year that the young people of our church have sang and it has proven to be highly successful here.

EDWARD MAY.

Bethel B. Y. P. U., Detroit

Despite the showers and drenching rains for which April is noted, we have experienced much sunshine in our Union.

The month of April surpassed all previous months in the increase of acquaintances, attendance and interest. "Get Acquainted Month" proved a great success.

We began with a special musical program featuring the Detroit Police Trio and Mr. Obed Stucky of the Detroit City

Rescue Mission with his musical saw. Flute, trombone, cornet and violin music, together with our own vocal talent, comprised the program.

During following Sundays, interesting and inspiring messages were presented in form of dramatizations, special music accompanying each program. Our recently organized young ladies' quartette has also been rendering some very excellent music.

Scripture lessons during the four weeks were the Four Universalities outlined in "The Young People's Leader."

Last but not least, our attendance has been an average of well over one hundred.

Wanted Everywhere

An item in a salesmanship pamphlet which was picked up the other day attracted attention and awakened thought. There is something in it for every one of us who is looking upward and trudging onward. We pass it on to you:

WANTED

A man for hard work and rapid promotion; a man who can find things to be done without the help of a manager and three assistants.

A man who gets to work on time in the morning and does not imperil the lives of others in an attempt to be first out of the office at night.

A man who is neat in appearance and does not sulk for an hour's overtime in emergencies.

A man who listens carefully when he is spoken to and asks only enough questions to insure accurate carrying out of instructions.

A man who moves quickly and makes as little noise as possible about it.

A man who looks you straight in the eye and tells the truth every time.

A man who does not pity himself for having to work.

A man who is cheerful, courteous to everyone, and determined to "make good."

This man is wanted everywhere. Age and lack of experience do not count.

There isn't any limit, except his own ambition, to the number or size of the jobs he can get. He is wanted in every big business.

Get ready for great things. Be "wanted." Golden days are ahead.

A White Elephant Party

A lady, very attractive in the social circles of a Chicago suburb, had a brand new idea in regard to giving a party which should have "sweet charity" for its ultimate purpose.

Each guest was invited to bring something that she had little use for but was too good to be thrown away.

The idea was all right, but the party proved a failure. Eleven of the nineteen brought their husbands.

To consecrate ourselves wholly to the service of Christ means putting all on the altar and making everything holy.

Just What Is Courage?

Just what is courage, anyhow? Why should we not all be brave alike? How far can one man correct his lack of courage? How far can the other tone rashness down to caution?

Two men were caught in the market in one of its intermittent smashes. They were of approximately the same age, had much the same history, were considered millionaires by their friends.

One man woke up to find himself ruined. That day he killed his wife and tried to kill his son. Then he committed suicide.

The other began all over again. Now he is solvent again. He was not dismayed for a moment.

Why should those seemingly similar men react differently to an identical disaster?

Every officer who ever led his men out of the trenches during the great war has noted the difference between men. Some whistled, some whispered, some picked at their lips, some wept. Some seemed cold and composed.

One factor alone seemed identical.

If their officer was sure of himself, they were sure of him and they followed. The officer who doubted cast his men into panic. The stiff-backed, quiet, steady man could be sure that his men would follow him through the gates of the pit.

That's something worth considering by the rest of us.

Make sure that your own personal officer—your inner You—bucks up, stiffens his back, goes forward with a steady lip. Then follow him. The bravest things in the war were not always done by the bravest men.

Men who were frightened found out the way, somehow, to be heroes.

Greater Things at Stake

Recently a Spanish steamer was caught in a fearful gale that drove her far out of her course. Her coal supply was low, and when the storm continued with uninterrupted severity, her bunkers finally became empty. As a last resort the captain ordered her crew to burn all the loose masts, spars, rails, decks, and even the furniture of the cabins in order to make steam. Eventually she reached port. Since her cargo was valued at more than \$300,000 the sacrifice was well worth while.

The kitchenware demonstrator wanted to call the next day.

"That's my busy day," said Mrs. Jordan. "I usually have so much to do that you would probably find me in a whirligig."

"O, that's all right, madam," the demonstrator replied. "I am used to seeing housewives in their kimonos."—The Pathfinder.

Students of the Bible should increase in the knowledge of Christ and commence each day with a better understanding of his will.

**Program for the Kansas B. Y. P. U. & S. S. W. Union
Marion, Kansas, June 2-5**

General Theme: "The Master Teacher, His Message, His Method and His Mission." Luke 4:18, 19.

MONDAY EVENING

7:30: Song Service, Stafford.
Address of Welcome, Local President.
Response, President of Union.
Opening Address, Rev. A. J. Harms.

TUESDAY MORNING

9-9:30: Devotionals: "The Name Above Every Name, the Son of Man," Bethany.

9:30-10: Business.
10-11: Classes (Concurrent)
Sunday School, Rev. A. J. Harms.
B. Y. P. U., Rev. A. A. Schade.
11-11:15: Intermission. Special Music, Strassburg.
11:15-12: Classes (Concurrent).

TUESDAY AFTERNOON

2-2:30: Devotionals: "The Name Above Every Name, the Son of God," Bison.
2:30-3:30: Class (Bible), Rev. A. J. Harms.
3:30: Recreation.

TUESDAY EVENING

7:30: Song Service and Special Music, Mt. Zion.
Inspirational Address, Rev. A. A. Schade.

WEDNESDAY MORNING

9-9:30: Devotionals: "Thy Name Above Every Name, the Prophet," Durham.
9:30-10:25: Classes (Concurrent).
10-25-11:05: Question Box and General Discussion, Rev. A. A. Schade.
11:05-12: Classes (Concurrent).

WEDNESDAY AFTERNOON

2-2:30: Devotionals: "Thy Name Above Every Name, the Priest," Dillon.
2:30-3:30: Class (Bible), Rev. A. J. Harms.

WEDNESDAY EVENING

7:30: Devotionals, Ellinwood.
General Program.

THURSDAY MORNING

9-9:30: Devotionals: "Thy Name Above Every Name, the King," Lorraine.
9:30-10:25: Classes (Concurrent).
10:25-11:05: Question Box and General Discussion, Rev. A. J. Harms.
11:05-12: Classes (Concurrent).

THURSDAY AFTERNOON

Picnic.

THURSDAY EVENING

7:30: Song Service and Special Music, Ebenezer.
Installation of new officers.
Closing Address, Rev. A. A. Schade.

**Program of the Annual Institute,
Young People's and Sunday
School Workers' Union of the
Lake Erie District Conference.
May 30 to June 1, at the High
St. Baptist Church, Buffalo,
N. Y.**

Theme: *Building with Christ.*

Thursday evening and Friday morning: Registration.

Friday afternoon: Discussion Groups—"Building Material."

1. Sunday School Standpoint.
2. Young People's Society Standpoint.
Friday evening: Address: "Constructing Christian Character."

Saturday morning: Discussion Groups—"Building Apparatus."

1. Sunday School Standpoint.
2. Young People's Society Standpoint.
Saturday afternoon: Forum—"Building with Baptist Bricks" (Baptist Principles).

Business Session.

Saturday 6 P. M.: Banquet.

9 P. M.: Outing. Illumination of Niagara Falls.

Sunday morning: Address—"Constructing the Christian Church."

Sunday evening: Consecration Service. Communion.

Speakers and group leaders: Rev. A. A. Schade, Prof. A. Bretschneider and others.

Kindly mail you registrations to Mrs. Walter Schmidt, 247 Cherry St. A hearty welcome awaits you. Excellent programs and unusually good times are being planned. Aeroplane trip over Niagara Falls and Gorge Route. Spend the week end of Decoration Day with us.

Program

**The German Baptist Benevolent,
Provident Aid, Association of
the Province of Ontario
Lyndock Baptist Church,
June 11-15, 1930**

Convention theme: *The Christian Life a Walk with Christ.*

WEDNESDAY, JUNE 11

7:30 P. M.: Opening Sermon, Rev. A. Stelter. (In German.)

THURSDAY, JUNE 12

9:30 A. M.: Devotional half-hour, Bro. Wm. G. Jaster. (In German.)

10-12 A. M.: Organization, reports and necessary business transactions.

2-2:15 P. M.: Devotional period.
2:15-2:55 P. M.: "The Characteristics of Young People," by Prof. A. Bretschneider.

2:55-3:05 P. M.: Discussion.
3:05-3:45 P. M.: "Christ for us," by Rev. D. Hamel, Rochester, N. Y.

3:45-3:55 P. M.: Discussion.
7:30 P. M.: "The Building of Life," by Prof. A. Bretschneider.

THE BAPTIST HERALD

FRIDAY, JUNE 13

9:30-10 A. M.: Devotional half-hour, by Bro. D. Zimmermann. (In German.)
10-10:40 A. M.: "Christ in Us," by Rev. D. Hamel.

10:40-10:50 A. M.: Discussion.
10:50-11:30 A. M.: "The Needs of Young People," by Prof. A. Bretschneider.

11:30-11:40 A. M.: Discussion.
11:40-12 A. M.: Question Box Answers.

2-2:15 P. M.: Devotional period.
2:15-2:55 P. M.: "Christ with Us," by Rev. D. Hamel.

2:55-3:05 P. M.: Discussion.
3:05-3:45 P. M.: "The Program for Young People," by Prof. A. Bretschneider.

3:45-3:55 P. M.: Discussion.
7:30 P. M.: "Fundamental Attitudes of Life," by Prof. A. Bretschneider.

SATURDAY, JUNE 14

9:30-10 A. M.: Devotional half-hour, Rev. A. Stelter. (In German.)

10-11 A. M.: Transaction of unfinished business.

11-12 A. M.: Organization of the Ordaining Council and Examination of the Candidate.

Saturday afternoon and evening: Sports and holiday.

SUNDAY, JUNE 15

Sunday morning: Ordination service.
2-2:15 P. M.: Devotional period.

2:15-2:55 P. M.: "Like Christ," by Rev. D. Hamel.

2:55-3:05 P. M.: Discussion.
3:05-3:45 P. M.: "The Leadership of Young People," by Prof. A. Bretschneider.

3:45-3:55 P. M.: Discussion.
7:30 P. M.: "The Spirit-Controlled Life," by Prof. A. Bretschneider.

The above program has been prayerfully prepared to have a spiritual treat for young and old. Let us come fully prepared for a few days of real hard work together that we may all grow in the Spirit of Christ.

All the churches are cordially invited to send a large delegation to take part in this time of fellowship and Christian endeavor.

THE PROGRAM COMMITTEE.
WM. F. BECKER, Rec. Sec.

* * *

God must work in you before you can work effectively to make a better world.

* * *

Learn to take long looks ahead if you wish to belong to those who are truly wise.

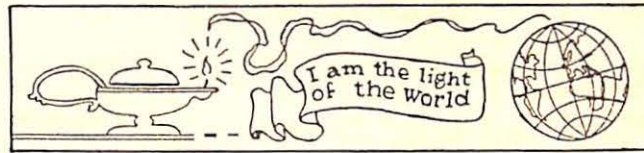
* * *

Heeding the moral signboards along the way of life is a sane way to travel the unknown road.

* * *

He who says that he is of no account to God errs, for he may count one in Kingdom-building.

Our Mission Fields



Miss Bender with her four Cameroon Girls

In the above picture we are bringing to you in photograph our missionary Miss Erica D. Bender with her four Cameroon girls Johanna, Hedwig, Erna and Sarah. The answer to the question asked by Miss Bender on the next page "Does It Pay?" is best found in the maturing of these and many other Cameroon girls into fine Christian characters.

We have prepared enlarged photographs like the above, one of which we will be glad to send to any individual or society making a contribution of at least \$50 annually to the work of Miss Erica Bender.

We can also assign missionaries working in Austria, Czecho-Slovakia, Roumania, Bulgaria, Jugoslavia, Hungary, Poland and South America to such who would like to assume a definite part of the salary of such missionaries. We will also furnish an enlarged photograph to all obligating themselves to the definite support of some specific missionary.

Does It Pay?

Erica D. Bender

IN our every day affairs the question undoubtedly comes to all our minds: Does it pay? There are daily tasks to be performed, some of greater importance, others of less. It is especially with trivial matters that we allow the question to arise in our minds: It is worth the trouble? We all have little duties to perform which perhaps will never be seen by any human eyes except our own. It is just at the performance of these little, apparently insignificant things that our faithfulness is being tested. How easy it is to neglect some little thing of seemingly no importance at all, because we think: What's the use?

Only too frequently we allow the question to pop up in our minds: Does it pay? Even devoted Christians will have this thought occasionally. In their endeavors to make each day one of service for the Master, disappointments and discouragements are not infrequent. These are apt to "Lay one lame" temporarily. We have allowed the thought to creep and finally control our minds: It does not pay.

But I want to tell you that it **does pay**. When I first began my work here in Cameroons, I involuntarily asked myself, Is it worth the sacrifice? Many missionaries have worked here before me, some have even laid down their lives for the great cause of bringing the word of God to the many utterly lost souls. In spite of all the efforts there seems so little accomplished. As I walked through our little village I saw filth, poverty, wretched-looking creatures. I asked myself again: Does it pay? This question did not remain unanswered very long.

Lucas Petro is Sick

One Sunday forenoon after Sunday-school I said to my class: "Lucas Petro is sick in bed. He is one of our most faithful scholars. I'm sure he did not like to miss Sunday school. None of us liked to miss him here this morning. Let's all go over to see him." Every one of the boys was game. We went down the narrow path leading into the little settlement, where just a few native huts had been put up. Soon we arrived at the door of Lucas' home. His mother saw us coming and asked us to enter. Here was poor Lucas stretched out on a most uncomfortable improvised bed, his face sad-looking, his eyes not having the least spark of sunshine in them. I quickly helped him to get into a more comfortable position by arranging his pillows. Then all of us had a word of cheer to say to him. As one after another took his turn we could just feel how happy Lucas was over our visit. We all joined in a song before we left. There was a little tract that I happened to have with me. This I handed to him as I was ready to step out of the door. I asked him to read it. "Yes, I will, nyango," he said and his face just beamed with happiness and gladness. He did not need to tell us how grateful he was for our short visit. We all felt just how much it had meant to him. But not only Lucas could experience such joy in his heart. All of us were bubbling over with joy. We had found

out how our own hearts can be made glad by letting love shine into the hearts of others.

Visiting Helena in her Hut

One morning as I was making some nursing-calls I also came to the hut where Helena, a thirteen year old girl, was lying. She is a little live-wire and to her it was like a severe punishment that she had to stay indoors on account of a wound on her right leg. This morning it was exactly ten days since her fall. The wound was not entirely closed yet. The friend at whose hut she was staying was very much dejected. But naturally no one was more disappointed than Helena that the wound took such a long time in healing. I spoke a few words of encouragement and told her that next Sunday her wound simply must be better so that she can come to our meeting in the little chapel. There she would hear of Jesus who lets sunshine come into our hearts that the darkness might be brightened and the glory of his love remain there forever if we only let it come in. I know that as I left Helena some of her shadows had disappeared and she was looking eagerly forward to the Sunday that she could be up to attend our meeting.

Yes, it Does Pay

After making experiences of this kind one will not ask again: Does it pay? Outward appearances as old, filthy huts with inhabitants not much more attractive-looking, obnoxious odors and various other unpleasant things will not keep one from saying: Yes, it does pay. Even if many years of hard work have been spent on changing living-conditions, customs and habits of the natives and we can not see much progress, it is the immortal soul that counts. All of us who are saved from the destruction of sin are filled with gratitude towards our Savior. "What shall we render unto the Lord for all his benefits toward us?" (Ps. 116:12.)

The spirit of self-giving is the most beautiful thing in life. There is no nobler spirit than that of self-sacrifice. Where the most richly blessed. We would have more of Christ's sacrificial spirit, we would sacrifice more for others, for "It does pay!"

This is Fine—Let Others Follow

Dear Brother Kuhn:—

Tacoma, Wash., Feb. 14, 1930

The King's Daughters Class from the First German Baptist Church Tacoma, have decided that each working girl give \$1.00 every three months for the support of Miss Bender's Mission. I am sending the money for the month of January.

Sincerely yours,
Miss Vyolette Klapstein,
Treasurer.

At the Place of the Sea

Exodus 14

Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but through?
Then wait on the Lord, with a trust serene,
Till the night of your fear is gone;
He will send the winds, he will heap the floods,
When he says to your soul, "Go on!"

And his hand shall lead you through, clear through,
Ere the watery waves roll down;
No wave can touch you, no foe can smite,
No mightiest sea can drown.
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod
In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When he leads you forth from the place of the sea,
To a land that you have not known;
And your fears shall pass as your foes have passed,
You shall no more be afraid;
You shall sing his praise in a better place,
In a place that his hand hath made.

—Annie Johnson Flint

May 15, 1930

3

Appointments by the General Missionary Committee for 1930—31

The Committee met in annual session on April 1 at Forest Park, Ill.

A careful study of this list will give an adequate conception of the extensiveness of our own missionary work

Home Missions	Foreign Missions
Pastors of Churches and Women-Missionaries	Our representative in Europe ----- \$ 1,800.00
Atlantic Conference, 6 appointments ---- \$ 2,350.00	Kamerun Mission ----- 8,500.00
Eastern Conference, 3 appointments ---- 1,600.00	Germany, 2 appointments ----- 685.00
Central Conference, 13 appointments --- 6,600.00	Switzerland, 5 appointments ----- 690.00
Northwestern Conference, 10 appointments ----- 5,675.00	Austria, 6 appointments ----- 2,585.00
Southwestern Conference, 6 appointments ----- 2,550.00	Hungary, 10 appointments ----- 2,400.00
Texas Conference, 2 appointments ----- 645.00	Czecho-Slovakia, 3 appointments ----- 1,224.00
Pacific Conference, 4 appointments ----- 2,950.00	Roumania, 16 appointments ----- 4,551.00
Northern Conference, 19 appointments --- 10,840.00	Russia, 48 appointments ----- 8,770.00
Dakota Conference, 11 appointments --- 6,950.00	Jugoslavia, 3 appointments ----- 1,190.00
General Workers	Bulgaria, 22 appointments ----- 4,446.00
State Missionaries, Evangelist, Colonization Secretary, and Colporters ----- 14,180.00	Poland (Posen, Pommerellen), 7 appointments ----- 1,160.00
Total for Home Missions ----- \$54,340.00	Poland (Kongresspolen), 12 appointments ----- 1,825.00
	Poland (Wolhynien), 6 appointments --- 576.00
	Memelland, 1 appointment ----- 300.00
	Latvia, 1 appointment ----- 400.00
	Brazil, 1 appointment ----- 300.00
	Argentine, 1 appointment ----- 480.00
	Burma, 1 appointment ----- 1,750.00
	Total ----- \$43,632.00
Chapel Building	
One grant ----- \$ 500.00	
Superannuated Ministers and Ministers' Widows	
Atlantic Conference, 8 grants ----- \$ 1,525.00	
Eastern Conference, 5 grants ----- 1,200.00	
Central Conference, 6 grants ----- 1,050.00	
Northwestern Conference, 6 grants ---- 1,300.00	
Southwestern Conference, 6 grants ---- 970.00	
Texas Conference, 1 grant ----- 200.00	
Pacific Conference, 14 grants ----- 2,500.00	
Northern Conference, 1 grant ----- 300.00	
Total for all conferences ----- \$ 9,045.00	
Relief Work	
In America 13 grants ----- \$ 2,400.00	
In Foreign Countries 26 grants ----- 1,305.00	
Total ----- \$ 3,705.00	

Statement of Appropriations made

Home Missions -----	\$ 54,340.00
Chapel Building -----	500.00
Superannuated Ministers and Ministers' Widows -----	9,045.00
Relief Work -----	3,705.00
Foreign Missions -----	43,632.00
Total -----	\$111,222.00

What About our Easter Offering?

Although it is too early to give any report as to the success of our Easter Offering, there are nevertheless many indications which lead us to believe that our churches everywhere through their whole-hearted co-operation will make an exceptional success of this year's Easter Offering.

The Dayton church dignified their Easter Offering by having the individual Sunday school classes bring their offering and place it on the Communion table. The offering was in excess of \$400, which was \$200 more than last year.

The Easter Offering of the Oak Park church amounted to more than \$700.

A devoted friend of our missionary work wrote a few days ago that he had sent his check for \$2,500 to his church as his Easter Offering.

A few days ago a security valued at \$2,000 was received at this office from one of our generous contributors as his Easter Offering.

Many letters from individuals formerly connected with the membership of one of our German-speaking churches were received at this office together with generous contributions.

Then we have received many lesser gifts from persons who are in modest financial circumstances. The Lord puts his own appraisal upon each offering. His judgment is always merciful and right.

We would request our churches everywhere to kindly send their Easter Offering to their own conference treasurer without delay. It will be well to designate the amount sent as **Easter Offering**.

The two appended letters sound good.

Emery, S. Dak., April 22, 1930

Dear Brother Kuhn:—

You will be interested to know that our Easter Offering amounted to \$514. This is \$100 more than last year.

Cordially yours,
G. W. Pust.

Stafford, April 22, 1930

Dear Brother Kuhn:—

This is just to let you know that Easter Day was a great success and the offering is \$642 or \$20 from each family. This makes our largest contribution for missions as it is nearing the \$3000 mark since the 1st of July.

In addition to that my wife received the finest dress and hat she ever had and I received money for a suit and hat. The Stafford folks sure are great people. We are looking forward with great expectations, as the conference will bring us the best we ever had.

With best greetings,
Yours,
Otto Roth.

In the Claws of the Russian Bear

William Kuhn

A dialogue portraying the present-day sad circumstances of our fellow Christians in Russia

Persons participating

Philip Schroeder, German Baptist Pastor	Ernst Zimmermann (A young atheist and communist)
His Wife	3 Church Members
Son Fritz	1 Constable with 2 Police
Daughter Eugenia	Judge of the Court
Son Wilhelm	Clerk of the Court
Daughter Elizabeth	Commissioner

Part I

(The platform represents the living-room of Philip Schroeder, a German Baptist pastor in Russia. Father, mother, two sons and two daughters are seated on the visible, if possible, that a young married couple take the part of the pastor and his wife.)

Father (about to lead the family worship, reaches out for the large Bible and beautiful hymns at our family devotion that lifted our souls up to heaven. Then too, how delightful it was in the evening hour to hear those sweet melodies ring out from religious hymn, for fear that stones would come flying through the windows of their homes, or even a bullet shot through their brains. However, we shall not allow the homes from us. We will continue to pray to our Father, who seeth into the secret rupts him.)

Son Fritz: I have decided not to take part in these devotions any longer. This talk about having faith in God is all folly and only accepted by foolish people. No one of the Russian Christians, so I will just end this whole matter. (Rises and starts to leave the room.)

Father: Is it possible that I am hearing such words spoken by the son of a Messenger of God? The poisonous germ of unbelief has now also wormed its way into your heart. My son, before you take this step, consider the seriousness of your decision.

Son Fritz: I have long ago considered the consequences of such decision. If I acknowledge myself as a Christian, or remain connected with Christians, there will be no advancement for me. I will not be able to find employment, will be outlawed and so am going to separate myself from everything that has to do with the name of Christ. (Leaves the platform.)

Daughter Eugenia (stands and speaks very excitedly): I fully share Fritz's opinion, and I too have decided to turn my back on Christianity. Among my friends I have already endured too much because I am the daughter of a minister, and now I declare myself free from this disgrace.

Mother (very sorrowfully): My child, if you only knew how those words have pierced my heart, you would not have spoken them. Now my cup of sorrow is indeed filled with bitterness, because my own child is ashamed of her parents.

Daughter Eugenia (about the leave the room): I cannot do otherwise. Your Christian faith has held me bound long enough. Both you and father belong to the old fashioned people that are far behind the times. I have been enlightened, and now I declare myself free. (Leaves the room.)

Father. (The father silently takes the Bible and reads earnestly Psalms 125 and 126. Just as he closes the Bible there is a knock at the door and he opens it.)

Ernst Zimmermann (steps in and says): Good evening, Citizen Schroeder, I have something very important to speak to you about.

Father: Come in, and tell me what you have to say.

1

Promoting our Missionary Enterprise

Good missionary reports are essential to stimulate missionary interest. "Mission" in German and "Our Mission Fields" in English contain a wealth of fascinating missionary reports. Unfortunately only the subscribers to the "Sendbote" and to the "Baptist Herald" receive these two supplements. Beginning with this date we are planning to send supplements to our Sunday school superintendents and also to an officer of the Young People's Society as well as to an officer of the Women's Missionary Society. Many societies are constantly on the lookout for

interesting missionary material, which will be found in both of those supplements. We would urgently request all persons receiving these supplements in the future not to lay them aside but to pass them on so that they may fulfill their educational mission.

Have You Accepted Your Apportionment?

It will be recalled that early in March the Finance Committee requested all churches, Sunday schools, Young People's Societies and Women's Societies to voluntarily accept a definite obligation to support our denominational missionary

Ernst Zimmermann: My relationship to your daughter Elizabeth is probably not unknown to you. Being neighbors, we were playmates as children and a love affair has grown out of this friendship. This is mutual, as Elizabeth returns my affections. I have come tonight to ask for her hand in marriage, and would like to take her home as my bride.

Father: But how can such a thought possibly come to you? Why this whole village is aware of the fact that I am the much hated Baptist minister and Elizabeth belongs to me. She herself is a true Christian, and you are well known as an atheist and communist. How could you and Elizabeth ever be united in a happy marriage?

Ernst Zimmermann: I still maintain these views as strongly as ever, but because I love Elizabeth so dearly, I want to save her from the misery which will soon be your lot. If I once have her in my own home, under my influence, it will not be long before she gets over this stupid belief in God, just as a child gets rid of the measles.

Father: It would be far easier for me to bury my daughter than to have her marry an atheist. No, no, I would a thousand times rather have her enter the kingdom of heaven as a pure bride of Jesus Christ, than to see her go to hell the wealthy wife of a godless husband.

Ernst Zimmermann: Neighbor Schroeder, if you would let Elizabeth make her own choice, and follow the dictates of her heart, then I would not have to leave here this evening with this matter unsettled. But believe me, the last word has not yet been spoken. (Leaves the room.)

Father (again takes the Bible and reads in earnest tone): 2 Cor. 6:14-18. (After reading this passage there is a knock at the door and several members of the church enter the room. Without any special invitation they sit down and join the circle.)

Father (speaks to visitors): Your visit is very welcome to us this evening. When it is gloomy about us, we long for friends who are like-minded at heart. Sorrow has come into all our homes. Oh, if only the heavens would open and Christ himself come to our deliverance.

Mother: We are very thankful that we still have father with us, while so many other pastors have been imprisoned or banished to Siberia, notwithstanding that they too were fathers of families. And how terrible to think that some of our pastors have even been shot!

First Visitor: This terrible calamity will soon come over our village also. In many near-by villages the doors of chapels are already closed, and the pastors have been driven away.

Second Visitor: But my dear friends, we have the assurance that God still lives. We are told that in Europe and America the children of God of all denominations are praying unceasingly for our deliverance. God will not forsake us. He is our refuge.

Third Visitor: In this hour of darkness, surrounded by death, we will nevertheless solemnly promise to remain faithful to God, whatever the outcome may be.

(Without knocking three men rush into the room, one of whom is a constable.)

Constable (stands before Philip Schroeder and speaks impudently): Philip Schroeder, in the name of our Soviet government, you are arrested. Tomorrow morning at 9 o'clock, you and your family are to appear before the court. These four citizens who are here in your house must also appear as witnesses. You need make no attempt to escape, as you are powerless and will not succeed. Make an attempt to escape, and you will be found dead in the ditch by the roadside. (The three men leave.)

Father: Just before you brethren came this evening, it seemed as though we could already hear the rumbling of thunder in a distance, and now the storm has broken upon us. May we again find comfort and strength in his word. (All rise and he reads Psalm 139:7-12. Then Philip Schroeder prays): Father, we commit ourselves into thy hands. Thou art our only refuge; our God, who neither slumbers nor sleeps. Thy will be done with us. We trust in thee. Amen. (All leave.)

Part II

(Platform represents the Court. Clerk of the Court is seated at a table. Philip Schroeder, his wife, son Wilhelm and daughter Elizabeth are seated before the Judge. Also the four visitors who were present at the time of the arrest.)

Clerk of the Court (reads the charges from a large sheet of paper): Philip Schroeder, you are before the court of your village today, on account of certain charges made against you. These charges also affect your wife, your son Wilhelm and daughter Elizabeth. Although it is prohibited, you have given religious instruc-

2

enterprise with a specific amount during the next year before the next General Conference. We are glad to report that many have responded. As these letters of acceptance were not due at this office until after Easter, we are hoping to receive a letter either of acceptance or explanation from all organizations concerned.

How Much has Your Church Contributed?

On the last page of this number we are publishing "Church Contributions to our Denominational Budget." This includes

the twenty months from August 1, 1928, to March 31, 1930. A study of this list will prove to be very helpful. No contribution made by churches for causes outside of our denominational budget are included in these receipts. Divide the total contribution by the membership of the church and you will get the per member contribution. That figure speaks. It must not be forgotten that this is a twenty month period. If each member of our 33,000 will contribute about 1¼ cents per day, we will have no difficulty in getting our full budget of \$650,000 in three years. However, we do not give

more than two-thirds of our necessary daily contribution.

Saving our Brethren in Russia

Just before the annual session of the General Missionary Committee we received here at the office at Forest Park a letter from our representative in Russia. His name we cannot publish. Our representative sent us a long list of forty-eight pastors of German Baptist churches in Russia, requesting us that we assist each man mentioned in the list. In a few words the representative said that unless these pastors could get the assistance asked for, it would be impossible for them to continue in their work and the churches served by them would be disbanded. Any man serving as a pastor of a church in Russia is outlawed. No one can purchase bread without a so-called "bread card" and no Christian worker can get a "bread card." No pastor can vote, nor can he purchase an article of clothing in any Soviet distributing center. The list of relief money asked for aggregates \$8,770. That is more than twice as much as we have previously dispensed in Russia. However, it is a case of necessity. The General Missionary Committee voted the expenditure. We can only dispense this relief money if our churches everywhere will generously participate and send their contributions.

New Missionary Dialogues

In this number of "Our Mission Fields" we are publishing our new dialogue "In the Claws of the Russian Bear" on pages 4, 5, 6, 7. This dialogue portrays the present day sad circumstances of our fellow Christians in Russia. It is largely based on actual experience. Forest Park will be glad to send any society using the dialogue sufficient copies so that each person participating can have his or her own copy. We can also furnish the dialogue in German. We have also prepared other interesting missionary dialogues. Recently someone read this dialogue in a Sunday evening B. Y. P. U. meeting and it was favorably received.

Progress in Wilmington, Del.

The Lord's grace has been all-sufficient, and we are rejoicing because of renewed interest on the part of the entire membership. Because of a case of discipline, there was for a time a slow decline in interest and attendance. But prayer and persistence in visitation work has had its effect, not only has interest increased, but also attendance.

Especially has this been true of the prayer meeting. When I first came here, the attendance was 6, 7, 8, to a prayer meeting. When it rose to 11, I rejoiced. But in the last six weeks it has never gone below 20, and on March 26 it reached the peak of 42. Members who for years (so I have been told) have not been to prayer meetings, are now coming and the whole church regards it as something out of the ordinary that these folks should be coming.

On the other hand, no one is accepting

Christ, and our numbers are being slowly depleted by death. I have led two negroes to Christ, but they cannot become members in the local congregation. I have spoken to the Jews in our neighborhood, but they either do not want to listen, or reject him whom we love. I have spoken to several Greeks also, but they prefer their own Orthodox church. I have visited the members and endeavored to lead the children to Christ, but so far without any definite decisions. But I feel that the labor has not been in vain.

There is one class in Sunday school, who need nothing but the conviction of the Holy Spirit to be saved. They all realize that they are sinners and lost sinners, and that Jesus Christ is the only Savior, but when it comes to making a decision to follow him, they hesitate. More than ever do I realize how much zeal we must wait on the Lord and to bide his time. On the last Sunday in March one Sunday school boy accepted Christ as his Savior without previous urging. He comes from an unchristian home and there may be some question whether his mother will permit him to be baptized.

Regarding the Easter offering, we expect to have a larger offering than ever before. Though our numbers here are not great, and we cannot boast of vast crowds attending our services, yet the offerings both for current expenses and for missions have increased. It is only another ground for thanksgiving that the work has progressed outwardly at least. We are contemplating asking for bids for a new heating system for the church, and also painting the exterior of the church. It will mean that our people will have to give sacrificially to accomplish this. But with God all things are possible.

The various organizations are functioning again, especially the Ladies' Aid Society, who are doing all they can to help wipe out the deficit in the missionary funds. The Junior Society is very small, but they rejoiced the hearts of the members here on March 26, when they appeared before the prayer meeting and recited the books of the Bible from memory, showed the grouping of the books, answered about 80 questions, recited the 23rd Psalm, and sang several hymns from memory. This was the work of the last three months on Saturday afternoons. They knew more, but the time did not allow us to continue. They have now begun the study of the "Life of Christ" in question and answer form.

For years we have never had a choir, but during the last two months the boys and girls of the Sunday school have come to the morning services and taken part by singing one hymn in English. An object talk to the children in English seeks to bring Scriptural truth to their hearts. The young men of the church, of whom we have about six, were then inspired to try their abilities along this line, and the result has been that an amplified quartet is contributing their vocal services. So you see that we are doing what we can, as far as possible.

Herman G. Kuhl.

tions to your own children and also to others, who are under eighteen years of age. This is punishable. Then too, in spite of it having been repeatedly forbidden, you have also held religious meetings in near-by villages. Through your religious propaganda you have harmed the community, because it hinders the healthy development and freedom of thought of the proletariat. Your wife has eagerly supported you in this matter, and your children carry on this propaganda to even a greater extent than you yourself. Both you and your family have proved yourselves to be dangerous counter-revolutionists against the existence of the Soviet government. Philip Schroeder, are you guilty, or not guilty?

Philip Schroeder (rises and speaks): If because of my faith in God, and the fact that I have tried to witness for him in every possible way, I stand before the court today with these charges against me, I declare myself guilty. When my life comes to a close I must stand before the Judgment seat of Jesus Christ. For this reason I am endeavoring to carry out his commission and do my duty in this life as a messenger of God.

Clerk of the Court (to Mrs. Schroeder): Citizen Schroeder, are you guilty, or not guilty?

Mrs. Schroeder: I gladly confess that I consider it my highest duty to be a real helper to my husband in the witnessing of his belief in God. I do not deny that I have taught my children from their earliest childhood to believe in God.

Clerk of the Court: Wilhelm Schroeder, are you guilty, or not guilty?

Wilhelm Schroeder: If it were actually true that I have shown even a greater zeal than my father in the propaganda of our belief in God, it would be the greatest honor that could be bestowed on me. I know, however, that I cannot compare myself with him. But I am treading in my father's footsteps.

Clerk of the Court: Elizabeth Schroeder, are you guilty, or not guilty?

Elizabeth Schroeder: I deeply regret that I have often remained silent when I should have witnessed for God among my friends. As he gives me grace, I will endeavor to be more true to him in the future.

Commissar: Now you folks are all sensible people. Why not give up this delusion of a belief in God, and then the sun of happiness and prosperity will again shine in your lives as it has in the past. You can then enjoy your freedom as the rest of the people do in your village.

Philip Schroeder: How can we deny our heavenly Father who has always been so good to us? No, no, we will not deny him.

Ernst Zimmermann (steps into the Court before the judge, stands beside Elizabeth and says to the judge): I beg permission to say a few words. (Turns to Elizabeth): My dear Elizabeth, here you stand before the Court as a Christian who is to be banished. It is your misfortune that you are the daughter of a Baptist minister. Oh, do separate yourself from Christianity as your sister did, and come with me and be my bride. (You know that your heart belongs to me. I will make you happy, and you shall fare better with me than in exile. I will lead you to freedom. This terrible day will soon be forgotten, if you will only step out from this circle and come and be mine. Elizabeth, come.

Elizabeth Schroeder (drops her eyes and says): Jesus says: "He that loveth father or mother or friend—or lover—more than me, is not worthy of me." I cannot come. I dare not.

Ernst Zimmermann: Elizabeth, through this folly you will lose your happiness. (Leaves.)

Clerk of the Court: The four defendants rise.

Judge: Since you all confess yourselves guilty of the charges that have been brought against you, and are not willing to turn aside from the course you have taken up to the present time, you have been found to be dangerous counter-revolutionists. Your punishment shall be, banishment to Siberia. You must be ready for the journey in 24 hours. Others in this community who hold your foolish faith, will accompany you on this trip.

Fritz Schroeder (after looking through the door a number of times while the trial was going on, rushes into the court, stands beside his father and says): Father, forgive me for denying my faith in God and causing you all such grief at our last time. I can never forget how you and mother taught us children to believe in God; and oh, how unhappy I have been since I denied him. If you are all to be banished to Siberia because of Christianity, I too will go along, as I also am a Christian. I will willingly bear the disgrace that has come upon my Savior and my family. (All leave.)

3

News Flashes From European Fields

Julius Kussmaul, Berestowice, Poland, writes: "The love of God has performed miracles in our midst during the past year. Thirty-seven persons have been converted and the attendance at our services is increasing.

Jacob Lutz, Cogealac, Roumania, reports that the week of prayer at a number of stations resulted in great blessings to his church. Through the study of God's word, it was revealed to them that there were many subjects of prayer which

they had as yet never touched upon, and they received a deeper insight into the work of God's great kingdom. He rejoices that over 11 souls have come from the darkness of sin into the light of Jesus Christ.

A. H. Sommer, Lasin, Poland, expresses joy that through the grace of God, as a result of evangelistic services that were held and in answer to their earnest prayers a number of persons experienced the saving power of the blood of Christ and others are seeking. They are expecting greater blessings from God to follow.

Part III

(Philipp Schroeder, his wife, Wilhelm, Fritz and Elizabeth are sitting in their home on the evening before their departure to Siberia. Several members of the church are also present.)

Mother: This is the last night for us in our dear home. From tomorrow on we will be homeless and rejected, but God will watch over us. If only our Eugenia were here also. She would surely be happier than she can be with her wicked companions. Well, God's eye also watches over her. We will comfort ourselves with the words that Jesus said: "No man is able to pluck them out of my father's hand."

Fritz: Oh, mother, I feel that I am the one to blame that Eugenia left our home. I am older than she is, and if I had not spoken as I did that evening, she would probably not have attempted it either. If I only could find her, I would do my utmost to win her back again.

Father: We will leave our Eugenia in God's care. All things are possible with him. If he has brought about this change of heart in Fritz, he can do the same with Eugenia. I will not be anxious about our future. Since we stood before the Court and were sentenced to banishment to Siberia, the words of that beautiful hymn have been ringing in my ears:

Be not dismayed whate'er betide, God will take care of you;
Beneath his wings of love abide, God will take care of you.

God will take care of you, Through every day, O'er all the way;
He will take care of you, God will take care of you.

Since God loves us all so dearly, and his eye is constantly watching over us, let us also rest in his love and trust him.

A Church Member: How anxious we will be about all of you. And for you, our dear pastor, who has again and again preached God's word to us and comforted us in times of trial.

Second Church Member: Now you are all being taken from us by force, but, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Third Church Member: We will not fail to remember you often before God's throne in our prayers. You in your loneliness, and we here, where Satan is so powerful, will meet daily at the throne of Grace.

Ernst Zimmermann (knocks, steps in and stands before Philip Schroeder and says): Neighbor Schroeder, today I have come to you again to ask for the hand of your daughter in marriage. But this time, not as an atheist or communist, but as a true Christian. God has ways and means to touch even as hard a heart as mine has been. I too, as well as your children, had the privilege of being raised in a Christian family. We do not so easily lose the impressions made on us in our younger years. My experience in the court this morning, when Elizabeth would not deny her Savior and remained faithful to him, together with the fact that Fritz came back and confessed his faith in God anew, set me to thinking. Now, I too can say: "Whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried."

Father: If the Spirit of God has brought about this change of heart in you, it is not for me to refuse your request. If Elizabeth is willing, I will not object. Before we retire, let us again find strength in God's word, and listen while he speaks to us through this comforting Psalm (reads Psalm 91). May we now lift our hearts in prayer as we sing the beautiful hymn:

Abide with me! Fast falls the eventide,
The darkness deepens — Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me!

I need thy presence ev'ry passing hour,
What but thy grace can foil the tempter's power?
Who, but thyself, my guide and stay can be?
Thro' cloud and sunshine, oh, abide with me!

4

H. Baumbach, Kassel, Russia, tells of progress on his field. The services are well attended. The spirit of prayer is evident and several souls are under conviction. Backsliders are returning to the Father's House. He is trusting in the promise that God will continue to bless the work in the future as he has done in the past.

Peter Igoff, Berkowitz, Bulgaria, writes: "During the last period I have made a few experiences which have greatly encouraged me. One time on a train I met an old doctor together with a few

teachers. One of the teachers remarked: 'Doctor, you are getting pretty close to the grave.' 'Oh yes,' he replied. Then I joined the conversation and said: 'Are you ready to go, doctor? Have you prepared for heaven?' 'We will see when I get there,' he answered. I then said: 'The word of God teaches us that he, who is not reconciled to God through faith in his son Jesus Christ, will not enter into heaven.' One of the teachers then asked the question: 'What kind of a God is he, who sends the devil to lead men into temptation, makes them sin, and afterwards punishes them for it?' 'What would

you think of me, if I would deny the fact that this or that man has been the Emperor of Bulgaria?' 'We know all these things from history.' Then I said to him: 'These are also historical facts that Jesus opened the eyes of the blind, restored incurable men to health, and raised the dead from the grave. Only the Son of God could do that and no other human being.' All the passengers on the train listened attentively and no one contradicted me. It was encouraging to me when they expressed their appreciation when I left the train."

"I had another experience in a town where I met a woman who was a great enemy of the Baptists. At one time I had given her a Bible. Recently I visited this place with my wife. We went to this woman's home and were permitted to pray with her. Now she attends our meetings."

Wilhelm Bretz, Stolzenburg, Roumania, reports that he has had the great joy of baptizing six persons during the last year. He writes that as a result of protracted meetings held in which Brother Fink assisted, a number of strangers have been attending the services and are seeking for the truth. Some are ready to join the church. He writes: "We, as a church, are having a great struggle with the powers of darkness, as several persons are possessed with evil spirits. One woman especially, has been under this influence for more than fifteen years. Yet she attends our meetings. In the name of Jesus and the sight of his cross our people have been victorious in several cases. Remember us in your prayers."

Albert Wurtz, Wolhynien, Poland, states that they have had a revival in their midst and several persons confess that they have found peace in God. Others are earnestly seeking him.

K. Hassenrueck, Warszawska, Poland, writes: "During the last quarter I have held evangelistic services in several places. God be praised that his Spirit has touched the hearts of a number of persons and they have been converted."

E. Gerassimenko, Kazanlik, Bulgaria, reports that there are many in the city of Kazanlik who show an interest in the word of God, and he has reason to hope that the seed sown will bear fruit. Recently one young man was converted.

N. Michailoff, Lom, Bulgaria, rejoices that God has answered prayer and they have had a revival in the church at Lom and also in one of their nearby stations. The meetings continued two weeks and were well attended. About ten persons were converted and testified that Christ saves from sin.

Church Contributions to our Denominational Budget

August 1, 1928—March 31, 1930—Twenty Months

ATLANTIC CONFERENCE

Churches	Membership	Contribution
Boston	155	\$ 299.65
Bridgeport	78	384.79
Meriden	97	229.15
New Britain	176	504.55
New Haven	147	974.00
Albany		5.00
Brooklyn, First	303	572.65
Brooklyn, Second	276	2216.61
New York, Second	157	265.51
New York, Third	161	1206.55
New York, Harlem	170	661.26
New York, Immanuel	126	982.50
Egg Harbor		
Hoboken	61	155.00
Jameburg	141	217.05
Jersey City, Pilgrim	80	342.00
Newark, Clinton Hill	404	16824.91
Newark, Walnut St.	105	1666.55
Newark, Evangel	243	2335.51
Passaic	96	2877.99
Union City, First	123	852.12
Union City, Second	91	951.00
West New York	172	326.00
Philadelphia, First	281	3746.00
Philadelphia, Second	454	5350.44
Bethlehem	79	725.82
Wilmington	46	535.25
Baltimore, Miller Memorial	55	333.93
Baltimore West	117	455.00
Pawtucket		10.00

J. A. CONRAD, Treasurer.

EASTERN CONFERENCE

Churches	Membership	Contribution
Buffalo, Spruce St.	174	\$ 980.02
Buffalo, High St.	191	1332.89
Buffalo, Bethel	184	1096.50
Folsomdale		31.00
Rochester	334	1879.80
Arnprior	111	285.46
Hanover		20.00
Killaloe	175	223.00
Lyndock	91	260.82
Neustadt	104	143.75
Sebastopol	28	80.35
Erie	153	1097.97
Munson	45	129.99
New Castle	48	159.06
Arnold, Union	133	704.84
Pittsburgh, Temple	466	3809.10
Pittsburgh, N. Side	85	670.10

CARL GRIMM, Treasurer.

CENTRAL CONFERENCE

Churches	Membership	Contribution
Chicago, First	355	\$2363.30
Chicago, Second	171	982.84
Chicago, Humboldt Park	208	839.66
Chicago, South	155	236.53
Chicago, Englewood	68	295.05
Chicago, Immanuel	75	618.16
Chicago, Irving Park		15.00
Oak Park	428	5130.50
Oak Park, Bellwood		
Oak Park, Morton Park		
Kankakee	231	1858.59
Peoria	101	277.60
Peoria, Bethel	152	1231.87
Trenton	76	777.49
Indianapolis	72	309.45
Alpena	93	286.76
Bay City	35	75.00
Beaver	105	257.61
Beaver, Pinconning Miss.		60.00
Benton Harbor	316	1438.23
Detroit, Bethel	483	4444.40
Detroit, Second	203	808.70
Detroit, Burns Ave.	419	5992.68
Detroit, Ebenezer	470	13137.41
Gladwin	100	64.84
Lansing	125	108.78
St. Joseph	229	1617.69
St. Louis, St. Louis Park	253	1992.52
Akron	48	274.51
Canton	120	483.87
Cincinnati	122	1130.93
Cleveland, First	156	402.00
Cleveland, Second	318	3230.18
Cleveland, Erin Ave.	229	1108.12
Cleveland, Nottingham	282	103.39
Dayton	208	1535.64

CONRAD VOTH, Treasurer.

NORTHWESTERN CONFERENCE

Churches	Membership	Contribution
Baileyville	97	\$ 644.81
Aplington	199	4381.55
Buffalo Center	139	1095.19
Burlington	644	2274.05
Elgin	187	1503.93
George, First		531.03
George, Second	152	725.63
Muscatine	95	373.13
Parkersburg	73	224.94
Sheffield	112	420.51
Steamboat Rock	139	932.04
Victor	63	440.73
Faribault		

Holloway	28	134.05
Hutchinson	67	127.50
Minneapolis	193	1182.23
Minnetrista	130	463.45
Mound Prairie	29	229.53
Randolph	56	323.90
St. Paul, First	268	999.63
St. Paul, Riverview	183	538.12
St. Paul, South		14.65
Sharon	31	217.04
Jeffers		25.00
Ableman		98.81
Concord	29	
Gillett	28	43.62
Kenosha	68	433.75
Kossuth	60	417.56
La Crosse		223.24
Lebanon	45	249.84
Milwaukee, Immanuel	423	1165.51
Milwaukee, North Ave.	283	770.50
North Freedom	144	1398.59
Pound	167	199.25
Racine	246	2138.38
Sheboygan	81	612.35
Watertown	52	184.92
Wausau	150	291.70
Wayne		60.00

HANS KEISER, Treasurer.

SOUTHWESTERN CONFERENCE

Churches	Membership	Contribution
La Salle	71	\$ 212.79
Gaylor		25.00
Bethanien, Lincoln Co.	90	752.54
Bison, First	108	1387.44
Dickinson Co., First	170	1247.55
Dickinson Co., Ebenezer	96	424.91
Durham	124	911.31
Ellinwood, S. S.	81	1139.43
Geary Co., Mt. Zion	33	291.00
Herington, First	19	78.87
Lorraine	283	4625.18
Marion, First	111	564.91
Stafford	130	4198.59
Strassburg	69	207.75
Tampa	16	104.45
Hillsboro		55.00
Mt. Sterling		179.72
Concordia		453.60
Kansas City		73.10
Beatrice	49	361.78
Creston	67	684.80
Shell Creek, First	107	1539.32
Scottsbluff, Salem	64	236.65
Omaha		30.00
Bessie	58	974.35
Bethel (Ingersoll)	67	368.62
Emanuel (near Kiel)	75	370.62
Okeene, Zion	135	1123.49
Gotebo, Salem	71	507.33
Shattuck	105	775.71
Kingfisher		74.77

O. G. GRAALMAN, Treasurer.

TEXAS CONFERENCE

Churches	Membership	Contribution
Beasley	21	\$ 67.85
Brenham	16	21.14
Cottonwood	188	1401.90
Crawford	91	1168.12
Dallas	113	2139.02
Donna	30	423.69
Elgin	34	199.79
Elm Creek	33	107.00
Greenville	134	473.19
Gatesville	84	346.90
Hurnville	81	175.09
Kyle	101	290.69
Waco	76	667.39
Mowata	46	588.25

O. G. MILLER, Treasurer.

PACIFIC CONFERENCE

Churches	Membership	Contribution
Anaheim, Bethel	248	\$2043.89
Franklin, Zion	91	463.32
Fresno, First	59	167.60
Lodi, First	237	2539.53
Los Angeles, First	224	1504.60
Los Angeles, Ebenezer	48	148.81
San Francisco, First	41	322.50
Wasco, First	91	1197.62
Bethany, First	130	556.53
Freewater, First	27	56.06
Portland, First	651	10135.10
Portland, Second	219	2356.48
Portland, Third	76	589.92
Salem, First	143	813.47
Salt Creek, First	111	590.32
Stafford, First	47	431.93
Colfax, First	100	669.76
Lind, First	40	381.40
Odessa, First	43	579.53
Spokane, First	63	416.03
Startup, First	76	408.08
Tacoma, First	204	2109.60
Yakima, First	7	13.60
American Falls, First	82	514.38

G. SCHUNKE, Treasurer.

NORTHERN CONFERENCE

Churches	Membership	Contribution
Fort George	19	\$ 25.30
Vancouver	85	144.74
Calgary	41	232.50
Craigmyle	45	703.55
Camrose	49	153.55
Edmonton	274	836.21
Forestburg	87	101.00
Freudental	141	1525.01
Glory Hill	41	255.52
Hilda	113	415.11
Josephsburg	19	71.50
Knee Hill Creek	25	68.20
Leduc, First	287	324.30
Leduc, Second	40	361.10
Medicine Hat	62	291.40
Olds	47	
Rabbit Hill	36	131.08
Richdale	53	100.00
Trochu	109	202.52
Wetaskiwin, First	64	339.32
Wetaskiwin, Second	19	27.10
Wiesental	102	198.61
Estuary		245.15
Burstal	24	103.25
Ebenezer East	122	370.29
Ebenezer West	185	147.63
Edenwald	116	140.20
Esk	23	95.78
Fenwood	72	118.45
Glidden	28	404.00
Olds		94.96
Leader	12	244.60
Lemberg	36	146.00
Lockwood	54	48.40
Nokomis	183	260.95
Regina	103	254.17
Rosenfeld	92	359.05
Serath	69	382.47
Southey	122	550.63
Congress		15.00
Yorkton	71	168.33
Moosehorn		19.30
Minitonas	123	1.00
Morris		179.20
Whitemouth	88	88.70
Winnipeg	415	1623.14
St. Rose		30.00

H. STREUBER, Treasurer.

DAKOTA CONFERENCE

Churches	Membership	Contribution
Anamoose	188	\$1263.00
Ashley	248	2067.39
Berlin	70	398.00
Bethel	30	1064.08
Beulah	73	808.78
Bismarck	27	292.45
Cathay	131	812.20
Danzig	166	2810.53
Fessenden	176	841.36
Germantown	133	708.39
Goodrich	195	2080.53
Grand Forks	59	502.47
Hebron	139	579.43
Lehr	174	876.16
Leipzig	41	84.25
Linton	178	2001.08
Martin	124	761.62
Max	33	442.35
McClusky	76	540.37
Medina	32	337.78
Pleasant Valley	101	428.49
Rosenfeld	126	473.16
Selridge	58	318.38
Streeter	183	589.36
Tabor	78	125.06
Turtle Lake	91	1211.71
Tuttle	40	162.93
Venturia	261	1428.47
Washburn	128	1073.27
Harvey		50.00
Avon	266	4157.54
Chancellor	115	1163.51
Corona	96	679.27
Delmont	49	433.51
Ebenezer	40	263.10
Emanuel Creek	191	1010.87
Emery	263	2877.79
Eureka	181	505.07
Herreid	230	1899.65
Madison	289	1903.33
McIntosh	101	635.59
Parkston	126	1149.29
Pleasant Ridge	48	435.00
Plum Creek	130	1879.64
Spring Valley	37	221.04
Unityville	40	251.20
Box Elder		3.65
Brady	22	186.93
Lambert	42	320.02
Missoula	56	176.10
Pablo (Polson)	27	102.20
Plevna	92	1145.37
Glanton		7.13

J. J. ROTT, Treasurer.