

The Baptist Herald

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

Volume Eleven

CLEVELAND, O., SEPTEMBER 1, 1933

Number Seventeen

God's Autographs

WILLIAM L. STIDGER

I stood upon a hill one night,
And saw the great Creator write
His autograph across the sky
In lightning strokes; and there was I
A witness to this great event
And signature magnificent!

I stood one morning by a stream
When night was fading to a dream.
The fields were fair as fields may be
At spring in golden mystery
Of dandelion; then God came on
And wrote his autograph in dawn.

One afternoon long years ago,
Where glacial tides had ebb and flow,
I found a cliff God's hand had smote;
I scanned its breast, whereon God wrote
With some great glacier for a pen
His signature for time and men.

One night I stood and watched the stars;
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The tale of every tall desire
Had writ in rhyme and signed his name,
A stellar signature of flame.

Creations' dawn was deep in night,
When suddenly "Let there be light!"
Awakened grass, and flower and tree,
The starry skies, the earth, and sea.
Then, to complete creation's span,
In his own image God made man,
And signed his name with stroke most sure.
Man is God's greatest signature!

What's Happening

Over 100 children were enrolled in the Daily Vacation Bible School of the Humboldt Park German Baptist Church, Chicago. The pastor, Rev. F. L. Hahn, and the missionary, Hulda Brueckman, were in charge assisted by a staff of ten volunteer teachers from the church.

The Daily Vacation Bible School of the Bethel Baptist Church, Indianapolis, Ind., was held four weeks with an enrollment of 155 and an average attendance of 100. The school was under the leadership of the pastor, Rev. A. Bredy, with the assistance of eight teachers.

Members of the State Park Church, Peoria, Ill., gave their pastor, Rev. Aug. F. Runtz, a very pleasant surprise on Wednesday evening, August 9. The pastor had been away for several weeks on a visit to his old home in Canada, and had just gotten back the Sunday before. This Sunday also marked the beginning of the seventh year of service with the church. So the members arranged a pleasant surprise with a fine program, followed by refreshments.

The members and friends of the Ebenezer Baptist Church, West New York, N. J., gave a surprise and reception for their pastor, Rev. Martin Heringer, and family. The meeting was in charge of Mr. Henry Breitzkreuz. Representatives of the church, the Sunday school, the young peoples society, the men's choir and mixed choir, the Ladies Missionary society and the Sunshine society spoke words of appreciation to the pastor and family and presented them with various gifts for the home. A reception followed the exercises with refreshments served by the Ladies Missionary society.

Daily Vacation Bible School, Bethany Church, Milwaukee

This school was held during three weeks and had a remarkable record of almost perfect attendance. The capable director, Miss Marie Baudisch, was ably assisted by a staff of experienced workers. The well-planned and interesting daily program included a devotional period, Bible study, recreational activities and handwork.

On Monday evening, July 17, the school gave a public demonstration of its work in the presence of a large number of parents and friends. An enjoyable and instructive program was rendered, and the handwork exhibit aroused much interest. Many of the pretty and useful articles which the pupils had made were sent to our Cameroon Mission. H. W.

* * *

A Frenchman was complaining to an American friend about the funny language we have. He said: "Ze English language, she is very funny. When you Americans say, 'A fat chance,' it is the same as when you say, 'A slim chance.'"

What Is Your Problem?

BENJ. SCHLIFF

Thinking young people will often find themselves asking questions for which the satisfying answer apparently will not come.

The writer of these paragraphs is very anxious to find out what are some of the problems the young people of our churches are puzzled about. He intends to incorporate the most vital of them in a series of studies in an earnest attempt to lend youth a helping hand.

Will you, if you have some such problem, send it to me at Avon S. Dak.? I shall appreciate your confidence and, if I can, help you.

Program of the Atlantic Conference

Philadelphia, Pa., September 13-17, 1933

WEDNESDAY

7.45 P. M.: German Service: Sermon by Rev. John Schmidt. Message of welcome, Rev. M. L. Leuschner. Response by the moderator, Mr. William Schmidt.

THURSDAY

9.30 A. M.: Business Session: Announcement of delegates. Reports from churches. Welcome to new ministers.

11.30 A. M.: Devotional Service, led by Rev. Julius Kaaz: "K. A. Fleischmann und Männer, die ihn beeinflussten."

2.30 P. M.: Reports of the Missionary Secretary and of the Treasurer. Discussion.

Report of the Seminary in Rochester.

Reports of our denominational activity by Rev. Wm. Kuhn, D. D.

7.45 P. M.: Missionary sermon by Rev. Wm. Kuhn, D. D. (English.)

FRIDAY

9.30 A. M.: Business Session: Reports concerning the Publication Society, the Home of the Aged, the Widows and Orphans, the Girls' Home, and the Young People's Union.

11.00-11.30 A. M.: Message by Rev. A. P. Mihm: "The Kingdom of God and Youth."

11.30-12.00 A. M.: Devotional Service, Rev. W. A. Mueller: "K. A. Fleischmann und seine Bedeutung für unser Werk."

2.30 P. M.: Program of Women's Missionary Union, and Address by Rev. Wm. Kuhn, D. D.

7.45 P. M.: Historical Festival in observance of the 90th Anniversary of the Fleischmann Memorial Church. Historical Sketch, presented by members of the church. Address: "Our Fathers and We" by Rev. G. H. Schneck.

SATURDAY

9.30 A. M.: Business Session: Reports of Committees. Election of officers.

11.00-11.30 A. M.: Address: "For Such a Time as This" by Rev. V. Brushwyler.

11.30-12.00 A. M.: Devotional Service, led by Rev. Chas. W. Koller: "K. A. Fleischmann as Christian, Worker and Leader."

2.30 P. M.: Excursion to Valley Forge.

SUNDAY

11.00 A. M.: Morning Service of Worship, English sermon by Rev. F. P. Kruse and German sermon by Prof. Lewis Kaiser, D. D.

3.00 P. M.: Young People's Mass Meeting with address by Prof. Lewis Kaiser, D. D.

8.00 P. M.: Union Service and closing message by Rev. A. P. Mihm, General Young People's Secretary of the denomination.

In a Boston restaurant, where the versatile orchestra will play anything a diner may request, a patron was asked what he would like the orchestra to play. "If it is agreeable to everybody else," said the diner, "I wish they would play checkers till I finish my dinner."

Attention! World's Fair Visitors

Ladies from our Baptist churches who are planning to attend the World's Fair at Chicago may have pleasant rooms at reasonable prices in our Girls' Home. Transportation to Fair grounds are very good. Please advise our Superintendent, Miss Anna M. Brinkmann, of your coming.

BAPTIST GIRLS' HOME,
3264 Cortland St., Chicago, Ill.

The Baptist Herald

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The Baptist Herald

Work

"Work! That makes the red blood glow,
Work! That makes the quick brain grow.
Plough and hammer, hoe and flails,
Axe and crowbar, saw and nails—
A splitter of rails,
Lincoln was never a snob or a shirk,
Thank God for work!

"Toil that binds mankind together,
Day by day in every weather.
Pen and distaff, needle and thread,
Visions of wonder over her head,
A toiler for bread,
Joan of Arc was a peasant child
On whom God smiled.

"Labor that God himself has blest,
Honest endeavor that earns good rest.
Bench and hammer, nails and cord,
Hammer and chisel, plane and board—
Christ our Lord
Had a carpenter's horny hands,
He understands.

— Abbie Farwell Brown.

Christianity—A Moral Reformation or a Spiritual Birth?

IS regeneration essential to salvation? Does Christianity in its essential nature demand a mere outward reformation or does it require an inward renewing?

Of course, there are various kinds of Christianity, systems of doctrine and organized churches, that proclaim the sufficiency of salvation by a good moral character, to which we can attain by our own effort.

To ascertain what the essential requirements of true Christianity are, we must go to the source and fountain head of knowledge, to Christ himself, to the inspired record of his sayings.

We believe this question was definitely settled by our Lord himself during the early days of his ministry in the flesh in the conversation he had one night in Jerusalem with Nicodemus. In this ruler of the Jews we have the highest reach of nature and law in their efforts to fit man for the kingdom of God. Here is their brightest blossom and fairest fruit. But as God had not respect unto Cain and his altar garlanded with flowers and enriched with the best products of the earth, so our Lord could not accept the righteousness of Nicodemus as fitting him to be a subject of that spiritual kingdom which he came to establish.

It is evident that Nicodemus was a man of culture, refinement, of zeal for the law, a religious man, sincere in his convictions and honest in his desire to do right. It would seem as if all meritorious qualifications had met in him. And yet over them all the unseen hand of truth had written: "Come short," and "thou are weighed in the balance and found wanting." When Jesus says unto Nicodemus: "Verily I say unto thee, Except a man be born again, he cannot see the kingdom of God," he sweeps away with a breath all hope of fitness for God's kingdom of grace here and of glory hereafter by natural birth or natural development.

"Born again," or "born from above," denotes a change which is radical and fundamental and implies that a man must be renewed in the very source and center of his being. He must become a new creature.

Jesus Teaches the Absolute and Universal Necessity of the New Birth

This grows out of man's condition as lost, as dead, as ruined, as tainted and corrupted by sin and as having a nature which is hostile to God.

The necessity is laid upon the noble and the virtuous as well as the worthless and vile. Man at his best is as much included in this necessity of regeneration as man at his worst. The tallest of men is not appreciably nearer the sun than the shortest.

That was a hard saying to Nicodemus and is now to many who would build up a righteousness of their own on the basis of the old self.

But Jesus explains by saying: "That which is born of the flesh is flesh." It can never become spirit.

The scriptures are full and explicit upon this point. All such scriptures as represent man as destitute of spiritual life, as having a heart which is deceitful above all things and desperately wicked, imply the necessity of the new birth for entrance into the kingdom of heaven.

Man's condition is one of utter helplessness so far as remedying the fatal defect is concerned.

Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good who are accustomed to do evil. (Jer. 13:23.)

True Christianity is Not Mere Reformation

or the simple renunciation of error and reception of truth. That may occur and the heart be unaffected. There are many people who repent after a fashion. They swear off. They quit their meanness. They turn over a new leaf. For a time they stop sin, at least the flagrant sins which they have grown sick of, but they are not converted. They turned away from some sins, but they did not turn to God.

A newly awakened love of family, a desire for respectability, may prove powerful incentives to restrain a man from evil or to lead one from the slough of sensuality.

A certain loftiness of mind may keep one from degrading sins, or strong selfish motives may prove a barrier to dissipation. Yet the evil within is not lessened or eliminated.

Our age is permeated with the sentiment that holiness or fitness for heaven and a heavenly character can be obtained by merely natural growth or development.

But holiness has in human nature nothing to be developed from. "Who can bring a clean thing out of an unclean. Not one" (Job 14:5).

There must be the seed created by the divine hand and cast into the barren earth of the heart before the fields of life can smile with the abundant harvests of righteousness.

The carnal mind is at enmity with God and has nothing in it to produce likeness to God.

The Heart of Christianity is Change of the Heart

There is a story of a colored man who came to a watchmaker and gave him the hands of a clock, saying, "I wand yer to fix up the hans. Dey jes' doan keep no mo kerrect time for mo den six monfs."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dars nuffin de matter wid de clock ceptin de hans? And I done brought 'em to you. You jes' want de clock so you can tinker with it and charge me a price. Gimme back dem hans!" And so saying he went off to find some reasonable watchmaker. Foolish as he was, his caution is very like that of those who try to regulate their life without being made right on the inside. They say, "We only wish to avoid this or that habit." But the master workman says: I cannot regulate the hands unless I have the heart.

A certain paper tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water and failing to remove it, he found out the trouble. It's on the inside," he called to some one in the store. Many are trying to clean the soul from its stains. They wash it with the tears of sorrow. They scrub it with the soap of good resolves. They rub it with the chamois of morality, but still the consciousness of it is not removed. The trouble is "It's on the inside." Sin after all is not a skin disease, it is a heart disease. Man's reforms are like lopping off branches of the evil tree, while the poisonous root, from which other branches will spring, is not only unharmed, but cherished and cultivated.

Reformation! How singularly does the very word proclaim the insufficiency of the remedy which it

suggested. Re-formation affects form and not substance.

It is not reformation, but re-ovation, or to go deeper still, regeneration that the world needs. Not new forms, but a new life. Not the culture and development of what it has in itself, but the extirpation of the old by the infusion of something new and pure, that has no taint of corruption, nor any contact with evil.

Painting the Pump Will Not Purify the Poisonous Water of the Bad Well

The well must be cleansed. A new man must be put on from without, not evolved from within. A man in an easy chair cannot lift the chair with himself in it by tugging at its arms. He needs a power outside and above him. And men need a divine power to lift them from the weight of their own dead selves.

According to our Lord eternal life is not a refinement but a renaissance; not the product of discipline but the issue of birth. It is not something attained but something imparted. It is not the last result of pruning. It is the reception of new seed. We do not enter into eternal life through a process, but in a crisis. We do not climb into eternal life. We are born into it. It is not learning that is wanted for Messiah's kingdom but life and life begins by birth.

We say with Dr. Dale: "When a man is regenerated he receives a new life and receives it from God. It is not a change in his old life but the beginning of a new life which is conferred by the immediate and supernatural act of the Holy Spirit."

The New Birth Is a Miracle Wrought by the Holy Spirit in Man

By the Holy Spirit. Not by baptism. Baptism is not a means of regeneration. It is a sign of regeneration. Regeneration is not wrought by the ceremonial mediation of man. It is a change wrought by God, an instantaneous change in the inmost principle of life. To the regenerated man there comes a higher nature than that which he inherited from his human parents. He is "born of the Spirit." He is begotten of God.

A few inferences and practical applications drawn from the preceding in conclusion.

1. Attempts to represent Christianity as a mere moral reformation invariably spring from a lessened realization of the sinfulness of sin.

What Paul called "the body of this death" is toned down to "natural tendencies" and to the "influence of heredity and environment." The Redeemer is set aside because it is not admitted that there is anything to be redeemed from. But if sin is not a skin disease but a heart disease, we need not only Jesus the man, who can be touched with the feeling of our infirmities, but Jesus the uplifted Christ to carry them away.

When a man is a cripple, it is not a guidepost that he needs, but strength wherewith to walk. The sublimest precepts of a mere human Jesus can never

quicken into life them that are dead in trespasses and sins.

2. We must clarify the relation of the teaching of Jesus concerning the spiritual birth to the work of social reform and social service.

We quote a warning note uttered by Dean Shailer Matthews when he says: "A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents of social service. . . . But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer meetings and Sunday School Baseball Leagues have not yet developed into revivals. A Protestant church cannot be an ethical orphan asylum; it must be a home in which souls are born into newness of life. We want the message from the pulpit to be in hearty sympathy with our modern thinking. But most of all does modern Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order and an alarm at the misery that waits on sin."

Before a social revolution can occur there must be a revolution in the hearts and lives of individual men. "Christianity cannot abandon its doctrine of regenerated individualism without committing suicide. It is by means of regenerated individuals associated together as churches that Christianity becomes a leaven to transform the social order." (Dr. E. Y. Mullins.)

3. The mystery of the new birth no man can solve. But while the manner of the change is unexplainable, the fact is indubitable, the result plainly recognizable.

Every day new witnesses arise to declare with Paul: The law, the ruling principle, of life in Christ Jesus made me free from the law, the ruling principle, of sin and death. Regeneration helps men out of the tyranny of sin. Regeneration helps us into the liberty of righteousness.

Editorial Jottings

THE GENERAL CONFERENCE of the Swedish Baptist Churches of North America met in Chicago, June 14-18. Among the important matters considered was the future of their consolidated budget. "For years," says "The Baptist Evangel," "it has become more and more evident that churches and individual donors have been reluctant to vote money into a denominational pool, to be divided according to certain accepted proportions after necessary overhead had been deducted. The appeal for money for such a general fund has not met with the hearty response of a dozen years ago. The evidence seemed to be against its continued usefulness. And so the vote went unanimously against the consolidated budget. Hereafter each department will be responsible to God and men for the collection of its funds."

The action of our Swedish brethren comes as a surprise because it is rather a reversal of the trend

of the various denominations which have unified their budgets during the last decade or so. The general budget scheme of our German Baptist churches has worked well since its introduction and while of course, in common with other church groups, the income has fallen below the goal set on account of the depression, it is certainly true that for some departments of our general work the general budget plan has operated for the best and been their salvation. We shall watch the developments of the new move of our Swedish brethren with interest.

Power for Service

WE need power for service. We have so little of it. Many a church has a fine building, a fine organization, everything the heart could desire, wealth and everything—everything except power. There is no fire in the furnace.

"Behold, I stand at the door and knock," said Jesus. These words were addressed to a church, a rich church built in his name; service going on in his name; yet Jesus represents himself as being on the outside, standing at the door and knocking, asking that he might come in and give power to that church.

That is the picture of a good many of our churches today. Somehow Christ is on the outside, and there is no power. We need to open the door and let him in. We need power for service.

How much power may we have? We may have as much as we will use and no more. The Lord is not a spendthrift of his power. He does not bestow it upon us when we do not use it, but only as we use it. It is only as we use the power and look to the Spirit for more power that we can have it.

* * *

The Douay version of the Bible, the Catholic version, according to the Boston "Transcript," sells to the amount of \$40,000 a year. The sales for the Catholic prayer book amount to \$2,500,000 a year. As the Roman church claims 17,000,000 adherents in America we can guess that many of them do not own a Bible. The difference between the sales of Bibles and prayer books throws light on the religious emphasis of the church.

* * *

Paul's piety was systematic, and his worship had grown into an unconscious habit. Some people go to church according to the weather, or their wardrobes. We ought to go according to the almanac and the clock. Habit eliminates hesitation and debate from life, and reduces it to regularity and certainty.—James H. Snowden.

* * *

Gypsy Smith at the Calvary Baptist Church, Washington, D. C., told a man who said he had gotten no inspiration from the Bible although he had gone through it several times.

"Let it go through you, once," was the evangelist's reply, "then you will tell a different story!"

A Prayer

ELEANOR A. HOFFMAN

Help me, Oh Lord, from day to day,
Ta play life square; the truth to tell.
Help me to lend a helping hand
To a lonely friend from alien land.

Give me strength to do things well,
To play life square; the truth to tell.
Give me courage to keep from wrong,
Make me steadfast, wise and strong.

Minnesota Assembly at Mission Grove

This is the station of the Minnesota German B. Y. P. U. and S. S. W. U. broadcasting again from our summer assembly grounds at Mission Grove, Medicine Lake, July 21-23.

A fine and enthusiastic group of young people was gathered at the opening session to listen to the messages and participate in the program.

Our good and much loved friend, Rev. W. J. Appel of Milwaukee, Wis., broadcasted our first message, "The Singing Life," on Friday evening. His message was indicative of the life which would be ours if we would follow the Master more faithfully and were not so often merely lost chords. Immediately following the service, the air waves were transferred to RECREATION, an enjoyable hour which was led by Vernon Heckmann.

On Saturday morning we all gathered around the microphone to follow Rev. E. T. Dahlberg of the First Baptist Church, St. Paul, in his inspiring and helpful talks on "Youth and Its Relationship to God" and "Knowing God." As a runner-up to these topics, Rev. Dahlberg discussed "Expressing God" in the afternoon class session. The remainder of the afternoon was spent in recreation in God's great out-of-doors.

Saturday evening the annual banquet was held in connection with which we had our election of officers. The following officers were chosen for the ensuing year: President, Lena Bartel, First Church, St. Paul; vice-president, Louise Krueger, Hutchinson; secretary, Edna Tubbesing, Riverview Church, St. Paul; treasurer, Myron Ziemer, Hutchinson. The address "Prayer, Power and Purpose" was brought by Rev. G. Merrill Lenox, Judson Memorial Baptist Church, Minneapolis.

Sunday morning we had a very able teacher in Mr. Henry Marks, who discussed the lesson in Sunday school with us. Following this, Milton Schroeder preached a very inspiring sermon on "The Cost of Discipleship."

The installation of officers was held at the closing session. Rev. Lee J. Beynon, Calvary Baptist Church, Minneapolis, brought the closing message, "Sunset and Evening Star," in which he carried out very fittingly our theme "The Four-fold Life."

Special music was furnished at all our meetings by various young people.

We are very appreciative of all those who helped make our assembly a success,

but especially do we look to our Maker and say, "All thanks be to thee who has watched over us and blessed us so richly."

EDNA TUBBESING, Sec.

The Alberta Tri-Union at Leduc

The Sunday School, Young People's and Musical Union of the German Baptists of Alberta held their convention with the First Church at Leduc, July 19-23. The motto of this annual convention was, "Christ is all and in all" (Col. 3:11).

The convention was opened Wednesday night by singing "Crown Him." Rev. E. P. Wahl delivered the opening address, choosing Micha 7:8 as his text. He emphasized the fact that if one gives his life for a good cause it is a success even though it may be an apparent failure.

Thursday morning and every succeeding morning with the exception of Sunday Rev. C. Martens took charge of the quiet hour. At these morning devotionals Brothers K. Grubert, Walter Stein and Emil Preis spoke on "Jesus, My Savior," "My Friend" and "The Strength of My Life." Bro. Jacksteit and John Mueller, undergraduates of the Rochester Seminary, spoke on the "Extension of Missions" and "Youth and the Old Bible."

On Thursday afternoon reports from the directors of the Sunday School and the Young People were given. It was reported that there were approximately 2000 Sunday school pupils and about 700 young people in the 18 German Baptist churches. This number only represents the number of members attending each branch of the church. Every church has at least one Sunday school while some sponsor several. Brothers Wm. Dickau and Otto Patzia spoke on "The Influence of the Home on the Sunday School" and the "Aims of a Sunday School." During the hour devoted to Young People's work Brothers Reuben Jespersen and Jacksteit spoke on "Youth and the Changing World" and "Sanctified Youth."

Thursday evening Rev. F. A. Mueller spoke on the subject: "Growing to Resemble Jesus Christ," emphasizing the fact that this is a process rather than an act which requires the proper nourishment, the right kind of environment and service in the vineyard of the Lord.

On Friday morning the report of the convener of the musical society, Rev. A. Ittermann, was heard, following which Rev. Thole gave a Bible study on "The Living Christ." Friday afternoon Rev. C. Martens, who has recently come from Germany, spoke on "The Youth of Germany."

On Friday evening the Edmonton choir presented a cantata, "The Exodus of the Children of Israel." Rev. A. Kraemer then spoke on "A Hidden Life in Jesus Christ."

On Saturday morning new officers were chosen. The following officers were elected: President, Rev. P. Daum; vice-president, Reuben Jespersen; secretary, Martha Link; director of Sunday schools, Rev. A. Kujath; director of young people, Rev. F. W. Benke; director of music, Rev.

A. Ittermann; organists, Marie Kraemer, Adelaide Klatt und Lily Hartfeil.

Saturday afternoon there was a rehearsal of the mass choir which sang on Sunday. On Saturday evening an interesting program was presented by the young people, each society presenting two numbers.

On Sunday morning Sunday school was held, followed by a service, lead by Rev. A. Ittermann. His topic was, "Winning Souls for Christ." He showed that this was the main purpose of every Christian. The convention closed Sunday afternoon. Rev. F. W. Benke delivering the closing address, "The Changeless Christ."

The convention was very well attended and the church was always filled to capacity. The Rochester Seminary quartet sang many songs which were greatly appreciated. The Leduc brass band and choir also greatly added to the beauty and blessing of the convention. May God guide and help us in all our endeavors to upbuild his kingdom!

REUBEN E. JESPERSEN, Reporter.

The Central Association of Saskatchewan

The Saskatchewan Central Association convened from June 29 to July 2 at Rosenfeld, Sask. It was our privilege during these days to experience many blessed hours. We had the pleasure of having several visiting pastors who served us with inspiring messages. Bro. Aug. Kraemer's topic being, "Are the Present Times an Indication of the End of the World?" Bro. K. Gieser spoke on "Our Privileges and Obligations Toward the World," and Bro. William Jaster addressed us on "Successful Christianity." The consecration service, directed by Bro. Weinbender served as a great blessing.

From the reports read it was evident, that many churches had blessings in directing souls to Christ. Also that the individual organizations of the churches are working with great zeal. Several churches, however, are handicapped as they have been without a pastor for some time.

The report of our Colporteur, Bro. A. Knaut, who labors under great difficulties but still has many wonderful experiences, was very impressive.

The Young People's program, led by Bro. H. Schatz, pastor of the Rosenfeld church, showed that we have many talents among the youth of this association. The mixed choir, led by Bro. Schatz, contributed much to the service.

The church at Rosenfeld offered every hospitality to their guests for which we are very grateful. THE REPORTER.

Then Let's on the Way

What this country needs, more or less, is:

More Buy and less Cry,
More Spunk and less Bunk,
More He Men and less Tea Men,
More Know Men and less Yes Men,
More Work and less Shirk,
More Trying and less Sighing,
More Leg Shaking and less Head Shaking.

A Program Given in the Hall of Religion at the Century of Progress

Under the auspices of the World Association of Daily Vacation Bible Schools various schools of Chicago have given programs at the Hall of Religion. It was an exceedingly rare privilege of the Second German Baptist Sunday school to arrange for such a program on Friday, August 4. Forty of our scholars, with the superintendent, the pastor, the missionary, our organist and several teachers marched into the hall, their flagbearers, their badges and took their places on the platform. They were introduced to the audience by the Rev. G. S. Buckingham.

Our program consisted of music on the piano by our organist, Louis Gregsamer, several saxophone solos by Roland Lange, a mouthharp solo by Helmuth Steinke, trio male chorus, several songs by the children and a crayon talk given by our artist, Otto Alder, the superintendent, and our pastor, Rev. C. A. Daniel. Our general theme was: "Our Father's World and Its Five Houses." While the pastor was speaking the superintendent was drawing upon paper in view of the audience, thus bringing eye and ear into action.

The First House Was the Earth

upon which the whole human race lives. Here are the five great continents: Asia, Europe, Australia, Africa and America. Here are the five races: the Caucasian (white); the Mongolian (yellow); the Malay (brown); the Ethiopian (black); and the American (red).

Heaven is the canopy, the dome or roof of the earth. The mountains are its gigantic walls. The sunlight by day and the moon and stars by night are its windows. The clouds are its curtains, the fields, woods, meadows, and gardens its beautiful carpet. The brooks, rivers, cataracts, caves and winds are its instruments of music and the birds furnish its melodious song of praise. The earth is indeed a wonderful and beautiful house to live in.

And we are exceedingly happy to live in the most beautiful land of the world. Its variety of scenery, climate and life is replete with beauty, comfort and pleasure. America is one of God's great houses in which to live.

Before the audience there was drawn on a large piece of paper a beautiful landscape and the group of forty children sang: "America the beautiful."

The Next House We Call Home

It is here where father and mother, brothers and sisters live. Father is the head of the house, the mainstay, the support and the protector of the home. Mother is the heart, the prayer, the angel and the music of the home. Brothers and sisters furnish the fellowship, the peace and inspiration of the home.

We can only think of home with gratitude and joy. Praying mothers and devoted fathers have made our homes a veritable heaven on earth. They who would destroy our homes, are knocking



Second German Baptist Church of Chicago, Ill.

Group of Sunday school scholars with the superintendent, pastor and some of the teachers at the Hall of Religion, Century of Progress Fair, Chicago, Aug. 4, 1933.

at the very foundation of the security of our nation and are enemies of Society. We should safeguard the home and pray for it. We should seek to save the home for the sake of the nation.

On the easel the audience sees the picture of a beautiful home scene. The House We Call Our Body, Is the Home of the Soul, the Ego

Here we live and move and have our being. The house has five doors and five rooms. The doors are the eyes, the ears, the nose, the mouth and the touch. Through these gates all the impressions from without enter. How important it is to have only welcome guests to enter and to pass out of these doors, that which is wholesome, instructive, inspiring. "Keep thy heart with all diligence, for out of it are the issues of life." That means the whole man with body, soul and spirit.

The body has five rooms. The *mind-room* to do the thinking, in which we desire to improve as the days go on. The *memoryroom*, where we store our knowledge and add a new volume each year. Experiences, knowledge, friends, incidents may be recalled at will from the memory room.

Then there is the *room of imagination*, where we do our dreaming, our musing, our feasting. This is especially alive with children. In the room of imagination there should be found only beautiful pictures, good books, pure thoughts, high ideals, delightful scenes.

Then there is the *conscience room*, which receives its light only from above, from God. It is there where we make our choices for right or wrong, where we do our testing and judging. It is essential that we follow the light, which cometh from above and that is Jesus, the light of the world.

Finally there is also the *heart room*, where we do our loving, our praying, our worshiping. The heart should welcome him, who standeth at the door and knocks, and is desirous to enter in and sup with us.

On the easel the audience could see a child drawn with open eyes and ears and smiling face and forty voices of children

sang: "I have a song that Jesus gave me." We now come to

The Fourth House, Which We Call the Church

and where we have our Bible school. It is here, where we worship God together, it is here where we hear the Word of God proclaimed and sing our songs of worship and praise. Here we carry on our program of religious education and instruction to lead the Christian life. It is here, where we plan to build the kingdom of God and to spread the glad tidings to the ends of the earth. It is here where we hold sweet discourse with God and the children of God.

The church is the grandest institution on earth. It is primal, it is vital, it is indispensable. It surpasses every organization, society, lodge brotherhood and association on earth, because it meets every need of man, includes every man, woman and child in its program. It is built upon the solid rock Jesus Christ and "the gates of hell cannot prevail against it."

The Sunday school too is the greatest institution for the youth of our land. The safety of childhood and manhood. If all the children went to Sunday school, we would have no criminals, no racketeers, no bandits. Jurists, statesmen, poets, leading business men and women, educators, preachers and missionaries agree in placing the Bible school and the church in the first rank.

Before us on the easel our artist has drawn a picture of the "little brown church in the wildwood" and our children now sing a verse of this song heartily.

We have come to

The Last House, Which We Call Heaven, our final and eternal home. "In my Father's house are many mansions." A little girl now reads from the Gospel according to John.

We all want to go to heaven some day. Some of us are thinking and longing to be there. It is, however, essential, that we begin heaven here, that is that we have Christ in our heart and cultivate

(Continued on page 15)

KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

In which the "Sea Mist" sails

They buried Captain Eben in the little Come-Outer cemetery at the rear of the chapel. A bleak, wind-swept spot was that cemetery, bare of trees and with only a few graves and fewer headstones, for the Come-Outers were a comparatively new sect and their graveyard was new in consequence. The grave was dug in the yellow sand beside that of Mrs. Hammond, Nat's mother, and around it gathered the fifty or sixty friends who had come to pay their last tribute to the old sailor and tavern keeper.

The Come-Outers were there, all of them, and some members of the Regular society, Captain Zeb Mayo, Dr. Parker, Keziah Coffin, Mrs. Higgins, and Ike. Mrs. Didama Rogers was there also, not as a mourner, but because, in her capacity as gatherer of gossip, she made it a point never to miss a funeral. The Rev. Absalom Gott, Come-Outer exhorter at Wellmouth, preached the short sermon, and Ezekiel Bassett added a few remarks. Then a hymn was sung and it was over. The little company filed out of the cemetery, and Captain Eben Hammond was but a memory in Trumet.

Keziah lingered to speak a word with Grace. The girl, looking very white and worn, leaned on the arm of Captain Nat, whose big body acted as a buffer between her and oversympathetic Come-Outers. Mrs. Coffin silently held out both hands and Grace took them eagerly.

"Thank you for coming, Aunt Keziah," she said. "I was sure you would."

"Least I could do, deary," was the older woman's answer. "Your uncle and I was good friends once; we haven't seen each other so often of late years, but that ain't changed my feelin's. Now you must go home and rest. Don't let any of these"—with a rather scornful glance at Josiah Badger and Ezekiel and the Reverend Absalom—"these Job's comforters bother you. Nat, you see that they let her alone, won't you?"

Captain Nat nodded. He, too, looked very grave and worn. "I'll tend to them," he said shortly. "Come, Grace, let's go."

But the girl hung back. "Just a minute, Nat," she said. "I—I—would you mind if I spoke to Aunt Keziah—alone? I only want to say a word."

Nat strode off to the cemetery gate, where Josiah Badger stood, brandishing a real cotton handkerchief as a not too-clean emblem of mourning. Mr. Badger eagerly sprang forward, but ran into an impossible barrier in the form of the captain's outstretched arm. Josiah protested and the captain replied. Grace leaned forward.

"Auntie," she whispered, "tell me: Did a letter— Did he—"

"Yes, it came. I gave it to him."

"Did he—is he—"

"I tell you what you do, Josiah," broke in the voice of Captain Zeb Mayo, "you go home or somewhere else and set down and have it cut. That'll take pretty nigh as long, and I'll keep it from wearin' out your coat collar. Keziah, I've been waitin' for you. Get in my shay and I'll drive you back to the parsonage."

Mrs. Coffin accepted the invitation and a seat in the chaise beside Captain Zeb. The captain spoke of the dead Come-Outer and of his respect for him in spite of the difference in creed. He also spoke of the Rev. John Ellery and of the affection he had come to feel for the young man.

"I like that young feller, Keziah," he said. "Like him for a lot of reasons, same as the boy liked the hash. For one thing, his religion ain't all starch and no sugar. He's good-hearted and kind and—and human. He seems to get just as much satisfaction out of the promise of heaven as he does out the sartinty of t'other. He ain't all the time bangin' the bulkhead and sniffin' brimstone, like parsons I have seen. Sulphur's all right for a spring medicine, maybe, but when June comes I like to remember that God made roses. Elkanah, he comes to me a while ago and he says, 'Zebedee,' he says, 'don't you think Mr. Ellery's sermons might be more orthodox?' 'Yes,' says I, 'they might be, but what a mercy 'tis they ain't.' He, he, he! I kind of like to poke Elkanah in the shirt front once in a while, just to hear it crackle. Say, Keziah, you don't think the minister and Annabel are—"

"No," was the emphatic interruption; "I know they ain't; he ain't, anyway."

"Good! Them Danielses cal'late they own the most of the town already; if they owned the minister they'd swell up so the rest of us would have to go aloft or overboard; we'd be crowded off the decks, sure."

"No one owns him. Haven't you found that out?"

"Yup, I cal'late I have and I glory in his spunk."

"I'm glad to hear you say so. Of course, Cap'n Elkanah is boss of the parish committee and—"

"What? No, he ain't nuther. He's head of it, but his vote counts just one and no more. What makes you say that?"

"Oh, nuthin'. Only I thought maybe, long as Elkanah was feelin' that Mr. Ellery wa'n't orthodox enough, he might be goin' to make a change."

"He might? He might! Say, Keziah Coffin, there was Mayos in this town and in this church afore the fust Daniels even washed ashore; and they'll be here when the last one blows up with his own importance. I'm on that parish committee—you understand?—and I've sailed ships and handled crews. I ain't so old nor feeble but what I can swing a belayin' pin. Boss! I'll have you to know that no livin' man bosses me."

"All right! I didn't mean to stir you up, Zebedee. But from things Cap'n Daniels has said I gathered that he was runnin' the committee. And, as I'm a friend of Mr. Ellery, it—"

"Friend! Well, so'm I, ain't I? If you ever hear of Daniels tryin' any tricks against the minister, you send for me, that's all. I'll show him. Boss! Humph!"

The wily Keziah alighted at the parsonage gate with the feeling that she had sown seed in fertile ground. She was quite aware of Captain Zeb's jealousy of the great Daniels. And the time might come when her parson needed an influential friend on the committee and in the Regular society.

The news of the engagement between Captain Nat Hammond and Grace Van Horne, told by Dr. Parker to one or two of his patients, spread through Trumet like measles through a family of small children. Didama Rogers learned it, so did Lavinia Pepper, and after that it might have been printed on the walls for all the world to read. It was talked over and gossiped about in every household from the lighthouse keeper's family to that of George Washington Cash, who lived in the one-room hovel in the woods near the Wellmouth line, and was a person of distinction, in his way, being the sole negro in the county. And whenever it was discussed it was considered a fine thing for both parties concerned. Almost everyone said it was precisely what they expected.

Annabel Daniels and her father had not expected it. They were, however, greatly pleased. In their discussion, which lasted far into the night, Captain Elkanah expressed the opinion that the unexpected denouement was the result of his interview with Eben. He had told the old Come-Outer what would happen to his ward if she persisted in her impudent and audacious plot to entrap a Regular clergyman. She, being discovered, had yielded, perforce, and had accepted Nat as the next best catch.

Annabel was not satisfied with this explanation. Of course, she said, she did not pretend to believe Grace's statement that she had found her uncle unconscious. No doubt the pair had had an interview and all that. But she believed the minister himself had come to his senses and had dismissed the brazen creature. She did not blame Mr. Ellery so much. He was a young man, with a kind heart, and no doubt the "Van Horne person" had worked upon his sympathies and had taken advantage of his inexperience of feminine wiles.

"I think, pa," she said, "that it's our duty, yours and mine, to treat him just as we always have. He doesn't know that we know, and we will keep the secret. And, as Christians, we should forget and forgive. We'll invite him here as we always have, keep him under our good influence, and be kind to him, poor innocent. As for Captain Hammond, I'm sorry for him, knowing the kind of wife he is going to have, but no doubt Come-Outers are not particular."

Kyan Pepper was another whom the news of the engagement surprised greatly. When Lavinia told him of it, at the dinner table, he dropped the knife he was holding and the greasy section of fish-ball balanced upon it.

"Bishy," said Miss Peppr, "what do you s'pose has happened down to the Hammond tavern?"

"Oh, I know that," was the reply. "I heard that long ago; Cap'n Eben's dead."

"'Course he's dead; and I knew you knew it. Land sakes! don't be such a ninny. Why, I told you myself."

"Well, I didn't know but you'd forgot. Anybody's liable to forget who the've told things to. Why, I've forgot more things—"

"Yes, there ain't no doubt about that. I've told you a million times, if I have once, to tuck your napkin round your neck when you've got your Sunday clothes on. And there you be this minute without a sign of a napkin."

"Why, Lavinia! I must have it round my neck. I know I—"

"Don't be foolish! Think I'm blind? Can't I see you ain't got it? Now where is it?"

Kyan began a futile hunt for the missing napkin, in his lap, on the table, and finally under it.

"I don't understand," he stammered, "where that napkin can be. I'm just as sure I had it and now I'm just as sure I ain't got it. What do you s'pose I done with it?"

"Goodness knows! 'Twouldn't surprise me if you'd et it, you're that absent-minded. Here! what's that stickin' out of your breast-pocket?"

Her brother put his hand to the pocket indicated and produced the missing napkin, much crumpled.

"There!" he exclaimed, in a tone of relief. "Now I remember. It must have dropped on the floor and I thought 'twas my handkerchief and picked it up and—"

"What did you think you'd be carryin' a white handkerchief for, on a week day?"

"Well, I had on my Sunday suit and—"

"Yes, and for the dear mercy's sake why have you got it on?"

Kyan saw an opportunity for self-justification.

"You told me to put it on," he declared triumphantly. "You said yourself I'd better rig out in my Sunday clothes 'cause we might go to Eben's funeral. You know you did."

"Hear the man! And then, after you've dressed up to go to his funeral, you pretend to believe I'm goin' to tell you he's dead. I never—"

"Well, what is it, then? He ain't come to life, has he?"

"Grace Van Horne's engaged to be married, that's what it is. Look out! Oh, you—"

Just here occurred the accident already described. Knife and fish ball descended upon the waistcoat belonging to his "Sunday suit." Lavinia flew for warm water, ammonia, and a cloth, and the soiled waistcoat was industriously scrubbed. The cleansing process was accompanied by a lively tongue lashing, to which Kyan paid little attention.

"Engaged?" he kept repeating "Gracie Van Horne engaged? Engaged? En—"

"Be still, you old parrot! Dear! dear!

dear! look at them spots. Yes, yes; don't say it again; she's engaged."

"Who—who—who—"

"Now you've turned to an owl, I do believe. 'Hoo! hoo!' She's engaged to Nat Hammond, that's who. Nothin' very surprisin' about that, is there?"

Kyan made no answer. He rubbed his forehead, while his sister rubbed the grease spots. In jerky sentences she told of the engagement and how the news had reached her.

"I can't believe it," faltered Abishai. "She goin' to marry Nat! Why, I can't understand. I thought—"

"What did you think? See here! you ain't keepin' anything from me, be you?"

The answer was enthusiastically emphatic.

"No, no, no, no!" declared Kyan. "Only I didn't know they was—was—"

"Neither did anybody else, but what of it? Folks don't usually advertise when they're keepin' comp'ny, do they?"

"No—o. But it's gen'rally found out. I know if I was keim' comp'ny—or you was, Lavinia—"

His sister started.

"What makes you say that?" she demanded, looking quickly up from her rubbing.

"Why, nothin'. Only if I was—or you was, somebody'd see something suspicious and kind of drop a hint, and—"

"Better for them if they 'tended to their own affairs," was the sharp answer. "I ain't got my patience with folks that's always talkin' about their neighbor's doin's. There! now you go out and stand alongside the cook stove till that wet place dries. Don't you move till 'tis dry, neither."

So to the kitchen went Kyan, to stand, a sort of living clotheshorse, beside the hot range. But during the drying process he rubbed his forehead many times. Remembering what he had seen in the grove he could not understand; but he also remembered more vividly, what Keziah Coffin had promised to do if he ever breathed a word. And he vowed again that that word should not be breathed.

The death and funeral of Captain Eben furnished Trumet with a subject of conversation for a week or more. Then, at the sewing circle and at the store and after prayer meeting, both at the Regular meeting house and the Come-Outer chapel, speculation centered on the marriage of Nat and Grace. When was it to take place? Would the couple live at the old house and "keep packet tavern" or would the captain go to sea again, taking his bride with him? Various opinions, pro and con, were expressed by the speculators, but no one could answer authoritatively, because none knew except those most interested, and the latter would not tell.

John Ellery heard the discussions at the sewing circle when, in company with some of the men of his congregation, he dropped in at these gatherings for tea after the sewing was over. He heard them at church, before and after the morning service, and when he made pas-

toral calls. People even asked his opinion, and when he changed the subject inferred, some of them, that he did not care about the doings of Come-Outers. Then they switched to inquiries concerning his health.

"You look awful peaked lately, Mr. Ellery," said Didama Rogers. "Ain't you feelin' well?"

The minister answered that he was as well as usual, or thought he was.

"No, no, you ain't nuther," declared Didama. "You look's if you was comin' down with a spell of somethin'. I ain't the only one that's noticed it. Why, Thankful Payne says to me only yesterday, 'Didama,' says she, 'the minister's got somethin' on his mind and it's wearin' of him out.' You ain't got nothin' on your mind, have you, Mr. Ellery?"

"I guess not, Mrs. Rogers. It's a beautiful afternoon, isn't it?"

"There! I knew you wa'n't well. A beautiful afternoon, and it's hotter'n fury-ation and gettin' ready to rain at that! Don't tell me! 'Tain't your mind, Mr. Ellery, it's your blood that's gettin' thin. My husband had a spell like it a year or two afore he died, and the doctor said he needed rest and a change. Said he'd ought to go away somewheres by himself. I put my foot down on that in a hurry. 'The idea!' I says. 'You, a sick man, goin' off all alone by yourself to die of lonesomeness. If you go, I go with you.' So him and me went up to Boston and it rained the whole week we was there, and we set in a little box of a hotel room with a window that looked out at a brick wall, and set and set and set, and that's all. I kept talkin' to him to cheer him up, but he never cheered. I'd talk to him for an hour steady and when I'd stop and ask a question he'd only groan and say yes, when he meant no. Finally, I got disgusted, after I'd asked him somethin' four or five times and he'd never answered, and I told him I believed he was gettin' deaf. 'Lordy!' he says, 'I wish I was!' Well, that was enough for me. Says I, 'If your mind's goin' to give out we'd better be home.' So home we come. And that's all the good change and rest done him. Hey? What did you say, Mr. Ellery?"

"Er—oh, nothing, nothing, Mrs. Rogers."

"Yes. So home we come and I'd had enough of doctors at last. I figured out that his blood was thinnin' and I knew what was good for that. My great Aunt Hepsy, who lived over to East Wellmouth, she was a great hand for herbs and such and she'd give me a receipt for thickenin' the blood that was somethin' wonderful. It had more kind of healin' herbs in it than you could shake a stick at. I cooked a kittleful and got him to take a dose four times a day. He made more fuss than a young one about takin' it. Said it tasted like the Evil One, and such profane talk, and that it stuck to his mouth so's he couldn't relish his vittles; but I never let up a mite. He had to take it and it done him a world of good. Now I've got that receipt

yet, Mr. Ellery, and I'll make some of that medicine for you. I'll fetch it down tomorrow. Yes, I wil. I'm agoin' to, so you needn't say no. And perhaps I'll have heard somethin' about Cap'n Nat and Grace by that time."

She brought the medicine, and the minister promptly, on her departure, handed it over to Keziah, who disposed of it just as promptly.

"What did I do with it?" repeated the housekeeper. "Well, I was kind of curious to see what 'twas like, so I took a teaspoonful. I did intend to pour the rest of it out in the henyard, but after that taste I had too much regard for the hens. So I carried it way down to the pond and threw it in, jug and all. B-r-r-r! Of all the messes that—I used to wonder what made Josh Rogers go moonin' round makin' his lips go as if he was crazy. I thought he was talkin' to himself, but now I know better, he was *tastin'...* B-r-r-r!"

Keziah was the life of the gloomy parsonage. Without her the minister would have broken down. Time and time again he was tempted to give up, in spite of his promise, and leave Trumet, but her p'uck and courage made him ashamed of himself and he stayed to fight it out. She watched him and tended him and "babied" him as if he was a spoiled child, pretending to laugh at herself for doing it and at him for permitting it. She cooked the dishes he liked best, she mended his clothes, she acted as a buffer between him and callers who came at inopportune times. She was cheerful always when he was about, and no one would have surmised that she had a sorrow in the world. But Ellery knew and she knew he knew, so the affection and mutual esteem between the two deepened. He called her "Aunt Keziah" at her request and she continued to call him "John." This was in private, of course; in public he was "Mr. Ellery" and she "Mrs. Coffin."

In his walks about town he saw nothing of Grace. She and Mrs. Poundberry and Captain Nat were still at the old home and no one save themselves knew what their plans might be. Yet, oddly enough, Ellery was the first outsider to learn these plans and that from Nat himself.

He met the captain at the corner of the "Turnoff" one day late in August. He tried to make his bow seem cordial, but was painfully aware that it was not. Nat, however, seemed not to notice, but crossed the road and held out his hand.

"How are you, Mr. Ellery?" he said. "I haven't run across you for sometime. What's the matter? Seems to me you look rather under the weather."

Ellery answered that he was all right and, remembering that he had not met the captain since old Hammond's death, briefly expressed his sympathy. His words were perfunctory and his manner cold. His reason told him that this man was not to blame—was rather to be pitied, if Keziah's tale was true. Yet it is hard to pity the one who is to marry the

girl you love. Reason has little to do with such matters.

"Well, Mr. Ellery," said Captain Nat, "I won't keep you. I see you're in a hurry. Just thought I'd run alongside a minute and say good-by. Don't know's I'll see you again afore I sail."

"Before you sail? You—you are going away?"

"Yup. My owners have been after me for a good while, but I wouldn't leave home on account of dad's health. Now he's gone, I've got to be gettin' back on salt water again. My ship's been dry-docked and overhauled and she's in New York now loading for Manila. It's a long voyage, even if I come back direct, which ain't likely. So I may not see the old town again for a couple of years. Take care of yourself, won't you? Good men, especially ministers, are scarce, and from what I hear about you I callate Trumet needs you."

"When are you going?"

"Last of next week, most likely."

"Will you—shall you go alone? Are you to be—to be—"

"Married? No. Grace and I have talked it over and we've arranged it's best to wait till I come back. You see, dad's been dead such a little while, and all, that—well, we're goin' to wait, anyhow. She'll stay in the old house with Hannah, and I've fixed things so she'll be provided for while I'm gone. I left it pretty much to her. If she'd thought it best for us to marry now, I callate I should have—well, done what she wanted. But she didn't. Ah, hum!" he added with a sigh; "she's a good girl, a mighty good girl. Well, so long and good luck."

"Good-by, captain."

"Good-by. Er—I say, Mr. Ellery, how's things at the parsonage? All well there, are you?"

"Yes."

"Er—Keziah—Mrs. Coffin, your housekeeper, is she smart?"

"Yes. She's well."

"That's good. Say, you might tell her good-by for me, if you want to. Tell her I wish her all the luck there was. And—and—just say that there ain't any—well, that her friend—say just that, will you—her friend said 'twas all right. She'll understand; it's a—a sort of joke between us."

"Very good, captain; I'll tell her."

"Much obliged. And just ask her to keep an eye on Grace while I'm gone. Tell her I leave Gracie under her wing. Keziah and me are old chums, in a way, you see."

"Yes. I'll tell her that, too."

"And don't forget the 'friend' part. Well, so long."

They shook hands and parted.

Didama and her fellow-vendors distributed the tale of Captain Nat's sailing broadcast during the next few days. There was much wonderment at the delayed marriage, but the general verdict was that Captain Eben's recent death

(Continued on page 15)

In the Summer Time

In the summer time—men need the gospel

In the summer time—souls face decay.
The harvest white is ever there before us,
'Tis ours to sow and reap and save the day.

In the summer time—God offers succor,
In the summer time—Christ covers sin.
The needy opportunities command you
Go forth and strive some victories to win.

In the summer time—our work can prosper,

In the summer time—results will glow.
As superintendents frankly face the issue
And do their work aright—our schools will grow.

Concerning "The First Church of Jerusalem"

Detroit, Mich., August 2, 1933.

Dear Rev. Mihm:

In reading the "Baptist Herald" I wish to take exception to the remarks of Dr. Snowden of Pittsburgh in reference to his remarks concerning the early church. (See "Baptist Herald," Aug. 1, p. 5.)

1. The church had no building.

Ans.: According to the book of Acts 1:13, it appeared that they had an upper room that was often used, therefore it must have been their church.

2. It had no settled pastor.

Ans.: Acts 1:25 all of them were ordained and preached the gospel.

3. No choir or pipe organ.

Ans.: They sang and very likely someone would lead as was the custom at that time, the leader would sing a verse and the congregation would repeat.

4. It had no officers.

Ans.: Acts 6:5: They elected deacons of which Stephen was a good example. Judas was a treasurer and Peter and Barnabas seemed to rule the meetings at Paul's first appearance.

5. No Sunday school or young people's society.

Ans.: Jesus taught forty days and accordingly took five Sundays, and we have references in the Old Testament as well as the New where children were given instruction and preference.

6. No advertising program.

Ans.: They had the greatest advertising program and the first world wide program that was known to mankind. I refer you to "Go ye into all the world and preach the gospel," etc.

7. No wealth.

Ans.: According to Acts 2:45, 46 they had wealth galore.

8. No creed of articles of faith.

Ans.: Acts 2:42.

9. Had membership of only 120.

Ans.: According to Acts 2:41 they increased their membership very rapidly, so 120 represented only the beginning.

10. Had no written gospel.

Ans.: There is no proof of this as they had the entire Old Testament as well as the accounts of Jesus' action, also of John the Baptist's life and testimony.



Group of Young People baptized June, 1933, by Rev. A. Sandow, Ebenezer Church, Dickinson County, Kansas

Matthew was a clerk by trade and very likely kept records.

Inasmuch as Mark and Luke joined Matthew in writing in later years, it must be assumed that they did some writing very early in the career of their church.

As to the balance of his remarks I would take a tolerant exception. These men were human and the Bible records how they quarreled. We find one example where a person was put to death because they lied about their financial affairs.

I believe as a whole that as a church they were not much better off than we are in reference to co-operation.

The reason I write this is because there are so many assertions made against the present church by those on the inside that the outsiders are inclined to sit by and enjoy the fight. Let's hope that you can publish the corrections. If I am wrong I want to know it.

Very truly yours,
JOHN E. GREEN.

(We are glad to print the above letter by Brother Green. However, we do not think that the points made by Dr. Snowden were in any way meant to be derogatory of the church of any period. He emphasizes rather the wonderful success of the earliest church in spite of the lack of many things which we have in our day. Bro. Green has seemingly been impressed more by the first half of Dr. Snowden's article and not considered the latter half enough. Here points 3, 4, 5 and 7 agree with points 2, 7, 8. The temporary use of a rented upper room or meeting in private homes is different from having a specially erected edifice. Our Sunday school and Young People's work has developed from the gospel and is a result of the gospel, but there were no such organizations in the apostolic day. Editor.)

A Child's Grace Before Meals

We thank thee, Lord, for daily bread,
And for our home and friends;
We thank thee too for joy and strength,
And all thy goodness sends!

— From "Children's Devotions."

A Silver Wedding Celebration

When the members of our Bethany Church in Milwaukee assembled in their accustomed place of worship on the evening of August 1, they were greeted by an unusual sight. There were rows of attractive tables, where no tables are otherwise to be seen, and there were various beautiful decorations, which caused much favorable comment. The occasion was the silver wedding celebration of Edward Duesterhoeft, the esteemed chairman of our board of trustees, and his wife, Marie Duesterhoeft, who is the faithful and efficient president of our Ladies' Missionary Society. The bridal couple had very generously invited as their guests all the members and friends of the Bethany Church.

In addition to the excellent wedding supper there was a well-prepared program, consisting of brief addresses, recitations and musical numbers, both vocal and instrumental. A fine spirit of Christian fellowship prevailed. At the close of the meeting Bro. Duesterhoeft and his wife thanked their many friends for the kindness and love which had been shown them on the 25th anniversary of their wedding day, and also expressed their gratitude for various beautiful and appropriate gifts which they had received.

H. W.

Spelling Love

There is a story of a little girl learning to spell by imitating the sounds that animals make, spelling in this way such words as dog, cat, etc. Finally the teacher asked her to spell love. Quickly the little one ran to her teacher, threw her arms about her neck, kissed her and said:

"We spell love that way at our house." "That is beautiful," the teacher replied, "but do you know any other ways of spelling love?"

"Yes," said the little girl and she began to put the books away, and set the teacher's desk in order. "I spell love by helping everybody when they need me."

A home built upon love in action is sure to be a happy home.

The Better Prayer

ROBERT DAVIS

"I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed;
I thank thee much for bread to live,
I thank thee more for bread to give.

I thank thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn:
I thank thee much for a place to rest,
But more for shelter for my guest.

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is the love I share."

The Annual Report of the Publication Board

The annual business meeting of the Trustees was set for July 25. Seven of the nine members were present. All the business matters pertaining to the publication of all religious literature and the present financial condition of our Publication House were earnestly considered and proper decisions made. The report of our officers, the manager and the two editors of the papers, the "Sendbote" and the "Baptist Herald," were heard and gratefully accepted. The Board went on record in expressing the appreciation to all the officers for the noble and faithful service rendered. Our Manager, Bro. H. P. Donner, deserves our gratitude and loyal co-operation in these trying days, and both our brethren, Rev. G. Fetzer as Editor of the "Sendbote" and Rev. A. P. Mihm, Editor of the "Baptist Herald," are to be highly commended for the efficient work rendered. Our denominational periodicals are outstanding in every respect. Here we also wish to include the very ably edited Sunday School Quarterly, "Lektions-Blätter," appearing in both English and German, and its scholarly Editor, Rev. G. H. Schneck.

Some Depressing Facts

Here we have the very illuminating report of our business manager. Our total assets are \$125,761. The total business during the year was \$45,853; \$7906 less than in the previous year. The books were closed with a deficit of \$2726. Just to give a reason for this rather discouraging showing let us turn to the next page of the report. The periodicals yielded \$24,207, about \$3000 less than last year. The book department \$20,219, about \$2700 less than in the previous year. The loss is largely due to the loss of subscribers to our periodicals. The "Sendbote" lost 805; the "Baptist Herald" 553; the "Wegweiser" 2054; the "Cheerful Sower" 1043; "Lektions-Blätter" 1935.

That is to be deplored for more than one reason. We actually expected that in the course of years the subscriptions

to our German periodicals would fall off, but we were also hoping that our English periodical, namely the "Baptist Herald," would more than make up. That is that! Now about the book department. We have here in Cleveland a splendid assortment of all kinds of good books, and our house is in position to serve our customers with books and periodicals from other sources. Why not take advantage and let our own house fill your orders for Sunday school and Young People's Societies? Of late there has been a falling off in the sales of English books, and the imported German books yield little profit on account of the high cost of transportation and the high rates of foreign exchange.

A Grave Question

Shall we thus continue and carry on indefinitely a business on a losing basis? I am sure all will say: No! Very well then, what will you do about it? Mr. Elmer E. Staub came over from Detroit and spent a whole day deliberating with the Board and Mr. Donner about ways and means to bring about definite changes. His very helpful remarks were appreciated and were the subject of very earnest discussions. Certain resolutions were adopted and recommendations referred to Mr. Donner for consideration with the hope, that out of that meeting may come some crystallized plan that will lift the whole vehicle upon a higher plane and turn it into more useful purposes. Through the courtesy of our editors we hope to publish some new plans for such promotion, and we hope to win the enthusiastic co-operation of every loyal German Baptist. The Publication House must be recognized as the center from which the many forces are directed to instill into the hearts of our constituency the motive power to fulfil Christ's command. We need to promote and strengthen the loyalty to Christ and the church. Now our periodicals and books are of that nature and we need them to promote all our missionary objectives. Until further and more explicit announcements are made we commend our important work to your prayers. S. BLUM.

Vacation Church School, Temple Baptist Church, Mt. Oliver, Pittsburgh, Pa.

Pastor, Rev. O. E. Krueger.
Principal, E. C. W. Davis.
Teachers and Officers:
Treasurer, Mrs. F. A. Kulinna.
Recorder, Miss Frances Kulinna.
Intermediate Department:
Bible, Rev. Earl Sidler, Rev. O. E. Krueger.
Expressional handwork, Mrs. F. Hilberer.
Junior Department:
Bible, Mrs. Davis.
Music, Mrs. F. A. Kulinna.
Pianist, Mrs. Lee Matthews.
Expressional handwork: Miss Vera Hilberer, Mrs. Johnston, Mrs. Lee Matthews.
Primary Department:
Bible, Miss Frieda Wright.

Music, Mrs. H. Henning.
Pianist, Miss Virginia Hamel.
Expressional handwork: Mrs. G. Thomas, Miss Velma Weiss, Miss Dorothy Wilson.

Kindergarten:
Bible, Mrs. R. Saxor.
Music, Miss Doris Hiller.
Pianist, Miss Laura Bruden.
Expressional handwork: Miss Velma Michel, Miss Ruth Luck.

The V. C. S. expresses its appreciation to the above named teachers for making the work a success.

The V. C. S. opened Wednesday, July 5, 1933, at 9 A. M. with an enrollment of 65 pupils, 18 teachers, 5 visitors, total 88.

The school closed Tuesday, Aug. 1, 1933 a 20-day school, 4 weeks, 5 days a week, 3 hours a day, total 60 hours, meeting all requirements of a standard "A" school.

Total enrollment of school at close:

Dept.	Boys	Girls	Teach- ers	Total
Kindergarten	7	13	5	25
Primary	10	19	5	34
Junior	10	29	6	45
Intermediate	2	12	2	16
Total	29	73	18	120

Total attendance, 1990; average daily attendance, 99½; churches represented, 17; denominations represented, 9.

Treasurer's report: Total receipts \$85.72. Disbursements \$82.81. Balance on hand \$2.91.

Picnic, Monday, July 24, at the close of V. C. S. 75 people repaired into McKinley Park for a picnic lunch. Free lemonade was served also. Large ice cream cups were donated by Mr. W. Brubach.

HANDWORK

The handwork exhibit, which took place in our church parlor, proved to be quite enjoyable to our parents and friends. The exhibition consists of all the work done by our pupils. Many types for work were produced, enabling the younger as well as the older children to enjoy the days which they spent in the school. The work was arranged on tables according to departments, making it possible for the parents and friends to view the work according to their personal interests.

The Kindergarten work consisted of paper-folding, cutting, and pasting. The Primary Department made illustrated love books, posters, picture frames, embroidered canvass pictures, and paper weaving and mounting. The Junior work consisted of illuminated scripture books, pincushions, sponge rubber toys, reed mats, and flower baskets. The Intermediates made spatter work, illuminated picture books, reed flower skets, waste paper baskets and bookracks.

The church-school lesson in the primary department was about Samson. After the teacher had described the great deeds of the man, to her small charges, she asked, "Now, where do you suppose he got his great strength?"

One little fellow immediately spoke up. "Oh, I guess he ate spinach."—Exchange.

Bradley Beach Ministers' Conference

June 26-30, 1933

This year's conference at the "Jugendbund" Cottage at Bradley Beach was in more than one way singular and impressive. The theme under discussion, the fellowship among the brethren, enhanced by the presence of three gracious pastor's wives, the kindness and courtesy of our host and hostess, Mr. and Mrs. Neuschaefer, these and many other delights that go with life on the ocean side made our stay a most pleasant experience.

We had hardly embarked upon our conference ship, after Bro. G. Schwandt had acted as an able pilot, leading us out into the deep, when we came into turbulent waters. As he, the erstwhile defender of the socialistic ideology, interpreted the "Circumstances of the Sermon on the Mount and the Place of its Teachings in the Work of Jesus," showing us that the nations as well as the mass of unregenerated individuals in the world are neither ready nor able to follow these holy precepts, and that only reborn personalities may expect to come somewhat near the ideals of Jesus, we inwardly consented. Our amazement even today over the loftiness of the Sermon on the Mount proves how far we are removed from its teachings because of our sinfulness.

As in subsequent discussions and papers the challenge of God's Word cut deep into our souls, our conference grew in tenseness and seriousness. We will not go into details here concerning all the fine things that were said in these papers; suffice it to say that some of us trembled under the impact of this message of the everlasting Lord of Life. The brethren Leuschner, Brushwyler, Mueller, Kaaz and Bernadt contributed their share toward an intelligent understanding of the manifold implications of the Sermon on the Mount. Yes, we understand more clearly now after they have rendered us this service. But how about the execution of these matters? May God be gracious to us as we attempt the stupendous task of pleasing him and doing his holy will!

For the further enlightenment of the "Baptist Herald" readers we conclude with quoting some of the specific sayings of the brethren during the discussions:

"When the nations come together to make peace they lay the foundation for a new war. They have never invited Jesus to counsel with them. But those who hear his voice can truly say with Paul: 'He is our Peace.'" G. Schwandt.

"What Jesus said in the Sermon on the Mount, was sensational in the extreme. The Jewish life of that day was one full of strife, dissension and open revolt. The zealot was aligned against the publican; the Pharisee against the Sadducee. All were full of hate towards Rome. Now Jesus comes and bids them suffer wrong, go the second mile, rejoice over persecution. This was to them blasphemy. No wonder they were in an uproar about his message." C. W. Koller.

"The profit motive is the basis of our civilization. This motive is pagan in essence. In consequence of this deplorable fact it is almost impossible to live out the Sermon on the Mount. We must do away with this profit motive altogether. A way can be found if we but follow Jesus Christ." M. L. Leuschner.

"If we only would earnestly seek to Christianize the Christians, let alone the pagan world, it would mean much toward social betterment." G. Woyke.

"We are living in serious and critical times. People are losing courage and hope. And in such times as these there is but one imperative for us preachers: to preach confidence and trust in Almighty God. Socio-political questions will not do in this hour. Of these problems we may read in newspapers and magazines. But let us preach the reality of a living faith and trust in our Lord." G. H. Schneck.

"Our time needs comforters. 'Comfort, comfort ye my people.' He who cannot comfort in these days, has missed his calling as a preacher.—One thing we ought to have learned: the time of high wages is gone for good. We must return to a life of greater simplicity. We must become more modest in our demands on life. Then we shall also be contented." G. Schwandt.

"Judged by the ethics of Jesus we all have sinned.—Three tests may determine our Christian life: 1. Does my religion make me humble or proud? 2. Does my religion make me charitable or cruel toward others? 3. Does my religion make me dependent or arrogant toward God?" V. Brushwyler.

"What does it mean to forgive? Some people feel and sense wrong done unto them more deeply than others. It is not easy for God to forgive us. The national character plays an important role here. The Pole, the German from the North are different from those in the southlands. A deep Christianizing process is necessary to bring about the attitude of true and genuine forgiveness." G. H. Schneck.

"When I hear how many of our esteemed thinkers and poets stand with regard to Jesus, then I must avow how far superior my Lord is above all these men. Jesus is indeed the Son of God, the most beautiful among the children of men." J. Schmidt.

Finally, mention ought to be made of the edifying devotional meetings conducted by the brethren V. Prenderinger, J. Schmidt, G. Woyke and F. P. Kruse who concentrated their efforts upon the Lord's Prayer.

May an abiding blessing rest upon this Bradley Beach Conference!

WILLIAM A. MUELLER, Clerk.

Not a Zoo

An American, whose car broke down, stopped at a farmhouse to borrow a monkey-wrench. The farmer, a Swede, replied: "No, sir, my brother Olie, he bane got a sheep-rentch, and my uncle heem got a cattle-rentch, but none of us got da monkey-rentch."

Miss Bertha Lang Writes from China

Pingyanghsien, Che., China,
China Inland Mission,
July 18, 1933.

My dear friends of the Iowa Jugendbund: Another year has passed since you had your annual meetings. When I heard that this year you were not having any special speakers, my prayers ascended that in spite of the fact, these meetings might be the very best. Last week letters came telling me of the very blessed time you had this year and I felt so glad to think that I too could have a part in them because of the Mercy Seat. And how good you have been to me again this year! Do once more accept my very grateful thanks for the gift of \$75.00 which you sent to me for the work out here. When I think of the very difficult times so many of you are having, I do truly ask the Lord to reward you abundantly for your gifts of love which you send again and again to those who are seeking to serve him in the "regions beyond."

These last weeks I've been looking back over the past nearly eleven years since I first reached China. How different things really are to that which one imagines before one sets foot on foreign shores! Well do I remember one night before leaving home, of going outdoors and standing there gazing at the stars. I wondered what China could be like—a feeling of a most fear took hold of me. I knew things would be different, but one needs to come and find out for oneself in order to know how really different things are. Then came the journey across the waters and the stop at Japan. I remember looking down at the people on the shores of Yokohama—a people so different to what I had been accustomed to. Could it be possible that I should learn to love those who weren't the same race as myself? Such were my thoughts nearly eleven years ago.

What are they now? I do thank the Lord that when he puts forth his own, that he does go before them and I can truthfully say that he has given a real love for the people—some have become very dear friends. Yes, it costs something to leave loved ones at home, but how the Lord does make it up to his own! Just last week I was reading that verse in Luke where the Lord asked the disciples if they lacked anything, and their answer was, "Nothing." Such is my answer today. The exceeding abundantly has been given me—the Lord himself has become infinitely more precious—friends have been raised up for me—every temporal need has been supplied. What more could I want?

Not so very long ago I went one Sunday to one of our outstations for the day. It was too hot to walk so I got a small boat. The little group of believers at that place make one feel that it's worth while to serve the Lord. I wish it were possible for you to have a peep

(Continued on p. 16)

Our Devotional Meeting

August F. Runtz

September 10, 1933

How and When Should We stand Against Public Opinion?

Acts 5:29

When it opposes the will of God. An old Latin proverb says: "The voice of the people is the voice of God." There are times when this may be so, and there are other times when it is not so. Sometimes public opinion does express the will of God. We of the United States believe that God's will was expressed by the people when they declared for the independence of this land.

However, there are times when it is exactly the opposite. Look at the incident connected with our lesson. Here was a small group of people who believed and preached that Jesus was the Christ. They were directly contrary to the current of public opinion. They recognized allegations to Christ, rather than to the accepted authorities, and so as they stood before the judges, Peter and the apostles said: "One ought to obey God rather than man."

Here then is a general principle for a man; if public opinion runs contrary to the will of God, then there is but one course open, and that is to stand against it as Daniel did when he refused to drink the king's wine, and as Peter and John did when commanded not to speak in the name of Jesus, who said, "We cannot but speak."

When justice and righteousness are at stake. Those apostles felt that it would be criminal, just because they were being threatened, to keep the message of salvation from the people. "The fear of man bringeth a snare." And fear of public opinion has kept many a man silent. But when a thing is unjust a real man will lift up his voice against it regardless of others' opinion. And when it is right he dare not keep silent. Jesus said: "Whosoever shall be ashamed of me—or my cause—in this adulterous and sinful generation . . . of him shall the son of man be ashamed."

When public opinion retards progress. The world would make no progress unless some souls were brave enough to scorn public opinion and do the thing which they believe to be good and right regardless of what others say, think, or do. Such individuals have been the prophets of a better day. Among these may be listed the prophets of Israel, Jesus of Nazareth, the apostles, and all those souls with the spirit of the pioneer, who have been dissatisfied with things as they are, and then set about to discover new continents of human liberty and happiness.

September 17, 1933

What Hinders the Full Success of Prohibition?

Psalms 37:1, 2, 9-13

What the prohibition law is endeavoring to do. Evangeline Booth sums up the social effects of alcohol with the following words: "Drink has drained more blood, hung more crapes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world." The prohibition law is a desperate attempt to wipe this curse off the face of the earth. But what hinders the full success of this good law?

Greed for wealth. A few very wealthy men have contributed almost the entire vast sum of money which has been spent in recent years in one of the greatest propaganda drives in human history. Just why did these men contribute so much money, which was spent in newspaper propaganda throughout the land in order to influence public opinion? Was it because they were interested in personal liberty, or because they were philanthropists? Not in the least. It was simply to shift the burden of taxation from large incomes to that of the laborer. Give the laboring man beer, and induce him to drink it, put a tax on it, and the burden of taxation will shift from the wealthy to the poor! That is the motive, and no other. There is no thought whatever of the welfare of the laboring man's family.

The downward pull of human nature. "The heart is deceitful above all things, and desperately wicked." Human nature is still very weak, and there is somehow an inherent pull downward. It is still very selfish. It does not consider the welfare of society, but seeks to gratify its own desires. It says: "We want beer"—let the rest of the world, together with my home and family, go hang,—but, "we want beer." Yes they want more liquor than they can buy now, and liquor easier to get. So our great task is still to implant Christian ideals into individual hearts.

September 24, 1933

How May We Know When We Really Are Christians?

1 John 2:3-6; 3:13-24

Repentance and faith. The message that the apostles everywhere proclaimed was: "Repentance toward God, and faith

toward our Lord Jesus Christ." The soul must have a sense of spiritual need, and a consciousness of sin. With sorrow for the sins that have pained the heart of God it turns from sin, and asks God for mercy and pardon. God says that Jesus died for sin, and bids the soul trust implicitly in him. Here a soul is saved when it takes God at his word, and it is here that a new life is begun. You know whether or not you have repented; you know whether or not you trust Jesus Christ; then you ought to know whether or not you are a Christian.

Obedience to Christ. We may also test the reality of our Christianity by our attitude toward our fellowmen. When we become Christians we not only "get right with God" but we also get right with our fellowmen. The apostle John makes some very pertinent statements concerning one's relation to his fellowmen. He says that hatred is murder, and a murderer is no Christian; that to refuse to love is a sign that one has never emerged from eternal death; that this love must be, not only in word and tongue, but in deed and truth. Here is the great test of the reality of our Christianity.

October 1, 1933

Why Should All Christians Be Church Members?

1 Cor. 12:25-27

Christ founded his church for a purpose. Sometimes folks who claim to believe on Christ as their Savior refuse to unite with any church. They seem to feel that it matters little whether or not they do, and often look down with a good deal of contempt upon the church. They forget that the church, even with all its faults, is nevertheless a divine institution; that it was brought into being by Christ himself; that "Christ loved the church and gave himself for it;" and that it never would have been founded, had there not been a great need of it. Men may organize useless societies, but Christ never did. Therefore our whole attitude toward the church becomes our attitude toward Christ himself.

A confession of faith in Christ. Look anywhere you will in the New Testament and you will find wherever the gospel is preached, and people repent of their sins and turn to God for forgiveness, accepting Jesus Christ as their Savior, that they were baptized upon confession of their faith and immediately united with the church. Their baptism and joining the church showed to the world the stand they had taken. It was an open confession that they renounced sin, and were now taking their stand with Christ. If you want to make an open confession of your faith in Christ you will not hesitate to unite with the church.

September 1, 1933

To share the blessings and the work. One unites with the church in order to share its blessings. Here the spiritual life is developed, here consolation, hope and encouragement are bestowed. It becomes a home of worship, and a source of help in times of distress. But the church is also the rallying point for the forces of holy warfare. "In union there is strength" is as true of a church as of a nation. Our Lord was not satisfied to rescue stray sheep upon the mountain only to brand them with the mark and then turn them out to graze leisurely and in solitude. No! he gathered them into groups, and thrust upon them the responsibility of evangelizing the world.

October 8, 1933

What Should a Present-Day Church Be Doing?

2 Tim. 4:1-5

"Preach the Word." That's what the aged apostle said to his younger brother in the ministry; and it is in accord with the Great Commission of our Lord (Matt. 28:19, 20), which he gave to his disciples just before his ascension. And that commission has never been withdrawn.

There is grave danger that the churches of today spend their energy in things, which in themselves are good and useful, but are leaving out the heart, the very heart, of the purpose for which Christ founded his church. The church ought to have well organized and equipped Sunday schools. It ought to provide clean and wholesome recreation. It ought to sound no uncertain note about world peace, social conditions, and the race problem. But it must not be done at the expense of its essential mission.

Its great task is to bring individuals into a living knowledge of the Christ who died to redeem men. This is ground work, the other structure.

"Make disciples." R. V.) A disciple is a learner, a pupil. When a person accepts Jesus Christ he becomes his pupil. "Learn of me," said Jesus. "A disciple is one who puts his feet in the tracks of earth's peerless Man and follows him in the most daring venture known to the heart of man. A disciple is one who accepts the teaching of him who taught as no other ever taught. . . . A disciple is one whose deportment gives unmistakable and compelling evidence of the power which has immortalized Calvary."

Be about the Lord's business. When our churches are made up of members who know Jesus Christ and learn of him, they will be about his business in all its phases. Their influence will reach out in redemptive work in community or city. They will send forth God-called young men and young women to the places of appalling need. Their members will sacrifice and rejoice in sacrificing to send and support those who have answered the divine summons to go to the hard places of the earth.

Keziah Coffin

(Continued from page 10)

and the proper respect do it furnished sufficient excuse. Hannah Poundberry, delighted at being so close to the center of interest, talked and talked, and thus Grace was spared the interviews which would have been a trouble to her. Nat left town, via the packet, on the following Wednesday. Within another week came the news that his ship, the "Sea Mist," had sailed from New York, bound for Manila. Her topsails sank beneath the horizon and she vanished upon the wild waste of tumbling waters and out of Trumet's knowledge, as many another vessel, manned and officered by Cape Cod men, had done. The village talked of her and her commander for a few days and then forgot them both. Only at the old home by the landing and at the parsonage were they remembered.

(To be continued)

Program at Century of Progress

(Concluded from page 7)

the Christ spirit. If we do not have Christ here, we would be unhappy in heaven. We must be heavenly-minded if we desire some day to enter into heaven. There will be no night there, no sorrow, no pain, no tears, God will wipe away their tears.

Our group of children now sing: "Beulahland," also: "I am happy in the service of the king" and our meeting closes with the benediction.

At the Fair people are constantly going from one building to another; if there is something that grips them they linger. We were informed at the outset that music and singing would attract and fascinate and were happy to note, that many of the visitors remained for the fifty minutes that were assigned to us. We had prayed that God might use us to help some one and that our Lord might be glorified. This note was sent to the platform: "Thank you and the others for helping us to keep our chins up—and go forward with eyes on the goal."

A young college student from Los Angeles, Cal., came up on the platform and asked for my name. I gave it to him and he said: "I have not been in church for a long time. Your program gripped me. I come from a Baptist family and am going back to God and home." I said to him, "God bless you, come back home, your heavenly Father will welcome you."

C. A. DANIEL.

* * *

The teacher was trying to impress upon her pupils the importance of doing right at all times, and to bring out the answer, "Bad habits," she inquired: "What is it that we find so easy to get into and so hard to get out of?"

There was silence for a moment, then one little fellow answered cheerfully, "Bed."—Boston Transcript.

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

Swedish Baptists in America. By J. O. Backlund. Publishers, Conference Press, Chicago. 160 pages. Retail price 60 cts., postpaid 70 cts.

This neat-looking volume in attractive blue cloth cover gives us the history of the Swedish Baptist churches and their work in America. Prof. Backlund has accomplished a very creditable task in presenting this history in such brief and succinct form. The beginnings and the growth and spread of the Swedish Baptist work in the United States reads a good deal like the history of our German Baptist work and in the history of a foreign-speaking Baptist body like theirs many similar experiences and common points of contact with us appear. Both groups report about the same membership in figures, 35,000, and the story of the missionary pioneers is one of similar noble sacrifice. Our first German Baptist church in America was organized in Philadelphia in 1843. The first Swedish Baptist church in America was started in Rockford, Ill., in 1852. The author has rendered the young people of the Swedish churches a great service by this history. Every student of Baptist history in our country will need this volume. It is surprising that such an attractive volume can be published at such a low price. We congratulate our Swedish brethren on the publication of this book.

Craftsmen All. By Edward Shillito.—The Friendship Press, New York. 159 pages. Cloth \$1.00. Paper 60 cts.

This interesting volume by the Literary Superintendent of the London Missionary Society describes as the sub-title says, fellow-workers in the younger churches of the world-wide field. Christ is too wonderful for any one nation to express him perfectly. In other ages we have learned from Augustine and St. Francis, why should we not learn from Sadhu Sundar Singh of India or of Kagawa of Japan. The story of these and other notables in Africa, China and India and their distinctive native contributions in Christian sacrifice, as well as in poetry and art are brought before us in a captivating and thrilling way. All friends of missions rejoice in publications like these from the Friendship Press.

The City Redeemed. By Elwood Herbert Dutton.—The American Baptist Publication Society, Philadelphia. 48 pages. Paper, 40 cts.

The author of this brief but compact pamphlet has been engaged in Baptist City Mission work for many years and is now head of the Department of Cities of the Ohio Baptist Convention. The problems and opportunities of Christian work in general and of Baptist work in particular in our American cities finds illuminating treatment. It is interesting to learn that Baptists are strongest, not in the great metropolitan centers, nor in

the villages or open country but in cities of a medium size. Questions for a group discussion follow each chapter. Illustrations and graphs add to the interest. Our B. Y. P. U.'s in our city churches would find this booklet good for a short study course.

A. P. M.

Miss Lang's Letter

(Continued from page 13)

at an afternoon class with the women and girls on such an occasion. It's a treat for them to have the foreign teacher with them. It was so warm that afternoon that one would easily be inclined to sleep, but there were no signs of it that afternoon. We talked of the Lord's suffering—there was the desire in every heart that afternoon to learn to know him just a little better.

That afternoon or rather evening, a sudden streak of lightning flashed over the sky and a loud clap of thunder followed. Later we were told that a man had been struck by the lightning and was still lying out in the fields. We asked why he hadn't been taken home but were told that no one would dare touch him as he must have committed some sin, therefore heaven didn't want him and earth wanted to do away with him! There he lay—not a soul to help in his agony. If anyone were to befriend him, they feared the gods would be angry with them and therefore the further they kept away from him the better. The awfulness of superstition with which this people are still bound! We seem to be striking the mere fringe of the people. We inquired about the man the next day and were told that he had died. His coffin was to have no paint on it and there was to be no funeral service. One of my boys said that night, "I hope no Christian will ever be killed by lightning for the heathen will talk about it and criticize."

Then we came to Wenchow where we were to have a time of rest and quiet. One of the evangelists lies at death's door. We went to see him one morning. He hardly recognized us at first—his eyes seemed glassy. Then he managed to get enough strength to say, "It won't be long anymore and I shall be in my Father's house—he has a place prepared for me there." What a house he will have! Dear man, he has been preaching and witnessing for the Lord for over 40 years. Before he became a Christian he was a minstrel. He could earn money very easily for he was a very witty man. How often he told the story of his empty heart and pockets full of money while being a minstrel, but after he became a follower of the Lord he says, "My heart was happy even though my pockets were not full." And so he waits for his Father's call to his mansion in the sky. What a contrast! One leaving this earth in fear and trembling with no one to care for him. The other can hardly wait for the time to go to his Home, while his loved ones constantly stay in the sick room and are ministering to his every need. That's what the blessed Gospel of

our blessed Lord can do and does do. Transformed and useful lives may be found in this land and we do praise the Lord for them. But dear friends, to us it seems the number of those who believe are so few. Continue to pray with us for a mighty outpouring of the Spirit's presence and power in our midst. We do long to see multitudes turning to the Lord.

But I've written enough for this time. God bless you, my dear young friends of the Iowa Jugendbund and other readers of the "Baptist Herald"! I do thank God for the large number of intercessors he has raised up for me. May his richest blessing rest upon you all!

With grateful thanks and the best wishes to you all,

Yours in His Service,
BERTHA M. LANG.

"As Usual"

Who has not heard the above expression and been guilty of using it? And yet it is all too ominous in its meaning when coupled with the activities or ministries of our churches—"We will have our prayer service Wednesday evening at 7.30 *as usual*;" "The monthly business meeting of our class will be held Monday evening, *as usual*." The very term *as usual* is painfully suggestive of routine, the following of a threadbare, worn-slick procedure that is not unlike a sleeping position. The painful, icily regular way of doing things is a thing to be avoided as dreadful by the department and class leaders. It is contrary to progress, and a well-nigh perfect destroyer of interest. It is one of the surest means of producing stagnation. A man of my acquaintance served a class as president in the *as usual* fashion for nine years. Every year he appointed the nominating committee to name to the class his successor, who regularly named him, *as usual*.

The very term portends something of a weary ordeal. The procedure of many teachers, class presidents and department superintendents is like many electrical transcriptions heard over the radio—the same time-worn Sunday morning procedure that paralyzes, atrophies and drives people away. It is variety—something different, that people want. Certainly there are forms or plans of procedure that must be the same. In serving a meal—the dishes, table and silver will be the same, but the menu must be changed regularly.

The department superintendent who persists in the same program, every Sunday, *as usual*, which is composed of ninetenths superintendent and the balance a few hymns chosen at random, deserves to be greeted, in time, for such a performance, mostly by empty seats, and he will. Young people and adults do not patronize the shops, restaurants, places of amusement, and so forth, that offer no variety, neither are they coming with any degree of regularity to department and class meetings where this is lacking. The leader in department or class that accepts the responsibility and honor and takes his task seriously, must undoubt-

edly do some serious study, planning and praying if there is to be progress. Programs of a department assembly must not be the same. There is at hand an abundance of material to build varied programs. There is splendid talent in the department, but it must be enlisted. If the "*as usual*" aspect is eliminated from class meetings, there must be variety employed by the teacher in presenting the lesson. The officers must do their duty during the week or things are sure to "go stale" in these meetings. "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?" This may be applied to department or class officers: they are everything to these organizations, but if they fail to function, then we have the painful, lifeless Sunday morning procedure, *as usual*.—Selected.

Do More!

John Harsen Rhoades has written eight pithy sentences that deserve more attention than just a passing glance:

Do more than exist: live!
Do more than touch: feel!
Do more than look: observe!
Do more than read: absorb!
Do more than hear: listen!
Do more than listen: understand!
Do more than think: ponder!
Do more than talk: say something.

Nuisances

Some men are never happy unless they are in an argument. Such men are a nuisance. A man of that kind once stepped up to Henry Ward Beecher and said: "Sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilationist. I believe that when I die that will be the end of me." "Thank goodness for that!" said Mr Beecher, as he walked off and left the man dazed.

True Love's Guerdon

Engine Driver's Sweetie: "And do you always think of me during your long night trips?"

Driver: "Do I? I've wrecked two trains that way already."

Sweetie: "O, you darling!"—Literary Digest.

Being Courteous

"You seem to have had a serious accident."

"Yes," said the bandaged person. "I tried to climb a tree in my motor car."

"Why did you do that?"

"Just to oblige a lady who was driving another car. She wanted to use the road."—The American Boy.

The amateur gardener was showing the beauties of his greenhouse.

"This," he said, pointing to a flower, "belongs to the petunia family."

"Does it?" commented the sweet young thing. "I suppose you're minding it while the're away."