

The Baptist Herald

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

Volume Three

CLEVELAND, O., MAY, 1925

Number Five

What Will Our Future Be ?

William Kuhn, General Secretary

THIS inquiry is neither foolish nor futile. It becomes really fascinating when we think that we as German Baptists in the seventy-five years of our history have accomplished some things that really abide. Our intimate personal relationship to this work makes this inquiry exceedingly practical. In many cases our fathers were the founders of this work, and unsparingly they have consecrated their lives to its development. We, the present members, are more or less intimately related to the work, so that the future of our denomination will be in a great measure our own future. What do we see as we look out from our present position? Are we ascending to plains of wider influence and larger usefulness, or are we already on the descendant, having passed our highest altitude? Is the setting sun casting its golden glow over our way at the close of our working day, or does the sun in the meridian cheer us with the promise of long continued working opportunities? Dare we hope for an enlargement of our work, or must we positively face retrenchment? What shall be our watchword? Advance or Retreat?

OUR FUTURE IN PRE-VIEW

Although it may not require a supernatural prophetic vision to catch a glimpse of the future of our denomination, it will nevertheless demand a careful consideration of the circumstances in which we happen to be, to get a true vision of our future. Our wishes, our dreams, or even our fears alone may give us an unreal vision of our future, which will eventually be disappointing.

We will carefully and soberly consider a number of such circumstances, which will be determining factors in creating the future of our denomination.

The direction in which we are moving

It surely must be conceded that our present course will also continue into the future unless some power can exert an influence strong enough to change that course. What is the present course in the main departments of our denominational life?

We can at least in a measure determine our course from our *numerical growth*. As Baptists we do not grow by natural increase, but our additions are all voluntary through personal conviction. For the last years our membership has been almost stationary at about 30,000. Every year we receive by baptism from 1200 to 1500 converts. Our losses to English-speaking churches have retarded our growth. Although we have been almost anchored at the place of a membership of 30,000, we are absolutely convinced that we can have a great harvest of souls of such who are in close relationship to our churches everywhere if our members receive the spirit of witnessing for Christ.

The state of spiritual health will also tell us in which direction we are moving. There is no more reliable symptom than this, and yet none more difficult to determine. How prone we are to err in our conclusions. Even an expert judge of denominational life can only read surface symptoms. Our Lord alone, who enters life's secret chambers and penetrates every veil, knows the true state of our spiritual health.

Our missionary finances will also show the direction in which we are moving. All of our financial reports prove that we have made long strides forward. In 1924 we have contributed at least twice as much as in 1919. We have in our churches an increasing number of very generous supporters of missions, and we can say with rejoicing that our members generally have grown in the "Grace of Giving."

The increased use of English in our churches

Whatever our attitude may be to this problem, facts force us to admit the rapidly increasing growth of the use of English in our churches. As soon as a church becomes bi-lingual in its ministry and in its membership there are difficult situations created which can only be solved by the exercise of the spirit

of Christ. There is always the danger in a bi-lingual church that the unity of the membership is impaired and chasms form which bring fatal separation. The pastors of such churches are compelled to render a bi-lingual service. Experience has shown that the introduction of English can be unduly hastened in a church, and then always with disastrous effects. On the other hand certain churches have brought about their own disintegration and death by strenuously and persistently excluding the introduction of English. It will require the wisdom and the patience of the saints to get safely through this channel without going on the rocks.

The restriction of immigration

In the growth of our work, immigration has played a big part. Large

Contributions from Conferences

For the Missionary and Benevolent Offering

From April 1, 1924, to March 31, 1925

- | | |
|------------------------|-------------|
| 1. Central Conference | \$59,889.56 |
| 2. Atlantic Conference | 56,740.07 |
| 3. Dakota Conference | 32,418.54 |
| 4. Southwestern Conf. | 30,338.68 |
| 5. Northwestern Conf. | 21,485.21 |
| 6. Pacific Conference | 20,825.29 |
| 7. Eastern Conference | 20,046.85 |
| 8. Northern Conference | 9,806.95 |
| 9. Texas Conference | 5,832.50 |

churches and whole conferences have been built up in the days when the tide of immigration ran high. Since immigration to the United States has been restricted, we may not hope in the future to add many of the newcomers to our membership. As we are a foreign-speaking body in America, it will materially affect us to be cut off from the supply of those by immigration who speak our language. New conditions will demand of us that we adjust ourselves.

The passing of our fathers

When a denomination has had a history of more than 75 years, most of the founders of the work have already been called home. The passing of our fathers removes from our denominational life certain characteristics of Christian life which we can ill afford to lose. Our fathers belong to a different generation than we. Most of them became Baptists from personal conviction, and many of them paid dearly for these convictions. Churches that are built from such personalities have many unmistakable qualities of strength. The newer

generation has come by an entirely different way and consequently has developed qualities of character and personality of a different type. It is not our purpose to compare the merits of the passing generation with the present generation.

The closer federation of Protestant denominations

Protestant denominations do not yet form one organic union, but the separating hedges between them are very much lower than formerly. In earlier years certain denominations were a fruitful harvest field for us, but today this is changed. We cherish the hope that through our activities certain denominations have been aroused and today they are offering their members much more spiritual nourishment than formerly. Whatever our attitude may be toward the drawing closer of the different denominations, it is a fact, and not an insignificant factor in determining our future.

The temporal progress of our members

That "Godliness is profitable for all things" has been demonstrated in our membership. Our early members were almost exclusively poor people, today there is considerable wealth among us. Our early members had no social position, today we are all occupying a higher social plane, and some among us are quite prominent. Many of our fathers had very little education, but some of their children have become eminent in the educational world. The temporal progress is cause for gratitude, and complicates our task. Increasing wealth and increasing faith are not always simultaneous experiences. While climbing the heights of social position and educational eminence more than one of our members has lost the pearl of simple childlike faith.

The present world condition

The passing centuries make many changes in human society, but such changes are in reality superficial. The spirit of the world has remained unchanged in every century. Today as ever before the human race in its innermost spirit is at enmity with God. It is in need of the salvation of Christ, and in a measure at least it is hungering for this salvation. The relationship of the world to the Christians has undergone many changes. The children of this world and the children of God are sharing together the many advantages of our present day civilization. One of the accomplishments of this age is that the chasm between God's people and the world has been bridged. The first century assailed the Christians by fighting them in the arena; today the world conquers many Christians with its caresses.

The unalterable decree of God

We have been enumerating conditions which are all subject to change, but now we must fasten our eye on something that is abiding, and that is God's un-

(Continued on cover page 3)

May, 1925

The Baptist Herald

The Blessing of the General Conference

SUCH is the title of a timely appeal recently issued by our General Missionary Committee in view of our approaching General Conference, meeting in Pittsburgh this summer.

The blessings of the past twenty General Conferences are pointed out and the fact emphasized that every fibre and organ of our denominational body has been enriched by the influence of these gatherings. The General Conference has been a unifying force, joining us together in conscious aims and co-operating action. From these heights we always returned to the valley of our every day task with new strength and vision.

Our next General Conference in Pittsburgh, August 25-30, will differ from former similar gatherings by being a day shorter. The close is on Sunday evening. During this abbreviated time all the business pertaining to our General work must be transacted. It is clear there will not be very much time for the devotional or instructive side during the day sessions. This will, however, be stressed in the evening and Sunday meetings. Some concern is manifested, the appeal goes on to say, whether the transaction of business will not detract from the necessary blessing.

The prayerful wish is therefore expressed that we may all experience in Pittsburgh a repetition of the experience of the disciples when Jesus gave them the great commission (Matt. 28:18-20); that we may all personally hear the personal call of the Lord to become fishers of men; that we may be appointed of him to be his witnesses and to receive the indispensable equipment of the Spirit. The Lord may open our eyes, so that we may recognize in the work of soul-winning our greatest task.

The wish is further expressed that we may become of one accord in this great desire; that we seek its fulfillment by way of united, continued and believing prayer. Our prayer in private and public should be that this great blessing of a passion for soul-saving might be given to us at the approaching General Conference and then carried into every nook and corner of our entire field.

The Missionary Committee requests that the Program Committee and every speaker at the General Conference give this wish due consideration. The various local conferences, the associations, young people's gatherings, the summer assemblies that will convene before the time of the General Conference are asked to make the question of evangelization and soul-winning the predominant thought in their programs.

We have given the gist of the appeal. We repeat, it is timely and puts before us an essential

for our life and growth as churches of Christ. Sometimes it has been said, the appeal for money has been too much in evidence at our conferences. This appeal would put a spiritual aim into the foreground when we meet in our next great gathering.

Godly Mothers—and Fathers

MOTHER'S DAY in May is a special day on which we particularly honor our mothers living or the memories of our mothers dead.

One of the inestimable blessings for our growing young life, for the boys and girls in the home is a godly mother, sweet, patient, prayerful, friendly, loving. The influences which radiate from a home where such a mother is the center, the heart, the home-tie, will bring untold blessing and can never be eradicated from life.

One of our religious weeklies tells of a faithful mother of a family, whose husband was an unbeliever and jested at religion. Yet she succeeded in bringing up all the children in the fear of the Lord. When asked how she managed it, she replied: "I succeeded because against the authority of the father I did not oppose the authority of the mother but that of God. From their earliest years my children have always seen the Bible on the table. This old Book has constituted the whole of their religious instruction. I was silent often that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible and the Bible answered or condemned or encouraged them."

Mothers must be saints if the homes where they live are to stand against the influence of the world, the snares of the devil and the awful downward pull of life.

Henry W. Grady, a great Southern statesman and editor, was once in Washington and as he looked at our marvelous capitol building wherein sat the Supreme Court and the house of Congress, he said, perhaps this is the Ark of our Covenant. Then sometime after he went into a simple Georgia home, the home of a plain farmer. After the various duties of the day he saw that plain farmer call wife and children about him and reverently open the Word of God and after reading therefrom, offer a fervent prayer for God's blessing upon our nation. Then Grady said, "Truly there is the Ark of our Covenant,—God-fearing and God-worshipping fathers and mothers building Christian homes all over this land."

The Christian home is the bulwark of our civilization. Let us all be wise builders and helpers to make it and keep it so.

Editorial Jottings

SURELY YOU HAVE noticed our attractive colored cover pages last month and this month. They certainly give the "Herald" an extra fine dress. We just wish we could have something like that every month. They were furnished by the General Finance Committee of our General Conference to emphasize our Easter Offering and to acquaint us with our general missionary and benevolent situation. The material was prepared by the executive secretary of the committee, Rev. Wm. Kuhn. The "Herald" is certainly glad to co-operate and to further all of our denominational enterprises. We are pleased to know it is being increasingly recognized as an important denominational medium.

THE FIRST EDITION of our G. B. Y. P. U. song was exhausted some time ago but Bro. R. Windisch has kindly consented to have a second edition printed. Requests for supplies of this song can again be taken care of. Use it in your society meetings, your city unions and your state and conference meetings. Learn to sing it with a vim and a snap.

MR. SUPERINTENDENT and the program committee for Children's Day, it is not too early to plan for a fitting celebration of this great day in the Sunday school calendar. Our General Missionary Society has prepared an excellent program of songs and recitation material which every one of our schools ought to use. The program is furnished in German and English. You will like the songs. Get to work early and promptly and make your Children's Day, June 14, a memorable and happy festival.

PROF. A. J. RAMAKER thinks we German Baptists should avoid and eliminate the term "Triennial Conference" and adopt and use the designation "General Conference" as giving a more correct translation of "Bundeskonferenz." He says "Triennial Conference" is cumbersome and incorrect. People may refer to us as "Triennial Baptists" as actually happened in the Moody Church in Chicago, 1919. We think there is some truth in Professor Ramaker's contention. Perhaps our General Conference in Pittsburgh might declare itself officially on this. We would in any case rather be "perennial" Baptists than mere "triennial" ones.

WHAT IS CHRISTIANITY? It is the religion that centers in Jesus, that is built, founded and erected on him. It adopts his angle toward things and life and men and God. It is thinking along his lines; it is living according to his spirit; it is being obedient to his teachings, it is in short, taking Jesus seriously.

THE INCREASES in February over the November 1924 figures for the various conferences in the number of subscribers were reported as follows: Atlantic 81, Central 81, Dakota 46, Eastern 4, Northern 45, Northwestern 88, Pacific 50,

Southwestern 64, Texas 24. Undoubtedly at time of writing these figures have been advanced in most instances. Let us march on to the 5000!

THE MORNING STAR

"I am the bright, the morning star." Rev. 22:96.

Ethel Rennison

O bright and morning Star,
Foretelling break of day,
Shine in my heart I pray,
O wondrous star of peace.

Eternal Star of hope,
I need thy guiding ray,
To lead me in thy way,
Through long and weary night.

O glorious Star of love,
I know that day is nigh,
For in the eastern sky
I see thy radiant light.

Thou art the Morning Star,
O Christ, my life, my King,
My love to thee I bring,
I'll ever follow thee.

Soon shadows dark shall flee,
And day shall be at hand,
Then close to thee I'll stand
Through all eternity.

O Morning Star divine,
Then shall I see thy face,
And ever praise thy grace,
Towards this poor life of mine.

What Does God Know

O. E. KRUEGER

"A Walking Encyclopedia" That is what we call a man of "universal knowledge." But there is no such a man. We are overawed by the man who has literature and history, philosophy and biology and a dozen other things at the tip of his tongue, but that same man may know nothing about electricity and chemistry. He may be wasting a few tons of coal every year because he does not know how to fire his furnace. Any one of our larger state universities offers enough courses to keep a person busy for a hundred years. If a man could acquire all of that book-knowledge he still might not know the first thing about the fine art of living peaceably with his nextdoor neighbor! The most learned among us are living in a very small sphere of knowledge after all. Any father who has half a dozen schoolchildren around his table in the evening is kept very humble by his repeated confession, "I don't know" when they ask him questions about things upon which he has passed his examinations twenty-five years ago. The little knowledge we possess deals only with the past and present, we do not know what will happen the very next minute, we may drop dead before we take the next

breath. You may be willing to bet a thousand to one that the sun will rise next morning, but you do not know. We make very sweeping statements about what would have happened if we would have taken the other course at the crossroads. I heard an old embittered minister say: "If I had not become a minister I would now be a millionaire." How did he know? He didn't! It was only a wild guess. He might have been a beggar.

The Storehouse of all Knowledge Such is the mind of God. "God knoweth all things." The omniscience of God has been defined as "his perfect and eternal knowledge of all things which are objects of knowledge, whether they be actual or possible, past, present or future." The wide range of God's knowledge is set forth in scripture. "He telleth the number of stars and giveth them all their names." A few years ago their number, visible through a powerful telescope, was estimated at half a billion. That may be doubled by this time. Why should such a God care for sparrows? But we read, "Not one of them shall fall to the ground without your father." If he cares for the sparrows, surely "He beholdeth all the sons of men and considereth all their works." "There is no creature that is not manifest in his sight, all things are naked and laid open before the eyes of him." He is familiar with all our wants. "He knoweth what things ye have need of."

Criminal Silence? If God holds in secret the specific cure for cancer and tuberculosis why in the name of compassion does he not make it known to this poor suffering world? If a man, possessing such knowledge, would do likewise, we would use some very strong language regarding him, no—I think that does not express at all what we would do to him. If God knew from eternity that in 1923 A. D. such a disaster would come upon Japan because a deep valley in the ocean and the weight of high mountains causing an adjusting slide in the island, why did he not fill up that valley and thus brace the foundation. If a contractor would neglect his foundation in a great building causing it to fall with the result of loss of human life, we would want to lynch such a man. If God knew that Lincoln would be shot, why did he not stay the arm of the slayer? If God knew a hundred years ago that the great war would come on, why did he not direct events toward its prevention? If he knew that the human race would forsake him and bring such misery upon itself, why did he call it into being?

Dare We Judge the Judge? Not a few people blame God for all evil. But our difficulty lies in our looking on the road rather than on the goal. When God ventured to create a being like himself, it became necessary to endow that being with a free spirit. Without that men would be monkeys. When God created man he of course assumed his full share of the responsibility of all that would happen and the time came "when it grieved him in his heart that he had made man in the earth." There must have been no better

way to obtain the end desired or he would have chosen it. As to letting man into all his secrets without self-effort that would have made life commonplace and uninteresting. The race is passing through a course of training, severe though it may be. When all is done, God will stand exonerated from all blame. The final result will be worth all the agony involved. "How unsearchable are his judgments and his ways past finding out."

"I Know Thy Works" How wonderful it is to be God, to know just what is going on on all of the millions of stars. Of course God knows what is taking place on "Orwandle's Toe," the brightest star in Orion. How many planets may be swinging around that "Toe"! Are there any intelligent beings on them? God knows! But the most direct application of this great truth must be made upon our own lives. Will you turn to Revelation the second and third chapter and forget that these letters were written to any body but yourself and allow their message to enter your very inmost heart: "I know thy works"? Seven times those words are repeated with cumulative force. "I know thy works." Just what is it that God knows about us? Are we glad not to be living in glass houses? The Roman citizen who had his house so constructed that his home life could be seen by the passersby, said he wanted Rome to know that it had one person who didn't need to hide himself from public view.

A Fountain of Joy To know that God knows all about us should be a source of inspiration, optimism and joy. Phidias, the sculptor, found a great deal of joy in working on the back of the head of a statue of Diana. Some of his fellow citizens suggested it was love's labor lost since no one would see that part of the figure, when it would be placed in its niche a hundred feet from the ground. "The gods will see it," replied Phidias and worked on. When we fail, when we go astray, it is better to come back to God and fall into his hands than into the hands of men. When the devil gets the whole community wagging its tongues about a saint of God, it is a great comfort for such a one to know, "Thou knowest my downsitting and mine uprising." Since God knows the end of the road, why not be cheerful about the journey? If in coming down Pike's Peak in an auto the driver should say, "I am not at all sure about the control of this car," you would have reason to be slightly pessimistic. Or if the captain on shipboard should say, "We are getting into a field of rocks projecting near the surface, I am not sure whether I can avoid them or not," your enthusiasm about ocean voyages would fall below zero at once. Pessimism is based on an attitude which says, "I don't know whether God knows just exactly what he is about, it seems to me he has lost his chart and compass, it looks as if the rudder is broken and we are drifting on the rocks." The optimist says, "God knows what he is about, his plans are good, he is able to carry them through, and he will take care of me."

What's Happening

The Alberta Young People's Association (Jugendbund) as well as the Alberta Sängerbund will hold their first Summer Assembly and Institute at McLaurin Beach on Gull Lake, near Lacombe, Alta., from July 1-5. This property is placed at the disposal of our Alberta German Baptist Young People for this time by the Baptist Convention of Alberta.

Rev. G. Eichler, State Missionary for North Dakota since last July, has accepted the call, extended to him for the second time by the church at Anamoose, N. D., which he served as pastor before going to Lodi, Cal. He begins his new work in July.

Rev. J. R. Matz began his work as pastor of the Rosenfeld, N. D., church on March 1. Bro. Matz was formerly pastor of the Germantown church in Saskatchewan, Canada.

Rev. Otto E. Schultz, pastor at Neustadt, Ont., since 1918, has accepted the call of the church in Wilmington, Del. He closed his work in Neustadt the last Sunday in April and expected to enter on his new charge the second Sunday in May.

The Ministers' Institute of the Central Conference meets this year with the church at Kankakee, Ill., from Monday, June 8, to Friday Forenoon, June 12. It is hoped that all pastors will be able to avail themselves of the privilege of these delightful days of fellowship and mutual instruction and to enjoy the hospitality of the Kankakee church.

Rev. C. F. Lehr of the South Chicago church has accepted the call of the First Church of Cleveland, Ohio. He begins work with his new charge on June 1.

Boy Scout Troop No. 12 of the Immanuel Baptist Church, Kankakee, Ill., has captured the inter-troop contest trophy for 1924. It received 304 points for the year, while its nearest competitor had 272. The trophy was awarded to the troop in the Court House. Mr. W. T. Edwards is the tireless leader of the troop. Much credit is due to his efforts for the fine showing of the troop.

Rev. F. Balogh of Hebron, N. D., has withdrawn his acceptance of the call of the Eureka, S. D., church and accepted the call of the church at Grand Forks, N. D., as successor to Rev. M. Wolff, deceased. He began his work on April 1.

The Editor spent March 29-30 with the church at McClusky, N. D., Rev. F. Trautner, pastor, and gave four addresses in the two days to good meetings. Bro. Trautner has done much evangelistic work in various places this winter. The Young People's Society of Goodrich, N. D., repeated their invitation of last year to the Editor to visit them and so March 24-29 were devoted to

Goodrich, Rev. S. J. Fuxa, pastor. Here is a strong church, an attractive building, a large number of young people, with a Y. P. society of over a hundred. There was a good attendance nightly and an attentive audience, in which young folks predominated. On Friday, March 27, a social followed the address in the lower room. Ice cream and cake were served and brief talks were given by many of the workers. Pastor Fuxa has done a good work here. His endeavors for the young people are bearing good fruit. On April 5, the Editor supplied the Second Church, Cleveland. A very hopeful spirit pervades. The Sunday school attendance was 240. Mr. H. P. Donner's Young Men's Class marked a record attendance of 46.

Rev. August Rosner, formerly pastor in Edmonton, Alberta, is the new pastor of the church in Shattuck, Okla. He entered on his new charge April 1.

The Kansas "Jugendbund" will convene this year in Tabor College, Hillsboro, Kans., May 25-28. The college authorities extended a cordial invitation last year to meet with them this year. The special speakers from outside will be Prof. L. Kaiser and Rev. Wm. Kuhn.

Rev. G. W. Pust of the First Church of Dickinson Co., Kans., baptized six new converts on Easter Sunday. They came out during the protracted meetings conducted by Rev. H. R. Schroeder some months ago. The B. Y. P. U. celebrated its anniversary on April 10. One of the features of the program was a pageant, "The Triumph of Love."

The Sunday school of the Second Church, Brooklyn, Rev. W. J. Zirbes, pastor, undertook the decoration of the church for Easter. About 225 potted plants were supplied by the various societies and classes of the school. After the evening service, they were distributed among the scholars of the school. In the afternoon, the school gave an Easter program.

The Summer Assembly of the Minnesota Jugendbund will be held again in Mound, Minn., at the Baptist Assembly Grounds on beautiful Lake Minnetonka from July 21-26. This will be the third consecutive time the Jugendbund meets at Mound. Minnesota young people, lay your plans now to be at Mound at that time. Look for the program in our next Herald.

The Young People's and Sunday School Workers' Union will have all of Friday afternoon, Aug. 28, at the Triennial Conference in Pittsburgh for the transaction of business and Sunday afternoon, Aug. 30, for a great inspirational mass meeting. Make a note of the date! Plan to be there! Meet with us in Pittsburgh.

The Summer Assembly of the Lake Ontario and Lake Erie District of the Young People's and Sunday School Workers' Union will be held again at Dunkirk, N. Y., July 6-12. An Institute meeting will take place in the Spruce St. church, Buffalo, beginning on the evening of May 29 and closing with the evening service on the 31st. A good attendance is expected.

Rev. W. J. Appel of La Crosse, Wis., has recently declined calls from attractive church fields in Chicago and St. Paul and decided to remain on his present field. Plans are being laid to push the work more intensively on the Mound Prairie part of his parish.

Successful Bible Course in Gatesville, Texas

We are very thankful for the chance we had to study The New Convention Normal Manual from March 8 till the 20th. Rev. G. Hege, pastor of the Crawford, Texas, church, had patience enough to teach us, which we appreciate greatly. Different brethren of the church opened the meeting each night at 7:30 in a devotional period of ten minutes. The course was very interesting, especially the third division, which was about the Bible. There were twenty-two that took the examination and will receive their diplomas. We had planned to serve refreshments at the close of our course, but because Bro. Hege had a birthday on the 18th we served refreshments that night. Several from Crawford came over to enjoy the evening with us. We hope and pray that the Lord will bless him, his church and us in the future, that we may be great workers in the vineyard of the Lord.

LILLIE NEUTZLER, Sec.

Optimism is one of the first fruits of faith.

The Baptist Herald

Published monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3804 Payne Avenue Cleveland, Ohio

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"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.00 a Year.

(12 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2 1/2 inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7348 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3804 Payne Avenue, Cleveland, Ohio.

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

Dedication at Bethel Church, Buffalo, N. Y.

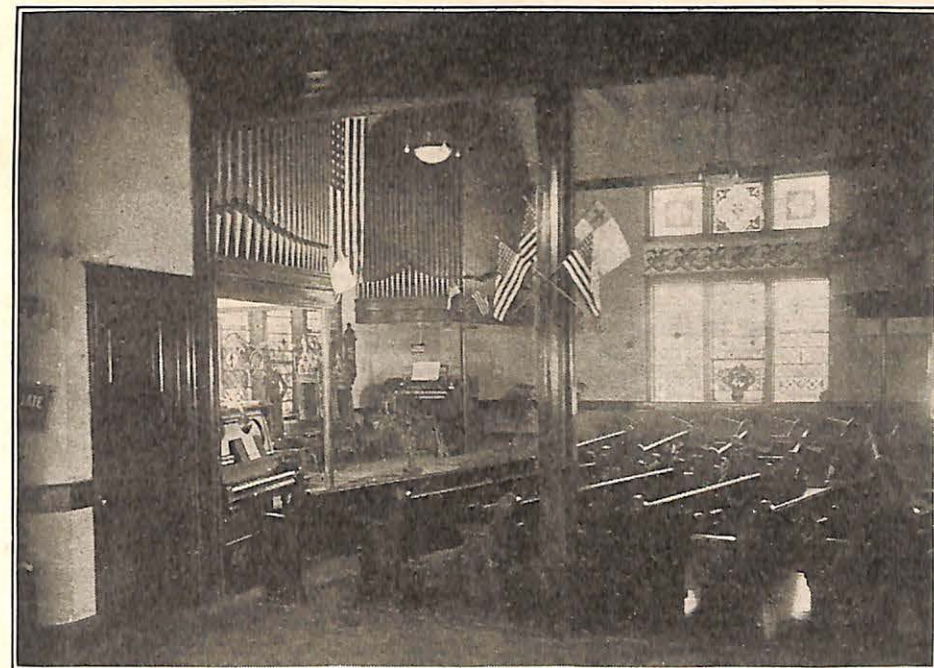
Sunday, March 15, was a day of great expectancy for the good people of the Bethel Church, Buffalo, N. Y. It marked the beginning of the dedication exercises of their remodeled building and new pipe organ, the program of which covered an entire week. Saturday was a day of rain and snow and sleet. But Sunday dawned bright and sunny and brought a crisp pre-Spring day, which made everyone feel happy.

This happy and exuberant feeling was noticeable throughout the day and was coupled with a consciousness of gratitude to God, who had brought his people to this memorable occasion. It was marked in the session of the Sunday school that opened the day's celebration under the direction of the Superintendent, Bro. J. Distler. One of the juniors recited the 27th psalm. The primary girls sang sweetly and Misses Grace and Florence Gerhard played a piano duet. The honor guests of the church from abroad for the dedication, Brethren Kuhn and Mihm, addressed the school. A thanksgiving offering was made by the different classes.

Pastor Eckhard Umbach presided at the morning service at 10.45 which was conducted in German with the exception of a sermonette to the juniors by Rev. A. P. Mihm on "Why go to church?" The sermon of the morning was preached by General Missionary Secretary, Rev. Wm. Kuhn. It was a stirring message on "The Requirements of a Growing Church," based on Acts 2:42. Bro. Mihm spoke the dedicatory prayer. The mixed choir under the direction of Dr. D. B. Stumpf and the young people's chorus rendered appropriate selections. Mr. Arthur Tyndall sang "Open the Gates of the Temple."

In the afternoon at three, a Young People's and Sunday School Workers' rally was held. All of our Buffalo churches were represented. Rev. E. Baumgaertner presided, Nelson Ostwald, president of the Bethel B. Y. P. U., extended a welcome to all. The Young People's Chorus sang and Miss Mildred Meinke played a Beethoven Sonata in brilliant style. Rev. A. P. Mihm then gave an address on "Dreams, Visions and Ideals." Rev. Wm. Kuhn followed with an address on "The Secret of Christian Living." A social hour was spent after this session in the lower room, where a bountiful luncheon was provided for all. The young people's devotional period from 6.45 to 7.15 was led by Rev. F. H. Willkens.

The evening audience filled church and Sunday school room up into the gallery and presented an inspiring sight. The Spruce St. and the High St. churches displayed a fine spirit of fraternity, omitting their evening service to unite with the Bethel folks. Rev. A. P. Mihm preached the sermon in English on the topic, "The Influence of a Church on the Community." The clear, mellow tones of the new organ were brought out with excellent effect in the offertory



Interior View of Auditorium of the Renovated Bethel Church, Buffalo, Showing New Pipe Organ

"Nearer, my God, to thee," with harp variations, played by Miss Lily Ostwald. Altogether it was a full but very successful dedication day.

Monday night was church night. About 175 people sat down to a banquet in the new social room, which was decorated in pretty fashion. After justice had been done to the ample spread, Rev. E. Umbach took the reins in hand and acted as toastmaster, introducing the various speakers. Brethren F. H. Willkens, Kuhn and Mihm made short after-dinner speeches of congratulation and cheer. Dr. D. B. Stumpf, one of the pillars of Bethel Church and veteran leader of the mixed choir, gave a historical sketch, in which he paid a feeling tribute to many of the departed members of Bethel, whose memory is still green. Mrs. F. H. Willkens sang a number of solos that were greatly appreciated.

Space forbids detailed reports of Young People's night on Tuesday, the main feature of which was a pageant, "The Striking of America's Hour;" German Baptist night on Wednesday with fraternal greetings by Rev. J. P. Brunner, Rev. E. Baumgaertner and J. Beuermann of Buffalo and Rev. R. Kubsch of Erie. Prof. F. W. C. Meyer of the Seminary preached the sermon on this night on "Adorning the Doctrine;" the organ recital on Thursday night and the Community night on Friday with addresses by Dr. H. E. Dutton and neighboring pastors.

The main feature of the remodeling was raising the entire edifice sufficiently to provide for a fine basement. This contains a large social room, a well-equipped kitchen, modern toilet facilities, a store room for organ motor, etc. A new front entrance to the building was provided. The baptistry was rebuilt and the pews re-set to conform with other changes in the interior. The

choir was brought down from the gallery to a platform alongside of the pulpit.

The pipe organ is a fine instrument of good range, built by a well-known firm in Erie, Pa., and has a harp attachment. It cost about \$4000. The total of all improvements, organ included, amounts to \$19,706.63. About \$15,000 is covered by subscriptions of members for these improvements. Bethel Church has now an adequate plant for its needs. The moving spirit in the successful enterprise has been Pastor E. Umbach, who rejoices in the loyal and hearty support of his people. A. P. M.

Portland Pushes Bible Study

Even though you have not heard from us for some time, we are still on the map. We have had many interesting meetings. Have had several Bible verse contests, the boys against the girls. First the girls knew more verses and the last time the boys won.

We have also had some very helpful evenings with our pastor studying the Bible.

A number of interesting lectures were given on various interesting subjects. On March 1 we had a memorial for Prof. Ed. B. Scheve. We listened to the singing of several songs which Bro. Scheve composed. Then a sketch of his life was given after which our pastor made a few remarks about his life as he was personally acquainted with Bro. Scheve. We felt inspired to try to use our talents more in the Lord's service and be a blessing as our brother was.

We enjoy the "Baptist Herald" and wish it much success.

ELSA NEUMANN,
Sec. First German Baptist Y. P. S.

The desire for improvement holds out hope for success.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)
CHAPTER VII

Carol and Elizabeth got on very well together. Shirley was amazed to see the ease with which her sister entered into this new relation, unawed by the garments of her hostess. Carol was democratic, and, strange to say, felt slightly superior to Elizabeth on account of going to a public school. The high-school girls were in the habit of referring to a neighboring boarding-school as "Dummy's Retreat," and therefore Carol was not at all awed by the other girl, who declared in a friendly manner that she had always been crazy to go to the public school, and asked rapid intelligent questions about the doings there. Before they were out of the city limits the two girls were talking a steady stream, and one could see from their eyes that they liked each other. Shirley, relieved, settled back on the comfortable cushions, and let herself rest and relax. She tried to think how it would feel to own a car like this and be able to ride around when she wanted to.

On the front seat George and Graham were already excellent friends, and George was gaining valuable information about running a car, which he had ample opportunity to put in practice as soon as they got outside the crowded thoroughfares.

They went perhaps half-way to the old barn and running smoothly on an open road, with no one in sight, a long way ahead, when Graham turned back to Shirley, leaving George to run the car for a moment himself. The boy's heart swelled with gratitude and utmost devotion to be thus trusted. Of course there wasn't anything to do but keep things just as he had been told, but this man realized that he would do it and not perform any crazy, daring action to show off. George set himself to be worthy of this trust. To be sure, young Graham had a watchful eye upon things, and was taking no chances; but he let the boy feel free, and did not make him aware of his espionage, which is a course of action that will win any boy to give the best that is in him to any responsibility.

It was not the kind of conversation that one would expect between landlord and tenant that the young girl and the man carried on in these brief sentences now and then. He called her attention to the soft green that was spreading over the tree-tops more distinctly than the day before; to the lazy little clouds floating over the blue; to the tinting of the fields, now taking on every hour new colors; to the perfume in the air. So with pleasantness of passage they arrived at last at the old barn.

Like a pack of eager children they tumbled out of the car and hurried up to the barn, all talking at once, forget-

ting all difference in station. They were just young and out on a picnic.

Graham had brought a key for the big padlock; and clumsily the man and the boy, unused to such manoeuvres, unlocked and shoved back the two great doors.

"These doors are too heavy. They should have ball bearings," remarked young Graham. "I'll attend to that at once. They should be made to move with a light touch. I declare it doesn't pay to let property lie idle without a tenant, there are so many little things that get neglected."

He walked around with a wise air as if he had been an active land owner for years, though indeed he was looking at everything with strange, ignorant eyes. His standard was a home where every detail was perfect, and where necessities came and vanished with the need. This was his first view into the possibilities of "being up against it," as he phrased it in his mind.

Elizabeth in her blue velvet cloak and blue cloudy veil stood like a sweet fairy in the wide doorway and looked around with delight.

"Oh Sid, wouldn't this be a dandy place for a party?" she exclaimed eagerly. "You could put the orchestra over in that corner behind a screen of palms, and decorate with gray Florida moss and asparagus vine with daffodils wired on in showers from the beams, and palms all around the walls, and colored electrics hidden everywhere. You could run a wire in from the street, couldn't you? the way they did at Uncle Andy's, and serve the supper out on the lawn with little individual rustic tables. Oh! wouldn't it be just heavenly? Say, Sid, Carol says they are coming out here to live, maybe; why couldn't we give them a party like that for a housewarming?"

Sidney Graham looked at his eager, impractical young sister and then at the face of the three Hollisters, and tried not to laugh as the tremendous contrast of circumstances was presented to him. But his rare tact served him in good stead.

"Why, Elizabeth, that would doubtless be very delightful; but Miss Hollister tells me her mother has been quite ill, and I'm sure, while that might be the happiest thing imaginable for you young folks, it would be rather trying on an invalid. I guess you'll have to have your parties somewhere else for the present."

"Oh!" said Elizabeth with quick recollection, "of course! They told me about their mother. How thoughtless of me! But it would be lovely, wouldn't it, Miss Hollister? Can't you see it?"

She turned in wistful appeal to Shirley, and that young woman, being a dreamer herself, at once responded with a radiant smile: "Indeed I can, and it

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would be lovely indeed, but I've been thinking what a lovely home it could be made, too."

"Yes?" said Elizabeth questioningly, and looking around with a dubious frown. "It would need a lot of changing, I should think. You would want hardwood floors, and lots of rugs, and some partitions and windows—"

"Oh, no," said Shirley, laughing. "We're not hardwood people, dear; we're just plain hard-working people; and all we need is a quiet, sweet place to rest in. We live in a little narrow city house now, and never have any place to get out except the street. We'll have the birds and the brook for orchestra, and we won't need palms, because the trees and vines will soon be in leaf and make a lovely screen for our orchestra. I imagine at night the stars will have almost as many colors as electrics."

Elizabeth looked at her with puzzled eyes, but half convinced.

"Well, yes, perhaps they would," she said, and smiled. "I've never thought of them that way, but it sounds very pretty, quite like some of Browning's poetry that I don't understand, or was it Mrs. Browning? I can't quite remember."

Sidney Graham, investigating the loft above them, stood a moment watching the tableau and listening to the conversation, though they could not see him; and he thought within himself that it might not be a bad thing for his little sister, with her boarding-school rearing, to get near these true-hearted young working people, who yet were dreamers and poets, and get her standards somewhat modified by theirs. He was especially delighted with the gentle, womanly way in which Shirley answered the girl now when she thought herself alone with her.

George and Carol had grasped hold of hands and run wildly down the slope to the brook after a most casual glance at the interior of the barn. Elizabeth now turned her dainty high-heeled boots in the brook's direction, and Shirley was left alone to walk the length and breadth of her new abode and make some real plans.

The young man in the dim loft above watched her for a moment as she stood looking from one wall to the other, measuring distances with her eye, walking quickly over to the window and rubbing a clear space on the dusty pane with her handkerchief that she might look out. She was a goodly sight, and he could not help comparing her with the girls he knew, though their garments would have far outshone hers. Still, even in the shabby, dark-blue serge suit she seemed lovely.

The young people returned as precipitately as they had gone, and both Carol and George of their own accord joined Shirley in a brief council of war. Graham thoughtfully called his sister away, ostensibly to watch a squirrel high in the big tree, but really to admonish her about making no further propositions like that for the party, as the young people to whom he had in-

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troduced her were not well off, and had no money or time for elaborate entertainments.

"But they're lovely, Sid, aren't they? Don't you like them just awfully? I know you do, or you wouldn't have taken the trouble to bring them out here in the car with us. Say, you'll bring me to see them often after they come here to live, won't you?"

"Perhaps," said her brother smilingly. "But hadn't you better wait until they ask you?"

"Oh, they'll ask me," said Elizabeth with a charming smile and a confident little toss of her head. "I'll make them ask me."

"Be careful, kid," he said, still smiling. "Remember, they won't have much money to offer you entertainment with, and probably their things are very plain and simple. You may embarrass them if you invite yourself out."

Elizabeth raised her azure eyes to her brother's face thoughtfully for a moment, then smiled back confidently once more.

"Don't you worry, Sid, dear; there's more than one way. I won't hurt their feelings, but they're going to ask me, and they're going to want me, and I'm going to come. Yes, and you're going to bring me!"

She turned with a laughing pirouette, and danced down the length of the barn to Carol, catching her hand and whirling her after her in a regular childish frolic.

"Well, do you think we ought to take it? Do you think I dare give my final word without consulting mother?" Shirley asked her brother when they were thus left alone for a minute.

"Sure thing! No mistake! It's simply great. You couldn't get a place like that if you went the length and breadth of the city and a whole lot more money than you have to spend."

"But remember it's a barn!" said Shirley impressively. "Mother may mind that very much."

"Not when she sees it," said Carol, whirling back to the consultation. "She'll think it's the sensiblest thing we ever did. We'll tell her we've found a place to camp with a shanty attached, and she can't be disappointed. I think it'll be great. Just think how Doris can run in the grass!"

"Yes," put in George. "I was telling Carol down by the spring—before that girl came and stopped us—I think we might have some chickens and raise eggs. Harley could do that, and Carol and I could raise flowers, and I could take 'em to town in the morning. I could work evenings."

Shirley smiled. She almost felt like shouting that they agreed with her. The place seemed so beautiful, so almost heavenly to her when she thought of the close, dark quarters at home and the summer with its heat coming on.

"We couldn't keep a lodger, and we'd have that much less," said Shirley thoughtfully.

"But we wouldn't have their laundry nor their room-work to do," said Carol,

"and I could have that much more time for the garden and chickens."

"You mustn't count on being able to make much that way," said Shirley gravely. "You know nothing about gardening, and would probably make a lot of mistakes at first, anyway."

"I can make fudge and sandwiches, and take them to school to sell," declared Carol stoutly; "and I'll find out how to raise flowers and parsley and little things people have to have. Besides, there's watercress down by that brook, and people like that."

"Well, we'll see," said Shirley thoughtfully, "but you mustn't get up too many ideas yet. If we can only get moved and mother is satisfied, I guess we can get along. The rent is only ten dollars."

"Good night! That's cheap enough!" said George, and drew a long whistle. Then, seeing Elizabeth approaching, he put on a different air, and sauntered to the dusty window at the other end of the barn.

Sidney Graham appeared now, and took her over to the east end to ask her where she thought would be a good place to put the partition, and did she think it would be a good thing to have another one at the other end just like it? And so they stood and planned, quite as if Shirley were ordering a ten-thousand-dollar alteration put into her ten-dollar barn. Then suddenly the girl remembered her fears; and, looking straight up into the interested face of the young man, she asked earnestly: "You are sure you were going to put in these partitions? You are not making any changes on my account? Because I couldn't think of allowing you to go to any trouble or expense, you know."

Her straightforward look embarrassed him.

"Why, I—," he said, growing a little flushed. "Why you see I hadn't been out to look things over before. I didn't realize how much better it would be to have those partitions in, you know. But now I intend to do it right away. Father put the whole thing in my hands to do as I pleased. In fact, the place is mine now, and I want to put it in good shape to rent. So don't worry yourself in the least. Things won't go to wrack and ruin so quickly, you know, if there is someone on the place."

He finished his sentence briskly. It seemed quite plausible even to himself now, and he searched about for a change of topic.

"You think you can get on here with the rough floor? You might put padding or something under your carpets, you know, but it will take pretty large carpets—" He looked at her dubiously. To his conventional mind every step was blocked by some impassable barrier. He did not honestly see how she was going to do the thing at all.

"Oh, we don't need carpets!" laughed Shirley gayly. "We'll spread down a rug in front of mother's bed, and another one by the piano, and the rest will be just perfectly all right. We're not expecting to give receptions here,

you know," she added mischievously. "We're only campers, and very grateful campers at that, too, to find a nice, clean, empty floor where we can live. The only thing that is troubling me is the cooking. I've been wondering if it will affect the insurance if we use an oil-stove to cook with, or would you rather we got a wood-stove and put the pipe out of one of the windows? I've seen people do that sometimes. Of course we could cook outdoors on a camp-fire if it was necessary, but it might be a little inconvenient rainy days."

Graham gasped at the coolness with which this slip of a girl discoursed about hardships as if they were necessities to be accepted pleasantly and without a murmur. Cooking indeed! That was of course a question that people had to consider. It had never been a question that crossed his mind before. People cooked—how did they cook? By electricity, gas, coal and wood fires, of course. He had never considered it a matter to be called in any way serious. But now he perceived that it was one of the first main things to be looked out for in a home. He looked down at the waiting girl with a curious mixture of wonder, admiration and dismay in his face.

"Why, of course you will need a fire and a kitchen," he said as if those things grew in houses without any help and it hadn't occurred to him before that they were not indigenous to barns. "Well, now, I hadn't thought of that. There isn't any chimney here, is there? H'm! There ought to be a chimney in every barn. It would be better for the—ah—for the hay, I should think; keep it dry, you know, and all that sort of thing. And then I should think it might be better for the animals. I must look into that matter."

"No, Mr. Graham," said Shirley decidedly. "There is no necessity for a chimney. We can perfectly well have the pipe go through a piece of tin set in the back window if you won't object, and we can use the little oil-stove when it's very hot if that doesn't affect the insurance. We have a gas stove, of course, that we could bring; but there isn't any gas in a barn."

Graham looked around blankly at the cobwebby walls as if expecting gas-jets to break forth simultaneously with his wish.

"No, I suppose not," he said, "although I should think there ought to be. In a barn, you know. But I'm sure there will be no objection whatever to your using any kind of a stove that will work here. This is a stone barn, you know, and I'm sure it won't affect the insurance. I'll find out and let you know."

Shirley felt a trifle uneasy yet about those partitions and the low price of the rent, but somehow the young man had managed to impress her with the fact that he had the utmost respect for her. He stood looking down earnestly at her for a moment without saying a word, and then he began hesitatingly:

"I wish you'd let me tell you," he said frankly, "how awfully brave you are about this, planning to come out here in this lonely place, and not being afraid of hard work, and rough floors, and a barn, and even a fire out-of-doors."

Shirley's laugh rang out, and her eyes sparkled.

"Why, it's the nicest thing that's happened to me in ages," she said joyously. "I can't hardly believe it's true that we can come here, that we can really afford to come to a great, heavenly country place like this. I suppose of course there'll be hard things. There always are, and some of them have been just about unbearable, but even the hard things can be made fun if you try. This is going to be grand!"

"You are rather"—he paused—"unusual!" he finished thoughtfully as they walked toward the doorway and stood looking off at the distance.

But now Shirley had almost forgotten him in the excitement of the view.

"Just think of waking up to that every morning," she declared with a sweep of her little blue-clad arm toward the view in the distance. "Those purple hills, the fringe of brown and green against the horizon, that white spire nestling among those evergreens! Is that a church? Is it near enough to go to? Mother wouldn't want us to be too far from church."

"We'll go home that way and discover," said Graham decidedly. "You'll want to get acquainted with your new neighborhood. You'll need to know how near there is a store, and where your neighbors live. Are you ready to go?"

"Oh, yes. I'm afraid we have kept you too long already, and we must get home about the time Carol usually comes from school, or mother will be terribly worried. Carol is never later than half-past four."

"We've plenty of time," said the driver of the car, looking at his watch and smiling assurance. "Call the children, and we'll take a little turn around the neighborhood before we go back."

And so the little eager company were reluctantly persuaded to climb into the car again and start on their way.

CHAPTER VIII

The car leaped forward up the smooth white road, and the great barn as they looked back to it seemed to smile pleasantly to them in farewell. Shirley looked back, and tried to think how it would seem to come home every night and see Doris standing at the top of the brassy incline waiting to welcome her; tried to fancy her mother in a hammock under the big tree a little later when it grew warm and summery, and the boys working in their garden. It seemed too heavenly to be true.

The car swept around the corner of Allister Avenue, and curved down between tall trees. The white spire in the distance drew nearer now, and the purple hills were off at one side. The way was fresh with smells of spring,

and everywhere were sweet scents and droning bees and croaking frogs. The spirit of the day seemed to enter into the young people and make them glad. Somehow all at once they seemed to have known one another a long time, and to be intimately acquainted with one another's tastes. They exclaimed together over the distant view of the misty city with the river winding on its far way, and shouted simultaneously over a frightened rabbit that scurried across the road and hid in the brushwood; and then the car wound round a curve and the little white church swept into view below them.

*"The little white church in the valley
Is bright with the blossoms of May,
And true is the heart of your lover
Who waits for your coming today!"*

chanted forth George in a favorite selection of the department store victrola, and all the rest looked interested. It was a pretty church, and nestled under the hills as if it were part of the landscape, making a home-center for the town.

"We can go to church and Sunday school there," said Shirley eagerly. "How nice! That will please mother!"

Elizabeth looked at her curiously, and then speculatively at the church.

"It looks awfully small and cheap," said Elizabeth.

"All the more chance for us to help!" said Shirley. "It will be good for us."

"What could you do to help a church?" asked wondering Elizabeth. "Give money to paint it? The paint is all scaling off."

"We couldn't give much money," said Carol, "because we haven't got it. But there's lots of things to do in a church besides giving. You teach in Sunday school, and you wait at table at suppers when they have Ladies' Aid."

"Maybe they'll ask you to play the organ, Shirley," suggested George.

"Oh George!" reproved Shirley. "They'll have plenty that can play better than I can. Remember I haven't had time to practise for ages."

"She's a crackerjack at the piano!" confided George to Graham in a low growl. "She hasn't had a lesson since father died, but before that she used to be at it all the time. She c'n sing too. You aughtta hear her."

"I'm sure I should like to," assented Graham heartily. "I wonder if you will help me get her to sing sometime if I come out to call after you are settled?"

"Sure!" said George heartily, "but she mebbe won't do it. She's awful nutty about singing sometimes. She's not stuck on herself nor nothing."

But the little white church was left far behind, and the city swept on apace. They were nearing home now, and Graham insisted on knowing where they lived, that he might put them down at their door. Shirley would have pleaded an errand and had them set down in the business part of the town; but George airily gave the street and number, and Shirley could not prevail upon Graham to stop at his office and let them go their way.

And so the last few minutes of the drive were silent for Shirley, and her cheeks grew rosy with humiliation over the dark little narrow street where they would presently arrive. Perhaps when he saw it this cultured young man would think they were too poor and common to be good tenants even for a barn. But, when they stopped before the little two-story brick house, you would not have known from the expression on the young man's face as he glanced at the number but that the house was a marble front on the most exclusive avenue in the city. He handed down Shirley with all the grace that he would have used to wait upon a millionaire's daughter, and she liked the way he helped out Carol and spoke to George as if he were an old chum.

"I want you to come and see me next Saturday," called Elizabeth to Carol as the car glided away from the curb; "and I'm coming out to help you get settled, remember!"

The brother and sisters stood in front of the little dark house, and watched the elegant car glide away. Was it a dream? They rubbed their eyes as the car disappeared around the corner, and turned to look up at the familiar windows to make sure where they were. Then they stood for a moment to decide how they would explain to the waiting mother why they happened to be home so early.

It was finally decided that George should go to hunt up a drayman and find out what he would charge to move their things to the country, and Shirley should go to a neighbor's to inquire about a stove she heard they wanted to sell. Then Carol could go in alone, and there would be nothing to explain. There was no telling when either George or Shirley would have a holiday again, and it was as well to get these things arranged as soon as possible.

(To be continued)

Trusting Mother

In memory of my mother, Mrs. Rev. F. Hoelzen

MRS. JOHN DODEN

*'Tis so sweet to trust in mother,
Just to take her at her word,
For she ne'er forgets her promise,
Always standing by her word.*

*'Tis so sweet to trust in mother,
Just to seek her loving care,
For she never fails to hearken
When all others do not care.*

*Yes, 'tis sweet to trust in mother
With her sacrificing love,
Just like Jesus—simply giving
All that she can give in love.*

*I'm so glad God made the mother
With a heart so full of love,
Self forgetting—always trusting
God to make her true in love.*

*Mother, mother, how I love her,
How I've proved her o'er and o'er,
Finding her a true companion,
O, for grace to love her more.*

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Mother's Songs

EBEN E. REXFORD

*Often and often my thoughts go back
Like wanderers over a timeworn track
To the time when I knelt at my mother's
knee
And she sang at the twilight hour to
me.*

*Oh, the dear old songs! I can see her
eyes
Aglow with the gladness of paradise,
As I fancy she sings in the streets of
gold
The hymns that she sang in the days of
old.*

*As she sang them over, her face grew
bright,
As if God's city was just in sight,
As she saw the angels, and heard them
sing
By the great white throne, before the
King.*

*The heavenly songs can no sweeter be
Than the songs that my mother made
dear to me,
And in God's city I hope, some day,
To hear them sung in my mother's way.*

Our Mothers

"The three sweetest words in our language by common consent," rightly says "The Christian Evangelist," "are mother, home and heaven. Of these three the dearest is mother, because she makes possible the home and points the way to heaven. The observance of a day in her honor is a tribute to her love, her sacrifice, and her service to the home, the church and the state."

Mother's Enduring Love

It is said that an angel strolled out of heaven one beautiful day and found his way to this old world. He roamed through field and city beholding the varied scenes of nature and art, and just at sunset he plumed his golden wings and said: "I must return to the world of light; shall I not take with me some mementoes of my visit here? How beautiful and fragrant these flowers are! I will pluck them a choice bouquet." Passing a country home where he saw through the open door a rosy-cheeked baby, smiling up from the little crib into its mother's face, he said: "The smile of that baby is prettier than these roses; I will take that too." Just then he looked beyond the cradle and saw a devout mother pouring out her love like the gush of a perpetual fountain, as she stooped to kiss her precious baby "Goodnight." "Oh," said he, "that mother's love is the prettiest thing I have seen in all the world; I will take that too." With these three treasures he winged his way toward the pearly gates, but just before entering he decided to examine his mementoes, and to

his astonishment the flowers had withered until they were no longer things of beauty, the baby's smile had changed into a frown, but the mother's love retained all its pristine beauty and fragrance. He threw aside the withered roses and the departed smile, and, passing through the gates, was welcomed by the hosts of heaven that gathered about him to see what he had brought from his long journey. "Here," said he, "is the only thing I found on earth that would retain its fragrance and beauty all the way to heaven. The sweetest thing in all the world is a mother's love."—O. A. Newlin, D. D.

Mädchenheim, New York City

Recently the Mädchenheim held its 30th annual meeting. Both the annual and financial reports were very encouraging. This work was begun by the Schwestern-Vereinigung of New York, who at a Board meeting, after much discussion and earnest prayer, voted to open such a home for working girls, especially such temporarily out of employment. Those present donated \$36.50. With this small sum the work was begun in 1895. From the very beginning the blessing of the Lord rested upon the endeavor. From year to year the work grew; from a rented 5-room apartment it has developed into a property owned and paid for, valued at least at \$30,000, with a bank account of \$27,432.90 of which \$13,493.36 comprises a building fund, with which to enlarge the work at the opportune time.

Last year 512 girls found temporary lodging and board in 8109 days and 45 single nights. Of this number 261 were Protestants, 176 Catholics and 75 Baptists. Since the opening of the home in February 1895, 14,611 girls were accommodated. All were under Christian influence and many were converted, how many?—only eternity will reveal the extent of good done. From among those converted several are now serving the Lord as missionaries.

This is a work for women and girls, carried on by Christian women. Several of the directors elected at the first annual meeting are still serving in that capacity, never tiring, but continuing faithfully to help carry on the work.

At the annual meeting the Rev. R. Hoefflin, who from the very beginning took active interest, delivered the address, in which he reviewed the work, likening the growth of the endeavor to a rowboat, developing into a sailing vessel and then into a steamer—although not a "Leviathan," still a goodly vessel with a good outlook of still greater growth.

It was with great pleasure that the directors, for the last three years, voted each year the sum of \$1000 for the treasury of our Home Mission work, instead of turning this sum into the

building fund, as heretofore, as the present does not seem to be the time for acquiring a larger property.

The directors ask the continued interests and prayers of the many friends, that the work among the girls and women who are influenced by the Christian atmosphere, may prosper and be the means of leading many souls to Christ.

MRS. R. E. HOEFFLIN, Sec.

Child Labor

It is to be deplored that the bill on Child Labor is not so constructed that it can be passed, for if what we read in reliable, Christian papers is true, there is great need for legislation in this matter.

From the "Christian Endeavor World" we quote the following: "Many of the children live in tenements holding from two to six families.—In another city, the little workers live for the most part in narrow streets, alleys and twisting lanes, and in rooms without windows, with poor plumbing, plaster peeling off and steps broken. In the sweatshops where little children are employed at pulling bastings, sewing on buttons, fastening snaps, etc., the rooms are small and crowded, poorly ventilated and lighted. In these rooms little children work all day.—Children fasten on cards hundreds and millions of snaps such as fasten our dresses. Most of the children stand to fasten snaps.—In some places a half a cent is paid for carding a gross of snaps; in other places only a quarter of a cent a gross; and even as low as a sixth of a cent is paid. More than half of the children found carding snaps are under eleven years old.—One little girl three years old was found carding snaps and was pressing the top down with a clothes-pin to keep from hurting her hands.

There are many other occupations that children work in, such as stringing beads, wiring rosary chains, making artificial flowers, working in cany-factories, wrapping caramels, putting dots in the face-veils, working in tobacco-shops and a hundred other kinds of work, many of them to give us the things we love to have.—Let it sink deep into our hearts, so that one of the first things we shall do will be to help make laws that will keep the children from hard work and long hours."

Jesus said: "Even so it is not the will of your Father which is in heaven, that one of these little ones shall perish" (Matt. 18:14).

* * *

People seldom do wrong things and call them wrong. It is easier and much more comfortable to argue the desired action into something right, or at least excusable, before it is done. Sins are whitewashed before they are accepted.

* * *

Failure to do good is failure indeed.

The Sunday School

An Exercise for Mother's Day

In a Canadian Sunday school they decided one year to have something special on Mother's Day, and this is what they did:

We made a wooden frame about 12 feet long and 2 feet wide. On this frame we tacked a covering of white cotton cloth, and one of our men painted the word "MOTHER" in red letters about 15 inches high. About every four inches along the letters we cut a slit with a knife about one inch across.

The Sunday before Mother's Day the children were told to meet the next Sunday in the church basement, which, by the way, is all the church building we have yet, and they were all asked to bring a flower of some kind.

Mother's Day came and many of the children brought their parents with them. We had some special music, and a blackboard talk. At a certain point in the program we placed the banner on two chairs on the platform, and the children came out of their seats at one end, marched up to the platform in line, and with the assistance of some of the teachers, stuck their flowers into the slits in the cloth and marched back to their seats by the other end.

We then hung the banner up on the wall behind the platform, where every one could see it. One of our superintendents gave the blackboard talk, of which this is a brief outline:

He wrote the word "MOTHER" down the left-hand side of the board, and told the children he wanted a word for each letter, the six letters of the word "Mother" being the first letter of each word wanted. With anecdote and illustration he led the children to suggest suitable words. Out of many words suggested, the following was the result. We all ought to be:

Mindful of Mother
Obedient to Mother
Thankful for Mother
Help Mother
Encourage Mother
Reverence Mother.

The speaker finished by asking all the children to stand, and in the way of resolution they promised to be all these things to Mother.

The whole service was most enjoyable, and the pastor asked that the banner be left for the evening service when he based his sermon on the word mother.—S. S. Times.

A Boy's Account of Mother's Day

In the "Periscope," the paper published by the Boys' Department of the Fifth Avenue Baptist Sunday school of Huntington, W. Va., appeared the following interesting account of their Mother's Day service:

Around 9:45 on Sunday, May 13, as we fellows came in the door of the Boys' Department we were greeted by carnations, some pink and some white, to wear in remembrance of our mothers.

After the first assembly was over we had a thirty-minute lesson period, and all the classes had the same lesson, showing the real characters of our mothers by three beautiful Bible allusions.

The first was that of Moses' mother, who risked her life to save him, and finally hid him in a floating basket of bulrushes, and how she was later paid for doing the very thing she loved to do, and we thought of how much our mothers do for us without asking any pay except our love.

The second was about Samuel's mother, who sacrificed him, her pride and her joy, so that he might grow up to help the whole nation of Jews, and how our mothers are sacrificing to help our nation.

The third was about the mother of Jesus, who stuck to him to the last, and we know that our mothers will stick by us through thick and thin, no matter what happens or who deserts us.

After the lesson period "Runt" again reminded us that our mothers are our very best friends, but also not to forget "dear old dad," who spends all his time, energy and money in raising us to be the kind of fellows we ought to be.

When the assembly was dismissed every fellow seemed to resolve to stick to his mother and father, and to try to be the kind of fellow they would like to have him be. Each one also decided to try and smile whenever mother asked him to run an errand or help her in any way.

The Story in the Religious Teaching of Children

So often is the story spoken of as the method best fitted to the teaching of children that the teacher should ask herself just why such claims are made for the story's value. Let us see what there is about the story which gives it so important a place.

The story feeds a normal hunger for child life, the hunger for vivid pictures of life, for action, for emotional and sense appeal. While this is a hunger of mind and of spirit rather than of body, it is real. The child who grows up with such a hunger unsatisfied has been deprived of a part of his birthright, a birthright of beauty and of mental development. I have seen children gather from all directions, with faces alight, when the news went abroad that there was to be a story hour. I have seen a little child leaning against a sympathetic grownup friend who was telling stories, begging "more, more" as though it were food for which he begged. Food

it is, too—for the spirit, food for the growth of sympathy, food to lift him from a low level to one of beauty and of right.

Then, too, we are beginning to place more emphasis on the development of reverence and appreciation because we are coming to realize its importance in the well-rounded character. Here, too, the story is of value. With Samuel the child listens in awe to the voice of the heavenly Father; with Solomon he dedicates the Temple and is hushed into silence by the presence of Jehovah; when in imagination he becomes one of the children whom the Savior took into his arms and blessed, his heart throbs with love and joy. The joy of God in the newly created world becomes his as he listens to the creation story.

When we see how many are the functions of the story in the teaching of our children, we can say as did a great educator: "Let me tell the stories, and I care not who writes the text-books."—The Sunday School Magazine.

Preparation

"If I had had time to prepare this speech, it would have been shorter," said a pastor one morning on finishing an impromptu address before a class of young ladies. There is much food for thought in this statement. You remember it was the famous Mark Twain who wrote once in a letter, "If I had had more time this letter would have been shorter."

When we remember the value of every minute of time in class, we should take great pains to express only the essentials of truth which we have found on each question, in the time allotted us. This can be done by careful and prayerful preparation before class. How often a preacher spoils an excellent sermon by unduly prolonging it! In the same way a Bible student can spoil an excellent point which he wishes to make by fumbling about in a hazy manner. A half-hour's study is a fine preparation for a half-minute speech. Try it, and see how it works.—Organized Class Magazine.

The Teacher's Seven Golden Candlesticks

LOVE Christ supremely, and others unselfishly.

FAITH that comes from perfect trust in an all-wise God.

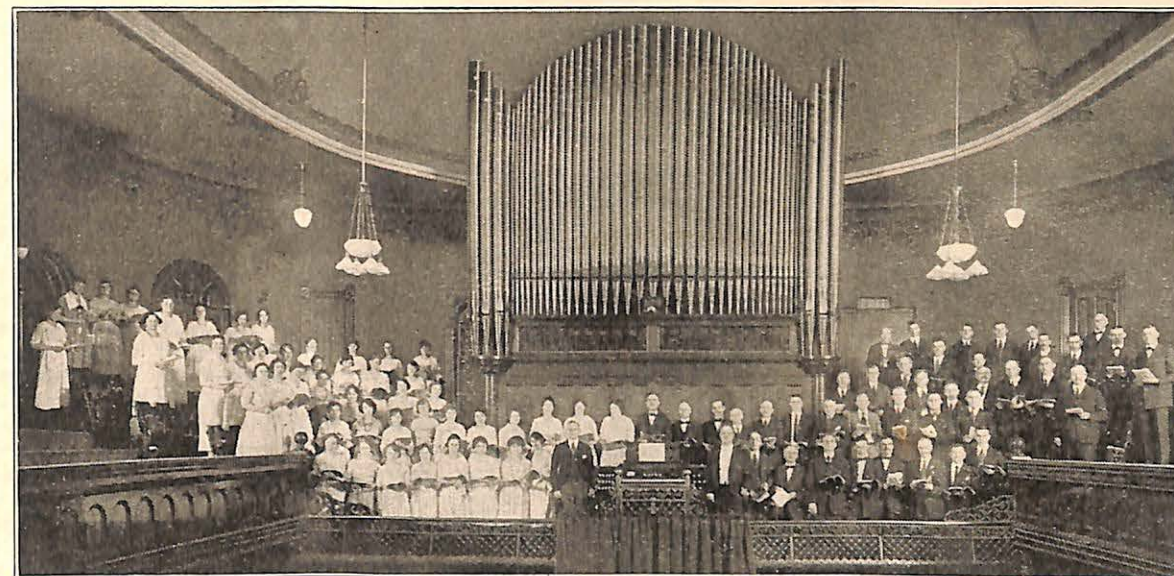
VISION of Christ-power, and pupil-possibility.

KNOWLEDGE of Bible, the pupil, and the way.

CHARACTER that needs no apology.

ENTHUSIASM that is warm and genuine.

CONSECRATION to the Master, and his task.—The Teacher.



The United Choirs of Baptist Churches of Chicago

Banquet of the United Choirs of Chicago

The first annual banquet of the United Choirs of the German Baptist Churches of Chicago and vicinity was held March 2, 1925, at the Second Church.

The new heating plant recently installed in the church gained about 40 per cent valuable space in the lower rooms which were also redecorated after cumbersome furnaces and stoves were dispensed with. By carefully arranging tables and chairs, we were able to seat approximately 225 persons at one time.

Seven ladies of the Second Church, all accomplished cooks, served a very good supper, during which time the Sunday school orchestra played a number of selections. Judging from the applause with which each and every number was rewarded, especially a few popular songs, they were enjoyed immensely. After the supper a very interesting program was given.

The first number on this program was a "How Do You Do?" song sung by four young men of the Second Church. Eighteen verses of this song were dedicated to some of the charter or pioneer members of the United Choirs. Each verse was a joke on somebody, and a good hearty laugh was had all around. The following numbers were given by members of the United Choirs from the various churches: 2 vocal solos, 1 vocal trio, 2 monologues, 1 pianologue, 1 recitation, 1 orchestra selection, 3 dialogues, 1 male quartette.

All numbers were exceptionally well rendered and very much appreciated by every one present. At the close of the program all present rose and sang the well-known hymn "Blessed Be the Tie that Binds." The president of the United Choirs, Mr. Herman Siemund, led in a short closing prayer. All voted it a very enjoyable evening.

The United Choirs are now in their eighth year of useful service. Under the able direction of Prof. G. W. Berndt,

assisted by Mr. Wm. Krogman, organist, we give two concerts every year, thereby netting handsome sums for charitable purposes. MARTHA FERCH, Sec.

West New York is Working

The Young People's Society of the West New York, N. J., Baptist Church celebrated its fifth anniversary Tuesday, March 3, 1925. A very good program was given by members of the society. Bro. Walter A. Staub gave the address of the evening, which was very well taken by the young people of the church. We pray that many of our young people may invest their lives just as Walter Staub does for Christ and his kingdom.

The report of the secretary showed that the membership of the society is 60; the average attendance was 40 during the year. The treasurer's report was read by Sister Matilde Bendlin, showing that the total income during last year was \$1,518.58. Our young people are showing great interest in the work of the kingdom of Jesus Christ. Our pastor, Rev. John Lehnert, is an able leader for young and old in our church. The officers for the coming year are: Henry Bischoff, president; Frank Machorek, vice-president; Miss Nan Wilson, secretary; Miss Mabel Kolm, treasurer; Otto Frueh, booster for the "Baptist Herald"; Miss Hilda Lesquier, booster for the New Testament Pocket League. The offering of the evening was \$400. We pray that we may have more power in the coming year to win souls for Christ. THE REPORTER.

Report from Serath, Sask.

The fifth anniversary of the Young People's Society of Serath was held on March 17. The church was crowded to the last place. After the usual devotional exercises, Frank Huber extended a cordial welcome to all guests.

The report of the secretary followed. Eight meetings of a varied nature, musical, literary, prayer and Bible study, were held during the year. One lecture

was held by our pastor, Rev. R. Fenske, on "Is Man and the Ape Related?" Many questions from the question box were also answered by Bro. Fenske. Seven new members were received during the year. Our present number is 20.

A rich and well-prepared program was given, consisting of choir selections, recitations and dialogues, as well as of 2 male quartet and one mixed quartet selections. Mr. J. C. Rennick, teacher of our public school, gave an address which was helpful to all.

We were privileged to have visitors with us from Nokomis, Southey and Regina, three from each place. Encouraging words were spoken by Bro. H. Fenske from Nokomis and Bros. J. Butz and George Renner from Southey. Our pastor also gave an address on Eccl. 12:1: "Remember thy creator in the days of thy youth." Refreshments were served at the close of the exercises. We all felt we had spent a blessed evening. ELLA ORTHNER, Sec.

Third Church, New York City

On Sunday, March 22, our Sunday school gave a pageant of the life of Fanny Crosby, the blind Gospel Song Writer, under the leadership of Mrs. F. H. Gayer. Different episodes in the life of this gifted woman were depicted: as a girl, as a scholar and later a teacher in the Institute for the Blind in New York, as a writer of hymns and lastly as making an appeal for help to establish a Home for the Aged, which it is proposed to erect and endow as a memorial in Bridgeport, Conn., her former home.

Many of her inspiring and awakening hymns were sung in the opening song service and the pageant was so well received that it had to be repeated to a still larger audience on the following Sunday evening. An offering, to help the cause, amounted to \$40.

R. E. H.

You will never be so good that you cannot be better.

Our Musical Page

Edited by PROF. H. VON BERGE

The Sunday Evening Service Should be Totally Different than the Morning Service

The easiest thing for everybody concerned is, of course, to have the evening service the exact duplicate of the one held in the morning. That is exactly what does happen in the great majority of cases, too. To have a ready-made schedule and just to fill in the needed numbers calls for the least amount of exertion and thought; to plan out a fresh order of service for each new evening service and provide for the greatest variety in the various parts of that order of service is not the easy thing, and it will not be done unless one is convinced that there are very weighty reasons for doing it.

Reasons for It

But there are very weighty reasons for it. In the first place, the evening audience is a totally different one from that which we have in the morning, even if we have the very same people present. They are in a different mood, due, in part, to the fact that it is evening and not morning. Things have a different appeal in the tired evening hours than they did in the freshness of the morning worship. They bring with them to the evening service all the distractions of a busy Sunday at all kinds of church work, or of visiting, and the like, and so they bring to the church for the evening service a very much different state of mind than they brought to the service in the morning.

And really, they do not need a reproduction of the morning service. One service a Sunday of that type is quite enough ordinarily. Much as we need to come together for pure worship and for purposes of spiritual edification, there are other needs that need to be reckoned with, and these needs the evening service should endeavor to meet. The evening service should deal, not so much with the contemplative side of our religious life, but with the expressive and practically active.

Then, too, we must not forget that we do not only have different people in the evening service even if they are made up of the same persons, but also because of the different make-up of the evening congregations in general. The morning meetings are the meetings for the church members, the evening meetings are for the general public, many of whom are not greatly interested in worshipful and devotional services. Yet they too have their religious interests, only they must be reached in some other way. The evening service should be planned with a view to its strong appeal to the unchurched, and that calls for a different kind of service than that in the morning.

Finally, the evening service is largely a young people's service. There is little

hope of building up an evening congregation unless the evening service is of a character to appeal to the young. If it is to have such an appeal, it must be devoid of all cumbersomeness. There must be nothing cut and dried about it. There must be snap and action. To plan and provide for that sort of thing is, of course, largely up to the minister, but a large share of the responsibility for it also falls on his helpers. A successful evening service is much more difficult to arrange for and carry through than a helpful morning service, but if an evening service at all, then why not have the only kind that will meet the situation?

No Stereotyped Schedule

Not only should the evening service be different than that of the morning, but no two of them should be exactly alike either. There is an advantage to have a set order of service for the morning worship, though even that should not have inflexible rigidity. But in the evening the service ought to be free from all restraints of a set order, so that the people never know exactly what is coming next. We shall not attempt, therefore, to set up an order of service for the evening and then proceed to discuss the various numbers of such a program, but rather speak at random of numbers that will naturally come up for consideration.

The Prelude

The regular organ prelude will always be appreciated. Yet there are possibilities of great variety for the very first number on the evening program. Instead of the pure organ voluntary there might be one with a violin or with a cello obligato. There are a number of fine selections published with such an arrangement. Or the piano might join the organ for the opening voluntary, the two playing together. In that case, care must be taken that the two instruments are in tune. Now and then the Sunday school orchestra might be called upon for help in the evening service, and that could then take the place of the regular open prelude. Or a processional might be arranged for, the organist playing the usual prelude, modulation into a processional hymn, which is then taken up by the choir in some ante-room, from which the members of it then march to their places in the choir. As an occasional number a processional will fit in very nicely, though the writer would hardly recommend it as a regular thing. Such an unexpected processional would probably be even more effective if the choir marching in is not the regular choir, but some junior, or children's choir.

The Opening Songs

The only difference, in many churches, between the morning service and the evening service is the little song service

at the beginning of the evening meeting. What follows is from then on the exact duplicate of the morning service. Well, it is a good thing to have at least that little difference, and if we cannot have more, we will be thankful for the little, though it is not what it should be. But these little song services can become very tiresome affairs. They need to be handled right, and now and then they might be dispensed with for a service and something else put in their place, possibly some special musical numbers, vocal or even instrumental. They must be chosen with great care, however, the object being not to give somebody an opportunity to do something, but to provide a number that fits in properly. The prime object of building up a spiritually helpful evening service must never be lost sight of, and only that must be allowed which constitutes proper building material for such a purpose. One can easily think of vocal solos or instrumental numbers that would be entirely out of place in a religious service, however good they may be in themselves, and however well they may fit into other occasions. That which does not help usually hinders.

Progressive Sequence of Songs

If there is to be an opening song service, the various numbers of that song service must be chosen with due consideration of the changing situation. "Nearer, my God, to thee" is a great song, but it is absolutely out of the question as an opening number for a song service. "Brighten the Corner," on the other hand, is about as vapid a song musically and textually as we have, yet it has done wonderful service, and it is by far the better number at the early stage of a service, when the people are not ready to do much thinking and feeling, but when the strongly rhythmic and syncopated ditty arouses their interest and concentrates it and prepares it for the more serious and thoughtful numbers to come. The individual numbers of a song service, then, must not be chosen hap-hazardly, but must be arranged, with reference both to their type of music and to the thought in the text, so that there is progress toward the higher interests to which the service tries to lead.

The Choir's Part in the Song Service

A good choir is a wonderful asset in a song service. If the leader of the service is awake to the possibilities offered, much can be made of such a service by having the choir sing certain verses, the congregation others, or by having responsive singing between congregation and choir, the congregation singing one phrase, the choir the other. There are many numbers that admirably lend themselves to that sort of

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Our Devotional Meeting

G. W. PUST

May 10 Where and How Should We Spend Sunday?

Ps. 122:1-9; Heb. 10:25

It is impossible to lay down hard and fast rules. There is no Leviticus in the new dispensation. However, the Holy Spirit will surely guide those who earnestly desire and seek his guidance.

Sunday should be a day of worship. We are not to forsake "the assembling of ourselves together" (Heb. 10:25). The psalmist was glad when they said unto him: "Let us go into the house of the Lord" (Ps. 122:1). There is a blessing awaiting those who are willing to go to church for it; but it must be our purpose to worship. We should look for good at the outset, reverently entering into all the experiences of the service. The spirit of fault-finding is not conducive to worship.

Sunday should also be a day of service. For many this consists in definite Christian work, such as preaching, teaching in the Sunday school, singing in the choir, etc. But there is much else that can be done. How about visiting and cheering the sick, the aged, the lonely, the unchurched, etc.? How about comforting and helping the needy?

Perplexing questions. May any part of Sunday be used in recreation? Is it right to do this and that, etc.? We should bear in mind that our Sunday is not the Jewish Sabbath. Perhaps such questions can best be answered by asking: Is it compatible with the spirit of the day? "Let every man be fully persuaded of his own mind" (Rom. 14:5). Sunday should not be a day of gloom but of joy.

May 17 How to Make the Most of Summer

Mark 6:31. 32; Rom. 13:11-14

Summertime is vacation time—especially in our religious activities. In the cities so many seem to be away; in the country the work during the week is exceptionally strenuous. What then more natural than a slump in our religious work? And is this not entirely justifiable, especially when the fall, winter and spring months were so full of activity? Even our Lord said to the disciples: "Come ye yourselves apart into a desert place, and rest awhile" (Mark 6:31). How easy it is to resort to that view-point! But summer brings with itself also special opportunities that we should hail with joy.

It is the time of assemblies and conventions. Many of these are planned for the special benefit of our young people. Here we may receive inspiration and instruction that shall be conducive to soul-growth and also better equip us for service in our Master's vineyard.

Young people should plan their vacations with such gatherings in mind.

It is a time of open air services. But people are not likely to run after us as they did after Jesus (Mark 6:33); therefore we must go out after them. A few gospel hymns and brief testimonies may mean much to some passers-by. Why not organize such gospel-bands?

It is the time when the pastor may want a vacation. Surely the young people could take charge of the evening services, rendering special programs.

Let us welcome summer with its opportunities and make the most of them.

May 24 Christian Traits Worth Striving For

Phil. 4:4-8; Matt. 18:1-6

The apostle would have the Philipians be joyous, forbearing, trustful, prayerful, noble, liberal and contented. (Phil. 4:4-11.) Let us utter a silent prayer that these traits may become more and more incarnate within us also. What peace then will enter our souls and how much more our lives shall bless others. There is, however, another passage that also claims our attention, a familiar scene with impressive lessons!

Humility. That is what the disciples needed, but so conspicuously lacked. It is distinctively a Christian trait. The Romans were proud and haughty. The philosophers abhorred and despised it. But it is most reasonable. What has man that has not been bestowed upon him! Even the wisest is only an instrument of a higher power. The proud fail to see things in their proper relations. For all such—as well as for the disciples—the child is standing in the midst. Have we learned the lesson that gives us the key to the most worth while things?

Kindliness. There was no objection on the part of the child, taken perhaps from its mud pies. What was this power in Jesus that so attracted and compelled? It was due largely to his kindliness. A scowling and a pouty countenance is not an honor to Christianity.

Patience. How slow the disciples were to learn! The Master had by precept and example taught them the nature of true greatness; but, in spite of all, they failed to grasp the lesson. Yet he patiently bears with them. How we all need his patience in order to truly serve!

Thankfulness. This, too, the disciples seem to have lacked, for we do not hear them thank the Master for the lesson he had just tried to impress upon them. I wonder how many of us can daily accept manifold blessings from our Lord and still remain dumb? A Christian must be thankful.

May 31 The World's Need—the Unfinished Task

Matt. 28:16-20

The Situation. There are today in non-Christian lands "28,000 Protestant foreign missionaries; 2,408,900 adult communicants; and an enrolled Christian community of 5,145,386 persons. In 36,610 Sunday schools there are 2,000,000 pupils; 703 hospitals and dispensaries treat over 3,000,000 patients a year; there are 245 orphanages, 25 institutions for the blind and deaf mutes, 39 leper asylums, 21 homes for untainted children of lepers, 21 rescue homes for fallen women. The educational work includes 109 colleges and universities, 2114 boarding and high schools, 36,478 elementary schools, 376 kindergartens, 30 medical colleges, 98 schools and classes for nurses, 406 theological and Bible training schools, 209 industrial schools and 40 normal schools. The Christian people of Europe and America gave last year for the maintenance of these varied activities \$44,448,000." ("Missions" for April.) These facts when compared to those of a decade ago speak of mighty strides forward, especially since the war.

A comparison. There are approximately 1,000,000,000 inhabitants in non-Christian lands. The Christian community of 5,145,386 is a little more than 1/2 per cent of the total population, leaving more than 99 per cent still to be brought under the influence of the Gospel. What a challenge to us Christians! What a stupendous task! And the Lord is fully depending upon us. What have you done and what are you doing now in face of the Great Commission?

June 7 How Should We Invest Our Lives?

Rom. 12:1,2; 1 Cor. 10:31-33

(Consecration meeting)

This question should receive most serious consideration by every young man and woman. What a vast number of lives there are which appear to be without any aim that is worth living for! They simply drift along, being controlled by things and circumstances, instead of becoming masters of them. And yet what possibilities of noble living and doing there are in each one of us!

The choice of a vocation. We should be guided to a large extent by our talents. It would be ridiculous for a person that has no musical gift to insist on becoming a professional musician. On the other hand, we may possess gifts of which we are hardly aware, having had no opportunity of proving them.



Young Men's Class, Second German Church, Cleveland, O.

The advice of a competent friend is invaluable; but especially should we make this a subject of earnest prayer.

The altar of service. It is upon this altar that we must lay our bodies as a living sacrifice. Our bodies include our souls. Without the soul the body is worthless. It can do nothing. Likewise the soul needs the body as a vehicle of expression—at least here on earth. God wants the whole man, body and soul. Every child of God that thus dedicates himself to God's service is "a holy sacrifice, acceptable unto God," rendering a reasonable service.

The Sunday Evening Service

(Concluded from Page 12)

treatment. Sometimes verses can be taken by soloists in the choir, all joining in the chorus. Or there may be a good reader in the choir, and in that case the reader could read the song to the accompaniment by the organ. That has been done very effectively in a number of churches. To many that will come as a revelation of depths of thought that they never suspected in hymns they may have been singing for many years. Special Choirs

The evening service is the occasion for exploiting the musical resources of the church. If there is a quartet choir in the morning, let there be a large chorus choir in the evening. If a church is large enough to have various musical organizations, one evening in the month could be assigned to the men's chorus, another to the women's chorus, another to the junior choir. In this manner there would be much variety in the services, and the church would get the benefit of the talent in its membership.

Meeting of the Detroit Union

"My, but that rain's wet!" seemed to be the general opinion of the great number of people who turned out for the regular meeting of the G. B. Y. P. & S. S. W. U. of Detroit on Sunday, Feb. 22, at the Second Church.

The weatherman, seemingly sorry that the Union was going forward so splen-

didly, sent barrels and barrels of rain, thinking to discourage some folks from coming out, but, of course, the Baptists, liking water, did just the opposite of what was expected of them and turned out 400 strong.

At 7.20 P. M. the beautiful strains of the organ prelude, played by Mrs. Wagner, stole out and quited those seated and getting restless. There followed a half-hour of real, peppy singing, led by Mr. E. Strauss, during which we were introduced and made very well acquainted with Mr. Windisch's G. B. Y. P. U. song, after which the scripture lesson was read by Rev. A. Bredy. The Inter-Church Choir, consisting of a mixed quartet from each of the four churches, made its debut, under the leadership of Herman Skubick and accompanied by Melvin Zeidler, in two beautiful selections.

The subject of the evening was that most important of missionary subjects to the Young People of the Central Conference, "Siberia." Fortune favored us highly when she allowed Rev. Wm. Kuhn to be the speaker of the evening. Everyone settled down, knowing that something good was forthcoming, and no one was disappointed, for the sermon was splendid.



Sunday School Convention at Grand Forks, N. D.

A free will offering of \$59 was taken while Miss H. Eichler played a piano solo. This money goes into the Union Fund for Siberia.

President Edw. W. Hoek expressed his appreciation of the glorious "turn-out" and asked us all to do our share to attain the goal of 5,000 "Baptist Herald" subscribers, as only a few hundred are lacking. The closing prayer and benediction were then pronounced.

He who is greater than all has watched over our Union and shown us the light of his countenance. Still imploring his aid, we are marching on to our ultimate destination of NOW—the Baby Organization. SOON—the Leading Organization.

DOROTHEA ROSSBACH, Sec.

Sunday School Convention in Grand Forks

We had the pleasure of having the 35th Semi-Annual Sunday School Convention of the northern district of North Dakota at Grand Forks on March 18-19. This was something we had been looking forward to for some time. An atmosphere of good will and happiness prevailed.

The opening service on Wednesday evening was held by Rev. A. P. Schulz of Cathay. He spoke on Joshua 24: "Decisiveness for God."

Three meetings were held on Thursday. In the afternoon Rev. F. Stockton, state director of the English Baptist churches, told us about the great Missionary Convention held in Washington, D. C., at which he was present. Rev. S. Blumhagen of Beulah spoke on "The Sunday School a Place of Instruction for Young and Old."

The evening service was conducted by Rev. Otto Lohse of Martin. This message will long dwell in our memories.

An invitation extended by the church at Anamoose for the October meeting was accepted.

Every minute was filled and the time seemed to have wings. We were thankful for the nearness of our Savior. May he grant that we become more faithful workers in his vineyard!

EVA KRENZLER, Sec.

South Chicago Baraca Banquet

On Monday, Feb. 23, 1925, the Baraca Class of the South Chicago German Baptist Church held their Third annual meeting and banquet and election of officers at the Hyde Park Y. M. C. A., having as guests some friends of the class.

Past President Albert Cload presided as toastmaster, reporting having fine cooperation from Harold Zimmerman, vice-president; Walter Linden, secretary, and Clarence Freiwald, treasurer.

The program included numbers by the Oak Park German Baptist Sunday school Baraca Quartet and also local talent solos which won great applause. Group songs were led by the class song leader, Herbert G. Gnass.

Mr. C. P. Scheel, Assistant Postmaster at Chicago, gave the address of the evening. It proved very appropriate and inspiring.

The election of new officers resulted in the following: Arthur Zimmerman, president; Albert Cload, vice-president; Carl Schroeder, secretary, and Thomas J. Roberts, treasurer.

That holidays are taken advantage of in promoting social activities among Baracas and their friends can be seen from the pictures herewith. One picture shows part of our banquet group, while the others show our Baraca outing at Union Pier, Mich., on last 4th of July, with a special pose by our Sunday school class teacher, Rev. C. Fred Lehr (all wrapped up in the class).

CARL J. SCHROEDER,
Publicity Agent.



Rev. C. Fred Lehr, Teacher of Baraca Class, South Chicago

Anniversary at Herreid

The B. Y. P. U. of Herreid, S. D., celebrated their first anniversary on Sunday, March 15. The attendance was so large that standing room was at a premium. The pastor, Rev. H. G. Bens, opened the meeting with devotional exercises, the audience singing "Lobe den Herren" with great vigor. The president of the society, Miss Santa Clara Bens, having been on the sick list for a few days previous, had commissioned her father, the pastor, to deliver the welcome address, which he did with his usual aptness and wit.

A rich program of solos, duets and recitations in German and English followed. Several dialogues were also rendered. Secretary Andrew Huber reported for the work during the year and the financial statement was given by Miss Frieda Gall, the treasurer. The



Baraca Class Banquet, South Chicago, Feb. 23, 1925

address of the evening was delivered by Rev. August Kraemer of Fessenden, N. D., on the topic, "The Work of the B. Y. P. U. in the Kingdom of God." It was an excellent talk, with many fine thoughts to be kept and pondered in the heart. The choir sang three numbers with fine effect. The offering of the evening amounted to \$29.36.

Very much credit is due to Miss S. C. Bens, who in her double capacity as president and musical director of the B. Y. P. U. spared no efforts to make the anniversary evening the success it was. It is our earnest wish that the B. Y. P. U. may become more and more an instrument of good to church and community.

Anchor Class Banquet—Dayton

The Anchor Class of the Fourth Street Baptist Sunday School, Dayton, Ohio, celebrated its fifteenth anniversary on March 19, to which the entire church was invited.

On this occasion, the Friendly Bible Class (which is one of the largest women's classes in the school) participated to help make this anniversary a success, by preparing and serving a fine banquet.

The program consisted of a number of musical numbers which presented the various activities of the church and school, also songs which betrayed char-

acteristics of various members of the class were sung.

The past and present presidents of the class made appropriate talks.

The principal speaker of the evening was Prof. H. von Berge, who is also teacher of this class, who gave some timely suggestions pertaining to class and church activities.

It was noted from the Secretary's report that this class started with fifteen charter members and has grown to the present number of thirty-nine.

The class in addition to meeting Sunday mornings, has monthly meetings upon which occasions various speakers are secured. These meetings have always been of great educational value.

Our wish is that this class may prosper in the future as it has in the past for the glory of God, our Sunday school and church.

ONE WHO WAS PRESENT.

Teacher Training Class at Immanuel, Milwaukee

An occasion that will not be forgotten by the Teacher Training Class of the Immanuel Church of Milwaukee, Wis., took place on Sunday, March 8, at 7.45 P. M., at which six students received recognition for faithful and purposeful study in a two-year training course. Diplomas were awarded by Rev.

Bible School Contest Standing

	Date	Attendance	Offering	Enrollment
Oak St., Burlington	3/15/25	454	\$16.65	564
"	3/22/25	443	17.21	...
"	3/29/25	455	16.68	...
Evangel, Newark	3/15/25	543	36.57	494
"	3/22/25	537	36.26	...
"	3/29/25	653	1342.28	...
Temple, Pittsburgh	3/8/25	309	19.00	320
"	3/15/25	272	15.55	...
"	3/22/25	287	17.35	...
"	3/29/25	271	15.99	...
Clinton Hill, Newark	3/15/25	296	29.28	327
"	3/22/25	275	29.68	...
"	3/29/25	308	35.14	...

Since the original enrollment the following churches have increased theirs as follows: Burlington from 564 to 580, Evangel, Newark, from 494 to 800 and Clinton Hill, Newark, from 327 to 430.

C. Clayton Browne, Baptist State Director of Religious Education. The Misses Esther and Hazel Schielke completed the third year course. The remaining four have completed the second year course, and are pursuing in private study in the third year course, a course of specialization. They are Misses Eleanore Kehrein, Harriet Mueller, Alma Jung and Dorothy Diehl. The class consists of twenty-four students. Much credit for the success of this undertaking is awarded to Miss Laura Weihe, instructor, who takes a keen interest in the work.

The foregoing account is but a snatch of the valuable program of the evening, yet the general theme centered upon this work.

Rev. O. R. Hauser gave an interesting and encouraging comment on the work done by the Board of Religious Education of our church. Mr. Herman Weihe, director of the Board, fittingly introduced the Rev. C. Clayton Browne. Rev. C. C. Browne is no kin of the John Brown family, the Wisconsin folks can assure you. Just one chance to cheer our Wisconsin Yell will take the cake at any banquet throughout the State; Browne's the author.

The message of the evening centered upon "A Unified Program of Church

Activities." Rev. Browne disclosed the startling statistics that 52,000,000 children of school age are not affiliated with any church school, and other appalling records. He also stressed the importance of correlated activities and simplification of organization for greater efficiency in the church, thus emphasizing the church as a unit and all departments and societies thereof functioning as instruments for outlets in specific expression. The primary aim is to present the Living Christ to every individual in the community and training such for service in the great kingdom program.

DOROTHY DIEHL.

The Spring Session of the B. Y. P. U. of the Atlantic Conference, May 15-17

Folks! Here is for you our

WELCOME TO JAMESBURG
(Tune, "Glory, Glory Hallelujah!")

Our loyal Baptists gather
For fellowship at Jamesburg.

From North and East and West you
come

But still more we can take.
We're very glad to see you!

And we say it o'er and o'er
In Jamesburg by the Lake.

Welcome, friends, to sunny Jamesburg,
Welcome, friends, to breezy Jamesburg,
Welcome, friends, to balmy Jamesburg,
To Jamesburg by the Lake!

In bygone days you've met us
Where it was a joy to roam.
Most cordial was your greeting
As you made US feel at home.
And now we bid YOU welcome
As to Jamesburg you have come
To Jamesburg by the Lake.

Welcome friends, etc.

Our Father's business shall engage
The best of mind and heart;
To glorify his name shall be
Our privilege—our part.
To spread the Gospel Tidings,
Every one anew shall start
From Jamesburg by the Lake!

Welcome friends, etc.

(Arranged by R. T. Wegner.)

Will the participating unions please
have the desired information here by
May 11?

Very fraternally,
HARRY SCHROEDER,
Pres. C. E. Society, Jamesburg, N. J.

To Mother

Every day is Mother's Day,
Nights and Sundays, too;
Sick and sorry, glad or gray,
She's doing things for you.
Early in the morning,
Very late at night,
No humblest task she's scorning
To make our future bright!

Every day is Mother's Day!
In my heart of love
No greater blessings came my way
On earth, or from above.
The older, wiser that I grow,
The more I understand;
The more I love and prize her—
Best mother in all the land.

* * *

A man asleep can neither be buried
nor used.

The Knights of Honor

of the
German Baptist Church
Tacoma, Washington
Extend a Warm-Hearted Invitation to all
young men visiting the Pacific Coast to
join the class of GOOD FELLOWSHIP.
SPLENDID LESSONS
9:45 A. M. every Sunday. So. 20 & J St.

WHEN IN BROOKLYN
Do as the
CRUSADERS BIBLE CLASS
does
These young men meet every Sunday at 2.30
P. M. for the Study of God's Word at the
Second German Baptist Church
Woodbine St., cor. Evergreen Ave.
WELCOME WELCOME

(Continuation from cover page 2)

alterable decree of salvation. Notwithstanding all the opposition of every century, God's eternal decree shall stand. His church shall be gathered, and at the great wedding supper all the tables shall be filled with guests. We rejoice that God has been pleased to use the German Baptists in his economy of grace. Although we may not have rendered the service of golden or silver vessels in his great house, he has nevertheless assigned to us a place as earthen vessels. We are confident that he will not reject us now, if we continue our consecrated service to him.

With enlightened vision for our present conditions, with open ears to hear such voices, which tell us of our difficulties, but also with receptive hearts for all that God may say to us, we are constrained to believe in all soberness that we can catch the vision of our future. In this preview of the future of our denomination we note that we are still climbing upward to higher places. We are not yet facing the setting sun, nor the close of our working day. We are standing before an open door, which no man can close. Our field of activity is ever widening. We see our people inspired by our watchword: "Forward with God!"

OUR FUTURE IN REALIZATION

God seldom carries out his plans for any people without the co-operation of that people. The Lord hath need of us. In realizing our future it is surely not difficult for us to determine just what God requires of us to realize our future. In the spiritual world God's laws are as unalterable as in the natural world. If we as a denomination shall go forward in the future, we must meet God's absolute requirements.

We must believe in our own future

Looking ahead from our present position, we are no doubt assailed by doubts and fears when we think of realizing our future as outlined above. We must let the Lord speak to us as he spoke to the father of the demoniac child. He said: "If thou couldst believe, all things are possible to him that believeth." If our fears and doubts and questions will not subside, then we must do as that father did and say to the Lord: "Lord, I believe, help thou mine unbelief." And Jesus helped.

We must work "WITH GOD"

It must be our first concern that God is with us. All that we have in equipment and talent counts for nothing without him. He can use broken reeds to perform his wonders, but without him the best of us are nothing but useless reeds. We may not accept it as a matter of fact that God is with us. He may have been with us in the past, but we must assure ourselves that he is with us now. Our attitude toward him

will alone determine his attitude toward us. If we would have his friendship, we must have the world's enmity.

We must be faithful as stewards of the Gospel

Our greatest possession is the Gospel of the Son of God. This he has committed to us so that we might pass it on to all whom we can reach in our day. We have no other message. If we were to proclaim our own message, the curse of God will be upon us. Nothing but the Gospel of Christ is the power of God unto salvation to all who believe. We must have a definite message, which we must proclaim to the world, not as a partial gospel, nor as a gospel with a wrong emphasis, but as God's Gospel of Christ Jesus as sufficient and only Savior.

Contributions from Conferences

For the Missionary and Benevolent Offering

From April 1, 1924, to March 31, 1925

	per member
1. Atlantic Conference.....	\$13.07
2. Southwestern Conference.....	10.45
3. Central Conference.....	10.30
4. Eastern Conference.....	8.64
5. Pacific Conference.....	7.07
6. Dakota Conference.....	6.09
7. Texas Conference.....	5.75
8. Northwestern Conference.....	4.75
9. Northern Conference.....	3.40

Our 9 conferences, 31,994
members, averaged per
member 7.73

into their ears in the closet, then we will surely always have people assembling in our churches hungry to hear the Word of the Lord, and many will bow in submission before his Word. If, however, the Word of the Lord should disappear from our pulpits, then the glory will vanish from his temple.

We must carry on a commensurate missionary activity

Missions is the idea that is inseparably connected with the Baptist conception of Christian life. It will be conceded that for our own development and strengthening we must carry on missions at home. We must till our own field and build our own house. In this mission-work at home there is surely nothing more important than the *Care of Youth*. In the coming generation we have the future church, and for these we are responsible. What we do for them today will determine what they will be tomorrow. God's law is operative here, we can reap no more nor nothing better than we sow.

Then, of course, we must have "Foreign Missions." Are we not debtors to the whole world? Must we not send the light beyond our own borders? In the providence of God we have during the last years been led into a glorious work beyond our own borders, which is still enlarging to ever-widening opportunities. The Lord seems to have entrusted to us the mission-work among the German-speaking peoples of Europe. If we refuse, this work will be absolutely neglected. If we heed the call, many souls will be saved and the name of the Lord will be glorified. We will answer: "Here I am, send me."

We must wear the badge of the true disciples of Jesus Christ

Jesus himself tells us that Love is the distinguishing badge of the true Christian. If our members everywhere evidence Love in their intercourse with each other, the world will believe. In our denominational life also Love must permeate all of our activities. We rejoice that we have many institutions in our denominational life that have been born of love and that are every day the convincing evidence that the love of God is in us. Such institutions are the Homes for the Aged, the Home for the Orphans, the care for the widows, the help for the superannuated ministers and their widows and the relief for the needy in their distress. We would never have a distressed member of our church weep before the Lord and charge us before his throne that we were neglecting him in his sorrow. We desire for all of our members more than any other thing that they be rich in God's great gift, which is LOVE.

What our eyes have seen through the enlightenment of the Holy Spirit of the vision of our future, that we would in the power of that same spirit realize.

In obedience to law the following must be reported to all members of

The German Baptists' Life Association of Buffalo, N. Y.

Valuation of Outstanding Business as of Dec. 31, 1924

on the basis of American Experience Table of Mortality at 3½%. Select and Ultimate, and American Experience Mortality Table 4% Preliminary Term.

Statement of Valuation Assets and Liabilities

ASSETS:	LIABILITIES:
Mortgage loans on real estate	Death claims reported not yet adjusted (2).....\$ 1,317.00
Market value of bonds... 8,330.00	Death claims incurred in 1924, not reported until 1925 (2)..... 1,500.00
Cash in office	Advance Assessments ... 6,914.79
Cash deposited in trust companies and banks on interest (\$25,702.83) less Expense Fund balance of \$1113.34	Mid-year reserves on 1587 certificates for \$1,288.459, on basis of Am. Exp. table at 3½% S. & U. 275,795.86
Interest due and accrued on mortgages	Same, on 1094 certificates for \$942,584, on basis of Am. Exp. table at 4% P. T. 60,098.78
Interest accrued on bonds 102.60	Reserve against total permanent disability
Liens and interest on certificates in force secured by reserves on same	2,892.56
Assessments in course of collection	Sick benefit fund in home office and in banks of local treasurers
2,773.67	5,970.17
Sick benefit funds in bank of local treasurers.....	Reserved for waiver of Assessments in 1925... 8,000.00
2,387.88	Unassigned funds (surplus)
	38,622.29
\$401,111.45	\$401,111.45
Total Assets	
\$401,111.45 }	=110.65% ratio of solvency.
Total Liabilities	
362,489.16 }	

Wm. Francis Barnard,
Fel. Amer. Inst. Acts.

Syracuse, N. Y., April 6, 1925.

OUR SUPREME TASK

A Call to the Baptist Brotherhood Around the World

By
The Executive Committee of the Baptist World Alliance

At its recent meeting in Chicago the Executive Committee of the Baptist World Alliance appointed the undersigned to draft a call to our people in all the world on soul-winning. Acting under this instruction, we urge the following heartfelt words for your prayerful consideration:

The efforts of our people in all lands in recent years have been in many ways remarkable successful. God has greatly blessed us in enlightenment, enlistment and enlargement. We have built, better equipped, further enlarged and endowed more institutions of Education, Missions and Benevolence than ever before in any like period in our history. We have raised more money, led to Christ and baptized more people. We have enlarged, unified, solidified and strengthened in a far greater way a world Baptist fellowship. Baptists have come to see farther and plan more largely for Christ's world-encircling Kingdom than ever before. Our hearts rejoice in all these wonderful achievements. These successes have put us under a new and deeper obligation, a more pressing spiritual debtorship to a lost world. We must go forward, and go forward if possible together, if we do our best for our Master. We believe that our task under Christ's leadership is three-fold—Missionary, Educational, Benevolent—and all are of tremendous importance. We should not neglect any part of the task. But we believe that at this time the *primary* and most important matter facing Baptists around the world is that of winning souls to Christ.

Evangelism

Soul-winning is the primal, most important and most universal duty of every child of God. It presses our hearts at the date of our second birth and abides with divine pressure till the day of our death. Christ placed evangelism first in his and our spiritual program. His fore-runner was a soul-winner. He made the first duty of every preacher to be a "fisher of men." He organized his first church into a soul-winner's band, commissioned them to "go into all the world and make disciples of every creature." He himself did per-

sonal evangelism all through his glorious earthly ministry up to the dying hour on the cross. After the ascension he started the Jerusalem church upon its worldwide mission in a mighty soul-winning campaign. Peter, Paul and the others in apostolic days made soul-winning primal and pre-eminent. The churches through the ages have prospered most when they made evangelism their first and foremost duty. We face unmeasured and dangerous perils to all the things we hold dear if we take the emphasis from the first duty of us all.

It is Curative and Preservative

Evangelism, in its spirit and power, is the preserving salt of the Kingdom of God. It cures spiritual ills in our churches, welds together broken fellowships, unites discordant divisions, saves preachers, churches, schools, seminaries from spiritual death, and will interfuse into the whole life of the denomination a conquering dynamic which will make our people a militant army for Gospel conquest. It will generate a spirit of liberality as will nothing else. It is God's inspiring dynamo, sending currents of power to all our Gospel machinery. It is the breath of God making our organizations into organisms of life and power. Without it we will become dead engines on the Gospel track. With it transfusing the life-laden power of God, we will become more and more mighty trains of truth carrying Christ to a lost world.

Our Present Need

We need to put supreme emphasis on four vital factors now.

1. *Prayer, united prayer, by all of our people for all of our people* to go afield with the Spirit's enduing power to win men to Christ. We need all sorts of evangelism, personal, domestic, church, roadside, evangelism. We need to pray mightily, in secret, in homes and everywhere, for God's power on us to cause us to seek souls. Prayer is God's avenue to power. His key to his supply sources. We should organize to pray, and pray while we organize.

2. *Passion, spiritual compassion, for lost souls everywhere.* We need kinship to Christ in spiritual compassion. *Burdened hearts and spiritual longing* are conditions for successful soul-winning. "They that sow in tears shall reap in joy," is God's law of the harvest. We would call our leaders and people to tears, to burdened hearts for the sinful world.

3. *Organize to win.* If we win in the widest way we must organize to win. We urge our denominational Boards to employ evangelists, our churches and school to organize winners' bands, to train them and send them out after the lost.

4. *Preach and Teach an evangelistic Gospel in the Holy Spirit's Power.* Nothing will save a lost world but Christ and him crucified. His blood shed in love on the cross is God's only solvent and cure for the malady of sin, and we must preach it, teach it and live it in the power of his Spirit if we make it effective. We urge our preachers in every pulpit, our teachers in every Sunday school, college and seminary in all the world to make the New Testament Gospel, *the heart of which is Christ crucified*, regnant and dynamic in every place and that it be done in the hot fires of Holy Spirit evangelism and power. We urge our Baptists in all the world and Christ's friends everywhere to join us in a consecrated and whole-hearted effort to re-emphasize soul-winning and in a consecrated endeavor to win lost men, women and children to Christ by multiplied thousands during 1925 and beyond. Christ promised his conquering presence if we "go winning, baptizing, teaching" the lost in all the world. Our prayer is that our people shall make this year the greatest in our long history in New Testament evangelism.

(Signed)

L. R. SCARBOROUGH

J. H. RUSHBROOKE

L. K. WILLIAMS

C. A. BARBOUR

WM. KUHN

COMMITTEE OF BAPTIST WORLD
ALLIANCE