

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., JULY, 1925

Number Seven

A FRANK STATEMENT

WILLIAM KUHN, Executive Secretary of Finance Committee

But Two Months More

On May 31, when our last financial statement was made, there were but two months remaining before the closing of the Missionary and Benevolent Offering on July 31.

Total Receipts

According to our financial report, which is submitted for careful consideration on another part of this cover, our total receipts for the Missionary and Benevolent Offering during the period of thirty-four months have reached \$618,549.98. For various missionary causes, which are not under our own administration, we received \$49,400.51. This has brought our total receipts in reality to \$667,950.49.

Far from the Goal

We must receive \$336,450.09 by July 31, if we shall complete the budget of the Missionary and Benevolent Offering as fixed by the Bundeskonferenz at \$955,000.00.

Giving an Account of Ourselves

Many of our members are surely asking the question: "Why did we not during the last three years reach our goal of \$955,000?" Such an inquiry is surely in order. It is proper that at the close of the Missionary and Benevolent Offering we as a denomination give an account of our stewardship. At this time we owe it to ourselves to make an intelligent and honest inquiry to determine just why we are still \$336,450.09 away from the goal as adopted by the Bundeskonferenz. Even a very superficial investigation will show that many factors are responsible for our present condition.

Our Resources

It has been expressed by not a few of our members that \$955,000 during three years possibly exceeded the financial resources of our denomination. We cannot, however, forget that during the three years of the Million Dollar Offering we

went far beyond the goal of \$1,000,000. Of course, we are ready to concede that many of our members at that time made special contributions for the Million Dollar Offering. We must, however, note that if our members generally had given according to their financial ability toward the Million Dollar Offering, we would have outrun ourselves by a startlingly large amount.

Our Denominational Need

It has surely been in the minds of many people and some have given expression to the thought that \$955,000 far exceeded our denominational needs. It is a fact that we did manage to carry on our work with our total receipts of \$618,549.98 for the simple reason that we as a denomination have long ago learned to administer our affairs economically. We do not plan our work according to the askings in the budget, but according to our receipts. If, however, we would have received the \$955,000 in full, we could have accomplished much that has been left undone and the fruitage of our labors would have been commensurate with our expanded work.

Business Depression

It should be stated here publicly that unfortunate business situation and hard times have fallen like a blight upon large areas of our denominational field. In some parts of our work our members were struggling with poor harvests, inadequate prices, unemployment and business depression. In many of the rural states our people suffered greatly through the closing of the banks. Business depression with all that comes in its train has been a potent factor in creating our present situation.

Expensive Church Buildings

During the past years many of our best contributing churches have erected buildings, which have heavily taxed the giving of such churches. It could not be otherwise but that such churches would be compelled to use their own finan-

PRE-CONFERENCE FOR PERSONAL SOUL-WINNING

Pittsburgh, Pa., immediately preceding the Bundeskonferenz
Monday Evening, August 24, to Tuesday Afternoon, August 25

It will be necessary to notify the Entertainment Committee at Pittsburgh before July 15 of your intention to attend the Pre-Conference

cial resources for themselves. We express the sincere hope that through these canals, through which there flowed such copious streams of money into the denominational treasuries in former days, large contributions for the denominational work will again be released after the local needs have been met.

The High Cost of Living

We have all learned through an experience which has not always been very agreeable that it costs much more to live today than years ago. We have also made the observation that the needs of practical everyone have increased despite the high cost of living. It is hardly possible any longer to judge a person's financial standing by what he or she may have or may not have. Although we would not wish to deprive anyone of any of the comforts of life, nevertheless it is very evident that the high cost of living has in a most remarkable degree exerted an influence in decreasing the contributions, which are given for the Lord's work.

Not Putting the Kingdom of God First

If we are honest, we will be compelled to admit that one of the primary reasons for our decreased income lies in the sad fact, that the Kingdom of God and its needs does not occupy first place in our life. If we will honestly review our life in the light of God, we will be ready to confess with shame that the Kingdom of God and its needs does no longer occupy first place, but we have given it a rating and placed it far down on the list of life's needs.

Offering the Lame Sheep

The statistics of our denomination will abundantly prove that in general members of our denomination have grown in the "Grace of Giving." There are individuals among us, some belonging to the poorer and some to the more wealthy of our members, who are living on an exceptionally high plane of giving. Unhappily we must confess that we still have many among us who will for an offering for the Lord take the lame sheep from the stall, which is almost worthless to themselves. Many of our members have not yet attained to the wisdom of making investments of their money for the Lord's cause, and consequently they and the Lord's work are both suffering.

Playing the Hypocrite

In the church at Jerusalem the two members Ananias and Sapphira desired to appear more pious and more generous with their means than was really a fact. God tore from them the mask of hypocrisy and punished them most terribly. The heart of everyone is desperately wicked, and if it shall not betray us, we must relentlessly bring ourselves into the judgment of God's light. There may be among us who have the reputation in the local church and in the denomination of gladly giving the Lord the part that belongs to him, and all the while they are withholding the Lord's share and using it for themselves. Such a one can never escape God's punishment, because God is not mocked, so that anyone can transgress his laws and at the same time receive his blessing.

Striving for the Goal

We pray the Holy Spirit to put into every heart the burning desire to strive for the goal of \$955,000 before the Bunkonferenz. Our deficit of \$336,450 is so large that it almost staggers us. Nevertheless, if we will all help and give according to our ability, we will rejoice to see the surprisingly large aggregate of this individual helpfulness.

Emptying the Missionary Treasuries

All missionary treasuries in our churches should be emptied before July 31, 1925. Ever and again we have occasion to observe that considerable sums of money are kept in the mis-

sion treasuries of the churches and their societies, which should long ago have been sent to the conference-treasurers. Such a situation has become a temptation to many a church, when such a church decided that no other mission cause was quite as close to the church as the church itself. After such a decision, churches have used missionary funds for themselves. Unprejudiced thinking will convince almost anyone that such action is not honest. We would suggest to all of the churches and the Sunday schools, to the young people's societies and the Schwesternvereine, that they send all mission funds to their respective conference-treasurers at once so that such moneys can be included in the Missionary and Benevolent Offering. There is no doubt that the influx of such funds will raise our total receipts very considerably.

Reaching the Goal

Special needs demand especial sacrifices. Our members have repeatedly responded to the calls with surprising sacrifices. As there was a lack of wine at the wedding at Cana, there is with us today a lack of funds necessary to complete our Missionary and Benevolent Offering. The Lord Jesus is also with us as he was present at the wedding feast in Cana. We would repeat the advice of the mother of Jesus and impress it on every heart: "Whatever he saith unto you, do it." If we will all conscientiously carry out this advice, this hour of our need will be miraculously changed to an hour of praise and Jesus Christ will reveal his own glory to the strengthening of the faith of his disciples.

RECEIPTS

for the

Missionary and Benevolent Offering

From August 1, 1922, to May 31, 1925

For a period of 34 months

Only two months remaining before the close on July 31, 1925

Accounts	Actual receipts	Share in the budget	Deficit
Home Mission	\$177,752.39	\$350,000.00	\$172,247.61
Foreign Mission	88,851.63	175,000.00	86,148.37
Ministers' Pension	30,457.87	60,000.00	29,542.13
Chapel Building	24,734.89	50,000.00	25,265.11
Superannuated Ministers	20,272.91	40,000.00	19,727.09
Relief	119,587.19	75,000.00	x 44,587.19
Widows and Orphans..	30,457.87	60,000.00	29,542.13
Seminary Rochester ...	29,439.37	58,000.00	28,560.63
Reserve	27,790.38	45,000.00	17,209.62
Chicago Altenheim	7,614.46	15,000.00	7,385.54
Philadelphia Altenheim.	7,614.46	15,000.00	7,385.54
Portland Altenheim	2,521.98	5,000.00	2,478.02
Chicago Deaconess Home	3,540.48	7,000.00	3,459.52
	\$570,635.88	\$955,000.00	
Not in the budget			
Publication Society	9,588.10		*9,588.10
"Mission"	6,619.55		*6,619.55
Miscellaneous Missions			
not in M. & B. Offer-			
ing	31,706.45		*31,706.45
	\$618,549.98		\$336,450.09

xReceived more than quota in budget and to be deducted from deficit.

*To be deducted from deficit.

From June 1 to 15 about \$15,000 were received, which are not included in the above statement.

July, 1925

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The Baptist Herald

Our Young People's Program at Pittsburgh

At this time we are able to give an outline of the program of the Young People's and Sunday School Workers' Union at Pittsburgh, August 28 and 29.

The Friday afternoon session will begin with a devotional period led by Rev. Geo. W. Pust of Dillon, Kans. The President, Mr. H. W. Marks, will open the business session with some brief remarks. Committees will be appointed. The Executive Secretary, Rev. A. P. Mihm, will make his report. Election of officers will follow. New Council members present will be introduced. The Resolutions Committee will present its report.

After the session, the Young People's and Sunday School Workers will meet for a special luncheon. Brief, snappy speeches will be made at this banquet, Songs and Slogans and Yells by the different groups. We hope to have a rousing "pep" meeting.

On Sunday afternoon in Carnegie Music Hall, there will be a mass meeting from 3 to 5 o'clock. Three short talks will be made on "The Young People and the Church" by Rev. John Leypoldt, "The Young People and Soul-winning" by Mr. Edw. W. Hoek, and "The Young People and Christ" by Rev. A. J. Harms. "Uncle" Rube Windisch will direct the singing at all of our sessions. We have some new songs and choruses that everybody will like to sing.

My Son, Remember

MY son, remember you have to work. Whether you handle pick or wheelbarrow or a set of books, digging ditches or editing a newspaper, ringing an auction bell or writing funny things, you must work. Don't be afraid of killing yourself by overworking on the sunny side of thirty.

Men die sometimes, but it is because they quit at nine p. m. and don't go home until two a. m. It is the intervals that kill, my son. The work gives you appetite for your meals; it lends solidity to your slumber; it gives you a perfect appreciation of a holiday.

There are young men who do not work, but the country is not proud of them. It does not even know their names; it only speaks of them as old So-and-So's boys. Nobody likes them; the great, busy world doesn't know that they are here.

So find out what you want to be and do. Take off your coat and make dust in the world. The busier you are, the less harm you are apt to get into, the sweeter will be your sleep, the brighter

your holidays, and the better satisfied the whole world will be with you.—Bob Burdette.

Why Attend the Pittsburgh Conference

THE local Church is a fine institution. It does a fine piece of work. It has many good workers.

But were these good workers never to step outside of the sphere of the local church, they would not grow; their ability to produce would not enlarge; their vision would not increase in any great degree.

It is good in any business that employees and department heads go somewhere else to inspect other institutions of business and see how others are conducting affairs of life. It is necessary to rub shoulders with the other fellow and exchange ideas over the table with him when you can look him straight in the face.

So it is of equal importance to our denomination, to your local church, that you step out of your church and rub up against the leaders of our denomination; converse with others who have different ideas and maybe larger visions; who do their work differently than you do, and exchange thoughts with them; become more intimately acquainted with the work of our denomination, so that your vision may be enlarged as to the great and important work God has entrusted to us.

Reading reports month after month in our denominational papers is good, but one takes a keener interest in our affairs if there is personal acquaintanceship and touch between you and "some one," somewhere else engaged in a similar service.

Resolve that you will be off for Pittsburgh to equip yourself for a greater service in the Master's work.

HENRY MARKS,

President German Baptist Young People's and Sunday School Workers' Union.

The Simple Truth

REV. J. W. MOODY

THERE are so many false ideas as to the Principles and Practices of Baptist churches, and their method of organization, that it seems not out of place to give expression, in the simplest possible language, without laborious references, as to the general position occupied and why.

In what is called "Old Testament Times" there were no churches. The Jews were "God's chosen

people." Birth gave membership in the Jewish commonwealth. Persistent rebellion caused them to become a scattered people. They were expecting a Messiah. He came. They rejected him. They are still a scattered people.

With Christ came the New Dispensation. He did not establish a church, as an organization. He did build his Church, in its larger spiritual sense, on Peter's confession as to himself, and not on poor, imperfect Peter himself. Surely this is clear.

Christ established—or at least approved and commanded—baptism, as a public means of confessing him before the world, declaring it to be becoming. No scholar questions the method of administration. If we read the New Testament with the mind of a child there is only one possible conclusion.

Christ established the Lord's Supper, as a memorial service. As often as it is partaken of it "sets forth" or memorializes his death, just as the Fourth of July sets forth the Declaration of Independence. And that is all there is in it. Everything else that is written or spoken about it has no scriptural foundation, and is simply pure human invention.

The only reliable guide for church organization is the New Testament. The same applies to our method of life. The churches were organized after Pentecost. Pastors, teachers and deacons were the only officers in the apostolic churches. Intercessory officials have no New Testament warrant. No man can come between God and man, except "the man Christ Jesus." The mind of Christ is revealed in the New Testament, as is everything necessary for us to know on the subject of salvation.

A New Testament church should be composed of believers, who have obeyed Christ's commands. Christ never suggested, and the New Testament gives not the slightest authority for a State Church. All such institutions have their birth in the thirst for temporal power.

It goes without saying that there are thousands of genuine Christians in State churches. It is not necessary to say that there are thousands in State churches who are not Christians in the New Testament sense.

New Testament Christians are not by any means perfect, but unless there is a spiritual union with Christ—*independent of any middle-man*—the essential thing is lacking.

A New Testament Christian puts Christ first. To put baptism—or its counterfeit—first, and Christ to follow, some day, perhaps, is so erroneous in the light of the New Testament truth that it seems superfluous to even mention it. All claims that ordinances or ritual observances have the power to convey spiritual benefits, simply in themselves, are invalid, misleading and highly pernicious.

The New Testament Christian believes first, and is then baptized. The symbol is a burial. The Ro-

man church, according to Cardinal Gibbons—and he ought to know—always practiced immersion, until about the year 1300, when the substitute was introduced, "for convenience sake."

A New Testament church is a missionary church. The Great Commission necessarily makes it one. The Master said that his disciples were to preach the gospel to all creation.

The church that does not obey this command—in the spirit—is not a New Testament church.

A New Testament church is a Republic. The pastor is president. The deacons, trustees and other officers are the cabinet. They all hold their offices by the will of the majority of the given church.

A Baptist church, properly organized and conducted, is a New Testament church.

Editorial Jottings

MATTERS PERTAINING to the Pittsburgh Triennial Conference and a press of society reports have compelled us to defer our Musical and Women's pages to the next number. There are some good articles to look ahead for.

How Strong Is God?

O. E. KRUEGER

"What does God Do All Day?" That question has come to the mind of many a child. The answer has generally been unsatisfactory to both the questioner and the one attempting the answer. The ancient Greeks thought of their Gods as having a fine time on Mt. Olympus indulging in ambrosial feasts, making love, envying each other, and seeking sweet revenge. Elijah taunted the priests of Baal saying, "Cry aloud, for he is a god, either he is talking (talking so loud that he cannot hear what you are saying), or he is in a journey, or peradventure he sleepeth and must be awakened." Some good Christians have supposed that God did absolutely nothing throughout the eternity of the past until about six thousand years ago when he aroused himself into activity and began creative work. On the other hand they admit that GOD changes not. But activity seems to be his very nature, so we may assume that he has always been active. And that is just exactly what Jesus said when accused of desecrating the sabbath by an act of mercy, "My Father worketh hitherto and I work." That agrees with the first verse of the Bible, "In the beginning God created heaven and earth." In what beginning?

No Eight-Hour Day With God Possibly we should better say, for God! No doubt he is for a reasonable limit of work-time. He is not a hard master. But as for himself there is no absolute rest. In the interest of

the Bible some good people feel it necessary to defend the sixthousand year theory, where the Bible itself distinctly testifies to the contrary. On its own testimony it is more reasonable to believe in an eternal creative activity than in billions of years of inactivity. But how can we think of an eternity that is past? The old illustration of the length of eternity causes one's "head to swim." Think of a granite cube of ten thousand miles dimension and then suppose a bird to fly over it once every ten thousand years brushing its bill over the top. When the mountain is entirely worn away the first moment of eternity is gone! A God who has been eternally active and who is to remain eternally active must be a God of unlimited energy. "Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not nor is weary?"

"Holy, holy, holy, Lord God Almighty" It is an awe-inspiring sight to see an electric crane grapple a great locomotive weighing two hundred and fifty tons and hoist it as though it were a feather-bed. A concrete wall flung across the mighty Mississippi checks the flow just long enough to extract the equivalent of three hundred thousand horse power from its angry waves. Man is beginning to utilize more and more the material powers of God. What will be the result when he thus appropriates God's spiritual resources? How strong is God? Jesus tried to impress on the minds of the disciples the fact of his unlimited possibilities. "With God all things are possible." The theologian uses the word "omnipotent" which he defines as the power of God to do all things which are objects of power, whether with or without the use of means. This does not imply the exercise of all his power. He has control of his power according to his wisdom and will. "God can do all things he will, but he will not do all things he can."

Things God Cannot Do He can do all things that are in harmony with himself. Omnipotence does not imply those things that are self-contradictory, that is to say contrary to his nature. Some of the stock examples of things God cannot do are these. He cannot set aside past events as not having occurred, which makes it useless to pray for the undoing of acts committed. He cannot draw a shorter than a straight line between two points and therefore cannot pronounce a crooked path as being straight. He cannot lie, sin, die, he cannot make wrong right, he cannot make two times two equal five. He cannot create a world in which it will be permanently well with those who are permanently wicked. He can do all things in harmony with himself.

Ye Know Not the Power of God The right conception of the power of God will solve many difficulties for which reason has no satisfactory answer. While the opponents of Jesus were plying him with catch questions, the Sadducees brought up what was no doubt one of

their old stock-in-trade questions about the woman who in succession had married seven brothers, "In the resurrection, whose wife will she be?" Jesus made reply, "Ye do err and know not the scripture nor the power of God." We have observed that God has acted in a certain way and we have called that his law. It is necessary for him to proceed along such a well regulated course, or all would be confusion. But what right have we to say that he may never make an exception? He was able to bring cosmos out of chaos, life out of death, he succeeded in putting soul into matter. Why should we limit his power in such exceptional events as the birth of Isaac or Jesus or any of the acts which from the standard of the usual are regarded as miraculous? "God has spoken once; twice have I heard this, that power belongeth to God. It seems the spalmist was moved deeply impressed with the power of God some times than at other times. Many people have similar experiences. Some days God's power seems very real and free while another day he seems imprisoned in his own law."

Loving Intelligent Will and the Nose-Hook It is reassuring to note the tendency in science and philosophy today which regards nature not as a mere lump of clay but as a "bundle of beautiful, complex energies." The idea of nature as substance has been driven to the vanishing point. There is much talk about "invisible energies." Theology and science and philosophy are working toward a common meeting point. Dr. Richard LaRue Swain in his book, "What and Where is God?" brings out this thought by using the illustration of tunneling the Hudson. Beginning on both sides and working toward each other the two groups of workmen met under the Hudson without the variation of an inch. He goes on to say, "Just so the philosophers and theologians began on the spirit side, reducing spirit to purposeful energy; while the scientists began on the nature side reducing it to purposeful energy; and when the two sets of workers broke through, they were apparently at the same point. The Christian scholars looked up in joy and amazement, saying, 'Why, this invisible purposeful energy of nature is simply what God is thinking, feeling, and willing. Whether there is any substance we do not know, but whether there is or is not, nature is will in action.'" To the question, "What is God doing all day?" he answers, "Every thing that is being done in the universe, except that which other wills are doing."

In his omnipotence God has the power to override other wills, but he rarely seems to do it. He makes very little use of the nose-hook. Once in a while he gives some high and haughty king a taste of his power. To Sennacherib he gave word, "I will put my hook in thy nose and my bridle in thy lips." Blessed be the will that works in harmony with this will! Such a one may launch out into any struggle of life having his faith reinforced by the assurance, "With God all things are possible."

What's Happening

Rev. Herman D. Sorg, returned missionary from India, who has been unable to stand the climate of that country, has been called to the pastorate of the Hazel Park Baptist Church, Detroit, Mich., according to the "Baptist." This is one of Detroit's newer interests which lost its house of worship in January. A fine school building is housing the congregation at present but a new house of worship will be erected as soon as plans are perfected and bids taken. The new building will be of a more pretentious and permanent character.

Rev. Martin Heringer, pastor of the Liberty St. Baptist church, Meriden, Conn., for nearly 8 years, has resigned his charge, the resignation to take effect the end of July. Bro. Heringer has held pastorates in St. Louis, Mo., and Rochester, N. Y., before going to Meriden. His plans for the future are indefinite.

Rev. C. C. Gossen, at present a student in the Southwestern Baptist Theological Seminary at Seminary Hill, Texas, is supplying our German Baptist church at Waco, Texas, for the summer months. Bro. Gossen has come to the Baptists from the German Mennonite Brethren. He was ordained to the ministry during May. Rev. J. Pfeiffer and Rev. F. Sievers of Dallas were members of the council.

Mr. Roland Riepe of Seattle, Wash., our former Council member from the Pacific Conference, was recently honored by being elected third vice-president of the West Washington Baptist Convention.

Immanuel Church, Milwaukee, recently decorated the interior of its beautiful building. Pastor Hauser, in the tenth year of his service there, baptized fourteenth Easter Sunday.

A number of our Rochester Seminary students are supplying North Dakota churches during the summer. Bro. J. J. Lippert is with the Washburn church; Bro. Jacob C. Rott is with the church at Pleasant Valley. Bro. Emil Becker is holding German school for the church at Goodrich, N. D., during the summer months.

Helmuth Dymmel, one of our Rochester students, is laboring with the First Church, Chicago, Rev. H. C. Baum, pastor, during the summer vacation period.

Ebenezer, Dickinson County, Kans. We have great reasons to praise the name of our God for his wonderworking power. On the 7th day of June the undersigned had the privilege to baptize twelve souls. All except two were a result of the evangelistic meetings in which Bro. Heide from Lincoln County preached the Word of God so faithfully. The work is encouraging, especially among the young people. They are not

only progressing intellectually and socially but also spiritually. Our aim is so to live that God may be with us. Thereby we gain the assurance that nothing can be against us.

A. J. PAULER.

Program for the Assembly and Institute German Baptist Young People's Societies of Minnesota, Mound, Lake, Minnetonka,

July 21 to 26, 1925

Tuesday, July 21, 8 P. M.: Opening Service, Rev. A. P. Mihm.

Wednesday, July 22, 7.45 P. M.: "The Question of Religious Education in Our Public Schools," Mr. Edgar Heineman.

Thursday, July 23, 7.45 P. M.: Rev. C. F. Stoeckman.

Friday, July 24, 7.45 P. M.: Rev. W. E. Schmitt.

Sunday, July 26, 10.30 A. M.: Rev. Emil Miller. 3 P. M.: Rev. A. P. Mihm. 7.30 P. M.: Closing Service, Rev. W. S. Argow.

INSTITUTE

Wednesday, Thursday, Friday, Saturday

Period 1. Devotional Service. 9 to 9.45 A. M. Wednesday: "With Christ in Prayer," Rev. F. H. Heineman. Thursday: "With Christ in Service" (German), Rev. A. Baettig. Friday: "With Christ in Temptation," Rev. W. J. Appel. Saturday: "With Christ in Recreation," Rev. C. M. Knapp.

Period 2. Sunday School and Young People's Methods. 9.45 to 10.30 A. M. Wednesday: Lecture on Sunday School Methods, Rev. A. P. Mihm. Thursday: Question box and open discussion on Sunday School Methods, in charge of Rev. Mihm. Friday and Saturday: Young People's Methods, Rev. A. P. Mihm.

Recess 10.30 to 11.

Period 3. Bible Study. 11 to 11.45. "Old Testament Worthies," Rev. Emil Miller.

Period 4. Evangelism. 11.45 to 12.30. Rev. W. S. Argow.

Music for opening service to be furnished by Minnetrista Society. Music for second day to be furnished by River-view Society. Music for third day to be furnished by Minneapolis Society. Music for fourth day to be furnished by First Church St. Paul Society.

Election of officers and transaction of business will be taken up Friday evening, July 24.

Registration fee will be \$1 for each person.

Lodging and meals will be furnished for \$1.50 per day.

Further information gladly given by Henry Marks, 314-315 Exchange Bank Bldg., St. Paul, Minn.

* * *

We cannot live on opinions, however lofty, or on creeds, however fine. It is what Jesus Christ is to us personally that determines the daily life.

First Call to the "Madisonites"

The last word of the title instantly brings fond memories of good times to one who has been privileged to attend one of our Institutes of the Atlantic Conference. Our Institute has grown so rapidly that it became necessary for the responsible committee to seek a new "Madison." They located it, in the heart of the Jersey Pines, a community called Keswick Grove.

Picture, if you can, a location in which nature and man have combined to form an ideal vacation land. There are woods in every direction, which consist mainly of pine trees. Three lakes, ideally located, one for boating, one for swimming and another, called the "Hidden Lake," make the scenery unsurpassed. This "Hidden Lake" can only be found after a long walk through the woods, over romantic, winding paths. Provision is made for sports, such as tennis, baseball, etc. The equipment includes a large two-story dormitory, with private and semi-private rooms, having a capacity of 250, a modern dining-room, a spacious auditorium and also administrative buildings.

All vegetables, milk and eggs are the products of the adjoining farm. Board, which is merely to cover expenses, will be \$15 for the whole period.

For a profitable, worth-while vacation, not forgetting your spiritual, moral, physical and social welfare, there is no equal of our Institute. You will be privileged to listen to popular teachers, with classes only in the morning, and you will meet and make friends of the cream of our societies. You will be uplifted spiritually, and return home a better person in every way.

Better reserve that date, August 1 to 10, inclusive.

REUBEN C. D. BLESSING,
Publicity Committee.

The Baptist Herald

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

A. P. Mihm, Editor
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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.

Song Festival in Nokomis

The choir of the German Baptist Church at Nokomis, Sask., held its annual song festival on Easter Monday. The choir consists of 20 members, all young people. Mr. Emil Litwin is the able choir leader, and Mr. Ed. Fenske is the president.

On the above occasion the choir rendered an Easter program. Various anthems from the "Kirchenchor" were given by the choir. Also two duets and some musical numbers, among them two Cello solos by the choir leader. A dialogue, "The German Language in America," was ably presented by some members of the choir. The male chorus also gave a few of their selections.

The address of the evening was given by Rev. Colter of the Union Church at Nokomis. Our pastor, Rev. J. Schmidt, and Mr. Wm. Zepik made some brief comments regarding to the occasion.

The church building was well filled and the program appreciated, but the collection did not prove it.

LYDIA LACH, Sec.

All Aboard for Dunkirk

The Second Summer Assembly of the Young People of Lake Erie and Ontario churches, organized as the "Young People's Societies and Sunday School Workers' Institute," will meet again at Dunkirk, N. Y., from July 6 to 12. This Assembly was held at the same place last year and all who attended will, no doubt, have a strong desire to enroll themselves again this year. The equipment at Dunkirk is all that can be desired for this purpose. Assembly hall, dining hall, cottages, lawn tennis courts, swimming and bathing facilities, baseball and similar sports guarantee our young people a full week of outdoor life combined with earnest and spiritual studies during morning hours under the leadership of our professors and noted leaders in practical Christian work.

What a wonderful time, spiritually, intellectually, socially and physically, we enjoyed there last year can be learned if our young people will read the September, 1924, issue of our "Baptist Herald."

Make arrangements early to attend. Announcements will be made to each Sunday school and Young People's Society of the Lake Erie and Ontario churches which comprise Rochester, Folsomdale, Buffalo, Erie, Pittsburgh, New Kensington, New Castle, Cleveland and all churches in Ontario.

Take your calendar and mark the dates: July 6 until 12; Place: Dunkirk, N. Y. Then watch all announcements made by our Sunday school superintendents and presidents of Young People's Societies.

At the close of last year's Assembly all who attended enthusiastically adopted the slogan: "Bigger and Better in 1925." We feel all the young people of our district churches will want to attend this year and we feel confident that they will.

Arrange to spend your vacation at Dunkirk, N. Y., and enjoy Christian



Choir of the Church in Nokomis, Sask.

fellowship with like-minded young people, the helpful teachings of our dear faculty, which proved so inspirational last year. Get acquainted with us and come prepared in a prayerful spirit to do bigger things for the Kingdom of Christ.

F. WM. GODTFRING, JR., Sec.

Young People's Society Tripp, S. D.

We have organized a Young People's Society in Tripp, S. D., and have 17 members. So far our meetings have been well attended.

A program was given by some of the members on the 14th of May. The program was opened by Rev. H. P. Kayser by reading the 92nd Psalm. Next was roll call; every member was present. Mrs. Kayser gave a talk on the song called "The Bird With the Broken Wing," and also sang it. Miss Lenora Litz talked on the song "Holy Night," which was sung by her and her sister, Amalia Litz. Mrs. Emanuel Litz talked on the song called "Harre, meine Seele." Emanuel Litz talked on the song called "It is Well with My Soul." Mrs. Ed. Lippert talked on the song "Ein feste Burg." Harold Lippert recited the song "Harre, meine Seele." The last number was a talk by Ed. Lippert who spoke on the song "All Hail the Power of Jesus' Name." The choir sang the song. The program was closed with a song by the entire congregation.

EMANUEL LITZ.

The Tri-City Union

The Tri-City Union, composed of the Young People of the German Baptist churches of Dayton, Cincinnati and Indianapolis, met in semi-annual meeting at Dayton, May 30-31.

The delegates, most of whom arrived Saturday morning, were welcomed by a committee from the Fourth Street Baptist Church. A pleasant mid-day luncheon was served.

Later all those present were taken in machines to Eastwood Park where the afternoon was taken up with social and recreational features, chief in interest

being a baseball game between two picked teams, in which the gentler sex was also represented.

The picnic lunch, served at 5 P. M., disappeared with rapidity, owing to the quality of food served and the hearty appetites created by the strenuous exercises.

At 7 o'clock the group went in their cars to Martin's country home, from which point a two-mile hike was taken along Peach Tree Bend to the Miami river. After building a campfire we all enjoyed ourselves roasting hot dogs, toasting marshmallows and singing songs.

The following morning, Sunday, the group attended the Sunday school services at the Fourth Street Baptist Church. After the opening exercises and short lesson periods, the balance of the Sunday school hour was devoted to short addresses from members of the various groups. Two excellent vocal numbers were then rendered by members of the Dayton church.

The morning church services were conducted in the German language. Rev. O. W. Brenner of Indianapolis addressed the congregation, using as his subject, "Pentecostal Equipment and Pentecostal Activity."

The afternoon session was given over mainly to devotional services in which Prof. von Berge of Dayton took the leading part, his theme being, "Inside of Our Denomination." His message acquainted us more with the history of our German denomination and inspired us to continue the work that our fathers began.

Rev. Brenner then encouraged every one to ask himself the question, "Lord, what wouldst thou have me do?"

The messages that we heard were inspiring and created a greater interest amongst the Young People.

Our friends in Dayton proved to be delightful hosts.

We are looking forward to successful meetings in September, when the Tri-City Union will again meet in Indianapolis.

OLGA SCHAEFER.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

"Oh, Mr. Graham! You have done too much!" she choked. "You shouldn't have done it! We can never afford to pay for all this!"

"Not at all!" said young Mr. Graham quickly. "This isn't anything. The electric people gave permission for this, and I thought it would be safer than lamps and candles, you know. It cost scarcely anything for the wiring. I had our regular man do it that attends to the wiring and lights at the office. It was a mere trifle, and will make things a lot more convenient for you. You see it's nothing to the company. They gave permission for a wire to be run from the pole there. Of course they might not do it for every one, but I've some pretty good friends in the company; so it's all right."

"But the fireplace!" said Shirley, going over to look at it. "It's beautiful! It's like what you see in magazine pictures of beautiful houses."

"Why, it was just the stones that were left from cutting the windows larger. I thought they might as well be utilized, you know. It wasn't much more work to pile them up that way while the men were here than if we had had them carted away."

Here Carol interrupted.

"Shirley! There's a telephone! A real telephone!"

Shirley's accusing eyes were upon her landlord.

"It was put in for our convenience while the workmen were here," he explained defensively. "It is a pay phone, you see, and is no expense except when in use. It can be taken out if you do not care to have it, of course; but it occurred to me since it was here your mother might feel more comfortable out here all day if she could call you when she needed to."

Shirley's face was a picture of varying emotions as she listened, but relief and gratitude conquered as she turned to him.

"I believe you have thought of everything," she said at last. "I have worried about that all this week. I have wondered if mother would be afraid out here in the country with only the children, and the neighbors not quite near enough to call; but this solves the difficulty. You are sure it hasn't cost you a lot to have this put in?"

"Why, don't you know the telephone company is glad to have their phones wherever they can get them?" he evaded. "Now, don't worry about anything more. You'll find hardships enough living in a barn without fretting about the few conveniences we have been able to manage."

"But this is real luxury!" she said,

sitting down on the steps and looking up where the lights blazed from the loft. "You have put lights up there, too, and a railing, I was so afraid Doris would fall down some time!"

"I'm glad to find you are human, after all, and have a few fears!" declared the owner, laughing. "I had begun to think you were Spartan through and through and weren't afraid of anything. Yes, I had the man put what lumber they had left into that railing. I thought it wasn't safe to have it all open like that, you know. There's one thing I haven't managed yet, and that is piping water up from the spring. I haven't been able to get hold of the right man so far; but he's coming out tomorrow, and I hope it can be done. There is a spring on the hill back of us, and I believe it is high enough to get the water to this floor. If it is it will make your work much easier and be only a few rods of pipe."

"Oh, but, indeed, you mustn't do anything more!" pleaded Shirley. "I shall feel so ashamed paying such a little rent."

"But, my dear young lady," said Graham in his most dignified business manner, "you don't at all realize how much lower rents are in the country, isolated like this, than they are in the city; and you haven't as yet realized what a lot of inconveniences you have to put up with. When you go back to the city in the winter, you will be glad to get away from here."

"Never!" said Shirley fervently, and shuddered. "Oh, never! You don't know how dreadful it seems that we shall have to go back. But of course I suppose we shall. One couldn't live in a barn in the winter, even though it is a palace for the summer;" and she looked about wistfully. Then, her eyes lighting up, she said in a low tone, for the young man's benefit alone: "I think God must have made you do all this for us!" She turned and walked swiftly over to one of the new casement windows, looking out at the red glow that the sun in sinking had left in the sky; and there against the fringes of the willows and maples shone out the bright weather-vane of the spire of the little white church in the valley.

"I think God must have sent you to teach me and my little sister a few things," said a low voice just behind Shirley as she struggled with tired, happy tears that would blur her eyes. But, when she turned to smile at the owner of the voice, he was walking over by the door and talking to Carol. They tumbled joyously into the car very soon, and sped on their way to the city again.

That night the Hollister children told their mother they had found a place in which to live.

CHAPTER X

The crisis was precipitated by Shirley's finding her mother crying when she came up softly to see her.

"Now, little mother, dear! What can be the matter?" she cried aghast, sitting down on the bed and drawing her mother's head into her lap.

But it was some time before Mrs. Hollister could recover her calmness, and Shirley began to be frightened. At last, when she had kissed and petted her, she called down to the others to come upstairs quickly.

They came with all haste, George and Harley with dishtowels over their shoulders, Carol with her arithmetic and pencil, little Doris trudging up breathless, one step at a time, and all crying excitedly, "What's the matter?"

"Why, here's our blessed little mother lying all by herself, crying because she doesn't know where in the world we can find a house!" cried Shirley; "and I think it's time we told our beautiful secret, don't you?"

"Yes," chorused the children, although Harley and Doris had no idea until then that there was a beautiful secret. Beautiful secrets hadn't been coming their way.

"Well, I think we better tell it," said Shirley, looking at George and Carol questioningly. "Don't you? We don't want mother worrying." So they clustered around her on the bed and the floor, and sat expectantly while Shirley told.

"You see, mother, it's this way. We've been looking around a good deal lately, George and I, and we haven't found a thing in the city that would do; so one day I took a trolley ride out of the city, and I've found something I think will do nicely for the summer, anyway, and that will give us time to look around and decide. Mother dear, would you mind camping so very much if we made you a nice, comfortable place?"

"Camping!" said Mrs. Hollister in dismay. "Dear child! In a tent?"

"No, mother, not in a tent. There's a—a—sort of a house—that is, there's a building, where we could sleep, and put our furniture, and all; but there's a lovely out-of-doors. Wouldn't you like that, for Doris and you?"

"Oh, yes," sighed the poor woman; "I'd like it; but, child, you haven't an idea what you are talking about. Any place in the country costs terrible, even a shanty—"

"That's it, mother, call it a shanty!" put in Carol. "Mother, would you object to living in a shanty all summer if it was good and clean, and you had plenty out-of-doors around it?"

"No, of course not, Carol, if it was perfectly respectable. I shouldn't want to take my children among a lot of low-down people—"

"Of course not, mother!" put in Shirley. "And there's nothing of that sort. It's all perfectly respectable, and the few neighbors are nice, respectable people. Now, mother, if you're willing to trust us, we'd like it if you'll just let us leave it at that and not tell you any-

thing more about it till we take you there. George and Carol and I have all seen the place, and we think it will be just the thing. There's plenty of room, and sky, and a big tree, and birds; and it only costs ten dollars a month. Now, mother, will you trust us for the rest and not ask any questions?"

The mother looked in bewilderment from one to another, and, seeing their eager faces, she broke into a weary smile.

"Well, I suppose, I'll have to," she said with a sigh of doubt; "but I can't understand how any place you could get would be only that price, and I'm afraid you haven't thought of a lot of things."

"Yes, mother, we've thought of everything—and then some," said Shirley, stooping down to kiss the thin cheek; "but we are sure you are going to like this when you see it. It isn't a palace, of course. You don't expect plate-glass windows, you know."

"Well, hardly," said Mrs. Hollister dryly, struggling with herself to be cheerful. She could see that her children were making a brave effort to make a jolly occasion out of their necessity, and she was never one to hang back; so, as she could do nothing else, she assented.

"You are sure," she began, looking at Shirley with troubled eyes. "There are so many things to think of, and you are so young."

"Trust me, mudder dearie," said Shirley joyously, remembering the fireplace and the electric lights. "It really isn't so bad; and there's a beautiful hill for Doris to run down, and a place to hang a hammock for you right under a big tree where a bird has built its nest."

"Oh-h!" echoed the wondering Doris. "And could I see de birdie?"

"Yes, darling, you can watch him every day, and see him fly through the blue sky."

"It's all right, mother," said George in a businesslike tone. "You'll think its great after you get used to it. Carol and I are crazy over it."

"But will it be where you can get to your work, both of you? I shouldn't like you to take long, lonely walks, you know," said the troubled mother.

"Right on the trolley line, mother dear; and the difference in rent will more than pay our fare."

"Besides, I'm thinking of buying a bicycle from one of the fellows. He says he'll sell it for five dollars, and I can pay fifty cents a month. Then I could go on my bike in good weather, and save that much." This from George.

"Oh, gee!" said Harley breathlessly. "Then I could ride it sometimes, too."

"Sure!" said George generously.

"Now," said Shirley with her commanding manner that the children called "brigadier-general," "now, mother dear, you're going to put all your worries out of your head right this minute, and go to sleep. Your business is to get strong enough to be moved out there. When you get there, you'll get well so quick you won't know yourself; but you've got to rest from now on every minute,

or you won't be able to go when the time comes; and then what will happen? Will you promise?"

Amid the laughing and pleading of her children the mother promised, half smilingly, half tearfully, and succumbed to being prepared for the night. Then they all tiptoed away to the dining-room for a council of war.

It was still two weeks before they had to vacate the little brick house, plenty of time to get comfortably settled before they took their mother out there.

It was decided that George and Shirley would go out the next evening directly from their work, not waiting to return for supper, but eating a lunch down-town. Now that the place was lighted and they had been told to use the light as freely as they chose, with no charge, the question of getting settled was no longer a problem. They could do it evenings after their work was over. The first thing would be to clean house, and for that they needed a lot of things, pails, pans, brooms, mops and the like. It would be good to take a load of things out the next day if possible.

So George went out to interview the man with the moving-wagon, while Shirley and Carol made out a list of things that ought to go in that first load. George came back with the report that the man could come at half past four in the afternoon; and, if they could have the things that were to go all ready, he would have his son help to load them, and they could get out to Glenside by six o'clock or seven at the latest. Harley might go along if he liked, and help to unload at the other end.

Harley was greatly excited both at the responsibility placed upon him and the prospect of seeing the new home. It almost made up for the thought of leaving "the fellows" and going to live in a strange place.

The young people were late getting to bed that night, for they had to get things together so that Carol would not have her hands too full the next day when she got home from school. Then they had to hunt soap, scrubbing-pails, rags, brushes and brooms; and, when they went to bed at last, they were much too excited to sleep.

Of course there were many hindrances to their plans, and a lot of delay waiting for the cartman, who did not always keep his word; but the days passed, and every one saw some little progress toward making a home out of the big barn. Shirley would not let them stay later in the evenings than ten o'clock, for they must be ready to go to work the next morning; so of course the work of cleaning the barn progressed but slowly. After the first night they got a neighbor to sit with their mother and Doris, letting Carol and Harley come out with the car to help; and so with four willing workers the barn gradually took on a nice smell of soap and water.

The old furniture arrived little by little, and was put in place eagerly, until by the end of the first week the big

middle room and the dining-room and kitchen began really to look like living.

It was Saturday evening of that first week, and Shirley was sitting on the old couch at the side of the fireplace, resting, watching George, who was reeling out a stormy version of chopsticks on the piano, and looking about on her growing home hopefully. Suddenly there came a gentle tapping at the big barn door, and George as the man of the house went to the door with his gruffest air on, but melted at once when he saw the landlord and his sister standing out in front in the moonlight.

"Are you ready for callers?" asked Graham, taking off his hat in greeting. "Elizabeth and I took a spin out this way, and we sighted the light, and thought we'd stop and see if we could help any. My, how homelike you've made it look! Say, this is great!"

Sidney Graham stood in the center of the big room, looking about him with pleasure.

The young people had put things in apple-pie order as far as they had gone. A fire was laid in the big stone fireplace, all ready for touching off, and gave a homelike, cleared-up look to the whole place as if it were getting ready for some event. On each side of the chimney stood a simple set of bookshelves filled with well-worn volumes that had a look of being beloved and in daily intimate association with the family. On the top of the shelves Carol had placed some bits of bric-a-brac, and in the center of each a tall vase. Besides them were photographs in simple frames, a strong-faced man with eyes that reminded one of Shirley and a brow like George's; a delicate-featured, refined woman with sweet, sensitive mouth and eyes like Carol's; a lovely little child with a cloud of fair curls.

The old couch was at one side of the fireplace, at a convenient angle to watch the firelight, and yet not hiding the bookshelves. On the other side, with its back toward the first landing of the rude staircase, stood an old upright piano with a pile of shabby music on the top and a book of songs open on the rack. On the floor in the space between was spread a worn and faded ingrain rug, its original colors and pattern long since blended into neutral grays and browns, which strangely harmonized with the rustic surroundings. A few comfortable but shabby chairs were scattered about in a homelike way, and a few pictures in plain frames were hung on the clean new partitions. Under one stood a small oak desk and a few writing-materials. A little further on a plain library table held a few magazines and papers and a cherished book or two. There had been no attempt to cover the wide bare floor spaces, save by a small dingy rug or two or a strip of carpet carefully brushed and flung here and there in front of a chair. There was no pretension and therefore no incongruity. The only luxurious thing in the place was a bright electric light, and yet it all looked pleasant and inviting.

"Say, now this is great!" reiterated the young owner of the place, sinking into the nearest chair and looking about him with admiration. "Who would ever have imagined you could make a barn look like this? Why, you're a genius, Miss Hollister. You're a real artist."

Shirley in an old gingham dress, with her sleeves rolled high and her hair flung wilfully in disorder, stood before him in dismay. She had been working hard, and was all too conscious of his brief time before they must be done; and to have company just now—and such company—put her to confusion; but the honest admiration in the young man's voice did much to restore her equilibrium. She began to pull down her sleeves and sit down to receive her callers properly; but he at once insisted that she should not delay on his account, and, seeing her shyness, immediately plunged into some questions about the water-pipes, which brought about a more businesslike footing and relieved her embarrassment. He was soon on his way to the partitioned corner which was to be the kitchen, telling Shirley how it was going to be no trouble to run a pipe from the spring and have a faucet put in, and that it should be done on the morrow.

Then he called to Elizabeth.

"Kid, what did you do with the eats you brought along? I think it would be a good time to hand them out. I'm hungry. Suppose you take George out to the car to help you bring them in, and let's have a picnic!"

Then turning to Shirley, he explained: "Elizabeth and I are great ones to have something along to eat. It makes one hungry to ride, you know."

The children needed no second word, but all hurried out to the car, and came back with a great big bag of the most delicious oranges and several boxes of fancy cakes and crackers; and they all sat down to enjoy them, laughing and chattering, not at all like landlord and tenants.

"Now what's to do next?" demanded the landlord as soon as the repast was finished. "I'm going to help. We're not here to hinder, and we must make up for the time we have stopped you. What were you and George doing, Miss Carol, when we arrived?"

"Unpacking dishes," giggled Carol, looking askance at the frowning Shirley, who was shaking her head at Carol behind Graham's back. Shirley had no mind to have the elegant landlord see the dismal state of the Hollister crockery. But the young man was not to be so easily put off, and to Carol's secret delight insisted upon helping despite Shirley's most earnest protests that it was not necessary to do anything more that evening. He and Elizabeth repaired to the dining-room end of the barn, and helped unpack dishes, pans, kettles, knives and forks, and arrange them on the shelves that George had improvised out of a large old bookcase that used to be his father's. After all, there was something in good breeding, thought Shirley, for from the way in

which Mr. Graham handled the old cracked dishes, and set them up so nicely, you never would have known but they were Haviland china. He never seemed to see them at all when they were cracked. One might have thought he had been a member of the family for years, he made things seem so nice and comfortable and sociable.

Merrily they worked, and accomplished wonders that night, for Shirley let them stay until nearly eleven o'clock "just for once;" and then they all piled into the car, Shirley and Carol and Elizabeth in the back seat, George and the happy Harley with Graham in the front. If there had been seven more of them, they would have all happily squeezed in. The young Hollisters were having the time of their lives, and as for the Grahams it wasn't quite certain but that they were also. Certainly society had never seen on Sidney Graham's face that happy, enthusiastic look of intense satisfaction that the moon looked down upon that night. And, after all, they got home almost as soon as if they had gone on the ten o'clock trolley.

After that on one pretext or another those Grahams were always dropping in on the Hollisters at their work and managing to "help," and presently even Shirley ceased to be annoyed or to apologize.

The east end of the barn had been selected for bedrooms. A pair of cretonne curtains was stretched across the long, narrow room from wall to partition, leaving the front room for their mother's bed and Doris' crib, and the back room for Shirley and Carol. The boys had taken possession of the loft with many shouts and elaborate preparations, and had spread out their treasures with deep delight, knowing that at last there was room enough for their proper display and they need feel no fear that they would be thrown out because their place was wanted for something more necessary. Little by little the Hollisters were getting settled. It was not so hard, after all, because there was that glorious "attic" in which to put away things that were not needed below, and there was the whole basement for tubs and things, and a lovely faucet down there, too, so that a lot of work could be done below the living-floor. It seemed just ideal to the girls, who had been for several years accustomed to the cramped quarters of a tiny city house.

At last even the beds were made up, and everything had been moved but the bed and a few necessities in their mother's room, which were to come the next day while they were moving their mother.

That moving of mother had been a great problem to Shirley until Graham anticipated her necessity, and said in a matter-of-fact way that he hoped Mrs. Hollister would let him take her to her new home in his car. Then Shirley's eyes filled with tears of gratitude. She knew her mother was not yet able to travel comfortably in a trolley-car, and

the price of a taxicab was more than she felt they ought to afford; yet in her secret heart she had been intending to get one; but now there would be no necessity.

Shirley's words of gratitude were few and simple, but there was something in her eyes as she lifted them to Graham's face that made a glow in his heart and fully repaid him for his trouble.

The last thing they did when they left the barn that night before they were coming to stay was to set the table, and it really looked cozy and inviting with a white cloth on it and the dishes set out to look their best. Shirley looked back at it with a sweeping glance that took in the great, comfortable living-room, the open door into the dining-room on one hand and the vista of a white bed on the other side through the bedroom door. She smiled happily, and then switched off the electric light, and stepped out into the sweet spring night. Graham, who had stood watching her as one might watch the opening of some strange, unknown flower, closed and locked the door behind them, and followed her down the grassy slope to the car.

"Do you know," he said earnestly, "it's been a great thing to me to watch you make a real home out of this bare barn? It's wonderful! It's a miracle. I wouldn't have believed it could be done. And you have done it so wonderfully! I can just see what kind of a delightful home it is going to be."

There was something in his tone that made Shirley forget he was rich and a stranger and her landlord. She lifted her face to the stars, and spoke her thoughts.

"You can't possibly know how much like heaven it is going to be to us after coming from that awful little house," she said; "and you are the one who has made it possible. If it hadn't been for you I never could have done it."

"Oh, nonsense, Miss Hollister! You mustn't think of it. I haven't done anything at all, just the simplest things that were absolutely necessary."

"Oh, I understand," said Shirley; "and I can't ever repay you, but I think God will. That is the kind of thing the kingdom of heaven is made of."

"Oh, really, now," said Graham, deeply embarrassed; he was not much accustomed to being connected with the kingdom of heaven in any way. "Oh, really, you—you overestimate it. And as for pay, I don't ask any better than the fun my sister and I have had helping you get settled. It has been a great play for us. We never really moved, you see. We've always gone off and had some one do it for us. I've learned a lot since I've known you."

That night as she prepared to lie down on the mattress and blanket that had been left behind for herself and Carol to camp out, Shirley remembered her first worries about Mr. Graham, and wondered whether it could be possible that he thought she had been forward in any way, and what her mother would think when she heard the whole story

of the new landlord; for up to this time the secret had been beautifully kept from mother, all the children joining to clap their hands over wayward mouths that started to utter telltale sentences, and the mystery grew, and became almost like Christmas-time for little Doris and her mother. It must, however, be stated that Mrs. Hollister, that last night, as she lay wakeful on her bed in the little bare room in the tiny house, had many misgivings, and wondered whether perchance she would not be sighing to be back even here twenty-four hours later. She was holding her peace wonderfully, because there really was nothing she could do about it even if she was going out of the frying-pan into the fire; but the tumult and worry in her heart had been by no means bliss. So the midnight drew on, and the weary family slept for the last night in the cramped old house where they had lived since trouble and poverty had come upon them. (To be continued)

East Street Baptist Church N. S. Pittsburgh

Visitors to our Twenty-first Triennial Conference, which will be held in Pittsburgh August 25 to 30, will be interested in the history of the churches that are entertaining the conference. We would like to tell our readers something about the East Street Church, Pittsburgh, which in years past was known as the First German Baptist Church of Allegheny. The charter members were at first members of the old First German Baptist Church of 19th Street S. S. Pittsburgh, now the Temple Baptist Church. Several of these families lived in what was then known as Allegheny, but since the incorporation into the city of Pittsburgh proper called North Side Pittsburgh.

In 1892 these members commenced holding meetings in their homes; later two families purchased an old house, tore it down and built a three-story structure, the ground floor of which was used as a meeting-house. The Lord blessed the work. Souls were saved and added to the church. In 1894 the church was formally organized. The work prospered and in 1895 a church building was purchased from the Presbyterians. With great enthusiasm the folks set about repairing, renovating and redecorating this church edifice. But this building was not to serve as a church very long. The shifting population necessitated changes. So in 1906 this property was again sold and under the leadership of Rev. R. A. Schmidt the present church was erected in 1907 about two and one-half miles farther North on East Street. A picture of this church appears herewith.

The first work of the congregation was done mostly through personal work, distribution of tracts and the preaching of a lay pastor, Bro. F. Hermann. The first ordained pastor to serve the church was Rev. F. W. Becker, having served from 1896-1899. The other pastors are as follows: C. F. Tiemann, 1900-1904; P. A. Schenk, 1904-1906; R. A. Schmidt, 1906-1913; J. H. Ansberg, 1914-1918;

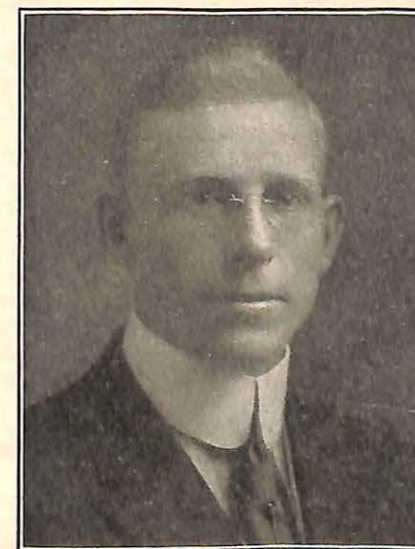


East Street Baptist Church, Pittsburgh, Pa.

A. Bredy, 1919-1923. The present pastor, whose picture appears in this issue, has been with the church since 1923. In spite of the fact that the location of the church is not a good one, the church is nevertheless making steady progress. The members of the East Street church welcome you to Pittsburgh. They will do all they can to make your stay pleasant and profitable.

COME TO PITTSBURGH!

AUGUST F. RUNTZ.



Rev. A. F. Runtz

Mother's and Daughters Banquet by S. O. S. Club

A most delightful Mother's and Daughters banquet was held at the Second German Baptist Church, New York City, on May 10. The daughters had the pleasure of entertaining the mothers on this afternoon and did it in a very pleasant way. Under the leadership of the president, Miss Edna Lauterbach, the program was most successfully rendered.

It consisted of Ladies' quartets, trios and a dialogue entitled "Temptation," which was very appropriate for the occasion. It brought out the fact that each daughter must face the battle of life alone and a mother may only advise and correct. It was an appeal to mothers not to walk ahead of their daughters, removing obstacles or obliterating her vision, but beside her, pointing the way; should she stumble, the mother will be there to help.

A mother next gave a short talk to the daughters, urging that the tie between mothers and daughters be closer and stronger. This was responded to by a daughter, bringing out the fact that a mother is a daughter's best friend. In a solo, the sons also brought a tribute to mother's love, "Mother of Mine" was sung by Mr. C. Godde.

Our pastor, Rev. F. W. Busch, emphasized the fact that if our future generation is to be a better one, love above all must rule the home life. The oldest mothers were then presented with a flower each, the ages being 82 and 80 years. Then the mothers were ushered into the next room where a dainty lunch had been prepared by the daughters. A most enjoyable time was had by all and the purpose of bringing mothers and daughters in a closer union with each other was certainly accomplished.

On the 31st of March the Girl's Club gave a play entitled, "The Minister's Wife's New Bonnet." It was deemed a great success by all present. The purpose of our club is to develop a four-fold life, physical, intellectual, spiritual and social. MRS. F. W. BUSCH.

I thank God for the mercy that is big enough to save a man at seventy, but give me boys and girls. Prevention is better than cure. "Save a man, you save a unit; but save a boy, and you save a multiplication table."—Gipsy Smith.

The Sunday School

Wanted

MARY SHERBURNE WARREN

"Aw, don't give us Mrs. Lowry for a teacher; we don't want a woman, we want a girl. Give us Miss Norris."

So those third-grade juniors thought Miss Norris was a girl because her face was round and jolly and her hair waved prettily under a becoming hat. Her face was round from nature and jolly from habit, and from habit she chose becoming hats. But at thirty-five she was blindly searching for something to fill the empty spaces of her life. It was interesting to be wanted; but was this class of fun-loving boys worthy of her consideration? With the knowledge that she had been asked to succeed four teachers who had failed, she determined to investigate.

"Why do junior teachers fail?" she asked the superintendent that night.

"Because of their abysmal ignorance of junior energy," was the reply. "I am thinking of the class of which my boy was a member at one time. Those boys became so intimately acquainted with Palestine they could have crossed it with their eyes shut—so they solemnly averred. At the rally-day exhibition their maps and models were the center of interest. 'What remarkable boys!' declared the wide-eyed visiting teachers. 'What a remarkable teacher!' thought I, remembering her visits to the homes of the boys when interest flagged. For their expressional activities they made for a hospital 'one-country geographies,' which were works of love, art, and intelligent study. In search for pictures they became acquainted with magazines of which they had never heard and with the great world of travel as they poured over the booklets showered upon them by railroad and steamship companies. Suddenly, those eight boys decided their books should have 'some religion to them'—to the consternation of the teacher, who knew little of mission work in any country. To make a study of eight countries, that she might intelligently direct her boys, seemed a stupendous task; but it had to be done, and she did it. Three or more pages of missionary activities were added to each book. As a direct result one of the boys will enter the mission field next year. Oh, it was a great service Miss Barry performed for those youngsters—a service she regards as the richest experience of her life."

"Why do junior teachers fail?" she asked her pastor.

"Because their goal is not plainly visible: the placing of the hand of the junior in the hand of Christ; the leading of the child to understand that the hands already touch—no need to wait until he remembers his saintly grandfather—, that he is entering upon an

exciting voyage, and it would be no fun if he knew the way. A junior teacher who makes her work so effective throughout the months that it naturally leads to this goal is accomplishing a work second to none in the church; for if the juniors who stand upon the threshold of the church fail to enter, it will become empty indeed."

"Why do junior teachers fail?" she asked a boy two years removed from the Junior Department.

"Well, I'll tell you," was the reply. "They don't act human. Some think the only way to keep boys quiet is to look stern. Funny to see them slip away from a teacher like that. Then there's the 'O-you-dear-boys' kind. I'm so delighted to have the pleasure of teaching you today. What's the lesson about?—this nice little boy on my right. What! I never supposed little boys were saucy in Sunday school. Boys don't slip away from a teacher like that but just hang on and plague the life out of her—gee, it was fun! But the real teachers—you can't describe them. They are real, that's all—like mothers. One of them writes to me now. I'll never leave Sunday school while I get her letters; I just can't. I've tried to but I—just can't somehow. Say, you look a little like the one I'm thinking of. I've heard the third-year junior boys want you for their teacher. Why don't you try it? They like you, and if—if—"

"And if I'm real," finished Miss Norris as she turned away with a smile for the boy's engaging frankness. "If I'm real," she repeated, "a real woman, a real Christian, a real student of junior psychology—I cannot fail. And God has deemed me worthy of this calling!"—The Sunday School Journal.

Sunday Laws and Sunday Schools

People cannot be made good by law. But temptations can be lessened and people can be given a better chance to be good. No one would advocate a law compelling people to attend church on Sunday. But it does not follow that a wide-open Sunday will not keep people away from church.

Two of our greatest states adjoin each other, New York and Pennsylvania. These states have very different Sunday laws. Pennsylvania has the best Sunday law of any state in the Union, and it has long remained unchanged. In fourteen years eighteen anti-Sabbath measures passed the State Legislature of New York, and New York now has a Sunday that is practically open.

There may be some other influences at work, but the difference in the Sunday school statistics of the two states is significant. In 1920, New York, with a population of 10,384,144, had 6,391 Sunday schools, with an enrolment of

1,217,871, and an average attendance of 551,791. Pennsylvania at the same time had a population of 8,720,000, and 10,640 Sunday schools, with an enrolment of 2,133,446 and an average attendance of 1,798,950.

In other words, 11.7 per cent of New York's population was enrolled in Sunday schools, and the average attendance was 45.3 per cent of the enrolment, and 5.3 per cent of the population. At the same time 24.4 per cent of Pennsylvania's population was enrolled in Sunday schools and the average attendance was 84.3 per cent of the enrolment, and 20.6 per cent of the population.

To put it another way, Pennsylvania had a population of 1,664,144 less than New York. But Pennsylvania had 4,259 more Sunday schools than New York, 915,575 more pupils enrolled, and 1,217,159 more in average attendance.

Where were New York's other millions? The men in New York who talk about personal liberty and blue laws while they grow rich from a commercialized Sabbath know the answer.

Philathea Class Entertains Mothers

The Philathea Class of the St. Joseph, Mich., Sunday school again entertained the mothers of the church on "Mother's Day," as in previous years, and this year more than 100 mothers responded to the very kind invitation.

Twenty-two automobiles were furnished for a two-hour ride through the country, over roads, which, in some instances were literally lined with blossom-laden fruit trees; peach, pear, cherry and apple trees in full blossom formed a veritable fairyland.

Returning to the church, supper was served in the dining hall at long tables adorned with sweet peas, while each mother was presented with a bunch of violets which had been gathered by the children of the primary department.

At the conclusion of the supper an excellent program of music and readings was presented by members of the Philathea Class.

Going into the main auditorium of the church for the evening service, our pastor, Rev. Stoeri, took for his subject, "The Nation's Best Safeguard."

The mothers of the St. Joseph church are very grateful to the Philathea Class for this expression of love and respect.

A MOTHER.

* * *

A Supreme Court judge of eighteen years' experience with boys under twenty-one years of age accused of various crimes, says that regular attendance at Sunday school during the period of character formation would cause criminal courts and jails to close for lack of raw material on which to work.

Wisconsin Churches at Wausau

The Wisconsin Vereinigung, in session May 11-13 with our church in Wausau, proved a time of profit and inspiration. For the first time in some years all the pastors of our state were present, and a fine fellowship was enjoyed. The keynote of the gathering was sounded by Bro. O. R. Hauser of Milwaukee in his opening message on the words of our Lord to Peter, "Lovest thou me?" It was a timely and heartsearching message. How much depends on the right personal attitude to our Lord and Savior!

This vital thought was consistently kept before us by all the speakers on the program. It was sounded in our devotion. Bro. A. Waldvogel of Kenosha spoke on 1 Cor. 4:20: "The Kingdom of God is not in Word, but in Power," and Bro. H. Rieger of Ableman on 1 Cor. 3, 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." The same note was emphasized in a sermon on the second evening. Bro. H. Glaeske of Lebanon spoke interestingly in German on Eph. 6:12: "The whole Armour of God." Bro. H. F. Schade of Racine followed in English with a stirring message on Rom. 8:2: "The Law of the Spirit." Bro. F. W. Bartel of Sheboygan read a very interesting and inspiring paper on "The Contributions of Baptists to Humanity and to the Kingdom of God." Baptists have always stood for spiritual Christianity. We must strive to be "spirit-filled." Others may, but Baptists must be spiritual! This paper is to be published in the "Sendbote."

Bro. C. J. Bender of Watertown read a very timely and suggestive paper on "A Unified Program of Church Activities." Bro. H. F. Schade delivered a very helpful paper on "Is the Golden Rule Practicable Today?" Each of these themes was followed by a lively discussion.

The closing number on the program was a demonstration of a Daily Vacation Bible School, which was successfully given by Bro. L. B. Holzer, Anthony Soltys and Miss Mix of Milwaukee. A goodly number of delegates took part with great interest. It is expected that this demonstration will result in several new D. V. B. S. among our churches of the state. F. W. B.

The Zion Church of New Kensington, Pa.

In the year 1894 the German Baptist Mission was organized by Bro. Otto Sarge so that the children of the German immigrants might have the opportunity to attend a Sunday school. The meeting place was in the Windsor Hotel, 816 Third Ave., for almost two years. The first fruit of this work was the conversion of Sister Katherine Theis who was baptized on the 28th of July 1895 in the river by Rev. Ludwig Henry Donner, pastor of the Temple Church. The sister is today a shining example in the church and has the joy of know-

ing that all her children have followed the Lord.

New Kensington at the time only a small village soon became a thriving industrial city. The Mission grew in members, as the town grew and soon came the desire to have an own chapel. After much prayer and work the wish became a fact in 1899. The construction of this chapel was a big undertaking at that time. Through the indecisions and falling off of some of the members the congregation might have disbanded and, but for the loyalty of Sister Theis and Brother and Sister Leyens, the new building would not have come to pass.

Not an unimportant share had the Temple Church in the work of the congregation and they soon took up the mission under their fostering care and the Temple ministers served the Mission with great self-denial. The following Lay Brothers deserve special mention for giving their time and energy to the Mission: H. P. Donner, David Hamel, Samuel Hamel, Peter Kase, Gottlieb Sack and Karl Henning. Ministers and students who gave their whole time as missionaries were engaged from time to time. These were: Rev. Wm. Swyter, Rev. E. E. W. Braun und Rev. W. A. Schoen. The students were: F. L. Hahn, H. Hirsch and A. Rosner. Most of these are now successful ministers in their churches.

The Mission became an independent church in August, 1919, when Rev. A. P. Mihm was pastor of the Temple Church. The development of the church has been steadily upward and every year there have been conversions and baptisms.

The present pastor, Rev. C. E. Cramer, has been on the field since April, 1921, and enjoys the goodwill of all his members. At the present time the congregation is erecting a new house of worship.

Cincinnati Honors Former Pastor

A rather unique and exceedingly interesting celebration took place in the Cincinnati church on Wednesday evening, May 13. It was arranged in honor of the undersigned, who had just fifteen years previously begun his ministry with the Cincinnati people, with whom he spent just one-half of that period of time.

While attending the Erie-See-Vereinigung in Dayton I grasped the opportunity of running down and spending the Wednesday evening with the faithful old Cincinnati friends. When I entered the church the tables were set and the festive colors were flying. A great throng of people gathered in until practically every seat was occupied. Then the highly esteemed pastor, Rev. P. C. A. Menard opened the service and presented a beautiful bouquet of carnations to his predecessor on behalf of the church in token of the happy memories of former days.

Rev. and Mrs. Michael Schwartz, who began their work in Cincinnati on the same Sunday were there to represent the Temple Church. Special congratu-

lations came by wire or mail from the Temple Young people and the Baptist Minister's Conference in Pittsburgh, also from other friends and former members.

The honor guest then spoke of his continued interest in the weal and woe of the people who were so patient with him in the first year of his ministry, and of the tender memories which he ever cherished. Finest refreshments abounded, and after prayers for present and past pastors and for people were offered the time was spent in personal greetings, chats and mutual inquiries.

I found the historic old church in a splendid condition. Quite a number of new faces appeared which represent the growth under the beloved pastor, Bro. Menard, with whom the church is beautifully united in the bonds of Christian love and service. Bro. Menard has experienced recently a mingling of the deepest sorrows and of the sweetest joys. There was a solemn loneliness in the parsonage at 241 Emming Street, from which the mother had been removed by the sad messenger from the other world. This spirit pervaded not only the home, but also the church which lost in Mrs. Menard one of its most hopeful, faithful and devoted pillars.

Mingled with this sorrow came the joyful news that his oldest son had received the highest grades in the Cincinnati Medical College written in many years, that he had received a scholarship of \$400 for one year of post-graduate work and a fellowship of \$800 for a year of medical studies abroad in recognition of his unusual ability. He has taken his M. D. title this spring. But that is not all, our brother pastor has not been idle during the years. He has been specializing in Greek language and other studies at the University of Cincinnati and at Lane Theological Seminary for which the degree of Bachelor of Divinity was conferred upon him as of the class of 1925. Surely all his brethren in the ministry as well as his own devoted church rejoice with him in this achievement.

As I took my hat to depart the faithful young people said good-by with the familiar "God be with you till we meet again." Such expressions of love and esteem always find a warm spot in a pastor's heart. The sowing of this precious seed of love into human souls, whether they be present or past pastors, cannot fail to bring out a harvest of sweet fruits to those who have sowed the seed. May the Lord bless the beloved pastor, Rev. Menard, and people who have such abounding room in their hearts for those who were once associated with them in the work!

ARTHUR A. SCHADE.

* * *

Before Christ lived and died, the Tuscans made each tomb face the West, for the soul's sun had set never to rise. After Christ tombs faced the East, for the sun had disappeared to stand again upon the horizon clothed with untroubled splendor.



Fifth Annual Conference of the Chicago and Vicinity Jugendbund

Fifth Annual Conference of the Chicago and Vicinity Jugendbund

The fifth annual conference was entertained by the Oak Park B. Y. P. U. at Oak Park, Ill., May 29-31.

Large delegations from all societies represented in this Union were present, 365 delegates being registered.

The conference theme, "The Value of Life," and the conference motto, "For me to live is Christ," were ably carried out in all meetings.

The president of our Jugendbund, Mr. Walter Grosser, with his various committees, left nothing undone in making this conference a huge success. Great credit is also due Mr. Carl Jungkunz, president of the Oak Park B. Y. P. U., and his corps of helpers in entertaining the large number of guests in such a splendid manner. All those attending, will agree that Oak Park knows how to entertain and make one feel at home.

The church was filled to capacity at each session, to listen to the many good things which were in store. The following delivered addresses, using topics in harmony with our conference theme and motto: Prof. Lewis Kaiser, Rochester, N. Y.; Rev. M. P. Boynton, Woodlawn Baptist Church, Oak Park, Ill.; Rev. Francis Stifler, Wilmette, Ill.; Mr. Henry Ewald, Superintendent of the Sunday school at St. Joseph, Mich.; Rev. Wm. Kuhn, General Secretary German Baptist Churches of North American, Forest Park, Ill., and Rev. H. Kaaz, pastor of our church in Oak Park.

The singing by the United Choirs of Chicago and other vocal and instrumental selections added to the attractiveness of each meeting.

The Banquet also proved a big success. Mr. LeRoy Grosser, in his tactful way, acted as toastmaster. Each society responded with a short talk, song or yell. In addition there were short addresses by Prof. L. Kaiser, Walter

W. Grosser, Arthur Steinhaus and others.

At the Saturday evening meeting a special offering, amounting to \$90.18, was taken for our Siberian Mission. The Young People's and Sunday School Workers' Union of the Central Conference, of which we are a part, have undertaken the support of four Missionaries on the foreign field. We are praying that all efforts to bring the Gospel of Jesus Christ to this field may not be in vain.

Another interesting feature of the conference was the Poster contest. A very fine collection of home made posters, advertising the meetings, were on display. It was a hard job for the judges to decide which was best. The prize was awarded to the Kankakee B. Y. P. U.

The sentiment of the prayers in all sessions were of such nature that very soon the greatest revival in all history may grip our denomination. If every Christian makes this desire an object of incessant prayer, our Heavenly Father will respond to our petitions, lax members will become revived, sinners will be converted, and His name glorified.

The conference this year was by far the greatest and best in the history of the Chicago and Vicinity Jugendbund, and we are anticipating even greater times in the years to come. We are determined to do great things in the future for our Master's cause. Our expectations will be realized only if every one connected with our Bund lives in accordance with the conference Motto, the words of the Apostle Paul, "For me to live is Christ."

After most heartily thanking our hosts for the many kindnesses shown one and all, the fifth annual conference came to a close with the desire to attend in larger numbers in 1926.

We wish each young people's organization God's choicest blessings. If we

as Young People all pull together, what a power we can be toward the upbuilding of His Kingdom!

EDWARD S. DOESCHER,
St. Joseph, Mich.

Cottonwood, Texas, Still at Work

The Young People's Society of the Cottonwood Baptist Church celebrated its 17th Anniversary Friday night, May 8, 1925. A very good program was given by the members of the society, consisting of one declamation, three dialogues, two selections by the mixed choir, one selection by the Ladies' choir and one selection by the male choir, an instrumental selection and a piano duet.

The Rev. Rudolph Kaiser from Gattsville gave a short, interesting address, "How to Receive and Be a Blessing." We pray that Bro. Kaiser's address will find a welcome place in the heart of every member.

The report of the secretary showed that the membership of the society had grown to 114, the average attendance to about 75 to 85 during the last year. The treasurer's report showed that the work in this department hasn't died out.

Our pastor, Rev. Albert Knopf, is always ready to give the society his very best advice; it matters not whether the task is great or small, he is always ready to act immediately. We also have a great singer in Bro. Knopf, for which we are very thankful.

We were privileged to have quite a number of visitors with us from Gattsville, Waco and Crawford societies, who were very much satisfied with all that was rendered.

May we continue to grow in the service of our Lord and Master so that we may be able to have the pleasure of pointing out the straight and narrow way to those that have not accepted Christ as their Redeemer!

MRS. ROY BATES, Sec.

Our Devotional Meeting

G. W. PUST

July 12 The Beatitudes of the New Testament

John 20:29; Rom. 4:7

The word beatitude is derived from the Latin *beatus*, meaning happy. In Matt: 5:3-12 different commentators have counted the beatitudes as seven, eight, nine or ten. Each beatitude contains a predicate, a subject and a reason annexed.

I. The predicate. "Blessed." This is the keynote of our Lord's preaching. He knew that men have within them the insatiable desire to be happy and he made it his business to point out the road that leads there. His sayings must have seemed startling paradoxes to his Jewish audiences; but he was absolutely right and if we wish to be happy we must choose the Jesus way.

II. The blessed. 1. Some erroneous views. *The world:* "Blessed and happy are they that are rich, and great, and honorable in the world; that spend their days in mirth, and their years in pleasure; that eat the fat, and drink the sweet, and carry all before them with a high hand." *Confucius:* "Blessed are they who strictly keep the moral law and reverence their ancestors." *Buddha:* "Blessed are they who lose all hunger and thirst for things material and immaterial." *Shinto:* "Blessed are they who worship the emperor and die for their country." *Mohammed:* "Blessed are they who keep the fasts, repeat the prayers, and make pilgrimages."

2. *Those whom Jesus pronounced "blessed."* (Matt. 5:3-10.) The lowly (3); the sad (4); the meek (5); the yearning (6); the merciful (7); the pure (8); the peacemakers (9); the persecuted (10). *Note:* Two features are predominant—the sense of need, and the disposition to help others. These reveal the Christian spirit which is humble and receptive; unselfish and philanthropic.

III. The reason annexed. Sometimes without this the beatitude would hardly be true. For example, "Blessed are they that mourn" requires "for they shall be comforted." It is also similar in regard to the others. Blessedness consists, not so much in the character expressed, as in the gift bestowed upon those who possess it.

July 19 Great Women of the Bible

Luke 10:38-42; Esther 4:1-17

The Bible has often been compared to a picture gallery. Here we find, not only the portraits of prominent men, but those of women as well.

The Bethany sisters. Their names are familiar to us all, many Marthas and Marys of this day having been named after them. This shows us how

much both of these sisters are held in honor throughout all Christendom—and this is spite of the difference in their characters. *Martha.* She was perhaps the older of the two. At two different occasions she is referred to as serving. (Luke 10:40; John 12:2.) Consequently she has come to typify the good housekeepers. She is busy fighting the dirt, cooking the food, waiting on the table, making the beds and darning the stockings. This is certainly commendable; a good clean home is a strong attraction and may contribute a vital share toward domestic happiness. But it may be overdone, especially when Martha is "anxious and troubled about many things." Then it is even possible to become rude and to create a domestic scene. (V. 40.) We need to choose "the good part" in order to better serve at our common tasks.

Mary. She represents the contemplative type of a Christian. Twice we find her at the Master's feet. (Luke 10:39; John 12:3.) But we must not think of her as quietism and passivity. No doubt, she too was a good housekeeper, better perhaps than Martha who was "distracted;" but she would sit at the Master's feet while she had the opportunity. He was not always there and perhaps he would soon be leaving again. And o, how she loved to hear his words of life! The world needs more women (and men too) of the Mary type.

Esther. She stands out as a type of that class of people whom we regard as fortunate, and who, because of that fact, have the ability to help those in need. Her daring venture of interceding for her people, when they were in imminent danger, is annually celebrated by the Jews in the feast of Purim. Without a murmur she would lay down her life if duty demanded it. (Esth. 4:16.) (See Matt. 16:24.)

July 26

The Progress and Achievements of the Negro in America

Ps. 40:1-5; Prov. 22:29

We quote freely from an address by Dr. R. R. Morton, Principal of Tuskegee Institute.

"Some three hundred years ago, a small band of twenty weak and defenceless Negroes were brought to Jamestown, Virginia, on a little Dutch vessel and sold into slavery. Year by year the numbers increased. Others were brought here from Africa with all the horrors of the middle passage. Generation after generation was born into bondage, until at the end of two hundred and fifty years, there were some four million of these new Americans, differing from their fellows in race and color, but in many ways identified just as intimately with the history and development of their new country."

"It is certainly true that in spite of all the disadvantages of slavery, the Negro has benefited immensely, in the last analysis, by contact with the white men of America. One way of measuring the advantages to the Negro of his contact with American civilization is to be seen in the progress made since his emancipation. In sixty years, Negroes have acquired 22,000,000 acres of land, 600,000 homes and 45,000 churches. After sixty years of freedom, the Negroes are now operating 78 banks, 100 insurance companies and 50,000 business enterprises with a combined capital of \$150,000,000. In addition to this, there are within the race 60,000 professional men, 44,000 school teachers and more than 400 newspapers and magazines. At the same time, the general illiteracy of the race has been reduced to 26 per cent, due in large measure to the 400 normal schools and colleges established for Negroes."

August 2

God's Friendliness as Expressed in Nature

Matt. 6:26-30; Ps. 145:16

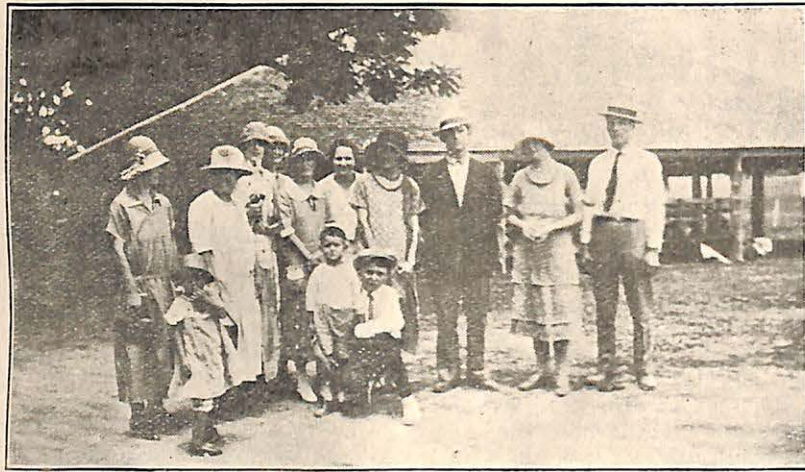
(An outdoor consecration meeting)
We are living in the midst of a wonderful creation. All about us are life and beauty. It ought to remind us of God's love and friendliness, yet how blind we are inclined to be! Not so our Lord. For him the birds and the flowers and the grass and the trees were messengers of a divine love and care.

God feeds and cares for the birds and beasts. He satisfies the desire of every living thing. (Ps. 145: 16.) "They sow not, neither do they reap, nor gather into barns" (Matt. 6:26). "The young lions . . . seek their meat from God." "He causeth the grass to grow for the cattle." "He sendeth the springs into the valleys. . . . They give drink to every beast of the field." (Selected passages from Ps. 104). Think of the teeming millions of creatures for which God provides! He has also given his creatures the instinct of protecting love. They care for their little ones, especially for the helpless and the weak. The eagle will give her life in order to protect her young ones.

The lesson for God's children. "Are ye not more than they?" Indeed, we are. Therefore his friendliness toward us must be correspondingly greater, and it is foolish for us to anxiously care and fret. We are to learn the lesson of child-like trust in the blessings of God on our efforts. To what extent has God's friendliness in nature helped you to learn this lesson?

* * *

"All learning is self-teaching. It is on the working of the pupil's own mind that the progress of knowledge depends. The great business of the master is to teach the pupil to teach himself."



A Group at Pecan Grove. Tabernacle in background

A Texas Travelogue with Some Notes from Nebraska

In Central Eastern Texas there are four of our German Baptist churches within a radius of sixty miles that enjoy frequent fellowship with each other. Twice a year, in the spring and fall, they have a "Jugendtag," a special day devoted to the interests of young people. It was the editor's privilege to be the invited guest at the gathering this spring. So he packed his grip (at which job he has become an adept the last few years) and started for "Sunny Texas" on the evening of May 22. At Fort Worth he exchanged the Rock Island for the Santa Fe line and journeyed another 100 miles southeast to Crawford. On the train he met Bro. Gossen from the seminary at Seminary Hill and had pleasant companionship. At Crawford Rev. G. Hege was on hand with his good deacon, Bro. Engelbrecht, and the ten miles were soon covered in the deacon's car. There was a warm reception in Texas as it was 98 degrees in the shade on the parsonage porch that afternoon. Yet somehow, Texas heat is bearable and not so wilting as the humid days we often have during the summer in the North.

Pecan Grove

Sunday dawned bright and fair. All roads from the four churches indicated above, Crawford, Gatesville, Cottonwood and Waco, led to Pecan Grove, about 22 miles southeast of the Crawford church. Here is an ideal location for a day's meeting in Nature with God. Here is an open-sided tabernacle, seating about 400 in a beautiful grove of Pecan trees on the banks of a creek. A well of good drinking water is close by. This place belongs to the Baptists of the Leon River Association but is placed at the disposal of our people every year.

At 9.30 o'clock enough people were on hand to start the Sunday school and to fill the tabernacle. Pastors G. Hege of Crawford, R. Kaiser of Gatesville and A. Knopf of Cottonwood were there with their people. Young and old of the combined churches were grouped in classes and Sunday school held as usual, each school furnishing a number of teachers. At the close of the interesting

session the guest from Forest Park addressed the pupils and the Sunday school workers. The morning preaching service followed and the editor had the privilege of bringing the message on "The Urgency of Our Gospel Task."

Luncheon and a social time followed under the shade of the spreading trees until 2.30, when the melodious strains of the Cottonwood church band drew the people to the tabernacle. The afternoon meeting lasted till 5 o'clock and furnished a rich program. The young people from each of the various churches recited, sang in quartets and choruses and rendered instrumental music. Messrs. Siebenhausen and Gossen entered with hand saw solos,—quite a novel kind of music. At the close of this varied program the editor spoke on "Growing and Guarding a Christian Personality." It was a memorable and profitable day.

In Some Texas Churches

Although it had already been a full day, the young people at Crawford wished to hold a meeting at their church and have the Secretary address them that same night. They turned out in fine number and we were glad to speak to them in their own home church. Pastor Hege has done a highly commendable work in various training courses with his young people. Monday night we spoke in Gatesville, driving some 35 miles. Next day, with Brethren Hege and Kaiser, we drove to Waco, 65 miles through the smiling fields of corn and cotton. The farm land we drove through will compare with any in our wide land. Texas is an empire in itself and its scenery and variety of land is wonderful. In Waco we had a chance to visit Baylor University, the Baptist college of Texas. About 2000 students are in residence here. A campaign is on to increase the endowment and building equipment.

In Waco Bro. A. Knopf called for us and drove Bro. Hege and myself out to his charge, the Cottonwood church, about 18 miles south of Waco. In spite of the demands of work in the cotton fields, there was a splendid attendance at the meeting at night. There is a very promising group of young folks here. The

B. Y. P. U. numbers 115 members. About \$16,000 have been pledged for a new church. If crop prospects turn out good, the project will begin probably in the fall. Bro. Otto Miller entertained us here.

Waco is a beautiful city of over 50,000. Cameron Park on a bluff overlooking the Brazos river is a beauty spot worth traveling far to see. The Baptist sanitarium is one of the prominent hospitals in that section of Texas. Our church has a comfortable building. The congregation is not as large as it might be, but there is promising material for future upbuilding among the young people. We spoke here Wednesday night. We enjoyed the hospitality of the Niederer and Doye families and at 5 A. M. were on the "Katy" for the North and Kansas City.

Nebraska Association at Shell Creek

From Kansas City we traveled northeast over the Burlington to Lincoln and Columbus, Neb., and arrived Saturday night at the hospitable parsonage of the Shell Creek church, Rev. H. Koch, pastor. Here on Pentecost Sunday the Nebraska "Vereinigung" had its initial meeting with the Shell Creek church. The weather was glorious. This association is one of our smallest, composed of only three churches in Eastern Nebraska, though visitors were present from Platte Center and Humphrey, where our former churches are now connected with American associations. The church was filled three times, morning, afternoon and evening. In the afternoon, the Young People's society had its anniversary, and rendered a program. We preached twice and addressed the young people in the afternoon. The church at Creston omitted its services and came over in a body. Pastors Socolofsky of Creston and Marquardt of Beatrice were also present and spoke to the Sunday school and to the Young People. Meals at noon and evening were served free to all guests and there was a bountiful spread.

Sessions were held here every forenoon from Monday to Wednesday and evening meetings on Monday and Tuesday. The Executive Secretary was given much time to present his distinctive work and many questions were freely discussed concerning young people's and Sunday school work. Both departments of this work are flourishing at Shell Creek and there is an earnest desire prevalent on the part of the leaders to do more aggressive work.

An auto trip on Tuesday to visit Rev. H. Hilzinger, one of our veteran retired pastors, at Platte Center and a visit to Creston to see the church and the parsonage was greatly enjoyed and the fine farming country with evidences of prosperity on every hand delighted the eyes. We have pleasant memories of the fellowship with the Eastern Nebraska pastors and the hospitable people of Shell Creek. There were severe windstorms and tornadoes east and west of us during the "Vereinigung" but the Lord graciously preserved us from harm. A. P. M.

G. B. Y. P. U. at Jamesburg, N. J.

Will we ever forget the days in sunny Jamesburg; those happy days so full of inspiration and good fellowship? "No, no!" chime in the 312 delegates, representing the Young People's Societies and Sunday School Workers of 18 churches of the Atlantic Conference. The happy week-end of the Jugendbund, May 15-17, will long be remembered by all who enjoyed the generous hospitality of the kind Jamesburg folk. The entire town opened up its doors to accommodate us. The mayor of the "city" welcomed us and promised us all the privileges and advantages the town could offer. One outstanding feature was the co-operation of all the churches in the town. The Methodist women served us with delicious "square meals" in the Methodist church. The large Presbyterian church gave us the free use of her entire building. The very smile on the faces of the townfolk bade us a hearty welcome.

The first meeting was held in the Baptist church which we packed to capacity. We gave outlet to the joy in our hearts in a rousing song-service, led by Mr. Windisch, our "Uncle Rube." After the hearty speeches by the pastor, Rev. Wegner, the Jamesburg Young People's president, Mr. H. Schroeder, the Sunday school superintendent, Mr. Weisert, and last but not least the mayor, there could be no doubt as to our being welcome. Mr. J. Luebeck, president of the Jugendbund, responded in the name of the Conference. The main feature of the evening's program was an inspirational address by Rev. A. A. Schade of Pittsburgh, Pa. He spoke on "Pep," emphasizing the need of true enthusiasm in all our work. We appreciated having Rev. Schade with us as our special guest from afar.

The next morning we met in the Presbyterian church. The devotional period was led by Miss Doescher of the Fleischmann Memorial church, Philadelphia, her topic being, "Putting first things first." Then followed a series of addresses and discussions. The first was "How to Familiarize Yourself With the Bible," by Rev. S. A. Kose of Philadelphia, suggesting and demonstrating various methods of Bible-study. Rev. G. Hensel of Walnut Street, Newark, followed, speaking on "Developing the Social Life of Our Young People," emphasizing the need of so directing the social life in a church that it would help to win others for the Kingdom. The third address, "Co-ordinating Our Young People's Organizations," by Rev. A. Bretschneider of Clinton Hill, Newark, suggested our trying to bring about a better co-operation between the various organizations in each of our churches.

The business session followed. The newly elected officers are as follows: President, Walter Marklein; Vice-President, Harry Reisen; Secretary, Mildred Berger; Treasurer, Wm. Maeder; Pocket Testament League Secretary, Lenora Kruse; Stewardship Secretary, Harry Schroeder; Mission Secretary, Fred Rauscher; Councilman, Rev. Schoeffel.

Saturday afternoon we had a picnic at the Lake. Group games were led by Miss Dorothy Zirbes of Brooklyn, giving us opportunity to run off our surplus energy. Baseball followed. The glorious sunshine and the joy of being together made the happy hours fly.

Many societies participated in the evening's program. The Fleischman Memorial church, Philadelphia, was well represented by its fine orchestra. Miss J. Neuschaefer, of Walnut St. church, Newark, entertained us with readings. The Brooklyn churches put on a humorous dialogue, full of surprises. A piano duet by Mrs. Koos and Miss Wohlfahrt of Clinton Hill, Newark, and a duet, sung by Mrs. Yahn and Mrs. Meier of the Second church Philadelphia, lent a pleasant variety to the program. A pageant, "Christ in America," given by thirty-five girls of the Second church Philadelphia, left an appeal and a call for service in all our hearts. A fine collection was taken up for the James-town building fund. It certainly was an evening well spent and, judging from the comments heard on all sides after the program, it was considered a success by everyone.

Sunday, a bright, sunny May-day, was a day of inspiration. In the morning Rev. Schade preached in the Presbyterian church and Rev. Wengel in German at the Baptist church. The afternoon was the grand finale. The roll-call of the various societies was very interesting. Once more we had the privilege of listening to a message from Rev. Schade. He spoke on "What Is Under Your Hat?" The answer is, "You are." He emphasized the four-fold development which we as young people should strive after. May this thought follow us throughout the year!

Thus our pleasant days came to an end. It was a "Big job for a little town," as someone said, but it was successfully accomplished, and we thank the kind friends in "sunny, breezy, balmy Jamesburg," and are grateful to God for the blessings we enjoyed.

ALETHEA S. KOSE.

If You're Going to Pittsburgh, Read This!

The General Conference Entertainment Committee of Pittsburgh through its secretary, Rev. C. E. Cramer, recently issued a statement for publication by the "Baptist Herald" and "Der Sendbote" concerning the local arrangements which are under way to care for the conference guests. The undersigned Housing Committee would like, in the interest of clarity, to submit the following additional statement.

1. The local churches will do their utmost to provide free entertainment for those who absolutely need it, yet it must be born in mind that city conditions do not make possible very extensive free entertainment. Most city people have small houses and many will have personal friends from afar.

2. The committee feels that the free entertainment should be reserved especially for those who are in the greatest

need of it. Some will be coming very far at the expense of small churches and therefore the committee solicits your co-operation to make this free service available to those who need it most.

3. To secure the use of the dormitories in the Carnegie Institute of Technology, it was necessary to contract for the use of about 400 rooms, and those taking quarters in the dormitories will be helping us fulfill our obligations to this institution, for without their help it would have been almost impossible to undertake the entertainment of the conference.

4. The rooms at the Carnegie Institute of Technology are splendidly adapted to our use. The single bed rooms in the men's dormitories cost \$1.50 per night, and the double rooms with double deck beds \$1.00 per person per night. In the ladies' dormitories we have a limited number of rooms at \$1.50 per person per night and others at \$1.00 per person per night, and those families wishing accommodation, will be assigned to the ladies' dormitories. The first prices quoted us by the Institute were higher, but they yielded to our appeal for a reduction as above stated. It must be borne in mind that all rooms must be cleaned for this purpose, and that the Institute must rent bed linens, etc., as during the school term each student must furnish his own linens.

5. Regarding the Schenley Hotel rates which were quoted, it must be understood in the light of the type of hotel which you will find here. The rates of many of these rooms range from \$10 to \$15 per day, and as this hotel ranks as one of the finest in the country, it must therefore not be compared with lower priced hotels.

6. The dormitories are for men or women and therefore the facilities make segregation essential, and only in the case of the women's dormitories, which are old fashioned dwelling houses purchased by the Institute of Technology for dormitory purposes, will it be possible to approach the home conditions which are especially adapted to families.

7. The East and Temple churches are about four to six miles from the church in which the meetings are to be held, and many of the homes in which free entertainment will be available even 8 to 10 miles distant. The Zion Church of New Kensington is about 20 miles out of town and really too far to offer entertainment to the guests, the train fare being about \$2 round trip.

8. Guests who are to be housed in the dormitories are requested to go direct to the Carnegie Institute of Technology on Woodlawn Avenue where they will be relieved of their baggage, assigned to their rooms, registered, pay a deposit of 50 cts. for key, this to be refunded upon surrender of key, pay for lodging, and deposit Railroad Certificate. Guests who are being entertained in the homes are requested to go to the church on Bellefield Avenue where they will be registered, etc.

9. To reach the church from the down town section, take cars number 71,

72, 73 to Baum Boulevard, and cars numbers 75 and 76 to Bellefield Avenue or if coming in at the East Liberty Station, take car number 75 to Fifth Ave. and Bellefield. We have arranged with the Yellow Taxicab Company for transportation from down town Stations and East Liberty Station at about one-half the regular rates, a special concession to our conference. Rates for four persons to each cab \$1 or 25 cts. per person, less than four persons to the cab will be charged \$1 for the trip. The same rates also apply from the church to the stations.

10. Delegates motoring to the conference will find in Schenley Park a sanitary, police protected tourists camping ground which is within five minutes drive from the dormitories or church. Automobile storage can be had in the vicinity of the church at a special rate of 75 cts. per night to our guests.

11. The registration fee of \$1 which is to be charged is to cover local expenses, such as the use of the church for the week and the Carnegie Music Hall for the Sunday morning session, cost of badges, stationery, etc., and should the amount received exceed our

expenses, the balance will be turned over to the finance committee of the denomination as a missionary contribution. It will help the situation if everybody sees the fairness of this arrangement to the denomination and helps to make it fair to the entertaining churches by "cheerfully" registering and paying the fee.

12. All applications for entertainment should be addressed to Rev. Arthur A. Schade, 75 Onyx Ave., Mt. Oliver Station, Pittsburgh, Pa., and also advising when you expect to arrive and the number of days you wish lodging. Applications should be in Pittsburgh not later than July 10, 1925, so that the committee will have ample time to complete all arrangements.

THE HOUSING COMMITTEE.

* * *

Ruskin thus defines duty—"A solemn purpose that fills the heart."

* * *

"Boys are sometimes pretty hard customers, but they are the only stuff men can be made of."

Fraternity in Life Insurance

WHAT is the value of fraternity in protection for homes and families? What advantages does a member obtain by carrying his insurance in a fraternal society? These questions are often asked.

These questions take us back to the foundation of life insurance. Life insurance is a business which stands upon co-operation and mutuality more than any other business in the world. Sentiment and love and loyalty and service are found in almost any kind of legitimate business which engages the activity of men, but life insurance needs these qualities more than any other. First, there could be no life insurance unless people banded together to assume each other's burdens through a reserve fund. They give and they receive. The fact that some die early and beneficiaries receive more than the deceased paid is charity without hypocrisy or objection. In the ideal organization for insuring lives, each is for all and all are for each.

Consider a large number of people associated together for a noble purpose like this. Wouldn't you think it strangely inhuman if friendly relations were not established? Can you conceive of any number of warm-hearted human beings supporting a mutual enterprise without developing a spirit of brotherhood?

Fraternity is the natural result of people coming together to carry a common burden. That burden is the protection of their own homes and families, and the homes and families of all of the other members. And while they are engaged in this nonprofit enterprise, they go further. They provide social times for themselves and their friends. They visit the sick, assist with the work in the homes where sorrow has come, contribute to relief and train the thoughtless to better living.

If your insurance is not in a fraternal society, you are missing a stimulating human experience. If you are insured in a fraternity, you have the opportunity to enjoy the brotherly service which mutuality and co-operation naturally produce.

Our local agent in your church, or your pastor will gladly assist you if you wish to become a member. But why not write to us direct?

GERMAN BAPTISTS' LIFE ASSOCIATION
19 Sprenger Ave., Buffalo, N. Y.

Anniversary at St. Joseph, Mich.

It is by the grace of God that we as a Young People's Society can say that God has helped us through another year of fellowship and blessing.

Under the capable leadership of Bro. Edward Doescher who is beginning his 14th year as president of our society, we can say that the Lord has helped us in many ways.

On Thursday evening, April 2, our society celebrated its 44th anniversary. On this occasion the Benton Harbor society was well represented. After the reports, a fine program of orchestra selections, vocal solo, recitations and dialogue were rendered. At the conclusion of the program, refreshments of ice cream and cake were served in the dining room.

During the past year, the society has had 18 meetings, 5 Literary, 4 Mission, 2 Musical, 2 Bible Studies, 2 Lectures, 1 Business and 2 Socials.

Our Sunday evening prayer meetings are quite well attended. These meetings are conducted by various members of the society.

On Easter Sunday morning 35 to 40 young people gathered at the shores of Lake Michigan for a sunrise prayer meeting. The weather was ideal and the spirit of the Risen Lord was manifest.

We now have a membership of 75. We are thankful for what the Lord has done for us. We look hopefully into the future. May our efforts toward the upbuilding of God's Kingdom not be in vain!
FRIEDA BLUSCHKE, Sec.

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

Baptist Deaconess' and Girls' Home

Provides home for girls desiring to become Deaconesses or Missionaries or for girls who are engaged in any other profession or work. The Deaconesses are under the direct supervision of our Board of Directors and have a year's training in the Seminary and three years in the Hospital, graduating as full-fledged nurses. All other girls, Missionaries included, are assured of a good Christian home with a wholesome, spiritual atmosphere, and are required to pay for board and lodging. Here is an opportunity for girls coming to Chicago for short residence, or for those who have no home here, to be in genial surroundings. For particulars write to the Superintendent, Miss Margaret Wagner, or to the President, Rev. C. A. Daniel, 3264-3266 Cortland St., Chicago, Ill.

Denominational Letter No. 10

To Promote a Spiritual Revival for Personal Soul-Winning

Forest Park, Ill.
June 24, 1925.

them in learning, only through the "Spirit of the Father" that spoke through them.

Dear Brethren:—

Stephen, selected by the church at Jerusalem as one of the seven deacons, has the honor of being the first martyr. In the course of centuries a large company of those bearing the martyr-crown succeeded him. The heroic testimony of Stephen is written in Acts 6 and 7. In Acts 6:15 we read a most remarkable fact about him: "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel." Stephen is here reported as the witness of Christ with a face like an "angel's face."

If we read this report with due attention we will soon notice that it is less the natural face of Stephen that is being described, than rather a conspicuous appearance about the face of Stephen, which was seen by all that sat in the council. In the atmosphere of bloodthirsty hatred and untrue accusations of false witnesses, Stephen defends himself with a transfigured face. A supernatural, other-worldly lustre was about him; he radiated heavenly light; he had "an angel's face."

It is not very difficult to find out how Stephen got "an angel's face," if we only look at the three little pictures which the Holy Spirit has drawn in those two chapters. Acts 6:8: "And Stephen, full of faith and power, did great wonders and miracles among the people." V. 10: "And they were not able to resist the wisdom and the spirit by which he spake." Acts 7:55: "But he, being full of the Holy Ghost, looked up stedfastly into heaven." The angel's face can only be explained by the heavenly conviction, the supernatural power, the divine spirit, the new life, that dwelt in him and was radiated by him. Whosoever has it, can also in our twentieth century have "an angel's face."

1. *The witness with an angel's face* is known at once. This conspicuous feature about him does not escape even his bitterest opponent. In the council where Stephen had the dispute with learned men, they all noticed it,—not a halo—but the revelation of the life of Jesus Christ about the mortal body of Stephen. The world, with or without culture, has always had a keen perception whether a witness of Jesus can prove himself by divine life within him.

2. *The witness with an angel's face speaks* with a divine incontestable power and wisdom. Since Stephen had to face this trial, it has recurred uncountable times that simple, unlearned witnesses of Christ have silenced those superior to

What Others Are Saying About the Revival

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord' (Ezek. 37:3, 4). Preach to dry bones? They had neither ears to hear, nor a mind to conceive, and yet the divine command: 'O ye dry bones, hear the word of the Lord!' Do we not often talk to people who have neither ears nor intellect? Have we not sometimes to deal with people, and even with church members, who are as dry as those bones? Who can put life in them? Neither you nor I, God only can do it. Church of God! Pray, pray, pray. We are depending on him."
J. G. DRAEWELL, Detroit, Mich.

"I have the pleasure in joining the band of those who pray for a spiritual revival. It is my desire, that this may be done not only for weeks or months, but continuously and systematically. The instructions in the denominational letters in the 'Sendbote' are in accord with the needs of the time, and it is necessary that we as a denomination reach a goal, that we make progress as a Christian and a spiritual power. The war with all its inventions, our wealth and comfort, are no promoters of our spiritual life; just the opposite, they have become hindrances. Salvation of mankind can not be

3. *The witness with an angel's face* speaks the sharpest accusations with a love in his heart. When Stephen defended himself he indeed did not spare his listeners, but put before them the facts, how they and their fathers had opposed God by obstinacy. To punish sin, and to love the sinner at the same time, is an art which we can only learn from our Master himself.

4. *The witness with an angel's face* enjoys the blessed presence of the Son of God, even in face of death. Encircled by a crowd that thirsted for his blood, the heart of Stephen was quiet—kept by the peace of God that passes all understanding. This inward peace was reflected on his face. He knew that Jesus was standing at his right hand, and Jesus was continually before his eyes. When the stones came upon him like hail, he "looked up stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God." The rack was like paradise to many a witness of Christ after him.

5. *The witness with an angel's face* never wants revenge or punishment on his enemies; he only asks God's forgiveness. Was not this the hour of transfiguration for Stephen when his heart and mind were so Jesus-like that the report about runs: "And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge." Only someone with a supernatural, other-worldly, heavenly conviction can do this.

6. *The witness with an angel's face* does not testify in vain but bears fruit plentifully. It almost seems as if Jesus only, from his throne, at the right hand of God, had looked down on Stephen with pleasure, but there was a certain young man, named Saul, at whose feet the false witnesses laid down their clothes, who also could never forget "the witness with an angel's face," until he gave himself to Jesus Christ.

LORD, MAKE US ALL WITNESSES WITH AN ANGEL'S FACE!

THE GENERAL MISSIONARY COMMITTEE.
THE EXECUTIVE COMMITTEE OF THE FINANCE COMMITTEE.
THE EXECUTIVE COMMITTEE OF THE YOUNG PEOPLE'S AND S. S. WORKERS' UNION.

found in social endeavors, not in patriotic clubs, not in elaborate church buildings, or in membership counting after thousands, by which very often all Christian principles are sacrificed, and the scripture truths are pushed aside. What we need in our day is a full measure of the Holy Spirit within us. We are charged to be witnesses of Jesus Christ, and this office we can only carry out by the guidance of the Holy Spirit. We have to have a longing for unconverted souls. May God grant a spiritual awakening in our midst!"
AUG. HERINGER, Wishek, N. D.

"The suggestions about a week of prayer have found a favorable acceptance in our midst. We are already praying for a spiritual revival in our German-speaking work, and your words are a great encouragement to us. We will continue and put new efforts to it. The proposed pre-conference is also a very wise plan. It will be a blessing to visitors and delegates of the Bundeskonferenz."
P. F. SCHILLING, Gladwin, Mich.

"Yes, I heartily agree with the planned program for the pre-conference. It will surely create a spirit of consecration for the following Bundeskonferenz. A glorious time of blessing will follow in our whole denomination if true love pre-



Our Wisconsin Pastors at Wausau

vails at the sessions of the Bundeskonferenz. The glory be to our Redeemer!"

WM. GRAF, Portland, Ore.

"In regard to the spiritual movement towards which our denomination is striving, I would like to say, that I am heartily in sympathy with it, and, by the grace of God, want to do all that is in my power to strengthen this force. We want to work, pray and believe, resting on His promises, for He will truly give to us 'His Kingdom.' Luke 12, 32."

BERTHA KNOFF, Winnipeg, Can.

"May the Lord fill our hearts with the Holy Spirit of prayer, and may he reveal his glory and power to save, in our circles. 'Not by might, nor by power, but by my spirit, saith the Lord of hosts.'"

DAVID HAMEL, Rochester, N. Y.

"We have felt the need of a spiritual revival for a long time. If we now all—under the leadership of the Holy Spirit—join in making a serious appeal to God, he will listen and answer. There are so many proofs in the Bible. When the Israelites cried to God, he helped them out of all their troubles. He is the same today—the strong and almighty God. He is the same who answered the prayers of the church at Jerusalem in setting Peter free from prison. He is the merciful God. I have myself experienced in my 50 years of pilgrimage with his people. Let us sincerely turn to his loving heart, and he will fulfill his promises."

LOUISE GRASENICK, Chicago, Ill.

"The Riverview Baptist Church is with you in the great campaign for a revival of soul-winning activities and personal witnessing for Christ. At the meeting of our Men's Club Bro. Marks and I told our brethren of the plans of our denomination. It met with a response on the part of all present."

WM. E. SCHMITT, St. Paul, Minn.

"I am reading the weekly letters with great interest. May I make a few suggestions? Should not we, as the children of God, correct ourselves? Our wealth and comfort has led us to intemperance. Is it not most important that we confess our sins? Should we not bring forth fruits meet for repentance? We should pray in Jesus' name for the gift of the Holy Spirit and for the spirit of forgiveness. 'If thou remember that thy brother hath ought against thee, go, and first be reconciled to thy brother.' O what a blessing would it be in many of our churches, if we made these corrections."

U. EHRENSBERGER, Pittsburgh, Pa.

"Your communications of the past few weeks are received with great joy as evidence of the Lord's working. May we be ready for showers of blessing. We have dedicated ourselves in prayer to united intercession and personal work. We rejoice to learn of the proposed pre-conference at Pittsburgh."

W. J. APPEL, La Crosse, Wis.

"The recommendations and denominational letters regarding the work and prayer for a spiritual revival were to me the happiest news, for without it our work up here will be in vain. May God grant that every member of our church realize the importance of this fact. The greatest hindrance in our personal work for the Lord is the worldly life of God's children. A little band of consecrated people in our church have been praying for a spiritual revival for years. May God reveal his power among us in our meetings."

AUG. KRAEMER, Fessenden, N. D.

"It is certainly true what Bro. Leypoldt and Bro. Bistor write. It is high time that God's people wake up and repent of the indifferent ways of their Christian life. May God grant us true repentance and give us the thorough, self-sacrificing, serious Christian life of our fathers!"

A. P. SCHULZ, Cathay, N. D.



Entrance to Schenley Park, Pittsburgh