

Specials: Chicago Church Number—Missionary Supplement

# The Baptist Herald

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

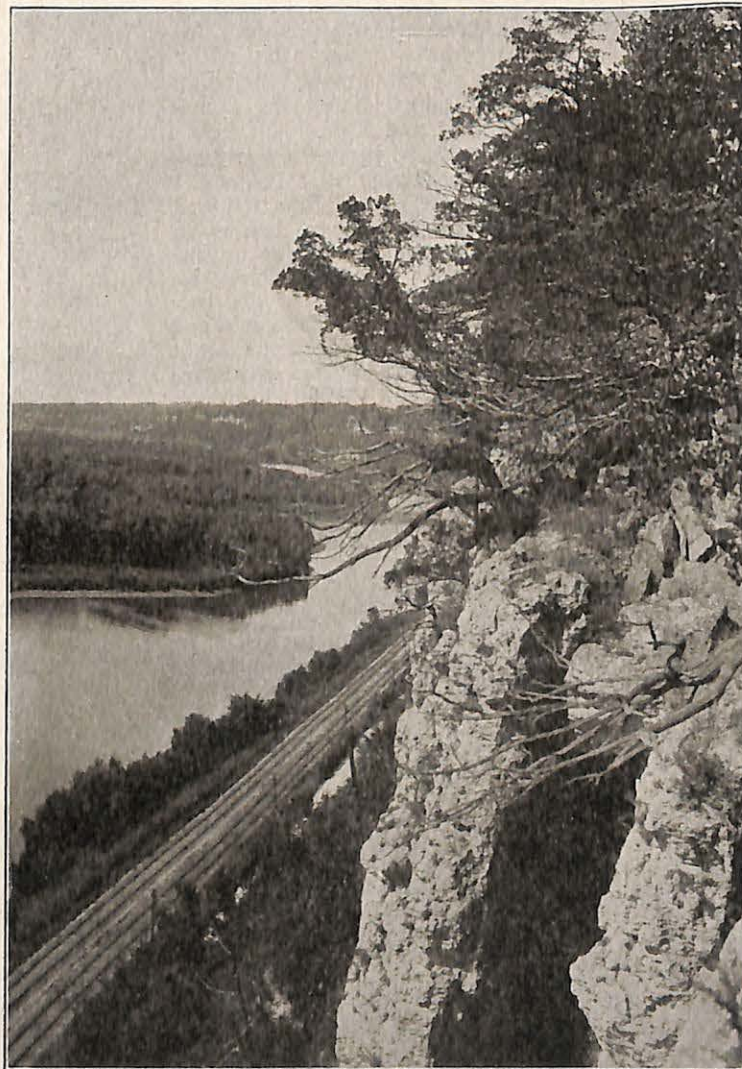
Volume Six

CLEVELAND, O., JULY 1, 1928

Number Thirteen

## General Conference, Chicago

August 27—September 2, 1928



Courtesy Burlington Route

The Burlington's Mississippi River Scenic Line

# What's Happening

The Pacific Conference reports 3123 members, a gain of 30 over 1927. Baptisms for 1927-1928 numbered 105,—one less than reported for the previous Conference year.

The dedication of the new church edifice of the German Baptist Mission at Harvey, N. D., will take place on Sunday, July 8. General Missionary Secretary Wm. Kuhn, D. D., will preach the sermon.

Rev. H. Hirsch, pastor at North Freedom, Wis., had the privilege of baptizing 13 Sunday school pupils on May 27. It was a day of great rejoicing for the church. May the Lord keep these boys and girls faithful in the living way and use them to his glory!

Rev. G. Schunke, treasurer of the Pacific Conference, reported total receipts for missionary and benevolent purposes of \$15,389.96. This is \$4243 less than reported in 1927. The decline for 1928 is partly due to local church building enterprises.

Rev. H. Dymmel, associate pastor at the First Church, Portland, Oreg., has resigned and closes his work with the end of August. He served the church two years. Bro. Dymmel intends to enter the English department of Rochester Seminary in the fall.

The financial reports in the church letters of the Pacific Conference report \$101,639.01 raised for all local and missionary purposes. Secretary F. Bueerman figures it out as \$22.77 per member for local church purposes and \$7.02 per member for outside missionary objects.

The Young people's societies of the Pacific Conference number 27 and have a membership of 1354. This represents a gain of 155. The 27 Sunday schools have an enrollment of 3191 pupils and 266 officers and teachers, a slight decrease in enrollment. The schools report 77 conversions.

Rev. G. W. Rutsch of Salem, Oreg., and Rev. J. A. H. Wuttke were elected into the Conference Missionary Committee for a term of 3 years. Bro. Wuttke is missionary secretary and with Rev. G. E. Lohr representative to the General Missionary Committee. Rev. J. Kratt, D. D., is substitute representative.

Rev. J. A. H. Wuttke of Portland, Oreg., was elected moderator of the Pacific Conference; Rev. G. E. Lohr of Lodi, Cal., vice-moderator; Rev. R. E. Reschke of Dallas, Oreg., recording secretary, and Rev. F. Bueerman of Stamford, Oreg., statistical secretary. Rev. G. Schunke was re-elected treasurer.

Rev. C. E. Panke of Spokane, Wash., was re-elected Council member to represent the Pacific Conference in the National Young People's and Sunday School Worker's Union. The Promotion Committee of the Pacific Young People's Union for Young People's and Sunday school work will henceforth consist of the presidents of the State Unions for Wash-

ington, Oregon and California with the Council Representative and the recording secretary of the Conference Union. Mr. Oscar Luchs of Spokane was elected to the latter office.

Our church at Spokane, Wash., though not large in numbers, nobly entertained the Pacific Conference, June 13-17. The church edifice was recently renovated at a cost of about \$3500. A new entrance tower was erected, the auditorium floor and pulpit lowered, two new Sunday school rooms added, new roof put on, the interior decorated and new furnace installed. Pastor C. E. Panke has proved an efficient leader.

### Waco B. Y. P. U. Anniversary

On Friday night, May 4, the B. Y. P. U. of the German Baptist Church of Waco, Texas, rendered its sixteenth anniversary program. It was attended by an unusually large crowd, including friends from Dallas, Gatesville, Crawford, Cottonwood and Kyle.

Introductory to the program, our president, Mr. Willie Hirsch, read Psalm 121 and Rev. J. Pfeiffer of Dallas followed with prayer. Reports were then given by the secretary and treasurer on the work accomplished during the previous year. The program consisted of choir songs, quartet, recitation, piano solo and four dialogs, namely: "Let Your Light Shine;" "The Choosers;" "Das schwierige Rechenexempel," and "Der christliche Uhrmacher." Bro. Becker, our beloved pastor, favored us with a very impressive talk concerning the young people. The offering of the evening was given for missions. At the conclusion of the program, benediction was pronounced by Rev. C. C. Gossen of Crawford, after which refreshments were served and a social hour enjoyed by all present.

May the Lord be with us this coming year and crown our work with his many blessings!  
E. M. N.

### A Quiet Talk with God Each Day. Bible Readers' Course

- July 2-8. *What Baptists Teach and Do.* 1 Tim. 1:18-2:7.
- July 2. *The Baptist Principle.* 1 Tim. 1:18-20.
- " 3. *The Baptist Motive.* 1 Tim. 2: 1-4.
- " 4. *The Baptist Foundation.* 1 Tim. 2:5-7.
- " 5. *Baptist Loyalty.* 2 Thess. 2: 13-16.
- " 6. *The Baptist Spirit.* Titus 1: 5-9.
- " 7. *Baptist Policy.* 1 Pet. 2:11-17.
- " 8. *The Baptist Mission.* 2 Tim. 1: 8-14.
- July 9—16. *What Baptists Have Done in History* John 8:31-36.
- July 9. *Religious Liberty.* Acts 5:25-42.
- " 10. *Separation of Church and State.* Matt. 22:15-22.

- July 11. *Salvation through Christ.* John 8:31-36.
- " 12. *Church Democracy.* Matt. 20, 20-28.
- " 13. *Human Brotherhood.* Acts 17: 22-28.
- " 14. *The Worth of the Individual.* Eph. 4:1-7.
- " 15. *The Lordship of Christ.* Matt. 7:15-23.
- July 16-22. *What Our Denomination Is Doing for Young People.* 2 Tim. 1:3-14.
- July 16. *Right Living.* Titus 3:1-7.
- " 17. *Inspiration for Life.* 2 Tim. 2:8-13.
- " 18. *Teaching the Truth.* 2 Tim. 1: 8-14.
- " 19. *A Helpful Faith.* Titus 3: 8-11.
- " 20. *Preparing for Service.* 2 Tim. 1-7.
- " 21. *Training for Leadership.* 2 Tim. 1:3-7.
- " 22. *Creating Missionary Interest* Acts 16:1-5.
- July 23-29. *Do Mission Lands Need Baptist Churches?* Matt. 28:16-20.
- July 23. *A Complete Gospel.* Matt. 28: 16-20.
- " 24. *A Universal Gospel.* Acts 2: 37-40.
- " 25. *A Sufficient Gospel.* Rom. 1: 14-17.
- " 26. *A Needed Gospel.* Rom. 1:28-32.
- " 27. *A Democratic Gospel.* 1 Cor. 12:12-14.
- " 28. *Sharing the Vision of God.* Isa. 6:1-9.
- " 29. *A Faithful Church.* Rev. 3: 7-13.
- July 30-Aug. 5. *Getting the Most Out of Books.* Ps. 119:105-112.
- July 30. *The Importance of Books.* 1 Tim. 4:12-16.
- " 31. *Reading for Knowledge.* Matt. 12:1-7.

## The Baptist Herald

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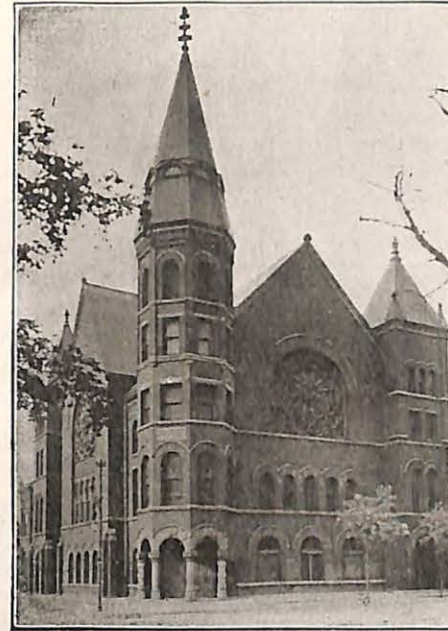
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# The Baptist Herald



First German Baptist Church, Chicago



Rev. H. C. Baum, Pastor

### Certainties in Religion

F. A. LICHT

#### III

### JESUS CHRIST THE SON OF GOD, SAVIOR OF THE WORLD

THE question: "Who is Jesus?" is still the most important of all questions. His personality, miraculous birth and his whole life here on earth was both wonderful and mysterious. This, however, helps us answer our question:

#### Why Was He So Unlike All Other Men?

Why was he pure, sinless and the only sinless and perfect One on this sinful earth? Why was he the only unselfish One, love personified, sacrificing himself for his enemies? Why did those who knew him best feel assured that he was more than a mere man and preach him as the conqueror of death and the grave and seal this their testimony with their blood? Why do hundreds of millions, thousands of years after his life on this earth, celebrate his birthday with rejoicing and his death on the cross with sincere reverence? Why do even such who do not believe in his deity, confess that the world has never before nor since seen, nor will again see, one at all comparable to Jesus Christ?

#### The Only Satisfactory Answer

to all these questions, and many more like them, it seems to us, is this one—He was and is more than a mere human being. He came from heaven and again returned thither. He is the Son of God,

not a son of God, and the only Savior of a lost world, the perfect Revelation of God the Father, "the express Image of his being and the Effulgence of his glory," as the writer to the Hebrews states it. For he, and he alone, could and did say: "Who has seen me, has seen the Father," "I and the Father are one." "All authority has been given me in heaven and on earth."

And no one besides him has ever claimed to be the Judge of the world and to sit on the right hand of the Power on high, or claimed, as Jesus did, to have existed before the foundation of the world. (Matt. 25:31-26:63. 64; John 17:24, etc.)

Jesus Christ, as he now stands before us, is a most lofty and sublime figure and reigns

#### Master of the World

He has breathed his Spirit through the ages and is reshaping all its institutions, he has laid his spell upon the centuries and they have acknowledged his sway. His sayings are the seed of the modern world and will spread and bloom everywhere. He bore the mysterious burden of the sin of the world and his love for man paid the last full measure of its devotion on the Cross.

Yes, he is the divine Redeemer, God revealed in human form. And there is none like him in heaven and on earth besides God the Father. Whether we consider his ideal character, or his saving power, yes and his mysterious nature, we are, and ought to be, forced to yield to his loving and drawing power and with Thomas of old exclaim:

"My Lord and My God!"

Pilate once said: "What then shall I do with Je-



Second German Baptist Church, Chicago

sus?" Unlike him listen only to the voice within your soul and say:

"Take my life and let it be  
Consecrated, Lord, to thee."

He is worthy of all your devotion and loyalty, your youthful vigor and enthusiasm, all you are and possess. The best is just good enough for him. And he, the Sun of our souls and Fountain of our lives, will make your life a blooming garden, a joy forever to you and others.

### "Thou Fool"—"Be Perfect"

O. E. KRUEGER

It will be readily recognized that these two statements are taken from the Sermon on the Mount. Only a dash separates them here. In their implications they are separated by a great gulf. They are as far removed from each other as the East is from the West. It requires no more vocal effort to say: "Be perfect" than it does to say: "Thou fool," but eternal destiny may be determined thereby.

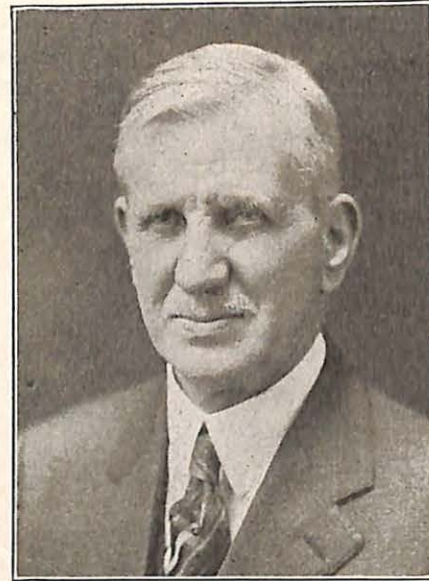
#### The Power of Suggestion

We hear a great deal about this strange power today. It isn't a discovery of modern psychology at all. The Bible is full of it. It operates in the physical, mental and spiritual world. A hypnotist places a man resting with his head on one chair and his feet on another. Several men stand on his rigid suspended body. In a normal state he would be unable to bear up under such a load because of a negative auto-suggestion. The hypnotist has turned the trick through a positive suggestion.

Anybody can walk on a six-inch plank lying on the ground. If that plank were bridging a fifty-foot chasm 1000 feet deep, the average person walking on it would become dizzy through fear and would fall. "I can't" has shattered many a life.

#### The Curse of Negative Suggestion

Jesus had been talking about murder. He quoted the law: "Whoever murders will have to answer to



Rev. C. A. Daniel, Pastor

the court." Then he adds his own comments: "But I tell you any one who gets angry with his brother will have to answer to the court, and anyone who speaks contemptuously to his brother will have to answer to the great council, and any one who says to his brother 'You cursed fool!' will have to answer for it in the fiery pit!" That is to say, whoever calls his brother a cursed fool is guilty of a crime worthy of death without honorable burial. Let his body be thrown into Gehenna. He who curses a soul should himself be cursed.

#### Strengthening the Inferiority Complex

That is exactly what happens when you call your brother a fool, or when somebody gives you that uncomplimentary title. To call a school-boy a simp, a dumbell, a numbskull goes a long way toward making him just that. Tell your lad continuously that he is a block-head and in time he will have enough wood to make a table out of it. Tell your pupils their heads are like sieves and of course they take it for granted that there is no use trying to retain anything in such minds. Telling an over-worked girl that she is the clumsiest elephant you ever saw, does not help her to acquire the fine art of gracefulness. Suggesting to a lad that he is the worst liar in seventeen states and a miserable thief and surely he will be a great criminal some day, is a very good way to pave the road to the electric chair. There is a fool slumbering in every one. Beside him sleeps a real man. Which one shall we awaken and call forth? "Any one who says to his brother, 'Thou cursed fool' will have to answer for it in the fiery pit."

#### The Positive Suggestion

Blessed is the child whose father keeps on saying to him: "O yes, you can." Blessed is the school-boy whose teacher saved the day and the lad too by a word of encouragement. Did you ever get any good out of withering censure? Did you ever make any progress by being called a fool? Nearly everybody

is conscious of that without being told. How depressing to know that others hold the same opinion. How stimulating on the other hand to know that someone appreciates your ability. Often the preacher leaves the pulpit with an overwhelming sense of defeat, he hardly has courage to meet his people at the door to give them the glad hand—he has no glad hand to give, he must play the hypocrite. He would rather have gone out of the back door and if any other road were open he would never want to go back to the pulpit again. But some angel of mercy has saved the day by just a little word of appreciation.

If your mother had threatened you when you were only a year old, every time you tried to stand on your feet and had frightened you every time you tried to take the first step, you would still be sliding around on the floor as you did then. How much "Skeesix" must be coaxed and encouraged before he takes the first step alone.

#### The Master Teacher

What a great teacher the disciples had in their Lord! He didn't need a course in psychology and pedagogy. He knew human nature, knew how to teach, how to draw forth the very best. He set before the disciples the great goal of perfection. "Be ye perfect as your Heavenly Father is perfect." No one ever made a more positive and a more powerful suggestion than that. We have lost its force by running into debate about perfectionism. It's a trick of the devil. How much truth has been made ineffective in just that way. How much sophistry can be marked into the arena to prove either side of the perfectionist theory. The perfectionist even loses his temper in the heated debate. Jesus evidently had not such a doctrine in mind at all. He simply set before his disciples the highest possible goal for human endeavor and achievement.

#### We Are Not Worms

As a country school teacher on the Dakota prairies I used the privilege of daily Bible reading and prayer. I also taught the children gospel hymns. First among these stood that immortal hymn, that we love so much even today:

"Alas! and did my Savior bleed?  
And did my Savior die?  
Would he devote that sacred head  
For such a worm as I?"

During recess one day a twelve-year-old girl who had been humming that hymn and going over the words in her mind suddenly burst out: "Why, I am not a worm!" Not having attended Sunday school and church services biblical ideas were not familiar to her. Her outburst came as a shock to me then. I have done some hard thinking about it since. I have discovered that God does not call human beings, made in his own image, worms. Read your Bible again on that subject. Bildad, one of Job's "friends," calls man a worm. But be careful when

you quote Job's friends. They were not the inspired mouthpieces of God. At the end of the book God declares all their "wise cracks" to be pure nonsense. David called himself a worm. That was quite in order. We may have to do that sometimes. But God didn't say to David: "Thou art the worm," he said, "Thou art the man." Even in that condemnation there is an appeal to his manhood. The prophet speaks of Israel, the nation, as a worm trodden under the feet of enemies, but not to create an inferiority complex but to assure Israel of his mercy.

#### We Are Sons of God

"Be ye perfect, as your Heavenly Father is perfect." To the leper he said, "Be clean;" to the lame, "Arise and walk;" to the man with the withered hand, "Stretch forth thy hand;" to the woman bent double, "Thou art loosed from thy infirmity;" to the adulteress, "Go and sin no more;" to the publican, "I must abide in thy house;" to Nathanael, "Thou art a true Israelite in whom there is no guile;" to Peter, "Thou art no longer Simon Johnson, thou art Simon Stone;" to Paul, the persecuting demon, he said, "Thou art a chosen vessel;" to the sad, "Be glad;" to the fearful, "Fear not, for it is your Father's good pleasure to give you the kingdom." Sons of God, heirs of the great eternal Kingdom, lift up your heads and stand on your feet and don't crawl in the dust of worldly ambition, nor in the muck of earthly pleasures, you were born for nobler things.

Thanks be to God for a man who can call men and women as weak as those in Corinth, saints. They were not worms, no, they were saints! It was necessary to remind them of their noble birth and high calling in Christ. They must be reminded that their bodies are the temple of the living God and that the Holy Spirit dwells in them. We may need to sing about our "wormhood" once in a while but we should never stop with that. It is better to wind up with: "I am a child of the king." We are sons of God, we are brothers of Christ, some day we shall be just like him, be perfect.

#### Editorial Jottings

THE MISSIONARY SUPPLEMENT in this number deserves careful study on the part of all "Herald" readers. It presents a comprehensive survey in compact form of our German Baptist missionary work at home and abroad. It impresses upon us our privileges and our responsibilities. Faithfulness to our stewardship is required by our Lord and Master.

THIS NUMBER of the "Herald" presents as an additional special feature an article on our German Baptist churches in greater Chicago, richly illustrated. This should prove of unusual interest to many in view of our approaching General Conference meeting in Chicago in August. Pre-conference Sunday will enable you to visit some of these.



Rev. F. P. Kruse and group baptized by him in April

### Blessings in St. Paul, First Church

The above picture represents Rev. F. P. Kruse, pastor of the First German Baptist Church, St. Paul, Minn., and 24 of the young converts baptized by him in April. They received the hand of fellowship on May 6. Another young candidate was very ill at the time and is not on the picture. He has recovered since.

It was a happy sight to see this group of young folks welcomed into the church. On Pentecost Sunday, May 27, seven others, five boys, one young man and a young woman were baptized. On June 3 a young couple were married by Rev. Kruse and later taken up in church, the husband by letter and the wife on confession of faith. The Lord is building his work under the diligent ministry of our pastor. Since he took up his work with us, 40 have been added, 32 by baptism, 6 by letter and 2 on confession.

HANNA NEVE.

### Englewood Society Gives Program

On the evening of May 22, 1928, the Englewood Chicago German Baptist Young People's Society gave a social and program to their friends.

There were two recitations, a piano and a trombone solo. Then eight young ladies of the society gave the dialog "Sewing for the Heathen," which was very amusing. The platform was arranged as the drawing-room of a private home and looked very "comfy" and home-like.

After a song and prayer President Burchard Tiemann invited all to repair to the church parlor where refreshments were served.

It was a very pleasing and enjoyable evening. The collection received is for the Siberian Mission. BOOSTER.

### B. Y. P. U. of Greenvine, Texas

The B. Y. P. U. had the privilege of celebrating its annual feast Sunday, May 20. We were very glad to have the privilege to welcome visitors from Elgin and Beasley. In the morning it seemed as if it were going to rain, but it changed to be a very pleasant day. The celebration took place in the church. We all gathered at 2 o'clock and opened our celebration with a short program. At the beginning our church band played several selections and then Rev. G. Sprock of Beasley gave a short address. His topic was: "The conduct of Christian young people towards the world." The address was a great blessing for both young and old. We also sang a few selected songs.

After spending part of the afternoon in this way, we all went outside in God's nature where we spent the rest of the afternoon. Delicious refreshments were given on the church lawn, where sandwiches, coffee, cake and ice cream were served, which were enjoyed by all. Everyone was greatly blessed. At 8 o'clock we all gathered in church again, where a fine program was rendered, and a large attendance was present. The program consisted of selections by the band, songs by the choir, duets, quartets, dialogs and recitations. At the close Rev. G. Sprock gave us a short address.

Our annual report showed that we had 23 meetings. These were as follows: 2 programs, 10 prayer meetings, 8 Bible studies and 3 business meetings. On Dec. 4 we had the pleasure of including a Junior class of 10 members. By the assistance of our dear Savior and the kind help of our pastor, Rev. Mindrup, and his beloved wife, Mrs. Mindrup, we can say that in all these meetings we were greatly blessed. Our earnest prayer is that God may help us in the future and that we may be faithful unto him.

ESTHER BERNSHAUSEN, Sec.

### South Dakota Union at Plum Creek

The seventh annual South Dakota "Jugendbund" met with the Plum Creek society, Rev. Bruno Luebeck, pastor, from the fifth to the seventh of June. Although one of the smallest societies of the Bund, this small group of young people very ably entertained one of the largest assemblies of our young people. For the first time since its organization, all of the societies were well represented. About 475 registered.

The convention is greatly indebted to Rev. A. P. Mihm, our General Secretary, for the wonderful addresses he delivered. He instilled spiritual inspiration and zeal into the minds of all his listeners by his practical discussion of such practical topics as "Choosing a Life Companion;" "The Winsome Personality" and "Choosing a Life Work." His capable discussion of these subjects will do much for the furtherance of the Lord's cause. However, not only were the convention speakers' addresses of great interest and importance, but also the instructive talks by the members of the societies and the pastors of the "Bund." Missions, Bible study, and giving occupied a large place on the program and various phases of Sunday school work were ably presented. The many musical numbers inbetween the addresses were highly appreciated.

Among the various business transactions, perhaps the most important was the decision of the delegates to appropriate \$100 for the work of the German Baptist mission work in the Cameroons. The appointment of a committee for the arousing of a missionary spirit among the societies, shows a desire for the growth of the missionary spirit among our young people to a further extent.

Much of the success of the convention is due to the very efficient and capable guidance by our president, Arthur A. Voigt of Avon, who has served the "Bund" in that office since its organization. Above all we are grateful to our heavenly Father for the blessed presence of his Spirit and wonderful weather conditions, not excluding the showers of rain which were so badly needed. We hope that the blessings received from the messages will bear abundant fruit in the lives of all present, which will be made manifest by more devoted service to Him! W. L.

### Fire the Liar

The founder of a big newspaper concern in the early days of its history had a favorite dictum: "Fire the liar." There was long-suffering patience for the blunders of youth, but short shrift for the deceiver. How many times we wish that we could "fire the liar" and get rid of him and all his ilk! But he keeps bobbing up and he gets in his dirty work every now and then. If we cannot fire him, then we ought to pray that he may get an honest heart.

Here's to the hammer: good for construction, but dangerous in destruction.

### If I Had the Time

If I had the time to find a place  
And sit me down full face to face  
With my better self, that stands no show  
In my daily life that rushes so,  
It might be then I would see my soul  
Was stumbling still toward the shining goal—  
I might be nerved by the thought sublime,  
If I had the time!

If I had the time to let my heart  
Speak out and take in my life a part,  
To look about and stretch a hand  
To a comrade quartered on no-luck land,  
Ah, God! If I might but just sit still  
And hear the note of the whippoorwill,  
I think that my wish with God would rhyme—  
If I had the time!

If I had the time to learn from you  
How much for comfort my word would do,  
And I told you then of my sudden will  
To kiss your feet when I did you ill—  
If the tears aback of the bravado  
Could force their way and let you know—  
Brothers, the souls of us all would chime,  
If we had the time!

### Dedication at Watertown, Wis.

About two years ago the members of the First Baptist Church in Watertown decided to find a better location and to build a new church, which would help them better in the work for the Kingdom of God.

A building committee was appointed to find a new site. A nice site was found and bought. Last October ground was broken for the new church home of which we are giving a picture. In the same month on a nice Sunday afternoon the corner stone was laid. All through the winter the erection and the completion of the new church was a matter of great interest to the members of the congregation, also to many of the people of the city. The final day came at last. On Sunday evening, May 13, there was a farewell service in the old church.

Sunday, May 20, was the day set to dedicate the new church to the Lord. It was a beautiful day. Many friends of the congregation had come from Milwaukee and nearby churches to help make the day one of real joy. After the Sabbath school the congregation met in front of the church, the male quartet sang and then the doors were opened. It did not take long before all seating and standing room was taken.

The pastor, Rev. G. Wetter, had charge of the meeting. Rev. C. J. Bender, a former pastor of the church, read the Scripture. Rev. E. H. Otto of Watertown offered the dedication prayer. Dr. A. Le Grand, Supt. of the Wisconsin State Convention, preached the dedication sermon. He chose for his subject, "How the apostle Paul mastered the situation." He then brought before us the condition



New Building of the Church at Watertown, Wis. Rev. G. Wetter, Pastor

of the church at the present time, that this building proposition has cost something over \$21,000 of which there is an indebtedness of \$14,000. There was raised that morning in cash and subscriptions, payable within 3 years, a little over \$4000. The entire amount in cash and pledges raised during the dedication week is about \$5000, there still remains a debt of about \$9000.

On Sunday afternoon Rev. O. R. Hauser of Milwaukee, and in the evening Rev. H. W. Wedel of Benton Harbor, Mich., preached to large audiences.

The Ladies Aid claimed Monday evening. Rev. G. H. Schneck, pastor of the Immanuel Baptist Church, Milwaukee, spoke on the question, "What shall I do?" Tuesday evening was B. Y. P. U. evening. The young people's societies of the Methodist Episcopal Church of Watertown and of the Baptist church of Oconomowoc were well represented. After a nice program, Rev. L. B. Holzer of the Second German Baptist Church of Milwaukee gave the address of the evening.

Wednesday evening was the closing night. Rev. William Kuhn, General Secretary of the German Baptist Missionary Society, and Rev. C. Fuellbrandt of Vienna brought words of encouragement to all present.

Much more could and ought to be said about the many good things every one of the speakers said, also mention made of the beautiful singing of the male quartet and the mixed choir, as well as beautiful floral decorations. But let me say a little about the new church. It is on the corner of Fifth and Dodge streets in a beautiful residential part of the city. The auditorium with its gallery has a seating capacity of about 200, a large platform with excellent and comfortable furniture. Behind the platform is an open baptistry. As the picture shows, adjoining the rear of the building, facing Dodge Street, there is a community building which has three class rooms downstairs; upstairs there is a large dining room, which is also used for Sunday school. There is also a well-equipped large kitchen.

A church building, may it be ever so nice, has never yet saved a soul; it is the faith and loyalty to Jesus Christ, and the thing to do, as Dr. Le Grand said in

his sermon, is to master the problem of winning souls for the Lord Jesus Christ. If the church will do that, then it will surely experience showers of blessing in their new church home. E. H. OTTO.

### B. Y. P. U. of La Salle, Colorado

Again another year of prayer and work in our B. Y. P. U. has passed. So we celebrated our anniversary on May 19. At that time the Colorado and West Nebraska Association met with us. The little white church on the Highway was well attended. Friends from far and near came and helped to celebrate. The report of our activities during the past year was read by our secretary, and the report was, that we had not been idle, but we aim to do better this year. We had our half-hour devotional every Sunday evening before the preaching and every last Sunday in the month we had a full program. Our president, Bro. D. Geis, and our pastor, Bro. Chas. Wagner, were of great help in making these meetings a success.

The program that was well given at our anniversary consisted of the following numbers: Two numbers played by our orchestra; a violin duet; a vocal duet; a male quartet; a choir selection; three recitations, one entitled: "Heut' lebst du, heut' bekehre dich, eh' morgen kommt, kann's ändern sich," recited by Erma Vogel, another entitled: "A revival in the old Stone church," recited by Mina Jerke; the third, a recitation by Martha Reek. Also a dialog was given, entitled: "To the Palace of the King," by six girls.

The best of all was an inspiring address by Rev. O. Roth of Stafford, Kans., who spoke on "The real and only aim of Christian living." This year the door is open for new opportunities and we all want to enter and take hold of the opportunities. One of them is to bring the unsaved souls to Christ. We are glad to read of the victories gained in other societies and it encourages us to follow our great leader Jesus for a great victory in our church. ERMA VOGEL, Sec.

\* \* \*

"Well, Algy, I hear you have taken up walking as the doctor ordered. How does it go?"

"Seems a bit awkward at first without a windshield!"—Louisville Courier-Journal.

# Cherry Square

By GRACE S. RICHMOND

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XVII

"Sally, I want you to bring Schuy into town and have him stay a couple of days for observation and some special tests. And I want Doctor Lieber, the Vienna oculist, who's in New York just now, to see him. It's a chance to have one of the greatest experts in the world examine those eyes."

Thus Dr. Richard Fiske. When he spoke in this manner, he was to be obeyed. Therefore Sally arranged to drive in with Schuyler the following day. Schuyler, hearing the news, rebelled for a little, then gave in, as he knew he must.

"But what's the use?" he asked despondently.

"Every use, dear."

"The bigger the man, the bigger the chances that he'll condemn me to a hard fate earlier than the rest."

"Nothing of the sort. The bigger the man the bigger the chances that he'll be able to recommend the very latest methods of treatment. Besides, you'll enjoy a bit of change."

"Not that sort. Nobody goes into hospital for diversion."

"You're not going into hospital. Rich has asked us to stay with him, in his delightful apartment. You know it's so near the hospital that it practically belongs to it. So cheer up—we'll have some fun out of it!"

"Fun!" groaned Schuyler. Then he rallied. "I'm a spoil-sport, if there ever was one. Rich's apartment is a place anybody'd enjoy, on account of his Chinese cook. As a matter of fact, I'm a trifle weary of the good Mrs. O'Grady's cookery. She lacks imagination. And there's no use denying that the city market has it all over the country one."

Schuyler always had cared about the food he ate, and Sally had to acknowledge that his fastidious palate was a difficult one to satisfy. She and Jo and Norah had held many a consultation over his trays, in the attempt to devise combinations which would appeal to the invalid. Many a hamper of delicacies had Sally ordered from the city, but Schuyler often complained that the journey it had to make took the edge off its freshness in spite of skilful packings in ice and vacuum containers. Therefore Sally herself breathed a sigh of relief at the thought of having the accomplished Wing See prepare those trays for a few days.

When they drove away on one early morning they left Jo Jenney also looking to a brief vacation. Adelaide was away on a week-end visit, and there were only the children to be considered. Jo went about the house with a great sense of freedom as she set the rooms in order, placed bowls of fresh flowers here and there, after Sally's custom, and arranged with Norah to take two days off, returning only at night.

"Sure, if you can spare me, it's glad

I'll be to scrub my little cottage from top to bottom. Jimmy's a good lad, an' as careful as he knows, but you can't be expectin' anny man, young or old, to keep things clane as a woman. It's like you, Miss Jenney, to think of givin' me the time."

"Delighted to do it, Mrs. O'Grady. Mary and I can do nicely without you, and you need a bit of rest. Can't you manage to take it, and let the scrubbing go a little longer?"

"Faith, scrubbin' my own floors 'll be a rest to me, after fussin' with Dochter Chase's meals. I used to think Miss Eldora was partic'lar, but she was aisy to pl'ase compared with him. Poor man, he culdn't help it, bein' so took up with his own feelin's. An' you'relf, Miss Jenney—ye'll be none the worse for the time off."

Jo realized this herself. When Norah had gone and the children were out with Mary, she settled down luxuriously with some mending and a book at hand into which to dip now and then. She had chosen the small porch upon the side of the house farthest from the Hunts, instead of going out under the beech. She was often conscious there, as were the Chases, of the watching eyes of Miss Lucinda.

"One can't blame the poor lady," Jo had said once to Sally Chase, when the oversight from the upper windows had become unusually apparent, and Sally had moved her own chair so that she faced in the opposite direction. "Think what it must be to have nothing in one's life except the care of a sick sister. I suppose all that goes on down here is like a little play to her to watch."

"I suppose it is," Sally had agreed, with quite unusual touch of annoyance in her voice. "But I can't help being selfish enough to wish our one great area of shade and comfort for my husband weren't quite so thoroughly raked by those windows. We should feel less observed on top of a city roof, overlooked by dozens of apartment windows."

"But you wouldn't be." Jo smiled as she thought of past experiences. "So many city people were country people once, I've never quite believed in that old saying that nobody knows anybody else in a great city, or cares what he does. I spent four years of my life in a little city room whose windows were opposite other little rooms, and I knew and cared what the people in them did, and they knew and cared what I did. Oh, very much we all cared—and were curious. Life is interested in life, all about it—it wouldn't be normal if it weren't. And I don't know anybody I pity more than poor Miss Lucinda."

"You're more generous than I," Sally had murmured. "I pity her, too, but I don't want to feel her watching me from behind her blinds."

Jo had understood. In Sally's great

trial of suspense, during which she must always act the part of blithe hopefulness, it was hard to have anybody watching the spot where so much time must be spent. Today Jo herself was more than unwilling to be under the curious fire of Miss Lucinda's black eyes.

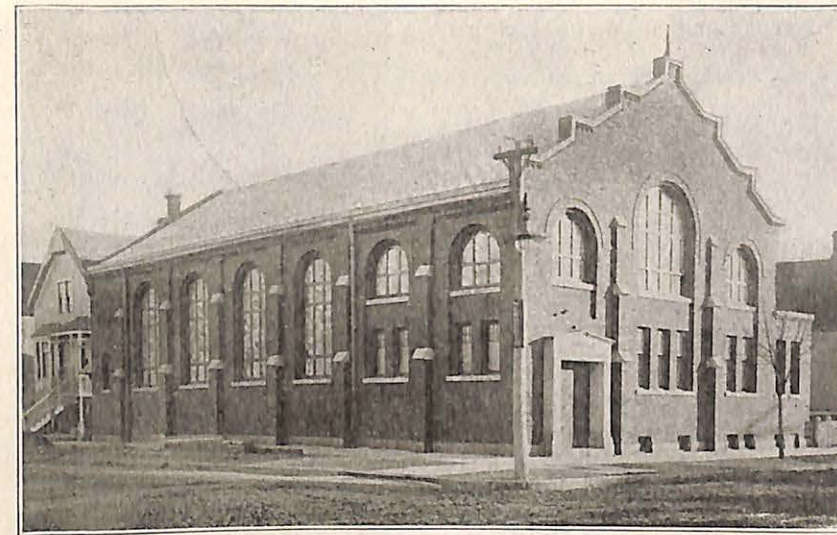
She had brought down from her room the little frock with the Paris mark, to change its hem-line. In spite of its having been so often worn, it was good for a long life yet, for the material was very fine, yet of the sort which never wrinkles outside edge showed a faint discoloration. She set to work upon it, humming a tune, for her spirits were high this morning, perhaps because of her sense of freedom. Suddenly, lifting it into a new position, she was amazed to find part of the fabric above the waist line falling to pieces in her hands—literally that, as though it were rotten. Exactly in the center of the front was this place which gave way, leaving a thin web six inches in diameter, precisely where no piecing or patching or arrangement of extra material, if she had it—she hadn't—could conceal it. Examining the place closely Jo perceived that some destroying liquid must have fallen upon it, for the outside edge showed a faint discoloration.

She sat thinking about it, wondering where and how this mischief had been done. She had worn the frock within the week, and during that wearing there had been no chance for any such accident. She had hung it away afterward in her clothespress with an affectionate pat upon its shoulder as it lay upon the padded hanger: "You little stand-by, what should I do without you? You always make me feel well-dressed, thanks to your origin. And you're as good as ever you were. A fresh flower for your shoulder next time I'm in town, and you'll take on new life."

And now the pretty thing was gone—absolutely finished, and by some mysterious means. Suddenly Jo's thoughts flashed back to the day, now a fortnight gone by, when she had come upon Adelaide emerging from her clothespress, and explaining haughtily that she had smelled smoke—where there could be no smoke. What connection could there possibly be between that event and this discovery? Jo's brows drew together. She had known girls at school amazingly envious of one another's clothes and accessories, but she had never heard of one who would have conceived the idea of ruining the one good frock of a poor girl. No, of course it couldn't be. Adelaide possessed rows of beautiful clothes, and the means of replacing them at the first sign of wear or even of dissatisfaction. And yet—somehow Jo was sure that Adelaide had done this thing. Well—

"So I've found you—hidden away like a chestnut in a burr. Did you think you'd escape observation, tucked off on this amusing little side porch? And by your leave, may I stay an hour or two? I've lots to talk about."

Dallas Hunt sat down on the edge of the low porch, stretching his long white-



Gross Park Immanuel Church, Chicago

flannelled legs before him, and leaning against the slim pillar.

"I'm afraid I'm not going to be here long. The mending I brought out to do proves too difficult."

"That adorable dress needing mending? Too bad. I hope that doesn't mean you won't wear it any more. When you appear in it I think you're the most perfect thing I ever saw."

"I shall have to give up perfection then, for it's beyond repair. I'm very sad about it."

"I'm sadder. Yet maybe I'm safer—until you acquire one equal to it."

"I'm afraid I can't do that. This was sent me by a friend who was shopping in Paris. It was my one French frock, and I've been devotedly attached to it. The best I can do is to get a scarf out of it, to remind me of past joys."

"Do you know," said Dallas Hunt, "you strike me as one of the most amazing girls I ever met? You're supposed to be a country school teacher, helping out the Chases for the summer. I've never met many country school teachers, but—except possibly in musical comedy where anybody can be anything—I can't conceive one sketched in just your lines."

"No? You don't really need to conceive it, do you, Mr. Hunt? Why bother about explanations for my amazingness?"

"Mysteries are always stimulating to the imagination. You've kept my imagination over-active ever since I met you. When I looked out of Aunt Lucy's parlor window and first saw you on the lawn below, I knew that you were marvellous, though of course I didn't know then that you weren't one of the family. You and the children composed wonderfully, and you were a group to take the eye. Blues and oranges and greens, you and they—you see what a color sense I'm blessed with, and what a memory. And you were the center of the group. You were simply gorgeous. I can shut my eyes and see you yet."

Jo laughed. "What would men like you do without these three words?"

"What three words, please? 'See you yet'? But of course one can't forget a picture like that, you know."

"No, those other three: 'Marvellous,' 'wonderful,' 'gorgeous.' Don't you think maybe you slightly overwork them?"

"What other words could take their place?"

"I don't know. You need them all, I'll admit. To describe a song, a salad, a siren, or a sunset—even a sandwich."

Dallas laughed. "There comes out the school teacher—which you aren't. I vow you're no school teacher. But you've caught that little touch of caustic criticism from the school teachers—college professors, more likely. Oh, well, if you rule out those words, I can find others to describe you. How about 'dazzling,' 'enchanted,' 'incomparable'?"

"All very good words in their proper places. Describing me is no occupation for an able-bodied man on a September morning like this. And since I can't mend my frock I'll have to go and do something else."

"And ship me as you've already sweetly snubbed me? Ah, come—give me an hour, Miss Jenney. I know the Chases are away—you've nothing to do."

"Indeed I have. I've let Norah O'Grady go for the day. It will be the children's lunch hour soon."

"Their nurse can get them their bread and milk—that's all they need for lunch. See here, my dear—Miss Jenney—do you realize that all this summer you've evaded me and avoided me? Never ten minutes have I been able to get alone with you. It's been always 'I must do this' and 'I must do that.' Or, if you didn't actually make a get-away, somebody'd come along—Adelaide Sturgis or her fool of a brother—and break in on me. I'll admit that, being a man, that sort of thing's led me on—if you meant to do that—"

"Of course I didn't." Jo's smile was a trifle scornful.

"Not enough interested in me, eh?" Dallas's handsome brows drew together.

"Not, really—since you bring it on yourself, Mr. Hunt."

"My Lord, you can be crushing! But I don't believe you mean it. I've seen your face—excuse me—when I've been singing."



Rev. C. J. Bender, Pastor

"I'm fond of music, and you sing magnificently. I'll concede you that."

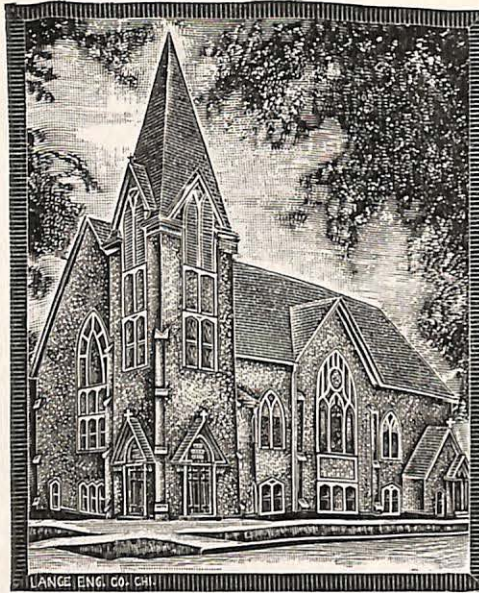
"Good—so far. But even for the sake of the music, you wouldn't enjoy listening to a singer you detested. Now, would you?"

"Why should I detest you?"

Her voice was cool, assured. He wasn't disturbing her a particle, he could see that. The knowledge of it annoyed him intensely. All these weeks his determination had been growing to capture the attention of this lovely, stimulating person, whatever might come of it. This morning he had been deliberately watching his chance. With the Chases and Adelaide Sturgis out of the way he had meant to make the most of it. Whether he wanted more than to bring her to the familiar worshipful attitude toward him and his art of the young women he knew, he wasn't prepared to think. What he did want was the diversion a man of his type finds in subjugating an unwilling subject, if she happens to be more than ordinarily attractive and he has found her more than ordinarily difficult. Just to melt those coolly beautiful eyes; to see that adorable mouth quiver under the influence of the daring things he so well understood how to say; to feel—well, he really had no idea whether he could get further than that, but by the gods he meant to try!

"I think possibly," he answered, moving his long form nearer to her knees, as he lounged below her, but refraining from putting up his hand to take gentle possession of hers, as with any other girl he would have done at this moment, "a girl like you manages to imagine she detests all men—till she suddenly realizes there's at least one she doesn't. When I saw you thrilling to the things I sang for you the other night, the tears in your glorious eyes, I said to myself—'The darling actually thinks it's the song that moves her—and doesn't know it's—the singer.' No—don't put up your exquisite chin like that, Jo dear—though it's an infinitely becoming gesture. Just tell me—if that song had been sung by a little—we'll say—cross-eyed, knock-kneed dwarf? of a man, do you think there'd have been tears in your eyes?"

But at this point Dallas Hunt was forced to admit that he had met his match. He had known he might strike fire—had meant to do it, for the pleasure of seeing it burn. But the thing he had struck was different from anything he had expected, for it was the gayest laugh he had ever heard from Jo's lips, and he had heard many a laugh from those lips during the long summer.



Oak Park German Baptist Church

"Oh, Dallas Hunt," she said, as she rose to her feet and stood, sturdily slender, above him—for he forgot to spring to his own feet in his fascination with that soft outbreak of laughter, "you haven't the least idea, have you, how absurd a man like you makes himself with his eternal angling for the admiration of women? All summer I've longed to tell you just how you look to me, but I didn't quite have the chance. Now I have it. And I'm going to say that I'm just so weary of your spreading the net that I'm going to make you so angry you'll draw it in and wind it up, so far as I'm concerned. I love music and I love good times, and summer moonlight and all the rest of the things that normal girls love. But I dislike beyond words the game men like you are everlastingly playing of making love to every girl who comes along. And I won't play it. So now you know."

He was on his feet now, and his face had actually turned a little pale. The two faced each other on the small porch, Jo's eyes defiant, Dallas's blazing. But not with anger. Never had he been so stung into action—the action he hadn't really dreamed of taking.

"But I'm not playing any game," he said, with sudden passion. "I'm madly in love with you—I want you to marry me. There!—that ought to prove my sincerity. My God—if you could see yourself this minute, you little beauty, you wouldn't wonder you take me off my feet—"

She turned abruptly away, but she looked back over her shoulder as she opened the door which led into the hall. "Oh, no, you're not in love with me," she said. "You simply want for the moment—what you can't have. I'm sorry to have been so rude to you, but it seemed to be the only way to end it. Women are sometimes accused of enjoying wearing scalps at their belts, but when men seem to have that ambition they become— But I'll spare you my ideas about that. Please excuse me. I'm going in."

"Go, you little devil!" Dallas Hunt swore a round oath under his breath as the door closed softly behind her. For an intolerable moment he played with the idea that he would open that door, dash after her, and take her in his arms. Then, somehow, he found he couldn't. It was impossible to doubt that she meant what she said, and if she did the wound to his vanity wasn't to be healed by giving her the chance to tear it further open. That he had brought upon himself this unpleasant crisis didn't help matters at all. This actually enchanting person, he realized, was now as definitely beyond his reach, even for purposes of every-day diversion, as if she had built a wall between them. It was a new experience for Dallas Hunt. (To be continued)

### The German Baptist Churches of Chicago and Their Work

C. A. DANIEL

We learned recently that Chicago was 91 years old. When Chicago was 21 years old, the First German Baptist Church was organized. That is just 70 years ago. Today there are eight churches, six of which are self-supporting. Their growth has been slow, steady, substantial and solid. The character of their work has been evangelistic, missionary, spiritual, educational and altruistic.

The First German Baptist Church has lived a most unselfish, sacrificial and missionary life. It has fostered mission stations in all parts of the city and has dismissed several groups to organize other churches. The Lord has blessed the church and has sustained its own usefulness to this day. The present pastor is the Rev. H. C. Baum, who has been with the church for six years. He has labored with great zeal, adding scores of new members by immigration, by letter and by baptism as well as putting the church on a firmer financial basis. The morning services are well attended. Miss Mildred Baum, the pastor's daughter, is the church missionary and a great help to her father. In 1882 the

South Chicago and Colehour Churches were organized with 80 members from the First German Church. The church carried on work for years at the two places. Finally, work was concentrated at one place and a good church building erected at the present site on East 107th St. Rev. G. C. Schwandt has been pastor here a couple of years and reports good attendance at the Sunday services. Besides the midweek prayermeeting, a meeting for Bible study has been conducted by the pastor for the young people. Agitation has been made for the improvement of the basement, which they hope will materialize soon. Rev. Schwandt has recently resigned to become pastor of the Miller Memorial Church, Baltimore.

The Second German Baptist Church was organized in 1886 with 91 members from the First Church and the substantial gift of \$4500 for a new church building. This church is located on the cor-



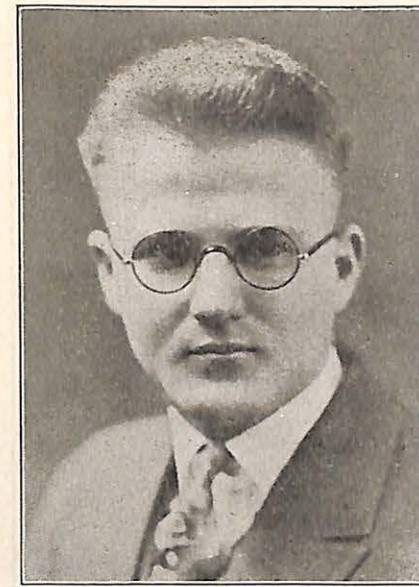
Rev. Theo. W. Dons, Pastor

ner of Willow and Burling St. in a field still German, and has an efficient missionary, Miss Minnie Proefke. Rev. J. A. Pankratz, who had been the pastor for five years, had the pleasure of adding not a few members by baptism and letter to the church. He resigned, however, last September and since then Rev. C. A. Daniel has accepted the call to become pastor. Five converts were baptized and a number have been added by letter. The morning services are well attended and the Sunday school is a very hopeful field. In 1888, the

Oak Park German Baptist Church was organized with about 100 members. Mission work had been carried on in this Western suburb of Chicago as far back as 1867. Today we have the strongest church here in the Chicago area. It fosters two flourishing mission stations: one at Morton Park in Cicero and the other at Bellwood, a suburb. At Bellwood the home church has erected a beautiful little chapel. The Rev. Theo. W. Dons began his ministry at Oak Park in September, 1927, and has since baptized 32 converts and received many by letter. The morning services are in German and the evening services in English. The attendance is good especially in the evening. The prayermeetings too are well attended. In 1893

The Humboldt Park Church was organized with 193 members from the First German Church. This church adjoins the Old People's Home and is located at the corner of North Spaulding Ave and Cortland St. Its present pastor is the Rev. F. L. Hahn. He has been with the church two years or more and is meeting with signal success. The meetings are well attended. Mis Hulda Brueckmann is the efficient missionary. Nine converts were baptized on Easter Sunday and 14 have been received by letter during the past year.

Englewood Church Another group of members was dismissed from the mother church to organ-

Rev. Geo. Stoeckman  
Pastor of Irving Park Church

ize the Fifth Ave. Church, moving later to West Marquette Road in Englewood, where a splendid piece of property was acquired and a nice church building erected with parsonage quarters in the upper part. The present pastor, Rev. E. Lengefeld, has been here over five years and has met with success. The meetings are well attended and the membership has grown to 75.

#### Gross Park Immanuel Church

In 1907 the Second German Church dismissed a group of 75 members to organize the Gross Park Immanuel German Baptist Church. This church has a fine edifice on the corner of North Robey and Newport Aves. Its present pastor is the Rev. Carl J. Bender, former missionary in the Cameroons. He reports good meetings, four baptisms and a large Sunday school in a splendid neighborhood.

#### Irving Park Church

Finally another group of members was organized to form the West Irving Park German Baptist Church. It has a fine piece of property on the corner of Leclair and Berenice Streets. The church building is not large, but the Sunday school often taxes its capacity. The church has had a struggling existence, but is holding fast to the principles of the Baptist denomination. Its present pastor is the graduate student, Rev. George Stoeckman of the Northern Baptist Theological Seminary. The services are conducted only in the English language at present.

#### Old People's Home

Under the leadership of the Rev. Jacob Meier, who was pastor of the First German Baptist Church for 28 years, much of this work in Chicago was made possible. Under his supervision the Western German Baptist Old People's Home and the Deaconess and Girls Home were started in 1896. The Old People's Home has a capacity of 85 people including the employees. It is situated on North Spaulding Ave. near Cortland St. It has a



Western German Baptist Old People's Home, Chicago

property valued at \$127,000 and has taken care of over 500 old people since it was organized. Here the sunset years of life are brightened and hallowed by the presence of Jesus. Miss Ethel Hendricks is the present matron, who, with her associates, serve the old people in the spirit of Christ. Rev. C. A. Daniel has served as president until lately.

#### Deaconess and Girls Home

The German Baptist Deaconess and Girls Home has followed a threefold line of work during its history. 1. It has prepared and trained Deaconesses, who devoted themselves to the care of the sick. 2. It has prepared and provided the training of missionaries for the German Baptist churches. 3. It has provided and is still providing a Christian Home for girls in a great city. Its work is known throughout the denomination. Plans have been made for a new building for girls and it is hoped that the new Home will be erected in the near future.

Finally there was organized a

#### Mission and Benevolent Society

of the German Baptist churches of Chicago, with the aim to carry on missionary work, take care of these two Homes, stabilize the work in general and form a healthy and strong connecting force between the churches and their benevolent work. Through this organization these Homes can function in a wholehearted and co-operative way.

We have a noble group of able preachers, a strong body of laymen, an excellent Women's Union, a Teacher's Organization (Lehrerbund), a Young People's Union and last but not least a large United Choir, whose splendid singing will be heard frequently at the coming "Bundeskonferenz" in Chicago.

Chicago is known to many throughout the country by the newspapers only for its wickedness and crime, but it is really a city of church-going people. The Chicago Church Federation reports 1200 Protestant churches, which have had an approximate increase of 64,500 members

during the last year. Of these 60 per cent have come in on confession of their faith,—not so bad for Chicago. These churches are a power for righteousness too. A day for prayer was arranged for the city. Strenuous efforts were made to bring good citizens to the polls at the recent Primary election. The result was the greatest Primary vote ever cast in Chicago and the securing of many good men on the ballots. It became true, what Solomon says in Proverbs: "By the blessing of the upright, the city is exalted." We will continue to pray: "Oh let the wickedness of the wicked come to an end and establish thou the righteous!" We must not forget that "Eternal vigilance is the price of liberty." God bless Chicago!

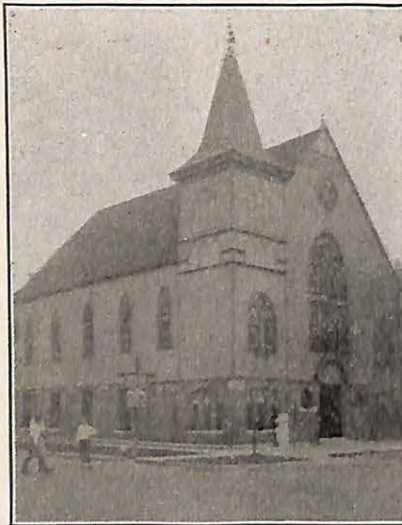
#### Third Church, Portland

The young people of the Third German Baptist Church, Portland, Ore., gave a missionary program on the first Sunday in May.

We had with us three able musicians from the city, one a vocalist, Mrs. W. Kelly, who, with our pastor sang a very inspiring duet, "Hope Beyond." The other two were Mr. Lorene Sykes, organist at the Hinson Memorial Baptist Church, and Mr. Stahl, a flutist. Mr. R. Sichau gave a violin selection. Miss Kerli sang for us "The Holy City," and Mr. Krentz played Kreisler's "Caprice Viennois" on the trombone. A missionary play entitled "The Awakening of Mr. Smith" was very ably given by a group of our young people.

The purpose of the program was to awaken more interest among our young people for the "Home Mission Society." A number of pledges were made, greatly assisting the budget made by the Church on the morning of the same Sunday.

At the Rally of the Willamette Association of the B. Y. P. U. our Union won the much coveted first prize picture for best attendance and response to the Roll Call.



Humboldt Park Church, Chicago

### Vacation Sundays

WALTER A. STAUB

(Conclusion)

Our second Sunday in Switzerland was spent in Zurich and its suburbs. It was there that Zwingli lived and worked while leading the Reformation in Switzerland at the same time that Luther was leading the Reformation in Germany. Zwingli went a step further than Luther in that while the latter taught that Christ's words of institution required the belief that the real flesh and blood of Christ exist in and with the natural elements of the Lord's Supper, Zwingli pointed out the error of that view. Unfortunately, he was unable to bring Luther to see the error of his position.

In Zurich Brother Schmidt's home was thrown open to us and we enjoyed the repast—material, intellectual and spiritual—served there on Sunday. Mr. and Mrs. Schmidt had graciously invited my uncle, Charles Stieber, and his wife to dinner so that we might spend the day together. Bro. Stieber, who removed to Switzerland several years ago and who now lives in Egg, a suburb of Zurich, was for about forty years a member of our Second Church in Philadelphia. His interest in that church and in his old friends there continues as keen as ever and he conducts an active correspondence with them. We visited in his home that afternoon and evening and reminisced over old times and brought him what "Neuigkeiten" we could about American affairs and his old time friends.

The remaining four Sundays of our trip were spent in Italy and each Sunday we felt repaid for seeking out some church in which to worship. The first of the four Sundays we were in Venice, that city of unique interest and unending charm for the traveler.

I had seen a notice pasted in our hotel—once an old palace, the building being about 700 years old—of an Episcopal church with an English service which could be reached via the Grand Canal and we first intended going there. Later I observed another notice which told of

a Sunday service in a German Lutheran church. We decided to attend there and see what a German service in Venice would be like.

The church was in a part of the city which could be reached by foot and we had an interesting walk getting there. Contrary to the general impression, the many canals are not the only streets in Venice. There are quite a number of streets on dry land but they are broken up by the bridges crossing the canals. These bridges have to be higher than the level of the streets in order to permit gondolas and other craft to pass under them. Consequently, vehicular traffic is not a feasible proposition in Venice and I do not recall seeing a single automobile, horse drawn vehicle or baby carriage in that city.

We had a bit of difficulty in finding the church, even though we knew its address, as it is in an unobtrusive location, and from the outside it looked more like an apartment building than a church. We found about 30 people in the service which had apparently just begun. The church was of the Augsburg Confession and the service was more ritualistic than our simple Baptist services. However, we enjoyed singing the German chorals, because of the reminder of our earlier days (though I never cared much for most of those in our Glaubensharfe!), and the sermon was reasonably good.

After the service I had a brief chat with the pastor and learned that on week days he is a member of the staff at the German consulate in Venice. What especially interested me was his statement that the church had been founded back in the sixteenth century when Venice was a leading mercantile power in Europe and its population included business men from all nations.

The next Sunday we were in Rome. I did not know it at the time, but have since learned that the Southern Baptist Convention has a modest work in that "Eternal City." More than once I had read of the Methodist church and school—the most prominent Protestant work in Rome—and of the Vatican's desire to see it put out of action. We therefore decided to visit it on Sunday morning and we were graciously received by the pastor of the English speaking church. There is also an Italian speaking Methodist church which shares the same building. The school for training Christian workers is at a different location.

The attendance at the English service was small as it was the season of the year when few tourists are in Rome, but the service was nevertheless refreshing to us. It had an American atmosphere and we had a reminder of home when the pastor, on our replying to his inquiry as to where our home is situated, told us that his married daughter had lived in Short Hills, N. J., which is a part of Millburn Township in which we live. To be exact we live in the part of the township known as Old Short Hills.

At the conclusion of the service we met the United States Vice-Consul and his wife, who turned out to be alumni of Temple University in Philadelphia. Our



Rev. F. L. Hahn, Pastor

common interest in Philadelphia led to our being invited to tea at their home and we had the pleasure of having them as guests at dinner at our hotel the following day. A pleasant reward for having gone to church that morning!

Our third Sunday in Italy found us in the island of Sicily. Sicily is visited by quite a number of tourists in the course of a year, as some of the finest Greek ruins are to be found there. The Greek colonies at Syracuse and elsewhere in Sicily reached a height of civilization not surpassed in Athens itself. The number of tourists visiting the island is not nearly as large, however, as of those who go to the mainland of Italy.

On the Sunday mentioned we were in Taormina, one of the most beautiful spots in all Europe. It is not far from Mount Aetna, and we had some wonderful views of that snow-capped volcano. To me its outline looked much like the pictures of Fujiyama in Japan. Although it was already December, some flowers, especially roses and the Bougainvillea vine, were still blooming out of doors.

There is an attractive Church of England (Episcopalian) chapel on one of Taormina's hillsides. The congregation was of only modest size, as here, too, we were in the between-seasons of tourist travel. As those familiar with the Anglican service know, it is very formal. There was a sermon in addition to the ritualistic portion of the service. We felt spiritually repaid for attending. It made the day a bit different from the usual days of our wanderings about.

Our last Sunday in Italy was spent in Naples. Here we unexpectedly attended part of the service (conducted in Italian) in an Italian Baptist church. How this came about may, perhaps, interest the readers of the "Herald." With some American friends, who happened to be in Naples at the same time as ourselves, we had gone to see the cathedral which, although not as noted as those in Milan and Florence, is nevertheless of considerable interest. When we had finished



South Chicago German Baptist Church

there, we left our friends with the arrangement that we meet again at 12 o'clock at a place agreed upon.

As Mrs. Staub and I were going down the street on which the cathedral is situated, I noticed over a doorway the inscription "Chiesa Metodista Episcopala." I remarked that apparently there was a Methodist church in the building and suggested we investigate. We went in and sure enough found a room in which a miniature Sunday school was in session. There were just one or two classes of small children, at least that was all I saw; there may have been more in another room, though I doubt it. I spoke to a gentleman standing at the back of the room. He spoke quite a good English, although he was obviously an Italian, and I think was the pastor of the church. We told him we were from New York and, in reply to his question whether we were Methodists, stated that we were Baptists but naturally had much in common spiritually with the Methodists.

On our telling him that we were Baptists, he suggested that we might like to visit the Baptist church. We hadn't even known there was one in the city but on being given the address found it to be only about 14 minutes walk away. On our arrival there we found the church occupying a portion of an apartment building at the rear of which there was a good sized garden. The morning service had not yet begun and I had a few minutes pleasant and informing conversation with the pastor, Prof. Francesco Prisinzano. He had received part of his that he spoke quite a good English. I was favorably impressed by Prof. Prisinzano who appeared to be a man of

decided spirituality. He also gave that testimony of his church. It would indeed seem that in a city as overwhelmingly Roman Catholic as Naples, only those who had undergone a marked spiritual

experience would seek to ally themselves with, what to them must seem, a foreign and insignificant sect, the Baptists.

We remained through the opening exercises, doxology, hymns, Scripture reading and prayer, all of which was in Italian. As I had acquainted myself with the Italian rules of pronunciation, I enjoyed singing the hymns. Also, as they were translations of familiar hymns written in English, I was also able to get much of the sense of what I was singing. Incidentally, from what little I picked up of the Italian language while we were in that country, I came to the conclusion that it would be one of the easiest European languages to acquire, much easier than either German or French, and not any more difficult than Spanish. It seemed to me, too, that the Italians enunciate more distinctly and precisely than the French.

Unfortunately the necessity of keeping the 12 o'clock engagement with our American friends forbade our staying to the end of the service. I should have liked the experience of hearing a sermon in Italian, even though I would have been able to get only an occasional word.

The last Sunday of our absence from home was on board the Italian liner, Conte Biancamano, on which we came from Naples to New York. No Protestant service was held aboard ship, so, in common with some other Protestant passengers, we attended the Roman Catholic service conducted by the ships' chaplain. I must confess that, aside from the reverential atmosphere and the inward communion, I didn't get much out of it. My Latin was neither complete enough nor sufficiently agile to keep up with the chaplain's rapid fire liturgical recitations.

We were in good company on the ship as our companion at our dining table for four were Professor and Mrs. Charles



Rev. G. C. Schwandt, Recent Pastor

Allen Dinsmore. Prof. Dinsmore is a member of the Yale Divinity School. They were charming table companions and the Professor and I had many interesting conversations together as we paced the deck or otherwise were together during the ten days were on the ship.

Some may feel a bit shy about attending at a strange church when away on a vacation. My experiences make me bold to say that you will find yourself cordially welcomed, you will get a new interest, and perhaps have a thrill through some spiritual adventure resulting from your faring forth into new fields.

### A Sign of Life from Salem, Ore.

From the city of "Peace" and "Beauty" our young people send greetings of good will to all readers of the "Baptist Herald." Our silence has by no means meant inactivity but rather the reverse. We are striving as best we can to help carry on the Master's cause in our church and community.

On May 24 the Y. P. U. celebrated its anniversary and we were greeted with a splendid attendance not alone from our own church but from that of Salt Creek.

Our new church orchestra was well represented and aroused our enthusiasm. The program consisted of the secretary's and treasurer's report; men's quartet; cornet solo; ladies' quartet; recitations; a dialog called "Ein Krankenbesuch," closing with the dialog "The Coming of the Lord," which was the climax of the evening. It was a great pleasure to all present to hear Rev. R. E. Reschke make an address in which he urged the young people to be faithful unto the Lord, endure hardness as good soldiers of Jesus Christ and become workmen of the Lord that needeth not to be ashamed.

Our young people have proved themselves very willing in every line of work that has been assigned to them. They are making strenuous efforts to raise funds towards the building of our new church, now under construction. The collection received on this evening was generous and was handed over to the treasurer of our building committee, Rev. G. Schunke, who then heartily thanked all givers. MRS. G. W. RUTSCH.

# Our Devotional Meeting

H. R. Schroeder

July 8, 1928

## What Can We Do to Help Improve Our Community?

Neh. 2:12-20

Everyone would like to live in a better community. So many are constantly complaining about the place in which they live. They imagine that every other place is far better. The grass on the other side of the hill always seems to be much greener and the flowers more beautiful, and the birds sing sweeter songs. "Distance lends enchantment to the view." To some people far away places are always more attractive than the place in which they live. Of course a community would be greatly improved if all the grumblers could be induced to move out, but that isn't the thought suggested by our subject.

If we are to improve our community, we must first of all take an active interest in the place where we live; we must be proud of our community, city, state, country. Then we must realize that there are certain things in every community that are commonly called "liabilities" and others that are real "assets." The liabilities, the disadvantages, the things that detract from the good name of a community should be removed, if possible. In some places there are pool rooms, dance halls, cheap theaters, etc., that attract undesirable elements. They should be opposed. Then other things will give a community certain advantages so that the best people will want to live there. Good churches and schools always improve a community. They should be supported. And then each one should make his home as attractive as possible.

Nehemiah went out at night and investigated the condition of Jerusalem, and when he saw the ruins everywhere, he manfully set out to build up the dilapidated city so that it should no longer be a reproach to others. "Go and do thou likewise."

July 15, 1928

## Getting a Thrill Out of Christian Living

Phil. 3:1-16

The question is sometimes asked, "Is life worth living?" Of course, carefree youth in life's morning when the sun shines brightest, when love and joy fill the heart, when the future seems bright and rosy, would always answer in the affirmative. But when days of sorrow and distress come, when difficulties arise, when everything is dark and gloomy, then some are inclined to doubt that the game is worth the candle.

If life is to be worth living it must have a worthy purpose and objective. It all depends upon the kind of life you live.

Young people usually say that a dull, drab life isn't interesting nor worth while, and the more exciting and thrilling it is, the better they like it. They want to get a "kick" or a "thrill" out of life; and because they think that a Christian life has no thrills, they turn away from it. But that is where they make a mistake. The Christian life offers opportunities for better and far greater thrills than any other life.

The apostle Paul certainly didn't lead a dull life. In our Scripture lesson we see him as an athlete running a race. He is pressing on with might and main toward the goal unto the prize of the high calling of God in Christ Jesus. It was a thrilling race, and he won. No game or earthly contest could ever be compared with the spiritual struggle for the highest things. Live for God and eternity, throw yourself wholeheartedly into the battle for truth, lead others to Jesus and you'll have the greatest thrills you ever had.

July 22, 1928

## Keeping Fit Physically, Mentally, Spiritually

1 Tim. 4: 8; 2 Tim. 1:7; 3 John 2

Some who have been physically weak and almost hopelessly handicapped because they lacked the training and intellectual gifts that others had have yet accomplished great things. God often chooses the weak things to confound the mighty. But those are the exceptions and not the rule. We can always serve God better if we keep ourselves physically, mentally and spiritually fit.

Bodily exercise is profitable. (1 Tim. 4: 8.) Of course in comparison with "godliness" it is profitable only for a little. Godliness is worth far more than all physical fitness. But why not have both? Exercise, do all you can to keep fit. Perhaps God will call you to be a foreign missionary or entrust you with some other task requiring almost superhuman strength, and then you will be equal to your task.

And just so mental fitness is equally as important. "God has not given us a spirit of fearfulness," etc. (2 Tim. 1:7.) Anyone who is a mental coward will never undertake great things for the Lord. A man who has acquired a thorough education, who has a keen intellect and a mind stored with the best knowledge can accomplish much for the advancement of God's kingdom.

But spiritual fitness is most essential—indispensable. The apostle John prayed that Gaius might be in health, even as his soul prospered. (3 John 2.) Gaius had a soul that was well and strong. Others have souls that are starved, weak and undeveloped. They haven't grown in the grace and knowledge of our Lord.

Try and develop a symmetrical life. Improve yourselves physically, mentally and spiritually. Make the best of your life.

July 29, 1928

## Appreciating Our Immigrant Neighbors

Ruth 2:4-17

Ruth was a foreigner in Judah. She had come from the land of Moab. In those days foreigners were despised and oppressed, but Ruth proved by her exceptional faithfulness and her nobility of character that she was worthy of the highest respect and honor. And God rewarded her for her uprightness and sincerity. She won a husband and became the mother of Obed and the great-grandmother of king David and thus she also became an ancestress of Christ, an honor which but few women have achieved. Anyone who reads the entire book of Ruth will readily admit that she was one of the noblest of the many women of the Old Testament. She was truer, nobler and far better than many an Israelitish woman.

Just so many foreigners come to our shores, they dwell in our cities or settle in some farming community and before long they have far outstripped the native people of this land. The foreigners are often more industrious, thrifty and more efficient than the men who have been born here. The immigrants that have made good in America are so numerous that we cannot even begin to mention them. In every community and church there are outstanding examples of this kind. Refer to some that you know personally.

All this should lead us to appreciate those who have come to our country in recent years. They may not be accustomed to our American ways nor be able to speak English very well, but they may have a warm heart, a true soul, a sincere devotion to God, and some day may be the leading men and women of this land.

August 5, 1928

## Personal Conviction versus Following the Crowd

Acts 5:27-29

(Consecration Meeting)

It is comparatively easy to follow the crowd, to swim with the stream. "They all do it," is an excuse we often hear; and because everybody is doing it, we can do it, too. But the majority isn't always right. The voice of the people isn't always the voice of God. Entire nations have been set in their evil ways. The Israelites of old deserted the true God again and again and deliberately chose the corrupting practices of their heathen

neighbors. And the men who stood for the right and tried to call them back to the ways of God were few and far between. "He is a slave who dares not stand in the right with two or three."

The apostles in our Scripture lesson had convictions of their own and also the courage of their convictions. They were fully convinced that Jesus was the Messiah and that there is salvation in none other, and therefore boldly proclaimed these truths in Jerusalem and refused to be cowed into submission. "We must obey God rather than men."

Such men are desperately needed today. It is becoming fashionable in some circles to deny almost all of the fundamental truths of the Bible. Believe them

even though you are in the minority. In the business world many things are done that cannot be squared with a good conscience. Do not follow the crowd. In matters of dress and style many young people just do as others do. Have you any personal convictions on these matters or are you merely following the crowd?

Dr. Harry R. Keiser  
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## The German Baptists' Life Association, Buffalo, N. Y.

In obedience to the laws of all states the Board of Directors herewith publishes to all members and beneficiaries the following Valuation Exhibit.

Valuation of outstanding business as of December 31, 1927, on basis of American Experience table at 3 1/2% Select and Ultimate, and American Experience 4% Preliminary Term.

### Statement of Valuation Assets and Liabilities

Assets		Liabilities	
Book Value of Real Estate .....	\$ 15,500.00	Death Claims due and unpaid (2) .....	\$ 2,873.16
Mortgage Loans, real estate first liens .....	367,075.00	Advance Assessments .....	16,051.46
Cash in Association's office .....	283.80	Midyear reserve on 1205 certificates for \$931,-594.90 .....	247,169.47
Cash deposited in trust companies and banks on interest (\$25,211.72) less Expense Fund balance (\$1287.78) and Bus. Ext. Fund balance (\$144.85) .....	23,779.09	Same on 1698 certificates for \$1,635,342.62 .....	143,175.82
Policy Loans, secured by reserve .....	6,639.97	Reserve against total permanent disability .....	4,701.41
Interest due and accrued on mortgages .....	3,235.72	Reserve against claims for sickness and accident .....	3,417.89
Same on policy loans .....	175.18	Reserve for payment of dividends .....	8,000.00
Market value of real estate over book value .....	11,981.12	Contingent reserve .....	20,000.00
Liens and interest on Class B certificates secured by reserve on same .....	67,796.24	Unassigned funds (Surplus) .....	53,235.04
Assessments actually collected, not yet turned over to the Association .....	2,258.13		
	\$498,624.25		\$498,624.25
	Total Assets—\$498,624.25=111.95% ratio of solvency.		
	Total Liabilities—445,389.21		

Syracuse, N. Y.,  
June 7, 1928.

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

## Why is Life Insurance Popular with Rich and Poor?

The popularity of Life Insurance is due particularly to two reasons—the definiteness of the contract, and the certainty and promptness of the settlement.

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Life insurance therefore creates an estate which is immediate when death occurs. For the poor man, or the average man, it is the simplest way to create an estate.

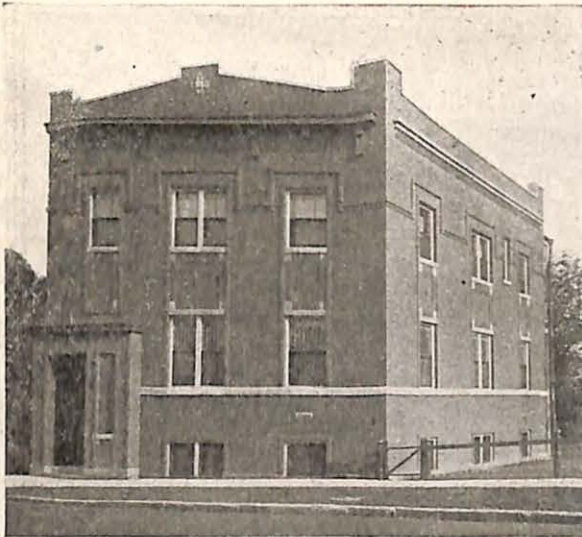
Does a man need have an estate? There are very few men with no dependents, and every man with dependents needs to leave as large an estate as possible for the protection of his loved ones. There are always debts to pay and funeral expenses to be settled, as well as running expenses for the family during the period of

adjustment. Is any man justified in adding the burden of poverty to the heavy burden of sorrow when he is no longer there to protect his dependents? You will answer with one voice, "Certainly not!" And the way of avoiding this is simple—take out an insurance policy.

And why should you not take out an insurance policy with the company your church brethren own and control? Looking at the above figures you will see that it has the full legal reserves for all forms of contracts—life, accident, sick benefit, total permanent disability, even a reserve for the paying of dividends and in addition a big surplus. The two last items, Contingent Reserve and Unassigned Funds—give your Association a solvency of 120%. It is therefore as strong as the strongest; it is growing from year to year which it deserves to do. We invite you to become a policy holder. Write to us stating day and year when born, and we will submit to you the plan or plans best suited to your age.

Address: 860 Walden Ave., Buffalo, N. Y.





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Rev. Ed. R. Lengfeld, Pastor

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## Mother's Day Banquet by Loyalty Club

A year has passed and again the month of May has come with its life-giving sunshine, awakening the trees and flowers into bud and bloom, birds building their nests, bees busily touching upon early blossoms, freshets flowing calmly through fields of the demure violet, to remind us of the continuity of "Mother Love."

In recognition of this "Mother Love" a banquet was sponsored by the Loyalty Club of the Second German Baptist Church of Detroit on the evening of May 15. About 140 mothers and daughters were entertained in our Social Hall, and many comments were made on the bouquets of sweet peas and rose and silver decorations. After the delicious dinner, served by teen-age girls, the chairman of our music committee, Miss Joan Newman, led us in a lively song-fest. Our very able toastmistress, Mrs. Meta Mowat, introduced our president, Mrs. Anna Wagner, who invited all young ladies who wished to attend the Club meetings held the first Monday of the month, at which time we always have a very enjoyable evening.

We were favored with selections by the girl players of our Sunday school orchestra, piano solos by Miss Eilene Haight, a piano trio by three cousins, Misses Dorothy Wagner, Wilma Muth and Arlene Newman, a recitation by Miss Wilma Muth, and Mrs. Joyce gave some very humorous readings which brought forth much merriment and laughter from the crowd. We were very much impressed by the talk given by the speaker of the evening, Miss Pearl Baugher, who is connected with the Y. W. C. A. She chose 2 Pet. 1:2-7 for her text, and especially dwelt upon the fact that youth needs loving environment and the right kind of homes.

Rev. Bredy dismissed us with the benediction and we all feel the evening was a success in that all that our mothers mean to us was revived in our memories.

MRS. B. L. WAGNER, Sec.

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