

# The Baptist Herald

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

Volume Eight

CLEVELAND, O., APRIL 15, 1930

Number Eight

## Young People Today

**W**E think of the present church, and not exclusively of the future. We are not concerned for what the young people may do after a while so much as for what they might well be doing right now. We have hardly a church, hardly a church enterprise, which would not be freshened and given new effectiveness if an infusion of young blood were arranged. This calls for willingness on the part of young people to take responsibility without arrogance. But it calls for willingness on the part of older people to practise co-operation in place of patronage. Of course a better future will come out of it, but a better present can come out of it also. Our Lord's own youth was not far behind him when he did his supreme work. It is natural, logical, for young people to follow in his train.

CLELAND B. MCAFEE, D. D., LL. D.,  
in "Christian Endeavor World."



# What's Happening

Rev. A. Guenther, pastor of the church at Lehr, N. Dak., has resigned his charge.

Rev. J. Luebeck of Kettle Valley, B. C., is the new pastor of the church at White-mouth, Man. Bro. Luebeck is already on his new field.

Rev. S. J. Fuxa, pastor of the church at Nokomis, Sask., has resigned his charge and will close his work on this field with the end of May.

Rev. J. L. Schmidt of Eureka, S. Dak., has resigned his pastorate to take over the church at Corona, S. Dak., as successor to Rev. D. Koester. He enters on his new field June 1.

Rev. A. J. Heinrichs of the Franklin church, Elk Grove, Cal., has been compelled to give up his pastorate on account of a breakdown in his health and is at present recuperating in Shafter, Cal.

Rev. P. F. Schilling has resigned as pastor of the church at Newcastle to accept the call of the church at Gladwin, Mich. This will be Bro. Schilling's second pastorate with the Gladwin people. He begins there June 1.

The Colorado-West Nebraska Association of German Baptist Churches will meet with the church at La Salle, Colo., Rev. Theodore Frey, pastor, from May 8-11. General Secretary A. P. Mihm will be the guest speaker and serve in various ways on the program.

Student Reuben Jeschke of the German Department of Colgate-Rochester Divinity School will labor on the field of the Second German Baptist Church, Brooklyn, N. Y., Rev. W. J. Zirbes, pastor, during the summer vacation period. A Daily Vacation Bible School will be started.

Rev. Wm. E. Schmitt, pastor of the Evangel Baptist Church, Newark, N. J., has accepted the call extended to him by the Burns Ave. Church, Detroit, Mich. Bro. Schmitt will begin his ministry in Detroit on July 20, closing a pastorate of three years with the Evangel Church.

Rev. A. Kraemer of the Edmonton, Alta., church reports happy results in the special meetings in his church at which Rev. E. P. Wahl preached the word. Thirty-six professed conversion among which number were a goodly number of adults. On March 2 14 men and boys and 21 girls and women were baptized. The spacious church was filled to the utmost capacity.

Rev. J. Hofmeister, formerly a missionary of the German Baptist Mission in the Cameroons, who was on the field before the outbreak of the World War and who labored there since, died in a sanatorium in Germany on March 4. He was a sick man when Missionary Bender relieved him last Summer. Bro. Hofmeister was a missionary pioneer and explorer. In three books published in Germany he wrote vividly of his missionary experiences. He passed away, a noble martyr to the hardships of his exalted calling. Who will follow in his train?

A REPORTER.

## A Debate on Russian Recognition

Russia seems to be the vocal point of the world's attention and interest. The student finds the Communist experiment a unique subject for study. The statesman is perplexed by the difficulty of understanding the ideals and future permanence of the Soviet Union. The churchman is vociferous in his condemnation of atheistic tendencies and widespread persecution of religion in the country of Russia. Newspapers, books, religious periodicals, and pulpits are arousing an intense interest in the economic and religious conditions in Russia and in the role that the Soviet will play in the future panorama of nations.

It is an interesting adventure for a young people's society of a church to plunge headlong into the thick of this international discussion by holding a debate on the subject. Such a debate was held by the B. Y. P. U. of the Fleischmann Memorial Baptist Church of Philadelphia, Pa., on Sunday evening, March 16, at their regular meeting. The subject was, Resolved, that the United States should officially recognize Soviet Russia. The attendance was the largest of any of the meetings during the winter, showing the interest of the church members in the subject. The affirmative was upheld by Messrs. Herbert Kruse and Reuben Blessing, and the negative was championed by Miss Adele Raid and Mr. Emil Gruen.

The debate was characterized by a deep interest in the religious aspects of the problem and the implications affecting international law and peace. The affirmative maintained that "non-recognition and continued lack of means for mutual understanding leads to conflict and war. A gesture of friendship is needed. Russia is suffering from a psychosis of war fear, a fear which is directed against other nations, the capitalistic regime and the Christian church. Russia's experiment is unique, but it is promisingly permanent. Only by friendly treatment and the lessening of its fear through the recognition of the Soviet Union by the United States can the peace of the world be more definitely assured." The negative was decidedly vigorous in its refutation. It was pointed out by reading from the present code of laws of Russia "that it is the direct purpose of the Soviet Union to root out all semblance of religion through a nation-wide atheistic system of education. The results are intolerance and despotism. Russia further refuses to guarantee the fulfillment of its international obligation, and as such cannot be regarded as a stable government. The Soviet experiment does not commend itself to thinking and religious-minded people."

The audience was requested to vote on the merits of the debate, with the result that the affirmative received a slight preponderance of votes.

## Program of the Annual Conference, Young People's and Sunday School Workers' Union of the Atlantic Conference,

to be held in the Clinton Hill Baptist Church, Newark, N. J., on May 9-10-11, 1930

Conference Theme: "Adventuring with Christ."

Friday evening: "Building a Home With Christ," address by the Rev. O. E. Krueger, pastor Temple Baptist Church, Pittsburgh, Pa.

Saturday A. M.: Discussion groups.

1. "Keeping the interest of the Intermediates," led by the Rev. Charles W. Koller.

2. "Weekday and Vacation Church Schools," led by Miss Marie Baudisch.

3. "What is wrong with the Midweek Prayer Meeting?" Leader to be selected.

4. "Recreation as Re-creation," led by the Rev. Martin L. Leuschner.

Business session to follow.

Saturday evening, 6:30: Banquet. Dr. W. H. Houghton, pastor of the Calvary Baptist Church, speaker.

Sunday A. M.: Service, sermon by Dr. George McNeely, pastor of the Elizabeth Avenue Baptist Church, Newark, N. J.

Sunday Afternoon, 2:30: Mass Meeting. Address on theme: "Making a Career with Christ," Dr. A. W. Beaven, president of the Colgate-Rochester Divinity School.

Those expecting to attend are urged to register as soon as possible. Mail your registration to Miss Lydia Mull, 894 So. 14th, Street, Newark, N. J.

REUBEN T. C. BLESSING,  
President, Atlantic Conference.

## The Baptist Herald

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# The Baptist Herald

## The Easter Hope and the Easter Vow

"I shall not die, but live and declare the works of the Lord." Psalm 118:17.

THIS 118th psalm was Luther's favorite psalm. "This," he says, "is my psalm, my chosen psalm. I love them all; I love all holy Scripture, which is my consolation and my life. But this psalm is nearest my heart, and I have a familiar right to call it mine. It has saved me from many a pressing danger from which no emperor, no kings, no sages nor saints could have saved me. It is my friend, dearer to me than all the honors and power of earth."

This psalm, which was so great a favorite with Luther, has always been a favorite with the early church. The triumphant words of rejoicing and thanksgiving in this psalm were included by the early Christians in their Easter songs.

The words of verse 22-24 and 15-17 seem especially applicable to Easter Day. "The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the Lord is exalted. The stone which the builders rejected is become the head of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Surely we may apply these words to Easter. It was the greatest day in the life of Jesus Christ. So for the early Christians Easter Day was the greatest day of the whole year. It was the Lord's own day. It was the queen of festivals.

Yes, Easter proclaims it mightily with the voice of rejoicing: "The right hand of the Lord is exalted."

At the grave of Jesus, humanity thirsts and craves for a miracle of divine justice. Is the envy, the pride, the defiance of highpriests and Pharisees to triumph over Jesus Christ? No, he that sitteth in the heavens, looks down. He cares not for the seal of the priestly officials nor for the Roman guards at the grave. "He will not leave the soul of his Son in hell, neither suffer his flesh to see corruption." Though they nail his merciful hands to the cross, Jesus knows, there is One who seeketh his honor. The right hand of the Lord is exalted for his sake. With the banner of victory the Crucified Redeemer rises from the tomb, with hands uplifted in blessing, he appears to his disciples, bringing the greeting: "Peace be with you."

The character of Jesus Christ is the one flawless diamond of human history. It is incomparably the most precious possession of the human race. No higher level of spiritual distinction than that reached in the humanity of Jesus can be conceived. If that great soul and white spirit vanished in the

night of death and left only a handful of dust under the Syrian stars, then we feel we live in an irrational world, which devours all its noblest children and betrays all its promises. "Is God blowing soap bubbles?"

Never! "But now Christ is risen from the dead and become the first fruits of them that slept." It was impossible that such a one as Jesus should be held by such a thing as death. Jesus was raised from the dead so that all coming by faith into mystic union with his glorified humanity might inwardly know his resurrection power now and at last realize its triumph in their mortal bodies.

## 1. The Easter Hope. "I shall not die but live."

This the believer may say, because he has been "begotten again to a lively hope by the resurrection of Christ from the dead." Matthew Arnold used to say: "The test of religion is hope." Where there is no vision, the people perish. But Christ has implanted this hope in our hearts. All Christian prayer and praise, faith and fellowship, service and sacrifice are shot through with this hope and heaven is the completion and crown of the Christian life. Destroy this faith and Christian worship would wither into silence and the whole temple of religion would begin to crumble. The Bible would be closed, every missionary would return and the Christian pulpit would have nothing to say on the mystery and darkness of death.

But in the resurrection of Christ we have a demonstration of the other world and the immortal life. The empty tomb is an open door through which the next world pours a flood of light into this world. Because of this great Easter certainty the light of a great hope of life falls into the night of death and the grave. The triumph of Jesus was not the evading of death but the vanquishing of death. "Through death he destroyed him that had the power of death, that is the devil, and delivered them who were all their lifetime subject to bondage" (Heb. 2: 14, 15). "We rejoice in the hope of the glory of God."

To believe in the risen Christ is to live beneath a sky which is indeed bright. This is to believe "that he is alive for evermore and that he has the keys of hell and death." The stone, the dark, dismal, heavy gravestone, has been rolled away. An angel sits upon it. The grave has been robbed of its victory and death of its sting.

Death is for the Christian the transition from the temporal to the eternal. Death is for him a transfiguration. "For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "For if we believe that Jesus died and



rose again, even so them also which sleep in Jesus will God bring with him."

## 2. The Easter Vow. "I shall declare the works of the Lord."

The gospel gives us more than good comforting thoughts about the resurrection. It presents to us a person. "I am the Resurrection and the Life."

One might accept the resurrection as a fact of history and yet not be greatly moved by it. Easter is not only to be about us but in us. The real question of Easter is: "What does the resurrection of Jesus mean to me personally? What place has it in my faith and what influence on my life?" Christ said to his disciples: "Because I live, ye shall live also." Can we say: "Jesus lives; he also lives in me"?

Paul utters the strong desire: "To know Christ and the power of his resurrection." His desire is to feel deep down in his own life, in the very pulse of his being, the force that is set free in the resurrection of Jesus. For a strong faith in the resurrection of Jesus brings a moving force into our lives that carries us forward to spiritual victory.

We owe it to our faith in a living Christ to live the new life vigorously and earnestly. The tame, colorless lives of so many of us are a reflection upon and no reflection of the presence of Christ.

May your Easter vow and mine be: "To declare the works of God." We are to be witnesses of the resurrection through word and deed. The resurrection of Christ gave us the gospel and that gospel must be given to the whole world. The resurrection calls for a world-wide proclamation of the gospel. In that blessed task, his followers may be sure of his abiding presence. "Lo, I am with you always." The risen and exalted Christ is our continuous contemporary.

Every day we may listen to Christ. Every morning may be an Easter morning, made bright by some promise from his word. The joy of telling others about the risen Lord is a treasure which every Christian may possess. And just in proportion as we turn every day into that sort of Easter, we are truly happy and useful Christians.

## "I am the Resurrection and the Life"

"A GOOD many years ago," says Mr. Moody, "when I was a young man, I used to spend the summer in Chicago, and when the ministers were gone away, they used to send me to attend funerals. One day I was called suddenly to attend a funeral. There were to be a great many business men there who were not Christians. I said, 'This is my opportunity, I will give them a Christian sermon.' I tried to find one of Christ's funeral sermons, and I found that he broke every funeral he attended. The dead couldn't stay dead where he was." There is a great lesson of hope in the record of Christ's contact with death.

## What a Prime Minister Says

I FREQUENTLY view with cynicism, contempt, and even grief, the advertisements I see outside some churches, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending some other forms of entertainment. Let the church get down to realities; back to her true mission of spiritual things. And if the church does that, then the application of religion will take care of itself. If I were a preacher I would preach on this text every Sunday of my life: "Let this mind be in you, which was also in Christ Jesus"—that mind which is concerned with intellectual and spiritual things.—Mackenzie King, Prime Minister of Canada.

## Money as a Bond

PAUL starts the 16th chapter of First Corinthians with money—"Now concerning the collection." When a man talks that way today a lot of people lose interest right away. You may talk about prayer, or the cross, or sin, or almost anything else, and people will say, "He preaches the gospel," but talk about money, and they say, "He's begging."

Sometime, just for the exercise, read your New Testament with the idea of money in mind, and see how large a place is given to money. You will be surprised to note that more pages are taken up talking about money than about heaven. I suppose the reason is, heaven is in the future. Money is a present reality. Yet the way man uses his money will have a lot to do with whether he will ever get to heaven or not.

Money is great stuff. What a lot of fun you can have with money! What a lot of places you can go, if you have the money! Schools, colleges, positions open up the magic key—money.

Money is a great bond, a great master, a great slave! Money, money, money! We talk a lot about it because we need it. What can our church do without money? Where would the Lord's work be without money?

We all like to have money, whether we call it "a root of all kinds of evil" or not. Now money is a great servant to bind our churches together in our work for a Christian brotherhood. It takes money to pay the salaries of our secretaries and to support our missionaries, and to pay for the necessary office forces. A local church could not pay all this. We must do it together, and so this money co-operation helps mightily to bind our local churches together all over the world.

You have heard of the little boy who was especially anxious to hear a missionary from Africa speak. It was a stormy night, and the mother said to her little fellow: "Sam, I never knew you were so interested in missions. Why are you so anxious to go to hear this missionary tonight?" "Because," answered Sam, "when he was here two years ago I gave him a nickel for Africa, and I want to go and

find out what he's done with it." That boy had the matter straight. Money bound him to the mission in Africa, where his nickel was. How much have you invested? Where does your money go? **Money binds us to the thing it is invested in.** If you don't own any stocks, you are hardly interested in the stock reports in the daily papers. If you do—well, you know.

How much stock have you in your own mission fields? Enough to make you want to know what they have done with your money?—Young People's Leader.

## Fellow Workers for God and Humanity

W. L. WATKINSON, D. D.

WORKERS of the different spheres industrial and intellectual, political and educational, secular and sacred, must remember how essential they are to each other, and how they complete each other. An Asiatic story relates that, once upon a time four travelers spent a night in a forest and agreed that one of them should keep watch by turns while the others slept. The first watcher was a carpenter. By way of passing time he took his axe, and out of the stem of a tree he formed the form of a woman, shapely in figure and comely in face. Then he awoke one of his comrades and lay down to rest. The second watcher was a tailor, and when he saw the wooden woman lying bare on the ground he produced his work-basket and bundle of stuffs and clothed her handsomely from head to foot. Then he, too, resumed his slumber, after having aroused the third of the party, who was a jeweler. And the jeweler was struck by the sight of the fair and well-dressed female form, and he opened his caskets and decked her with rings, necklaces and bracelets. Then he called the last of the party, who was a holy man, strong in prayer and incantation, and went to sleep. And when the fourth watcher saw the wooden woman, so well dressed and decked he set to work, and by spells and prayers turned her wood into flesh and blood and inspired her with life.

Just then his three companions awoke and gazed with wonder and admiration at the lovely creature who stood before them. Simultaneously each of the four travelers claimed her as his wife: the carpenter because he framed her; the tailor because he dressed her; the jeweler because he had adorned her; and the holy man because he had given her life. A fierce dispute arose among them, during which the fair bride vanished from their sight. So, by the combined action of craftsman, politician, philosopher, and theologian must beauty, love and purity rejoice the earth. Each has his special sphere and service: the industrialist supplies the material elements which are the basis of society; the economist robes it; the philosopher adorns it with intellectual gold and gems; while the theologian gives vitality to all the secular and intellectual workmanship of the age, and without whom craftsmen, clothiers, and goldsmiths must be in vain.

Let there be no quarrel among reformers, secular and sacred, lest their grand object fail, but let them work together sympathetically and hopefully until the community shall be all glorious within, while its dress throughout shall be of fine needlework and wrought gold.—From The Fatal Barter.

## Take Christ

DR. F. E. MARSH

Take Christ to be holy; he'll make thy heart pure. He'll keep all thy life right; he'll make thee endure. He'll govern thy being, as you own his way. He'll sanctify wholly and love all the day.

Take Christ in thy heart life; let him dwell within. He'll cause thee to live well, he'll keep thee from sin.

Yield to him thy spirit, thy body and soul. Abide in him wholly, all let him control.

Take Christ in thy home life; he'll sweeten with love.

He'll make it a blessing, a Bethel above. Take Christ in thy business, he'll make it all right. In all thy transactions, his grace is thy might.

Take Christ in thy closet, let him be thy prayer. Cast all thy care on him; he'll keep thee from care. Take Christ in thy service, his Spirit thy power. His love will do wonders, each day and each hour.

Take Christ, for you need him; let him be thy all. Breathe in his good Spirit, respond to his call. Take Christ in the morning, take him in the noon; Take him in the evening, for he's coming soon.

## Erroneous Claims of False Science

W. H. P. FAUNCE, D. D.

PSEUDO-SCIENCE may be quite as dogmatic as theology. Some of the theories that masquerade under the name of scientific research may close our eyes to whole realms of truth. Some would-be teachers seem bent on proving that man instead of being a little lower than the angels is little higher than the brutes. When I read in one popular lecture that "the human will is simply a chemical reaction," and in another that belief is only a matter of digestion and all heroism merely a product of the ductless glands I perceive that such men are engaged, for reasons of their own, in belittling all human personality, in contracting the realms of knowledge and pronouncing all the finest achievements of humanity incredible.

A portrait of Rembrandt is more than a cunning mixture of pigment, a symphony of Brahms is more than so many vibrations per second; Lincoln's Gettysburg address was something more than contractions of his epiglottis and forevermore "life's bases rest beyond the probe of chemic test." Let no dogma, physical or metaphysical, belittle us and our world into a dance of atoms on a mound of mud.



## A Newsy Letter About the Detroit Institute

Dear Ruth:

I am just brimful of news to tell you. In fact it seems difficult to find out just where to start.

First of all, our Detroit Union of the G. B. Y. P. and S. S. W. U. held an Institute from March 2 to 9, using the Ebenezer Church as headquarters and it certainly was a "corker." The teachers absolutely could not be beaten and their topics were just as good.

We met each evening (from Monday to Friday) at 7.30 P. M. for a short devotional service. Rev. E. G. Kliese of the Second Church presided at these meetings as Dean and those who spoke were: Mr. E. W. Hoek, topic, "Christ in the Home;" Mr. E. E. Staub, topic, "Christ in the Church;" Mr. Theodore Koester, topic, "Christ as a Man of Prayer;" Mr. Behnken, topic, "Christ as a Man of Feeling;" Rev. Kliese, topic, "Christ as a Winner of Souls."

At 7.50 P. M. we all went to one of two classes: Secretary A. P. Mihm: "The Bible—What It Is and How to Study It." Rev. Paul Wengel of the Bethel Church: "Worship in the Church." Either one of these classes was well worth attending and it was almost a case of "close your eyes and draw" as to which class we should enter.

At 8.40 P. M. the second period began and at this time Secretary A. A. Schade taught "Essentials in Sunday School Teaching" and Rev. J. Leyboldt of the Ebenezer Church, "Jesus and the Problems of Life." When it came to deciding which one of these two classes we would attend we almost threw up our hands in despair and wished for Solomon's wisdom or that we could, just for this time, be in two places at once.

Our classes were very well attended. I believe I have the exact figures somewhere close at hand. Oh yes, here they are: Monday 90, Tuesday 160, Wednesday 220, Thursday 200, Friday 265.

On Friday evening, after the classes were ended, the teachers were given a vote of thanks and the announcement was made that a prize of \$3.00 would be awarded to the person writing the best essay of 1000 words on "The Institute." These are to be submitted by the end of March so cannot tell you just now who will win this, but I will let you know in the next letter who the lucky ones are. Also, on Friday evening, after the short business meeting, a really social time was had in the basement of the church, where refreshments were served and some very amusing games were led by our vice-president, Mr. Walter Pieschke.

Although our president, Mr. Norman Boehm, was not heard from very often during the Institute, we all felt his guiding hand at the helm.

I could go into quite some detail about what the different teachers taught (I did manage to get into each class) but you might become bored with my long letter so I will close just now telling you that

we are looking forward to another such "School" next year. We are having election in the very near future, so I will write you again at that time, telling you who will be the culprits to do the work for the next year, i. e., from May, 1930, to May, 1931.

Very sincerely yours,  
ALAMEDA ROSSBACH.

## New York Union to Give Notable Concert

Two concerts will be given in New York City by the University of Rochester Musical Clubs which boast several distinctive features which they believe make their programs different, and, they consider, of decidedly more musical interest than those of the usual college musical organizations.

The first concert, Friday evening, April 25, will be given at the Madison Avenue Baptist Church at Madison Avenue and 31st St., under the auspices of the German Baptist Young People's Union, of which Clarence H. Becker is the president.

The second will be given the following evening, Saturday, April 26, at the new Metropolitan Auditorium. This concert will be sponsored by the New York Alumni Association of the University of Rochester.

The Eastman School of Music, which has introduced a number of interesting experiments in the musical world, is responsible for an innovation in the University of Rochester Musical Clubs which give it one of its chief claims to distinction.

The latest departure from the usual is the Little Symphony Orchestra of 24 pieces, which has proved one of the greatest attractions of the clubs' concerts. As a part of the university, the Eastman School has contributed some of the best talent from its student body toward the orchestra, and the University of Rochester clubs believe they are the only college musical organization to have a complete little symphony orchestra.

## B. Y. P. U., St. Joseph, Mich.

New officers for the year 1930-31 were elected at the monthly meeting held at the church March 18 as follows:

Dan Pschigoda, president; Arthur Achterberg, vice-pres.; Mrs. Sam Tillman, secretary; Arthur Kovalska, treasurer; Caesar Bluschke and Theodore Lutz, collectors; Agnes Grahl and Wm. Umbach, pianists.

A vote of thanks was given to Ruth Doescher, retiring president, for her untiring effort to rebuild the society after its reorganization six months ago.

The program of the evening included an accordion solo, a dialogue, "The Vision of Tom Blakeslee," and an instrumental duet.

We recently sent in \$20.00 as a part of this year's mission contribution. Earnest efforts are being put forth to secure the largest contribution of recent years.

## THE BAPTIST HERALD

We solicit the prayers of other societies for the growth and success of the St. Joseph B. Y. P. U.

(Mrs.) SAM TILLMAN, Sec.

## Second German Baptist Church, Cleveland, O.

We were privileged to baptize five persons Sunday evening, March 21. This was done in the presence of a large congregation. The church has, in the past months, had two special seasons of refreshing; one when Bro. C. W. Koller was with us for about ten days, and later when Bro. H. Gezork, who is attending the Seminary at Louisville, was with us for one week. In the latter meetings both the First Church and the Erin Ave. Church joined us. The latter were conducted in the German language. We are looking forward to other baptismal services in the near future.

H. F. SCHADE.

## Immanuel Society, New York, Visits Union City Society

On Tuesday evening, February 25, 1930, the Young People's Society of Immanuel Church, New York, visited the First Church at Union City, N. J., and rendered a delightful program. It consisted of several musical numbers by the choir, mixed quartet and young men's choir, a piano solo by Miss Louise Krack, and a violin solo by Mr. Henry Krack, assisted at the piano by Miss Louise Krack. Miss Betty Caposs recited in a very impressive manner "The Christian." A dialogue entitled "Heimgebracht" was exceptionally well presented by Hans Jager, Erna Glöckner, Bruno Meissner, Eugene Herzog, Fritz Liebe, Teresa Liebe, Martha Kaiser, Gertrude Peccina and Johanna Herzog.

The devotional was led by our pastor, Rev. John Schmidt, who is General Secretary of the Young People's Union of New York and Vicinity.

At the close of the program the young people were invited to the Sunday school room, where games were played, refreshments served and a happy social hour enjoyed by all.

E. WYRICH, Sec.

## Scriptural Vegetable

Nancy, aged seven is lunching with her mother in a restaurant.

Mother (helping herself to sauce): "You won't like this, dear, it's parsley sauce."

Nancy: "Oh, let me have some mummy! I know I should like it."

Mother: "Why, you haven't tasted it."

Nancy: "No, but I've read about it in the Bible."

Mother (surprised): "Where?"

Nancy: "I've been reading about the man who was sick of the parsley, and I want to try it."—Brisbane Mail.

To fit properly into society it is necessary to have some of the rough edges rubbed off, such as selfishness and bumpiness.

April 15, 1930

## Emmanuel Hospital, Capiz, Capiz, Philippine Islands

Greetings to all from the Emerald Isles.

This year has been the busiest of all in the history of the hospital, still we have found time to spread the message of Godliness and cleanliness throughout the district. The hospital has made a vital impression on the welfare of the body, mind and soul. Intolerance has yielded to welcomed tolerance. Yaws, typhoid, dysentery, leprosy, tuberculosis and their ugly ilk have responded to scientific attention. Carabao rips, bolo carvings, auto and sugar mill accidents, occupied much of the surgeon's time. The huge carbuncles, the acute appendices, the everlasting intestinal worms, the tumors, everything oriental and occidental, tropical and intemperate, yield to scientific advance. Bodies are saved, and thus the soul is reached. Many a person has found the real meaning of salvation through medical missions. This year especially, as the hospital evangelistic teams can testify, has brought the Savior to many. Jesus Christ, the Great Physician and Savior, has given his "Emmanuel" or "God with us" to us.

F. W. MEYER, M. D.

The year closes with twenty student nurses at Emmanuel Hospital. The six nurses who graduated in March all passed the government examination successfully.

Our graduates are scattered throughout the islands from Manila in the north to Mindanao in the south and across the sea to New York.

They are ministering to the suffering in cities, in hospitals and in isolated villages. Their calls often take them to humble homes far across the rice fields where no doctor has ever gone.

They must combat ignorance and superstition, hardships and loneliness, in bringing relief to many and knowledge to ignorant mothers in the care of their families. Many mothers and new born babes have been given a chance to live under the intelligent care of our nurses.

I often marvel at the courage and skill that our girls show in their work in these isolated places.

Some of our girls have been able to help in typhoon and earthquake disasters as well as epidemics.

The training of nurses may seem a long prosaic task but the Christian influence of these Filipina Ministers of Mercy cannot be measured.

JENNIE C. ADAMS, R. N.

## The New Addition

A new addition is in process of erection.

As reasons for the new addition, we state the following:

1. Too many inpatients on a floor space originally intended for less than twenty. 1929 has seen fifty inpatients at one time, crowded on balconies and in the basement.

2. Requirement of the government authorities not only to take care of the patients properly, but to have the proper

equipment and at least four wards to maintain a standardized training school for nurses.

The Hospital equips a potent Christian leader, the trained nurse, with a life's task and message, ready to administer to body and soul at any time. She is the Spirit of Service, a real benefit and thus a vital reason for the maintenance of medical missions.

The Year 1929 at Emmanuel Hospital  
Number of Inpatients.....1270  
Men .....465  
Women .....398  
Children .....407  
Private Patients, 103. Pay six pesos daily.

Second class, 318. Pay three pesos daily.

Third class, 849. Pay one peso, gift or nothing whatsoever.

To the third class patients 7221 days of treatment were given, of which 2869 were absolute charity.

Days of treatment .....10,446  
of which the medical cases were 5453, surgical 4086, obstetrical 907.

Operations .....428

Mortality rate 5.66%.

Number of outpatients .....948

## A Surprise on Rev. Carl A. Daniel

ARTHUR A. SCHADE

While spending a few weeks in Chicago teaching at a Sunday School Teacher's Institute in the Northern Baptist Seminary, opportunity presented itself for me to visit a few of the churches on Wednesday evenings and Sundays. A little birdie had whispered into my ear that Bro. Daniel, the esteemed pastor the Second German Baptist Church, was to pass another milestone of life on the 19th of March, so I thought I would go over and surprise him. We had a pleasant visit in his home which was fragrant with beautiful flowers which his devoted children had sent him from Detroit, where they are all living and making their mark in the world. He invited me to speak in the prayer-meeting, but since this was the monthly missionary meeting, and he had prepared a message on Captain Luke Bickel and his Fukuin Maru Gospel ship, I declined the invitation and sat an attentive listener to that fascinating story.

The speaker's face lightened up as he saw the people stream in until the commodious room was comfortably filled. He soon perceived that there must be somewhere "an Ethiopian in the fuel-pile," but he managed to get through his talk without becoming flustered. And sure enough, when he offered opportunity for testimony, Bro. Herman Siemund, that faithful pillar of the church, arose, went forward and assured the pastor that they had learned the secret of March 19 in his life, and that they had turned out in such numbers to do the occasion honor. While he was assuring the surprised pastor of the love and gratitude of his congregation and expressing the hope that he might be spared to minister to them for many years to come, the door banged

open and in came some of the young fellows carrying a magnificent eight-tube Radio, as a concrete token of this love. It was hurriedly plugged into an electric socket and turned on, and lo and behold, as though it had been prearranged, a melodious voice announced the next number on the program would be "Silver Threads Among the Gold."

The various organizations then brought the pastor their congratulations through appointed spokesmen: Mrs. Waugelien for the Ladies Aid Society, Superintendent Otto Alder for the Bible school, Herbert Siemund for the Choir, Mr. Roland for the B. Y. P. U., John Ziegahn for the Deacons, and Roy Riske for the Young Men's Bible Class. The orchestra played appropriate selections, and the Young Men's Class sang "While the Days Are Going By."

Bro. Daniel found it difficult to express the emotions of his heart at this demonstration of affection and gratitude on the part of his congregation. But all who know this kind man, with his friendly face, his charitable heart, his mellow disposition who, in spite of his nearly three score years and ten, is youthful in his outlook upon life, understand the sincerity with which this demonstration was offered. Miss Proefke, the church missionary, was to make a speech, but the chairman found her in the kitchen with a large spoon in the one hand and the coffee sack in the other, so she could not appear, but the fragrant coffee, and the fine home-made cake which was served found a hungry response. After the refreshments had been received with thanksgiving, all who were present formed a ring and sang "Blest be the tie that binds."

What a foretaste of heaven it is, when God's people are so united in harmony and affection with their pastor and with one another. The church should be a little heaven for all of God's people where they may be happy and united in Christian love. May God grant that this spirit may come into all congregations! Nothing is sadder than for people to doubt the love of their pastor or for pastor to doubt the love of his people. To dispell such doubts, such expressions of love ought occasionally to be arranged in all churches.

When Christianity is received, it stimulates the faculties, and calls forth new ideas, new motives, and new sentiments. It has been the mother of all modern education.—James McCosh.

## Pith of Wit

Pulman porters appeal to the Interstate Commerce Commission to abolish tips. Now where is the commission to which the barbers may appeal?—Boston Transcript.

I believe that the members of the dental profession are the only men who can tell a woman to open or close her mouth and get way with it.—Chicago Daily News.



# Faith Lambert

By MAUD C. JACKSON

Copyright, 1929

Sunday School Board Southern Baptist Convention  
Nashville, Tenn.

(Continuation)

## CHAPTER XIV

*Why not take life with a cheerful trust  
With faith in the strength of weakness?  
The slenderest daisy rears its head  
With courage and with meanness.*

*A sunny face  
Has holy grace  
To woo the sun forever.*

—Mary Mapes Dodge.

It was not until Faith took an inventory of Jed's equipment that she realized how slender his resources really were. In spite of his remonstrances, she recklessly added many articles which she knew would add to his comfort, and then the following morning began one of the strangest wedding journeys ever staged.

She was filled with grave apprehensions when she saw what inroads the disease had already made on Jed, and how weak he really was. But she chatted cheerfully on the train out from Denver, trying to keep his spirits up.

When they alighted at Silver Springs, the little box of a station from which they were to take the trail up into the foothills, she was struck by the extreme loneliness of the place, with its post-office and general store and its half dozen houses.

They hired a man with a wagon to haul their trunks and boxes up to the little cabin which was located some three or four miles from the station, no other means of locomotion being visible and they rode with him, perched on the packing-boxes in the rear of the wagon. It was mid-afternoon when they arrived at the cabin and Faith and Jed both exclaimed at the picturesqueness of the spot which was to be their home. The cabin was in a sheltered nook, and behind and above it grew the dark pines and spruces and a few shrubby junipers. To the right a noisy, little mountain stream flowed, losing itself in a deep pool about two hundred yards from the cabin, where Mr. Gary, the driver, said excellent fish were sometimes caught.

Faith and Donato fell to work putting the cabin in order, while Jed, wrapped in a warm blanket, rested on a cot on the sleeping-porch, where he was to begin his fight back to health.

Donato proved so capable and cheerful that Faith nicknamed him "Happy." He flew about, bringing water from the brook, opening boxes, scrubbing, scouring, cleaning, until by evening the rooms had begun to take on a homelike aspect, and then he set out over the hills to their neighbor, a mile away, who was to supply

them with milk, eggs and such other articles as their place afforded.

Jed dozed intermittently in the warm sunshine. Part of the time he watched Faith from under half-closed eyelids, as she flitted busily about the cabin, trying to hide the ache in her heart. For the cabin was lonely and she *did* miss the comforts and luxuries to which she had been accustomed for so long. And Jed's condition was far from satisfactory. There was bitterness and cynicism about him that filled her with misgivings. True, he tried to appear cheerful and optimistic when in her presence, but she began to sense the anguish of spirit that was his, and her tender heart was filled with loving solicitude for the man she loved.

Several times she brushed away the tears as she worked, and once, when the afternoon shadows had begun to lengthen, and Donato had gone over the hills to the neighbors, she slipped out to the sleeping-porch, where Jed lay, looking so tired and pale, that the tears came in spite of her noblest efforts to keep them back. His eyes were closed and she thought he was sleeping. Dropping to her knees beside him, she put her arms about him, and pressing her wet cheek to his curling black hair, she whispered, "Oh, Jed, Jed! I cannot let you go from me. You are going to get well. You *must* get well."

Jed was in that delicious state between sleeping and waking and at first was nonplussed by Faith's demonstration. Placing his arm lightly about her he said, "With so much to live for, I'd be a quitter if I didn't try. But Faith, it's killing me to have to lie here so inertly and see you working."

"Then just keep your eyes closed and Donato and I will soon have supper ready, and then I'm sure we'll all feel better. There he comes now." And Faith shamefacedly dried her eyes for she hadn't meant Jed to see her tears.

She went singing about the little kitchen, thankful that she knew how to cook. They all retired early. Faith occupied the one bedroom. Jed kept to his cot on the sleeping-porch, with Donato conveniently near to minister to him throughout the night in case he should be needed.

Several times during the night, Faith was awakened by Jed's muffled coughing, and the sound was like a knife to her heart. Each time she fell asleep, praying for grace and strength and patience to face the long, hard days that lay before her.

Morning came, bringing with it Doctor Jessup. He was a shabby, homely, little man, wearing steel-bowed spectacles and having a slight impediment in his speech.

There was nothing about his appearance to inspire confidence in his powers as a healer, and Faith watched him askance, as with stethoscope and thermometer he examined Jed and made notes in a little note-book with a stubby pencil, in almost undecipherable chirography.

"Uh-huh," he said, as he rose to go. "Plenty of milk and eggs and fresh air, and not too much exertion for a while. We'll bring him through all right, Mrs. Carlton."

Faith blushed furiously. She was not accustomed to being addressed by her new name, but she caught Jed's glad look and smiled back at him. His face seemed to lose some of its bitterness when she was near. She said, "I'm going to walk down to the car with the doctor, Jed."

Outside the house, she turned to Doctor Jessup and said in a low voice, "Doctor, can he get well?"

"With good care and wholesome food, he has every chance in the world," said the doctor. "The main thing is to keep him from thinking too much about himself and his condition. Read to him; sing to him; amuse him. I noticed a Bible on the table as I came out. I know of no better medicine in the world for a fellow like him than a few verses of that every day."

"Alas, Doctor! He does not believe in the Bible, and I have promised never to mention religion in any way to him."

"Well, that is too bad. Well, at any rate, do not let him think of his condition too much. I'll be around again in a few days." And the doctor rattled off down the hill in his weatherbeaten old Ford, while Faith returned to her patient.

A few days' rest, and Jed recovered somewhat from the fatigue of the trip to the cabin. As the warm, spring days advanced he often walked down to the pool with Faith, where he would lie on his blankets beside a giant boulder and toss pebbles and pine cones at the little chipmunks which darted in and out among the rocks, while Faith read or talked to him, on every subject in the world, except religion. Faithfully, she tried to avoid this subject when with Jed, and she sometimes found the keeping of her promise more difficult than she had at first imagined. Sometimes, with a heart singing in exultation at the beauties of the scenes about her, she would catch herself repeating some half-forgotten verse, as she gazed out across the fertile valley which Spring was adorning so beautifully.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.... Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in.... Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God...." She longed to share this exultation with Jed, and then, the thought of him would bring a shadow to her eyes and her face would lose its

April 15, 1930

rapt expression as she realized he neither possessed nor desired the comfort of such words. And then, very soberly and reverently she would repeat, "Though I walk in the midst of trouble, thou wilt revive me."

Sometimes Donato would accompany them to the pool, and spend the time fishing. Jed became excited when he successfully landed a mountain trout. Often, when the catch was a good one, Donato would repair to the kitchen, and when he announced dinner, the morning's catch would be served as only Donato knew how to serve it.

Two things troubled Faith in those long days of watchful, anxious waiting. Paramount of these, of course, was her anxiety for Jed's physical welfare. She questioned Doctor Jessup about every phase of the disease. She sent here and there for pamphlets concerning its treatment and studied them assiduously. She concocted wholesome, delicious dishes to tempt his appetite. She subscribed for a number of the best magazines and read aloud to him by the hour. From a woman in Silver Springs, she rented an ancient piano, very much scratched and scarred as to exterior, and very jangley and discordant within, but she managed, somehow, to charm from it melodies both harmonious and sweet and she never tired of singing for him when Jed requested it. Sometimes Donato was the entertainer. As he strummed his ukelele and sang wild, weird songs, Faith often imagined herself far away amid the tropical loveliness of the Philippines.

Faith's second big worry concerned Jed's attitude toward his affliction. The word stricken probably described him best. She had hoped, through the influence of her own cheerful optimism, to see some of his youthful buoyancy return, but was disappointed in this. Often, when she glanced up from her magazine or book, to make some remark about the story she was reading, she would see him staring off across the valley, his eyes hard and defiant, his face wearing the stony expression, which he tried to mask behind a forced cheerfulness when he found her looking.

Poor Faith! Those were trying, troublesome days for her, but she resolved whatever came, Jed should never know she was anxious or worried. It wasn't easy to maintain a cheerful spirit when her heart was torn with love and anxiety for the man she loved so devotedly.

She never repented her marriage to him, even at the expense of her extraordinary promise, though the thought sometimes came to her in an hour of bitterness, that she was in a way, indirectly responsible for Jed's condition. If she had never come into his life, he might have gone home as his grandfather wished him to do, and instead of spending his days in this harrowing fight for life and health, he would be living comfortably and happily with his own people. But this thought was always quickly followed by the remembrance of Jed's words

on the occasion of their last visit to Hudson Hill. "If I had gone on the way I was headed a year ago, I would probably have ended it all some day or have done something worse. Life was becoming intolerable."

She had hoped that Jed would, of his own accord, wish to renew their discussion of the inner life, but the days wore on and he gave no sign of wishing to discuss anything connected with the spiritual life with her. She could not introduce the subject without violating her promise, and she was too honorable to do that. She couldn't help longing, sometimes, when an impatient mood seized him, however, to remind him that there was a Friend in whom he could find comfort and solace in his affliction.

Jed, on the other hand, never told her, how, on sleepless nights, when the cough was particularly troublesome, he lay looking out at the stars, wondering what would become of him if he did not recover. He half longed to discuss it with Faith, as he had discussed his perplexities with her in the old days, but his pride would not let him. He felt only scorn for a soul so weak, as he termed it, as to be unwilling to face death as it had faced life.

Faith suggested several times that he should tell his mother of his condition, but he flatly refused. His answer the last time filled her with hurt anxiety.

"They will have occasion to find it out soon enough," he said bitterly. "No need in worrying them with my troubles now. It's bad enough to keep you cooped up here. You have given up everything for me; friends, comforts, career, everything, and what can I do for you? You should have let me alone, Faith. By now, I should have been done for, and you could be living where life is worth living."

Poor Jed was not making a very gallant fight. He would have made a dauntless soldier on the field of battle where valor finds expression in action. The tedium of inaction rendered life almost intolerable.

"To think of having to spend a year, possibly two years, doing time up here," he went on. "I have tried to do everything just as the doctor says, and still I'm not improving as I should. If I ever get away from here, I never want to see another bottle of milk or egg as long as I live. I feel like a walking incubator now."

"Jed, dear, we are very happy here," said Faith, slipping to a place on the arm of his chair and softly smoothing his dark hair back from his brow. "What more worthy work could I be doing than helping to give back to his place in the world a fine, useful man? And you are going back, Jed." Then before Jed had a chance to contradict her, she continued brightly, "Now I am going to tell you about the Gary children."

The Garys were Jed's and Faith's nearest neighbors. It was Mr. Gary who had brought them from the station that first day, and who had since befriended them

in various ways. There were four small children in the family, and Faith had grown quite fond of them and their mother, a gentle, delicate, little woman, over-burdened with the cares of a household and a growing family. Jed had found the children and their pranks amusing, so Faith often regaled him with bits of nonsense concerning them, for she visited them frequently, when she felt she could leave Jed with Donato.

"While I was over there yesterday," she began in the happy way she had of going from a depressing subject to a bright one, "their little cousin, Frank, came up with his parents from the Lone Pine Ranch. The children played school while Mrs. Gary and I sewed. Tommy Gary, as usual, was the teacher. Tommy always assumes the leading role in all the games they play. I shall be greatly surprised if he isn't President or an aviator when he grows up. He's bound to be at the top of everything he undertakes. Well, Tommy, who is in the second grade, was evidently trying to teach reading by the 'suggestion' method if there is such a thing. Frank was reading along with great deliberation when he came to the word 'can' and stopped short.

"What do you get beans out of?" demanded Tommy.

"A sack," said Frank, promptly.

"Yes, but what do you get them out of before you get them out of a sack?" asked Tommy.

"The store," replied Frank. His father is a rancher, you know, and evidently does not grow beans.

"Well what do you get *pork* and beans out of?" persisted Tommy.

"A can," shouted Frank.

"Well, now that word is *can*," and Tommy pointed to the word with great gusto.

"Frank read on until he came to 'see' and stopped again.

"What are you doing?" asked Tommy.

"Readin'," Frank replied.

"Look up here! What are you doin' at me?" persisted Tommy.

"Lookin' at you," replied Frank.

"Well, what do you do when you look at me?" cried Tommy disgustedly.

"I see you," said Frank.

"Well, the word is *see*," drawled Tommy, as the lesson continued."

By the time Faith had finished, Jed was laughing heartily, and when Donato announced supper, his depression had, in a measure, departed.

## CHAPTER XV

*Trials must and will befall;  
But with humble faith to see  
Love inscribed upon them a'l,  
This is happiness to me.*

—William Cowper.

It has been said, "there is no news in happiness." Likewise, there is no news in grim, deadly monotony. And that was what life at the little cabin in the mountains sometimes seemed, in spite of the noblest efforts to make it otherwise. When



she first arrived at Silver Springs, Faith had felt inclined to pity the few women of the sparsely settled community, with their limitations and inhibitions. Compared with the full and busy days which had constituted her life up to this time, theirs seemed sadly dull and empty. But she came to envy them their quiet happiness and peace of heart. The time came when she would have asked nothing kinder of life, than this little, mountain home, a family and her man coming home at the close of day to her welcoming love and tenderness. And an existence which could have been a Paradise on earth, with Jed well and happy, was becoming in some ways, unbearable.

Jed's condition grew no worse, but in spite of Faith's and Donato's most faithful administrations, he did not grow perceptibly better. Summer, autumn, winter came and passed away. The second summer passed and winter was upon them again, in their little mountain cabin.

Perhaps one hindrance to Jed's recovery was his own attitude towards his condition. He longed to go back to "civilization," as he called it, and become an earner. He knew Faith's little legacy could not last forever. He could not quite reconcile himself to the humiliation he felt at being dependent on her, while he remained a helpless invalid. So, when the second winter came, and Doctor Jessup's examination revealed that he still had traces of the disease, his impatience knew no bounds.

"To think of having to spend another winter up here!" he exclaimed the evening following the doctor's visit and examination.

"We don't have to stay here, you know, Jed," said Faith looking up from the dress she was embroidering for little three-year-old Nannie Gary. "I have often wondered if a warmer climate might not be more beneficial. We might go South somewhere for the winter."

"One place is as good as another," said Jed shortly. He knew a move would be expensive, and he was resolved Faith should not spend more than was necessary on him.

Faith watched him as he stood by the window, staring moodily out at the deepening December twilight. She had been sorely tried lately, by these bursts of impatience, and she found it difficult, sometimes, to restrain the hasty words which came to her lips. And at such times, these words came to her, and with them, a great wave of sympathy and tenderness for the afflicted Jed:

*"Teach me to feel another's woe,  
To hide the fault I see,  
That mercy I to others show  
That mercy show to me."*

She laid down her work and went to stand by Jed.

"It has been hard, very hard for you, I know, Jed," she said, gently. "You mustn't lose hope, now that the victory is so near. I have great hopes that you are going to be all right by spring. And we

have so much to be thankful for. I have not contracted the disease as you predicted, we have good little Donato to help us, and we are able to live quite cheaply here. When you are well, we'll both work and recuperate financially and everything is going to be all right."

"Good little Faith. Forgive me, dear. I'm an ungrateful cur," said Jed, slipping an arm about her. "If I ever do recover—"

"Don't say it that way, please, Jed. Say, 'When I recover,'" interrupted Faith trying to smile bravely through her tears which the gathering darkness hid from him. She could not always feel the cheerful optimism she tried to maintain.

"Well, 'when I recover,' if that suits you better, it will be because of you. Without you, I would have lost heart long ago."

Just then Donato came in with the mail. There was a letter from Jed's mother saying his grandfather was in failing health. "He has never seemed to get over this disappointment concerning you," she wrote. "Aren't you almost through with your research work and ready to accede to his wishes?" Jed smiled grimly as he read that part of the letter. When he had finished, he crumpled it up and tossed it into the fire.

"Bad news, Jed?" asked Faith, who had been watching him.

"Grandfather isn't very well," answered Jed.

"Don't you think you should tell them, dear?"

"I do not," said Jed with finality and Faith knew it was useless to continue the discussion.

Although Jed had written his mother briefly of his marriage, she felt sure she was regarded in the light of an interloper by Mrs. Carlton. She never mentioned Faith in her letters, and Faith half suspected that was one factor which caused Jed to withhold from her the true state of affairs at the mountain cabin. She deplored this greatly, but the remedy did not lie in her hands.

(Concluded in our next)

### New Books

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

**The Christian Life.** A Handbook of Ethics. Joseph Stump, D. D. The Macmillan Company, New York. 308 pages. \$2.50.

This is a solid looking book in its make-up and it is a solid book in its excellent contents.

The author is president of the Northwestern Lutheran Theological Seminary, Minneapolis, Minn., and occupies the chair of dogmatics, ethics and apologetics in the divinity school over which he presides. The book contains the substance of what has formed the basis of the author's lectures on Christian ethics and is primarily intended as a textbook for the student. Yet an effort has been made to keep the discussion as free as possible from technicalities so that the intelligent

layman may read the book with interest and profit.

In this aim the author has achieved success. The book abounds in clear and exact definition and rightly distinguishes and discriminates between things that differ. It approaches the whole question of Ethics with the postulate that the right relation with God will and necessarily must shape all the other relations of life. True ethical conduct, it holds, is rooted in the fellowship with God. The book has a decided Christian viewpoint and outlook. For this it is to be highly commended and will appeal to all Bible-believing and Bible-loving Christians. A study of "The Christian Life" deepens the first impressions that it is a valuable and worth-while contribution to the realm of Christian ethics. A good bibliography and index increase the usefulness of this handbook.

**Worship in the Church School.** J. Sherman Wallace. The Judson Press, Philadelphia, Pa. 168 pages. \$1.00.

This is another in the valuable series of textbooks in the Standard Leadership Training Curriculum published by the well-known Judson Press. The author is editor of all the young people's periodicals for the American Baptist Publication Society and by his pastoral and teaching experience is eminently well-qualified to expound this subject. As Dr. S. L. Roberts points out in his foreword, Mr. Wallace shows a keen sense of the nature and value of worship and commendable judgment in organizing his materials for the guidance of class work. Lack of reverence has been declared one of our American faults. Every Church school worker will be greatly helped and guided in his responsible task of training the youth to high and adequate habits of worship by a study of this timely and inspiring text-book.

**Training Lessons for Church School Workers.** Seldon L. Roberts. The Judson Press, Philadelphia. Paper. 106 pages. 60 cts.

An introductory book to the Standard Leadership Training Course. This training course is not a short-cut course to learn how to do church school work, but an outline course of things to do.

**The Children For God.** A Pageant by Marguerite Hazzard. The Judson Press. 20 cts.

This can be used as a pageant in connection with the Church Vacation School. It also serves as a Christmas pageant.

A. P. M.

### Zeal Without Discernment

A man who was wanted by the police had been photographed in six different positions, and the pictures were circulated among the police. The chief in a small town wrote headquarters a few days later, saying, "I duly received the pictures of the six miscreants whose capture is desired. I have arrested five of them; the sixth is under observation and will be taken soon."

### Our Woes

OTTO E. SCHULTZ

All things in life conspire for good  
Where love toward God and faith abound;  
The deepest dungeon of our woes  
Our blessings' brightest star may sound.

The steel that feels the hammer's blow  
Becomes an intricate machine;  
The wood that groans beneath the saw,  
Ere long as pleasant home is seen.

The heat turns carbon into gems,  
And coal torn from its age-old beds,  
When red-hot flames consume it most,  
The greatest cheer and comfort spreads.

The grapes thrown in the cruel press  
Yield purple nectar pure and sweet;  
The golden loaves sustain our life  
Because the miller crushed the wheat.

When mangled by men's heartless hands  
The flowers exhale their sweetest breath;  
The humble violet or rose  
Repay with kindness pain and death.

Like flaming bush where Moses stood  
True hearts are hallowed by the fire,  
And when the raging storms sweep  
through,  
Play sweetest tunes upon their lyre.

The cross on which Christ agonized,  
The hateful stones at Stephen hurled,  
Revealed love's beauty in their soul,  
Unconquered faith to cynic world.

The sun grows flowers and sets cement,  
Melts wax, but leaves hard rocks alone,  
Your heart in heat of trials may be  
The wax, a flower, cement or stone!  
Detroit, Mich.

### Banquets at the Second Church, Cleveland

For several years it has been the custom of our Sunday school to sponsor a father and son banquet.

On Thursday evening, March 6, we had another one of these happy occasions, with nearly 100 men and boys participating. Our Sunday school secretary, Bro. Wilford R. Linsz, was chairman of the committee and acted as toastmaster. Speeches were made by the superintendent of the Sunday school, by the teacher of the Young Men's Bible Class, our beloved Bro. H. P. Donner, and by our fine pastor, Bro. H. F. Schade.

The principal address of the evening, however, was delivered by Bro. Ralph Walker, pastor of the Euclid Ave. Baptist Church. He demonstrated quite vividly how important it is that we understand each other. Music was furnished by a men's quartet, composed of picked members of the Singers Club, of which our Sunday school song leader and choir director, Bro. Val Saurwein, is a member.

A group of willing young women helped prepare and served the meal, under the leadership of Bro. Wm. H. Anders.

About a year ago, the girls and young women in our church raised the question, why they could not have a mothers and daughters banquet. This year the idea was realized and the first banquet of that kind, sponsored by the Sunday school, was held on Friday evening, March 21, and proved to be a gigantic success. Nearly 200 women and girls attended and enjoyed a delightful evening. Miss Gertrude B. Fetzter, president of the World Wide Guild society and chairman of the banquet committee, acted as toastmistress and conducted the meeting in a masterful way. The Sunday school superintendent was introduced and asked to lead in prayer at the banquet tables.

After the dinner the teachers of our three ladies' classes were presented: Mrs. Fred Linsz, Mrs. H. F. Schade and Miss Elizabeth Schroeder. The latter, teacher of the young ladies, made a little speech. Mrs. P. H. Brandt, president of our Women's Mission Society, extended a welcome to the mothers and our pastor, Bro. Schade, and Miss Brinkman, our missionary, gave brief talks. The chairman of the banquet committee, Mrs. Mamie Beyer, was introduced and given a hearty "thank you" for her untiring efforts. Her son Clarence then gave a splendid tribute to his mother. He with 8 or 9 other young men acted as waiters and a picked committee of young women served as cooks under the leadership of Mrs. Beyer and with the help of Bro. Anders. All of these willing workers were given rousing "Thank you's."

Mrs. Gottlob Fetzter, the mother of our toastmistress, then told us all about the old-fashioned mother and showed us how she handled her babies and brought them up. Mrs. Ed. Boettger then spoke about the modern mother and had Miss Grace Krueger, a trained nurse, show us how babies are dressed and handled in the hospital in our present day and age.

The meeting was then transferred to the main auditorium where a short program was given. Mrs. Wilbur R. Herschelman gave two readings; five of the men sang a quintet in waiter's garb, and the young women and girls, about 10 in number, rendered three original kitchen orchestra numbers.

A mission play was then enacted, the title of which was "Chee Moo's Choice." It was very good.

Our Sunday school is growing. One of our chief problems is class-space. Banquets such as those described above are a means of advertising our Sunday school and church. We have a goodly number of boys and girls whose parents are in no way connected with our church and it is those we wish to reach. May the Lord help us and bless our efforts!

FRED LINSZ.

### The King's Daughters Class, Winnipeg, Man.

This annual report of the King's Daughters Class of the McDermott Ave. church, Winnipeg, Man., includes the period from Feb. 1929, to Feb., 1930.

Another year of grace lies back of us in which we, with our many faults, were permitted to do something for our king and friend of our souls.

We meet every first Thursday of the month, either in the homes of the members or in the church. We held fifteen meetings during the year. The members showed an active interest and attendance averaged between 35 to 40.

Some of the main features were our anniversary last February and our Mother's and Daughter's banquet in May.

We were able to rejoice many sick folk by visits and flowers.

In the past year our main program was Missions. We sent \$25 for Cameroon where Miss Bender is at work. In December we gave a Christmas concert for the benefit of our organ fund. Invitations to this accompanied by little sacks were sent out two weeks before to all members of the church and our friends in Canada and the U. S.

For Christmas we sent a parcel to our sister Mary Epp, missionary in Bolivia, South America. It contained 40 dolls for her school-children and a useful handbag for herself. Each member of the class endeavored to dress a doll the best and a prize was awarded. Our receipts for the year were \$287.54.

May the Lord use us in the days to come as instruments in his hand!

OLGA MANTEY, Sec.

### Salt Creek B. Y. P. U. Anniversary

Another year has passed and we as the Young People's Society of Salt Creek, Oreg., can thank God for the kindness and mercies he has shown us.

On Thursday evening, March 6, we celebrated our 34th Anniversary. A large audience was present for the event. The program was opened with a piano prelude. After the usual devotional introduction we enjoyed a very interesting program, consisting of the reports from the secretary and treasurer, several quartets, a reading and a play entitled "The Awakening of Brother Tightwad" and finally a short, interesting speech by a member from a neighboring church.

At the close of our program the audience went to the basement of the church and were served with sandwiches, cake and coffee.

The report of our secretary showed that our year had been a successful one and that we had enjoyed a number of excellent literary programs, Bible studies and sermons.

May the Lord help us in the future so that we may prosper and help in the work of the kingdom!

EDWARD MAX.

\* \* \*

"An idle brain is the devil's workshop." A great judge said, "Ninety per cent of the boys and girls who have passed through my court during the past year got into trouble because they did not properly use their leisure time."



### Ode to Spring

JOHN C. SCHWEITZER

Oh happy Spring,  
Thrice welcome be!  
From winters grip  
Dost set us free.

Oh loving Spring,  
With notes so sweet,  
The warbling birds  
Thy advent greet.

Oh joyful Spring,  
In thee we see  
God's boundless love,—  
Life's potency.

Oh cheerful Spring,  
We welcome thee,  
In town and woods,  
To fields and lee.

Oh mirthful Spring,  
We've longed for thee;  
Your coming with  
Delight we see.

Oh glorious Spring,  
Our faith renew;  
With Easter hope  
Our hearts embue.

### Making the Prayer Meeting Attractive

A bit of change and diversion in the order and program of our Wednesday evening prayer meetings has brought about gratifying results in renewed interest and larger attendance. There has been no change made as to the hour, nor as to the nature and purpose of the meeting. It remains a church prayer meeting for spiritual edification, instruction and inspiration. But to get out of some traditional and habitual ruts we have introduced a bit of variety regarding the order and program of the service. We have chosen some definite Kingdom interest and prayer objective for each service, and then arranged for some special music and song or recitation to fit in with the topic of the evening. We have had a Deacon's Night, Choir Night, Young People's Night, Student's Night, Missions Night. Other special church and Kingdom interests are in store for coming services.

In the service devoted to the Deacons, the following program was carried out: Short prayer, Hymn of praise, Scripture, John 21:15-25, Quartet, Short address by the pastor on "The Services of Our Deacons"; a word in behalf of our board of deacons by two of the deacons, one speaking in German, the other in English; Quartet, Recitation: "Hast du mich lieb?" by Karl Gerok; testimony of appreciation of the services of our deacons and other church officers, prayer, songs.

The Young People gave a splendid devotional program of about 30 minutes on: "The Meaning and Value of Christian and Christlike Friendship." The pastor conducted all these services, but a def-

inite part of the exercises of the evening is delegated to others. We have found the "Selected Gospel Songs" very helpful in some of these services.

DAVID HAMEL.

### B. Y. P. U. of Beulah, N. Dak.

Although you have never heard of us before we are a lively and enthusiastic group of workers for the Lord. Many of our members have just recently forsaken the ways of the world to follow Jesus Christ as their personal Savior and we are looking forward to a successful year.

Our society was re-organized and divided into two groups, Mrs. D. Klein being captain of one group, Jacob Fuhrmann captain of the other. The following were elected officers for the year: Mr. R. Schlecht, president; Jacob Fuhrmann, vice-pres.; Sophie Blumhagen, secr.; Thomas Boeckel, treas., and Frieda Klein, organist. We have gained 18 new members since the beginning of the year, making a total of 41 members.

We celebrated our fourth birthday as B. Y. P. U. Feb. 2 when we gave our annual program consisting of various musical selections, including one number from our newly organized orchestra, readings and one dialogue.

Our regular sessions are held every Sunday night before the Sunday evening service. The programs are given alternately by the respective groups. The programs are arranged so that we have a prayer meeting the first Sunday of the month, a Bible study the second Sunday, a mission program the third Sunday and a miscellaneous program the fourth Sunday given by both groups.

We are now sponsoring a contest which is to be closed by the end of May, to see which group is having the best attendance, has the best Daily Bible Reading, and gains the most new members. The losing group will have to provide an entertainment for the winning group.

May the Lord help each and every one so that the year 1930 will be a greater success than the past!

SOPHIE BLUMHAGEN, Sec.

### Young People's Society, Tripp, S. Dak.

Although it is a long time since the Young People's Society of Tripp, S. Dak., have been heard from, we are nevertheless much alive. We have our regular meetings. We have enjoyed God's nearness and the fellowship of one another. We have tried to be a shining light and a help to others.

Our pastor, Rev. H. P. Kayser, left us and went to Canada. We look forward with hopes in our hearts to whatever the future may bring us, our earnest desire is to do more for our Master this year and to become more worthy of the name that we bear as his children.

During our last year's meetings we gave a "Baptist Herald" program in which we raised some money for a new piano. Our amount was \$100.

## THE BAPTIST HERALD

In our Young People's Society we have 23 members. Our society gave \$25 for our mission field in Cameroon.

On Feb. 18 we installed the following new officers: Geo. Mudder, president; Harold Lippert; vice-president; Emanuel Litz, secretary; Edward Lippert, treasurer; Clara Vilmo, pianist.

With the help of God we are looking forward to another year of service and good fellowship.

EMANUEL LITZ, Sec.

### Oak Park Young People's Anniversary

The thirty-ninth Anniversary of the Young People's Society of the Oak Park, Ill., church was celebrated with an inspiring program Thursday evening, March 20, 1930, in the auditorium of the church.

Several selections by the Sunday school orchestra and a song by the choir, under the direction of Carl F. Granzow and William J. Krogman respectively, furnished the delightful music of the evening. The Scripture was read by the retiring vice-president, Miss Louise M. Miske; following, Rev. Theodore W. Dons, pastor, led in prayer.

Remarks by the president, Harold B. Johns, revealed the aspirations of the society. The retiring secretary, Miss Lydia E. Grau, reported that the society had many meetings, made interesting by various speakers, and that the social gatherings had been plentiful. The retiring treasurer's report by Edwin A. Maxant stated that the society is \$76.35 ahead.

"The Color Line," a dialogue of present-day China, was the feature of the program. It was effectively presented by the following members:

Doctor Lawson.....A College President  
Edwin A. Maxant

Fu Chun.....A Chinese Student  
Raymond W. Rappuhn

Barbara McKean.....A Missionary Daughter  
Miss Dora H. Granzow

Stanley Preston.....A Senior in College  
Walter Brunken

Wanda Williams.....A College Flapper  
Miss Gerda A'brecht

Miss King.....Dr. Lawson's Secretary  
Miss Louise M. Miske

The offering, amounting to about \$52, is for the Central Conference Mission Fund. After Rev. A. P. Mihm, Secretary of the Young People's and Sunday School Workers' Union, asked God to bless the work of the society, the assembly adjourned to the lower rooms for refreshments. Dan Granzow was the chairman of the refreshment committee, and Carl H. Jenkins had charge of the publishing of the program.

The officers for the new year are: President, Harold Johns; vice-president, Edwin Maxant; secretary, Myrtle Boyer; treasurer, Arthur Rappuhn; pianists, Margaret Krogman and Martha Christine Remus.

April 15, 1930

### News From the Kachin Mission

Myitkyina, Burma, Feb. 18, 1930.

Dear Brother Mihm:

There are two brethren in America whom I shall be ashamed to meet and these are you, the editor of the "Baptist Herald," and the other is our friend Bro. Fetzer, editor of the "Sendbote." Both of you I know are deeply interested in foreign missions and have again and again requested me to send you items of news for your papers, and I have not done my duty.

Again and again I have had very interesting items to send to you, but just at the moment work so crowded about me that I put it off for a more convenient season and then it became stale news and so did not send it.

Just now I am in the midst of packing and getting ready for the home journey which begins on the 24th of next month and we sail from Rangoon on the 29th of March. Before that time I shall slowly turn over the work here to our successors, the Dudrows, who for the past two and a half years have been at the Mission Press in Rangoon, but felt all the time called to more direct evangelistic work and so applied for work among the Kachins. They came here on the 2nd of November, and for the past four of five months they have been busy learning the language and now are learning about the work.

Then from the 19th of March to the evening of the 23rd our triennial Kachin Convention meets with us. Representatives from the three fields Namkham, Bhamo and Myitkyina will meet and many of their friends, so that we are preparing to entertain about 2000 people. Some will come by steamer and railway, others will come from 2 to 15 days journey over the mountains. It will be a great gathering. One of the forward steps to be taken is the appointment of a Kachin Missionary for the new field in the so-called "Triangle," where during the past few years over 4000 slaves were released by Government by compensating their former owners. This is virgin soil for the gospel of the Lord Jesus. Some of these released slaves were forbidden by their former owner to call upon his spirits, so these poor released slaves were without proper spirits on whom they could call in time of need. Here is where the missionary has the best opportunity to present a message of hope.

This new venture of faith will also give the Kachins a splendid goal and, like the Baptists in the early part of the 19th century, will unite them by a common task.

God willing, I shall be 65 years young on the 1st of April. Naturally I am asked by many of my townspeople if I am leaving Burma to retire. This is quite natural, living in a country where all officials retire at the age of 55. Just now I can see only several good reasons for continuing in the work. Never in the history of this mission have the prospects

been brighter. Here as elsewhere our early success has been among the common people. Now that the Kachin "Upper Class" see what Christianity is doing for the common man, the Kachin ruling class are coming into the Kingdom. We have a number of Kachin chiefs in our church who are doing much for the coming of the kingdom of God among their people, but in the past few months no less than four ruling chiefs have had their demon altars removed with a view to becoming Christians. As soon as they are in the fold their villages will follow. Thus far we have had a normal growth along all lines, but when they come in in great numbers many difficulties and problems will arise.

Our Kachins from all the fields have again and again expressed the wish that we return to the field. Our Foreign Secretary as well as the Burma Committee of Reference have expressed the same wish and as long as I can travel 33 miles over Kachin mountains from four in the morning until three in the evening and still feel fairly fresh at the end of the journey, I do not see why I should retire because of a calendar. There are too many unfinished plans and still too much joy and happiness to move on easy street, so, God willing, we plan to return refreshed after our furlough in the homeland.

As far as we now know 67 Harvard Street, Rochester, N. Y., will be our permanent address while in America.

It will be a great pleasure to meet old and new friends in the coming months.

With warm greetings

Fraternally yours

GEO. J. GEIS.

### Revival Meetings at the Ebenezer Church, Dillons, Kansas

Early last fall we made preparations for protracted services. Our plans, however, were shattered several times, and we finally started with our meetings Feb. 17 and continued till March 2. We believe that this was the Lord's will, for his Holy Spirit was present with us, and he sent us rich blessings throughout the services. Five souls definitely stepped out for the Lord. Four found peace during these meetings, and a Sunday school scholar made confession of a previous experience. Others were under conviction, and we are praying that they too will soon yield to the pleadings of the Spirit.

Bro. Geo. A. Lang of Lorraine assisted in the meetings; he preached every evening. Our people responded with great enthusiasm to the meetings, and our church has been revived and strengthened by the good Gospel message so forcefully preached by Bro. Lang. Thanks be to God, for the Gospel is still the power of God unto salvation to every one that believeth.

A. R. SANDOW.

Ignorance and indifference put up a stiff offensive on the firing line of the missionary forces.

### Sunday School Convention at Anamoose

In Anamoose, S. Dak., we find the leading church of the town an aggressive Baptist church. This church, with its pastor, Rev. J. J. Lucas, was the place of hospitality for our 45th Sunday School Convention. In spite of bad roads, in spite of the winter weather, we had a good attendance at this session of our convention.

Duetts, quartetts, the choir, and even a girls choir gave special musical selections. The ladies of the church with conveniences of a decorated church basement gave us a free dinner twice, which convinced us all, that there are good cooks in Anamoose.

Some ministers were not present, therefore the program was not as crowded as usually. That had some advantages, for we could have a discussion after every address, which was very interesting.

Rev. F. Balogh preached a sermon on the first evening; text, John 4. The next morning Rev. H. G. Braun led the prayer-meeting, speaking about the words of Jesus, "Become like little children."

Rev. J. C. Schweitzer of Cathay spoke about "The Sunday School Problems of Today," and Rev. C. Dippel answered, "How May We Solve Them?"

The afternoon began with a devotional meeting led by Rev. F. Trautner. Rev. C. Gieser gave an address: "The Goals of Our Sunday School Work, and How May We Reach Them?"

Rev. F. Balogh gave us a Bible study and Rev. Thorlakson closed the afternoon session with an address in English.

Our closing service in the evening was well attended. Rev. F. E. Klein preached on 1 John 2:17. The sermon was followed with many testimonies by the congregation.

The statistics of our Sunday schools are smaller compared with the last period but we had a hard winter. We are thankful to God for what we could accomplish.

F. ALF, Sec.

### Happenings in First Church, Brooklyn, N. Y.

God is great. God is love. His grace is all sufficient for all our needs. Of late, God has poured down special blessings upon us. Our prayers for a deepened spiritual life within us have been heard. Souls have turned to Christ for salvation during a short evangelistic campaign between February 16-20. Rev. Charles W. Koller, a God-anointed evangelist and pastor, served us during these meetings. He preached the unsearchable riches of Christ with singular grace and power. The church is very grateful that God sent Bro. Koller into our midst.

It gives us exceeding pleasure to report of the doings of our young people. As ever, the German young people are active in God's vineyard. Now as before they serve in our new mission station. We also record with joy their interest in our English-speaking Jugendbund of New York



and vicinity. One of the members of the German B. Y. P. U. has definitely surrendered his life to the Lord in order to prepare for the Christian ministry.

Recently, on Tuesday, Feb. 11, the English young people have once more rallied to Christ's standard. They reorganized their forces on that night, 21 friends being present at this first meeting in spite of a heavy rain outside. The following officers were elected to office: Fred Bauman, pres.; Louise Grass, vice-pres.; Gertrude Scholl, secretary; Jack Marquardt, treasurer. Several union meetings have already been held together with the German society. A blessed meeting with Dr. Hary Gregg, internationally famous Bible teacher, was held a few weeks ago under the auspices of the society. During the spring and summer season both B. Y. P. U.'s plan carrying on an intensive tract and house visitation campaign.

Church services are increasing in attendance. Right now our pastor, Bro. William A. Mueller, is preaching special sermons on the Second Coming of Christ. Last Sunday night, March 23, seven young people were baptized. Four other candidates are waiting for baptism.

The combined women's societies had a wonderful Mother's and Daughter's Banquet, Tuesday, March 25. Miss Helen Tupper, a Hindu, delivered a message on Hindu life, customs, and aspirations.

Our prayer is to serve Christ with greater devotion and power.

R. SCHULTZ, Missionary.

### What the Angel of Nomenclature Did

If our churches were named according to what they are rather than according to the ambitions which too often animate them, there would in all likelihood be numberless changes of names. Amos R. Wells in a bright paragraph brings the matter thus acutely to our attention:

One night the Angel of Nomenclature visited all the churches in our town, erased the denominational names upon them, and painted instead, in large letters, names of his own selection. A certain large church, accustomed to seat large crowds, was dubbed: "The Church of Oratory." Another, whose congregation was stylish and select, was named: "The Church of Fashion." A church frequented solely by the wealthy was renamed, "The Church of the Golden Eagle." Yet others were named: "The Church of the Backward Look," "The Church of the Spiritual Cobwebs." Many, of course, had beautiful names befitting Christian congregations; but the name that pleased all the beholders was painted upon a modest, home-like structure. It was called by the angel: "The Church of Divine Friendship."

If evil purpose reign in your heart, let the love of Christ start a revolution.

Hammer out your purposes with determination while they are white-hot from the fires of enthusiasm.

### The Persecution in Russia and Its Lessons

CHAS. F. ZUMMACH

Christianity everywhere is called upon to pray for the persecuted Christians in Russia. In 1 Cor. 14:15 Paul says: "I will pray with the spirit and I will pray with the understanding also." In other words: "I want my prayer to be an intelligent prayer. I want to be clear on what I pray for and why."

For the first time in history a nation has undertaken a general crusade against religion. France, during the revolution, officially "dethroned God," and set up the "goddess of reason" in the person of a lewd woman, as an object of worship; but there was no attempt to persecute those who still believed. The Communists of Russia are not alone opposed to the worship of any Deity, but have set themselves the task of ruthlessly destroying religious faith in the hearts of the people.

#### Communist Leaders Atheistic

Long before the revolution of 1917 the leaders of communism were frankly atheistic. Karl Marx, who is regarded as the father of socialism, created the phrase: "Religion is the opium of the people." Lenin, whose grave has become a shrine for the communists, said: "Religion is a spiritual vodka, the churches a dramshop, where the slaves of capitalism drown their human physiognomy." Writing to Maxim Gorky, he said: "God-worship is the worst form of spitting at oneself." Lenin's widow is quoted thus: "We must make our school boys and girls not merely non-religious, but passionately anti-religious." The minister of public instruction recently went on record as follows: "We hate Christianity and the Christians; even the best of them must be regarded as our worst enemies. They preach love of one's neighbor and mercy, which is contrary to our principle. Christian love is an obstacle to the development of the revolution. Down with love of one's neighbor. What we need is hatred. We must know how to hate; only thus shall we conquer the universe." Zinoviev said: "We shall pursue our attacks on Almighty God, and are confident we shall subdue him in his empyrean. We shall fight him, wherever he hides himself."

At first their efforts were directed only against the established church, the Russian Orthodox State Church, hoary with age, loaded down with superstition, wielding immense power by its wealth and priesthood, while it kept the masses in ignorance and poverty. Stalin's first decree said: "Religion is a matter for the individual conscience, we demand only the separation of church and state, it is the right of any citizen to adhere to any religion." With that decree all Baptists would agree. The famine of 1921 forced the Russian government to look around for funds to feed the starving masses. Its eyes fell upon the wealth of the church. Its gold and silver was confiscated,

in some places its buildings were requisitioned, and restrictions placed upon the activity of the clergy, but as yet there was no prohibition of religion.

Not till April, 1929, in a 6000 word decree, was

#### The Teaching and Practice of Religion Prohibited

The slogan now became: "A godless Russia." The decree affected all religions. Only atheists might become Communists, only atheists could hold office, or buy or sell at the government stores, and in many cases only atheists could secure employment. Those who persisted in their religious beliefs were taxed out of existence, starved and cruelly persecuted. Churches were closed and turned into moving picture theaters, or amusement clubs for the Communists, and in some instances into public brothels. The teaching of religion became a crime against the state, punishable by death or banishment to the frozen wilds of Siberia. The decree hit the evangelical Christians the hardest, for with them religion was a matter of conviction or personal experience. Thousands have given up their lives, suffered the loss of their property, or gone into exile, rather than give up their faith. Such are the conditions, now why?

When an individual commits suicide or a hideous crime, we ask why? When a strong nation ruthlessly destroys a weaker nation, we ask, why did God permit it? But when any nation deliberately sets about to destroy its best, its noblest, its most loyal, intelligent and industrious citizens, we may well ask why? Yet this has been the history of every persecution. What is happening in Russia has happened countless of times elsewhere.

Beginning with the crucifixion of Jesus we see the purest, the best, the most perfect flower of humanity that ever walked on the earth, the Son of God himself, persecuted and crucified. What evil had he done? Even his enemies had to admit, they could find no fault in him.

He told his disciples that persecution would be their lot. His words became tragically true during the centuries. Yet what had they done? Were they criminals, thieves, murderers, or traitors? No. Even their enemies admitted they were the best citizens in the land. Then why the persecution?

Wherever a vital Christianity comes into conflict with an existing order, that is un-Christian, persecution will result. The persecution of the early Christians was the work of the Jews. Not till 66 A. D. did Rome raise her hand against the Christians, and then it was local, confined to the imperial city, where Nero sought to divert attention from himself for setting fire to the city of Rome. Not till the end of the first century, under the reign of Domitian did the persecution of the Christians become general. It was under this persecution that John suffered banishment to the isle of Patmos. Ten great waves of persecution swept over the

early church, the last under Julian, the Apostate, who succeeded Constantine, the first Christian emperor, was shortlived. Christianity was established as the state religion and its authority was universally accepted.

But now a strange thing happened.

#### The Persecuted Became the Persecutors

In the 17th chapter of Revelation John describes the scarlet women, the apostate church, astride the beast, sitting on the throne of the beast, arrayed with all the splendor and power of the beast, drunk with the blood of the saints. The vision causes John to marvel greatly. How could it be? Yet what John saw in a vision, history confirmed. And now began a long series of bloody persecutions that are a blot on civilization where Christian shed the blood of Christian, in the name of Christ. Savonarola, who sought to purge his city from the moral degradation into which it had fallen, was hanged with an iron chain and burned at the stake. John Huss, who endeavored to lead the church back to the simple Gospel of Jesus Christ, was burned at the stake, as was Hubmaier, whose only offense was that he stood for a regenerate church membership and loyalty to the Word of God. Tyndale, whose only crime was that he sought to give the people the Bible in their own tongue, was imprisoned, tortured and finally burned at the stake. Space does not permit us to enumerate the hosts of martyrs, who sealed their testimony with their blood. The Inquisition drained Europe of its best minds and set the progress of civilization back for centuries. The destruction of the Huguenots in France set that nation back economically and politically for generations. The emigration of the Puritans from England laid the foundation for the political and economic supremacy of the Western hemisphere.

History repeats itself. The persecuted become the persecutors. The heresy of yesterday becomes the orthodoxy of tomorrow. At the bottom of all persecution lies the demand for conformity. Groups of men set up certain standards of faith and conduct, and demand that others conform. When they become powerful enough to inflict their opinion upon others, persecution results for those who refuse to comply. Scarcely had the Puritans in New England become settled, when they drove Roger Williams into the wilds of Rhode Island in the midst of a New England winter. The persecution by the Roman Catholic church was as cruel as any Roman emperor ever devised. The witch-burning in New Salem as cruel as those of Nero. The "Dictatorship of the Proletariat" is as ruthless as that of the Czars. In the "Atlantic Monthly" for March, 1930, Msgr. Hillaire Belloc still claims that the Catholic Church has the right to employ force, to force its opinion on others. There are men in every Protestant denomination (the Baptists not excepted) who, if they had the power of the medieval Popes, would not hesitate to

send you and me to the stake, if we dared to differ with them.

#### Right to Worship God Fundamental

The right to worship God according to the dictates of one's own conscience is fundamental. It was this rock upon which the early Christians were broken. Jesus teaches the value of the individual. Man is worth more than a herd of swine, money or machinery. Human slavery, the liquor traffic, and war are un-Christian institutions, against which Christianity has hurled itself again and again, and not one of these has given up its citadel without a tremendous struggle. Jesus never intended to iron out all individuality to a common level. Each individual has the right to self-development. To crush the aspirations of the individual, is to crush his soul. The Communistic doctrine means destruction of all individuality, and conflicts with Christianity.

Poverty and oppression can be suppressed for a time, but eventually they will burst forth like a mighty volcano. All revolutions have their cause in oppression. Like a snowball, they may start very small, but they gather weight and momentum as they go along, until they become an avalanche that sweeps everything before it. It used to be said of the Bourbons: "They learn nothing." The privileged class never learns anything. The French Revolution taught them nothing, the American Revolution taught them nothing, and the late Russian Revolution has taught them nothing. In our own land we are witnessing the gradual concentration of wealth into the hands of a few. It may be a "benevolent oligarchy," but it is dangerous. Unemployment and a growing discontent may be the spark that will some day set it off in our own land, unless these few can be made to disgorge their wealth for the benefit of the whole people. Those atheists and communists in America, who are clamoring against the "tyranny of religion," if they had the power, would do exactly what they are doing in Russia, and would take their dictation from Moscow, just as the Catholic church takes its dictates from Rome.

Jesus teaches that material wealth alone is not the most important thing. Like the rich fool, Russia sees her salvation in mass production of wheat and machinery. It does not realize that there is something higher than that. We are not criticising Russia's economic program, but to have plenty to eat, and to drink, and to make merry, is not the supreme achievement of life. Jesus teaches the supremacy of the moral law. A man owes a duty to God as well as to the state, yea, one must obey God rather than man. There is such a thing as virtue, as honor, as faith, hope and charity. These things are the ladders upon which civilization has climbed up to its present height. To destroy them would mean that mankind would revert back to barbarism. There can be no compromise with Christianity and the doctrine of Communism as practiced and preached in Russia.

#### What, Then, Should We Pray For?

First of all, not for the stopping of the persecution. That is God's business. He is not unmindful of their sufferings. (Luke 18:8.) He permitted other persecutions in the past. "The blood of the martyrs has been the seed of the Church" (Phil. 1:12). If the church at Jerusalem had been left at peace, it would have died of its own spiritual dry-rot, degenerated into a mere Jewish sect, that would have perished with the destruction of Judaism in 70 A. D. But into that peaceful community came Saul of Tarsus like a ferocious wolf, and scattered it to the four winds of the earth. So was Christianity propagated. It was the persecution of the Middle Ages that kept a vital Christianity alive, and fanned the spiritual fire in the hearts of men and women.

Nor should we pray for the overthrow of the Russian Government. Certain voices are clamoring for intervention by the powers. The word of Jesus is true: "Whosoever shall take the sword, shall perish by the sword." It is not for you and me to decide in what manner Russia shall solve her economic and her political problems. A counter revolution would mean a massacre such as the world has not yet seen. Dr. Rushbrooke rightly warns against this sentiment.

1. We should pray for the rekindling of a vital, Christ-like Christianity in America, that shall put to shame those who heap scorn and abuse upon it. If the church is more concerned with conformity to creeds, ritual, Apostolic succession, etc., instead of the regeneration of men and women, the words of Jesus in Luk. 13:4, "Ye shall likewise perish," will come true of us.

2. For fortitude for the Russian Christians, that when the day of deliverance comes, their Christianity will be so vital, Christlike and evangelical, that it will effect the regeneration of the whole of Russia. What a tragedy it would be to have the day of freedom dawn upon a lifeless, cold, formal, impotent Christianity.

3. For the rekindling of the missionary spirit in the hearts of American Christians everywhere. The church has been playing with religion and missions. Our obligations to our missionaries is a debt we must pay. We ask them to leave home and loved ones, to take the Gospel of Jesus into lands of heathen darkness,—surely the least we can do is to see to it, that they are supported in the self-sacrificing work they are doing. This is the season of the year when we emphasize the sacrifice of Christ. Surely such love should constrain us to say:

*"And were the whole realm of nature mine,  
'Twere a present far too small,  
Love so amazing, so divine,  
Demands my soul, my life, my all."*

Every day holds more opportunities for kindness than are ever recognized or used by most of us.



### A Missionary Anniversary

The anniversary program of the women's missionary societies of the Fleischmann Memorial Baptist Church in Philadelphia, Pa., on the evening of March 20 was a most decided success. A visiting speaker remarked that "the reports were unusually interesting and concise." When missionary programs can be as interesting and as challenging as this one, then it will be worthwhile to have many more of them.

Mrs. Carrie Knobloch, president of the Women's Missionary Society, presided and extended a hearty welcome to the large assembly. A large bouquet of flowers was presented to her as an expression of the women's gratitude for the splendid and faithful service she has rendered. Mrs. H. Hiller read the Scripture selection, and Mrs. J. G. Draewell, president of the Women's Missionary Society of the Second Church, led in prayer. Reports were briefly presented by Mrs. F. Blessing, secretary, Mrs. O. Mercner, treasurer, and Mrs. C. Menzel, representing the flower fund. A great deal of work

was done in the Home for the Aged, and many gifts in money sent to the missionary field.

The World Wide Guild has been an exceedingly active group of young women during the past year. A noticeable increase in membership and an unusually large treasury were the results of their work. The young women sang an appropriate number, after which the president, Miss Lena Strohacker, the secretary, Miss Gertrude Schmidt, and the treasurer, Miss Louisa Mueller, presented their reports.

The Teen Age girls of the World Wide Guild represented an active group of girls between the ages of ten and twenty. They have been led in their work by Miss Frieda Weissner, the church missionary. Thelma McGough and Ruth Heusel reported the successful undertakings of the group.

After a soprano solo by Miss Gertrude Schmidt, an address was brought by Miss Johnson of the Baptist Institute on the work which the Baptist Institute is accomplishing among the foreign people of the city.

A playlet given by the members of the World Wide Guild and directed by Mrs. Reuben Windisch was the feature of the program. "Aunt Tillie Learns to Tithe" was the title and Christian stewardship was the theme of the play.

A church can be proud of its women's missionary organizations which open the eyes of its members to the vision of the co-operative tasks which challenge lives to the service of ministering to others. The Fleischmann Memorial Church is fortunately blessed with such missionary leaders.

### Think This Over

Progress is not automatic. It is a difficult achievement. Progress is not a car to ride in. It is a campaign to be carried on by prophets and pioneers, teachers, and technical administrators who can induce the masses to follow them. The inventions of science may enslave as well as emancipate. Everything depends upon the intelligence with which they are used.—Glenn Frank.

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