

# The Baptist Herald

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

Volume Nine

CLEVELAND, O., MARCH 1, 1931

Number Five





## What's Happening

Dr. Wm. Kuhn, our General Missionary Secretary, is making a remarkable and splendid recovery in the Mounds Park Sanitarium, St. Paul, Minn., from his severe operation. The editor had an opportunity to personally visit him on Feb. 20 and found him getting along well, feeling hopeful, grateful and expecting to return to his home, the Lord willing, in about 8-10 days.

The services at the Spruce St. church, Buffalo, N. Y., are well attended and the Sunday school is growing. Rev. C. E. Cramer, the pastor, had the joy of baptizing two adults on Jan. 25, both of whom came from the Episcopal church. Five more adults were to be baptized on Sunday, Feb. 15, among whom is one young woman formerly a Roman Catholic. The church is looking forward to three weeks of evangelistic meetings during March.

Rev. Albert Alf of Herreid, S. Dak., reports that four new young people's societies have been organized on his field, namely in Artas with 18 members, in Spring Creek with 30 members, in Gnadenfeld with 40 members and in Herreid with 50 members. These four societies meet in Herreid every three months on the first Sunday. A great number of young people have professed conversion on Bro. Alf's field and a large baptismal service is in prospect. We hope the "Baptist Herald" will be introduced in many new homes on these fields.

The Fortieth Annual Convention of the Baptist Young Peoples Union of America will be held in Washington, D. C., from July 8-12, 1931. The slogan is "The Magnetic Fortieth," the theme, "The Magnetic Christ," and the key verse: "And I, if I be lifted up, will draw all men unto myself." Among those who are listed as speakers so far are Dr. Geo. H. Truett of Dallas, Tex., and President A. W. Beaven of the Colgate-Rochester Divinity School. Mr. Robert H. Coleman of Dallas is to direct the music. The meetings will be held in the Washington Auditorium, which housed the Northern Baptist Convention in 1926.

The Second German Baptist Church of Brooklyn, N. Y., will celebrate its fiftieth anniversary during the week beginning Sunday, March 15. Prof. H. von Berge and Rev. G. H. Schneck, former members, Rev. A. P. Mihm, a former pastor from 1899-1909, and Dr. W. Kuhn, General Missionary Secretary, have been invited to the celebration as special speakers. A banquet for the church and former members will be held on Friday night of the Jubilee Week. Monday night will be devoted to greetings from neighborhood churches and sister churches of New York and vicinity. Tuesday evening will be young people's night.

Our German Baptist denomination lost one of its sterling and outstanding men when Judge Neele B. Neelen of Milwaukee, Wis., passed away on Jan. 23, 1931, aged 68 years. He served over 18 years as district judge in Milwaukee and was a pioneer in introducing the probation system in the Juvenile Court over which he presided with credit and honor to community and commonwealth. A fellow judge said on the day of his burial: "The County has lost a faithful official and the state an excellent citizen. He had a high sense of duty as a public official and was the soul of honor." He was a faithful member of the North Ave. church since 1893. He was an active director of the German Baptists' Life Association for many years whose wise counsel was always valued. We extend our sincere sympathy to his surviving wife and family and the bereaved church.

### Report "a la Ripley" from Arnold, Pa.

#### Believe It or Not—

The Women's Missionary Society of the Union Baptist Church gave a sauerkraut supper and bazaar, clearing \$180 to be used for church purposes.

#### Believe It or Not—

The Christmas program portrayed Christmas with "The Old Woman That Lived in a Shoe," her eighteen children went to bed in the shoe in full view of the audience. Clever pieces and songs by the entire ensemble featured this service, including Santa and the Fairy Queen.

#### Believe It or Not—

Prayer services were held for three weeks during January, each evening found many ready to study God's Word. The average attendance ran to 42. Another week of evening services was given over to visiting pastors of the town's various churches. These men representing many denominations brought distinctively inspiring messages to the crowded auditorium.

#### Believe It or Not—

A "group" of women meet one day a week for prayer at some shut-in's home. A short service is held and a pleasant spirit of friendliness is felt in these homes as the women gather to pray for each other.

#### Believe It or Not—

Union Baptist is truly a Union Church uniting two languages successfully. While English is being preached in one part of the church, German is co-ordinately preached in the auditorium.

#### Believe It or Not—

A "Heart to Heart" affair is planned for the Young People on Valentine's Day, using the Valentine motif throughout the evening.

THE SCRIBLER.

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

Even though we have been quiet for many months we have not been idle. Again another year of work has ended and we can thank God for the kindness and mercies he has shown us.

On January 25 we celebrated our fourth anniversary. After the usual devotional exercises an interesting program was given consisting of the reports from the secretary and treasurer, several musical numbers, 2 dialogs, recitation, and a short address by Rev. D. Klein.

The reports of our secretary and treasurer showed that we have not been idle. During the past year 37 regular meetings and 4 business meetings were held; 24 new members were gained. With God's help we were also able to give \$50 for our new house of worship.

Our society has been divided into two groups, the Juniors and Seniors. Mrs. D. Klein and Freda Klein being chosen as captains for the respective groups.

Our prayer is that the Lord may continue to bless us in the coming year so that we can do more to glorify his name.

SOPHIE BLUMHAGEN, Sec.

The Editor of the "Baptist Herald" supplied the pulpit of Grace Baptist church, Racine, Wis., on Sunday, Feb. 15. Pastor Paul Zoschke has been on the sick list, having undergone a tonsil operation. He is well on the way to recovery. Bro. Zoschke inaugurates a series of sermons on Baptist History and Principles sponsored by the B. Y. P. U. on Feb. 22 and continuing the three following weeks. The subjects are: 1. The Baptist Position. 2. Early Departures. 3. The Comeback. 4. The German Baptists of North America.

## The Baptist Herald

Published semi-monthly by the  
GERMAN BAPTIST PUBLICATION SOCIETY  
3734 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:  
O. E. Krueger A. A. Schade  
August F. Runtz

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)  
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

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

# The Baptist Herald

## Thou Shalt Call His Name Jesus

IT was deeply engraved on the consciousness of the Jewish people in Bible days that names were not empty and meaningless. With them they were mostly significant reflections of some trait, actual or prophetic, of an idea, of a peculiarity, or of a memorial.

Great importance was attached to the choosing of a name. Because of that fact, most Bible names are significant. Sometimes names were laid upon their bearers by divine command or divine illumination. We have instances of that in the names of Ishmael, Isaac, John the Baptist and Jesus.

Sometimes we read in Bible history how persons received a changed name or an entirely new name at some important crisis in their life. Abram becomes Abraham, Jacob receives the name of Israel, Simon becomes Peter, and Saul, the persecutor, after his conversion is known as Paul. Some day in the completion of his kingdom, God will give unto his redeemed a new name and in that new name their new personal relationship to God shall find its full and glorious expression.

Most Bible names are significant. But there is a name above every name, a name that is honey in the mouth, melody in the ear and a jubilee in the heart; a name that resounds in all our hymns and spiritual songs, that sanctifies all our prayers and consecrates all our supplications, a name around which all our preaching and worship centers,—the peerless, precious name of Jesus.

How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

Every believer has experienced something of the preciousness of this name. Indeed the very sight, the very enunciation of that name should thrill our souls and fill our hearts with unspeakable gladness.

John, the seer, tells us in his Revelation that he saw Jesus crowned with many crowns. Our Lord also wears and bears many titles. To him are given a multitude of names, all significant and expressive. In Isaiah 9:6 we have a cluster of such goodly names: Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. What child born, what son given could win from heaven such names but he alone whose name "Jesus" embraces all. This name describes the Redeemer's person and work, proclaims his divine office, the special design and purpose of his coming and his heavenly destiny.

The name "Jesus" means the Salvation bearer. It designates Jesus as the deliverer. No man invented this name for the Eternal Word that became

flesh and dwelt among us. God himself bestowed and appointed this name and for that reason no earthly or devilish power can crush or destroy it.

The whole life of Jesus was a glorious confirmation, a brilliant justification and vindication of this high and holy name. It is life-giving. It speaks forgiveness of sin. Devils are subject to it. In this name shall the nations hope. It means lordship and universal dominion.

The name stands for the person. He, Jesus, shall save his people. Not the outward church, the ordinance or so-called sacraments, baptism and communion; nothing and no one but Jesus himself. Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved.

No one but Christ can bridge over the chasm that sin opened between earth and heaven. Other names and what they stand for may improve us but only Jesus can save us. They give progress, but Jesus Christ gives salvation. One savior for all, one above all, one that is all in all. Blessed be God, his name shall endure forever.

## He Shall Save His People from Their Sins

IN these words we find the deeper meaning of the name of Jesus. The special design of Jesus' mission to our world was not to work miracles, nor to heal the sick, nor to teach moral truths, nor to be a great exemplar,—important as all these were and though he did these things. They were all tributary to his main purpose and that was to save men from the worst thing in the world, from the most shameful and degrading tyranny,—from sin. Salvation in its deepest, in its primary, in its most legitimate sense is the rescuing of human souls from present sin and future misery. The cardinal question is that of sin. But it is surely significant and cause of rejoicing that the first mention of sin in the New Testament in a Prophecy of its destruction.

Many great religious leaders came into the world and many labored for the welfare of humanity, but only one faced the fact of sin and dealt with it in thorough-going fashion.

Jesus proposed to deliver men from their sins and he set himself by his life and death, by his word and Spirit to save men. "If the Son shall make you free, ye shall be free indeed." Jesus saves men not in their sin, but from their sins. He saves from the dominion of sin and the love of sin by making us partakers of his nature.

"He shall." God be praised, he has done it. He has finished the work on the cross of Calvary. He has saved millions. He is still saving all that come to God through him and he saves to the uttermost.



## Outgrown Garments

O. E. KRUEGER

YOU probably have seen the outer casing of a grasshopper and wondered what animal could so carefully eat the inside out and leave the shell. But that is not the way it happened at all. Soon after baby grasshopper began to hop, his skin became hard and shell-like. As he continued to grow and press hard against the walls, suddenly there was a terrific crack. His straight-jacket split wide open from tip to tail and Master Grasshopper struggled out. Very sensitive at first, the new skin again became hard, and again there was a split and a struggle. That process continued until Master Grasshopper reached his maturity.

### Second-hand Clothing

Open your eyes and behold the outgrown garments in mother nature's wardrobe. When Mrs. Caterpillar felt the chill autumn winds begin to blow, she made a rough homespun for winter wear. And while she slept a wonderful change took place in her body. One spring day the warm sun kissed her back into consciousness. The pressure of the old garment made her uncomfortable. She chewed a hole in it and struggled out. Mother Hen has just left the nest with fifteen baby chicks. But even the rag-picker does not care for the outgrown and cast-off garments. Mr. Mason-Wasp has built a rough mud-house into which she deposits a tiny speck of life. Then the whole house is filled with anaesthetized spiders and firmly sealed. Soon baby-wasp begins to grow and eat and eat and grow until the whole house is filled with himself. He cannot endure the confinement any longer. He must break open the sealed mud-door and fly away.

### "When I Was a Child"

The men of today who have passed the half-century mark probably all began their career on this whirling sphere in garments that were not to be distinguished from those worn by little girls. What an outrage to keep a boy in dresses three or four years. The friends of your parents wanted to say something nice about you but did not remember whether you were a boy or girl and said: "What pretty curls it has." But we have outgrown those garments, we have put away other childish things. Our tin-horns and drums and rocking horses and dolls and doll-houses have all been cast aside.

### Motives and Manners

There was a time when we wanted pennies, nickels or candies for doing things. I once asked a little lad who had declared his love for me: "Why do you like me?" He honestly confessed: "Because you gave me some candy." Some may never outgrow childish motives. You have seen some folks whose giving hand has not grown at all. It is still a baby hand, while the getting hand is that of a giant. The one great question is: "What do I get out of it?" But many have put away childish things and

work not because of reward or because of fear, but because His love constrains them.

We outgrow our baby-manners too. But some who have long ceased to suck their thumbs still suck cigarettes. I knew a little lad who always threw himself on the floor when his will was crossed. One day he did not look where he would land and he struck his nose on the sharp edge of the stove. He outgrew that childish habit instantly. Sometimes we grown-ups put on strange performances when we cannot have our way.

### Ideals and Ideas

One casing after another cracked and split open after we outgrow our ideals. Possibly we desired to be a sewer-trench digger, a street car conductor, a truck driver, a locomotive engineer, a lawyer, a doctor, a preacher, a politician, the president of the United States. At last we arrived at the all conclusive desire to be merely a man of honor because a man of character, a man like Christ.

A good friend of mine began his career in a shoe-box. Only weighing two pounds he did not feel crowded. But he outgrew the shoe-box, the cradle, the garments of childhood, and became a man of considerable weight. But more than that he became a man of ideals and splendid character. How we have outgrown our childish notions. "When I was a child I thought as a child." Parents want the bodies of their children to grow, but do not enjoy it so much when they get ideas of their own.

It must have been an exceedingly painful struggle for Paul to outgrow the garments of Judaism, to come to the state in which he counted those things that had been most precious to him as mere dung. And today there is many a tug at the heart-strings as we outgrow ideas that have been a part of our very selves. Racialism, nationalism, denominationism, and the silks and satins of capitalism and materialism are all doomed to go to the rag picker.

### God-given Garments

Before those great changes come the men of fifty will mostly have outgrown the garment of this body and will be ready to receive a body "as he has seen fit." Every pastor knows a number of old saints who have outgrown things material and are just waiting for the God-given garment. And while they wait their great concern is to "Put on the Lord Jesus Christ." And there is the garment that is never outgrown.

### Personal Use of the Bible

STANLEY B. VANDERSALL

IN my morning's mail is a letter with an illustrated leaflet calling attention to a high-class, manufactured product. On page two of the leaflet are listed nine questions touching vital points of advantage in this product. Pages three to six amplify and explain these advantages, and page seven bears the conclusion, again in terms of nine points. That is typical of modern advertising—to create a desire

for any article or principle by explaining again and again its advantages and strong points.

The personal use of the Bible may be presented in some such terms. Personal use of God's word is not to be confused with its place in public meetings or its study in the classroom or Sunday school. It refers rather to the morning watch or quiet hour, to the twilight devotional period, or to the last waking moments of the day. It produces a thumb-worn book and sometimes pages marked with tears.

To confirm many in the practice of this personal use of the Bible, and to invite others into this delightful relationship, we list the following advantages:

**Additional Knowledge.** Never is the Bible used thoughtfully, even in its most familiar passages, without making a new contribution to the reader's knowledge of history, human nature, or God. The wisdom of the ages compacted into terse statements, finds entry to a seeking mind as is the case with no other book.

**Reaction to Turmoil.** How many wearied souls have come to God's word as to a shelter in a storm, there to find calm and reassurance and comfort!

**Armor for Temptation.** Personal appropriation of scripture truth in the time of testing provides an unequalled defense against the tempter. The whole gamut of human relationships is run in the Old and New Testaments, and no situation may arise in modern life without its counterpart and antidote for him who uses the Book.

**Reassurance of Faith.** What can compare with the unchanging word when faith is weakened, when doubts arise, and when reserve has diminished?

**Deposit for the Future.** Any use of the Bible must be not for immediate benefit alone, but for the unknown tomorrow. Frequent and familiar contact with the gems of revealed truth will imbed them in the memory so that in days of sickness, age, and debility they will scintillate with blessing.

Certainly the benefits of Bible use do not come without the payment of a price. This is best reckoned in the terms of time, attention, study and practice.

Any plan comprehending the personal use of the Bible must include such descriptive terms as these: (1) There should be frequency rather than rarity; (2) regularity rather than spasmodic activity; (3) system in reading and study rather than a haphazard grasping; (4) eagerness of spirit rather than a sense of drudgery and duty; (5) practical application rather than a passing satisfaction.—Forward.

### Editorial Jottings

MISS ESTHER SCHIELKE, the writer of the article on "Building Up Sunday School Attendance" in this number, is the efficient Secretary of the Sunday school of the Immanuel Baptist Church, Milwaukee, Wis.

## Baptist World Strength at the Opening of 1931

REV. J. H. RUSHBROOKE,  
General Secretary, Baptist World Alliance

THE world strength of the denomination, as reported to the Baptist World Alliance at the close of 1930 is as follows:

	Members of Churches	Sunday Scholars
Europe* -----	646,391	628,623
Asia -----	376,554	165,544
Africa -----	90,547	32,511
America:		
North -----	9,347,680	5,495,491
Central and West		
Indies -----	71,041	58,256
South -----	40,850	33,737
Australia and		
New Zealand ----	35,982	48,016
<b>Total -----</b>	<b>10,609,045</b>	<b>6,462,175</b>

\*Exclusive Russia.

I would add the following notes:

(1) From **Russia** no statistics have been received. The Unions and Associations of Baptist (and all other) churches in that country have been dissolved by administrative action under the repressive laws of 1929.

(2) The **Church Membership** in every continent has increased, the total advance being approximately 111,000.

In Europe the most remarkable growth is in Roumania, where a net gain of over 5500—about one seventh—is reported.

In Asia an advance of over 15,000 is almost entirely due to accessions in Burma. There are also distinctly encouraging reports from several fields in India, and the steadiness of the Chinese Christians under conditions of peculiar difficulty is a welcome feature.

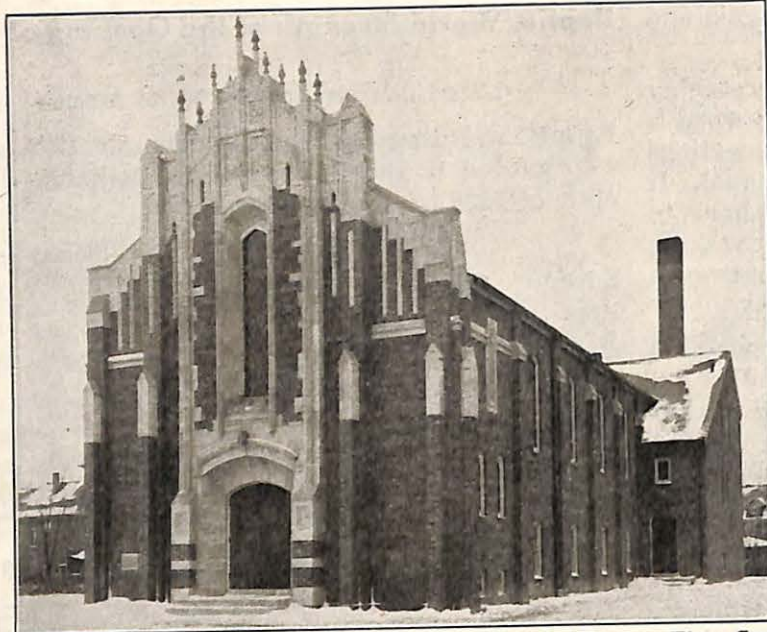
Africa, Central and South America, and Australasia all report increases of numbers due chiefly to small gains widely distributed. Porto Rico and Brazil record substantial additions.

In North America the Southern Baptist advance is the most noteworthy (over 60,000). Canadian figures are somewhat reduced owing to unhappy controversies. The North American total has risen by nearly 75,000.

(3) As to **Sunday Scholars** there is a slight decrease in the total, and losses have been serious in Asia and in Europe. Australia and New Zealand, on the other hand, report encouraging gains.

(4) The figures, viewed as a whole, are more encouraging than those published a year ago, but they cannot be regarded as satisfactory. We are in too many parts of the world still "marking time," and there is little evidence that the churches are availing themselves of their infinite resources in the Lord Jesus Christ.





The New Edifice of the Shaker Square Baptist Church (Former First German), Cleveland, Ohio

### Church Dedication at Cleveland, Ohio

After having been without a church home for eighteen months, the old First Church of Cleveland (now known as The Shaker Square Baptist Church) had the joyous privilege of dedicating a new house of worship from January 11 to 18, 1931. Rev. G. Fetzer, editor of "Der Sendbote," a son of our church; Rev. William Kuhn, D. D., our General Secretary, and Rev. W. J. Zirbes, for 17 years pastor of our people, who led the church in the erection of our former building, were the main speakers. Other speakers included Rev. Geo. Cole of Trinity Baptist Church, Rev. Walker of Euclid Avenue Baptist Temple, Rev. Frank Jennings of the Baptist Church of the Master, and Rev. Don D. Tullis, Executive Secretary of the Federated Churches, all of Cleveland, the pastors of our sister churches of Cleveland and vicinity, and representatives of some of the neighboring churches. Soloists, quartets and choirs from the different churches helped to make the services during our dedication beautiful. Letters of congratulation had been sent by some of the former pastors, who were unable to be present, and by some of the former members of the church.

The new building was designed after traditional early German Gothic architecture. Features of this style of building are carved stonework, with buttresses receding and stone capped; crocked topped pylons and heavy stone arched reveals over the main entry and main nave window. The window-work is lancet type, glazed with a rich hue of amber cathedral glass, built up in leaded design. The architects, Messrs. Long and Carpenter of Cleveland, very beautifully adapted the characteristics of these medieval German churches to our comparatively small building. Material used is dark red brick, with lime-stone trim. The roof is covered with slate shingles. The over-all length of the building is 96 feet, while

the width is 34 feet in front and 42 feet in the rear.

Entering the front door, one is ushered into a narthex, from which a wide, open stairway leads into the main auditorium, where Opera Chairs, with ends in Gothic design, afford comfortable seats to 255 worshippers. A wide terrazo aisle leads down to the platform, upon which is the pulpit and ample space for a choir of 20; and in back of which is the baptistry. Above the baptistry is the organ loft, hidden by a beautiful organ grille in triple arch design. The auditorium ceiling is trussed with heavy timber members, supporting a solid wood ceiling over solid timbered purlins, giving a reverential atmosphere, which is further enhanced by four pair of cast bronze lanterns of medieval design, and which very effectively illuminate this interior.

Instead of the usual gallery, our architects designed a loge, upon which stand 87 of the 255 opera chairs. The rear part of the building is laid out for educational purposes. On the first floor we have a good sized room for the Beginners, and a large room for the Primary Department. This room is also used for prayer meetings. On one side of the pulpit platform we have a classroom, on the other side a hallway, leading to the rear stair way. On the second floor we have a church parlor, used by the young men as class room; an office for the Sunday school secretary, five classrooms, and a kitchenette, from which a stairway leads down into the baptistry. To the right of the main entrance in front is the pastor's study, to the left a class room used by our German women's class.

Two stairways lead into the basement from the narthex in front. At the bottom of these stairs are located the wash rooms, a Mother's room and a locker room. A wide door leads into the Social room of the church, 32x56, and 12 feet high, which serves as dining hall, accommodating over 200 people; social affairs

and play room or gymnasium. The lights of this room are recessed, and there are no posts to interfere in any way. Walls are finished with glazed tile up to a height of 6 feet, and above the tile with red brick. Adjoining this room is a modern, well equipped kitchen, and to one side of it, the boiler room. No description of the building can ever do it justice. It must be seen to be appreciated.

Taking full advantage of the "hard times," we were able to erect this building at very moderate cost. The entire building, including equipment, but excluding the price of the building lot, cost \$48,000. The beautiful pulpit furniture gracing our platform, was presented to the church by a family, former members of the church, in memory of the young man's mother. The baptistry, two good pianos, a reed organ for the Beginner's room, a walnut book case for the church parlor, are some of the other articles presented to the church by present and former members. Quite an indebtedness remains, of course, but it is more than covered by the equity we still have in our old building.

Needless to say, we are grateful to God who has made this building possible. We erected it in a section of the city where we have the most challenging opportunities any church can have. We are at the "gateway" to the "Heights." It now remains for us to go forward in His Name.

C. FRED LEHR.

### News Notes from Peoria

During the month of November we held two weeks of special evangelistic meetings with the Rev. L. H. Broecker of Chicago as speaker and Messrs. Ray Osterhouse and Hilmore Cedarholm of the Moody Bible Institute, Chicago, in charge of the music. Their efforts were greatly appreciated. The musical glasses attracted a good deal of attention. These young men are frequently heard over radio station WMBI. During the meetings seven confessed conversion, but owing to the subsequent illness of several candidates we have been unable to hold a baptismal service as yet.

On New Year's Eve the B. Y. P. U. presented the play "Two Masters" to an appreciative audience. This play was repeated on Feb. 6.

At present, carpenters are at work building additional class rooms for our Sunday school.

### The Menagerie

"Everybody in our family is some kind of an animal," remarked Tommy.

"What do you mean?" asked his mother.

"Why, Mother, you're a dear, you know."

"Y-e-s," replied the mother thoughtfully; "and I guess baby is mother's little lamb."

"Sure," approved Tommy. "And I'm the kid, and Sis is a chicken, and Auntie is a cat, and little brother's a pig, and Dad's the goat, and—"

"That's enough, Thomas."

# The Sunday School

## Building Up Sunday School Attendance

ESTHER SCHIELKE

### Why Every Sunday School Should Grow

Some years ago the Sunday school leaders of our own and other denominations inaugurated a campaign which had for its slogan "Bigger and Better Sunday Schools." All will agree that Sunday schools in general should be better than they are, and it is also quite certain that every Sunday school should strive to grow in size.

One of the strongest reasons why such growth is necessary is simply this: A vast majority of the people in our country, as well as in most communities are at present outside of the Sunday school fold. In some states less than one person in ten is in touch with the Sunday school, while in other states the proportion is one in four or five. In almost every community there are those who are not being reached by any Christian teaching.

Still another very good reason why the Sunday school should grow is because this is necessary for the present and future life of the church. It is a well known fact that the Sunday school is the principal feeder of the church. Without the church school the church loses its hold on young life; without the school, the church simply has no future.

A Sunday school should also diligently seek to gain new members and increase its attendance for the sake of its own perpetuity. In even the best of Sunday schools there is apt to be some leakage. For various reasons pupils will drop out, and unless these are replaced, the school will eventually cease to exist.

### Winning New Members

A noted Sunday school leader has said that no method of winning new pupils works equally well in all places nor does it work equally well in the same school at all times.

One of the methods which deserves special consideration is the community survey or religious census. Where such a census is carefully taken and where the necessary follow-up work is done, such a census is often a valuable means of reaching children and young people who are not receiving any religious instruction.

Another kind of survey which may be just as much needed as a religious census of the community, might be called a church membership survey. It consists in comparing the Sunday school roll with the church roll and making a list of all members who do not attend Sunday school. Special efforts should be made to win these people.

Another plan by which new members may be won is by the creation of certain classes or departments which make a special appeal. A class such as "The Parent's Class," if conducted properly, may be the cause of increasing membership.

If a Sunday school has a Home Department, this should be utilized, as it often leads to active attendance after the interest of a member has been won.

Another successful method of increasing Sunday school attendance is through class campaigns. Either following or independent of a religious census, the various classes of the school may conduct membership campaign. Contests which appeal to wrong motives, or those which are apt to arouse envy and bitter rivalry should of course be avoided.

### Holding the Attendance

While a school should diligently strive to win new members, it is also essential that ways and means be studied to hold those who are already enrolled. It is often much harder to keep a member than to enroll one, and it is certainly just as important.

In order to keep the child as well as the adult permanently attracted to the Sunday school, it will have to fill a real need in the life of the person. A noted leader says: "We cannot depend upon exhortation, appeal to duty, parental compulsion, or artificial incentive to secure lasting Sunday school attendance." When the Sunday school fills a need in the life of the pupil, he is not so likely to stay away. Henry F. Cope says: "A great many schools are using up a lot of energy urging everyone to come to nothing."

It is of the greatest importance that every Sunday school should cultivate the right school spirit. Such a spirit is characterized by cheerfulness, friendliness, and good will. All of us have probably visited Sunday schools in which we immediately felt at home; on the other hand, we may also at some time have been in a school in which we felt uncomfortable or out of place. Friendliness and good cheer are strong magnets which will greatly aid in winning people, both old and young.

Every session of the school should also be made as attractive as possible. That great Sunday school leader, Marion Lawrence, used to say, "Have a good meal ready when you ring the bell." Dr. Hurlbut, another good authority, in discussing this theme, says: "The strongest force in maintaining a Sunday school is to be found in the character of the school itself. In order to keep pupils there must be a good school. It should maintain high standards in religious education, be thoroughly graded with suitable lessons and well equipped teachers. It should furnish an interesting and varied program."

Regular promotion days should be observed in the church. Activities in which the pupils may join is a successful way of holding their interest. A program of good music, prayer, offering and instruction should enlist all the membership from Sunday to Sunday. Observance of all festival days in the form of attractive programs will also keep the Sunday

school before the eyes of the children and their parents.

Bulletin boards, comparative attendance charts, wherein a set goal is mentioned, will help to keep the interest of the pupils alive. A report of the secretary or superintendent every Sunday with a few optimistic and cheerful remarks will create enthusiasm among the pupils.

A record of absent pupils should be kept and these followed up either personally or by mail. If a card or a letter, or a telephone call does not accomplish the purpose, a personal visit should, if possible, be made by the teacher, superintendent or pastor.

When a pupil withdraws from the school, the reason for the withdrawal should be determined. If the pupil moves, his name and address should be sent to the Sunday school superintendent in his new community.

If we would keep our pupils in the school, we must secure the co-operation of the home. This can be done by informing parents of the need of religious education in the life of their children and by acquainting them with the plans and aims of the school. The home should from time to time be visited by teachers and officers, especially the superintendent and pastor. When this is done, the visitor may secure information which may be of use in obtaining new members. When the home is visited by joy or sorrow the school should not remain unconcerned. If some member of the home has joined the church recently, a door of opportunity has been opened to the church school worker.

Last, but not least, we need God's guidance and help in all that we are seeking to do for the spiritual welfare of childhood and youth. May the Lord grant to our Sunday schools a large measure of success in all our efforts for the advancement of his Kingdom!

### Light and Shade in Scripture

To be happy men must be good. But not all good people are as happy as they should be.

If, however, they would read their Bibles more, they might drink deeper from the fountains of the only pleasure that exalts and endures.

Some Bible searcher has found that in the Bible we meet with the word "joy" twice as often as with the word "sorrow"; the word "hell" you may see in fifty-three instances, the word "heaven" in four hundred and seventy-five; and for once that you read of "damnation," you read of "salvation" sixteen times; "gladness" occurs nearly fifty times, "sadness" only once; and he finds the word "happy" in some twenty-seven passages of Scripture, whereas he believes that you will look in vain, from the beginning of the Bible to the end for the word "unhappy."



# The Girl from Montana

By GRACE LIVINGSTON HILL

(Copyright. J. B. Lippincot Co.)

(Continuation)

## Chapter III THE PURSUIT

Straight across the prairie she galloped, not daring to stop for an instant, with the voice pursuing her. For hours it seemed to ring in her ears, and even after she was far beyond any possibility of hearing it she could not be sure but there was now and then a faint echo of it ringing yet, "Hello!"—ringing like some strange bird amid the silence of the world.

There were cattle and sheep grazing on the bench, and the horse would fain have stopped to dine with them; but the girl urged him on, seeming to make him understand the danger that might be pursuing them.

It was hours before she dared stop for the much-needed rest. Her brain had grown confused with the fright and weariness. She felt that she could not much longer stay in the saddle. She might fall asleep. The afternoon sun would soon be slipping behind the mountains. When and where dared she rest? Not in the night, for that would be almost certain death, with wild beasts about.

A little group of greasewood offered a scanty shelter. As if the beast understood her thoughts he stopped with a neigh, and looked around at her. She scanned the surroundings. There were cattle all about. They had looked up curiously from their grazing as the horse flew by, but were now going quietly on about their business. They would serve as a screen if any should be still pursuing her. One horse among the other animals in the landscape would not be so noticeable as one alone against the sky. The greasewood was not far from sloping ground where she might easily flee for hiding if danger approached.

The horse had already begun to crop the tender grass at his feet as if his life depended upon a good meal. The girl took some more beans from the pack she carried, and mechanically ate them, though she felt no appetite and her dry throat almost refused to swallow. She found her eyes shutting even against her will; and in desperation she folded the old coat into a pillow, and with the horse's bridle fastened in her belt she lay down.

The sun went away; the horse ate his supper; and the girl slept. By and by the horse drowsed off too, and the bleating sheep in the distance, the lowing of the cattle, the sound of night-birds, came now and again from the distance; but still the girl slept on. The moon rose full and round, shining with flickering light through the cottonwoods; and the girl stirred in a dream and thought some one was pursuing her, but slept on again. Then out through the night rang

a vivid human voice, "Hello! Hello!" The horse roused from his sleep, and stamped his feet nervously, twitching at his bridle; but the relaxed hand that lay across the leather strap did not quicken, and the girl slept on. The horse listened, and thought he heard a sound good in his ear. He neighed, and neighed again; but the girl slept on.

The first ray of the rising sun at last shot through the gray of dawn, and touched the girl full in the face as it slid under the branches of her sheltering tree. The light brought her acutely to her senses. Before she opened her eyes she seemed to be keenly and painfully aware of much that had gone on during her sleep. With another flash her eyes flew open. Not because she willed it, but rather as if the springs that held the lids shut had unexpectedly been touched and they sprang back because they had to.

She shrank, as her eyes opened, from a new day, and the memory of the old one. Then before her she saw something which kept her motionless, and almost froze the blood in her veins. She could not stir nor breathe, and for a moment even thought was paralyzed. There before her but a few feet away stood a man! Beyond him, a few feet from her horse, stood his horse. She could not see it without turning her head, and that she dared not do; but she knew it was there, felt it even before she noticed the double stamping and breathing of the animals. Her keen senses seemed to make the whole surrounding landscape visible to her without the moving of a muscle. She knew to a nicety exactly how her weapons lay, and what movement would bring her hand to the trigger of her pistol; yet she stirred not.

Gradually she grew calm enough to study the man before her. He stood almost with his back turned toward her, his face just half turned so that one cheek and a part of his brow were visible. He was broad-shouldered and well built. There was strength in every line of his body. She felt how powerless she would be in his grasp. Her only hope would be in taking him unaware. Yet she moved not one atom.

He wore a brown flannel shirt, open at the throat, brown leather belt and boots; in short, his whole costume was in harmonious shades of brown, and looked new as if it had been worn but a few days. His soft felt sombrero was rolled back from his face, and the young red sun tinged the short brown curls of a ruddy gold. He was looking toward the rising sun. The gleam of it shot across his brace of pistols in his belt, and flashed twin rays into her eyes. Then all at once the man turned and looked at her.

Instantly the girl sprang to her feet, her hands upon her pistol, her eyes meet-

ing with calm, desperate defiance the blue ones that were turned to her. She was braced against a tree, and her senses were measuring the distance between her horse and herself, and deciding whether escape were possible.

"Good morning," said the man politely. "I hope I haven't disturbed your nap."

The girl eyed him solemnly, and said nothing. This was a new kind of man. He was not like the one from whom she had fled, nor like any she had ever seen; but he might be a great deal worse. She had heard that the world was full of wickedness.

"You see," went on the man with an apologetic smile, which lit up his eyes in a wonderful winning way, "you led me such a desperate race nearly all day yesterday that I was obliged to keep you in sight when I finally caught you."

He looked for an answering smile, but there was none. Instead, the girl's dark eyes grew wide and purple with fear. He was the same one, then, that she had seen in the afternoon, the voice who had cried to her; and he had been pursuing her. He was an enemy, perhaps, sent by the man from whom she fled. She grasped her pistol with trembling fingers, and tried to think what to say or do.

The young man wondered at the formalities of the plains. Were all these Western maidens so reticent?

"Why did you follow me? Who did you think I was?" she asked breathlessly at last.

"Well, I thought you were a man," he said; "at least, you appeared to be a human being, and not a wild animal. I hadn't seen anything but wild animals for six hours, and very few of those; so I followed you."

The girl was silent. She was not reassured. It did not seem to her that her question was directly answered. The young man was playing with her.

"What right had you to follow me?" she demanded fiercely.

"Well, now that you put it in that light, I'm not sure that I had any right at all, unless it may be the claim that every human being has upon all creation."

His arms were folded now across his broad brown flannel shirt, and the pistols gleamed in his belt below like fine ornaments. He wore a philosophical expression, and looked at his companion as if she were a new specimen of the human kind, and he was studying her variety, quite impersonally, it is true, but interestedly. There was something in his look that angered the girl.

"What do you want?" She had never heard of the divine claims of all the human family. Her one instinct at present was fear.

An expression that was almost bitter flitted over the young man's face, as of an unpleasant memory forgotten for the instant.

"It really wasn't of much consequence when you think of it," he said with a shrug of his fine shoulders. "I was merely lost, and was wanting to inquire where I was—and possibly the way to

somewhere. But I don't know as 'twas worth the trouble."

The girl was puzzled. She had never seen a man like this before. He was not like her wild, reckless brother, nor any of his associates.

"This is Montana," she said, "or was, when I started," she added with sudden thought.

"Yes? Well, it was Montana when I started, too; but it's likely to be the Desert of Sahara or anything else. I'm sure I've come far enough, and found it barren enough."

"I never heard of that place," said the girl seriously; "is it Canada?"

"I believe not," said the man with sudden gravity; "at least, not that I know of. When I went to school, it was generally located somewhere in Africa."

"I never went to school," said the girl wistfully; "but—" with a sudden resolve—"I'll go now."

"Do!" said the man. "I'll go with you. Let's start at once; for, now that I think of it, I haven't had anything to eat for over a day, and there might be something in that line near a schoolhouse. Do you know the way?"

"No," said the girl, slowly studying him—she began to feel he was making fun of her; "but I can give you something to eat."

"Thank you!" said the man. "I assure you I shall appreciate anything from hardtack to bisque ice-cream."

"I haven't any of those," said the girl, "but there are plenty of beans left; and, if you will get some wood for a fire, I'll make some coffee."

"Agreed," said the man. "That sounds better than anything I've heard for forty-eight hours."

The girl watched him as he strode away to find wood, and frowned for an instant; but his face was perfectly sober, and she turned to the business of getting breakfast. For a little her fears were allayed. At least, he would do her no immediate harm. Of course she might fly from him now while his back was turned; but then of course he would pursue her again, and she had little chance of getting away. Besides, he was hungry. She could not leave him without something to eat.

"We can't make coffee without water," she said as he came back with a bundle of sticks.

He whistled.

"Could you inform me where to look for water?" he asked.

She looked into his face and saw how worn and gray he was about his eyes, and a sudden compassion came upon her.

"You'd better eat something first," she said, "and then we'll go and hunt for water. There's sure to be some in the valley. We'll cook some meat."

She took the sticks from him, and made the fire in a businesslike way. He watched her, and wondered at her grace. Who was she, and how had she wandered out into this waste place? Her face was both beautiful and interesting. She would

make a fine study if he were not so weary of all human nature, and especially woman. He sighed as he thought again of himself.

The girl caught the sound, and, turning with the quickness of a wild creature, caught the sadness in his face. It seemed to drive away much of her fear and resentment. A half-flicker of a smile came to her lips as their eyes met. It seemed to recognize a comradeship in sorrow. But her face hardened again almost at once into disapproval as he answered her look.

The man felt a passing disappointment. After a minute, during which the girl had dropped her eyes to her work again, he said: "Now, why do you look at me in that way? Ought I to be helping you in some way? I'm awkward, I know, but I can obey if you'll just tell me how."

The girl seemed puzzled; then she replied almost sullenly:

"There's nothing more to do. It's ready to eat."

She gave him a piece of meat and the last of the corn bread in the tin cup, and placed the pan of beans beside him; but she did not attempt to eat anything herself.

He took a hungry bite or two, and looked furtively at her.

"I insist upon knowing why you looked—" he paused and eyed her—"why you look at me in that way. I'm not a wolf if I am hungry, and I'm not going to eat you up."

The look of displeasure deepened on the girl's brow. In spite of his hunger the man was compelled to watch her. She seemed to be looking at a flock of birds in the sky. Her hand rested tightly at her belt. The birds were coming towards them, flying almost over their heads.

Suddenly the girl's hand was raised with a quick motion, and something gleamed in the sun across his sight. There was a loud report, and one of the birds fell almost at his feet, dead. It was a sage-hen. Then the girl turned and walked towards him with as haughty a carriage as ever a society belle could boast.

"You were laughing at me," she said quietly.

It all happened so suddenly that the man had not time to think. Several distinct sensations of surprise passed over his countenance. Then, as the meaning of the girl's act dawned upon him, and the full intention of her rebuke, the color mounted in his nice, tanned face. He set down the tin cup, and balanced the bit of corn bread on the rim, and arose.

"I beg your pardon," he said. "I never will do it again. I couldn't have shot that bird to save my life," and he touched it with the tip of his tan leather boot as if to make sure it was a real bird.

The girl was sitting on the ground, indifferently eating some of the cooked pork. She did not answer. Somehow the young man felt uncomfortable. He sat down, and took up his tin cup, and went

at his breakfast again; but his appetite seemed in abeyance.

"I've been trying myself to learn to shoot during the last week," he began soberly. "I haven't been able yet to hit anything but the side of a barn. Say, I'm wondering, suppose I had tried to shoot at those birds just now and had missed, whether you wouldn't have laughed at me—quietly, all to yourself, you know. Are you quite sure?"

The girl looked up at him solemnly without saying a word for a full minute.

"Was what I said as bad as that?" she asked slowly.

"I'm afraid it was," he answered thoughtfully; "but I was a blamed idiot for laughing at you. A girl that shoots like that may locate the Desert of Sahara in Canada if she likes, and Canada ought to be proud of the honor."

She looked into his face for an instant, and noted his earnestness; and all at once she broke into a clear ripple of laughter. The young man was astonished anew that she had understood him enough to laugh. She must be unusually keen-witted, this lady of the desert.

"If 'twas as bad as that," she said in quite another tone, "you c'n laugh."

They looked at each other then in mutual understanding, and each fell to eating his portion in silence. Suddenly the man spoke.

"I am eating your food that you have prepared for your journey, and I have not even said, 'Thank you' yet, nor asked if you have enough to carry you to a place where there is more. Where are you going?"

The girl did not answer at once; but, when she did, she spoke thoughtfully, as if the words were a newly made vow from an impulse just received.

"I am going to school," she said in her slow way, "to learn to 'sight' the Desert of Sahara."

He looked at her, and his eyes gave her the homage he felt was her due; but he said nothing. Here evidently was an indomitable spirit, but how did she get out into the wilderness? Where did she come from, and why was she alone? He had heard of the freedom of the Western women, but surely such girls as this did not frequent so vast a waste of uninhabited territory as his experience led him to believe this was. He sat studying her.

The brow was sweet and thoughtful, with a certain keen inquisitiveness about the eyes. The mouth was firm; yet there were gentle lines of grace about it. In spite of her coarse, dark calico garb, made in no particular fashion except with an eye to covering with the least possible fuss and trouble, she was graceful. Every movement was alert and clean-cut. When she turned to look full in his face, he decided that she had almost beautiful eyes.

She had arisen while he was watching her, and seemed to be looking off with sudden apprehension. He followed her gaze, and saw several dark figures moving against the sky.

"It's a herd of antelope," she said with relief; "but it's time we hit the trail."



She turned, and put her things together with incredible swiftness, giving him very little opportunity to help, and mounted her pony without more words.

For an hour he followed her at high speed as she rode full tilt over rough and smooth, casting furtive, anxious glances behind her now and then. She seemed to know that he was there and was following; that was all.

The young man felt rather amused and flattered. He reflected that most women he knew would have ridden at his side, and tried to make him talk. But this girl of the wilderness rode straight ahead as if her life depended upon it. She seemed to have nothing to say to him, and to be anxious neither to impart her own history nor to know his.

Well, that suited his mood. He had come into the wilderness to think and to forget. Here was ample opportunity. There had been a little too much of it yesterday, when he wandered from the rest of the party who had come out to hunt; and for a time he had felt that he would rather be back in his native city with a good breakfast and all his troubles than to be alone in this vast waste forever. But now there was human company, and a possibility of getting somewhere sometime. He was content.

The lithe, slender figure of the girl ahead seemed one with the horse it rode. He tried to think what this ride would be if another woman he knew were riding on that horse ahead, but there was very small satisfaction in that. In the first place, it was highly improbable, and the young man was of an intensely practical turn of mind. It was impossible to imagine the haughty beauty in a brown calico riding a high spirited horse of the wilds. There was but one parallel. If she had been there, she would, in her present state of mind, likely be riding imperiously and indifferently ahead instead of by his side where he wanted her. Why think of her?

The sky was exceedingly bright and wide. Why had he never noticed this wideness in skies at home? There was another flock of birds. What if he should try to shoot one? Idle talk. He would probably hit anything but the birds. Why had that girl shot that bird, anyway? Was it entirely because she might need it for food? She had picked it up significantly with the other things, and fastened it to her saddle-bow without a word. He was too ignorant to know whether it was an edible bird or not, or she was merely carrying it to remind him of her skill.

And what sort of a girl was she? Perhaps she was escaping from justice. She ran from him yesterday, and apparently stopped only when utterly exhausted. She seemed startled and anxious when the antelopes came into sight. There was no knowing whether her company meant safety, after all. Yet his interest was so thoroughly aroused in her that he was willing to risk it.

Of course he might go more slowly and gradually, let her get ahead, and he slip out of sight. It was not likely he had

wandered so many miles away from human habitation but that he would reach one sometime, and, now that he was reinforced by food, perhaps it would be the part of wisdom to part with this strange maiden. As he thought he unconsciously slackened his horse's pace. The girl was a rod or more ahead, and just vanished, and he stopped for an instant, and looked about him on the desolation; and a great loneliness settled upon him like a frenzy. He was glad to see the girl riding back toward him with a smile of good fellowship on her face.

"What's the matter?" she called. "Come on! There's water in the valley."

The sound of water was good; and life seemed suddenly good for no reason whatever but that the morning was bright, and the sky was wide, and there was water in the valley. He rode forward, keeping close beside her now, and in a moment there gleamed below in the hot sunshine the shining of a sparkling stream.

"You seem to be running away from some one," he explained. "I thought you wanted to get rid of me, and I would give you a chance."

She looked at him surprised.

"I am running away," she said, "but not from you."

"From whom, then, may I ask? It might be convenient to know, if we are to travel in the same company."

She looked at him keenly.

"Who are you, and where do you belong?"

(To be continued)

### Happenings in Hebron

Hello folks. This is Radio Station in Hebron, N. Dak. The Christian Endeavor Society in the country speaking. We are only one month old, but we are able to cry loud like a strong baby and our lungs are becoming stronger and stronger. Our society counts 70. We have two groups. The first group gave their first program on Feb. 15 with Edwin Schmidt as leader, the dialog was "The Prodigal Son." Our pastor, Rev. F. Alf, with his wife helps us in both groups.

But folks, we had some visitors in our midst on the first Sunday of February. Rev. J. Koschel with his society were with us. The church was taxed to capacity; some were standing before the open windows, and some went home on account of not finding enough room in our rebuilt church.

They gave us a splendid program of dialogs, duets, quartets, choir and guitar solos. We appreciated their coming, and we hope to repay their visit next month. Their coming helped us to work better for our Lord. God bless you folks in New Leipsig, N. Dak.!

Refreshments were served for all at the close of the program.

H. STEIGERT, Sec.

Set up high standards for yourself and live up to these rules, if you do not wish to be ruled by your lower nature.

### Women's Baptist Mission Society of Randolph, Minn.

With the beginning of the new year we look forward with renewed zeal to carry on in the Lord's name.

Our society had its origin almost fifty years ago and was termed "Christlicher Frauen-Missionsverein" by the mothers and grandmothers of many of the present members, whose goal and efforts remain unaltered. Only one of the first members is with us still.

In those early gatherings which met at the church on Sunday afternoons once each month, the prayer and testimonial hour brought many blessings.

It was deemed wise to change from Sunday to weekday meetings to allow group sewing. These efforts culminated in bazaar and supper before holiday times. These helped the finances and a larger fund for missions.

In later years the sewing hour was changed to a program hour, in which "The Baptist Herald" plays no small part. Also readings, Bible question contests, special songs, and discussions of Bible characters are found helpful and are much enjoyed by all.

The German service has been supplanted by the use of English, many who regularly attended not being able to participate, among these are non-Baptist neighbors and our friends whom we welcome for we are doing His will when He said, "Carry the Gospel to all peoples."

Missions in our midst are not forgotten, as we frequently help in cases of illness or distress.

The society has had the privilege of having consecrated leaders, some of whom have been president many years. To the future we look with prayer and steadfast trust, believing the Lord will guide if we are faithful in his service.

### The B. Y. P. U. of Burstall, Sask.

On December 18, 1930, a B. Y. P. U. was organized with 14 members. The officers are: Bro. Gustav Strauss, president; Ernest Wuerfel, vice-president; Bro. Ed Strauss, secretary, and Bro. Eugen Bandzmer, treasurer. We have a meeting every last Sunday in the month. On January 25 a very pleasing program was rendered and four more members were taken into the society. As motto we have chosen Psalm 108:14. May God help us to be of service for him and our church is our prayer.

We also have a stringed instrument orchestra, with 12 members, and we must not forget our choir, under the leadership of Bro. Albert Ittermann.

We are glad to report that things are going better, since we have Bro. A. Bandzmer with us. Both our Sunday schools are doing what they can for our Lord.

Wishing all societies and Sunday schools God's richest blessings.

JOHN SCHMIDT.

In God's house let the spirit of reverence envelop you, and there will be stamped on your soul a gracious impression.

### News from Trenton, Ill.

It has been some time since a report has been published from our little church, nevertheless we keep quite busy.

In B. Y. P. U. the groups have tried hard to make the meetings interesting by giving chalk talks, plays, Bible questions and song services together with the devotional evenings. The blessings of the freedom of worship were impressively brought to our attention through a play, "Faith of Our Fathers," given by the married people's group at Thanksgiving time.

Our birthday pennies in Sunday school are still given to our "Eddie" Moshacker and soon we shall be able to send the promised sum of \$135 to our Orphan's Home.

Several of our teachers and Sunday school scholars are members of the Community Leadership Training Class held in Trenton. We meet every Monday evening and have completed our first book, "The Pupil in the Church School." Our study will be continued with Robert's "Teaching in the Church School."

During the week of prayer conducted by our pastor, Rev. F. Strobel, we received many spiritual blessings. Nine persons found the Savior. This has given us great joy; but we feel that there is much yet to be done. Rev. Strobel is conducting a class for the newly converted ones and giving them special instruction.

We pray that new visions of greater work, greater results and greater glory to our Master may be given us.

ESTHER SCHAFER.

### B. Y. P. U., Washburn

The B. Y. P. U. of Washburn gave a very good program and lunch at the German Baptist church on New Year's Eve.

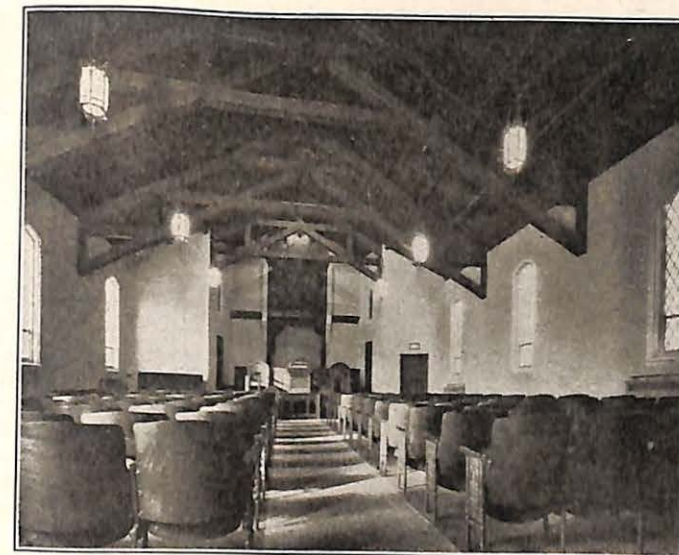
The program consisted of three dialogs, one reading and a number of songs, some rendered by the choir, male quartet, mixed quartet and men's chorus.

After the program, lunch consisting of ice cream and cake was served by the B. Y. P. U. After lunch many people participated in watch night service, to welcome the grand New Year in and the old year out.

All went home with a new faith and ideals for the coming year. SECRETARY.

### Birthday Party for Pastor at George, Ia.

A very enjoyable birthday party was held January 9 at the home of our pastor, Rev. Hilko Swyter, the occasion being in honor of his birthday. After the prayer service that evening a few members detained the pastor at the church while about 100 members and friends repaired to the parsonage and completely surprised him. The party was given under the auspices of the B. Y. P. U. After a few remarks by the president, Bro. Swyter was presented with a beautiful Radio as a token of appreciation and good will. The evening was spent in a social way after which a light lunch was served. The guests departed for their respective homes after a late hour and



A Part of the Auditorium of the Shaker Square Baptist Church

wished Bro. Swyter many happy returns of the day.

There has been a real awakening in our church. We had two weeks of prayer services and the Lord's Spirit was greatly manifested. These services were very well attended. Several have asked for baptism and there are prospects for more soon. Also several have asked to join by letter. We are praying and looking for a great revival in the near future.

RAYMOND A. SUDENGA, Sec.

### How to Keep Warm

"When I was a member of the Boy Scouts I used to take long hikes, summer and winter," said a speaker at a Christian Endeavor convention. "Heres one thing I learned from my winter hikes. Running water doesn't freeze nearly so quickly as water that is still. If you young folks don't want to grow old and indifferent in your work, keep running. Get something to do, and do it. Boost your committees. A busy society is always warm and sociable."

Is there not good advice for every Christian in these words? Running Christians, like running water, seldom freeze. They do not often become cold and indifferent. The busiest churches are invariably the most cordial churches. Doing something helpful for others warms the heart, keeps the blood of Christian zeal and devotion circulating vigorously, and fills the whole soul with the genial glow of spiritual health and usefulness.

### Recognize God

Pity the man who says he has only himself to thank for the good things he enjoys! He has health—yes, because he has taken care of himself. He has a home—yes, because he saved his money and bought it. He has bread—yes, because he earned it. He needs to learn that:

"Back of the loaf is the snowy flour;  
And back of the flour is the mill;  
And back of the mill is the wheat and  
the shower  
And the sun, and the Father's will."

### Personality in Teaching

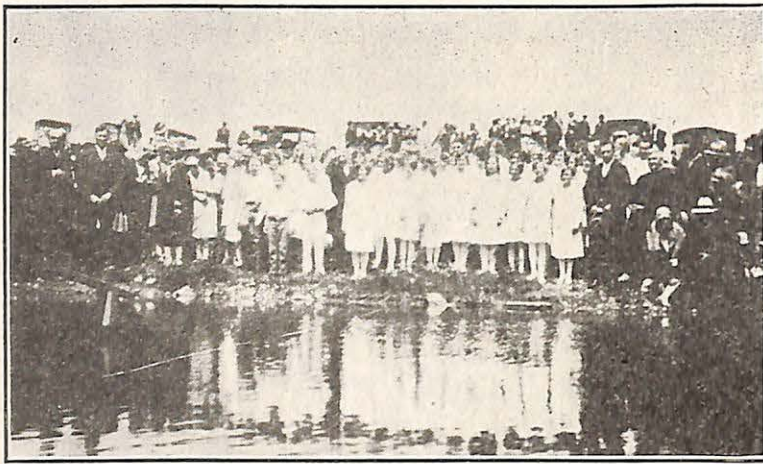
The following, reprinted from "Christian Education," is part of an address delivered by Prof. W. R. Cullom, of Wake Forest College, before the National Association of Biblical Instructors:

The most important asset that any one can carry into a classroom is *personality*. It is the overflow of personality that is involved in a recent definition of education, viz.: "That which is felt when one forgets all that he has learned." As we look across the years and think of the teachers who have made the largest and most meaningful contribution to our lives, which are they? Do we think of those whose subject-matter lingers with us or do we think of those whose personal character was stamped upon us?

My contention is that the task of growing a personality is the most important of all the tasks that confront a teacher. Nor is there any limit in time or space to such a development. When after many years of publishing a sermon a week that grew out of his Bible study, Charles H. Spurgeon made a little estimate of his attainment in his particular field, he declared that he had not touched the border of the garment. When the same man thought of the greatness of his God and of the infinite adequacy of the Gospel of his love and grace he was made to wonder whether he might not be privileged at some time to preach to planets instead of individuals.

Spurgeon might not have possessed such technical scholarship as did Alexander Maclaren, but his personality was marked by a constancy, a persistency and enthusiasm in growth that made him one of the really great teaching forces of the nineteenth century. John A. Broadus lived half a decade beyond his allotted three-score-and-ten. His scholarship and his beautiful character grew apace through all those years. With all the immediate practice help he gave his students (and this phase of his work cannot be measured) the greatest thing by far that he did for them was the impartation of his own personality.





A Baptismal Scene in Alberta. Freudental church. 53 baptized by Rev. A. Itterman, 3 by Rev. A. Kujath.

### Our Bible Schools in Alberta

A. P. MIHM

There were two this year that were both held under the auspices of the Alberta Tri-League of German Baptist churches and in which it was the privilege of the General Secretary to participate as the chief teacher.

In spite of some untoward circumstances such as the extreme financial depression which has sorely hit the wheat farmers (and our people in Alberta are nearly all such) and the lack of co-operation on the part of some churches, these Bible schools were more successful in many respects than ever before. There were larger numbers in attendance than in previous years; there was a high percentage in the daily attendance and there was a spirit of eagerness to learn and an earnestness of application and attention that delighted the faculty at both schools.

Another great factor that made for success this year was the unusual mild weather that prevailed all of January and the first week of February, during which time the schools were in session. "Sunny Alberta" lived up to its name, for there was intense, brilliant sunshine almost every day of our stay and whereas two years ago we experienced weather that went down to 50 degrees below zero, this year it went up one day to 50 above. There was no need of a fur cap this year and a fur coat would have been a burden. The roads were good and autos could be used. All this was helpful to a high average of attendance.

#### Freudental

The first of the Bible schools was held with the Freudental church, Rev. A. Itterman, pastor. This church is located in a rolling prairie country about 65 miles northeast of Calgary and about 6 miles from the coal mining town of Carbon, where the fine new parsonage is located.

The school was held for two weeks from January 11-23. The sessions began the first day with 52, climbed up to 65 the second day and closed the last week with an enrollment of 77, almost two thirds of which were young men. The classes were held in the basement of the

church where tables and other equipment were provided for the students. Five class periods were held daily, three in the forenoon and two in the afternoon. Each was of 45 minutes' duration. The classes were opened by a 15-minute devotional period, led by a student appointed by the Dean the day before. The first and third morning periods were taught by the writer on the subjects: "The Bible—What it is—How it came to us and how to study it," and a Sunday school course on "Teachers that teach." Rev. E. P. Wahl of Trochu taught in the second period on "The History and Principles of the Baptists." After the noon recess the writer took the students through a course on "The Young People's Society—Principles, Methods and Program" in the first session and Dean Ittermann conducted a class in Music and Singing in the second period. Practice in Band playing and string orchestra music usually followed. The average daily attendance for the two weeks was 61. Most of the students were from the Freudental church which possesses a large number of young people, while the churches at Trochu and Olds were also represented.

The closing exercises of the school were held on Friday afternoon, Jan. 23, with a full house of members and friends from various churches present. A fine program was rendered under the leadership of Dean Ittermann. The brass band, the string orchestra, the mixed choir and the male chorus of the local church participated. Miss Esther Reschke of Trochu spoke for the young women students and Bro. Wagner of Freudental spoke for the young men in ten-minute addresses on "What the Bible school has meant for us." The members of the faculty also gave brief addresses. Through Bro. Christ. Bertsch the students surprised each of the faculty members with a gift as a token of their love and esteem. Rev. Weinbender of Craigmyle led in prayer. So the first school in Freudental came to a happy closing.

#### Wiesental

The town of Leduc, Alberta, is about 200 miles distant, northwest, by auto and

train from Carbon. This was our point of destination on Saturday, Jan. 24. Here Rev. C. B. Thole is the bishop of three charges, one in the town of Leduc, one at Rabbit Hill and the largest, the Wiesental church, 10 miles southeast out in the country. The country here is different from the treeless, rolling prairie country at Freudental, where there was no vestige of snow. Here there is a flat country, fertile fields, originally bush country, some of which still stands here and there. Some snow was encountered here and even the mild weather during our two weeks' stay did not cause it to disappear entirely.

The school at Wiesental opened up on Jan. 25 and closed on Feb. 6. The school began with 30 students and grew to 34 with an average daily attendance of 32. Young men were in the majority here also. With the exception of one day, there was an 100% attendance of the students for the entire period of the school. While the greater proportion of the students were from Wiesental church, the churches of Rabbit Hill, Leduc, First, Glory Hills and Wetaskiwin were represented as well.

The curriculum and class plans were the same as that of the Freudental school. The writer taught three class periods daily, while Dean Thole, the local pastor, taught the students in "The History and Principles of the Baptists." Bro. Thole and Rev. Fred Benke divided the class periods devoted to singing and music among themselves day by day. The class sessions were held in the basement of the church. A pleasant diversion in the school at Wiesental were the common noon-day luncheons which were provided for the students. They brought students and teachers closer together in social fellowship. They were furnished at a nominal price and the problem was to keep them from becoming too sumptuous for student's needs.

The last day of school at Wiesental, Friday, Feb. 6, brought many visitors, who prepared to stay for the closing exercises that afternoon. The church was filled, gallery, platform and auditorium. The students sang the many choruses and songs they had learned, mostly by heart. Bro. Emil Price of the First Church, Leduc, and Miss Alma Jespersen of Glory Hills worthily represented the students in thoughtful and well-delivered addresses. Brethren Thole, Benke and Mihm of the faculty spoke and Rev. August Kraemer of Edmonton and Rev. F. A. Mueller, the pioneer pastor of Alberta, also made brief talks, lauding the work of the Bible schools. Rev. A. Kujath of Calgary led in the closing prayer. Rev. Ph. Daum was also present. An offering for the benefit of the Tri-League treasury was made at Wiesental as well as at Freudental.

#### Other Services in Connection With the Bible Schools

About nine services were held evenings and Sundays at Freudental at which the writer did most of the preaching. Other visits were made during the week and on

the various Sundays to the churches at Trochu, Olds, Leduc (First), Leduc (Second), Glory Hill and Edmonton, besides preaching at Wiesental five times. The hospitality at the parsonages in Carbon and Leduc and in the many homes of both churches was generous and cordial and the fellowship was delightful and stimulating. We are grateful to God for his many blessings and we will carry the young people of the Bible schools and the Alberta churches in our heart. We learned to love them. May God bless them all!

### Some Experiences in the Daily Work of a Missionary in China

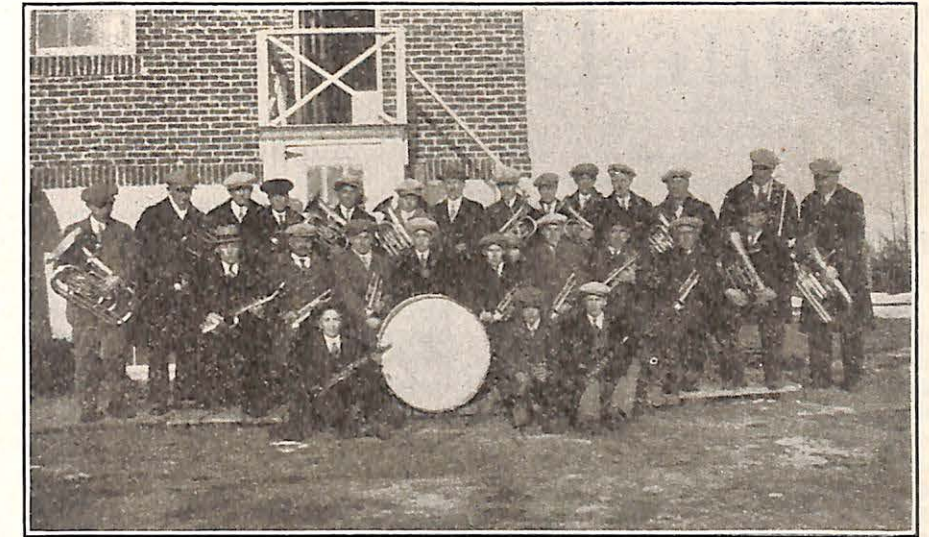
China Inland Mission,  
Pingyanghsien, Che.,  
January 16, 1931.

My dear helpers and friends:—

First of all I should like to express my sincere thanks to you who so faithfully have been upholding me in prayer. It has been such an encouragement from time to time to hear through friends who write, of others who are faithfully praying. During the past months when many thought our work would be held up at least through the autumn and winter months, the Lord did a new thing for us and removed the high walls and iron gates and permitted us to have as many Bible schools as in former years. In laboring in such a land as China we consider ourselves wealthy indeed when we have a praying band backing us. God bless you!

While at home, a friend said to me one day, "Tell us something of your daily experiences, apart from your work." I think I'll tell you a bit about it this time.

A few weeks ago three of us went for a walk. We had gone some distance into the country and were just about to turn back when we met a man of about 60 years of age. He looked as though he were a fortune teller. I suggested that he walk in front of us, but poor man! he was so taken by surprise at seeing three foreign women, that he could do nothing but stand and look and ask questions. Then he started the following conversation with me: "Old lady, how old are you?" "Thirty-three," said I. "What? Only thirty-three—well, I never, I thought you were between sixty and seventy, your hair is so white. Where do you live?" "In Pingyang." "Well, what country do you come from?" "America." "How long did it take you to get here?" "About three weeks." "My, you must be a virtuous woman! Is your father still alive?" "Yes." "Was he willing for you to come to China?" "Yes." "Well, how many children have you?" "I have no children, I'm not married." (Then he fairly yelled at me) "What! Thirty-three years old and not married!" "No—not married." "Well, I never—I never! Who ever heard of such a thing before—thirty-three years old and not married." Calling to a friend of his who was crossing another pathway, he said, "Say, pal, did you ever hear such a thing before—this white-haired woman is only 33 years old and think of it, she's not married."



Band of First German Baptist Church, Leduc, Alta., Can.

"I never!" By that time my friends and I were nearly doubled up with laughter. I urged them to hasten their steps as I might be confronted with a more awkward question. After we had gone some distance ahead of him we could still hear him telling passers-by, "Thirty-three years old—not married—I never did!"

"Teacher," said a young man one day when we were at a Bible school, "do you have any Bibles to sell?" "Yes, we have one left, would you like to buy it?" "How much is it?" "Sixty cents. (Mex.)" "I'd like to see it." "It has a red cover," said I, "do you mind?" "No, the color makes no difference to me. It's the Book I'm after. You see, I'm not a Christian. I've attended services a few times, but they don't last so very long and I can't make out what doctrine it is all about. I thought if I bought a Bible my brother and I could gradually read it through. I've only gone to school two years but my brother has gone a little longer and he will help me to read. I want to know what the doctrine is about." Friends, will you put that enquirer after truth on your prayer list?

After explaining to the children the story of Christ's death on the Cross, I asked how long they were going to wait before they decided for Christ. Some of them were between 14 and 15 years of age. One child answered, "When I'm twenty." "But why wait so long?" I asked. "Wer'e too young now." Then I told them of my conversion while a child and again very simply told them the way of salvation. Then this same child said, "You make it very easy." "Ah," said another child, "it's easy to say it with your lips, you must mean it with your heart." That evening after the close of a song service, one man said to me, "You're using all your strength on the children. They're so hard to teach. It isn't worth it." "Alas," said I, "you don't understand. Teaching children is so important." That's not the first time I've been told that. We need men and women filled with love for children, to take classes with them. Pray that such gifted men

and women may be forthcoming, will you?

As I look this letter over, I see I've badly missed my mark for again I've told of instances in the work. But I'll leave it so. Perhaps some of you will definitely pray for the children's work. We should very much like to see definite conversions among the children.

May his richest blessings be yours always!  
Your co-worker,  
BERTHA M. LANG.

### A Definition of Missions

Dr. B. H. Dement says: "Missions is the greatest work of man; missions is the greatest co-operative work of God and man."

1. God is the author of missions, Christ the founder, the Holy Spirit the executive, the gospel its message, and believers in Christ the appointed agents.

2. The duty of missions is grounded in the love of God, the command of Christ and the spirit of the believer.

3. The opportunity for mission is seen in the multitude of open doors among all nations.

4. The need of missions is proved by the condition of men who are born in sin and are living without hope and without God in the world.

5. The glory of missions is evident from the ministry of Jesus, the worth of the soul, and the sacrifice of Christ.

6. The perpetuity of missions is inferred from the perennial need of man, the changeless love of God and the endless obligations of the believer.

7. The fruit of missions is seen in the work of the apostles, the progress of the churches and the innumerable company gathered around the throne of God and of the Lamb.

### Couldn't Fool Tommy

"What letter comes after 'h'?" demanded the teacher.

"Please, miss, I don't know," answered Tommy.

"Well, what have I on each side of my nose?" pressed the teacher.

"Looks like powder, miss," said Tommy. Montreal Daily Star.



# Our Devotional Meeting

August F. Runtz

March 15, 1931

## My Responsibility to the Church

1 Peter 4:7-11

*Need for the Church.* In one of his discourses Jesus said: "The Sabbath was made for man" and economists are discovering that one day's rest out of seven is a wonderfully wise arrangement. In other words there is a human need for a day of rest. Our Savior instituted the Church because there was a great need for it in the life of mankind. Through the church the message of Salvation was brought to us. Through the church we are spiritually sustained, strengthened and comforted. It is engaged in the greatest enterprise in the world. It isn't simply a privilege but also a responsibility to belong to the Church of Jesus Christ.

*Attend Its Services.* A healthy person eats regularly. If you would have health of spirit you must nourish your spiritual nature regularly by attending the worship services of the church. There are so many spiritual midgets among us because they have not nourished their spiritual life with the "Bread from heaven" that is offered in the worship services of the church. When we attend church in the right spirit we become conscious of the presence of God's Holy Spirit. There we see life in its true perspective. There our ideals are lifted and our noblest purposes strengthened. By attending ourselves we are encouraging others to come to the house of God. We are saying to others that we consider our spiritual welfare important.

*Support the Church.* The church has never been able to carry on its work in the world without financial support. It probably never can. It needs buildings and these need equipment, heat and light. It must have men and women who devote their time to the work. It must send its missionaries into every country of the globe. Do you give of your money to the church "as the Lord hath prospered you" or do you give what you can conveniently spare? Some men who call themselves Christians spend more money for cigars and cigarettes than they do for the church. Some women spend more for candy and cosmetics than they do for the church. Do we have a moral right to call ourselves Christians and treat the church in such a way? What do you think?

March 22, 1931

## Important Ideas in John 3:16

John 3:1-16

The verse has been called "The little gospel," for it embodies the whole gospel in a single sentence. What are some of the important ideas in this verse?

"God is a God of Love. All men have

had some sort of belief in God, but most men have feared him. They thought he was angry with men because of their sins. Consequently they tried to deceive him, to appease him or to escape him. The most significant truth ever made known to men was in Jesus' message of God's love for all his children. "God is love." If the world could but grasp all that is implied in that statement it would turn its face toward him.

*The Nature of God's Love.* "God so loved . . . that he gave . . ." There is self-sacrifice in his love. Jesus Christ was a Son of God in a different sense than other men are sons of God. God is a Father. He had only one Son, and he loved this Son, yet he gave him as a gift without stint. Surely herein is the love of God manifest. Read Mark 12:1-8.

*The Object of His Love.* "God so loved the world." The men, women and children of the world are the objects of God's love whether they be good, bad or indifferent. The most heartening thought that can come to the man whom life has treated harshly and whom society has ostracized is this that he is still an object of God's love. John 3:16 has doubtless given more discouraged people a fresh hold on life than any other one thing.

*The Purpose of God's Gift—Salvation.* How often that word "save" is on the lips of Jesus! How often we read it in the New Testament! The one great purpose of all gifts is to save the entire man for time and eternity.

*The Simple Condition of Receiving Salvation.* "As Moses lifted up the serpent." There we had life for a look. Here Jesus tells us that the sole condition of securing the benefits of God's gift is trust in the Savior: "Whosoever believeth." Surely less could not be asked and more could not be given. And it is offered, not to select few, but to "Whosoever," that is the widest possible scope.

*The Effect of Man's Attitude.* To reject God's proffered salvation means to perish eternally. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." But to all who accept God's gift he will give eternal life. Eternal life does not mean simply to exist throughout all eternity, but to really have life in all of its joy and fullness. Neither is it something that commences after this life for it commences here. "Whosoever hath the Son hath life."

March 29, 1931

## Why Christ Is a Worthy Master

Phil. 2:5-11

*All Serve Some Master.* In Rom. 6:17, 18 we read: "Ye were servants of sin . . . ye became servants of righteous-

ness." In John 8:34 Jesus says: "Who-soever committeth sin is the servant of sin." "To whom ye yield yourselves servants to obey, his servants ye are." We today serve one of two masters: either Christ or Satan. Some folks try to serve both but enjoy neither. Christ is a worthy Master because

*He Can Be Trusted.* The opposite of "master" is "slave." As soon as Paul in the Damascus-road experienced that it was Jesus who had appeared to him he said: "Lord what wilt thou have me to do?" Thereafter Jesus is Master and Paul is bond-servant. It is extremely interesting to note how Paul trusted him as guide and friend. He is prohibited from taking the course that would have carried the gospel to the East. He is led to carry it to Europe. Many hardships, trials, persecutions and privations attend his way but he is always conscious of his Friend. Note his action on the storm-tossed ship that was carrying him to Rome. Many of us are afraid to trust our lives absolutely to Christ, but if we cannot trust the hand that was wounded for us, where can we place our trust?

*He Goes Before.* Our Master is not a slave-driver. Neither is he a general who sits in his comfortable quarters directing the movements of his men, but having no practical experience of mud-filled trenches and the hardships there. But as a Master he says: "Follow me." Every experience that can come to us, he has tasted. When he said: "Go into all the world" he also said: "I am with you." He will not send where he cannot lead. After telling his disciples of the terrible experiences that would befall him in Jerusalem he sets his face toward the city and "goes before." Who follows in his train?

*He Is Victorious.* Read verses 11 and 12 again. He is Lord of Lords and King of Kings.

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more."

And all his enemies shall be subdued. Do you want to be on the winning side? Then get on the side of Jesus Christ and let him be your Master.

April 5, 1931

## Easter Messages in Literature

Col. 3:1-4

The Easter message is a message of life and immortality. Inherent in the human heart is a presage of a future existence. Wherever man is found we find some sort of belief in immortality. Literature voices that belief. Our great hymns and oratories teem with the

March 1, 1931

Easter message. However, all our hopes hinge upon the resurrection of Christ. "For if Christ be not raised, your faith is vain." Therefore we want to discuss some of the reasons why we are so sure that Christ rose from the dead.

*The Early Church Believed It.* The fact of the resurrection was accepted everywhere before the church was old enough for a myth to have grown up. Many eye-witnesses were still alive when Paul wrote to the Corinthians. It formed the basis of the preaching of the apostles. "This Jesus hath God raised up."

*How Can We Account for this Belief?* Surely it cannot be accounted for by the explanation that the body was stolen and the story of the resurrection invented by the disciples. It is strange that Jesus' enemies should have remembered what his friends forgot; i. e. that he would rise from the dead. And so it is the enemies that make sure that the body is not stolen, for the tomb is sealed and a guard is set. We are glad they were so precautionary. Furthermore what advantage would the disciples have had in stealing the body. Their subsequent actions are intelligible only when we acknowledge that they believed Jesus to have risen. Men do not suffer persecution and privation for a cause that is knowingly founded on fraud and that brings no advantage.

*No Anticipation of a Resurrection.* In spite of the fact that Jesus had foretold his death and resurrection, yet when he died the disciples were utterly disheartened and all hope of his Messiahship vanished. They were skeptical of every report of his resurrection. The women, we remember, went to anoint the dead body of Jesus. When they found an empty tomb thoughts of his resurrection did not enter their minds, for they thought the body had been stolen. When Mary and the other women told the disciples that they had seen the Lord it seemed to them as idle tales. Thomas was so hard to convince that he demanded proof for two of his senses: sight and touch. So stubborn were they in their unbelief that Jesus more than once upbraided them for it.

In the face of the above observations how absurd is the contention that the resurrection story is based upon the report of a few hysterical women and a handful of disciples who believed what they wanted to believe. Read the story and you will find that the witnesses who have testified to the resurrection were a group of stolid, prosaic, despairing and unhelpful disciples.

## A Quiet Talk With God Each Day Daily Bible Readers' Course

- March 9-15. My Responsibility to the Church. 1 Pet. 4:7-11.
- " 9. Belonging to the Church. Acts 10:44-48.
- " 10. Attending Church, Heb. 10:23-25.
- " 11. Taking Part in Worship. Eph. 5:19-21.
- " 12. Preserving Church Fellowship. 1 Pet. 4:7-11.

- March 13. Guarding the Church's Reputation. Rom. 14:13-23.
- " 14. Supporting the Church. 1 Cor. 16:1-9.
- " 15. Praying for the Church. Col. 1:1-12.
- " 16-22. Important Ideas in John 3:16. John 3:16.
- " 16. The World's Need of God. John 3:16.
- " 17. God's Love for the World. 1 John 4:15-21.
- " 18. Christ the Son of God. John 1:1-14.
- " 19. The Divine Sacrifice for Sin. 1 John 4:7-14.
- " 20. Christ the World's Savior. 1 John 3:1-10.
- " 21. The Way of Salvation. 1 John 5:1-12.
- " 22. The Assurance of Immortality. John 14:1-20.
- " 23-29. Why Christ is a Worthy Master. Phil. 2:5-11.
- " 23. Christ is Courageous. Luke 9:51-62.
- " 24. Christ is Kind. John 21:15-22.
- " 25. Christ is Wise. John 16:28-33.
- " 26. Christ is Righteous. John 8:46-55.
- " 27. Christ is Helpful. John 13:1-17.
- " 28. Christ always Leads. Matt. 16:21-27.
- " 29. Christ is Victorious. Phil. 2:5-11.
- " 30-April 5. Easter Messages in Literature. Col. 3:1-4.
- " 30. The Universal Hope. Job 19:23-27.
- " 31. The Universal Belief. 2 Tim. 4:6-8.
- April 1. The Universal Need. Rom. 8:18-25.
- " 2. Desire for Immortality. Matt. 19:16-22.
- " 3. Unending Life in God. John 17:1-10.
- " 4. Faith in Immortality. John 11:17-27.
- " 5. Revelation of Immortality. 2 Tim. 1:8-12.

## Missionary Orthner Writes About the B. B. B. B. Field

Bekom, West Africa.

My dear Co-worker:

Of course you will want a word from me concerning the work on my new B. B. B. field. Some of you will ask: What is that, we have never heard of that field before? Our Missionary Secretary, Bro. Kuhn, attached that name to my field, but only with three B's. Now another B was added which makes four B's. They stand for the tribes of Bekom, Bafumbum, Bangolan and Babanki-Tongo. To these people we are trying to bring the light of the glorious Gospel of Christ.

We are in the beginning of the dry season. The water-soaked ground dries very quickly and the whole landscape changes from its rich green to yellow and brown. Clouds of smoke on the horizon

show that the burning of the tall grass has begun. Great swarms of locusts have invaded our inland areas and are doing great damage to the crops. The natives find the fruit of their hard labor during the rainy season utterly destroyed. There will be a shortage of food in many places. Near our station we are able to save the fields by laying a smoke screen across the valley so as to keep the locusts away. But they have come again and what is left of corn in the field is still in danger.

During the rainy season traveling is difficult but the missionary gets frequent unexpected calls from the outstations which compel him to venture forth on a tour even if it seems to face danger. Although I have described such travels before, I will tell you about one now. Because of difficulties which one of our workers had in an outstation, and an epidemic of influenza and whooping cough, I was forced to make a tour over high hills and mountains, bad paths and swampy ground for about two or three days. The first day was particularly hard. The narrow path led up and down over hills and through deep ravines with swampy places which the natives call in their English "pota pota." How I detested that word on that day. As my carriers objected to taking a nearer path to the next village on account of the pota pota on the way, it meant another march of two hours through the pouring rain after having already walked seven hours. There was pota pota on and in our boots, on our clothing and boxes. Upon our arrival at our rest house my boy started a fire to cook the first meal of the day. I was cleaning the pota pota from my belongings when he called from the adjoining hut: "Massa, want some pota-pota-eggs for chop?" "No," I shouted back in disgust, "we had plenty of pota pota today!" But I soon had to laugh, when he humbly asked whether I wished "looking glass eggs." He had served a German trader for a while whose specialty was "Spiegeleier" (fried eggs), and he gave a correct translation of the word to his cook.

The work of the four B's is very strenuous and the missionary must have a strong heart and good lungs to stand the strain of climbing the high hills, into deep gullies and valleys where the natives live, not in villages, but scattered far apart in small family compounds, which can only be reached by going on narrow paths utterly overgrown with high grass during the rainy season. A newly built auto road from Bamenda to Bekom is already in such a poor condition that I would not risk taking an auto over it. Knowing all these difficulties, our hearts have been encouraged by the large number of people who attend our Sunday Gospel services. The weekly meetings are also well attended. Some people have to walk very far at the close of the services. A visiting missionary said to me: "I do not see where all these people come from in such desolate parts." Many come for medical treatment, and more would come if we encouraged them. Being alone, and often away on visits to



outstations or on an evangelistic tour, as well as the lack of necessary stores and equipment, renders the work far too inefficient for the great need. We help wherever we can and the Lord has wrought miracles in several very bad cases. This has strengthened our influence among the natives and given us the opportunity to tell them the Word of Life. Some expect the missionary to do impossible things. Blind men come to have their eyesight restored. It is hard to tell such poor patients that there is no hope for their trouble, but then we tell them how their inner eyes may be opened so that they may see the wonderful things which Christ offers them. Some who have been helped and healed attend the meetings regularly, have accepted Christ as their Savior and receive further religious instruction.

Christmas time is at hand. The natives prepare for it. The male members of our Bekom church work in the coastal plantations and are now returning home to spend the holidays here. But there are so many who do not know the real meaning of Christmas, who have no Christ and Christmas joy. May your heart also go out to these people in the heathen lands who do not have the blessings which you enjoy. "Go your way, eat the fat, drink the sweet, and send portions to them for whom nothing is prepared" (Neh. 8:10).

Yours in His service,  
A. ORTHNER.

**A Promise Meeting**

HARRY W. GITHENS

Theme: The Promises of God.

Motto: "All things are possible to him that believeth."

**Devotional Themes**

"My grace is sufficient for thee."—2 Cor. 12:9.

"Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

"He that overcometh shall inherit all things."—Rev. 21:7.

"Give, and it shall be given unto you."—Luke 6:38.

"Lo, I am with you alway."—Matt. 28:20.

**Address Themes**

The Promises of God.

Conditional Promises.

I Know It Is True.

Putting God to the Test.

**Features**

The rainbow, emblem of God's promise, will be an appropriate symbol in advertising this meeting.

"A Rainbow Banquet" will make a splendid social feature, with decorations of paper streamers in the rainbow colors. The toast program may be arranged as follows:

The Violet Message (loyalty and fellowship).

Indigo Faces (a jolt for the pessimistic).

Sky-blue (Christian Endeavor sunshine).

Green Gardens (B. Y. P. U. growth).

Yellow Fields (opportunities).

Orange Hopes (plans and possibilities).

Seeing Red (a challenge to fight).

# Easter Supplies

## Cards — Post Cards — Folders

Useful for personal greeting purposes and for Sunday school distribution



### Easter Cards

Eight different Designs in beautiful Lithographs expressive of Easter with suitable Bible verse.

10 Cards with Envelopes for 30 cts.

### Easter Folders

Twelve different Designs in rich lithograph colors.

Bible verse and Easter sentiment.

10 Folders with Envelopes for 50 cts.



### Easter Post Cards

In a good variety of Designs  
Dozen 25 cts.

The hundred \$1.25

### Easter Crosses

No. A. Size 2 3/4 x 4 inches.

Four Designs of appropriate Easter flowers, tulips, lilies, violets, etc. Bible verses.

25 cts. per dozen. \$1.50 per 100.

No. B. 5 x 3 1/2 inches.

Good borders. Sprays of beautiful flowers. Rich in Design and in full colors.

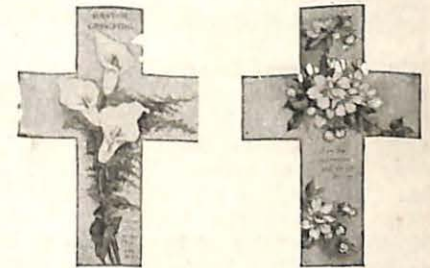
45 cts. per dozen. \$3.00 per 100.

No. 2. Ornamented Designs. 3 1/2 x 5 1/2 inches.

Four Designs; 2 exterior churches, 2 floral.

All have Easter greetings and Bible verse.

45 cts per dozen. \$2.50 per 100.



**GERMAN BAPTIST PUBLICATION SOCIETY,**  
3734 Payne Ave., Cleveland, O.

At the End of the Rainbow (rewards for service).

The following poem by Annie Johnson Flint may be used on the cover page of the program:

**What God Hath Promised**

God hath not promised  
Skies always blue,  
Flower-strewn pathways  
All our lives through;  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But God hath promised  
Strength for the day,  
Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.

### The Rose of Sharon

(Duet and Chorus)

"The King of Glory," "The Lowly Jesus," "It is Finished." Four new splendid chorus songs on a 4-page folder, octavo size. Single copy 15 cts.; \$1.00 per dozen, 2 dozen \$1.50. These are songs worthy to be sung in church.

"Jesus came in lowly station, Holy scriptures to fulfill, Dying for the world's salvation, On the crest of Calvary's hill." Song on the 3rd page of the folder.

A. FRANCKE,

11404 S. Irving Ave. Dept. G,  
Chicago, Ill.

### A Powerful Argument

Wrecked Motorist (opening his eyes):  
"I had the right of way, didn't I?"

Bystander: "Yeh, but the other fellow had a truck."—Life.