

# The Baptist Herald

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

Volume Eleven

CLEVELAND, O., JUNE 1, 1933

Number Eleven



Mixed Choir, German Baptist Church, Edmonton, Alberta, Can.

## What's Happening

In the invitation of the Kansas B. Y. and Sunday School Union the "Young People's Unions" were somehow omitted. The Durham Baptist Church extend a hearty invitation to all Baptist Young People's Unions of the state to meet with them June 5-8. We are glad to make this correction.

Rev. M. L. Leuschner, pastor of the Fleischmann Memorial Church, Philadelphia, Pa., had three baptismal services during April at which 12 persons were baptized. At the Easter Sunday evening communion service the hand of fellowship was extended to the newly baptized converts and to two others.

New officers of the World Wide Guild of the Fleischmann Memorial Church, Philadelphia, are: Mrs. Hilda Schumann, president; Mrs. Lydia Straub, vice-president; Mrs. Marie Werner, secretary; Mrs. Pearl Mercner, treasurer; Miss Elsie Strohacker, Flower Fund treasurer, and Miss Anna Pfaumer, pianist.

The theme of the Chicago Young Peoples Conference at the Oak Park German Baptist church, June 2-4, is: "Let Us Arise and Build." Prof. L. Kaiser of Rochester, N. Y., will be the main speaker on Sunday, June 4. The young people's banquet will be held Saturday evening, June 3, at the Carleton Hotel, Oak Park. On Friday night, June 2, the Reverend Mr. Schell of the Second Baptist Church, Chicago, will give an address.

The church at Marion, Kans., Rev. Otto Roth, pastor, will follow its custom of many years and hold a Pentecost and Mission Festival on June 4 and 5. Neighboring churches and friends among Baptists and Mennonites are cordially invited. Guest preachers on the program include Dr. Wm. Kuhn and Rev. A. P. Mihm of Forest Park, Ill., Rev. G. A. Lang of Lorraine, Kans., Dr. Hiebert of Tabor College, Hillsboro, and Rev. Lorenz of Ebenfeld, Kans.

Prof. Jacob Heinrichs and Mrs. Heinrichs are sailing from New York on June 13 on the American Export Line on a trip to Jerusalem to visit their son Waldo, who is secretary of the Y. M. C. A. there. This steamer will stop at many Mediterranean ports during the 19 days of the sailing. Prof. Heinrichs has closed his work at the Northern Baptist Seminary in Chicago, where he has been dean for many years, and upon his return from his travels will make his home in Canton, Ohio.

The Fortieth Anniversary of the Humboldt Park Church, Chicago, Rev. F. L. Hahn, will be observed June 11-14. Rev. H. Wedel and Rev. E. G. Kliese, former pastors, will preach. The three succeeding evenings are Pioneer Night on Monday, All Chicago Night on Tuesday and Home Folks Night on Wednesday. Dur-

ing the 40 years of its existence 339 members have been received by baptism, 374 by letter and 72 by confession of faith. Since the church was organized 154 members have passed away.

Rev. August Rosner, pastor at Shattuck, Okla., was privileged to baptize four persons on Sunday, May 14. They are the fruit of special meetings held last winter when Rev. J. E. Ehrhorn assisted. All are young people and prayers ascend that they may become worthy instruments for the Master's use in building his kingdom. The young people's society celebrated its anniversary in March. A play entailing 32 characters was successfully presented by the young folks. Bro. H. G. Geis, missionary colporter, gave an address.

Rev. E. Broeckel, pastor of the Emmanuel Creek church, South Dakota, had the joy of baptizing 28 precious souls on Easter Sunday afternoon. Most of these were the result of the evangelistic meetings held last fall by Rev. H. C. Baum, who was a great blessing to the church. In addition to the number baptized, one former member returned to the fellowship of the church. Rainy weather and heavy roads prevented several from being present for the right hand of fellowship and communion service. They will be welcomed at the next service. The Lord is building his church.

Mrs. E. Anschuetz, nee Weber, of Union City, N. J., passed away and was buried on May 18. She was the widow of Rev. Eduard Anschuetz of sainted memory, who served the West Hoboken now First Church, Union City, N. J., his only charge for almost thirty years and died in 1911. She was a faithful helpmeet to her husband and a mother in Israel. Mrs. Anschuetz was active in the woman's missionary society of her own church as well as in the Women's Missionary Union of New York and Vicinity. We extend our sympathy to her bereaved children and the Union City church.

It is perhaps not generally known that from the year 1927 the Danish Baptists have sustained their own foreign mission work. In earlier years they contributed some funds and some workers to British, Swedish or other missionary societies; now they have their own staff of six (including two missionaries trained in the University of Copenhagen and two nurses) in Urundi, Belgian East Africa. During the first three years of the separate enterprise there were no baptisms, but in the fourth year about 100 converts were baptized and a church organized. The outlook is extremely encouraging.

Rev. Henry Wernick, one of our retired German Baptist ministers and a member of the Oak Park church for the

last 22 years since his retirement, died on May 8. Some weeks before his death, he met with an accident by which he broke a leg. Later pneumonia set in. He had reached the ripe age of 82 years. He was in the active ministry for 35 years, serving mostly churches in Illinois, Wisconsin and Kentucky. Characterized by a friendly sympathetic personality, he had many friends. At his funeral services, held on May 11, addresses were made by his pastor, Rev. Theo. W. Dons, Rev. Wm. Kuhn, Rev. A. P. Mihm, Prof. J. Heinrichs and Rev. C. A. Daniel. Others who participated were Rev. Edw. Lengefeld and Rev. H. Koch. Chicago pastors served as pall-bearers. Bro. Wernick is survived by his wife Caroline, nee Wirtz, who has been his faithful and efficient helpmeet in church and home. "Blessed are the dead who die in the Lord."

Frederick A. Wurzbach was elected president of the Southern New York Baptist Association at its recent annual meeting. The Association comprises Baptist churches of all languages in Manhattan, Staten Island, Bronx, Westchester and Portchester. The Association and its predecessors date back to 1791. In these 140 odd years they have had but two German Baptist presidents and strange as it may seem, both came from the same church. Rev. R. Hoefflin, then pastor of the Third German church, was elected 25 years ago and now Bro. Wurzbach. He is president of the board of trustees of the Third church and has long been prominently active in its support and welfare. The high honor is worthily bestowed. Bro. Wurzbach will grace his distinguished position and his energetic nature will set a pace for future successors. We congratulate him and wish him God's blessing in this part of the kingdom work. Bro. Wurzbach was also reelected as trustee of the Baptist City Mission Society and the Fresh Air Society.

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Rev. A. P. Mihm, Editor

Contributing Editors:

O. E. Krueger A. A. Schade

August F. Runtz

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# The Baptist Herald

## The Ascension of Christ

BY the ascension we mean the visible, bodily ascent of Christ to heaven, from the kingdom of the seen into the kingdom of the unseen.

The ascension of Christ is part and parcel of the plan of redemption and not more wonderful than the incarnation or the resurrection. It is the only fitting completion of Christ's early life. It was the reward of his condescension and the condition of a more universal activity on behalf of his people.

### Christ's Ascension Was Foretold By Himself

He said to his disciples: "What then if ye should behold the Son of Man ascending where he was before? Yet a little while I am with you and I go to him that sent me." To Mary he said: "Touch me not for I am not yet ascended to the Father, but go unto my brethren and say to them: I ascend unto my Father and unto your Father and my God and your God."

The ascension was the inevitable culmination of the resurrection. The forty days were a transition period in which he showed himself alive by many proofs and spoke the things concerning the kingdom of God. Yet here Jesus is on the borderland between the seen and the unseen. It was neither fitting that he should remain on the earth in his present state nor that he should die again. Glorification was the next step.

### Christ Ascends While Blessing His Disciples

"And he led them out until they were over against Bethany and he lifted up his hands and blessed them. And it came to pass while he blessed them he parted from them and was carried up into heaven."

It was their last vision of Jesus "after the flesh." What action could be more worthy of his character? What more likely to comfort and reassure his followers? How simple and unadorned and yet how sublime and soothing this parting! Earth has lost her power to keep; the waiting updrawing heavens claim him as their own. He shows dominion over the air as he had done over the sea. He shows himself Lord of matter as of spirit.

The lingering blessing while ascending was a last pledge of his perpetual benediction. He came to bless the world; within the veil he is carrying on the same gracious purpose.

### The Ascension Was an Exaltation to Supreme Power and Dignity

"Behooved it not the Christ to suffer these things and to enter into his glory?" "Jesus Christ who is on the right hand of God having gone into heaven,

angels and authorities and powers being made subject unto him." As the resurrection proclaimed Christ to men as the perfected and glorified man, the conqueror of sin and Lord of death, the ascension proclaimed him to the universe as the reinstated God, the possessor of universal dominion and the ever-present object of worship and hearer of prayer.

### He Ascended on High as the Forerunner of His People

"Entering into that which is within the veil, whither as a forerunner, Jesus entered for us." Heaven and earth were brought into a new relationship by Christ's ascension. It is a sure pledge of our own exaltation to the throne of righteousness. It is the illustration of man's final destiny as a fruit of his fellowship with Christ. His ascension was the pledge that there is to be a redemption of the body and the evidence that "whom he justified, them he would also glorify."

### He Ascended on High to Enter Upon the Work of Intercession

"For Christ entered not into a holy place made with hands, but into heaven itself, now to appear before the face of God for us." Christ is the true high priest of his people. He was exalted to the right hand of God as our advocate. We have a brother on the throne. We are represented in heaven. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and find grace to help us in the time of need."

### Jesus Ascended on High to Send the Holy Spirit

"It is expedient (better) for you that I go away: for if I go not away, the comforter will not come upon you. But if I go I will send him to you." "Being therefore by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he hath poured forth, this that ye see and hear."

The ascension closes the public ministry of Christ. It opens the continuation of that ministry in the new age of the Spirit. It removed the local Christ! it gave us the universal Christ. The days of unlimited service were about to begin.

### He Ascended to Prepare a Place for His People

"Let not your heart be troubled, believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you,

for I go to prepare a place for you." If heaven is Christ's true abode, it is also the true abode of his people.

**Christ's Second Coming Shall Be In Like Manner**

That was not a final departure of this Jesus from the world he came to save. That was not the last look the earth was to get of him, as the cloud covered the view of his disciples. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is to come again. He will come in the clouds of heaven with power and glory. His re-coming is to be a real personal advent.

Are we waiting for that coming? The thought of it ought to impel us to activity. Alas, sometimes we are like the apostles to whom the angels spoke. We are so taken up with gazing into heaven that we forget our duties on earth. We are more prone to dreaming than to doing. We delight in visions rather than tasks. We need to remember, Christianity is no sentimental trance, but incessant, intense labor. The best **waiting** for him is **working** for him.

**The Child Element and the Bible**

**T**HE Bible puts a high estimate on childhood. If you examine the histories of Herodotus, Xenophon and others, you will find very few references to childhood, but the Bible is full of stories of boys and girls. It tells us about the boyhood of Moses, of Joseph, of Samuel, of David. A little maid is the means of a great general's being restored to health and a lad helps in feeding a great multitude.

**1. Think How the Child Element in the Bible Makes Its Claim Upon the Human Heart**

In heathenism children were largely ignored but when David the inspired poet and ruler began to write, his words were:

Come, ye children, hearken unto me;  
I will teach you the fear of Jehovah.

If we went through the Bible and took out of it all the tender and exquisite references to the children, how much would be lost! It might have been expected that the Word of God would have no place for the children; that its pages would be filled with the sublime revelations of the Most High and the records of his bravest soldiers and servants or that it would be a volume of precepts and commandments. How significant that the gracious Father who found a place for the little ones in his kingdom, finds so much room for them in his word.

Some think the sublimest sentence ever penned is that in the story of the Creation: "And God said, let there be light and there was light." Yet some of us feel that we come unutterably nearer to God and know very much more of our Father in heaven in

reading the wonderful words: "God heard the voice of the lad" (Gen. 21:17).

What a picture it is! The stretch of desert earth consumed by the blaze and fire of the sun; the stunted shrubs and there, wearied and faint, the mother and her son. The water is spent, the fever burns and throbs in the veins and now the lad falls stricken to the ground. The mother bends over him eagerly watching the life that is ebbing away. Setting him under the scanty shade of shrub, she says, "Let me not see the death of the child." All is still. With buried face the mother sits scarcely able to hear the fevered moans of the dying child. "God heard the voice of the lad." And swiftly flew the ministering angel to open her eyes and show her the well of water and bending over him, she moistens the parched lips and cools the heated brow. And the lad opens his eyes and smiles his thanks to his mother, while she looks up to her Father in heaven and her heart goes forth in loving thanks to him.

Blessed be God who has given us such a revelation of himself as that. He for whom the world longs must be something more than the Almighty Creator and the great Sustainer of the Universe. He must bend in such infinite pity and stretch forth such gracious help if the world is to come to him, saying: "Our Father which is in heaven." The little child must reveal him.

**2. The Child Element Gives the Bible Its Claim Upon the Heart of the World**

Who can, for instance, measure the influence of the little babe born in the hut of a Hebrew slave in Egypt? We see the mother looking upon her child, "exceedingly beautiful," while her great grief chokes her and she presses it to her heart,—for the law is gone forth that the sons of the Hebrews be flung into the river. Then come the stealthy visits to the Nile by night. They fetch home the rushes and then creep forth to lay the little one upon the bank. Then comes the dawning of the happy day and the princess and her maidens gather about the child and it is rescued and adopted as the son of Pharaoh's daughter.

Such a story as that hangs imperishably in the chambers of imagery and brings into the midst of us a new tenderness and a new love. God blesses the little children who have brought such blessedness to us.

Think again how large a space the childhood of the Lord Jesus fills in the Bible. For thirty years there is but a single break in the silence concerning him, but about the Holy Child what scenes of beauty cluster.

See the simple shepherds under that frosty night; we hear the music of the angel's song; gather with shepherds as they come in haste; stand with them adoring the little child wrapped in swaddling clothes and laid in the manger. We love to linger at the temple steps as old Simeon takes from the

wondering mother the blessed babe and sings his song of Israel's redemption. And we come again to Bethlehem led by the star and with the wisemen we kneel and would lay at his feet the gifts of gold and myrrh and frankincense. And yet again we would follow them along their way on that dread night when Joseph and Mary take the young child and flee from Herod's soldiers. Of all the pictures that have become graven upon the heart of the world there is none so sacredly treasured as that of the holy child Jesus. Who can say how much it has enriched men through all the ages with gentleness and love? Who can say how it has guarded and ennobled childhood?

**3. The Child Element in the Bible Finds its Supremest Expression in the Words and Actions of Jesus**

What a place he gave the children in his ministry! How much he finds in them to light up the love of God and to reprove our pride and care!

Jesus knew life at every turn and stage. He understood older persons and he understood little children. No teacher of children, no Pestalozzi or Froebel has given in a few words such a complete picture of a child's heart. His words about children are known and prized all over the world. They have profoundly influenced men's thinking. They have even guided in creating systems and methods of education. The real Master of schools in enlightened countries today is the Son of Man, who never had children of his own.

What a loss it would be not to possess his estimate of childhood! "To such belongeth the kingdom of heaven." "Suffer the little children to come unto me." Despise not one of these little ones . . . their angels do always behold the face of my Father." "It is not the will of your Father who is in heaven that one of these little ones should perish." To him it is a crime and sacrilege to offend or to put a stumbling block in the way of a little one.

The teaching of Jesus makes it clear that children are to be welcomed by kingdom leaders. They are to be cherished by them. They are to be imitated by them. The way children are treated determines whether or not we are in the path of the Master.

The childhood of today makes the world of tomorrow. We cannot win the world by beginning with the aged. Christ set a child in the midst of his followers as the key to the kingdom of God. By this sign we must conquer. The church's best work is done with the children.

**A Prayer of Appreciation of Little Children**

**A**MONG the multitude of thy gifts, good Father, we would thank thee especially for the little children thou has entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greaten and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom.

Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast field of experience that lies unexplored beyond even the wisest of us.

We would learn the lesson thou dost teach us through their lips. We would read the deep truths of life thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of thee, O thou Spirit of joy and hope and growth! May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from thee!

O Lord, give us wisdom and strength to guide their young feet. It is as if thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if thou hadst made us sharers with thyself in the spiritual creations of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, to this most grateful burden with which thou hast blessed our hearts! Above all, may the spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom. Amen. —The Christian Century.

**Editorial Jottings**

**HAVE YOU SENT** for your supply of of Sacrifice Boxes? See last "Herald." Up to date about 1800 have been mailed out on request.

**WITH THE UPTURN** of business that is indicated by news from all parts of the Country, our "Baptist Herald" subscriptions should also share and come in for a large increase. Bro. Donner, our Publication Manager, has a remarkable offer on the last page. Every booster, every pastor, every friend of our paper can help build up our circulation on these terms which are within reach of all. We hope all former readers will be won back and many new readers gained. Chicago, at the time of writing, has started a special "Let's Go, Chicago," week. Let the challenge offer be a "Let's Go, 'Baptist Herald' month!"

**TWO ANNOUNCEMENTS** have reached the editorial office too late for full set-up, but just before closing our columns for this number we will mention them briefly: The Young People and Sunday School Workers of the Dakota Conference are reminded of their meeting in connection with the Conference, June 13-18, at Avon, S. Dak.—The Young People's Society of Eureka, S. Dak., extends a hearty welcome to all expecting to attend the Assembly of the Central Association and hopes that many will come. Send your names before June 20 to Rev. E. S. Fenske, Eureka, S. Dak. See program on another page.



20th Anniversary Banquet B. Y. P. U. Department German Baptist Church, Waco, Texas

### Twentieth Anniversary Banquet of Waco Union

An affair which created much interest was the Twentieth Anniversary Banquet given by the B. Y. P. U.'s of the Waco, Tex., church on March 3 in the Sunday School Annex of the First Baptist Church. Palms, flowers and souvenir programs were used as decorations and a birthday cake with twenty candles graced the center of one of the tables. R. J. Steindam, one of the charter members, was toastmaster, and he kept things moving along in proper fashion from the time the orchestra struck the first chord until the last speech by our pastor, Rev. A. Becker.

During the course of the meal, yells and pep songs kept most everyone from eating too much chicken, or ice cream and cake. The program following the meal consisted of orchestra numbers, cornet solo, a humorous poem about the members, pep songs and reports of the work during the past 20 years from the time the B. Y. P. U. bought a "Kohlen Kessel" for use in the former little church building up until the present time. Although our membership has been small (around thirty) over \$1600 has been given for various purposes in this period.

One pleasing and satisfactory feature of the banquet was that nine of the twenty charter members were present and letters were read from most of the others, who could not attend. Some readers of the "Baptist Herald" will recall many blessed occasions in Waco as our B. Y. P. U. has had 130 young people in its training since it was organized in 1912. Of these there will be Rev. C. Fred Lehr of Cleveland, O.; Rev. Chas. W. Koller of Newark, N. J.; and Rev. and Mrs. Ed. Lengefeld of Chicago, Ill., who will read this report with reminiscences. Space will not permit others to

be mentioned, though a number have been called into the Lord's work. Those mentioned were among the charter members and it would be only fair and just to name the three charter members who still answer the roll call—the loyal workers are Miss Martha Scherwitz, Miss Marie Heusi and R. J. Steindam.

Plans were made weeks ahead of time for our seventh annual training school which was held the last week in March. There were four classes as follows: Adults: "Introducing the New Testament," Rev. A. Becker, teacher; Seniors: "Investments in Christian Living," Walter Schaible, teacher; Intermediates: "Messengers of Light," Marie Heusi, teacher; Juniors: "Junior B. Y. P. U. Manual," R. E. Engelbrecht, teacher. There were two class periods each evening, with an intermission, during which time refreshments were served. Special numbers were given each evening, consisting of orchestra numbers, cornet solo, address and stunts, in which the boys beat the girls. The attendance of the school ran around 45. Under the splendid leadership of our president, Miss Margaret Kittlitz, our Senior Union is maintaining the record of being an A-1 B. Y. P. U.

Another outstanding event was the "tacky" party on April 21, on the roof of the Municipal Club House; all were dressed in their tackiest costumes, such as dresses from the gay nineties, antique sport costumes, bashful lads, etc. After the games, refreshments of marshmallows and crackers were served. Mrs. C. H. Locklin carried away a box of tacks for the tackiest lady present, and Carl Stoermer, an onion for the tackiest boy.

We are looking forward to next month at which time we plan to make an extension trip to Crawford, Texas, and present a special program. During the past

three years seven such trips have been made with a total of 1116 miles traveled, in order to sponsor the exchange of visits.

We have still more news, but Bro. Mihm will be wondering whether or not to break this up in installments, so let us hear from you former members and friends. We read the "Herald" 100%. We hope the editor will let us tell one more thing. As a token of love and appreciation to the young people there is now a beautiful curtain in the church, the gift of our oldest deacon, Bro. Ed. Schneider, a long time active honorary member of the B. Y. P. U.

R. E. ENGELBRECHT, Reporter.

### Clinton Hill Baptist Church, Newark, N. J.

The Lord is blessing our church with a continuous ingathering of souls. During the past 16 months 74 persons have followed Christ in baptism, and those still awaiting baptism bring the number to 100.

The broadcasting of our Sunday evening has increased our attendance and multiplied our contacts. Practically every Sunday for the past four months there have been responses to the invitation to publicly acknowledge Christ as Lord and Savior.

A notable factor has been the personal visitation work of our members, who are praying and working for the salvation of the lost on Sundays and on week days.

Our annual church conference indicated a total of \$29,000 contributed for all causes during the year 1932.

There is marvelous power in individual prayer: but there is an intensified power when a group of people come together to pray.—S. D. Gordon.

### The Children's Christ

CLARENCE E. FLYNN

Whene'er I think of Jesus,  
I see the wondrous day  
When mothers brought their babies  
To him, and heard him say  
A blessing for the children.  
I see them as they smiled,  
And hurried to his welcome  
For any little child.

The years have hurried onward—  
All that was long ago;  
But still his blessed spirit  
No change can ever know.  
Still does he love the babies—  
The pure, the undefiled.  
His arms have still a welcome  
For every little child.

### Men's Bible Class Teacher Gives Impressions of European Trip

The Men's Bible class of the Grace Baptist Church of Racine, Wis., met at the country home of their teacher, Mr. John Wiechers, on May 9. President of the class Chas. Meier presided over the meeting, at which 40 men attended. Our church choir leader and organist, Mr. Alfred Hilker, delighted us with two piano solos, rendered only as an artist is capable of doing.

Mr. J. Wiechers has been a teacher of this class for a number of years, and a Wiechers has held that position for a number of years before him, for his father (who has gone to his reward) had our present teacher for a scholar.

Mr. Wiechers having done considerable traveling, on the Continent, Alaska, Bermuda, and Hawaiian Islands, recently returned from a European trip, of England, Holland, France and Germany. While in Germany he visited his son John Jr. who has been in Heidelberg for the past four or five years. The men were of course very much delighted to hear from Junior who his father reports is hail, hearty and happy.

The one thing that seemed to impress Mr. Wiechers most favorably, was the honesty of the foreign people. His mission to Europe was partly business, and he purchased a great many articles and would pay for them in advance, giving the address to forward to his stateroom on the "Olympic."

When he arrived a few weeks later he found everything carried out as he had ordered and there was not five cents worth of his purchases missing, in fact he had one letter from one of the business houses, inclosing a check for a pound, that they found they had overcharged.

The depression seems to have struck the other countries as well as ours, the people of Vienna seemed to take it very seriously, as he could read it in their very word and action, while the people of Germany were very stolid, and took it as a matter of course. England seemed rather nonchalant, while Paris, France,

seemed not to know what a depression really is, as to gayety. Electric signs were flashing the doings of the city, in such a way, as to make New York City look up and take notice.

The morals of the different countries are on a high standard, with the exception of Paris, where he found them very low. Of course, all of France is not to be judged by Paris.

After Mr. Wiechers' inspiring and highly educational talk, the men visited with one and other, while our hostess served us with a delightful lunch. We left at a late hour, having enjoyed and spent a very profitable evening.

O. T. WIECHERS, Sec.

### Good Tidings from Trenton, Ill.

It is a pleasure to join with other "Baptist Herald" reporters in relating the happenings and blessings of the past year.

Rev. L. H. Broeker, pastor of the Albany Park Church, Chicago, Ill., conducted a series of evangelistic meetings in our midst during the month of February. His messages to both children and grownups were a source of spiritual inspiration and led to repentance and conversion.

On Palm Sunday, 16 young people (including a number of children) confessed their Savior openly in public baptism.

All branches of our church work are active. The Young People's Society with its talent has contributed much in extending the barriers of the Kingdom in our midst. The Young People's Group gave a program in St. Louis Park church on March 17: "Certainties in Religion." The St. Louis Group will return the visit in the near future.

The Young People of Peoria, Peoria and Trenton have planned an Institute to be held in Peoria, June 9-11. The chief speaker will be our esteemed Prof. L. Kaiser of Rochester, N. Y. We are anticipating a season of spiritual uplift.

We regret the demise of our good brother and trustee Will. Ranz. The Ladies Missionary Society, the Berean Bible Class, the Setrucha Class which stands for Service, Truth and Charity, the True Blue Class, and other classes with the Intermediate Young People's Society recently re-organized all are working and joining hearts and hands in an effort to make Christ known to others.

### A Baptist Pioneer in Spanish Work

The Rev. Eric Lund, D. D., passed away on January 18 at the advanced age of 80 years. He had gone to Spain as a young missionary and succeeded in establishing several congregations which are still doing good work. He also published two magazines, "El Evangelista" and "El Eco de la Verdad," as well as a number of books.

As the agent of the American Baptist Missionary Union fifty years ago, he met

with success in the Province of Gerona in the extreme N. E. of Spain. He worked strictly on "Apostolic" lines, spending a short time in a village or town, organizing the converts into a congregation and then passing on.

After the Spanish-American War, he transferred his activities to the Philippine Islands, where he had been preceded by one of his converts, the Rev. F. de P. Castells, and there he combined evangelistic work with Bible translation. His work in Spain was carried on by his converts who are still meeting with success.

Of late, Dr. Lund has lived in retirement at San Diego, Cal., but he was not inactive; he founded and edited a Homiletic Review which has proved valuable to Christian workers of the Spanish-speaking world. An appreciation of Dr. Lund was recently published in America with the curious title "A Worthless Pin."

### Cantata and Baptism in Edmonton, Alberta

(See picture on front page)

On Easter Sunday evening, the mixed choir of the First German Baptist Church rendered the beautiful Oratorio, "Up to Jerusalem" by August Ruecker. The cantata deals with the events of the Passion week, starting with Christ's triumphant entry into Jerusalem on Palm Sunday and concluding with the glorious chorus "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

For the occasion the platform of the church was decorated with lovely flowers and potted plants which were later distributed among the sick and "shut-ins." Over 600 people filled the auditorium. The choir was ably directed by Mr. Julius Lentz and the audience showed its sincere appreciation not only by close attentiveness but also by the collection.

Soloists were: Soprano, Mrs. Ed. Eichlaub, Mrs. J. Lentz; Alto, Mrs. L. Benke; Tenor, Mr. E. Zielke, C. Zielke; Bass, Mr. Albert Layetzke, Mr. Ben. Dickau; pianist, Marie Kraemer.

The following Sunday was again a day of rejoicing when 11 converts gave their confession of faith before a large audience by following the Lord in baptism. Among them was a mother with her three children; her husband had been baptized last Easter. The remaining seven were promising young people.

Only those who were present could fully appreciate how it thrilled our hearts to see the white-robed group, led by pastor Kraemer, march to the front of the church while the choir sang "O Happy Day."

We thank God for the richness of his gifts and pray that he may make us worthy of showers of blessing.

MARIE KRAEMER.

# KEZIAH COFFIN

JOSEPH C. LINCOLN

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(Continuation)

"So you went away to school?" he mused. "That is why—"

"That is why I don't say 'never done nothin'' and 'be you' and 'hain't neither.' Yes, thank you, that's why. I don't wonder you were surprised."

The young man blushed.

"You misunderstand me," he protested. "I didn't mean—"

"Oh! yes, you did. Not precisely that, perhaps, but pretty near it. I suppose you expected me to speak like Josiah Badger or Kyan Pepper. I try not to. And I try not to say 'immejity,' too," she added, with a mischievous twinkle.

Ellery recognized the "immejity" quotation and laughed.

"I never heard but one person say that," he observed. "And he isn't a Come-Outer."

"No, he isn't. Well, this lesson in English can't be very interesting to you, Mr. Ellery, and I must go. But I'm very glad Nat helped you the other day and that you realize the sort of man he is. And I'm glad I have had the opportunity to tell you more about Uncle Eben. I owe him so much that I ought to be glad—yes, glad and proud and happy, too, to gratify his least wish. I must! I know I must, no matter how I— What am I talking about? Yes, Mr. Ellery, I'm glad if I have helped you to understand my uncle better and why I love and respect him. If you knew him as I do, you would respect him, too. Good-by."

She was going, but the minister had something to say. He stepped forward and walked beside her.

"Just a minute, please," he urged. "Miss Van Horne, I do understand. I do respect your uncle. We have a mutual friend, you and I, and through her I have come to understand many things."

Grace turned and looked at him.

"A mutual friend?" she repeated.

"Oh! I know. Mrs. Coffin?"

"Yes; Mrs. Coffin. She's a good woman and a wise one."

"She's a dear! Do you like her, too?"

"Indeed, I do."

"Has she told you about me—about uncle, I mean?"

"Yes. Why, she told me—"

He began to enumerate some of the things Keziah had told concerning the Hammond family. They were all good things, and he couldn't help seeing that the recital pleased her. So he went on to tell how his housekeeper had helped him, of her advice, of her many acts of kindness, of what he owed to her. The girl listened eagerly, asking questions, nodding confirmation, and, in her delight at hearing Keziah praised, quite forget-

ting her previous eagerness to end the interview. And, as he talked, he looked at her, at the red light on her hair, the shine of her eyes, like phosphorus in the curl of a wave at night, at her long lashes, and—

"Yes," said Miss Van Horne, "you were saying—"

"Why! why—er—yes," he stammered. "I was saying that—I don't know what I should have done without Mrs. Coffin. She's a treasure. Frankly, she is the only real friend I have found in Trumet."

"I know. I feel the same way about her. She means so much to me. I love her more than anyone else in the world, except uncle, of course—and Nat. I miss her very much since—since—"

"Since I came, you mean. I'm sorry. I wish—I hate to think I am the cause which separates you two. It isn't my fault, as you know."

"Oh! I know that."

"Yes, and I object to having others choose my friends for me, people who, because of a fanatical prejudice, stand in the way of— If it wasn't for that, you might call and see Mrs. Coffin, just as you used to do."

Grace shook her head. They had moved on to the bend of the bluff, beyond the fringe of pines, and were now standing on the very edge of the high bank.

"If it wasn't for that, you would come," asserted the minister.

"Yes, I suppose so. I should like to come. I miss my talks with Aunt Keziah more than you can imagine—now especially. But, somehow, what we want to do most seems to be what we mustn't, and what we don't like is our duty."

She said this without looking at him, and the expression on her face was the same sad, grave one he had noticed when he first saw her standing alone by the pine.

"Why don't you come?" he inquired.

"I can't, of course. You know I can't."

"Why not? If my company is objectionable I can go away when you come. If you dislike me I—"

"You know I don't dislike you personally."

"I'm awfully glad of that."

"But it's impossible. Uncle respects and is fond of Aunt Keziah, but he wouldn't hear of my visiting the parsonage."

"But don't you think your uncle might be persuaded? I'm sure he misunderstands me, just as I should him if it weren't for Mrs. Coffin—and what you've said. Don't you think if I called on him and he knew me better it might help matters? I'll do it gladly. I will!"

"No, no. He wouldn't listen. And think of your own congregation."

"Confound my congregation!"

"Why, Mr. Ellery!"

She looked at him in amazement; then her lips began to curl.

"Why, Mr. Ellery!" she repeated.

The minister turned very red and drew his hand across his forehead.

"I—I don't mean that exactly," he stammered. "But I'm not a child. I have the right to exercise a man's discretion. My parish committee must understand that. They shall! If I choose to see you—Look out!"

She was close to the overhanging edge of the bluff and the sod upon which she stood was bending beneath her feet. He sprang forward, caught her about the waist, and pulled her back. The sod broke and rattled down the sandy slope. She would have had a slight tumble, nothing worse, had she gone with it. There was no danger; and yet the minister was very white as he released her.

She, too, was pale for a moment, and then crimson.

"Thank you," she gasped. "I—I must go. It is late. I didn't realize how late it was. I—I must go."

He did not answer, though he tried to.

"I must go," she said hurriedly, speaking at random. "Good afternoon. Good-by. I hope you will enjoy your walk."

"I have enjoyed it." His answer was unstudied but emphatic. She recognized the emphasis.

"Will you come to see Mrs. Coffin?" he asked.

"No, no. You know I can't. Good-by. The sunset is beautiful, isn't it?"

"Beautiful, indeed."

"Yes. I—I think the sunsets from this point are the finest I have ever seen. I come here every Sunday afternoon to see them."

This remark was given merely to cover embarrassment, but it had an unexpected effect.

"You do?" cried the minister. The next moment he was alone. Grace Van Horne had vanished in the gloom of the pine thickets.

It was a strange John Ellery who walked slowly back along the path, one that Keziah herself would not have recognized, to say nothing of Captain Elkanah and the parish committee. The dignified parson, with the dignified walk and calm, untroubled brow, was gone, and here was an absent-minded young fellow who stumbled blindly along, tripping over roots and dead limbs, and carrying nothing, apparently, for the damage to his Sunday boots and trousers which might result from the stumbles. He saw nothing real, and heard nothing, not even the excited person who, hidden behind the bayberry bush, hailed him as he passed. It was not until this person rushed forth and seized him by the arm that he came back to the unimportant affairs of this material world.

"Why! Why, Mr. Pepper!" he gasped. "Are you here? What do you want?"

"Am I here?" panted Kyan. "Ain't I been here for the last twenty minutes waitin' to get a chance at you? Ain't I

been chasin' you from Dan to Beersheba all this dummed—excuse me—afternoon? Oh, my godfreys mighty!"

"Why, what's the matter?"

"Matter? Matter enough! It's all your fault. You got me into the mess, now you git me out of it."

Usually, when Abishai addressed his clergyman, it was in a tone of humble respect far different from his present frantic assault. The Reverend John was astounded.

"What is the trouble, Mr. Pepper?" he demanded. "Behave yourself, man. What is it?"

"You—you made me do it," gurgled Kyan. "Yes, sir, 'twas you put me up to it. When you was at our house t'other day, after Lavin' locked me up, you told me the way to get square was to lock her up, too. And I done it! Yes, sir, I done it when she got back from meetin' this noon. I run off and left her locked in. And—and"—he wailed, wringing his hands—"I—I ain't dast to go home sence. *What'll I do?*"

joke, but I didn't expect you would seriously consider doing such a thing. Ha, ha! This is the most idiotic piece of business that I ever—"

"Be you laughin'?" demanded the shocked Abishai. "*Laughin'?* Why, my godfreys mighty! Idiotic? Well, who's the idiot? 'Tain't me! I'd never have thought of such a fool trick. But you said—"

"Hush! Let me think. Have you told anybody?"

"Told anybody! I guess *not*. And nobody'll never know if they wait for me to tell 'em."

"Well, then, I don't see why you can't go home and—hum—I don't like to advise your telling a lie, but you might let her infer that it was an accident. Or, if you really mean to be your own master, you can tel her you did it purposely and will do it again if she ever tries the trick on you."

"I tell her that! I tell her! O Mr. Ellery, *don't* talk so. You don't know Lavin'; she ain't like most women. If I should tell her that she'd—I don't know's she wouldn't take and horsewhip me. Or commit suicide. She's said she would afore now if—if—"

"Nonsense! She won't do that, you needn't worry." He burst into another laugh, but checked himself, as he saw the look of absolute distress on poor Kyan's face.

"Never mind, Mr. Pepper," he said. "We'll think of some plan to smooth matters over. I'll go home with you now and we'll let her out together."

"Will you, Mr. Ellery? Will you, honest? Say, I'd get down on my knees and thank you this minute if—if I wa'n't in such a hurry. Come right on; come quick!"

It was a silent procession of two that wended its way out of the pines and across the fields, by the brook and the pond, where the evening mists were rising and the frogs chanting their good-night song, through the gathering twilight shades, across the main road and up the lighthouse lane. Kyan, his mind filled with fearful forebodings, was busily trying to think of a reasonable excuse for the "accidental" imprisonment of his sister. John Ellery was thinking, also, but his thoughts were not of the Peppers.

The little house was dark and still as they approached it. No welcoming light in the dining-room windows, no open door, no shrill voice demanding to know where the wandering brother had been "all this everlastin' time." Even the hens had gone to roost. Abishai groaned.

"Oh, dear!" he wailed. "I'm scart to death. Where is she? You don't callate she's done it, do ye?"

"Done it? Done what?"

"Done the suicidin'. She said she would if— O Lavin'!"

"Hush! Be quiet. She's all right. She's in the room where you left her, of course. She couldn't get out, could she? You've got the key. Come in."

They entered the house. The dining

room was dark and quiet. So was the sitting room. The clock ticked, solemn and slow. Kyan clutched at his companion's arm.

"I don't hear her," he whispered. "You don't s'pose she *has* done it?"

The gloom and mystery were having their effect, even on Mr. Ellery's nerves. His answer also was given in a tense whisper, but with some irritation.

"Hush!" he murmured. "Let go of my wrist. You've pinched it black and blue. Which room did you leave her in? Show me at once."

Kyan's trembling knees managed to carry him to the little hall leading from his sister's room toward the ell at the side of the house. The hall was almost pitch black. The minister felt his guide's chin whisker brush his ear as the following sentence was literally breathed into it:

"Here—here 'tis," panted Kyan. "Here's the door. I don't hear nothin', do you? Listen!"

They listened. Not a sound, save the dismal tick of the clock in the room they had left. Ellery knocked at the door.

"Miss Pepper," he said; "Miss Pepper, are you there?"

Kyan caught his breath. No answer.

"Miss Pepper," repeated the minister. "Miss Pepper!"

Silence, absolute. Abishai could stand it no longer. He groaned and collapsed on his knees.

"She has!" he moaned. "She's done it and there ain't nothin' in there but her remains. Oh, my soul!"

Ellery, now rather frightened himself, shook him violently.

"Be quiet, you idiot!" he commanded. "We must go in. Give me the key."

After repeated orders and accompanying shakings, Kyan produced a key. The minister snatched it from his trembling fingers, felt for the keyhole and threw the door open. The little room was almost as dark as the hall and quite as still. There was a distinct smell of old clothes and camphor.

"A match," demanded Ellery. "Quick!"

"I ain't got none," quavered Mr. Pepper. "They're all in the box in the settin' room. Oh, what'll I do? What undertaker'll I have? Solon Tripp's the regular one, but Lavin' and he had a row and she said she'd come back and ha'n't me if I ever let him touch her rema— Where you goin'? *Don't leave me here!*"

The minister was going after a match, and said so. In a moment he returned with several. One of these he lit. The brimstone sputtered, burned blue and fragrant, then burst into a yellow flame.

The little room was empty.

John Ellery gave a breath of relief. Then he laughed.

"Humph!" he exclaimed. "She's gone."

"Gone? Why, she ain't nuther! Where could she go?"

"I don't know, but she has gone—some-where. At any rate, she's not here."

Kyan rose to his feet. His alarm had changed to paralyzed astonishment.

## Chapter IX

*In which Miss Daniels determines to find out*

The hysterical Mr. Pepper doubtless expected his clergyman to be almost as much upset as he was by the news of his action. But John Ellery was provokingly calm. As a matter of fact he scarcely grasped the purport of the little man's disjointed story. He had been wandering in dreamland, his head among the clouds, and the explosion of Keziah's bomb disturbed, but did not clear the air.

"What will you do?" he repeated. "Why—er—I don't know, I'm sure."

Kyan was staggered.

"You don't know?" se shouted. "You don't! Then who does, for the land sakes? Didn't you tell me to lock her up? Didn't I do it 'cause you told me? Didn't—didn't—"

He seemed to be on the verge of apoplexy. Also he had raised his voice to a yell. The minister seized him by the arm and shook him into silence.

"Hush! hush!" he commanded. "Wait a minute. Let me understand this thing. Some one is locked up, you say. Who is it? Where—"

"*Who* is it? Ain't I tellin' you. It's Lavin'. She went into that spare room where I was t'other day and I slammed the spring lock on her. Then I grabbed the key and run. That was afore three this afternoon; now it's 'most night and I ain't dast to go home. What'll she say when I let her out? I got to let her out, ain't I? She can't starve to death in there, can she? And you told me to do it! You did! Oh—"

The apoplectic attack was once more imminent.

"Stop it, Mr. Pepper," ordered Ellery. "I don't remember telling you to lock your sister up, though— Why, yes, I may have said something or other, as a

"How could she go?" he repeated. "That window won't open more'n six inches. Lavinia ain't what you'd call fleshy, but she never could squeeze through that in this world. And I locked the door, 'cause I heard the click. I—I—do you believe in spirits, Mr. Ellery?"

"Nonsense! Come into the sitting room, light a lamp, and let's talk it over."

The lamp was found and lighted at last. Its radiance brightened the dingy sitting room.

"Do you b'lieve in spirits?" repeated Kyan. "I've heard yarns about folks bein' spirited away, but I never took much stock in 'em. And," he added with conviction, "I would take a pretty husky spirit to handle Lavinia if she had her mad up. She— Hush! hear that!"

The sound of wheels was heard in the lane by the front gate. A vehicle stopped. Then some one called a hurried good night. Mr. Pepper's fear returned.

"It's her!" he cried. She's been ahuntin' for me. Now I'll get it! You stand by me, Mr. Ellery. You got to. You said you would. But how on earth did she get—"

The minister motioned him to silence. "I'll stand by you," he whispered. "Don't speak. Leave it to me."

A step sounded on the back step. The dining-room door was hurriedly thrown open.

"'Bishy," called Miss Pepper eagerly. "'Bish, where are you?"

"Here—here I be, Lavinia," faltered Kyan.

His sister appeared on the threshold. She was dressed in her Sunday best, flowered poke bonnet, mitts, imitation India shawl, rustling black bombazine gown. She looked at Mr. Pepper, then at the minister.

"O Mr. Ellery!" she explained, "be you here?"

The Reverend John admitted his presence. Miss Pepper's demeanor surprised him. She did not seem angry; indeed, she acted embarrassed and confused, as if she, and not her brother, were the guilty party.

"I'm afraid I'm awful late, 'Bishy," she said. "Have you had your supper?"

Kyan was too perturbed to venture a reply. The sword above his head was quivering on a single hair and he was preparing to dodge the fall. But it did not fall.

"You havent had any supper, have you?" purred Miss Pepper pityingly. "It's too bad. You poor thing! you must be awful hungry."

She moved across the room and kissed him. Abishai, who had prepared himself for a different sort of greeting, clutched his chair with both hands. He looked as if he might faint. The minister gazed open-mouthed.

"I'm awful sorry, Mr. Ellery," gushed Lavinia, removing her bonnet. "You see, I was invited out to ride this afternoon and—and—I went."

She glanced at her brother, reddened—yes, almost blushed—and continued:

"You know, 'Bishy," she said, "Thankful Payne's cousin's home a-visitin' her. He come home about that cousin's will—the other cousin that's just died. He's a reel nice man—her live cousin is—keeps a shoe store up to Sandwich, and I used to know him years ago. When I was over to Thankful's t'other day, him and me had quite a talk. We got speakin' of what nice drives there was around Trumet and—and—er—well, he asked me if I wouldn't like to go to ride next Sunday afternoon—that's today. And a ride bein' a good deal of a treat to me, I said I would. Thankful was goin', too, but—er—er—she couldnt very well. So Caleb—that's his name, you remember, 'Bishy—he come round with his horse and team about ha'f past three and we started. But I'd no idea 'twas so late. I—I—meant to tell you I was goin', 'Bish, but I forgot."

Kyan had listened to his recital, or explanation, or apology, with a curious succession of expressions passing over his face. He swallowed two or three times, but did not interrupt.

"I'm so sorry, I kept you waitin' supper," gushed Lavinia. "I'll get you a good one now. Oh, well, deary me! I must be gettin' absent-minded. I ain't asked you where you've been all the afternoon."

Abishai's eyes turned beseechingly toward his promised backer. Ellery could not resist the mute appeal.

"Your brother has been with me for some time, Miss Pepper," he volunteered.

"Oh, has he? Ain't that nice. He couldn't have been in better comp'ny, I'm sure. But, oh, say, 'Bishy! I ain't told you how nigh I come to not gettin' out at all. Just afore Mr. Payne come, I was in that spare room and—you remember I put a spring lock on that door?"

It was here at last. The long-dreaded explosion was imminent. Kyan's chin shook. He braced himself for the blow. The minister prepared to come to the rescue.

"Yes," went on Lavinia. "I—I put a lock on that door so's I—I could shut the room up when I wanted to. Well, when I was in there this afternoon the wind blew the door shut and— Hey?"

"I—I never said nothin'," panted Kyan.

"Yes, it blew to, the lock clicked, and there I was. If I hadn't had the other key in my pocket I don't know's I wouldn't be in there yet. That would have been a pretty mess, wouldn't it! He! he! he!"

She laughed shrilly. The minister looked at her, then at her brother, and he, too, burst into a shout of laughter. Kyan did not laugh; yet his grip upon the chair relaxed, and over his countenance was spreading a look of relief, of hope and peace, like a clear sunrise after a stormy night.

"Well, I must go and get supper," de-

clared Lavinia. "You'll forgive me for leavin' you so, won't you, 'Bishy?"

Mr. Pepper sighed.

"Yes," he said slowly. "I'll forgive you, Lavinia."

"I knew you would. I hope you ain't been too lonesome. Did you miss me? Was you worried?"

"Hey? Yes, I missed you consider'ble. I was gettin' sort of worried. I didn't s'pose you'd go off to ride with—a feller and leave me all alone. But I forgive you." He stopped, drew his hand across his forehead, and then added, "I s'pose I hadn't ought to complain. Maybe I'd better get used to it; I guess likely this is only the beginnin'."

Lavinia blushed furiously. "Why, 'Bish!" she exclaimed. "How you do talk! Ain't he awful, Mr. Ellery?"

The Reverend John did not answer. He could not trust himself to speak just then. When he did it was to announce that he must be getting toward home. No, he couldn't stay for supper.

Miss Pepper went into the kitchen, and Abishai saw the visitor to the door. Ellery extended his hand and Kyan shook it with enthusiasm.

"Wasn't it fine?" he whispered. "Talk about your miracles! Say, Mr. Ellery, don't you ever tell a soul how it really was, will you?"

"No, of course not."

"No, I know you won't. You won't tell on me and I won't tell on you. That's a trade, hey?"

"What?" he said, turning.

Mr. Pepper merely smiled, winked, and shut the door. John Ellery reflected much during his homeward walk.

(To be continued)

### Mother's Day Program at Round Lake, Mich.

A Mother's Day program was given at the Round Lake Baptist church, Gladwin, Mich., Sunday evening, March 14. A very large crowd was present, every available seat was filled and so only standing room was left. The program consisted of musical numbers, recitations and dialogs, all of which were presented very interestingly. After the program an offering was taken, the proceeds of which we had decided to give to motherless children. The offering amounted to \$6.50 and was sent to Bro. Kuhn. Although it isn't a large sum of money, we feel it can be used to good purpose, especially in these pressing times. May God bless our efforts and our gift, and may we continue to be active in the service of the King!

S. SCHILLING.

There is only one work on the evidence of Christianity that wholly satisfies any one, a work that defies the most ingenious criticism and the most skilful logic. It is from five to six feet of humanity living a Christian life.—Mark Guy Pearse.

### Going to Sunday School

MARIAN PHELPS

I like to go to Sunday school,  
And hear my teacher tell  
Of Moses in the bulrushes,  
And little Samuel.

Of Daniel in the lion's den,  
And David with his sling;  
The fearless little shepherd lad  
Who grew to be a king.

But best of all I love to hear  
The story of the Inn;  
And how the baby Jesus came  
To save the world from sin.

And how, when he had grown a man,  
He took upon his knee,  
And held so closely to his heart  
Some children just like me.

It makes me know that I can come  
To him, so kind and true;  
And he will take me to his heart  
And hold me closely, too.

### Baptism and 75th Anniversary at North Freedom, Wis.

We have been richly blessed here at North Freedom during the past weeks, and so we want to spread the good news.

Easter Sunday proved a joyous day for us all. Our church was filled to capacity in the morning and again at the evening service. Everyone went from our church benefited by the inspiring messages brought to us by our pastor, Rev. H. Palfenier.

At the evening service we had the joy of witnessing the baptism of seven of our young people.

Although we have had no special revival meetings this year, God has used the personal work of our pastor as a means of bringing these young people to accept Jesus Christ as their personal Savior. We hope that others who have heard the call may soon be added to our numbers.

Now another great event has taken place in our church history. April 23, 24 and 25 we had the special privilege of celebrating the 75th Anniversary of the founding of our church.

Our orchestra opened each of the services with a prelude. During the Sunday school period, an interesting program of songs, speeches and poems was given. The male quartet sang "The Church by the Side of the Road." We had the privilege of hearing our S. S. Superintendent, Mr. Max Pawlisch, and three of our former superintendents, Mr. John Seils, Miss Hannah Seils and Mr. Sam Borek, give a vivid oral picture of the past. The roll was called and all the S. S. teachers came to the front and responded with a Bible verse. At the close of the service they stood silently and rededicated their lives to the task of instilling in their pupils a desire and love for Christ and his Kingdom.



A former beloved pastor of ours, Rev. C. Dippel, brought the message to us at the morning worship service. He chose for his text Psalm 48:10. Many were the incidents he related that took us back to days gone by. The choir of 25 years ago sang at this service and Mrs. Martha Black again took her place at the organ as she had done many, many times before.

Sunday evening the church was filled to capacity. This was Youth night. We were glad to have the members of our sister church at Ableman with us. Three short talks were given on the subjects—"My Church": 1. "What It Meant to the Young People of the Past," Andrew Johnson. 2. "What It Means Today," Clifford Wilzewske. 3. "What It Will Mean in the Future," Elsie Jahnke.

Our pastor then delivered a short sermon on "What the Young People Can and Should Mean to the Church." A very interesting original poem by Miss Helen King, a vocal solo by Miss Marie Myers, an instrumental duet by Mr. Max Pawlisch and Mr. Evan Black, and a song by the choir helped to make the program a success. We are sure that our young people feel the great responsibility which is ours in the future of winning souls for Christ.

On Monday evening our ever faithful Women's Mission Society had charge of the program. From their reports we see how faithfully they have labored all these years. Their aim has been to help spread the gospel at home and in the far corners of the earth. So far the society has sent over \$7000 for missionary purposes.

As the roll was called each member of the society responded with a Bible verse. Short talks were given by the following: Mrs. Chas. Grosinske, president, Miss Augusta Seils, who served as president for 20 years, Mrs. George Black, Mrs. Otto Wilzewske, Mrs. Myrtle Wilzewske, who called our attention to the wonderful record of a beloved departed member, Miss Lena Seils, who served the society faithfully for 44 years as secretary-treasurer. Talks were also given by Mrs. R. C. Lange and Mrs. Max Pawlisch. A poem was recited by Mrs. C. Grosinske and another was read

by Mrs. Wm. Koch. This society has done a great part in the uplifting of our church.

Thursday night was church night. On this evening our Church History was read. It revealed that of the 14 charter members, one, Mrs. Zieskleve, is still living. We have had 13 ministers. As we look back we see the great part each has played in the growth of our church. Mrs. Martha Black spoke about "Our Church on the Other Side," whose membership is composed of our departed brothers and sisters in Christ. Mr. Carl Pawlisch, for many years our church secretary, read a German poem which he had written.

Many letters of former members and pastors, now scattered from coast to coast, were received and read at this service. At the close of the meeting a re-dedication service took place. It was not only a re-dedication of our church but of us as individual members. After this beautiful service we all enjoyed an anniversary supper in our church dining room.

As we heard reports of the steadfastness and loyalty of our forefathers, we earnestly pray that God may give us grace to carry on the worthy work which they started years ago.

ELSIE JAHNKE, Reporter.

### "He Was a Boy"

JOHN OXENHAM

He was a boy like other boys,  
And played and sported with the rest;  
He had his troubles and his joys,  
And strove for mastery with the best.

He was great-hearted, tender, true,  
And brave as any boy could be,  
And very gentle, for he knew  
That love is God's own chivalry.

And one thing I am sure about,  
He never tumbled into sin,  
But kept himself, within, without,  
As God had made him, sweet and clean.

The business of the scientists is to tell us how things happen, but the business of the Bible is to get behind that and tell us what makes things happen.

### The Children's Hymn

(Tune—"Tramp, Tramp, Tramp")

Some time ago a request came for the words of the hymn given below. It is written by S. Aspinwall, Brooklyn.

"Jesus loves us, this we know,  
For the Bible tells us so,"  
Jesus loves the little children of the world.  
North and South and East and West,  
In his arms they all are blest—  
Jesus loves the little children of the world.

#### CHORUS:

Jesus loves the little children,  
All the children of the world;  
Brown and yellow, black and white,  
They are precious in his sight;  
Jesus loves the little children of the world.

Jesus from his throne on high,  
Came into this world to die.  
Jesus loves the little children of the world—  
That we might from sin be free,  
Shed his blood upon the tree—  
Jesus loves the little children of the world.

Jesus loves us, he who died,  
Heaven's gate to open wide.  
Jesus loves the little children of the world.  
He will wash away your sin,  
Let his little ones come in.  
Jesus loves the little children of the world.

Jesus, take this heart of mine,  
Make it pure and wholly thine:  
That a little light may shine into the world.  
Thou hast bled and died for me,  
I will henceforth live for thee,  
Until thou dost call me from this sinful world.

### Missionary Education in the Church

JOHN WOBIG

(Conclusion)

#### Part II

But the remarkable thing about it is this, that though we are not doing what could be done on the foreign fields,

The Situation on the Home Fields are not at all satisfactory. When we look at statistics they are not at all encouraging. Someone told me recently we could not go by statistics, but until we get something better to go by, we shall rely on them. Since 1900, 30,000 Protestant country churches have been closed. Of the remaining 101,000 less than 25 per cent are making progress. One-fifth of all our churches are unable to support themselves. We Baptists believe that we have the wisdom and the message, and certainly we should also have the re-

sources when we have close to 10,000,000 on our membership roll. Why are we losing? Is it not perhaps because we lack missionary education and have lost the great missionary spirit.

John Mason Peck, pioneer Baptist missionary of the mid-western states of our country, says that anti-missionary Baptists were his tireless opponents. Deep and bitter were the feelings against missions among some of those frontier folk. In the minutes of the First Baptist Society of Carrollton, Ill., was found this entry: "Resolved, that Mrs. Justus Rider and Miss Phoebe Harris be expelled from the Baptist church because they favor Sunday schools, which are not mentioned in the Bible, and have harbored a missionary." The interesting fact about those early churches is this, that of the churches that opposed and fought missions and Sunday schools not a trace is to be found. Can we therefore permit the teaching of missions to become a matter of least importance in our churches, when they should have foremost place in all the different branches of the church, and especially in the Sunday school?

For us to attempt to educate our people to become missionaries for Christ and leave out or give scant place to Christian missions is

#### Like Attempting to Play Baseball With the Pitcher Left Out

Yet the marvel remains that thousands of our young men and women are growing up to become leaders in the church and are woefully ignorant, yes even indifferent and unsympathetic to missions at home and abroad. This is perhaps a serious accusation to bring; but what are the facts? Of the entire membership of record of Baptist churches, 49 per cent give not one penny to church support, and less than 30 per cent of the membership do all the giving to missions, both home and foreign.

What is still worse is that among the trustees and deacons of the church there are found those who boldly declare they do not believe in Christian missions. Our own denomination has been struggling for the past years to see that the amounts pledged by the local church for the support of the entire benevolence of the church are held in promptly, as they become due.

Worst of all is that in many cases a flood of money is going from the local churches into enterprises for which we as a denomination are not responsible and whose funds we do not supervise. Sometimes an outsider comes into the church and is invited to speak. He speaks entertainingly. Without investigating his responsibility or his honor, the church votes to give him money out of its missionary funds and our own work suffers. It seems to me these things could not be if we ministers were awake. I believe that it is fair to lay the defeats in our church life in a large part to ourselves

as pastors. Does not the church look up to us as its natural leaders?

#### The Tremendous Value of Mission Education

That missionary education has tremendous value is apparent upon brief consideration. There is the value to the pastor himself. The bane of the ministry is that it tends so easily to sink into a deadening routine. Now nothing tends more directly to eradicate this than the study and presentation of Christian missions. There is nothing like study and teaching missions that will force a minister to study.

Again, mission study will kindle and revivify the entire church and renew dead faith. One of the griefs of the modern pastor, for example, is the prayerlessness of many professed Christians. The annals of missions are filled with stories of a prayer-hearing God who today is hearing his people's cry and is answering according to their expectation of faith. The study of Christian missions will surely open the springs of generosity in the home church. Many a pastor whose salary is always in arrears may find release and a large accession of power through the preaching of missions. This truth has been proven by the experience of numberless churches, like the Lake Avenue Baptist Church of Rochester, N. Y., and the First Presbyterian Church of Wichita, Kans., for example. The former, at the beginning of the 20-year pastorate of Dr. A. W. Beaven had a membership of 1,191, supported one foreign missionary and no home missionaries. They are now paying the salaries of 16 foreign missionaries and carrying on the work in five different mission centers at home. Besides they have lifted a heavy mortgage on the church. Their membership is now 2,700, none of which are considered as being very rich. The more they grew, the more they gave.

The other church mentioned was a failing church, running behind in its current expenses, bowed by a mortgage-debt, discouraged and pessimistic. To them came a young man under the condition that they take up an annual offering for foreign missions. To this he himself contributed heavily. That year the church met its current expenses and paid interest on the mortgage. Second year the mission offering was larger and the mortgage reduced. In ten years the mortgage was lifted, no deficit in running expenses, and they were giving generously to foreign missions.

Then the teaching of missions helps to develop the heroic and the sacrificial in Christianity. Scolding seldom helps, but to challenge people to a life of nobleness, generosity and goodness like that of a William Carey or Ann Judson, who gave their lives for Christ's love, stirs heart and conscience. Finally, a regular study of Christian missions will create a world-mind in both pastor and people and cause them to see matters from an international standpoint.

#### III. Some Methods of Building Missionary Education in the Church

The minister is the true and natural leader of the church. He holds the key to missionary service. He alone can lead the people into higher and more Christ-like conceptions of Christianity. Like pastor, like people, is in no sense truer than in regard to missionary service. Hence, if the church life is to be lifted in the appreciation of missions we must begin with the minister. What are some of the methods by which a true minister may best make himself expert in holding and winning men to the missionary conception of the church's mission?

Helen B. Montgomery in one of her books has an outline for building a missionary church. I shall follow this outline, as I believe the methods which she mentions in this outline are very fitting for application in our line of thought.

First, "the minister needs to be a subscriber to and a reader of our denominational missionary periodicals." "Missions," she says, is our great denominational monthly, serving the need of all our co-operative programs. The pastor may call attention to some of the outstanding articles, and assign them to various members to report on in the prayer-meeting, as well as calling upon others to pray for the various objects mentioned in the articles. This may tend to improve the prayer-meetings. He might increase the circulation of these magazines by frequently calling attention from the pulpit to some of the outstanding features. (All this is true of our "Baptist Herald" also and should be done for it as well. Editor.)

Second, "the minister needs books." He cannot get along without them, at least he cannot acquire his full growth unless he is well read. To supply all the missionary books that are needed, is a problem, I know. Perhaps through a book shower, a circulating library could be started. The need of these books is a vital necessity, and a way should be found to obtain them.

Third, "a Church School of Missions should be founded." This I believe would be a very good method to stimulate missionary zeal. It may be interesting to know that the Baptist denomination leads in this field of education. This school could be held for a limited period of time or the meetings occur once a week for an unlimited period of time. Special features such as charts, missionary biographies, stereopticon lectures, dramatizations, pageants, or addresses by missionaries may be used.

"A fourth form of missionary education is the adoption of a specific piece of work or a specified missionary as the church's own." Some single church may be too weak to support a missionary by itself. A group of neighboring churches may unite in doing it, or the single church may buy a bed for a hospital or any other numerous useful articles in the mission hospitals.

"A fifth thing that the missionary

church ought to do is to encourage the attendance of groups of different ages and both sexes on the various summer conferences and schools of missions." We hardly realize the significance of the good that comes to boys and girls and the actual spiritual awakening that many may feel in a summer conference. In my own life it was a message brought by one of our own ministers on a summer conference that gave to me the assurance that God really wanted me in his service. Encourage the young people to go and do not fail to ask for a report from them upon the meetings when they return home.

Sixth, "every pastor needs to plan carefully to see that his church is faithfully training up the next generation of boys and girls to become leaders in church work, as teachers, preachers, missionaries, and administrators." There are men of prominent reputation whose churches for twenty-five years have not produced one missionary or candidate for the ministry. Every church should know what the denomination is doing for the Christian training of boys and girls. We have such organizations as the Royal Ambassadors, Girls of the World Wide Guild, Colleges and Seminaries. Does your church know about them?

Seventh, "the pastor should try to stimulate missionary reading in his congregation." Here again our denomination leads. In all the field of Christian missions, the plot most fruitful is that of the missionary biography. Here are stories that thrill the heart and uplift the life. Ministers could undertake to present portraits of some missionary's life to build up his church and stir men to nobler action. The lives of David Livingstone of Africa, Adoniram Judson of Burma, James Gilmour of Mongolia, and the stories of Carey, Clough, Zinzenorf, Kagawa, Sadhu Sundar Singh are every one of them crammed full running over with sermon material.

Eight, "the pastor cannot begin to educate his people in missionary giving unless he lays a careful campaign of missionary stewardship." The grace of giving is not native, but is a fruit of the Spirit. We learn to give as we learn to pray. Christian stewardship implies also the giving of ourselves to God. We are his by his creative and redemptive acts. Paul says, "Ye are not your own." With the teaching that none of us is the owner but God only and with the further principle that we are all stewards and owe an accounting to the owner God, we may lay the basis of good practice in tithing.

Last and above all, "the minister who wishes to develop a truly missionary church, must lead his people into a life of prayer for missions." Every missionary puts prayer in the forefront of his needs. Why not all Christians? Urge the duty upon them privately. Begin by using the Lord's prayer in concert, in groups, by twos, singly. Encourage them to begin with sentence prayers. Tell

them the main elements of prayer, such as adoration, we are not chatting with a neighbor, we are speaking to God. Then thanksgiving, we have received so much to be thankful for. Then confession, own up and ask for forgiveness. And then petition. "Ask, that ye may receive, knock and you will find."

If we want to educate our people we can do it, but we have got to pay the price for it. The price is personal sacrifice and effort. The example of Christ is the all-instructive one in the case. A life consisting not in the thought of satisfying self, but in a giving of self for others. Yes, giving to missions is like mercy, it is twice blessed, it blesses him that gives and him that takes, and is an attribute of God himself.

A lodge or a library may serve a community. It takes God to serve the world. The chief characteristic and glory of the church is that it is a heart and hand for the lost soul in the foreign fields. To us comes the great commission, "Go." And as we go we are to "witness." If the world ever hears of Jesus, it will be because we tell of him. Then comes the wonderful promise, "Lo, I am with you always." "The 'Lo' is joined to the 'Go.'" If we possess the "Lo" we must "Go" in sacrifice if not in person.

Wausau, Wis.

#### Easter News from Boston, Mass.

Greetings! to one and all from the most Eastern Church of our denomination.

Our appearance via the "Baptist Herald" has not occurred very often, but we are still endeavoring to fulfill our place in this world by bringing the Gospel message to those with whom we come in contact.

The Church observed Good Friday by holding an English service in the evening. The message brought to us by our Student Pastor John Kuehl was "Watching at the Cross," Matt. 27:36.

Easter morning at 6 A. M. found 75 to 80 Christian Endeavorers of Poling C. E. Union, of which the society of the church is a member, assembled for their usual Easter Sunrise Service. The message, brought by Bro. John Kuehl, was based on John 20:11. His topic was, "Love, Holiness and Life."

On Easter Sunday evening the Sunday school observed its usual Easter program. Preceding the program a baptismal service was held in which two members of the Sunday school followed our Lord in baptism. One of the members was the first in the family of the fourth generation to unite with the church.

Friday evening, April 21, we were pleased to welcome the Student Quartet of our Seminary in Rochester, N. Y., who were visiting the New England Churches during the Easter vacation. Their visit with us was brief, to say the

(Continued on page 16)

# Our Devotional Meeting

August F. Runtz

June 11, 1933

## What Shall We Do With Our Education?

Acts 7:22, 30-36

Perhaps we can best answer the question of our topic by studying more closely the life of Moses, the man with whom our Scripture passage deals. We find two distinct periods in his education.

**Secular Education.** "And Moses was learned in all the wisdom of the Egyptians." When he was old enough he was probably sent to be educated in the college, which had grown up around the Temple of the Sun. There he would be instructed in mathematics, astronomy, and chemistry, in all of which the Egyptians were adepts. There he acquired a taste for music, so that in after years he could set to music the glad and triumphant songs of victory, which he himself and others wrote. He was also educated to be a statesman and a soldier. Some times young people think that any education above "the three R's" is a waste of time. Others seem to think that getting an education consists of cramming a few facts into the brain. An education is to teach us how to live nobly and how to think clearly and logically.

**Religious Education.** In one sense it is not correct to make a distinction between a secular and religious education; for all life is sacred and all truth is sacred. The first 40 years of Moses' life were spent in Egypt, the next 40 were spent in the desert with the priest of Midian. It was here that the religious side of his nature was developed, for he must have learned much from that priest toward other people, so that he often sees red. Nothing is so conducive to happiness in a normal person as to have a gainful occupation, free from the fear of losing his position any day.

**The Fruits of Education.** Moses may not have understood it at the time, but both these periods of education were absolutely essential if he was to fulfill his life's mission. And those 80 years of preparation were tremendously worth while, for because of him a people was freed and a nation was born.

Education is never an end in itself, neither is it to be used for merely selfish ends. It is to equip us, body, mind, and soul, to fulfill the purposes for which we were born. Education helped Moses to serve his generation, and unless education fits us to serve our generation it is worse than useless. Perhaps this spring many young people are graduat-

ing from institutions of learning and feel because of the present condition of things their efforts have been in vain. Even if you must turn to digging ditches your horizon has been enlarged through your education and you can see new worlds. Furthermore it is the writers firm conviction that in the not distant future there will be a large demand for trained leaders; in fact, that time is here. Your training is never in vain.

June 18, 1933

## How Can We Improve Our Time?

Eph. 5:15, 16

**Work Time.** The hours of the week can be divided very nicely into three periods: work, play, rest; all of which are essential to healthy, happy living. The man who wrote the verses of Scripture which are given above also wrote, "I labored more abundantly than they all." The Apostle Paul certainly was an apostle of labor. "If any will not work, neither shall he eat," is his message in another letter. (2 Thess. 3:10.) Not only did he preach that doctrine, he also practiced it. Read the book of Acts, beginning with chapter 9, and you get a glimpse of his activities. It is work that gives health and strength of body, and that keeps the soul content and happy.

This period of unemployment has taught many people to appreciate the value of work, but with others it is having a devastating effect. When a man is out of work, and can find nothing, he becomes sour toward life, and ill-willed toward other people, so that he often sees red. Nothing is so conducive to happiness in a normal person as to have a gainful occupation, free from the fear of losing his position any day.

**Play Time.** "All work and no play makes Tom a dull boy," is a wise old proverb. Play time is for recreation. Jesus always made provision for such recreation for his disciples. Some times he took them to the mountains, the seaside, or to some uninhabited place, and sometimes he took them to social activities such as weddings and banquets.

Different activities may constitute our play time. One person may get his delight in reading, another in following some hobby, another in playing some game, and another in a garden. Besides these there is the annual vacation. Experience has proved the worth and blessing of an annual vacation. But whatever we do, we should do all to the glory of God, and do nothing on which we cannot ask God's blessing. Leisure time is also dangerous time.

**Rest Time.** Besides our time of regular hours of sleep in which the vitality

of the body is rebuilt, and so kept fit, God has given us one day a week for rest. What a beautiful thought it was on the part of God to set apart this one day for our physical and spiritual rest and refreshment! How the whole being is refreshed when we lay aside our daily responsibility, and we go to the house of worship, where the weary soul waits before God. A few hours spent each Sunday in public worship refreshes the soul and gives it poise and strength.

June 25, 1933

## Some Social Dangers, and How to Remove Them

Rom. 13:11-14

**Public Charity.** Is charity a social evil? Doesn't the Bible teach us to exercise charity? Wherein then lies its evil, if there is an evil? There are cases where the needy must be helped, and it would be a blot on our civilization if they were not helped; we would be showing ourselves barbarously inhumane. However, millions of people, able bodied and strong, have been so degraded in their morale that they will not work even when given the opportunity. One large city newspaper, commenting on the situation editorially, makes the following observation: "Of the 170,000 families on the relief rolls only 1,000 made application for garden plots . . . the revelation is shocking . . . because it discloses the callous indifference of the recipients of charity . . . to the sacrifice of those who are footing the bills. . . . As matters stand this community is punishing the industrious for the sake of the indolent; it is depriving the frugal of their savings for the lazy."

The Bible says, very aptly, whosoever will not work, neither shall he eat. It would seem as though every able bodied person should be made to work before given charity, even if it be useless work.

**Divorce.** The sanctity of marriage, the honor of the family, and the purity of the home are the foundations of civilization and the guarantee of the perpetuation of the race. But the evils of divorce, which often is simply the result of a wrong motive of marriage in the first place, are threatening to destroy the foundation. The Christian ideal of marriage is given to us by Jesus himself in Matt. 19:5, 6. 1. "The twain shall be one flesh"—the physical, organic union. 2. "What God hath joined together"—the spiritual union. 3. "Let no man put asunder"—a lifelong relationship. "The Christian ideal is, therefore, a God-united, biological, spiritual relationship—lifelong and lifewide."

**The Octopus of Graft.** Graft in government has become a terrible scandal in

June 1, 1933

America. Because of it, and only because of it, the bootlegger, the gangster, and the racketeer are permitted to exist in our cities. Largely because of it the burden of the tax-payer has become almost unbearable. The thing that made Jesus so angry that day in the temple wasn't simply because money was changed and sacrificial animals sold, but because of the graft connected therewith. Christian people must awaken to the danger, and unite in electing people of integrity to public office.

July 2, 1933

## How Can We Make Our Nation More Christian?

Acts 3:19-22

**Equal Opportunities.** In the past America was known as the land of opportunity, and many thousands left the land of their birth which afforded them no future, to come to America, for here every one had a chance to make something of himself. However, in spite of the many privileges, the forces of oppression were no less prevalent in America than in other countries, even though their names may be different. "A nation can hardly be called Christian that permits one per cent of the people to hold more than one-half of the property. In 1929, 87 percent of our people paid no income tax, while 511 people had an income of more than \$1,000,000 each. At the same time 7,000,000 were out of work."

**"With Justice and Liberty for All."** That is the ideal of our land; and what an ideal it is! But how far we have gotten from the ideal is not hard to see. If an Isaiah were here he would still thunder against the injustice of even our courts. "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter" (Isa. 59:14). So long as a man with a starving family is sent to prison for stealing a loaf of bread (in some cases for 10 years) and a bootlegger conducting a million-dollar enterprise is released with a hundred-dollar fine, we must confess that "justice standeth afar off."

**The Need of a Power from Within.** In his parable of the leaven Jesus stated how the Kingdom of God is a bit of leaven which a woman took and mixed with some flour, and how by-and-by the leaven had permeated the whole lump. Really the only way to make a nation more Christian is for the Spirit of Jesus Christ to permeate every branch of society. But the Spirit can never permeate society until it has grasped the individual, and this individual must be led by God's Spirit. Christian men and women must learn to know, to love, and to live the principles laid down by our Master. Here is the big task for the churches.

## Twelfth Annual Convention of the South Dakota B. Y. P. & S. S. W. U.

June 20, 21 and 22, 1933,  
at Chancellor, S. Dak.

TUESDAY EVENING

7:30: Song Service.  
Scripture and Prayer.  
Music, Chancellor.  
Address of Welcome, Local Society.  
Response, Miss Florence Schlipf.  
Roll Call, Response optional.  
Opening Address, Rev. A. P. Mihm.

WEDNESDAY MORNING

9:00-9:20: Devotional, Rev. E. Gutsche.  
9:20-9:55: "Religion in the Crises of Life," Prof. A. Bretschneider.  
9:55-10:30: "What Baptists Believe," Rev. A. P. Mihm.  
Music, Spring Valley.  
10:35-11:10: "Religion in the Crises of Life," Prof. A. Bretschneider.  
Music, Corona.  
11:15-11:50: "What Baptists Believe," Rev. A. P. Mihm.

WEDNESDAY AFTERNOON

1:30-1:40: Devotional, Rev. A. Stelter.  
1:40-2:15: "Religion in the Crises of Life," Prof. A. Bretschneider.  
2:15-2:50: "What Baptists Believe," Rev. A. P. Mihm.  
Music, Plum Creek.  
2:55-3:30: "Religion in the Crises of Life," Prof. A. Bretschneider.  
3:30-4:05: "What Baptists Believe," Rev. A. P. Mihm.

WEDNESDAY EVENING

7:30: Mixed Program. Each Society to furnish two number.  
THURSDAY MORNING  
9:00-9:20: Devotional, Rev. W. Hellwig.  
9:20-9:55: "Successful Young People's Meetings and How to Attain Them," Rev. A. P. Mihm.  
9:55-10:30: Address on Sunday School Work, Prof. A. Bretschneider.  
Music, Ebenezer.

10:35-11:10: "Successful Young People's Meetings and How to Attain Them," Rev. A. P. Mihm.  
Music, Delmont.  
11:15-11:50: Address on Sunday School Work, Prof. A. Bretschneider.  
Music, Unityville.  
12:00: Dinner.

THURSDAY AFTERNOON

1:30-1:40: Devotional, Rev. J. J. Rott.  
10:30-11:10: "Successful Young People's Meetings and How to Attain Them," Rev. A. P. Mihm.  
Music, Madison.  
2:20-2:55: Address on Sunday School Work, Prof. A. Bretschneider.  
Music, Avon.  
3:00-4:00: Business Session.  
Music, Emery.

THURSDAY EVENING

7:30: Song Service, Rev. J. L. Schmidt.  
Address, Prof. A. Bretschneider.

## Young People's and Sunday School Workers' Assembly of the Central Association

Eureka, S. Dak., June 27-30, 1933

TUESDAY EVENING

7:30: Song Service by Rev. A. Alf.  
Music, Eureka.  
Welcome, Local society.  
Response, President.  
Opening Address, Prof. A. Bretschneider.

WEDNESDAY

8:00: Registration.  
9:00: Devotionals, Eureka.  
9:30: Discussion, "What Is a Useful Life?" Rev. B. W. Krentz.  
Music, Ashley.  
10:30: Recess.  
10:45: Music, Eureka.  
Course of Study, "Growth of Christian Personality," Prof. A. Bretschneider.  
1:30: Discussion, "Christians and Sunday," Rev. O. Lohse.  
Music, Wishek.  
2:45: Business Meeting.  
Music, Gackle.  
7:30: Song Service, Ashley.  
8:00: Address, Prof. A. Bretschneider.

THURSDAY

9:00: Devotionals, Fredonia.  
9:30: Discussion, "Wie können wir die jungen Leute erziehen, für Gemeinde- und Missionszwecke zu opfern?" W. Luebeck.  
Music, Streeter.  
10:30: Recess.  
10:45: Music, Linton.  
Question Box, Prof. A. Bretschneider.  
1:30: Music, Ashley (Johannestal).  
Course of Study, Prof. A. Bretschneider.  
3:00: Outing.  
7:30: Vesper Services, Prof. A. Bretschneider.

FRIDAY

9:00: Devotionals, Linton.  
9:30: Course of Study, Prof. A. Bretschneider.  
Music, Lehr.  
10:30: Recess.  
10:45: Music, Bismarck.  
Discussion: "How to Avoid a Summer Slump in Our Societies," Rev. J. J. Lippert.  
1:30: Music, Venturia.  
Business meeting, election of officers.  
Music, McLaughlin.  
7:30: Song Service, McIntosh.  
8:00: Literary program by all societies in Union.  
Silver Offering.

The evening services and some of the numbers on our program will be given in German in order to accommodate those who do not understand both languages. We extend a hearty invitation to one and all.



# The Baptist Herald

## for 50 Cents!

From the time your subscription is received at this office until the end of the year

This is a get-acquainted offer for such who have not been subscribers heretofore.

This is also intended as an inducement to those who once kept the "Herald" but for some reason, good or bad, are not on the mailing list today.

The motive is to increase the regular number of

Of this issue of the paper carrying this announcement we have printed many copies in excess of our normal requirements and we are sending complimentary copies to many former subscribers.

We are furnishing the church boosters with a supply of additional copies to pass on to possible prospects and we hope for a goodly number of new readers through the propaganda that they will make.

This is the booster's opportunity and, of course, they will co-operate. May we all be united in building up the circulation of the "Herald."

The Office of Publication.

readers and to extend the circle of influence for this denominational publication which has won a warm spot in many hearts.

Please broadcast this announcement to your friends and ask that a sample copy be mailed to any name that you might suggest.

The Baptist Herald, 3734 Payne Ave., Cleveland, O.

### Easter News from Boston, Mass.

(Conclusion of page 13)

least, but their message of song and words was well appreciated and received by those present. The offering which was received and presented to the quartet amounted to \$23.

The executive officers of the church for the ensuing year are: Fred Schlichting, clerk; Mathilde Atwater, ass't. clerk; Caroline Deininger, treasurer; Walter Graumann, fin. sec.; and Wm. Graumann, fin. sec. of the Building Fund. Mr. John Kuehl, who has served the church as student pastor since the death of the Rev. R. T. Wegner, has accepted the request of the church to continue his service as student pastor until June 15, 1934.

We are indeed grateful for what the Lord hath done and our prayer is that we may always look to him, from whom cometh our help and our salvation.

REPORTER.

### Just Fade Away

Persistent Tramp (successful at last): "Thank yer, lady. Is there anything I can do by way of return?"

Housewife (shortly): "Yes—don't."—Answers.

### Young People's Convention at Peoria-Pekin, Ill.

The date of this convention has been changed to June 9-11. Prof. Lewis Kaiser will speak in Pekin on Friday evening, June 9. Saturday evening a banquet will be held at Y. W. C. A. in Peoria. On Sunday morning an outdoor meeting will be held with the Trenton B. Y. P. U. in charge. Breakfast will be served in God's open. On Sunday morning Prof. Kaiser will speak in Peoria and in the evening at Pekin. On Sunday afternoon Elmer Ranz speaks on "The Consecrated Life."

### Give Us Men

Give us men;  
Men, whom purest honor fires;  
Men, whom the highest hope inspires;  
Men, who trample self beneath them;  
Men, who make their country wreath them  
As her noble sons, worthy of their sires;  
Men, who never shame their mothers;  
Men, who never fail their brothers;  
Truth, however false are others,  
Give us men;  
I say again, Give us men.

—Bishop of Exeter.

### The Might of a Mole

A mole, according to a Memphis paper, tunneled into the base of a rebuilt levee in Arkansas. His "underground" work caused the only break in the Red River levee system—during the recent high water of that section. Fifty feet of the levee crumbled.

A mole or a crawfish can destroy a levee. A mouse can stampede an elephant. A flea can drive a lion to distraction. A mosquito can give a giant "fits."

The passion of devoted love by little negligence is chilled. The fine edge of friendship by little sharp words is made dull. Huge misunderstandings by little spats are bred.

All this is quite trite. Moreover, it is quite right—that we should have regard for little things.—Robert Greene Lee.

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Editor E. C. Routh, of the "Baptist Messenger," says: "We cannot go a step with anybody who leaves out the blood of Christ. Not in fifty years or in 500 years will true Baptists merge with any group who hold unscriptural views concerning Jesus Christ as Savior and Lord."