

# The Baptist Herald

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

Volume Twelve

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Number One

## I Am The New Year

A Message to Young People

P. R. HOWARD

**I** AM an unspoiled page in your Book of Time.

I am your next chance at the art of living.

I am your opportunity to practice what you have learned during another twelve months about life.

All that you sought, and found not, is hidden in me, waiting for you to search out with a more single purpose.

All the good that you tried for, and achieved not, is mine to grant when your effort be less hindered by conflicting desire.

That which you dreamed but dared not; all that you hoped but willed not; the faith that you claimed but had not—these slumber lightly, waiting to be awakened at the touch of a strong purpose.

I am your opportunity to give yourself in a new allegiance and understanding to Him who has said, "Behold, I make all things new."

**I AM THE NEW YEAR!**

# What's Happening

We wish all our readers a very happy and blessed New Year. May the peace of God which passeth all understanding keep our hearts and minds in Christ Jesus during 1934!

The "Baptist Herald," with this January number enters upon the 12th year of its publication and the same period marks the time of service of the editor. May all of our friends rally to our support at this time to make it strong and to help it attain the greatest measure of usefulness and service!

The Hilda, Alta., Young People's Society invited Rev. J. Weinbender to visit them and he spent two days in their midst. Three meetings were held at which Bro. Weinbender gave two lectures. Bro. E. A. Mantz, vice-president of the Tri-Union of the Central Sask. Association, also gave an address. The meetings were well attended.

The newly elected officers of the Philathea Class of the Feischmann Memorial Church, Philadelphia, Pa., are Mrs. Clara Shaw, president; Miss Elizabeth Heide, vice-president; Mrs. Edna Silze, secretary; Mrs. Eugene Burger, treasurer; Mrs. Mary Pastoret, treasurer of the flower fund. Miss Ruth C. Doescher is the beloved teacher of this women's class.

Mr. Reinhold Sigmund, a graduate of the 1933 class in the German Department of Colgate-Rochester Divinity School, who has been pursuing further studies this fall at the Northern Baptist Seminary, Chicago, has accepted a call to our church in San Francisco, Cal. The church has been pastorless for about two years and the work has suffered. A new attempt is being made to revive and rally the forces. Bro. Sigmund expects to begin his new charge the third Sunday in January.

Rev. Lester N. Schoen of New York City, formerly pastor of the German Baptist Church at Hoboken, N. J., has accepted a call from the Baptist Church at Elba, N. Y., and begins his work on this field the first Sunday in February. For the past two and a half years Bro. Schoen has been connected with Calvary Baptist Church, New York, doing evangelistic work in various missions in New York and also supplying German Baptist churches in the vicinity when opportunity offered.

Rev. F. W. Bartel, formerly pastor of our church at Dallas, Tex., and now pastor at Fredericksburg, Tex., reports a gracious revival as a result of two weeks special meetings. Rev. E. W. Marshall of San Antonio was the preacher. On Dec. 10 ten young people were baptized into Christ's death, among whom was Mildred, the pastor's youngest daughter.

Seven adults also united with the church by letter. Pastor and church rejoice over the larger fellowship and the quickened church life.

The Editor stopped over at our church at Waco, Tex., on Dec. 5 on his way back from Louisiana in response to an invitation given beforehand by the B. Y. P. U. of the church. The pastor, Rev. A. Becker, called for us at McGregor, about 18 miles west on the Santa Fe, and drove us back for train connections in the "wee small hours" of the morning. We spoke to an appreciative audience on "Enlarging our Tents." Rev. and Mrs. J. E. Ehrhorn of the Cottonwood church and some of their good members were at the meeting. Our energetic Texas-La. Council-member, Bro. Walter Schaible, is a member and leader in the Waco church.

"It's altogether fitting," says Dr. J. H. Rushbrooke, "that we hold our Baptist World Congress in Germany, for Oncken was baptized on April 22, 1834, and therefore 1934 is the centenary year from the opening of the widest and strongest evangelical movement the nineteenth century beheld in Europe. The influence of the movement has extended far beyond the country of its origin: German-speaking Baptists are found not only in other lands of Europe, but in North and South America, West and South Africa, Australia and other regions, and they have been effective for good among other races. European Baptist developments have been more strongly affected by the German movement than by any other single movement. Our gathering in Berlin will manifest our fraternal interest in brethren to whom we owe so much."

## Walnut St. Church, Cincinnati, O.

Our work has taken on a new life. This is one of the blessings of our 75th anniversary. We organized a Senior B. Y. P. U. which is doing fine work under the leadership of Miss Ruth Hartman.—Our Sunday school is also growing. Several classes have more than doubled in membership.

The Adult B. Y. P. U. gave the stewardship play: "The Lost Church," which was well received. The collection was used for missionary purpose.—On Sunday, Dec. 3, I had the privilege of baptizing three girls, all members of Miss Viola Hartman's class.

Our Ladies Society gave a supper Dec. 7, which was a financial success.

Although we are suffering from the depression, we are also rejoicing in spiritual blessings. The Lord is with us.

The outlook has never been so hopeful as at present. P. C. A. MENARD.

## Tidings from Tacoma

After a summer's vacation, the work of the German Young People's Union of Tacoma, Wash., was taken up again with renewed enthusiasm and zeal, under the able direction of our new president, Mr. Otto Stolz.

The fifth Sunday evening service of every quarter is in charge of our young people, and we were very fortunate in having with us at our last service a young Chinese woman from Seattle. She was dressed in her native costume, and told of the lives and customs of her people.

On Thanksgiving Day we had a fine annual program. A play was given, entitled "The Lost Church," which showed what the church has done for the world, and what the world would be like without it. There were also musical selections, and a missionary offering was taken up.

Our meetings are varied in nature. We have had open forum discussions, musical programs, and devotional meetings. We also had a debate on the question of the moving-picture theater. We are looking forward, with a great deal of interest, to our coming meeting, for an old Indian chieftain, White Eagle, is coming to speak to us.

The Intermediate department has also been very active under the capable leadership of Mrs. Paul Krueger. A program on Russia was given by them for the Senior group. Several very interesting talks were given, and an offering for the benefit of the Russian people was taken up. Occasionally they also are in charge of a Sunday evening service.

DOLORES KLAPPSTEIN, Reporter.

Principle is the main thing for a Christian to have. Let people know what you stand for.

## The Baptist Herald

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# The Baptist Herald

## A New Year's Prayer

I want my heart made pure, dear Lord,  
I want to know and love thy Word;  
To be all glorious within,  
Freed from each spot and stain of sin.

I want the New Year's opening days  
To fill with love, and prayer, and praise.  
Some little things to do for thee,  
For thou hast done great things for me.

I want some other soul to bring  
To thee, my Savior and my King,  
Thou wilt not, Lord, my prayer deny,  
For thou canst all my wants supply.

In Jesus' name our prayer we raise,  
Whose guiding hand has blessed our days.  
And may we, Lord, in godly fear  
Serve thee through all this coming year.

—Author unknown.

## Start Right

**A** BAD start is hard to correct and overcome. Get a bad start in a footrace, and you are likely to reach the goal after the winner has passed it.

Get a bad start in a day's work, and everything goes wrong through the day.

Get a bad start in putting up a house, and the defect may show from foundation to chimney-top.

Get a bad start in acquiring an education, and cultural faults will show themselves as long as one lives.

Get a bad start—

But you are not going to get a bad start.

You are going to start right.

Then you may choose the right road. There are several roads leading out from right where you are. Only one of them is best. Take it.

You must start. Don't forget that. It is not enough to know what is the right road and to look wistfully down it or up it. You must move in that direction.

Start now. Tomorrow is not so good as today. Next year will never do. Keep that New Year resolution to be and do better this year than ever before. Do not wait. Now is the time.

And when you start, keep right on. You will get tired at times. Side-roads will tempt you from your course. But look straight ahead. Keep on. Persevere.

After awhile you will reach the goal. Then you will be thankful that you started right and swerved not nor halted till you won the wreath of victory.

## All Things Must Come to an End

**W**E are living in a world where all things come to an end. There is the end of the day, the end of the week, the end of the month, the end of the year, the end of life, and the end of the world itself.

An artist assembled a lot of odd ends of things—the stump of a broom, the end of a cigar, a burnt down candle, the last page of a calendar, etc. After he had arranged this conglomeration he painted a picture which he called, "The End of All Things."

Into this ever-ending world came Jesus with his everlasting gospel. "Heaven and earth," he said, "shall pass away, but my words shall not pass away." He came to start a movement and establish a Kingdom that should never end. A Kingdom not of this earth, not dependent upon material values or physical force, but upon the enduring foundations of truth, righteousness, and love.

"Love never faileth," wrote Paul in his famous chapter. "Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease, whether there be knowledge, it shall be done away—now abide faith, hope, love, these three; but the greatest of these is love."

This is the optimism of the Christian religion: that there are certain unseen, intangible values that transcend time and space. As we possess these values or rather are possessed by them, we need take no account of time or space.

If we identify ourselves with Christ's great movement we are swept on with it and if we are workers with the great God in the building of his Kingdom we come to know the meaning of John's great word: "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."

## "Thy Will Be Done"

**H**ERE is a legend to nail over the door of the New Year. It was the slogan of the noblest life that was ever lived. It has a place in the prayer Jesus taught his disciples and it has also a place in his Gethsemane prayer. The writer to the Hebrews says that the motto of his life was, "I came to do thy will, O my God."

There could be no better theme for the first Sunday in the year. It is the kind of theme that can never be exhausted. What is the will of God for my life?

"Whosoever would be first among you, let him be your servant, even as the Son of Man came not to be ministered unto but to minister." Wherever we are stationed and whatever our work may be there can be no confusion. We are here to serve.

But someone will ask, What is God's will for me? How may I discover what he wants me to do in 1934?

Ernest Fremont Tittle, in "The Prayer That Helps Us Live," says: "The way to know the will of God in large matters is to do the will of God in those small matters which present themselves day after day, and concerning which there can be no reasonable doubt what the will of God is. The way to discover the will of God for your career is to live continuously in the light of eternal values, asking each day, and many times during the day, 'Lord, what wilt thou have me to do?'"

Jesus said, "If any man willeth to do his will, he shall know."—Epworth Herald.

### New Men and New Years

CHARLES E. JEFFERSON, D. D.

A NEW year is no novelty. We have had enough of them to know what they are like. Some of us have had twenty, thirty or forty of them. Others have had fifty, sixty or seventy. But we all had enough of them to know what they really are. No one of us has failed to sample them. They have come to us of their own accord not waiting for an invitation. We have not earned them. It has not been necessary to buy them. They have been given to us. Indeed they have been thrust upon us. It is with us as it was with Christopher Columbus, he could not help discovering America after he had once set sail. When he turned his face toward the west and sailed ever on, the discovery of America became inevitable. A new year like a continent lies in the ocean of time and we are doomed to reach it simply by living on. It is not to our credit that we have new years, nor is it our fault. They are features of the divine plan, and if we persist in keeping alive we must accept new years as they come. Another one is here and we accept it.

### New Year's Expectancy

The amazing thing is that all the years are so much alike. We call a year "new," and it looks new because we have never seen it before. We celebrate its arrival by throwing the old calendar into the wastebasket and hanging up a new one. We are somewhat awed in the presence of the newcomer, for we and it are strangers. At first we are more or less embarrassed, and it takes us several days to get acquainted. We feel certain that the new year must be quite different from any other year we have known, and our heart is filled with pleasant expectations. There is something fascinating about a new year just as there is something inspiring about a new baby. A new baby in the house sends a thrill through every member of the family, and so a new year in the world leaves every heart astir. We feel instinctively that something is going to happen, and probably something fine. A new year has arrived and the world cannot remain what it was. Even the man with the chronic grouch loses it during the first week in January, and the woman who has become despondent begins to hope again in the deepening dawn of a new year. We all get weary of the world as it is. We become fagged by its monotony,

and the heart is made sick by life's everlasting routine. A new year comes and promises to unlock the door of our prison and give us the liberty of entering into experiences of which we have hitherto dreamed. That is why we always say to our friends—"A happy New Year!"

But when we get acquainted with the new year, we find it is astonishingly like the old one. The inmates of a penitentiary have different numbers, but they all look distressingly alike. The years wear different numbers on the forehead, but the chief difference lies in their number rather than in their appearance. The new January has the same number of days as the old January had, the same number of days which all Januarys have had back to the days of Julius Caesar. The months of the new year follow one another in the same sequence which they have observed from the beginning. Nature does not change when we hang up a new calendar. We look around us in the year we call "new," and our eyes fall on the old tasks, the old duties, the old burdens, and the old problems. In some way or other they have been shifted by invisible hands from the old year into the new. The old year died, but the old relations and the old obligations did not die. They live on. We call the year "new," but everything in it is old. Our mind is old. We find in it the same old ideas, the same old, silly notions, the same old, petty ambitions which filled it in the year that has gone. Our heart is old. It is crowded with the same old desires and hopes, the same old prejudices and grudges and fears, the same old foolishnesses and stupidities which we carried with us through the 365 days before. We are our old self and we dye the new days with the color of our old thoughts and feelings. And so after a few weeks, we get rid of calling the new year "new." We are always disappointed because every new year turns out to be so like unto the old.

### Dreams That Will Not Die

In spite of our disappointments, however, we keep on dreaming. We dream of things which shall be new. We dream of a new world, and a new world in our dreams is always a better world. We dream of a new social order, for we are tired of the old. We feel certain that new readjustments and improved contrivances will make the world new. Now and then we are able to secure a new law, to launch a new organization, to set up a new institution, to bring a new cause to its coronation, but we are always disappointed. No matter what changes we introduce or what new things we establish, the old world stubbornly insists on remaining very much what it was. Heaven gives us new years, but the world refuses to become new. Each succeeding generation dreams of a new heaven and a new earth, but the heaven and the earth are today what they were in the days of our fathers. We can change our calendar, but our prowess seems to end with that.

Why does a new year slump down into the condition of its predecessor? Is it not because we refuse to become new men? We change our calendar

but we do not change our heart. It is men after all who make a year. The almanac experts may give it what number they please, but the year is made not in a printing office, but in the minds and hearts of men. It is only by the renewing of the mind, that the year becomes new—only by the rebirth of the heart can life become young and fresh. There is no scarcity of new years, but there is a lamentable dearth of new men. The new years come but the old men linger. The new world does not come because the heart still abides. The new laws do not work, and the new institutions break down, because the new men have not yet arrived.

### We Want New Men

The supreme business of the human race is the creation of new men. We are always forgetting this. We crave new inventions, new discoveries, new methods, new programs, new machinery, but we do not cry out day and night for new men. We want a better school; we cannot get it until we get the new teacher and the new pupil. We want a better press; we cannot get it until we get the new journalist. We want a better church; it will not come except through the new preacher and the new layman. We want a better government. It is beyond us until we have the new mayor, the new governor and the new president, the new aldermen, and the new legislators, and the new judges and the new voters. We want a better industrial order, and the only way to get it is by rearing a new race of employers and employes. We want a new home. That cannot be without the new husband and wife and children. We want higher civilization, and talk learnedly and eloquently about it, but we cannot have a higher civilization until we have a higher type of men. At every point we are driven back to the inexorable demand for new men. All other new things are easily obtainable. It is easy to pass new laws, create new machines, adopt new devices, put into operation new methods, but these new things do not give us a better world because the world is made by personality, and only through new personality can the world rise to higher levels.

### The Hope for Humanity

We cannot build a new world out of men who have the old dispositions. New years are made by men who have new ideals, and who work in a new spirit. There is no hope for humanity unless we become new men. New years are worth nothing unless there are new men to mould them.

The New Testament knows nothing of new years. There is no other book in the world so indifferent to dates as is the New Testament. Paul never dated any of his letters, nor did Peter or John. They cared nothing for the day or month or the number of the year. They lived above the calendar. The evangelists cared nothing for chronology. They dated nothing. They were so indifferent to the number of the passing year that no one knows today the date either of the birth or of the death of Jesus. Even Christmas is a guess. No one knows the day or week or month or the year of Jesus' birth. It is well-nigh

certain that December 25 is a mistaken guess, but the mistake is harmless. We do not know the month of Jesus' birth, nor need we know. Life soars above the clock and cares nothing for time divisions. There are no new years in the Gospels or in the Epistles, no new year's resolutions, no new year's celebrations. Not one word is written concerning the new year. The New Testament writers are tremendously interested in the new man. They are passionately concerned about him. To them it is the new man and not the new year which is cardinal. It is the old man and not the old year which must be put away. The old year will depart of itself. The old man will tarry on unless driven out by the expulsive power of a new affection. It is the old man that causes all our trouble. New year's resolutions are torn to tatters by the old man. The new man prompted us to make them, and honestly desired us to keep them, but the old man hates them and brings them to nought. We turn over a "new leaf" and before we are aware of what is taking place, we find the old man has written on the new leaf the same rubbish he wrote on the old. The problem of life is getting rid of the old man. That is our most serious and strenuous business. In order that we may carry this business to completion new years are given us. The putting on of the new man is a process and at the end of each year we realize afresh that the process has only fairly begun. We see each year with increasing clearness that we cannot put on the new man without assistance. We need the help of some one who is mightier than we are. We are dependent on the One who lives above the years and is Master of them—the One who is able to recreate the human heart because he made it—the One who is saying to every one who has ears to hear, "Behold I make all things new."

### A New Year Wish

"Faith that increaseth,  
Walking in light;  
Hope that aboundeth,  
Happy and bright;  
Love that is perfect,  
Casting out fear—  
These shall ensure thee  
A Happy New Year."

### Toward the Sunrising

IT was said of old of the people whom God had chosen, "They journeyed . . . in the wilderness." But the statement does not end there. "They journeyed . . . in the wilderness . . . toward the sunrising" (Num. 21:11). Sunday school workers, when tempted to be discouraged, when pupils are trying or wayward, when results seem small, when difficulties seem large, keep the true direction; face the sunrise; see "the glory of God in the face of Jesus Christ;" keep ever bright your vision of the possibilities in young life, and seek that gift of the Spirit which God is so willing to bestow and which replaces barrenness with fertility.



Group of new converts, baptized in Scottsbluff, Nebr., as result of recent revival meetings by Rev. Albert Alf

### Revival Meeting in Elgin, Ia.

In our revival meetings, October 17-November 5, Rev. I. Cedric Peterson of Mt. Pleasant, Ia., did the preaching and Mr. Gustav Scott of Fairfield, Ia., directed the singing. The services were exceptionally well attended and when our church building was taxed to its utmost seating capacity, we moved into our public school. Before our meetings began many prayers ascended to the throne of grace for their success and during them we held four cottage prayer meetings five days in the week. Thus the church and community was greatly roused, for usually every one present in these meetings participated either in prayer or testimony. The two visiting brethren addressed the high school at Elgin and the one in Clermont also.

Mr. Scott organized our children of the grades age in our school as boosters and they rendered several musical programs introductory to our evening services. Our youth organized a Win-One-Cub, which is to continue permanently. The weather was ideal most of the time. The people came early in the evening and a prayer meeting was in progress in the front part of the building while the rest came in. God answered our prayers and the neighboring churches too received blessed results.

Three former members of our church were taken up again and a brother received by letter.

Sunday, December 3, was a red letter day in the history of our church. In our afternoon service 37 precious souls followed their Lord in baptism. Rev. W. Johnson, the Baptist preacher of Waukon, Ia., assisted us. He had attended our protracted meetings and caught the spirit thereof. Due to circumstances the 38th candidate will follow her Savior in baptism a few days later. Great rejoicing has entered many homes and we see the result of it in our better attended meetings.

Thanks be unto the Lord for all his blessings. May he grant us wisdom to train this fine young group of 42 to become pillars in God's kingdom!

PH. LAUER.

### A Most Cordial Welcome

Listen to a true story. In one of our eastern cities a Baptist minister came to his farewell reception. The organist trying to do his part to fill in any gaps in the program did not make the most careful selection of his numbers. To the amazement of the people who had a sense of the fitness of things he struck up the tune of "Happy days are here again."

The Arnold Church suffered a great loss in the death of their beloved pastor, the Rev. Edward Stevener, a year ago last June. The church did not feel financially able to call a new pastor at once. Dr. A. J. Meek, retired, has given effective and faithful service for a very small remuneration, as a supply pastor. In anticipation of better times the church took courage to call a new pastor on regular basis. On Nov. 28 Reverend and Mrs. David Zimmerman were given a most hearty welcome.

The speakers were both happy and brief in their remarks. Deacon G. Guenther, Trustee A. Becker, Assistant Supt. Edward Eckstrom, each represented his group. Mrs. John Zaborowski (Mission Circle), Allen Lingenfelter (B. Y. P. U.), Mrs. John Huber (Dorcas Class) emphasized their remarks by presenting suitable gifts. The pastors Meek, Trout, Parsons, Bumpus, Krueger spoke on behalf of the organizations they represented.

The choir, the orchestra and the German quartet rendered musical numbers. Rev. and Mrs. Zimmerman responded with appreciation and enthusiasm.

The ladies provided bountiful refreshments. The new pastorate begins auspiciously. May God's richest blessings attend the labor of his people!

A PARTICIPANT.

### Rejoicing in Durham, Kansas

It seems that our Lord and Master has looked upon us with favor in the past month and we as a church have many reasons to thank him for all the blessings received. From Oct. 2-18 our church had revival meetings, in which Bro. A. Sandow from the Ebenezer church was asked to help us. The weather was nice, the roads good and the meetings were well attended. Bro. Sandow preached a clear and convincing gospel of salvation, that reached the heart of many sinners. Yes, this gospel still possesses power unto salvation to every one that believeth in it.

The results of our meetings were beyond expectation. At the close of the second week there were 38 souls on the platform, who were able to sing with us: "I am redeemed by the Blood of the Lamb." Among these were a number, who came from American homes, which makes it necessary for the church to use part English in every service. There were also two mothers and a father who came back and consecrated their life anew to the Lord.

Sunday, Nov. 19, was a great day of rejoicing in the history of our church. As our church has no baptistry, Dillon, our neighboring church, was kind enough to let us have theirs for the afternoon. Bro. Knopf spoke briefly and Bro. Sandow followed with a sermon on Christian baptism. After this Bro. Hoeffner had baptism. After this Bro. Hoeffner had the privilege of baptizing 31 souls upon the confession of their faith. The church was crowded with visitors to witness the service. Others are still waiting and will later come for baptism. May our church more than ever realize the fact that it has a great and most important work to do among these new converts and in this community!

At the evening service we had the Lord's Supper, at which time the pastor had the privilege of giving the hand of fellowship to 34 new members. May the Good Shepherd watch over all of these precious souls so that they may grow in wisdom and grace! We thank God for this harvest of souls and we are grateful to the Ebenezer church for the loan of their pastor. May we as a church continue to work, watch and pray for the salvation of others!

L. HOEFFNER.

### The Different Meanings of "Amen"

1. *Affirmative.* So it is. "Verily,\* verily" (John 6:47).
2. *Supplication.* So let it be. "Truth,\* Lord" (Matt. 15:27).
3. *Expectation.* Let it be. "Verily,\* I come" (Rev. 22:20).
4. *Confidence.* It shall be. "Verily,\* verily" (John 5:24).
5. *Necessity.* "It must be. "Verily,\* I say" (John 3:3).
6. *Certainty.* It is. "Promise in him, Amen" (2 Cor. 1:20).
7. *Acquiescence.* Let it be. "Even\* so, Father" (Matt. 11:26).—F. E. Marsh.

\*Same word in the Greek.

# The Sunday School

## Life's Ideals

FRED SCOTT SHEPARD

What did the Old Year give  
Of that which might be told?  
Something that e'er would live  
Or pleasure, fame or gold?  
The transient things of life,  
Or that which grows not old?

What will the New Year bring,  
As on its untried ways  
We journey? Shall the thing  
Which part important plays,  
Be but for sensual joy,  
Or that which doth up-raise?

If lessons from the past  
Bring any profiting,  
Seek that which will outlast  
Time with its fleeting wing,  
And to the mind and heart  
Eternal blessings bring.

Then shall the days of old,  
Or days that yet shall be,  
Yield storied wealth untold—  
A fruitage full and free,  
Which the unending years  
Shall more and more unfold.

## The Meat of the Lesson

Who ever heard of a hungry soul crying out: "Feed me with history, geography, and topography; then give me customs and habits and legends for dessert with a bit of natural history or of art for spices"? What matter how white and fine the husks of a Mexican tamale if we find no meat within? Does not a hungry soul long for real food as they longed for the day at the time of Paul's shipwreck, after they had cast out the anchors?

Bits of interesting information of ancient peoples and curious customs of Bible lands are not to be neglected—still they are but the wrappings of truth; the meat is within. Even the paper in which I brought my roast of beef from the market today is by no means unimportant; did it not protect my coat and enable me to bring my meat home in a sanitary condition? But the paper was not as important as the meat; no, indeed! No hungry man could feed on paper. So our as well as sacred history makes fine wrapping-paper for the meat of the word. It reveals God, but the meat of the word is God, as revealed to us in the person of our Savior, he who said, "Take, eat; this is my body."

Here is a stranger in the class; quite possibly he may be a stranger to God and yet have in his heart a new-found hunger that has led him to the adult class. Will the unspoken longing of his heart be satisfied? Will he see clearly revealed in the lesson the Christ who said, "And if I be lifted up from the earth, will draw all men unto me"? Is

not the world like a field in which our Father has placed unstinted treasure and then said to his own, "Search, and ye shall find"? We think of the words of our Master, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

How true these words, "For he satisfieth the longing soul, and filleth the hungry soul with goodness." The sportsman in India saw tigers; but he saw no native Christians; while the missionary saw native Christians but no tigers. Do we find what we are looking for? God will reveal wondrous truths as we study his word, but reveal them only to the longing, expectant soul. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

## For New Year's Day

A Song of Praise

The Philadelphians wanted to show their teacher last year that they really appreciated the efforts that were made in their behalf. Also they wanted it to be known that they were satisfied to retain their teacher for another year. However, they wanted to express this feeling in a different manner from the usual one, so they hit upon this idea. One of the class members composed a song to the tune of "America, the Beautiful," and on New Year's night the members of the class surprised the teacher by arriving in a body and singing this song as a serenade outside the house. Afterward they went in and had a good visit as well as doing some constructive planning of the year's work.

The following is a copy of the song:

O teacher, now we sing to you,  
In praise for all you've done,  
For lessons you have taught us all,  
For worth-while work well done.  
Teacher, teacher, our good guide,  
May God your efforts bless,  
And teach us all the virtues which  
Compose true nobleness.

O teacher, now we thank you true  
For all your guiding skill,  
For all your tact and loyalty,  
For all your true good will.  
Teacher, teacher, our blest guide,  
We thank you for your love;  
Your spirit's fire, which shines so true,  
And point us up above.

O teacher, now we sing your praise,  
We gladly sing to thee,  
In gratitude our anthems raise,  
For blessings which we see.  
Teacher, teacher, our blest guide,  
For discussion work well done,  
We thank thee now, and offer praise,  
From each and everyone.

O teacher, now we hope that you  
Will long our teacher be.  
We pledge ourselves to be true blue,  
And do our best for thee.  
Teacher, teacher, our blest guide,  
May God our class refine,  
Till all our characters are made  
In the true form divine.  
—Our Young People.

## The Major Baptist Principles

If you were called upon to name off hand the major Baptist principles, what would be your answer?

After you have thought a moment over the question perhaps you would find yourself in agreement with a distinguished writer in the "Watchman Examiner" who enumerates them as follows:

The Lordship and deity of Jesus Christ.  
The authority and sufficiency of the Scriptures.

The New Testament, a guide in matters of faith and practice.

A regenerate church membership and the personal relation of each believer to the crucified and risen Christ.

New Testament baptism as immersion of the believer in the name of the Father and the Son and the Holy Spirit.

The equality of believers.

The autonomy of the local church.

Obedience to the Great Commission.

Emphasis with other evangelical believers upon the incarnation, the atonement and the resurrection.

It may be added that some of these principles are shared with other Christian bodies. We ought to rejoice and to hope that all New Testament principles will ere long be accepted by all Christians throughout the world.

## Code of a "Good Sport"

1. Thou shalt not quit.
2. Thou shalt not alibi.
3. Thou shalt not gloat over winning.
4. Thou shalt not be a rotten loser.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask unfair odds thou art not unwilling to give.
7. Thou shalt not always be ready to give thine opponents the shade.
8. Thou shalt not overestimate an opponent, nor overestimate thyself.
9. Remember that the game is the thing and that he who thinketh otherwise is a mocker and not a true sportsman.
10. Honor the game thou playest, for he who playeth the game straight and hard wins even when he loseth.—The American Magazine.

By letting one sin creep in, you will soon have a whole family of them to contend with.





# Life Stories of Great Baptists

Life Stories of Great Baptists  
Baptist World Alliance Series: No. 12

## Lott Carey:

Ex-Slave and Missionary to Africa  
Some Dates

Birth .....	1780
Purchases freedom .....	1813
Missionary to Liberia .....	1821
Death .....	1828

When the spirit, endeavors and achievements of our subject are generally known and fully appreciated, he will take his place with the world's foremost Christian missionaries. The bases of this claim rest in Lott Carey's obscure and humble birth, the unusual obstacles he surmounted, and the actual contributions he made to the program of Christian missions in foreign fields.

This most interesting man  
Was Born a Slave

in 1780 in Charles City County, near Richmond, Virginia. His slave parents were of the devout kind and so influenced their children. In 1804 Lott Carey was sent to the city to work in the Schockoe tobacco warehouse. It is stated that he here grew wicked, profane and intemperate. But on a certain occasion he heard a powerful sermon on "the New Birth," which awoke in him a deep conviction of his sin and was followed by a genuine conversion to Christ. In 1807 he was baptized by the Rev. John Courtney, pastor of the First Baptist Church, Richmond. Afterwards he was licensed as an "exhorter" by this church, and soon gave ample evidence of his piety and his native ministerial gifts.

It is said that he was like most of his fellow-slaves in

His Longing to Learn Reading and Writing

This they often craved so they might write and issue permits or "passes" which slaves had to carry when making Sunday or night visits from one farm to another. But Carey desired knowledge to increase his religious usefulness. He therefore made a beginning by procuring a New Testament, and he tried to learn his alphabet and how to read therefrom. Later he profited greatly by attendance at a night school. During this time he heard of Africa, its ethereal sunshine, amazing resources, and the dire needs of his forbears; and, Nehemiah-like, he determined that he would dedicate his life to the improvement of their condition. The revelation of the needs of his homeland was so striking and impressive, and so fired him, that he at one time exclaimed: "Some day I shall go to Africa and see for myself." This was not the declaration of a curious explorer or mercenary trader, but the courageous unconditional surrender of a soul, and its commitment to a heaven-given and most difficult missionary task. It seems that the spirit which stirred Abraham Lincoln

when he first viewed the horrors of American slavery and made him declare his future attitude thereto, now captured Carey. He was possessed of such a missionary passion as dominated the prophet Isaiah.

Purchases His Own Freedom

Carey was a man of deep faith and resolute determination. This is clear from the outset. Great hindrances had to be overcome. He who longed for the freedom of Africa was himself the subject of a galling slavery. As the superintendent of the laborers on the tobacco plantation on which he worked, he was so industrious and faithful that, though he was a slave, his master rewarded him with a substantial sum of money. With this encouragement, and by constant thrift, he was able to amass \$850, and succeeded in purchasing his own freedom and that of two of his little children, some time in 1813.

Departs for Liberia

Although Lott Carey had in 1815 fully decided to devote his life to the furtherance of African missions, it was not until 1821 that the way was opened up for him. About this time a group of American philanthropists founded the Republic of Liberia as a home for free negroes who desired to return to the continent of their origin. The American Colonization Society aided or sent out the first group of freedmen to make their home in Africa. How strikingly providential it was that Carey, who paid a portion of his own fare, was a member of this group! His preparation, faith, and opportunity verified God's words:

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Psalm 37:4, 5.)

We knew but little of what happened immediately before Carey's departure for Liberia, but we should imagine that those were for him intense days. He preached his final farewell sermon in the First Baptist Church, Richmond, Va., where he had been baptized and licensed to preach. It is reported that the following words were

A Portion of His Valedictory Sermon

"I am about to leave you, and expect to see your faces no more. I long to preach to the poor Africans the way of life and salvation. I don't know what may befall me, whether I may find a grave in the ocean or among the savage men or more savage wild beasts on the coast of Africa; nor am I anxious what may become of me. I feel it is my duty to go; and I very much fear that many of those who preach the gospel in this country will blush when the Savior calls them to give an account of their labors in his cause, and tells them 'I commanded you to go into all the world and preach the Gospel to every creature.'" With

the utmost possible emphasis he added: "The Savior may ask, 'Where have you been? What have you been doing? Have you endeavored to the utmost of your ability to fulfil the commands I gave you—or have you sought your own gratification and your own ease, regardless of my commands?'"

On January 23, 1821, at half past six in the morning, Carey and his family with others embarked for Africa, and after forty days' sailing amid contrary winds, tempests, sea-sickness and many other inconveniences and perils, landed in Africa about five o'clock in the afternoon of March 7, 1821. During the entire voyage Missionary Carey and this little band gave themselves over to much prayer, preaching and fasting. Concerning this Carey said: "We met you on Monday at the throne of grace in a concert prayer meeting, and we had a comfortable time; for we met together, agents and colonists, and united in prayer." (Extract from Lott Carey's Journal, 1821.) "We have come to a resolution to keep the nineteenth day as a day of fasting and prayer, to ask forgiveness of our sins, and for direction and protection of the Lord, who ever waiteth to hear the prayers of his people." He also said, when reporting the landing: "To us it was a pleasant sight." (American Baptist Magazine, 1829.) His deep insight into his present task is further exhibited in the first report he sent back to America after his arrival in Africa.

Lott Carey, a Pioneer Missionary,

was by nature and training eminently fitted for his task. He possessed a strong physique, a well-ordered mind, and a keen sense of right. He had graduated from the hard school of American slavery, securing there an experience that prepared him for the difficult duties of an evangelist in Africa, which he had to discharge. The things Carey had endured and conquered through faith in God gave him the background and reserves necessary for effective missionary work and such conditions as confronted him.

He first met and conquered the hostility of the natives, the people whom he wished to help. At the outset these made fierce attacks on him and his fellow-colonists, and he had to serve as a warrior and a captain to preserve the lives of his companions. Climatic conditions were difficult. The rainy season initiated a period of sickness in which the fevers peculiar to the region prevailed. On March 12, 1824, he wrote concerning these conditions: "The fever began about the 24th ult., and on the 28th we had thirty-seven cases—and by the 2nd inst. we had sixty-six under the operation of medicine—and at present I have about one hundred cases of fever to contend with—but we have been very much favored, for they appear all to be on the recovery, and we have very little time to write you, my-

self being the only man that will venture to act in the capacity of a physician." (Extract from Lott Carey's Journal.)

During this time

The Little Baptist Church of Monrovia of which Carey was pastor, witnessed a constant growth. It had a membership of about eighty, and was maintaining a healthy Sunday school for native children. Carey discovered that the children of the natives would prove the best means of overcoming their hostility, hence he established a school for their instruction, which grew rapidly and met with great success. Carey also perceived immediately the industrial possibilities of Africa and attempted to establish their proper connection with successful missionary endeavors. As a pastor he was diligent and sympathetic and a tireless worker. It is said that he preached with fiery zeal and led many to a saving knowledge of Christ. He was a pioneer missionary to Africa, not only in time but in the program he sought to execute. He led not merely in matters of education, industry, health and religion, but also in civic affairs. The people so strongly believed in his prudence, fidelity and courage, that he was cordially accepted

When Appointed Governor of Liberia

He believed in the power of conciliation, and thus won the co-operation of many of the hostile natives. Lott Carey was a patriot. His was a very trying position, for he loved both America, the land of his birth, and Africa, the land of his fathers, with a pure, simple devotion. He endured much in Africa, but without complaint. Touching this point his Board said of him:

"The interest of the colony and the cause of his countrymen, both in Africa and this country, are near to his heart. For them he is willing to toil, and to make almost any sacrifice; and he has frequently declared that no possessions or honors in this country could induce him to return."

He chose to suffer with and elevate his own people at any cost.

In 1825 a letter from Carey to Dr. William Crane, Richmond, Va., led the General Baptist Convention to make the following comments concerning his labors in Africa:

"It cannot fail to excite gratitude to the great Head of the Church to learn that the Lord is smiling upon Africa. Lott Carey, a descendant of this bewildered race, embarked with the first colonists sent out by the American Colonization Society, under the patronage of the General Convention of the Baptist denomination. The mystery of Divine Providence in permitting his unhappy ancestors to be torn from their native land and brought into a country where they and their offspring were doomed to slavery, began to unfold itself. It was that he might receive existence in a country blessed with Gospel light, whence he should return in the fullness of time, to bear the tidings of salvation to that of

his progenitors; and the prospect of preaching Christ to his kinsmen according to the flesh, and in the land of his fathers, induced him to leave America."

"That your Committee contemplate the labors and pious department of Lott Carey with entire satisfaction, and are happy to find that his virtuous deportment has secured to him the high approbation of the American Colonization Society."

"That Lott Carey has not only endeavored to render himself useful as a minister of the Gospel of Christ, but has opened a small school for the instruction of the children of the natives and has received ample demonstration of their respect and attachment."

His Was an Unexpected Death

"He perished by an accident, Nov. 8, 1828." (Baptist Encyclopedia.) "The American Baptist Magazine" says of him:

"It is a source of consolation to the friends of Mr. Carey that though his life was terminated at an unexpected moment, and in a most distressing manner, the unwearied diligence and fidelity with which he discharged the important trust confided in his care, his zeal for the honor of religion, and the purity and piety of his general conduct, have gained him a reputation which must live in grateful remembrance, as long as the interesting Colony exists, in whose service he lived and died...."

He passed away in the midst of unfinished plans, but his memory is yet a sweet benediction to his successors. The succeeding years have revealed the true worth of his tireless endeavors, for nothing human has united Negro Baptists and preserved their organized efforts like the life, labors and usefulness of Lott Carey.

Farewell at Forestburg

We, the Young People's Society of the German Baptist Church, Forestburg, Alberta, gathered with the members of the church Sunday evening, October 29, for a farewell social for our departed brother Charlie Roth and his family. The service was led by our deacon, Mr. P. Albrecht. A program was rendered, consisting of farewell addresses, made by the officers of the various departments of the church, interspersed with musical numbers. The remainder of the evening was spent in the basement of the church, where everybody was invited to partake of an appetizing lunch.

Brother and Sister Roth have made their present abode in Camrose, Alberta. They had been with us for a number of years, and we learned to love them sincerely for their devoted spirit of consecration to the work of our Master.

As young people we will miss our president very much. We feel greatly distressed to have Brother Roth leave us, but pray that God will guide him in the future and continue to use him in his vineyard.  
A MEMBER.

Edenwald Bible School a Success

An introductory Bible School was held at Edenwald, Sask., from November 14 to 23, which proved itself successful. There were 26 students who took part the first week and 30 students the second week. Twenty-nine of the students wrote "exams" on the closing date. The students were mostly from the surrounding district and Davin, Sask.

Rev. J. Kepl of Regina was one of our teachers. He taught S. S. Work and Biblical Knowledge. Rev. A. Bibelheimer of Southey was teacher in Young People's Work and Baptist History. Rev. G. Schroeder of Ebenezzer was teacher in Church History, German Grammar and Music.

In between periods Rev. Schroeder was very busy with the mimeograph, typing songs and choruses as well as other literature. The Edenwald young people owe many thanks to these teachers for their faithful work.

School sessions were held during the days. The evenings were taken up with revival meetings in which the teachers again served by preaching. One soul confessed salvation.

The closing evening was spent with a program consisting of readings, recitations, singing and brief outlines. The following students were appointed to speak on the different subjects taught during the School sessions: Miss Martha Rumpel, Sunday School Work; Miss Lena Rosem, Salvation; Miss Milly Wolfe, Music; Miss Molly Lindenbach, German Grammar; Miss Carrie Galenzoski, Biblical Knowledge; Mr. Rudolph Kurtz, Church History; Mr. Willie Kraemer, Baptist History; Mrs. Frank Brucker, Young People's Work.

The following list of students made an average above 70%: Rudolph Kurtz, Frieda Kurtz, Willie Kraemer, Martha Rumpel, Mrs. Frank Brucker, Lena Rosem, Albert Lindenbach, Rae Fiddelick, Ella Rumpel, Willie Wolfe, Edwin Rumpel, Carrie Galenzoski.

May God bless this work with our young people!  
MRS. F. BRUCKER.

Divine Prayer

Horace Bushnell, smitten with an incurable disease, was visited by Joseph Twichell. One evening, as they sat together under the starry sky, Bushnell said: "One of us ought to pray." Twichell asked Bushnell to do so, and Bushnell began his prayer; burying his face in the earth, he poured out his heart to God, "until (Twichell said afterwards) I was afraid to put out my hand, lest I should touch God!"

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Some say they can worship God everywhere, in the fields as well as in the church. You can see the sky everywhere, but in an observatory you get a view of the firmament you get nowhere else, with special instruments under trained men.—  
W. L. Watkinson.

# Our Devotional Meeting

August F. Runtz

January 14, 1934

## Understanding Ourselves

Rom. 7:12-25

Our Scripture passage is taken from one of the profoundest books of all the Bible, the great apostle's letter on justification by faith to the believers in Rome. Our passage depicts

*The Christian Life as a Moral Conflict.* It is a combat with sin. Even though a man has become a new creature in Christ Jesus, he nevertheless has the same lower nature, with its appetites; he still lives in the world of temptations. His highest ideals are in accord with God's law, and he knows what he ought to do, but he doesn't always find himself doing it. He does not live up to his highest ideals, nor to what he believes he ought to do. He finds that he has done things which he hates, and the good he desires, he has left undone; and he is ashamed. He believes with all his heart that Christ's way is the best, but he finds a moral weakness within himself which cripples his endeavors to walk that way. Yes, the Christian life is a moral conflict. It is not for a weak-kneed, jelly-fish generation. It is for heroic souls.

*The Possibility of Victory.* We need to understand that there is never a time for us on earth when the man who says, that he has no sin, does not deceive himself. (1 John 1:8.) True, it may not be some flagrant vice, it may be only a wrong tendency, which, however, hourly needs a divine counter-action. We must heed the words of Jesus: "Watch and pray, that ye enter not into temptation."

But isn't victory ever possible here on earth? Is the conflict an endless one? Must we spend our strength in conflict without ever tasting the joy of victory? Many a life is robbed of much of its joy and power because of wasted energy right here. When God has forgiven us our sins, he also forgets. Let us too forget the dead past. Then, relying on divine strength, let us go on and labor and witness for him. As we are busy for him, there will be no room for temptation.

But victory comes not only this negative way, but positively. If God is real, and he is, if Christ is real, as real as your next-door neighbor, and if he is what he said he was, and can do, what he said he would do: then shouldn't we unhesitatingly believe him? "My grace is sufficient for thee," he said to Paul, and also to us. It is true, that Jesus Christ can come into a life, and give it victory.

January 21, 1934

## Getting Along With Others

Rom. 12:3-10

No one can call himself civilized who has not acquired the art of living peaceably with other people. How can we acquire the art? It is obvious that we need it; we are not yet truly civilized. The apostle Paul makes some wonderful suggestions.

*Sober Judgment About Self.* Some people suffer from an "inferiority complex;" they esteem themselves and their talents of little worth. But God does not regard man that way. In Psalm 8 we read that he is made just a little lower than the angels, he is crowned with glory and honor, he has dominion over all things. When the rich ruler came to Jesus and fell at his feet, Jesus lifted him up and treated him like a man. God wants us to remember that we are men, standing upright, pointing upward, the very sons of God. We are not to act like cringing slaves, but like men of noble birth.

However, there is also the danger of a "superiority complex," that is, evaluating oneself too high. When a person gets this idea of himself, he gets big-headed, and when he is big-headed, he soon becomes pig-headed. You just can't get along with a pig-headed person. "The Lord resisteth the proud," for neither God nor man can do anything with a proud person, one who thinks he knows it all.

Did you ever enjoy the company of a person who was proud and stuck-up? It is said that the favorite poem of the martyr-President of the United States, Abraham Lincoln, was William Knox's poem, "O. Why Should the Spirit of Mortal Be Proud?"

*Right Attitude Toward Others.* In our Scripture passage the apostle uses our human body as a parable to illustrate his point. He says that every organ is a member of the body, and has its distinctive function. In fact the various organs constitute the body. The ear to hear, the eye to see, the feet to walk, etc. (See also 1 Cor. 12:14-26.)

In somewhat the same way our various talents are needed to make up a harmonious whole. Each one with his or her personality, and his or her talents, combine to make up the one body in Christ. All are simply different parts of the whole, and each is on a par with others. If the hand hurts the foot, it is harming itself. If a person slanders another, or causes a heartache, he is damaging his own soul. So our attitude toward others should be one of consideration, of love, of affection, "and in honor preferring one another." Wouldn't such

an attitude eliminate all jealousy, envy, and strive in the home, in the church, and even in the world?

January 28, 1934

## The Place of Youth in the Church

2 Tim. 2:20-22; 1 Tim. 4:12

Sometimes youth feels that its place in the church is like that of the proverbial step-child in the home. Such was never intended to be the case. Youth is like the child in the home. He is a part of it, but not all of it. How can youth contribute most toward the progress of the church, and through the church, the kingdom of God?

*Youth Sees Visions.* On the day of Pentecost Peter in his sermon quoted the prophet Joel as saying: "Your sons and your daughters shall prophesy, and your young men shall see visions." Youth generally is hopeful. It builds its castles in the air, and believes it can make them realities. It can see ahead, and is enthusiastic enough to believe that a better day and a better world are possible. Long ago God said: "Where there is no vision the people perish." Youth can and must produce the vision, for if it does not do it, discouragement will overcome the church, and the sacred fires will die out.

*Fit for the Master's Use.* In a great house, says the apostle, there are many articles not only of gold and silver, but also of wood and of earthenware; and some are for honorable, and others for common use. Some of these might be used by the lowest slave, but would never be set before the master of the house. Only the best must be used there.

Now, says Paul to his young friend, be a vessel of gold, fit to be used of our great Master, Jesus Christ. Don't let every dirty influence wipe its filthy hands on you. Do your best to fit yourself so that the Master will accept you into his service. Youth must give diligence to fit itself morally, mentally, and spiritually for the Master's service.

*Prepared for Every Good Work.* These words lay the responsibility of preparation squarely upon the shoulders of youth. It is not enough to prepare for one's chosen work in life. A young Christian must prepare himself "for every good work" in the church. It is deplorable that even Sunday school teachers do not take advantage of Teacher Training courses, or the like, that are offered in their own vicinities. Youth today has advantages that were unknown even twenty-five years ago. But these must be utilized if they are to be of any benefit. *Forward, March!* "When the great Sunday School Convention was held in San Francisco, a cartoonist of one of the papers had a cartoon like this—

great throng of eople marching to the tune of "Onward, Christian Soldiers." Down in the corner of the cartoon was a picture of the Devil with his grip packed and underneath the words: "This is no place for me." When we can line up the young people in our churches, then the Devil will say, as he has never said before, "This is no place for me."

February 4, 1934

## Young People's Part in Denominational Work

Luke 10: 1, 2; Phil. 4:15-19

*Know Your Denomination.* What a glorious history is ours! How much do you know about it? The years of struggle with church and state for the right to worship God according to the teaching of the New Testament and the dictates of one's own conscience! The emerging of a little group which was trying to get back to New Testament standards of doctrine and life that grew into a mighty army!

We have seen our principle of religious liberty written into the constitutions of many great nations. What men adorn our ranks! The pioneer of the modern missionary movement, William Carey; the Prince of Preachers, Spurgeon; America's pioneer missionary, Adoniram Judson. We may well be proud of the achievements of the past.

The burden of the present is ours, however. Do you know what we as German Baptists are doing at the present time?

*Support It By Gifts.* The Philippian church had often sent money to the apostle Paul. How he did appreciate those gifts, for they not only showed that they understood the Christian life, but this money had often enabled him to give himself entirely to the work of preaching and teaching. He could quit making tents, and give himself to building souls. He says that it was "a sacrifice accepted, well pleasing to God." Giving is just as much a part of Christian worship as prayer. Helping extend Christ's kingdom by our gifts is as important for Christian growth as preaching.

*Support It By Lives.* Young people have not done enough when they learn about their denomination, nor when they support it with their money. Some of their number must dedicate their time entirely to Christian service. Only living lips can proclaim the Gospel adequately. Only flesh and blood can carry the Gospel to heathen lands. Jesus sent out his seventy to preach. Before his ascension he said: "Go ye into all the world." To many the door to the Christian ministry may be closed, but the doors to witnessing for Christ, and the doors to laying the entire life on the altar for him are never closed.

Every honest activity you may be called upon to perform is a service done to God.

## Grand Forks, N. Dak., Young People's Society

After our three months summer vacation we as young people took up our work again on Sept. 24. We opened our meeting with a prayer meeting, led by our vice-president, M. Kranzler. We had a very good attendance for the opening meeting. Our young people show greater interest this year than ever before; also our older church members show their interest in the young people by attending our meetings in large numbers.

We have to report the loss of some members through moving away. One of them, our faithful brother and president of our society, George Balogh, son of our beloved pastor, F. Balogh. He went to Montana to teach school.

Our society numbered 33 at our fall opening. Since then we had the privilege of adding four new members to our list. Our meetings are still going forward under the group system, consisting of three groups, with Marie Kranzler leader of Group No. 1; John Stroh, leader of Group No. 2; and Mrs. Joe Weirle, leader of Group No. 3. Our meetings consist of prayer meetings and mission talks with the different groups in charge, and Bible study, conducted by our pastor. We are studying the book of Revelation through. About once or twice in three months we give a program by the three groups together. We had a social evening the first Thursday after opening our fall meetings. We all enjoyed the evening by playing games and refreshments served by the young people. We had a Biblical Contest one Sunday evening.

On Nov. 26 we had a splendid program consisting of two plays, "The Double Gift" and "The Anybody's Home on Sunday morning." Both were rendered very well. Our church was packed and everybody enjoyed the program.

We had the honor to have Brother and Sister Carl Kranzler of Michigan City, Ind., with us that evening. They used to be members of our society, but moved to Michigan City about seven years ago.

We are looking forward for big blessings in the coming months when our Evangelist Baum will be here conducting meetings. We pray that God will bless these meetings and give us a revival.

JOHN STROH, Sec.

## Reception at Burstall, Sask.

The Baptist church at Burstall, Sask., was very fortunate in obtaining the acceptance of the call to Rev. J. Weinbender. On November 26, Rev. Weinbender was in the church in Burstall, not for the first time, but for the first time as our own pastor. After the Sunday school was closed, Deacon John Schmidt came on the platform, on which Rev. J. Weinbender was already seated. The deacon led in prayer and gave a few words of welcome to the new minister. A song by the choir and a recitation by three children from the Gnadenfeld Sunday

school followed. Bro. E. A. Mantz from Hilda came forward with a short address to the minister and church. After this address was given. Bro. Weinbender was given an opportunity to respond. He said he had been deeply touched by the kind words of his friends. He said he was so surprised that he has forgotten his text which he was going to deliver to us that morning.

In the afternoon we continued with our program. Representatives from the churches in Hilda and Leader were present and spoke a few words of welcome to our minister, Bro. Sieker from Leader, Sask., and Bros. Mantz and J. Hoffmann from Hilda, Alta. The following representatives of the church activities gave a few words of welcome to Bro. Weinbender: Bro. J. Graf, Sr., in the name of the Sunday school of Burstall, Bro. G. Strauss as vice-president of the young people's society; Mrs. E. Seeman welcomed for the Ladies Aid. John Schmidt, S. S. Supt., spoke a few words in favor of the Sunday school in Gnadenfeld, a station of Burstall. At the close of this program a light lunch was served.

With the singing by the congregation, "Best be the tie that binds" and prayer by Bro. Weinbender this blessed service was closed. May the Lord fulfill our prayers in this respect!

JOHN SCHMIDT, Reporter.

## The Oregon Association

"was held with the so and so church"—a very common statement.—If, however, that church happens to be the one in Salt Creek, then a keen interest is awakened in the mind of every one familiar with our people in that community, for they enjoy a most honorable reputation.

And so, expecting a blessed time of fellowship and feasting, the numerous delegates and visitors came to spend the days of Nov. 16-19 in their midst. The bright "Welcome" above the baptistry greeting the folks as they entered the beautifully decorated, comfortable and lovely church, was augmented by the hearty words of sincere welcome spoken by the newly appointed young pastor, Bro. G. Neumann, who already has won his way to the hearts of his people. It was a great joy to hear our veteran, Bro. G. Schunke, read the Scripture from Gen. 26, after which the well-trained choir sang beautifully: "I love to tell the Story." Our dear Bro. J. Kratt offered a fervent prayer, then Bro. E. P. Wahl preached a mighty and appropriate sermon on

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Gen. 26:24: "The Lord appeared unto him."

In looking over the notes taken by the writer of this report, he finds such an abundance of excellent things given in all the sessions, which, even to mention only the chief points, would require more space than the esteemed Editor of the "Baptist Herald" could give. This abundance is not surprising when a person realizes that the speakers received their message from the "Unsearchable Riches of Christ." So we must content ourselves with merely mentioning the topics considered and a few other points of interest. The devotional hour on Friday morning was led by Bro. A. Boelter and on Saturday by Bro. F. Hoffmann, both retired ministers, well known for their many years of faithful and efficient labors.

Under the capable leadership of Bro. Wahl the sessions took their course in orderly manner. Reports from the churches were mostly encouraging. Bro. Kratt gave a wonderful paper on "The Condition of Believers Between Death and Resurrection." Bro. Graf followed with a discourse on "The Coming of the Lord." The worthy cause of Ladies Aid and Missionary Societies found recognition. Mrs. Rutsch of Salem honored her prosperous church by efficient leadership in a most enjoyable program of songs and recitations by members of our various societies and a touching dialog masterfully rendered by ladies of the Salt Creek Church.

Bro. G. W. Rutsch then discoursed on "The Relationship of Believers to the Spirit of the Times." Our Old People's Home, which the Lord has so graciously prospered, was represented by the honored president of the society, Br. D. Frey. After the German address at night by Bro. Graf on "The Past, Present and Future of the Christian Life" we heard an impressive sermon by Bro. F. Waehlte on evangelistic lines. Saturday morning he gave us a paper on "The First Resurrection," followed by Bro. Neumann's thrilling discourse on "The Millennium." Because of the lack of time on Friday, Bro. Wahl insisted that his paper should be omitted. The brethren, however, could not see it that way, so it was decided to come together again on Saturday afternoon, and it was worth while. With rapt attention we listened to his clear presentation of "The Scriptural Doctrine of Sanctification."

To be sure there was not a dull moment on Sunday! Interesting talks by visitors to the splendid Sunday school. A deeply touching sermon was preached by Bro. Kratt on Songs of Solomon 5:10, 16. Bro. Wahl's address in the rousing B. Y. P. U. program of the afternoon was highly appreciated. "Steps on the Way to a Successful Christian Life" was the subject. Anticipation, Gratification, Dedication and Eradication were mentioned in practical manner. In the evening Bro. Rutsch spoke with joyful emphasis on the Last Invitation of the Bible, Rev. 22:17, in German. Bro. Neumann followed with a stirring evan-

# The Baptist Herald sends Greetings

to its family circle as it enters upon a New Year of semi-monthly visits.

The "Herald" hopes for a much larger number of readers than it has had during the depression years.

The economic outlook is in some respects brighter as it affects our own people and so many can again turn to the "Herald."

An appeal is made to our young people to get behind the effort with all possible energy in order to lift our "Herald" out of the "slough of despond" so far as the subscription list is concerned. Our "boosters" will lead in the fray.

Please see to it promptly that your own subscription is renewed so that none of the issues will escape you.

Address all orders to the publisher

German Baptist Publication  
Society

3734 Payne Ave., Cleveland, O.

gelistic appeal in English on Jer. 8:20.

"We had a wonderful most enjoyable time." The genuine hospitality of those good folks, the splendid singing, the delicious and abundant meals, with cheerful service, added much to the manifold reasons for thankfulness to our Lord and Savior and to our beloved fellow-Christians in Salt Creek.

We pray that our Heavenly Father's most precious blessings may rest upon them and on all the churches.

WM. GRAF.

## B. Y. P. U. of Second Church, Philadelphia

We are happy to report that we are working hard in our society with our new president, Willard Hoffman.

Our Sunday night meetings, at seven o'clock, have been very interesting to all who have come to enjoy them. "The Life of Christ" has been brought to us by means of movies. One film each week until the story is finished. Great blessings have been derived from them.

Once each month we as a society do some form of cheer work.

In October, Mrs. Idelle Yahn took charge of a program presented to Dipple's Mission. Singing by our male choir, young people, girls quartet and solo by Mrs. Yahn. The speaker was Miss Laura Auch, Sunday school teacher of our ladies class.

In November, Mr. Charles Bauer gathered as many cars and as many people to fill them as he could find to go singing to our shut-ins and to the folks at our Old People's Home.

In December, cars again were filled and a trip was made to Christ Home at Warminster. This meeting was led by Nellie Huffert, with all the young people taking part in the singing, led by Mr. H. Zachay. Special numbers by Mr. and Mrs. Zachay and Mrs. Yahn. The speaker was Mr. Charles Kuehne of the Fleischmann Memorial Church, who gave an interesting talk on our "Spectacles."

The folks surely enjoyed our visit. Thankful are we, who were able to bring cheer to the hearts that long for it.

Gifts were made for the little ones in the Children's department of the Home, to be given them at Christmas time.

"We receive the love of Christ that we may radiate it. It is not a selfish treasure, locked up in our inmost heart to enjoy, but a spring of water to give to the thirsty. We cannot keep it unless we pass it on. That is the condition of its continual flow." NELLIE HUFFERT.

## No Use

A Belgian student, in relating his experience in studying the English language, said: "When I discovered that when I was quick I was fast, if I spent too freely I was fast, and that not to eat was to fast, I was discouraged; but when I came across the sentence, 'The first one won one one-dollar prize; and that a blackberry is red when it is green, I gave up trying to learn English.'"—Christian Observer.