

The Baptist Herald

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

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Christ and The Problems of Today

JESUS CHRIST has much to say to men about the practical questions of life. For godliness is profitable to all things and has the promise of this life and the life to come. Righteousness, whether it be social or international, exalteth a nation, but sin is always the destruction of the people. Have we not learned that sufficiently? Do we wish to experiment further along lines that can only bring us disappointments? There is salvation in none other, neither economic, or political or international. If we do not make that clear to the world, it is because the voice of the prophets of God remains silent.

Prof. H. von Berge.

What's Happening

A new church in British Columbia is an event of no small consequence. Such organization was called into life at Kelowna, B. C., September 2. This is the interest fostered by pioneer F. A. Bloedow.

Miss Maria Rapp, formerly Immigration Missionary at Ellis Island and later for twenty years missionary in the slums of Hamburg, Germany, passed away Aug. 17, 1934, in her eighty-fourth year. Many will recall her devoted service to the newcomers to our shores.

The attractive series on the "Romances of the Bible" commenced a few issues ago is being resumed in this number and we trust they can be continued without further interruptions. There will be six installments. They come from the facile pen of C. F. Zummach, pastor of the Oak Street Church, Burlington, Iowa.

The Rev. Herbert Gezork, Ph. D., well known in our circles, has returned to this country, becoming the pastor of the Immanuel German Baptist Church, New York. If we understand correctly, he will in addition, pursue further post graduate studies at Columbia University. We welcome him back to our fellowship.

The General Council, the new administrative body created by the General Conference at Milwaukee just a few weeks ago, has been summoned together for an extraordinary session to dispose of several urgent matters committed to it by the Conference. This meeting is scheduled for October 15 at Cleveland, Ohio.

Our church at Muscatine, Iowa, Rev. Pieter Smit, pastor, is looking forward to the celebration of its seventy-fifth anniversary, November 4-7. This church is one of the oldest in our group and is still exerting a vital influence in its community. The "Herald" expresses the hope that these will be days of inspiration and spiritual power.

According to the latest reports the condition of Brother A. P. Mihm, editor of this publication, has not greatly improved. He is still at the sanitarium not being entirely free from pain. His case need not be regarded critical. Mrs. Mihm has been near him with the comfort of her presence. Surely the "Baptist Herald" family will continue in prayer for him.

The Second Church, Detroit, Rev. E. G. Kliese, pastor, had the high privilege of observing its fiftieth anniversary Sept. 23-26. May the latter half of its centenary excel in fruitfulness beyond anything this loyal group has yet experienced! While this issue of the "Herald" is in preparation the church is engaged in an evangelistic effort under the leadership of evangelist O. W.

Stuckey, using for its slogan "Back to the Bible Revival!"

Rev. F. A. Bloedow has been privileged to officiate at two baptismal services: at Yorkton, Sask., July 29, when sixteen young people ranging in age from eight to twenty-seven years, followed the Lord in this step of obedience, and at Ebenezer West, Sask., August 24, at which time there were eighteen persons. We hope they will all become ardent "Baptist Herald" readers and thereby keep informed on our denominational life to their own Christian advancement.

Brother H. G. Geis, our colporteur in the service of the General Missionary and Publication Society, had taken a furlough to visit the World Alliance Congress at Berlin and his old home in Russia which he left forty-two years ago. He has just returned and reports that the Sowjet government does everything within its power to make the stay of Americans pleasant. He is resuming his work to which he has endeared himself and which is so far-reaching in its missionary implications.

Dr. A. T. Robertson of the Southern Baptist Seminary, Louisville, Ky., died at his home Sept. 23. He is survived by his wife, a daughter of the late Dr. J. A. Broadus, and four children. Of the seventy-one years of his life forty-eight were devoted to the Seminary where he was very popular and where he exerted a great influence upon the student body. Dr. Robertson was internationally known for his high scholarship, being one of the foremost Greek scholars of this generation. He was the author of many books, in the field of biblical research the outstanding one, without doubt, being his "Grammar of the Greek New Testament." A great leader in religious thought has passed to his reward.

While this number of the "Herald" is speeding on its way the White Avenue church, Cleveland, O., William L. Schoeffel, pastor, is in the midst of a fiftieth anniversary celebration. This church has in an unusual way contributed to the life of our denomination. Albert J. Ramaker and Herman von Berge were called from pastorates of this church to our Seminary at Rochester. Albert Bretschneider now on the same faculty is a son. David Hamel was called from his pastoral relations to become evangelist at large. Anna Brinkman, for twenty-four years its missionary, is now the efficient matron of the Girls' Home, Chicago. Julius C. Haselhuhn, erstwhile editor of the "Sendbote," was founder and its first pastor, serving until the flock became self-supporting. The late Gottlob Fetzer, for thirty-two years in the editorial chair, had for that period his membership with this celebrating

group of German Baptists. The business manager of the Publication Society and a number of the personnel are likewise members. The "Herald" wishes it even greater usefulness in the latter half century than in the one that has gone before.

Ordination

Our church at Auburn, Mich., known as the Beaver Church, called a council to meet on Sept. 27, 1934, at 3 P. M. Eight churches were represented by 16 delegates. Rev. Paul Wengel was elected moderator and Rev. E. G. Kliese clerk. The candidate, Henry Pfeifer, a 1934 graduate of Rochester Seminary, definitely and to the satisfaction of the council related his conversion and call to the ministry. He stated his doctrinal views and the council recommended him for ordination.

At 7.30 P. M. we met for this purpose. Bro. Wengel acted as chairman. Rev. J. Leypoldt preached the ordination sermon. Rev. E. G. Kliese led in the ordination prayer with laying on of hands by all pastors present. Rev. John Grygo welcomed him into the ranks of the ministers and Rev. Henry Sellhorn counseled him with practical advice. Rev. P. F. Schilling advised the church regarding the treatment given a servant of God.

The Bay City girls rendered several songs and Mrs. A. Orthner sang a solo. The ordained pastor pronounced the benediction.

Rev. Henry Pfeifer has entered upon his duties as pastor of the Beaver and Bay City churches with a determination to do his best for the Master and has already won the hearts of the people. May God bless both pastor and the churches!

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Baptist Growth and World Influence

E. UMBACH

"TRUTH will live," B. Hubmaier has said. You may repress it, hate it and deny it. You may kill those who proclaim it. But you cannot kill the truth itself. It is bound to survive, it cannot be exterminated. There is no greater proof for that than the success and growth of the Baptist cause and churches after once the shackles of tyranny had been broken, and the separation of State and Church had been proclaimed in some of the enlightened countries of the world, America leading the others.

In the last article I spoke of the terrible persecutions and the almost unbelievable suffering of those who in former centuries dared to demand a return to the simplicity of apostolic teaching and practice. The Baptists of the Reformation period were well nigh exterminated. But in time the attitude of governments toward religion changed, first to toleration and then to recognition of absolute religious freedom. Since then

1. The Growth of the Baptist Churches Has Simply Been Phenomenal

Today the Baptist churches have a world membership of almost eleven millions; the greatest advance being marked in the United States. Here are some startling figures: In 1775 Baptists numbered one to 264 of the population; in 1800, one to 53; in 1925, one to 13. From 1850 to 1900, the population grew one and one-third times, while the Baptists grew sixfold. Here are the figures for the growth in 1932. The gain in the total membership of all the denominations, counting those above thirteen years of age, was 929,474. More than one-third of this total were additions to Baptist churches. The Baptists gained 347,353; the Methodists 94,067; the Lutherans 58,425; the Presbyterians 20,826; the Disciples 20,632, and the Unitarians 4,699. The Roman Catholics with a constituency of 20,270,718 increased only 33,340.

The European Baptist membership is today about 1,300,000. In 1834, there were but 7 Baptists in continental Europe, in 1885 the number had grown to 45,000, in 1900 to 220,000.

Eighty-one percent of the Baptist world population is in America, 15% in Europe and the rest in Asia, Africa and Australia.

It is easy to account for this marvelous growth. The Baptists, way in advance of their times in past centuries, are thoroughly in harmony with the trend of modern thought. The great principles for which they have always stood, personal liberty of conscience, church-democracy and independence,

and the separation of Church and State are becoming more and more universally recognized and adopted as fundamentally right. And there is a growing appreciation and understanding on the part of all Christian denominations of our history and the contribution Baptists have made to the progress of the world. I have already quoted the words of Prof. Masson, Historiographer Royal of Scotland, and the Unitarian Bancroft. Here are some more words of appreciation: Skeats, an Episcopalian, writes: "It is the singular and distinguished honor of the Baptists to have repudiated from their earliest history the coercive power over the conscience and actions with reference to religion." The Hon. O. S. Strauss, a Jew, former ambassador to Turkey, speaks of the Baptist church as that "which is famous for never having stained its hands with the blood of persecutors." It may not be inappropriate to give here an utterance of Chief Justice Charles E. Hughes, a Baptist, as all know. He expressed himself on April 22, 1922, as follows: "They (the Baptists) were not asking to be tolerated, they were fighting for a cardinal principle of their faith. Their demand for absolute freedom of religion from civil control was an essential part of their conception of religious truth. They went to the root of the matter—the relation of the individual soul to its Maker. This contribution is the glory of the Baptist heritage. To this militant leadership all sects and faiths are debtors."

2. Naturally a Body of People, So Large and So Progressive, is Bound to Exercise a Great and Lasting Influence in This World

Politically this influence has been strongest felt in America. It was in the United States, a new country, untrammelled by the traditions of the past, where they had their chance. The contribution of the Baptists to government here has been very large. It was Roger Williams who founded the first State in the world where religious liberty was constitutionally recognized. What a great man he was! The Hon. O. S. Strauss says: "If I were asked to select from all men who have left their impress upon this continent a man to hold before the world to typify the American spirit of fairness, of freedom of liberty in Church and State, I should without hesitation select that great prophet who established the first political community on the basis of a free church in a free state, the great and immortal Roger Williams." What the influence of this establishment has meant for the rest of the world is well known to every student of history.

Less known but only little less memorable is the influence of the Baptists on our Constitution, in the rousing of the sentiment of the colonies for the

adoption of the second Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Turning away from government to literature, we find the Baptists have enriched the literature of the world by some very choice contributions. Best known among Baptist authors is John Bunyan, the unforgettable dreamer in Bedford jail, whose book "Pilgrim's Progress" has had a greater circulation than any other book and has been translated into more languages than any other, except the Bible. Another world-known author is John Milton, who wrote "Paradise Lost." If the Baptists had only given to the world these two writers their contribution to world thought and religion would be immeasurable. But there are other Baptist writers whose works are world-famous. Few perhaps know that the author of that delightful story "Robinson Crusoe" was a Baptist.

A no less conspicuous part has been played by the Baptists in the realm of education. Harvard University owes them a debt. The first president was a Baptist, who by his learning and zeal brought it to its early prominence. It was Henry Dunster. And Thomas Hollis, whose financial help meant so much in those early years, was also a Baptist. Baptists founded four great universities, Brown University in Providence, R. I., Rochester University, the great Chicago University and Baylor University in Dallas, Texas. And while these seats of learning are all in this country, the influence that has gone out from them by those who were trained in them and are scattered all over the globe, is world-wide.

And that brings me to the next point, Baptist world-influence on the foreign mission fields of this earth. There are few who will deny that the awakening of the Oriental nations in the last century has been a direct result of mission work. And the Baptists have perhaps had the greatest share in it. The whole modern mission-movement goes back to William Carey, and what a galaxy of names after him! I cannot take time to call attention to them, but it may be truly asserted that no denomination can rival the Baptists in their fruitfulness and the number of their converts. And as far as the social awakening of the church, as well as mankind, is concerned there are very few who in sweetness of spirit and loftiness of ideals can be compared with one of our own ranks, the inspired seer of Rochester, Walter Rauschenbusch. In whichever direction we may look, we have good reason to thank God for the great part that he has allowed us to play in this world of ours as a denomination. And now, a word in closing.

4. What Shall Be Our Share in the Future?

Our greatest concern must be to keep our churches true to our heritage as defenders of New Testament teaching and practice. We must preach the gospel. But the gospel has a social side that should keep us wide-awake to the moral aspect of

each great problem of our age. With this burning zeal for freedom in our heart we should help those who work to complete the task of freedom. We have political, civil and religious liberty. But none of them is secure unless this and the coming generations procure economic freedom. We cannot, we must not shirk our duty in this respect.

And other questions of importance, like that of international peace and good-will, of national purity and sobriety, of obedience to law, etc., ought to receive our most serious consideration "in such a time like this." Let us join with the poet in prayer:

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To life's ennoblement and his high ministry.

God give us sense—God-sense, of life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a pact of peace,
And free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with his help who did the first earth build,
With hearts courageous we may fairer build this last.

WAR, A Social and International Problem

E. GUTSCHE

WAR establishes a dark and bloody chapter in history of mankind and it requires a thoroughgoing idealist to believe that man will ever be converted into a peaceful being. Granted that nature is friendly as well as cruel, it seems at times just a little too "red in tooth and claw" in its struggle for the "survival of the fittest." And even in man, its supremest product, cruelty in many shades and forms is manifest. It is Christianity, however, with its ideal of a kingdom that establishes a front stronger than ever against the cruelty and practice of war. Its task is to make man peaceminded instead of warminded. It alone contains the power to make for a higher freedom in the realm of the empirical.

Yet, although the world today is comparatively at peace, it is only an armed peace. The men under arms amount to almost ten million more than before the last war. Fear, distrust and ancient injuries might some day prove stronger than ideals of peace and pacifism and be the cause of another world conflagration. As so often, life might prove to be stronger than the idea. Nature and spirit are still struggling for supremacy in this world.

The causes of war are innumerable. Habbes de-

tected three principles of quarrel in man that are also causes of war amongst groups, competition, diffidence, glory. The ancients were dominated by practically the same principles, namely, by desire for gain, fear of injury and love of glory. The modern war includes economic, political, racial and religious factors. More minutely defined, desire for independence, for more complete nationality, to stamp out rebellion, to acquire colonial possessions, to conquer and annex territory, to protect weaker peoples, etc. Page states the following causes of war: Economic imperialism, militarism, alliances, secret diplomacy, fear, and various immediate causes as for instance the murder in Sarajevo.

War has been one of the most consistent and distinctive features of human history. Tribes and nations fought each other to the extent of extinction. The greatest war-waging nations in history are well known. War was always looked upon as lawful and necessary. It even was sanctioned and blessed by religion. Holy and religious wars have been carried on and the Christian, since Constantine, has always been a good patriot and warrior. Nonresistance was looked upon as immoral and the pacifist stamped a traitor to the cause. War was, as the preceding definitions prove, a means of settling tribal and international affairs which were thought unsolvable by other means. Even a great number of the present generation believe in the lawfulness of war, at least of defensive war, and only war for dominion is called criminal. The endeavor to humanize war has largely failed. War is sanctified cruelty and murder and will always be such in its practice. The influence of religion upon war has in the past been unfavorable, and only during the last decade have voices been raised that religion and war are incongruous.

It appears self-evident after centuries of war experience that war does not solve or eradicate, but multiplies and intensifies international problems. What, then, did war accomplish? It brought apparent material gain to the conqueror and loss to the conquered. But not only material losses and gains are involved, so are higher values, and those are mutual. There are the loss of lives, religious losses, moral losses and revengeful affects upon the future.

Most wars of the past have been fought to establish peace and the saying, "Have peace even if you have to fight for it," seems to find its justification in the war-paractice. To gain moral values was more or less the impelling motive of warfare and even the World War was fought "to make the world safe for democracy." The repeated failure to establish freedom and peace by hatred and warfare may be recognized best by a short history of war and peace from the days of Rome to the last war.

Rome strove for a world peace by means of war. It almost accomplished it, but because it was only a "Roman peace" it did not last and numerous other wars were the result. The gradual growth of the feudal system seemed to establish rule, order and peace. But hatred and greed of little rulers multiplied the destruction of peaceful culture. Even the

church did little for the promotion of "peace on earth." It rather instigated wars itself and like pagan nations sanctioned them.

Then followed the industrial revolution with its inventions of steam-engine, machinery, telegraph, telephone, wireless, airplane. All this was crowned with the invention of machine gun, liquid-air, poison gas, submarine and tank. And the latest is supposed to be the death ray. Thus the new age provided new problems and new causes for disputes as well as new means of settling them, however on an old principle and practice, war.

The Hague Conference in 1899, before and after, saw a Europe armed to the teeth. The famous "powder-barrel" was receptive to the spark which was furnished in 1913, a year certainly not "of the Lord," but of the Devil and his hosts. Civilized, and supposedly Christianized, man once again turned into a beast and destroyed material as well as cultural accomplishments of the centuries.

The great war was over. Was the world at peace? Armaments continued. The world "safe for democracy"? Terrorism is spreading over all the world and fear and despotism are ruling. Did the struggle for "higher values" keep its promise? The demoralizing influence of the last war has never been equaled by those of the past. Is peace secured by the various pacts and treaties? The world enjoys another "armed peace" with bigger and better war-machines than ever dreamed of.—As often as it has been said, man better control his machine before it destroys him.

Is "peace on earth", then, a utopian dream? Never. Especially not for the Christian. Christ made worldly fame and possessions, the cause and object of physical violence, of little significance. He also respected personality, promoted upbuilding, not destruction; made for the development of peacemindedness. So the Christian. As truly as Christ realized his life-program can the Christian realize his. He should take very seriously the Lord's admonition: "Not all who say Lord, Lord, shall inherit the kingdom of heaven, but those who do the will of my Father in heaven." This "doing the will of the Father" can, as far as international intercourse is concerned, well include abandonment of economic imperialism, disarmament, abolition of secret diplomacy and the establishment of international processes of justice and peace.

The road to world peace is free for all who intend to travel it. War enthusiasts are more or less mentally (surely spiritually) disturbed. Military training is out of date. International hatred out of style. This generation ought to prepare for peace as former generations prepared for war. "Let us be men who think in terms of life rather than in terms of the material." And with A. Schweitzer, "have reverence for life," as Jesus had.

War, a social and international problem, should prove to be no exception to the rule that problems as object of solution are subject to solution. And "all things are possible to him who believes."

Resolutions Adopted at Baptist World Congress, Berlin, August, 1934

1. The German Baptist Movement

The Fifth Baptist World Congress recognizes a Divine Providence in the fact that it is meeting in Berlin in the centenary year of the German Baptist Movement. The members recall with deep gratitude that one hundred years ago in Hamburg seven persons received New Testament baptism. These covenanted with one another to form a Biblical Church, solemnly choosing and initiating J. G. Oncken as their pastor, a man evidently called and chosen by the grace of God to become the Apostle of the Baptist communion in the European Continent, and whose life and service were blest in such rich measure that, when he died, 30,000 Baptists mourned him as a spiritual father. The members of this Congress unite in praising God for all that Christ the Lord has accomplished through the Baptist fathers J. G. Oncken, J. Köbner and G. W. Lehmann, to the honor of God and the healing of souls. The German Baptist Movement in the first hundred years of its history has held aloft the primitive Christian principle "One Lord, One Faith, One Baptism," and has gathered multitudes of adherents about this standard.

The members of the Fifth World Congress rejoice with the German Baptists that the Baptist Movement has persisted in the land of the Reformation, that a flame of truth once extinguished in blood again burns clearly and that the work of the Baptists enjoys today public recognition and honor. They pray the Lord who lives and works in his Church to grant their German brethren blessing and victory in the Gospel, so that the second century of their history may see such inward and outward advance in the work of the Lord as shall accord with his promise to his flock, "It is your Father's good pleasure to give you the Kingdom."

2. Religious Repression in Russia

This World Congress of Baptists representing sixty countries makes its strong protest against the increasingly severe repression of religion in Russia. We express our deep sympathy with all those who are suffering for their faith, and especially with our Baptist brethren, many of whom are in exile or in prison, and we commend them and all others, who, at great cost, are standing true to their convictions, to the help of our Churches, and to the blessing and deliverance of God.

3. Russian Famine

This Congress hears with deep concern of the conditions of want and starvation in Soviet Russia which have already caused millions of deaths, and are likely unless help can be given, to cost more millions of lives in the coming

winter. It would welcome the appointment of an international non-political commission to ascertain the extent of the need and to devise means of relief.

4. Resolution on Peace

This Congress affirms its profound conviction that war is contrary to the mind of Christ.

The international misunderstandings, jealousies and rivalries which have followed the last Great War have baffled every effort to secure general disarmament. The preparation of munitions of war is a commercial interest. There is throughout the world a growing sense of insecurity because of the failure thus far to establish an effective commonwealth of nations possessing the authority and the means of redressing and preventing international injustice.

This Congress therefore urges upon all its constituent bodies, by all possible means to induce the Governments of their respective countries to declare themselves ready to surrender whatever of their national sovereignty it may be necessary to surrender, in order to establish an international authority for the maintenance of the peace of the world on the basis of equity and right.

The Congress further urges upon all Christian men and women constantly to bear their personal testimony against the inhumanity and anti-Christian character of war—earnestly to promote the corporate and united action of the Christian Churches in the cause of peace,—and untiringly to advocate and practice good-will toward people of all nations.

The Congress would welcome the calling if practicable of an international Conference of Christian Churches to avert war and establish peace, and it would urge its constituent bodies to join in such a movement.

5. Charles Haddon Spurgeon

In the centenary year of the birth of Charles Haddon Spurgeon, the Baptist World Congress recalls with gratitude and praise the mighty preacher whose God-given powers have been exercised for the healing of the nations, and who "being dead yet speaketh." Spurgeon gloried supremely in the Cross of Christ, and turned multitudes to his Savior. Large-hearted and practical, he responded to the appeal of human need, and the Gospel he preached was illustrated by the Orphanage he founded. Moreover the message of the Cross was re-echoed through the hundreds of men trained in his College and the many churches founded by his aid. Rich as were his gifts, he was richer still in the graces of deep tenderness and a passionate love for Christ.

The Congress rejoices in the abiding energy of Spurgeon's church and his other institutions, and prays that such witness as he offered to the transforming power of the Gospel may ever be

welcomed and honored among the Baptist people.

6. Resolution on Racism

The Congress representing the worldwide, inter-racial fellowship of Baptists, rejoices to know that despite all differences of race, there is in Christ an all-embracing unity, so that in him it can be claimed with deepest truth there is neither "Greek nor Jew, circumcision nor uncircumcision, barbarian, scythian, bond nor free, but Christ is all in all."

This Congress deplures and condemns as a violation of the law of God the Heavenly Father, all racial animosity, and every form of oppression or unfair discrimination toward the Jews, toward colored people, or toward subject races in any part of the world.

This Congress urges the promotion of Christian teaching concerning respect for human personality regardless of race, and as the surest means of advancing the true brotherhood of all people, urges the active propagation of the Gospel of Christ throughout the world.

7. Church and State

The members of this Congress believe that the Church is the company of the people of Christ with the Lord himself according to his promise in the midst of them, and that he by his Spirit guides them into all Truth and makes plain to them the Will of God for them.

They hold that any interference with the freedom of the Church is an intrusion between God and his people and that to limit the liberty of the Church is to hinder the working out of God's purpose of redemption for mankind through his people.

They therefore deny the right of the State to interfere in matters of religion, and equally the right of any church to enter into such relations with the State as may compromise its witness or limit its freedom to follow the Will of Christ as revealed to its members, and they believe that any system of State establishment of religion tends rather to the secularizing of the Church than to the spiritualizing of the State.

The Church is God's appointed instrument for the redemption of the World and any infringement of its freedom limits its power to accomplish this task.

The members of this Congress claim for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and to teach the Truth as it is revealed to them.

They further declare their conviction that the above principles tend to promote the true welfare alike of the Church and of the State.

* * *

Help your neighbor before he gets to the quagmire of difficulty. Don't wait until he falls for his knees in the quicksands of misfortune.

An Afternoon "Unter den Linden"

FRANK H. WOYKE,
Pastor, Liberty Street Baptist Church,
Meriden, Conn.

It is early in the afternoon of the second day of August, 1934. I am seated at a table in one of the sidewalk cafés on Berlin's famous street "Unter den Linden," watching the stream of life go by.

This is an important date in the history of the world, and especially in that of Germany, for it was just twenty years ago that the war began. Plans have been made to celebrate this anniversary at the "Lustgarten" later in the day.

It is not to be a joyous celebration. The people are saddened, as one can see, because the war brought humiliation and untold misery to Germany.

There is yet another reason for the sad faces of the people: The news has come from Neudeck that Paul von Hindenburg, their beloved president, has died. No wonder they sorrow, for he was to them not only father, but also the symbol of Germany's former greatness.

Innumerable flags are unfurled at half mast along the street. Occasionally a group of brown-shirts or Hitler girls marches by. Frequently one sees the Nazi salute, and hears the words, "Heil Hitler."

A glance at the people in the restaurant. Several men, who appear to be Jewish, are in earnest conversation. At a neighboring table some people, obviously American, are attempting to order a meal, and in desperation point to my table and say: "Give me what that man has." Some others not far from me give the appearance of drinking their beer nonchalantly like Germans, but I suspect that they are Americans, for at the rate they are going it just won't last two hours.

The street is becoming crowded. Officers are busily roping off the sidewalks. Traffic is momentarily halted because of a collision of a bicycle and an omnibus. The shrieks of some women ring out, but no one is hurt.

Everyone is moving in the direction of the Lustgarten. I join the gathering crowd and manage to find a place for myself near the palace steps, from which the notables are to speak. For once I am thankful for my height of six feet two inches, for it allows me to look "over the top" and also gives me the benefit of a light breeze.

Some detachments of the Reichswehr come marching through the famous "Brandenburg Tor" and along the street, without the accompaniment of music, but in perfect rhythm. They have a firm tread and a proud bearing. They have just sworn allegiance to their "Führer" and new Commander-in-chief, Adolf Hitler. They are the symbol of the

strength of the new Germany. Groups of Hitler youth conclude the procession. The crowd is patiently waiting for the words of the speakers. Someone estimates the throng at 100,000, but it seems there must be more.

Three speakers are heard, each for thirty minutes. Red Cross workers carry away those in the audience who faint from suffocation or exhaustion, but the others take little notice. They listen intently to the words of the speakers. Two statements strike me forcibly. One is: "Germany was not to blame for the World War; Germany was not even partly to blame, she was entirely innocent and blameless." And another utterance: "Germany does not want war; but it is better to die in honor for the fatherland than to live in dishonor and humiliation." This line of thought is the basis for the strength of the new Germany.

The band plays: "Ich hatt' einen Kameraden," and the service is over. I went my way homeward, pondering over the possible significance of what I had heard.

Work at Silver Acres

While sitting under the ministry of Rev. O. R. Schroeder, pastor of Bethel Baptist Church, Anaheim, Calif., I felt a desire to serve the Lord and decided to go to Bible Institute.

After learning more about God's Word and his great love a deeper desire grew in my heart to go in full time service for the Lord Jesus Christ. Leaving Bible Institute, my wife and I prayed very definitely for the Lord to send us out into a field of service for him.

One day we heard Rev. O. I. Bodie, missionary for the American Sunday School Union, speak about the need in the home land. Rev. Bodie speaks annually at the Bethel Baptist Church. At once our hearts burned within us to help in some of these needy places. We kept in contact with Mr. Bodie and visited a number of places in his field and were certainly surprised to see the wonderful work the Union is doing. We finally found a very needy field at Silver Acres and being led of the Lord, we decided to labor there for him.

Silver Acres is a small settlement about three miles west of Santa Ana, with around 500 people in the community. On January 29, 1934, under the American Sunday School Union, we organized a Sunday school there.

The first Sunday we held Sunday school out in a front yard of one of the homes, using a small street organ. There were 32 present, including children and adults. We noticed a deep interest the first day. And the work has continued to grow and God has poured out his blessing upon it, until today we have around forty families in the school. We have rented an old house and taken out the partitions which made it large enough to use as a church. After a few weeks it became the desire of the people

to have church services. So at the present time we have church service Sunday morning and evening, beside the Sunday school, prayer meeting and Bible study on Thursday evening, and a young people's society which meets each Tuesday with around 30 in attendance. The work has become known as the Silver Acres Community Church.

We have just finished a Daily Vacation Bible School, and had an enrollment of 80, with 49 receiving certificates. Since starting this work there have been 39 conversions, eight life consecrations for life service and a number buried with our Lord in baptism.

I truly feel God has richly blessed this missionary work and thank him for it. Although I am a member of the Baptist denomination (I thank God for the training I received in my early life in the Baptist Church), I also praise God for an organization like the American Sunday School Union which is working with all denominations and reaching these isolated places.

CARL W. JUNGKEIT,

Pastor, Silver Acres Community Church.

News from St. Louis Park Church

Sunday, September 30, 1934, was a tremendously important day for the St. Louis Park Baptist Church. Not only did it constitute our Annual Rally and Promotion Day but also marked the eighty-fifth anniversary of the founding of our church. Plans for celebrating this memorable day are now in the making and we are assured of a splendid program to be given on Sunday, October 14, when Dr. Kuhn will be with us all day and Dr. Johnson of the Third Baptist Church, St. Louis, will be the main speaker at the afternoon meeting.

We know all our many friends will join us in praising our God from whom all blessings flow that we have had this opportunity of serving him through so long a period of time as a church. We are proud of our history, yet would give him all the glory and praise for sustaining us throughout the past years. Certainly at no time previous was our outlook a better one. At the Rally Day and promotion program September 30 our attendance was over 300; our enrollment that day was 412 in the Sunday school. Enthusiasm for the Lord's work in our territory is on the increase and we are growing in just about every way. Our teachers are taking hold in a wonderful way and we are striving more than we ever did to serve our Master and win souls for his hire, both through deeper study of most effective Sunday school methods and reconsecration of our time, gifts and abilities. We are trying to bring all to know the joy of tithing, and to enlist many more in the art of visitation of absentees and prospects. We hope to go far and do much in the name of our Lord and Savior, in whom is our hope of eternal life.

REPORTER.



THE PATCH OF BLUE

By Grace Livingston Hill
Copyright, 1932
By J. B. Lippincott Co.

(Conclusion)

Chapter 17

It was a bright day in the following spring that Chris brought his father down to the bank in an old second hand Ford he had bought for a song; for the Fidelity Bank and Trust Company had opened its doors again to the public, and was rewarded by a long line of depositors waiting to put back the money they had recently received from it.

The bank had been able to pay back every cent of its indebtedness and to get on its feet again for business with a clean record.

It had been nothing short of a miracle that had made this all possible, and the one who had been used to work this miracle was Christopher Walton, senior, the honored president. For he had been unanimously elected president again, even against his own protest. The bank felt that it could not do without his influence and good judgment. They recognized that it had been largely through his wisdom and efforts that the marvelous reconstruction of the bank's affairs had been brought about.

Two things had conspired to make possible this miracle of the business world. Three men, warm friends of Mr. Walton's who had been in Europe at the time of the closing of the bank's doors, had returned, and come to the aid of the bank with a large sum of money; this, added to the fact that Mr. Walton had been able to turn over at a good figure, a huge block of real estate in which much of the bank's assets had been tied up, had restored the people's confidence, and the bank was in a fair way to be stronger than ever.

Mr. Walton's personal fortune was of course gone, but he had his friends and his business, and the confidence of his neighbors once more.

"And some day," said Chris Junior, as they talked it over one night, "you might even be able to buy back our home, that is when I get to be owner of the chain stores of course," and he grinned. "I love that place and so does Natalie, and I'd like to have it back and see you and Mother in it again. I heard the other day that the chump that bought it is getting restive again and seeking fairer pastures. He says the people in the town are all a set of highhats and he thinks he'll go to Europe and buy an old palace somewhere in Italy. When he does I mean to see what can be done toward buying it back. That is, of course,

if God is willing," he added softly half under his breath. "What he wants goes with me from now on."

Mr. Foster had been transferred to the managership of the district and Chris was now manager of the store. He was as pleased as if he had been made president of the United States, perhaps even more pleased, for he had developed a genuine love for his store and the goods he handled. His efficiency had been noticed and commended more than once from headquarters.

"Meantime, Dad," went on Chris after a minute, "I've been thinking. I find this house next us here is on the market at a ridiculously low price and I'm talking with the agent about financing it. He thinks it can be done at a price that I could carry perhaps. What would you think about it? It's a double house you know, and it has possibilities. We could do a lot of little things ourselves to it, and I just thought, if Natalie and I found it possible pretty soon to get married, we could take this side and let Natalie's mother and Jan have the other side, and then we families would all be together. At least that would do for the present till we could manage to get back to the old home."

"I think it would be lovely!" said Mrs. Walton quickly, her eyes sparkling. "That won't be like losing you. Oh, Chris, you're a darling boy!"

"Well, Mother dear, that was Natalie's suggestion. She loves you, she really does, and her mother does too."

"And I love them both, and Janice too," the mother added, "and so does your father and Elise. I think we are going to be very happy, whether we get the old house back or not. I'm not sure but I'd be just as well satisfied to stay right here. It's cozy, and we're all happy together."

That was the beginning of the talk, but things moved rapidly on, and it wasn't long before the house next door was getting a new coat of paint and paper outside and in. Natalie was shopping for some very cheap pretty baring times when everybody had to come over to the new house and see the latest thing that had been done to it.

It was Betty Zane's young sister that asked Elise one day:

"Say, Elise, is it true that your brother is going to marry that Halsey girl?"

"Yes," said Elise coldly, "it is." Her tone did not invite comment, but her

smile showed that she was entirely satisfied with his choice.

"Mercy," said the other girl disagreeably, "did she work in a store? I should think you'd feel terrible about it."

"Yes, she worked in a store," said Elise proudly, "and so does my brother, but we are just delighted about it. We love her very dearly and are very glad that he is going to marry her. She's choice. Good-bye, I'm going down this way today," and Elise swept around the corner a trifle haughtily.

But it was some weeks later that Betty Zane and Anna Peters were walking down the street together.

"Did you know," began Betty, "that Christ Walton and that quiet little mouse of a Natalie Halsey are being married this evening? The wedding is in the church, and only a few intimate friends are invited. But they say the owner of the chain stores is coming, and that he gave Natalie a whole silver service. Aren't things queer? Chris Walton working in a grocery store and then getting to be manager. But I can't understand his marrying that poor little Halsey girl."

"I heard she came of a fine family," said Anna.

"Well, what's that when you haven't a rag to wear on your back? I wonder what on earth she'll wear to be married in? Something old or made over I'll bet."

"Well yes, it's old, and it'll be made over a little perhaps," laughed Anna disagreeably. "Our dressmaker is doing it. But she says it's gorgeous. It's her mother's wedding dress, ivory satin, and a thread lace veil that must have cost a fabulous price. Natalie's almost her mother's size. The dress hardly has to be changed at all, just taken in a little on the shoulders. I think she might have invited us, don't you? Her old school mates! They say she has some gorgeous presents from the people in the stores. I'd like to see them. I think it was real mean of her not to ask us."

"Well," soliloquized Betty, "I don't quite see why she should. We never acted as if we knew she existed when she was in school. But I suppose now that Mr. Walton is back in the bank and everything going prosperously we'll have to take her up."

"I don't see why," said Anna. "They're going to live down on that little old Sullivan Street. Isn't it queer, when they don't have to any more? I don't see why they should expect us to call on them."

"Well, if you ask me," said Betty's younger sister, "I don't believe they know or care what you do. They live in a world of their own and they like it. I've been talking with Janice Halsey a lot lately and she says they all go down to that Water Street mission and study the Bible. I think they're all queer."

"Yes," said Anna sighing half wistfully, "I guess that's it. They're just peculiar people. They don't seem to

mind in the least that they lost all their money and had to go and live down there in that unfashionable district. Fancy staying there when they don't have to! And I guess they are happy, for I met Chris the other day and he was whistling away, and he smiled at me like a beam of sunshine, though I know he can't bear me. I just can't understand it. And those Halseys seem happy too."

"I know," said Betty. "I don't understand it. They're happy without things, and I've got a lot and sometimes I'm awfully bored with life. Wouldn't you think they'd just be desperate to think they had all that money and that lovely home and had to give it up? And yet they go around looking as if they'd just inherited a fortune and belonged to a royal family."

Five blocks away from where those girls were walking Chris was fingering a delicate wedding ring on Natalie's finger and saying:

"Natalie, I've been thinking how wonderful God has been to us, to just take me out of the life I was living that I thought was so wonderful and put me where I might know you. Oh, you darling."

THE END

A Prosperous Church

What better challenge to effort or inspiration to devotion could we find than a concrete example of large success through heroic service and true devotion?

I have in mind a very successful church. It was not a wealthy church. Its leading members had little of silver and gold. It was not strengthened by memories of preceding generations who have left a heritage of accomplishments: Indeed, it had been only recently constituted. It had not even, as yet, a church building, much less a fine toned organ and trained musicians to attract and win adherents.

It was, however, a prosperous church. It was gaining new members every day. The Book in which I was reading about this church said that those who were being added to the church were saved—not merely desirous of church membership. It was simply stated that the Lord added to them.

Some of the things that the church had been doing and some of the characteristics of the church members would indicate that the condition of the church was such as to make a suitable environment in which to receive and nurture new-born Christians. Perhaps the Lord is seeking for like conditions today in our churches that he may add to it such as are saved.

What were the conditions?

They had been praying. They had been praying daily. They all had been praying.

It was a steadfast church; steadfast in the doctrines, in fellowship, in the ordinances, and steadfast in prayer.

It was a generous church. Its mem-

bers were poor themselves but they shared what they possessed with those less fortunate.

It was a joyful church. The rejoicing was not a flippant gaiety, but they rejoiced in the Lord and his marvelous redemption.

There was a singleness of heart in that church. Like the Psalmist: "One thing they had desired of the Lord."

They praised God, not alone with their lips but with their lives.

What if a pastor should come to church some day and find every member present, every member praying, every member seeking to know and to obey the teachings, to observe the ordinances exactly according to the teaching, every member rejoicing in the Lord, every member counting not his possessions as his own, and every member determined to continue steadfast in all these things? To such a church, the Lord will add those who are saved.

How can it be accomplished? Another committee? Another banquet? Another convention?

Yes. A committee of two or three met in his name. Another banquet where those into whose heart has come the deep longing for a revival shall feast on the promises of God. Another convention where all shall have a singleness of heart—desire for the coming of God's kingdom.

The flame of the Spirit's power in the hearts of the two or three will assuredly reach in ever widening circles until the church shall sit down to a banquet of gospel truth dispensed by a pastor encouraged, inspired and impelled by the Holy Ghost to take of the things of God and show them unto his people.—Exchange.

Failure Changed Into Success

One evening I attended a concert given by a world-renowned composer and pianist.

The hall, crowded to capacity, listened breathlessly as passages intricate, exquisitely beautiful and difficult slipped from his marvelously trained fingers.

There was one brilliant passage in particular, ending in a run from one end of the keyboard to the other. Faultlessly, flawlessly, flew his hands over the keys till they came to the last note—and then—he struck the wrong key!

A gasp from the audience! Could it be possible that this great master, the idol of the music-loving public, could make a mistake?

But the artist—what of him? An instant's pause, then a weeping run down the keyboard in the key that he had struck, a masterly improvisation from that key back to the first one, and then a repetition of the first run ending on the perfect note, and a finish so marvelous that it brought the whole audience to its feet in a storm of applause.

The artist had proved his genius and his mastery of the piano. He had turned what to the average pianist would have been failure into a triumph.

Is not this what the Master Jesus meant when he said, "Agree with thine adversary quickly, while thou art with him in the way?"

This artist agreed with that wrong key, for the moment. He even played several measures in it, and then, in a perfectly non-resistant way, modulated that key back into the original one, and finished perfectly.

And you and I? When in our daily life we strike wrong keys, do we leave the keyboard of our task in defeat and failure? Or do we, accepting the new condition lovingly, non-resistantly, bring order out of the chaos, beauty out of in-harmony, success out of failure?—Adult Leader.

The Rich Man's Will

The following is an excerpt from the will of a Wall Street man, probated in New York State.

(1) To my son I leave the pleasure of earning a living. For thirty-five years he has thought that the pleasure was all mine. He was mistaken.

(2) To my daughter I leave \$100,000. She will need it. The only good piece of business her husband ever did was to marry her.

(3) To my valet I leave the clothes which he has been stealing from me regularly for the last ten years. Also my fur coat, which he wore last winter when I was in Palm Beach.

(4) To my chauffeur I leave my cars. He almost ruined them and I want him to have the satisfaction of finishing the job.

(5) To my partner I leave the suggestion that he take some other clever man in with him at once if he expects to do any business.

Those who are wealthy only in this world have many sorrows and few joys.

No Table Pounding

A Harvard graduate made a startling statement about Charles W. Eliot: "He was the meekest man I ever knew." He then explained: "President Eliot never made a gesture, never pounded a table. But when he spoke you knew that he believed that what he said was based on solid ground. He had dug down to first principles and he knew that in time others would have to accept his position."

Such meekness is mighty. "Blessed are the meek: for they shall inherit the earth."

Can You Give Them?

"I doubt," says an English writer on the subject, "if a fair percentage of the people to be met in the course of an hour's walk would get as near the order of the names of the books of the O'd Testament as the little schoolgirl in Somerset who repeated them thus, and very fluently: Devonshire, Exeter, Litchus, Numbers, Astronomy, Jupiter, Jumbo, and Ruth."

ROMANCES OF THE BIBLE

CHAS. F. ZUMMACH

2. The Romance of Jacob and Rachel

(The course of true love does not run smoothly)

The story of Jacob and Rachel is more in keeping with our day and generation. While "the course of true love does not always run smoothly" and it certainly did not in Jacob's case, "All's well that ends well." During the war we used to sing: "There's a long, long trail a-winding Into the land of my dreams." Often that trail seemed to have no turning, and often it was strewn with broken hearts and broken lives. But often the trail did turn, and the day did come, when the fond hopes of loving hearts were realized, "When I'll be going down that long, long trail with you." So it was with Jacob. "All's well that ends well."

"Marry in haste and repent at leisure," is an old saying, the truth of which many young people have found out to their sorrow. A casual meeting on the dance floor, at a movie, or in a beer parlor, a hasty marriage, sometimes before morning, for fear they might change their minds, is hardly conducive to a successful and happy marriage. Schiller says: "Drum prüfe was sich ewig bindet, Ob sich das Herz zum Herzen findet, Der Wahn ist kurz, die Reu' ist lang." It brings to our mind the story of a colored lady, who brought a drunken man to the preacher to be married. The preacher refused to perform the ceremony while the man was drunk, to which she responded: "But, parson, I can't get him here when he is sober." There is an intoxication not due to alcohol, which is responsible for many broken homes and broken hearts. Some of the blame for this must be laid at the door of "marrying parsons" who will marry anybody who comes with a fee. Gretna Greens are not confined to England by any means. Run-away marriages are an abomination.

The Wrong Girl

Two sons, twins, had been born to Rebecca and Isaac. By a strange quirk of circumstance the elder, Esau, rough and ready, appealed to the quiet, meditative Isaac; while the mystically inclined, home loving type of Jacob appealed to the impulsive and daring nature of Rebecca. "Esau took unto himself a wife from the daughters of Heth, which caused both Isaac and Rebecca much grief" (Gen. 26:35). In the lament of Rebecca we hear the echo of many a mother's plaint since. "I am weary of life, because of the daughters of Heth (for marriage links you up with the whole relationship of the other party). If Jacob takes a wife of the daughters of Heth, what good shall my life be to me?" (Gen. 27:46.) It was more of a blow to Isaac and Rebecca to have a son marry out of their race, than it would be today, for the eternal

promises of God were linked up with their offspring. Now that Esau had apostacized they were doubly anxious that Jacob should be properly married.

Let us not be too hard in judging Rebecca for the means she employed. It was not alone maternal ambitions but religious hopes that animated her. She was right in her conclusions, that Esau would never make a priest of the Most High, and that he would never be able to take Isaac's place at the altar. It was therefore doubly important that Jacob make the right choice in his life's partner.

Love at First Sight

Is there such a thing? Most assuredly! By that we do not mean mere physical attraction, or human passion, but that deep-seated something which tells the devout soul and the pure mind, when "deep calls unto deep," that they have found the mate of their choice. After a journey of five hundred miles, on foot, over desert sands, Jacob at last arrives at the home of mother's kinfolks. Fortified by the vision at Bethel, he was sure that his mother's God would direct him. His confidence was not misplaced. God directed him to the flocks of his uncle Laban. Still dazed by the wonderful Providence of God, when he discovers this, he beholds a maiden come with a flock of sheep to the well. She was "easy on the eyes," "beautiful to look at." At that moment Jacob not alone completely lost his head, but his heart as well. It was "love at first sight." A love that never failed or faltered till death parted them. Many years afterwards Rachel died at Padan, but she was never forgotten. Such a love comes but once into a man's life. Death may rob him of his first mate, he may marry again, but we can have this experience but once.

Something set off the spark in Jacob's soul. He ran and rolled away the stone from the well, and watered the sheep for Rachel. Chivalry and gallantry were once highly honored among men. It was this way Moses won his bride. (Exodus 2:17.) It was the characteristic trait "In days of old, When knights were bold, etc." How much of this have we lost as a result of the new freedom for women? Women complain of the lack of courtesy among men. For how much of this are they themselves to blame? Can a man be gallant to a cigaret smoking, beer-guzzling young woman? If a woman crowds a man out of his job, can he be blamed if he refuses to yield his seat to a lady in a street car? We used to poke a good deal of fun at Kaiser Wilhelm's three "K's" for women: "Küche, Kinder, Kirche." Methinks, he who laughs last, laughs best. Wilhelm surely has the laugh on us. For many women the new wine of freedom has gone to their heads. While women have as much right to smoke and drink as men, no woman has ever raised the status of herself or her sex by aping the vices of man. That modern

life has tended to coarsen womanhood, of that there can be no question.

Jacob was of that impulsive type who never did anything half way. He followed up the first act of his drama by kissing Rachel. Instead of getting his face slapped, the maiden seems to have rather liked it, the "love at first sight" apparently was mutual. She ran and told her father, who immediately came out to see the young stranger, who had had the audacity to kiss his daughter. When Laban found out who Jacob was, he took him into his house. But forty years had changed Laban. He was no longer the generous man, when he sent his sister Rebecca to Isaac with Eleazer. He has become grasping and greedy. Learning of the affection of the young people for one another, he determines to use it for his own advantage. Since Jacob had brought no dowry with him, he drives a hard bargain. He is to serve seven years of hard labor for her. We can imagine the sinking of their hearts. Seven years of waiting seems like an eternity to a young couple in love with one another. But their love was so great that they agreed. And so great was Jacob's love for Rachel, that "they seemed but so many days." During these seven years, no doubt, the young people had ample time to become better acquainted, an acquaintance which only served to deepen their love.

Love's Labor Lost

Even the seven years at last went by. The day came for which they had so long planned, when Jacob was to receive his reward. Jacob's love was the kind that "endureth all things, hopeth all things, and believeth all things," but he was scarcely prepared for the blow which was about to fall upon him now. Custom forbade the marriage of the younger sister before the older had succeeded in marrying. Laban had not succeeded in marrying off the homely Leah during these seven years. So custom comes to the aid of the greedy, grasping, scheming Laban. When the veil is removed after the wedding ceremony, behold he finds himself married to Leah, instead of his beloved, beautiful Rachel.

We marvel that Jacob did not murder Laban! Perhaps it was because Laban feared Jacob might avenge himself, that he consented to letting Jacob have Rachel on the condition that he serve him seven more years. Jacob's scorn for Leah is easily imagined. She had been a party to the trickery. But Jacob remembered that he, too, had been a party to tricking his poor, blind old father, Isaac, and cheating his brother Esau out of the blessing. "Chickens come home to roost." Jacob was being paid in his own coin. "Whatsoever evil a man doeth, that shall he receive again." This perhaps explains why Jacob took his bitter medicine with such good grace.

But "many waters cannot quench true love." Jacob never forgot Rachel. "When I came from Padan Rachel died by me. I buried her there in Ephrath"

(Gen. 48:7). Her tomb is still shown near Bethlehem. It was a love that only death could part. Like a bird, pining for his lost mate, all Jacob's future songs were set to a minor key.

After the death of Rachel the life of Jacob centered around her two sons, Joseph and Benjamin. When he looked into the face of Joseph, he saw again the face of his beloved Rachel, as she appeared to him at the well in far off Mesopotamia. And in the face of her youngest son, Benjamin, for whose life Rachel gave hers, he saw again the day, when besides the sheep herds of Laban he met the love light of his life. Often he dreamed again of the happy days when they wandered, hand in hand, over the hills, planning for the day, when that "long, long trail" should turn and unite them for life. "Few and evil have been the days of my life," he complains to Pharaoh. Life had held its share of trouble and sorrow and disappointment for Jacob. But his path had been lighted by a wonderful, never-dying affection. To his dying day Jacob never forgot that love. In the reverie of old age Jacob was again at the well, where he saw the sheep, like patches of snow on the mountain, and before him again there appeared that wonderful apparition, his beautiful and beloved Rachel, and in his dreams he lived over again the happy days of his youth.

And when at last, as the shadows of death were gathering around him, and his physical eyesight grew dim, Jacob saw that ladder, reaching down from heaven, at the top there appeared a face more wonderful than that of any angel,—the face of his beloved Rachel, beckoning to him from that land, where there would be no more sorrow, and no more death. Truly doth he say, that wise man of old: "And now abideth faith, hope and love, these three, but the greatest of these is love."

Burlington, Ia.

A Letter from Bertha M. Lang

China Inland Mission,
Pingyang, Che, China.

August 2, 1934.

My beloved friends of the Iowa Jugendbund:

Long before you met for your annual meeting at Parkersburg, I had been praying the Lord to bless you this year in a special way and now that letters are coming telling of blessing received, souls saved and lives consecrated to the Lord, I am full of rejoicing at prayer being answered. Yearly I find myself "absent in body, but present in spirit" at your meetings. Then too, I owe you each one such a big "thank you" for the gift which again has come for the work out here. God bless you and richly reward you, my dear young friends. I shall seek to use it wisely for such a gift means sacrifice on the part of many.

"When he putteth forth his sheep, he goeth before them." That verse was put to the test and was again proved true on

our Ta-jung trip this spring. Last autumn I told you of our plans having to be altered at the eleventh hour. This spring our plans were to be carried out and we look back now with grateful hearts for journeying mercies granted, as well as the privilege of service.

"Journeying mercies!" How much is implied in those two words! Before we left our home some of our fellow Christians expressed their concern (because of bandits) at our having to spend three nights on a small boat. They suggested we should have our boat stop at a village in the evening and stay over night. We had to go by tide the first afternoon and part of the night, so we didn't know until the next afternoon where we had anchored. Just what had been suggested we shouldn't do, had been done! We were at a lonely spot with no village in view. But do you know what happened? It poured that night so that no one would have wanted to venture out. The next morning it cleared and the wind was favorable so that our boatmen were able to make good progress. The second night we stopped at our boatmen's village and again that night it poured. Just when it was getting dark the third evening, we heard the men say, "Let's stop here for the night." We looked about us but no house was to be seen. We couldn't suggest that they row on for they had worked so hard that day and it might be miles before another village was reached. That night after we had evening prayers and had retired, our pastor, who shared part of the boat with us, called and asked if we had a flash light. It seemed to ease his mind when we told him we had. However, not long after retiring we again heard the heavy downpour of rain. So for three nights we had heavy rains and for three days we had fine weather. Certainly the Lord had gone before.

But the journey was not ended. A walk of three miles still had to be made before reaching the chapel. Who was to carry our luggage? At first it seemed hopeless but in less than an hour four men were found to carry our camp beds, bedding, clothing and food. The last time we made that trip we couldn't get men at the village to carry for us but we had to go to our chapel three miles away and ask some Christians to carry our loads.

Of the few days spent visiting the Christians in these lonely mountain villages and of the time spent with the women at the Bible Schools, I'm not going to enlarge upon this time. Suffice it to say that our hearts were heavy as we left them.

We hadn't been at our first destination more than two days when several Christian men from another village came and said, "You're going to Ao-yie, aren't you?" We said we were and they said, "We will do your carrying for you." How grateful we were, for we knew what a trying journey it was.

It meant to walk for miles and miles over stony mountain passes one of which had 3,333 steps.... It meant perhaps walking for an hour or more not meeting a person or seeing a house. Can you imagine how grateful we were to have these Christian men offer themselves as escort? Yes! "He goeth before." We were within about one-half hour's walk from Ao-yie when we were met by a lad with a smiling face who greeted us with, "Teacher, you've come." A little later a young lady and two girls met us. Walking on a little further we were welcomed by another group and just before we reached their chapel, a group of women were out to receive us. Prominent women had come to their village after an absence of two and a half years—hence the reception. We had just finished our dinner, which loving hands had prepared, when a terrific storm broke out. How grateful we were that we weren't still walking!

I mustn't stop to give you details of the return journey. We were kept in safety all the way. Our boatmen were glad when they had us safely back again, for we heard one of them say, "Now I can let my heart down"—meaning his anxiety was over.

Should the Lord permit and tarry, we hope to visit that district again early next spring before we come home for furlough.

There is much more to tell but it must wait until next time or until I see you.

Once more, kind friends, many grateful thanks and God bless you!

Your co-worker
BERTHA M. LANG.

Donation Day at the Philadelphia German Baptist Home for the Aged

Friends and patrons of the Home are hereby notified that Donation Day this year will be celebrated Saturday, Oct. 20. Meals will be served noon and evening. The speakers for the afternoon meeting in the chapel will be the pastors of the Philadelphia churches, the Rev. A. Husmann, the new pastor of the Second Church, and the Rev. M. L. Leuschner, who was elected Young People's Secretary at the General Conference and will soon be closing his work with the Fleischmann Memorial Church here in Philadelphia.

The grounds of the Home furnish ample opportunity for games and recreation and a most hearty welcome is extended to young and old to spend that day with us.

The management is most grateful to all those who in the past have taken an interest in our Home and have contributed towards its support and hope that this interest will not lag this year.

Donations of merchandise or money will be gladly and gratefully received at the office of the Home, or may be addressed to: The German Baptist Home for the Aged, 7023 Rising Sun Ave., Philadelphia, Pa. F. P. KRUSE.



Philathea Class of Bethel Baptist Church, Anaheim, Calif.

Philathea Class of the Bethel Baptist Church, Anaheim, Calif.

Our motto is, "We do things," and under the efficient leadership and encouragement of our teacher, Miss Lois Schroeder, we have made appreciable advancement in the service of our Lord.

Each month we have our regular meetings at the home of one of the members. These meetings have proved to be helpful both in a spiritual and social way. Some of the meetings have been in the form of a debate, an inspiring talk on Christian amusements, occasional reviews of the life of Elizabeth Frey and other noteworthy characters.

Sandwiched in with our class meetings we have beach parties, socials celebrating special holidays, and other get-togethers to which we often invite the Sons of Bethel class whom we have challenged as to who can make the most money to contribute to the building fund. The victor class will be entertained by the losers at some unique social.

As is the case with every enterprising institution, we are confronted with the problem of making money. In March our class of 20 girls ably presented a Chinese program, after which Chinese refreshments were served, thus making \$45, which we contributed to the church building fund.

Last year we honored our mothers at a Mother's-and-Daughter's banquet; but this year we entertained both our parents at a Mother's-and-Father's party, which proved very successful. After a short program we amused ourselves by playing several rotating games. Later we escorted our parents to a banquet room, cleverly decorated in black and white. Our pastor, Rev. O. R. Schroeder, and our Sunday school superintendent, Mr. Wedel, each spoke inspiring words, and everyone returned home feeling they had spent an enjoyable evening.

We are indeed grateful for the blessings we have received and for what the Lord has done for us in the past years, and we hope and pray that we may grow in his knowledge in the coming year.

EMMA KRENZLER, Sec.

Echoes from the California Convention

The ninth annual convention of the German Baptist Young People's and Sunday School Workers' Union of California took place at the First German Baptist church in Los Angeles July 26-29, 1934. Generous groups of representatives from the different societies throughout the state convened in Christian fellowship to partake of its abundance of genuine blessings. The theme chosen, "All for Christ," was a challenge indeed, and was incorporated in the theme song, "Our Best."

An inspiring song and devotional service opened the convention on Thursday evening. Paul Leuschner, president of the Los Angeles First Church society, gave the welcoming address and called the roll to which the various B. Y. P. U. and Sunday school groups responded with encouraging reports of their work during the year. The Los Angeles choir furnished excellent music for the opening service as well as at different times during the remaining services. Rev. R. Sigmund of San Francisco delivered the evening address, choosing his text from the first two verses of Romans 12, with the theme, "Our All for Christ," striking the keynote of the convention.

Friday morning Rev. J. A. H. Wuttke conducted the devotional period, enlarging on the fact that we need a vision, based on the word of God. Rev. G. Hege then spoke on "Johann Gerhard Oncken und die Baptisten Deutschlands." The second address, "What Baptists Have Done for America," was given by Rev. G. E. Lohr of Lodi. After a brief recess, an instructional hour on how to conduct various meetings ensued. The problems of conducting the Primary department, the Junior class, the Intermediate, the Seniors and the Bible Class were splendidly discussed by Mrs. Henry Schmierer, Rev. R. Sigmund, Esther Leuschner, Mrs. Joe Quast and Rev. Carl Feldmeth, respectively.

"How to Conduct Our B. Y. P. U. Meeting" was the topic discussed during

the first hour of Friday afternoon's session by Mildred Ehrhorn, who presented the future plans for services for the Wasco society, and Lloyd Gromer, who told of past activities. An interesting open forum followed in which current questions and problems of the several societies were discussed. At the close of a short recess, Paul Leuschner related "The Life Story of Spurgeon" after which the topic "Stewardship" was discussed by three societies. "Stewardship of Time" was ably treated by the Los Angeles society, intimating that the best time for worship is in the morning. "Stewardship of Talents," by the Lodi society, dealt with the fact that such talents as personality, teaching, music and public speaking should be more extensively used in his service and for our personal gain, and, lastly, the Anaheim society presented the topic "Stewardship of Treasure," citing the three laws of John Wesley, Gain all you can, Save all you can, Give all you can.

Norman Dirks opened Friday evenings service with a song service. The sermon was delivered by Rev. O. R. Schroeder, who spoke on "Christ's Ownership of the Christian." He pointed out that Christ's ownership is justified because he bought us and because of our whole-hearted surrender.

Rev. C. Feldmeth led Saturday morning's devotional period, followed by a series of short talks concerning soul-winning. Rev. G. E. Lohr told "How to Win Souls in the Home," stressing the fact that the home should be attractive, a foretaste of heaven, as it were. Ernest Clauder spoke on "Soul-Winning in the Sunday School and B. Y. P. U.," and Ruth Schultz on "The Soul-Winner's Prayer Life," pointing out that prayer is vital and necessary and should be mostly in secret with Christ. Rev. O. R. Schroeder told of "Jesus Christ, the Matchless Soul-Winner." It was because of his love and compassion, his attractive personality, his tactful method, his unparalleled character, and, above all, his marvelous life that made him such a soul-winner. Concluding these beneficial talks, the convention convened in a business session, with Henry Schmierer presiding in the absence of the president, Mr. August Auch. The election of officers for next year took place and the following were chosen: Mr. Henry Schmierer, president; Mr. Carl Feldmeth, vice-president; Mr. John Wage-man, treasurer, and Miss Eva Kreuzler, secretary. The suggestion that the Union have a summer assembly at some resort adapted for that purpose instead of convening in one of the churches as heretofore was discussed and a committee named to make investigation and necessary plans should the various societies desire this type of convention.

Saturday afternoon was congenially spent playing games and visiting in beautiful Griffith Park and Fern Canyon.

The opening exercises Sunday morning were conducted by Paul Leuschner and then a number of short talks to the Sunday school followed. The morning worship service was conducted by Rev. J. A. H. Wuttke, and Rev. G. E. Lohr delivered the sermon, choosing his text from Hebr. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

The literary program in the afternoon was in charge of Henry Schmierer, consisting of a special number from each society. After this a short, but impressive installation of officers under the direction of Rev. J. A. H. Wuttke occurred.

On Sunday evening the convention met for the closing session. The address, "The Battle of Our Christian Youth," was given by Rev. R. Sigmund, wherein he pointed out that every Christian has three great enemies: himself, worldly desires, and the Devil. Mr. Wuttke followed with an impressive consecration talk. After the congregation had sung, "I Will Never Cease to Love Him," and the benediction, the ninth annual convention came to a close.

THE SECRETARY.

The Atlantic Conference and the Young People

Report of Young People's and Sunday School Workers' Union

1. We, as a committee on Young People's and Sunday School work, would commend our young people for their endeavor to raise \$1,000 for the missionary cause of our German Baptist work. Though the goal was not reached, we would urge them on to greater efforts and zeal in the work of the Master, so that the missionary stamp be upon our generation of young people and that of the generation to come.

2. *May Conference.* We also commend our Young People and Sunday school workers for their splendid conference last May in the Evangel Church, Newark. The inspiring sight of 650 young people singing: "Living for Jesus" should remind us that the field is ripe for work.

We would recommend the continuance of this worker's conference where the problems and difficulties of the work are freely discussed and solutions sought for the same.

3. *Summer Assemblies.* We also recommend that the pastors and people of our Conference should encourage the young people to attend the Summer Assemblies in order to grasp the opportunities of training for definite leadership in the work of the churches. We feel impelled to say that it would be well for our churches to regard the training of their young leaders as worthy of support (financial), and that the investment in living capital will repay itself in dynamic dividends of multiplied service.

4. *Appreciation of Rev. A. P. Mihm's Services.* We heartily recommend that



At Plevna, Montana

the Atlantic Conference go on record as expressing its sincere gratitude to our brother and co-worker, Rev. A. P. Mihm, for his unselfish service to the cause of the Young People's and Sunday School Workers' Union. We are one in wishing him God's richest blessing in any work to which our Heavenly Father and the Holy Spirit may lead him.

5. *"Baptist Herald."* We regret the loss of so many subscribers to the "Baptist Herald" in this Conference during the past year. We would assure the Publication Society and the Editor of the "Baptist Herald" that we will continually endeavor to encourage our young people to subscribe to, and read the "Baptist Herald."

6. *Daily Bible Reading.* We would also recommend that a graded educational program of Bible reading be set up that will begin with the junior age of our churches, in order that our young people may have a real foundation of Bible knowledge when reaching maturity.

7. *Visitation.* Realizing the value of visitation among our societies and Sunday schools we urge the Executive Committee of the Union to continue to an even greater extent, the work of visitation heretofore done.

HERMAN G. KUHLE,

Chairman of Committee on Young People's & Sunday School Work.

Youth Prays

O thou, who dreamed a perfect dream, and kept it true

Unto the agony of cross and thorn, Give us brave hearts; for we, too, have our dreams

Touched with the colors of a radiant morn.

O Lord, so many trade away their youth's bright dream

For tarnished things, in this world's busy marts;

But thou, who kept thy dream a perfect thing,

Give us courageous hearts.

—Classmate.

A Glad Day for the Young People at Plevna, Mont.

On July 17, 35 of our beloved members together with 17 others followed our Lord Jesus in baptism. A happy group of young people, as well as a throng of others, gathered on the banks of our little Sandstone Creek.

The sun shone warmly in the heavens as we gathered around to hear Prof. A. A. Schade give the baptismal sermon. Many unasked questions of doubt and uncertainty were removed from our minds as we listened wholeheartedly to our dear speaker. Too soon the minutes flew—yet not too soon, for we were all waiting to show the world that we are God's children. Rev. B. Schlipp from Avon, S. Dak., who, I am sure, can never know just how glad we all were that he had come, and our own beloved minister, Rev. A. Stelter, baptized the willing candidates. After the baptism we partook of the Lord's Supper in our little church, which was far too small for the occasion.

God grant that not a few but each and every one of that happy group may be more zealous for Jesus Christ each passing day!

ROSE SCHOPP, Sec.

Time Required to See

"He only saw because he took time to see," said some one concerning the late Bishop Wescott, the eminent English churchman and Greek scholar.

The same may be said of every other seer, yesterday and today.

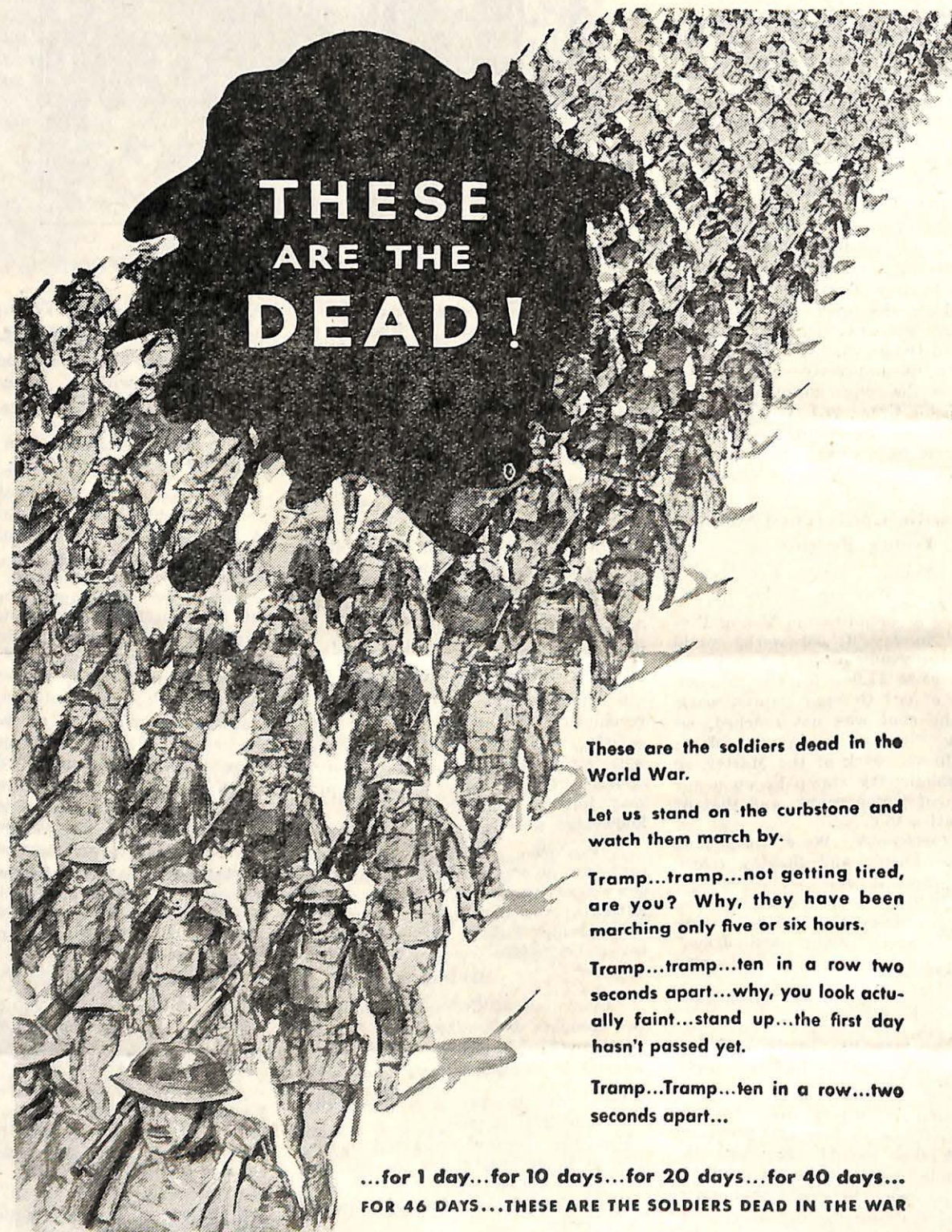
Time is required to see. If we want a vision, we must take the leisure necessary to behold it.

It is the gaze, and not the glance or the glimpse, that goes into the heart of things.

* * *

A youngster who was supposed to have listened to a talk by his teacher on the Apostle Paul was asked, when question time came, "What are we told about the apostle's forbears?"

"I dunno, teacher," he replied, a little sheepishly. "I didn't even know he kept wild animals."—The Watchword.



This advertisement, written by Bruce Barton and presented here by courtesy of "The Baptist Herald," is part of an educational campaign for world peace. Co-operation to develop this campaign into

an extensive, persistent and efficient drive for peace education is invited by World Peaceways, 103 Park Avenue, New York City.

Fall News from the B. Y. P. U. of the Second Church Philadelphia

With a new pastor, a new president, and a group of about 150, and the singing of "Stand Up, Stand Up for Jesus, Ye Soldiers of the Cross," all thoughts of vacations left our minds—a new year has begun in the work of our Young People's Society and every one is on the mark, prepared to do his best.

With devotions the meeting was opened followed by a discussion on Ways and Means of making our Society a better one.

The four Commissioners: Devotional—Miss Margaret Gaertner; Service—Miss Louise Drotloff; Stewardship—Miss Katherine Yung; Fellowship—Mrs. Ethel Zabel; called a brief meeting of their respective groups, at which time the goals for the year were outlined. The goals of each commission were then presented to the entire society.

A Musicales, rendered by our male chorus, Sunday school orchestra, Mrs. Alfred Schmidt, soprano, was enjoyed by every one as was the reading by Mrs. Ethel Zabel.

The most important part of our program—a special formal welcome by our society to our new pastor, Rev. A. Husmann, formerly of Tacoma, Wash., was extended by our president, Mr. Charles Bauer, and a song, written in the pastor's honor by our Miss Eva Yung, was sung by the entire society.

Brother Husmann assured us of his co-operation in all our undertakings. He has already shown us his willingness to do so in the way he has been working since coming to our church in July. We enjoyed his talk very much, especially so since he mentioned the fact that he did have a sermon prepared for us but just couldn't find the notes at the time. We are, indeed, very grateful to our Heavenly Father for having sent him to us.

A missionary play, "Chee Moo's Choice," presented by the World Wide Guild girls, concluded the program and refreshments of home-made cake, ice cream and Bauer's banquet mints were deliciously enjoyed by every one.

Thus the first step has been taken. May our society continue on, step by step, to the attainment of the goals we are striving for.

N. H.

Reception at Morris, Man.

It was a cold, blizzardy night on Sept. 25 when our new pastor with his newly wedded wife arrived. Though the reception of Manitoba seemed to be a cold one we are certain that after the warm welcome which was given them on the following Friday by the church the frostiness of their first impression has melted away.

On Friday evening we all gathered from near and far to welcome them and to get acquainted with each other. Greetings were extended by the various

organizations and by our neighboring pastors, the Rev. A. Felberg from Winnipeg and Rev. E. Bonikowsky representing the Whitemouth church.

The ladies of the church served the usual fine refreshments which were enjoyed by all and we spent the rest of the evening in getting acquainted. Folks were not in a hurry to leave and this proved that they were all enjoying the evening.

We hope God will grant our church many blessings under the leadership of our new pastor, Max Mittelstedt, coming to us from the Seminary and University at Rochester.

ADOLF RENTZ.

Evangelistic Tent Campaign in South China

BRUNO LUEBECK

Kityang, via Sawtow, China, July 10, 1934.

Another ten weeks of preaching and living Christ among the untouched masses of the interior are behind us. It was in the Ungkung region along the sea coast. Able and courageous Chinese workers stood faithfully by us. Local preachers, Baptist and Presbyterian, joined the ranks to fight the common enemy, Satan's host. Church members and friends, constrained by the Holy Spirit, helped to keep order when the crowds of over a thousand filled the tent day by day. In one place friends carried the whole tent outfit to their village. They were forty men, each carrying a load of 80 to 140 pounds a distance of over four miles.

What does the outfit consist of? It is the tent proper with all the working accessories and living commodities for three months. The tent: three bundles of cloth each over 250 pounds, two large posts, 30 seven-foot poles, a platform, an organ, lamps, a box with Bibles and Christian literature, a stereopticon lantern, and two tables. The accessories: Posters on cloth or paper for sermons and lectures, tracts, song sheets; beds and bedding; pots and pans to cook in, dishes; flour, potatoes, canned milk, spices; clothing, books for language study, and inspirational reading to keep cheerful and fit. All this is being carried on man's back.

As in former times we held four meetings a day with people crowding the tent to hear the way of salvation. Oftentimes at the close of a sermon people insisted on prolonging it by asking questions, or they complained that the service lasted "only" two hours. Our stay in each place was two weeks. Naturally no won convert can be ready for baptism in so short a time. Yet there have been in each place people who knew the way of life, but needed a special urge for complete surrender. Thus it came that 44 could be baptized in this region during our work.

We have a church in each of the five

places visited. Most of them are small, though three are self-supporting. In Chia Na the church has now 14 members. Fifteen years ago there were over 300. What caused the falling away? Most of the 300 were people who had joined the church for gain, protection, or prestige. Then the refining forge of 1925-26 set in, when protection ceased and Christians were called running dogs of foreigners. Therefore they stayed away from church. They had no faith to uphold them. Now wooden idols, incense, and worship paper fill the places where once a picture of Christ or a Bible shed its radiance. "...because they knew not him that sent me...." (John 15:21).

The church at Ko Tng invited the Tent. We hesitated somewhat, for the village of Ko Tng is widely known for robbery and piracy. But love found a way. The preacher invited the three village elders, who are also said to be the gang leaders, to a tea in church. They felt honored and came. They wrote a public statement saying that the Gospel Tent was under their special protection and that all villagers should strictly comply with the regulations of the Tent staff. As a result quiet and order prevailed and these elders themselves came to our meetings.

The real value of the Tent work can be seen in the places after the Tent has left. Invariably a new consecration fills the hearts of the church members, old inquirers come to a decision, new friends join the ranks of the inquirers, group work sets in and children on the streets are singing gospel hymns. The Spirit of God does his work even when the Tent has gone.

Remarks on Saving

A college paper represents a small boy as saying: "Papa, I saved ten cents today. I ran all the way to school behind a street-car." To which his father replies, "Why didn't you run behind a taxicab and save a dollar."

That's about as sensible as most people's idea on saving. They decide not to buy something which under no circumstances would they be able to buy or think of buying, and set it down as savings. For instance, I was tempted to take a trip around the world this year. I didn't do it, because I couldn't possibly get away from my work—and for other reasons unnecessary to name; and ever since I have felt financially virtuous. On the strength of that "saving" I have made several purchases which I should not have made.

The art of saving is simple. It is to get a dollar and put it into the savings-bank, or into the "co-op," or to take out an insurance policy with it—and a few other dollars added to it. Saving calls for the actual cash, plus a plan, plus determination. Three things.

Any one can save that has these three things. And no one can save without them.—C. E. World.

A Tribute to God's Servant

LUVERNE STARK

The Lord of the Harvest of Souls, one day
Looked down on a village fair;
And, viewing the need of the Guiding Way,
He spoke to the people there:

"There is a need," said he, in a kindly voice,
"Of a hand that will teach my sheep,
Of a hand that will gently guide their choice
Of pleasures they seeketh to reap.

"These sheep are the young ones, and I find
That the young are easy to lead;
But that is the reason a sincere guide
In an urgent, pressing need.

"I'm calling for volunteers today,
But I bid you to reckon the cost:
Think you it is worth to show the Way
That my sheep mayeth not be lost?"

And of those that he spoke to, there replied
A heart that knelt in prayer:
"Twas for them, as for me, the Savior died;
And for them, as for me, doth he care.

"So, dear Master, I'll volunteer myself
To guide thy sheep to light.
I know I am weak but with thy help
I shall gain strength from thy might."

The Master spoke gently, sweetly, low:
"Son, thou understandest me.
And, my child, I am with thee always.
Go
And gather my sheep for me.

"My might, through faith, thy might shall be,—
And when thy load be much
Then think: as thy day, thy strength shall be —
My heaven is made of such.—

"Ah, yes, my child, of such as thee,—
Who worketh through faith and love.
As thou gatherest my sheep on thee shall rest
My blessings from above.

"If 'tis only one thou gatherest in
Thy work is not in vain;
For one is saved from the paths of sin;
But I promise a larger gain.

"For many shall hear thy words and think,
And though some run astray,
'Tis more from the Great Truth will not shrink,
But will find Eternal Day.

"So with my b'essings and strength and love
I bid you go, my child.

The "Baptist Herald" Subscription List is growing!

It looks as though interest in this publication is growing, as though a new lease on life has been taken.

Our "boosters" and agents are at work which is evidenced by the new names that are practically reaching the office of publication daily.

We are on the way to recovery, as it would seem; the outlook is accordingly hopeful and everybody should be encouraged.

Some of the lists for sample copies have not yet come into our hands. Those who are responsible for this service will surely not neglect to co-operate in so serious a time as this. Let this be a reminder that we are waiting to hear from them.

All orders received now become effective at once and the "Herald" will make its visits for the rest of the year and throughout the year 1935. All for the regular rate of

\$1.25

The Publishers.

Cleveland, O.

The fight is on, but right shall win
Though the tempest be rough and wild."

The servant worked through faith and prayer;
His hours were many and long,
But his every deed was done with care,
And his every thought, a song.

For the Master was watching and giving aid
For the servant's every need.
The warm sun shone, the soft rain played,
Giving food to the servant's seed.

And many sheep are shown the Way
Through the servant's loving care.
He teaches them how to think and pray.
Would you listen to one sheep's prayer?

"Dear Master and Heavenly Father,
I come to thee tonight
In humbleness and thanksgiving,
For I've found the Way of Light.

"I thank thee for thy mercy,
That thou wilt look on me,
And through thy blood and my belief
My sins will forgiven be.

"I thank thee for thy thoughtfulness
To send thy servant here
To teach and guide my wayward feet
Through patience and faith sincere.

"I ask thee, Savior, guide me on,
And keep my steps more true.
I give myself to thee, dear Lord,
To be thy servant, too."
Unityville, S. Dak.

Knowing People

When we come to know people we like them. Ignorance of the characteristics of the various nationalities gives rise to prejudices which engender suspicion and hatred. The way in which four men, each representing a different country, wrote books on the subject, "Hunting Elephants," gives some insight into the minds of these nations:

The German's book was entitled "The Origin of Elephants." The Frenchman took a different tack and called his volume "The Love Affairs of Elephants." The Englishman wrote on "The Conservation of Elephants," and the American on "How to Produce Bigger and Better Elephants."

A Request

If any choir has Palme No. 1, or No. 2, or No. 3 and has discontinued the German anthems and would pass them on to a choir that is still singing these chorus selections in German, please write to the undersigned at Streeter, N. Dak. We are willing to pay the express charges for sending them.

G. EICHLER.