

# THE BAPTIST HERALD

MARCH 15,  
1936



Courtesy of "Missions"  
The Roger Williams Monument in Providence, Rhode Island



## What's Happening

The B. Y. P. U. of our church in Hutchinson, Minn., held its annual election in January with the following results: president, Melvin Ziemer; vice-president, Louise Krueger; secretary, Jean Ramburg; treasurer, Karl Krueger; and pianist, Phyllis Foll. The Rev. A. Foll is pastor of this church.

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The Rev. George Lang, pastor of our church in Tacoma, Wash., had the joy of baptizing five persons on Sunday, Jan. 19, and of receiving them and several others into the fellowship of the church. The church building recently received a new coat of paint as well as new shingles on the roof with most of the work accomplished by members of the church.

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The B. Y. P. U. of the McDermot Avenue Baptist Church in Winnipeg, Canada, recently won first place and a coveted banner in a city-wide B. Y. P. U. contest. The several aims of the contest were Bible reading, Scripture memorizing, debating and public speaking, Bible sword drill and attendance. Mr. Gerhard Streuber is president of the local society.

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The anniversary of the Women's Missionary society in Winnipeg, Manitoba, Canada, was held on Thursday evening, Feb. 13, with a dramatization, "A Day in India," and an address by the pastor of the church, the Rev. A. Felberg, featured in a varied and interesting program. The officers of the society are as follows: president, Mrs. Frida Felberg; vice-president, Mrs. Lydia Berthin; secretary, Mrs. Helene Heller; treasurer, Mrs. Hannah Huget; and honorary president, Mrs. Minnie Otto.

\* \* \*

The new church building in Onoway, Alberta, Canada, was dedicated on Sunday, March 8, in connection with the anniversary program of the Women's Missionary Society. The fine church was built with the sacrificial gifts of the members and the assistance of the General Missionary Society of our denomination. Evangelistic meetings were held for some time in February in our Glory Hill Church, and the services were well attended in spite of the dreadfully cold weather. The Rev. G. W. Rutsch is pastor of these two churches on this promising field.

\* \* \*

Suggestions for the observance of Passion Week from April 5 to 12 and for the Easter offering by our churches have been sent to our ministers by the Rev. William Kuhn for the General Missionary Society. Attractive posters calling attention to the Easter offering are available in German and English. Easter envelopes will also be sent to churches which make a definite request for them.

Attractive little savings banks to be used by churches in the weeks preceding Easter and beautifully colored stickers to be placed on church bulletins or Easter letters can also be secured by writing to Dr. Wm. Kuhn, Box 6, Forest Park, Ill.

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The Rev. A. Felberg, pastor of the McDermot Avenue Baptist Church in Winnipeg, Manitoba, Canada, conducted evangelistic meetings for three weeks in January and February in the recently organized Parr Street Mission in the northern section of the city. The entire community was canvassed with a thousand printed circulars and with definite

### Stereopticon Lectures

Six new stereopticon missionary lectures are now available for use in our churches, young people's societies and missionary organizations. They are stationary pictures on a small film which will be sent with the projector that can easily be operated by anyone without any difficulty. A complete lecture in the English language, prepared by the Rev. Paul Gebauer, accompanies each film.

There is no charge for this service except that the postage for the return of the film and projector is to be paid by the sender. All requests for the films are to be addressed to the Rev. Wm. Kuhn, Box 6, Forest Park, Ill.

The following stereopticon missionary lectures can be secured:  
Lecture A—Soppo.  
Lecture B—Under Africa's Sun.  
Lecture C—The Bamum Tribe.  
Lecture D—The Nsungli Tribe.  
Lecture E—New Frontiers.  
Lecture F—Mother and Child in the Cameroons.

(Suitable for Women's Groups only.)

visible results. The Winnipeg Church now conducts three separate mission churches in and near the city. On Sunday, March 1, Mr. Felberg baptized 25 persons on confession of their faith in Christ before an audience that almost filled the large church auditorium.

\* \* \*

The Rev. William Kuhn, D.D., general missionary secretary, visited several of our churches in the Atlantic Conference following his engagement with the Second Church in Brooklyn, N. Y., for its 55th Jubilee program. On Monday, Feb. 24, he addressed a gathering of the German Baptists of our New York City churches in the Harlem Church, of which the Rev. Frank Orthner is minister. On other evenings during the week he spoke in our churches in Bethlehem and Phila-

delphia, Pa. On Sunday, March 1, Dr. Kuhn preached in the Temple Baptist Church of Pittsburgh, Pa., and on the same Sunday evening in Canton, Ohio.

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On Tuesday, Jan. 21, the young people's society of the Harlem Baptist Church of New York City visited the B. Y. P. U. of the Second German Baptist Church of Brooklyn, N. Y., for an inter-society visitation program. The Harlem young people's society presented a program consisting of a play, several dialogues and musical selections. A group of 80 young people enjoyed the games in the basement of the church led by Mr. Appledorn. Mr. Alfred Orthner, the reporter of the Harlem B. Y. P. U., wrote that "all were happy to make new acquaintances and felt more inspired to carry on our work in our churches for our Lord and Savior, Jesus Christ."

\* \* \*

The Mid-winter Institute of the Minnesota Y. P. and S. S. W. Union was held from Feb. 21 to 23 in the First German Baptist Church of St. Paul, Minn. The inspiring theme of the institute was "Christ is All in All." (Colossians 3: 11b.) The special speakers were the Rev. Mr. Pilcher, Mr. Schmelzel, the Rev. Elijah Hanley, D. D., and the Rev. H. Wingblade. Two class sessions on Saturday morning were led by the Rev. Arvid Gordh of the Bethel Institute. The forum on Saturday afternoon was conducted by Miss Dorothy Schroeder. Special music was provided by Miss Caroline Krueger who also was the song leader in the services. A program of recreation was held on Saturday afternoon. A splendid attendance of young people was shown at all meetings. The officers of the Union during the past year have been Theodore Hirsch, president; Vernon Heckman, vice-president; Margaret Fratzke, secretary; Irene Pepple, treasurer; Gertrude Helms, registrar, and the Rev. H. C. Wedel, dean.

(Continued on Page 94)

## The Baptist Herald

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

Martin L. Leuschner, Editor

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union.

Subscription price—\$1.25 a year.

To Foreign countries—\$1.50 a year.

Advertising rates, 60 cents per inch, single column, 2 1/4 inches wide.

All editorial correspondence is to be addressed to the Rev. Martin L. Leuschner, 7346 Madison St., Forest Park, Ill.

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

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

# The BAPTIST HERALD

Volume Fourteen

CLEVELAND, OHIO, MARCH 15, 1936

Number Six

## EDITORIAL

IT is not at all difficult to fall in love with Canada and our Canadian churches. A unique and enchanting natural beauty as well as a wholesome and radiant religious enthusiasm are characteristic of "the friendly neighbor" to the north of us.

### Snowbound in Canada

It was the editor's recent privilege to make an extended trip into Canada during most of February. Attendance at Bible Schools held in Whitmouth, Manitoba, and Nokomis, Saskatchewan, was one of the great joys of the month. Equally inspirational were the opportunities to preach in our churches in Winnipeg, Whitmouth, Nokomis, Lockwood, Regina, Yorkton, Ebenezer East and Ebenezer West of the Manitoba and Saskatchewan provinces.

Records in cold weather tumbled like ten pins throughout the month. Only on two solitary days did the thermometer rise at all above zero. The third Sunday stands out with memorable associations because of a driving blizzard and temperatures between 55 and 60 below zero in Saskatchewan. A Bible School scheduled to have been held in southern Alberta had to be cancelled because of the cold and heavy snow drifts.

It may be some comfort to our Canadian friends, however, to read that this "Yankee" secretary never felt the terrifically low temperature quite so much in Canada as he has reacted to the wintry blasts in Chicago, Rochester and other places in the United States. A seven mile ride in an open sleigh with a group of young people near Whitmouth, Manitoba, in 35 degrees below zero and a trip from Nokomis to Lockwood, Saskatchewan, in several sleds for ten miles and return while the thermometer hovered around 40 below zero were as exciting and as thrilling as a hayride elsewhere without any accompanying severe effects.

Canada in winter has distinct advantages over the rest of the continent for natural scenes of beauty. The blazing "sun dogs" by day and the scintillating "northern lights" by night can be seen

to their best advantage only in Canada. The stars of the heavens shine brighter and more beautifully in the cold of Canada than anywhere else where I have been. The panorama of the snow-covered fields in all directions as far as the eye can see will not soon be forgotten.

But the religious impressions, which our Canadian churches have made on me, are the most significant. Church attendance is not only a habit but also a privilege attained at times at great cost and with much inconvenience. Our Canadian friends will travel four to eight miles by sled over the snow and ice in temperatures of 40 to 50 degrees below zero in order to be present at the church service. The greatest thrill which I ever had has been to find the church filled to overflowing with people in weather which made roads almost impassible and traveling dangerous. Singing became a great joy and preaching a sacred responsibility face to face with such a noble and brave audience!

The eagerness of the young people to learn the truths of the Bible and of the Christian life is another outstanding trait of our Canadian churches. Their Bible Schools are similar to the summer assemblies and institutes of our other conferences, except that the studies are much more intense and the earnestness of the students much more profound. The young people of our Canadian churches are alert mentally, warmly responsive to all religious stimuli, enthusiastic about their churches, fervent in their faith and genuinely friendly. They are already in the front ranks of Christian service.

The pioneer spirit is still virile in Canada. One of our young ministers travels six miles by bicycle in sub-zero temperatures over the snow-covered trails to secure his mail. A similar pioneer spirit of spiritual strength and religious robustness are the admirable qualities of Canadian life in the churches of the Northern Conference. In this as well as in other respects the example of the members and ministers of our Canadian churches can lead the way for the rest of the denomination.



# Roger Williams, the Firebrand

This biographical article about Roger Williams, who is regarded as the founder of the Baptist Church in America, written by the president of the American Baptist Historical Society, is especially timely in view of this year's tercentenary celebration of the founding of Providence, Rhode Island, and many Roger Williams' observances to be held in America.

By PROFESSOR R. E. E. HARKNESS, Ph. D.

ROGER WILLIAMS arrived in Boston, Massachusetts Bay Colony, February 5, 1631, having been driven out of England by the persecutions of Archbishop Laud. We do not know the exact reason for the attack upon him, but we do know that in Essex, his former home, because of his intense religious zeal, he was known as "divinely mad."

Born in 1603, his father a merchant tailor in London, his elder brother a merchant trading with Turkey, Roger was a member of a well-to-do family with world-wide connections which gave him a knowledge of other nationalities, accounting perhaps, in a measure, for his later sympathy with other than European races.

## Flight to America for Religious Liberty

He early gave evidence of a brilliant mind, and while yet a boy attracted the attention of Chief Justice Sir Edward Coke, who sent him to Charterhouse School in 1621. Afterwards he studied in Cambridge, receiving his Bachelor's degree in 1627. In 1629, having taken orders, he became Chaplain to Sir William Masham at Oates in the parish of High Laver. Here, as at Cambridge, Williams was associated with some of the most progressive thinkers of the time, prominent leaders of democracy in Church and State.

Whatever may have been the particular cause for the hurried flight of Williams from the Archbishop's wrath, he had in fact become a confirmed Separatist.

It was for conscience' sake he fled the home land, confident that he would find complete liberty for the exercise of a free, personal, spiritual religion among his friends of the new order on the virgin soil of America. But he was doomed to disappointment.

He was welcomed upon his arrival because of his well-known gifts and religious zeal, and as Mr. Wilson, minister of the Boston Church, was sailing for England, Williams was invited to become his successor. But he rejected the call, because as he said, he found them unseparated from the Church of England, and the magistrate exercised authority in spiritual affairs. The new colony had proved itself still linked to the old Church in enforcing conformity upon the individual conscience.

## The Firebrand in Salem

Some months afterwards Williams was invited to become minister of the Church at Salem. But a letter was sent to the Church declaring that since they knew Williams' attitude "the (Boston) Court

marveled that Salem should choose him without advising with the Council." To keep the peace, Williams moved on to Plymouth to reside two years among the Separatists of the Pilgrim Colony. There he "prophesied" at their church meetings and, as he records, "wrought hard at my hoe for bread." He was well beloved by the Pilgrim Fathers though they felt certain he was moving toward the radical Anabaptism of their former friends John Smythe and Thomas Helwys in Amsterdam, and with regret on the part of many they witnessed his return to Salem in August, 1633, to become the associate of Mr. Skelton.

Now began the controversy with the Boston Court, and that relentless, censorious persecution to which Williams was subjected, resulting in his banishment and not ceasing until his death—if then. Objection was taken to this second call, and Williams seems to have retracted some extreme statements regarding King James I. and King Charles I., thus giving "satisfaction of his intention and loyalty . . . it was left and nothing done in it."

But early in 1634 Massachusetts had become a complete theocracy, and "the Oath of Fidelity" to the court enjoined upon all citizens, asserted that the magistrates had full authority in all matters of religion. Williams could not keep silence but publicly championed the right of conscience, protesting that it was simple blasphemy to compel an unregenerate person to take the oath, for such an act was in fact one of worship, a confession of faith and trust in God.

## Banishment and Exile

He was brought before the court for his doctrines, and magistrates and ministers adjudged him to be in error. But he could not be driven from his position. The town of Salem gave him unanimous support even though it brought upon them the wrath of the righteous court and the aggrieved indignation of other towns within the commonwealth. For months the controversy raged till finally man and Church were summoned to court in July, 1635. Sentence of heresy was passed upon them but they were given until the meeting of the October court to consider the error of their ways.

In the intervening months Salem had abundant reason to learn that the way of the transgressor is hard. A petition for title to land, which justly belonged to her, was refused, and her deputies were not permitted to sit in the court. Finally she submitted, repudiating Williams.

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Thus at the assembly of the court on October 9, 1635, Roger Williams, ill and broken by the bitterness of controversy and the loss of friends, stood alone. He was accused of denying the right of the magistrate to enforce religious conformity and of rejecting the lawfulness of the oath. He stoutly defended his opinions and on the following morning the court sentenced him to depart out of their jurisdiction within six weeks. Never again was he free to enter the sphere of their authority, save upon special command of the Mother Country, nor has the sentence of banishment ever been repealed.

Williams, however, continuing in ill health, was temporarily granted permission to remain within the colony's bounds. But a man of his conscience and sincerity could not keep silence, and early in January the authorities sent a commission to apprehend him that he might be sent immediately to England—only to find that he had escaped.

## Founding of Providence in 1636

For the remaining months of the winter he wandered homeless in the wilderness ("though in winter snow, which I feel yet"—he wrote in 1670), dwelling with the Indians "in their filthy, smoky holes," seeking an unclaimed spot upon which he might build a home. Arriving finally at the Narragansetts, he founded Providence as a "haven of rest for all those distressed of Conscience." And for the first time in the world's history a civil state was established upon the basis of religious freedom.

That was no small achievement, but it was the task to which Roger Williams set himself from the moment of his arrival in the free lands of the Narragansetts—to make practical his firm philosophy that a political order could be founded granting religious freedom without loss of just authority. The first covenant drawn up by Williams and his associates was to the effect that they would subject themselves "in active or passive obedience to such orders and agreements as shall be made by the greater number of the present householders," but added significantly "only in civil things."

It was something new in the history of man, and its founder had to labor hard to make it permanent. The surrounding colonies held it in contempt and accused its toleration of breeding all manner of corruptions and filthy errors. Some of his own associates accepted liberty as license, while others lost heart. But Williams' faith never failed though often sorely tried. Fearlessly reproving the neighboring commonwealths for their unprovoked attacks, he was nevertheless ever generous in his services in their behalf. For flagging zeal he wrote:

"We must not let go. Having bought truth dear, we must not sell it cheap, nor the least grain of it for the whole world, no not for the saving of souls, though our own most precious; least of all for the bitter sweetening of a little vanishing pleasure; for a little puff of credit and reputation from the changeable breath of

uncertain sons of men, for the broken bags of riches on eagle's wings, nor for a dream of these any or all of these."

## Roger Williams, the Christian

It is by that spirit alone that we can understand Williams. He was profoundly religious. His conscience was indeed to him the voice of God which must be obeyed. In answer to a query of his good friend Governor Winthrop, received in a letter in 1637: "What have you gained by your new-found practices?" he wrote:

"I confess my gains cast up in man's exchange are loss of friends, esteem, maintenance, etc.: but what was gain in that respect I desire to count loss for the excellency of the knowledge of Christ Jesus, my Lord."

But whatever was gain for him either of inward peace or outward means he was constrained to share with others. "I desire not to sleep in security and dream of a nest which no hand can reach," he writes Winthrop. So he sold at cost to those who settled with him the lands which he had obtained from the Indians. And to all who desired shelter, whether Turk or Jew, Quaker or Papist, he would accord freedom of conscience as a sacred right, for all were children of the one God who endowed each with his faculties.

It is this high regard for human values that accounts for his personal and political policies and conduct. He, as few others of his day, knew the savagery of the Indians, but he likewise appreciated the crimes committed against them and ever sought justice on their behalf. He gave to women legal status, and to the incapacitated state protection and care. And his denunciation of war as plague which destroys not only economic goods but the finest and best of young manhood places him centuries before his time.

Such was the New England Firebrand, founder of the world's first commonwealth of religious freedom. Toward these principles of the Baptists he steadily progressed, from Anglicanism, Puritanism, through Separatism, until he accepted them fully. If any historical records are at all reliable, we must accept the testimony of Governor Winthrop in 1639: "The wife of one Scott, being infected with Anabaptistry, and going last year to live at Providence, Mr. Williams was taken . . . by her to make open profession thereof, and according was baptized by one Holyman. . . Then Mr. Williams rebaptized him and some ten more." And this record of Richard Scott: "I walked with him in the Baptist way, about three or four months, in which time he broke from the Society. . ."

True, he was not immersed and he soon became a Seeker, evidently not associating long with the Baptists in church affiliation. But at this particular date he had gone as far in faith and practice as had any Baptist. His whole achievement of religious freedom within the civil state was based upon the Baptists' doctrine of the right of the individual before God.



# Our Seminary in Rochester, N. Y.

## THE GRADUATING CLASS OF 1936

We, the members of the Graduating Class of the German Baptist Seminary, wish to introduce ourselves to the members of churches of our denomination. Having spent a number of years at our school preparing ourselves for the ministry, we are now anxious and ready to enter the active field. For this opportunity to study and to prepare ourselves we wish to thank the people of our denomination.

Like Paul, we speak, not as though we "had attained," but, knowing that we are not perfect we are striving to perfect ourselves. At the seminary we have received the intellectual training which is so necessary for the ministry. Now we are anxious to apply this in the preaching of the gospel of "Christ and him crucified," since for us "to live is Christ."

A picture of the members of the graduating class is reproduced on this page

the American Baptist Home Mission Society. He is also well known in the Central Conference.

Palmer Rudolph Orthner, the son of the Rev. and Mrs. Adolph Orthner, is well known throughout the Central Conference. He has been active in several of our churches during his vacation periods.

William Sturhahn is well known on the Pacific Coast. Many of our churches know him as the result of his activities as a member of our last year's quartette. He also served our church at Vancouver, B. C., during the summer of 1934.

John Mueller is perhaps best known for his splendid singing. He, too, has been a member of one of our quartettes. Mr. Mueller is also from Canada and has been active in the Canadian Northwest whenever he was on the road with the quartette.



Standing (left to right): Edward Kary; Gottfried Beutler; Fred Schilling.  
Seated (left to right): Palmer Orthner; William Sturhahn; John Mueller.

of "The Baptist Herald," under which are to be found the names of the young men.

Edward Kary is one of our Canadian men. He has won the esteem of the people of the Shaker Square Church in Cleveland which he served last summer. He has also been active in the Dakotas.

Gottfried Beutler, another of our Canadian men, has served the church in Alpena, Michigan, during two summer vacation periods. He is also well known in Canada as the result of his trip through Canada last summer.

Fred Schilling, a member of the Burns Avenue Church in Detroit, has been active in New York City as a worker for

## MY PERSONAL CREDO

By PROFESSOR HELMUT G. DYMMELE

The following brief article is the third and last of a series of personal messages appearing in "The Baptist Herald" by professors of the German Baptist Seminary in Rochester, N. Y., on their religious convictions and Christian faith.

Professor Dymmel made an extended tour of the Middle West and South last summer with his family and won many friends by means of his colorful personality and convincing messages. His article is in the nature of a religious confession of faith.

EDITOR.

I am a pardoned sinner and am saved by faith. That is, I am saved by trustful and obedient dependence upon God, not having a righteousness of my own, but that which is through faith in Christ Jesus, who is my way, my truth and my life.

The ambit of Christian doctrine I find predicated upon Christ, the crucified. He reveals the Father and is both God's only-begotten Son and "the first-born among many brethren." (Romans 8:29.)

His death upon the shameful cross glorifies the truth that he poured out his life and blood "to seek and to save that which is lost." His life, furthermore, compels unshakable belief in immortality, for it was impossible for him to end in the grave. And the saintly company of believers share his life eternal. "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55.)

To Christ is given all authority in heaven and on earth and he is going to rule the earth in righteousness when "the kingdoms of this world will become the kingdoms of our Lord, and of his Christ." (Rev. 11:15.)

Jesus, likewise, constitutes the authority upon Scriptural inspiration, for he says: "Ye have heard that it was said by them of old time . . . but I say unto you." (Matthew 5:21, 22.) The Holy Spirit glorifies Jesus and guides his Church into all the truth. (John 16: 13, 14.)

I realize, too, that doctrine is with the Bible never an end in itself. Jesus and the New Testament aim their teaching at triumphant, sacrificial, Christ-like living, which means sanctification. "I beseech you, brethren," Paul says after his weightiest doctrinal exposition on divine righteousness, "that ye present your bodies a living sacrifice, holy, acceptable to God" (Romans 12:1). To the Philippians he writes: "Let this mind be in you which was also in Christ Jesus" (Philippians 2:5). James writes that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (James 1:27). And above all, Jesus stated: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

I believe, therefore, that he who is saved must pray and work for the salvation of our economic, social and political relations, but that such effort must aim primarily at the regeneration of the individual. "For what is a man profited if he gain the whole world, and lose or forfeit his own self?" (Luke 9:25.)

Hence, I earnestly desire that my faith shall stimulate a vision of Jesus empowered in my life, a spirit of obedience to him and a heart of tender love in all my personal contacts.

## CONTRIBUTOR'S PAGE

### Passion Week Thoughts

By HERBERT L. KOCH  
of Chicago, Illinois

Is all incurable disease,  
Are all our tears and pain,  
Are all our prayers on bended knees  
Unheeded and in vain?

Do all the poverty and greed,  
Do all the thwarted lives,  
Do all the helpless that we breed  
Give hope to him who strives?

Are Nature's ruins acts of God,  
Earthquakes and storms and floods,  
That put our friends beneath the sod  
And blight a faith that buds?

Like Job who suffered untold pain,  
Lost family, wealth and friends,  
We would our faith in God regain,  
And know all suffering ends.

Like Christ, who gave his life, his all,  
To meet our deepest need,  
We hasten now to heed the call,  
Mankind's deliverance speed.

God's ways we cannot understand  
With finite human mind,  
Faith grasps the loving Father's hand,  
Leaves blinding doubt behind.

Beyond Christ's suffering and Cross  
We see an empty tomb,  
Beyond grim death, decay and loss  
Eternal life in bloom.

### My Prayer

By VIRGINIA ERBECK

of Brooklyn, New York

One night  
I prayed to God  
To fill my feverish being  
With peace divine.  
I prayed  
That all my doubt  
Might go away.  
I asked for help  
From Him  
Who helps the weak  
And aids the sinful.—  
Prayed  
That I might see the light  
Of peace and faith and love.  
I prayed that He would lead me on  
To certainty.

I knew He'd comfort me,—  
That one caressing touch  
Of His cool, cool fingertips  
On my burning brow  
Would give me peace.

I arose from my knees,  
And locking up into the sky,  
I saw a full-faced moon  
Glide from behind a dull and threatening  
cloud.

As it appeared,  
Its light streamed down to me  
And made the hill-top seem  
Strange,—divinely white!  
They were so cool and calm,  
Those moon-beams.  
I felt their coolness  
On my tear-stained cheek,  
Like a soft, cool touch  
Of a gentle hand.

I saw the stars, the moon, the light,  
And as I did,  
My pent-up fear  
And heavy doubt  
Seemed lifted from my heart.

I felt release,  
And then knew faith.  
My God  
Had heard  
My prayer—

### The Ladies Aid

ANONYMOUS

(The following two contributions re-titled "Herald" by the Rev. A. Tilner, a retired minister of our denomination living in Buffalo Center, Iowa. By means of its delightful humor the poem suggests a far-reaching truth. EDITOR.)

The Lord created Adam  
To rule the world he made,  
But Adam couldn't do it  
Without the Ladies' Aid.

So they took a rib from Adam  
And a wife for him they made;  
Then Adam's Eden ended.  
But he had his Ladies' Aid.

We call Columbus a hero  
For discoveries he made,  
But he'd never even started  
Without a Ladies' Aid.

The Church would go unpainted,  
And its debts would go unpaid,  
And its preachers would go hungry  
But for the Ladies' Aid.

### "Why I Like to Read 'The Baptist Herald'"

(The following two contributions received "Honorable Mention" in the recent "Baptist Herald" contest.)

By MABEL LISS  
of Vesper, Kansas.

I like to read "The Baptist Herald" because within its pages, through "Daily Meditations," I find something to nourish my hungering soul. I read and my soul becomes satisfied.

I am very much interested in the evangelization of the world for Christ. "The Baptist Herald" tells me how consecrated men and women of God from our denomination are winning souls for Christ in

dark Africa, superstitious Burma and other countries. My heart and my hands have been more willing to give since this paper has shown me just how my gifts are used.

How often I have found in this magazine material for B. Y. P. U. programs and devotional services!

"The Chat About Books" has given me information about new books and their authors. I know these books are good, for they are examined by a person who loves Christ and young people and therefore he will not be indifferent to their needs. I know that the editor loves and understands young people, because of the material he puts into "The Baptist Herald," and the way it is written is appealing to young eyes, minds, and souls.

Many times, after I have read "The Baptist Herald," I have been inclined to go to the calendar to count the number of days until I should receive the paper again.

So read on, O "Baptist Herald" readers! May you win many more readers who follow in your train!

### "Why I Choose 'The Baptist Herald' for My Reading"

By RUTH R. LOHMANN  
of Burlington, Iowa

I suppose I've taken "The Baptist Herald" ever since there was one to take. I like it: The first thing I read is the "What's Happening" news, and then the reports from the various B. Y. P. U. societies, for therein you get the news of friends you have made at conventions and the like, which you could get in no other way, and also suggestions for your own society.

I love to read, and the continued stories in "The Baptist Herald" bring us the best that there are. Let's have more of these stories.

"The Contributor's Page" gives us an outlet for our views on various debatable questions that arise in our churches. Possibly if our editor would suggest a question on a certain point, there would be many responses. It might develop into a sort of a debate by long distance.

Again, what is more inspiring than to read the occasional letters from our missionaries in far-off lands, telling of their work in spreading the story of Jesus Christ?

In fact, I like everything in "The Baptist Herald."

I like it, for it brings us  
Just what we need each day;  
It tells us what is happening  
In lands so far away.

From other churches near us  
It brings us all the news;  
That's why for my good reading  
I do the "Herald" choose.



# BEAUTY for ASHES

by Grace Livingston Hill

## SYNOPSIS

Gloria Sutherland's life was plunged into tragedy because of the death of her fiance. She tried to forget and to recover her poise in a quiet, country village to which her father had taken her. But after he had gone back to the city a terrible loneliness came over her. It seemed to be as if life were not worth living any longer. Then she met Murray MacRae, a handsome young man, who needed a partner for a set of tennis. To her great surprise she later learned that he led the village church service in the absence of the pastor. He talked to her about God and religion in a way which startled her, but she was always eager to hear more. He promised to introduce her to the Bible as they talked at length one evening under the starlit sky about his joyous faith.

## CHAPTER ELEVEN

Then, just as they came around a bend in the road, they saw a car drawn up in front of the MacRae home, and a tall figure coming out of the gate and striding across to the Sutherland home.

"That's Bob Carroll!" said Murray. "I wonder what he wants? They've likely told him I was over seeing you."

They hastened their steps and arrived just as Carroll was knocking on the door.

"Oh, hello, Murray," he said. "Glad I found you. Good evening, Miss Sutherland. I hope I'm not intruding, rushing over this way after Murray, but I had a message for him. They want you to speak over at Ripley tomorrow night at a Young People's Rally, Murray. Can you make it? The fellow they had engaged has to go away to a funeral. I told them you would if you could I was sure."

"Of course," said Murray. "When you promise for me what else can I do? Or suppose I make a bargain. I'll speak if you'll sing at the close of my message. How's that?"

"They've already asked me," said Carroll with a deprecatory shrug.

"Oh, well, you can sing twice then," said Murray with a twinkle. "That suits me still better."

"I don't mind singing, but they have a terrible accompanist over there. I came over hoping I'd find Lindsey home and I could inveigle him into coming down with me. If I had my own accompanist they couldn't feel hurt, you know."

"Sorry, she isn't back yet," said Murray, "though we're expecting her Friday or Saturday. But how about asking Miss Sutherland? I shouldn't be in the least surprised if she played, and if she plays the piano half as well as she plays tennis she's a winner!"

Carroll turned eager eyes upon Gloria. "Why, I could try. Of course I play some. But I wish Vanna was here. She can really play!"

"And who is Vanna?" asked the young man. "What an interesting name!"

"Vanna is my sister. Her name is Evangeline of course, but we've always called her Vanna," said Gloria.

"Lovely!" said young Carroll. "But since Vanna-Evangeline is not here might I be so presumptuous as to ask you to accompany your humble servant?"

"I'll be delighted," said Gloria, wondering what she was letting herself in for now, "that is if I can do it. I'd have to see the music."

"Well, I guess we can manage that," said Carroll. "Murray, you've got one of our books over at your house, haven't you? And I've got a new one along I'd like awfully well to try if you don't mind. I brought it along hoping Lindsey would be here."

"Well, you'd better come over to our house. There's no piano in the Sutherland house."

"Yes, I've missed having a piano about," said Gloria. "I don't play nearly as well or as much as my sister, but I do like to sit down now and then and amuse myself."

"Well, I certainly am in luck finding you," said Robert Carroll. "Why don't you and your sister come up here and live, and then we'd always have one or the other about when we needed music?"

It was good to get among young people again even if they were strangers. It was good to hear their pleasant banter and jokes. Yet she wondered as she went up the MacRae steps between the two young men, what some of her gay friends at home would think of her if they could see her now, and know that she had actually promised to help in a religious service. She wondered what Vanna would think. She wondered most of all what Vanna would think about the two young men. Vanna had never seen any like them. Would Vanna laugh at them and say they had too religious a complex if in the least likely that Vanna would ever see them. In a few days now she herself would be gone from here, and there would be little likelihood that she would ever come again, unless Father wanted to run up for something.

Yet the thought gave her a pang. She wasn't sure she never wanted to see these young men again, especially Murray MacRae. He had promised to tell her more about such wonderful things. He had promised to lead her where her

perplexities would be solved, and her heart hungered for such knowledge.

It was a big pleasant room where the old fashioned square piano stood, with touches here and there that showed a modern girl had been here, a picture here, a book there, a lovely cushion on the rare old davenport. And there on the piano was a framed photograph of a beautiful girl with one of the sweetest faces Gloria had ever seen. She had eyes like Murray's. Gloria went to it at once and stood before it.

"That's my sister, Lindsey," said Murray with a smile. "I do want you to know her."

"She is lovely!" said Gloria studying her face.

"We think she is," said Murray modestly.

"She's all that and then some!" said Robert Carroll. "I'm terribly jealous of that professor of hers that she's going to marry. And the worst of it is that I'm convinced that there isn't another girl like Lindsey on the face of the earth."

"Why didn't you tell Lindsey so before she went off and found her professor?" laughed Murray. "There isn't another fellow on the face of the earth I'd like half so well for a brother-in-law I'm sure."

Gloria as she heard the laughter thought how lovely was the friendship between these two.

She turned away at last from the picture of Lindsey MacRae and her eye was caught by another picture on the mantel, a man's face this time, with a look in the eyes like Lindsey and Murray, yet something deeper, something so strong and noble and tender that instinctively Gloria turned to Murray and said in a low tone,

"This was—your brother—?"

Murray had been following her glance and he was beside her now. "My brother Cameron, yes!" he answered her, though his eyes had answered for him first. "This was the brother of whom I told you."

Gloria had no words ready to express the emotion that picture stirred in her heart. It was too deep for words. But at last she turned away.

"Why should a man like that be taken away from the earth when there are so many men who could be spared so easily?" she said, almost as if she were thinking aloud.

"God's purposes are often served best in ways that seem to us inscrutable," answered Murray, "and sometimes sinner just to save some poor worthless her

like me!" And he drew a deep breath that was almost a sigh.

Then Gloria looking up suddenly saw his face and understood, and the story she had heard a little while ago went even deeper into her own soul.

They gathered around the piano presently, and Gloria shyly attempted the music they put before her. She was not very familiar with sacred music, and hymns and gospel songs had never been in her repertoire at all. She found them very different in character from the jazzy stuff she had been wont to rattle off, and much harder to play, though they looked so simple at first sight, but she stumbled on and with the help of the two young men presently swung into the right rhythm and was able to follow on after the singing, if she did not exactly lead it.

Murray MacRae was singing now, too, and the two voices blended beautifully. In spite of her blundering playing Gloria felt a part of a lovely whole, and found a thrill in listening to those two voices as they sang hymn after hymn, making the words as well as the music live for her.

When they finally said good night to Robert Carroll, promising to drive over to Ripley the next evening for the meeting, and saw him drive away, Gloria suddenly realized that she had had a wonderful evening. She had enjoyed every minute of it.

"Are you all tired out?" asked Murray solicitously looking down at her anxiously. "Did we bore you to death?"

"I've enjoyed every minute of it!" she said earnestly. "It is something new for me, but I've loved it. Only I do wish you had a better accompanist. Vanna plays beautifully. I really am more at home on the violin!"

"Wonderful!" said Murray. "I'll have to rustle us a violin. And wouldn't there be some way to get your sister up here? Say! That would be great! But may I ask why you didn't bring your violin along?"

Then suddenly plunk! down came her tragedy upon her! She caught her breath. Perhaps she ought to tell this young man all about herself! But why break this brief pleasant fellowship that could not possibly last more than a few days longer anyway? Why have to explain, and endure commiseration? It would only make embarrassment for them both.

"I—why—I came away—in a hurry—!" she evaded. "I don't usually take it with me. In fact I've played very little—these last few months. I'm—quite—out of—practice."

"It certainly is time you got into practice again," laughed the young man happily.

When Gloria went into the house she was dismayed to find that her father had called on the telephone.

"How dreadful!" she exclaimed. "What will he think of me? He told me last night he would call again tonight. I ought to have come back sooner! I ought not to have gone!"

"No, it's all right," said Emily Hastings, "I told him you were just across the road at MacRae's and I would call you, but he said no, he was in a hurry. A man was waiting for him. He said tell you it would be another day or two yet before he could possibly come up and if you should want to start home before that to call his office at ten in the morning."

Gloria went up to her room but her thoughts were troubled. She had had a rare evening and enjoyed it, and it didn't seem the right thing. If her mother were here she would be all the time asking her, "What will people think? You in your position?" If her Aunt Miranda should hear that she had spent the evening playing the piano for two young men she would gloat over the news and probably spread it over the countryside. Yet it had been such a pleasant simple little thing to do whereby to while away the time, and the fact remained that she had enjoyed it. Was there anything wrong in that? In fact, she asked herself wide-eyed, staring out into the darkness of her room long after the members of the household were asleep, had she anything tangible to be loyal to? Did a bridegroom who died with another girl deserve loyalty? And even if he did what had she done but play a few accompaniments? And anyhow she was committed to the meeting tomorrow night. She couldn't go back on her word now. And she owned to herself in the secret of her heart that she really wanted to go to that meeting and hear Murray MacRae speak again. There was something in his words that brought hope, and she wanted to hear more.

The meeting the next evening was unlike anything she had ever attended before. A church full of eager young people came together for religious worship. It hadn't occurred to Gloria that young people ever went into religion, except in a musical or social way. In fact before she met Murray MacRae the word Christian in her vocabulary simply meant the opposite of Jew or heathen, and her vague idea of a heathen was a cannibal who worshipped idols. A Christian therefore would be a good, respectable, possibly moral, person who lived in a civilized land.

There was a new phrase which was introduced to her that evening during the course of the meeting. It figured in the prayers, the singing, and several times in the address of the evening. That was the word "saved." "Is he saved?" she heard a young man ask of another concerning some one else, and "She's only been saved about two months, but she's growing fast," she heard a young girl on the front seat say to Robert Carroll. But later when Murray began his address she learned that the strange new phrase meant saved from sin, made fit to be with God eternally.

The service of prayer that preceded the address amazed her. She had never heard young people pray before, and there were so many of them that took part, so freely, so eagerly, sometimes two

beginning at once, and so simply, just speaking their hearts to the great God! Gloria found herself wishing that she dared speak out and say: "Oh God, show me how I can go on living!" but her lips seemed to be sealed, and she had a shy feeling that she was not one of these young people, she was an alien and therefore had no right to come boldly and make her petition. These young people must have passed through some strange initiation or preparation that she had never known that gave them a right to fellowship with heaven. She found her heart hungry to have this same privilege.

She was seated on the platform of the ornate small-town church. It appeared that the usual pianist was not present, and Robert Carroll begged that she play for the general singing as well as for his solos. Gloria did not feel at all happy about it for she did not feel confident when it came to hymn playing. But this strange company of young people under the leadership of Robert Carroll and Murray MacRae took up the tune at the first note and bore it above her playing until confidence returned to her and she began to really enjoy being a part of this great tide of song.

Right in the midst of it all it came to her suddenly to think how amused her family would be if they could see her. How her friends at home would jeer and laugh at the idea of her playing in a religious meeting. Then something fierce and loyal rose up in her and resented the attitude of her world. There was something wonderful about this new world she was in now, that lured her. She was glad to be here. She was not just enduring it. It was like eating hash and Johnny cake and apple sauce in place of the constant ices and pastries and confectionery she had been used to all her life. There was something deeply satisfying in it that did not cloy like rich sweets.

There was a testimony meeting after the prayers and that was another amazing thing. So many of these young people were ready to testify what the Lord Jesus had been to them since they had accepted him as their Savior. Gloria did not know what to make of it and watched them jump up all over the house, one after another, with brief messages that sounded sincere. This certainly was a new world! Perhaps she might have laughed at it before she knew Murray MacRae, for some of the messages were exceedingly crude, and the people who gave them both plain and uncultured, but she did not laugh now. She had had a glimpse of what all this meant. She knew her own world would neither understand nor appreciate what was going on. She was not sure she did herself, but she respected it.

She was deeply stirred by Murray's address. It seemed to go right on from where he had been talking to her last, and to convict her soul, so that she could scarcely keep back the tears.

And then at the close of the meeting a strange thing occurred. She remained in

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# Daily Meditations

By Professor Lewis Kaiser

Friday, March 20

## The Double-Minded Man

"He that doubteth is like the surge of the sea, driven by the wind and tossed. A double-minded man is unstable in all his ways." James 1: 6, 8.

Read James 1:5-8.

Oh, the curse of a wavering mind, pulled in opposite directions and unable to choose or to be at the mercy of contrary winds of thought and impulses! Life is made for action, and the habit of doubt, hesitance and inconstancy numbs our ambitions and paralyzes our energies.

Prayer: "We pray thee, O Lord, for firmness and constancy of purpose, for the faith that grows clearer and for the love that is unafraid."

Saturday, March 21

## The Imperishable Word

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth forever." 1 Peter 1:24, 25.

Read 1 Peter 1:22-25.

God's revealed word has come down to us as our choicest heritage. Where it has been found even partial utterance, it has become an imperishable possession of mankind. It has awakened the world to the power of truth. In its light we walk and of its substance we partake.

Prayer: "Thou God of truth, give us deeper faith in thy Word, in its divine message, its transforming power and its enduring vitality."

Sunday, March 22

## Not Bread Alone

"That he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3.

Read Deuteronomy 8:1-4.

The return of the Lord's Day serves to remind us how much we depend upon spiritual food for the growth of our real life. Of course, that is not a matter of Sunday only. Our souls need to be nourished daily with the food of life. But Sunday with its quiet restfulness and hallowing associations furnishes peculiar opportunity for getting close to God.

Prayer: "Heavenly Father, teach us that life consists not in the abundance of things possessed. We need bread, but, even more, we need thy eternal Word."

Monday, March 23

## Sowing Wild Oats

"Whatsoever a man soweth, that shall he reap." Gal. 6:7.

Read Galatians 6:7-10.

Youth is peculiarly the seedtime of life. The quality of the seed sown will

determine the nature of the harvest. You cannot sow wild oats and reap good grain. By your fruits you are known. Prayer: "Direct thou, O God, the issues of my life that they may not be like an evil sowing and a reaping of corruption."

Tuesday, March 24

## Too Late!

"And the door was shut." Matt. 25:10. Read Matthew 25:1-13.

Again and again we have been shut out from the best things because we were not as yet ready for them. We let our thoughts dally with foolish, sinful things. We said to ourselves that there was still time. The decisive moment came and found us unprepared. The door was shut. We were too late.

Prayer: "May we escape the fate of those who discover too late that their lamps are burning low and the supply of oil running out!"

Wednesday, March 25

## Spiritual Growth

"But speaking the truth in love, we may grow up to him in all things which is the head, even Christ." Eph. 4:15. Read Ephesians 4:11-16.

Our souls are in the making. It does not now appear what they shall be. There should be growth in all things—symmetrical, all-around growth. If we would grow into Christ, we must keep our souls accessible to fresh disclosures of spiritual reality.

Prayer: "Help us, dear Lord, toward the goal of our striving, namely, the measure of the stature of the fullness of Christ."

Thursday, March 26

## The Purpose of God's Concealments

"It is the glory of God to conceal a thing." Prov. 25:2.

Read Proverbs 25:1-7.

That is the puzzling thing about God's ways—his concealments! So much in the spiritual world seems so elusive and vague, hidden, as it were, behind an impenetrable veil. Why? Well, one answer is that my soul depends for its very life upon the exercise of faith. But faith would have no place in a world whose realities were all objects of sight.

Prayer: "We know only in part, but we look to thee, O Father, for knowledge."

Friday, March 27

## Fear and Faith

"Be not afraid, only believe!" Mark 5:36.

Read Mark 5:35-43.

To doubt means not only to paralyze our own aspirations but also to inhibit God's power and grace. The channels through which his blessings must come

are faith and hope. If these are closed, he has no entrance into our souls. But if they are kept open, who shall put limits on that what God can do for us?

Prayer: "Banish from our souls all doubts and belittling fears. Give us such confidence that we shall pray with assurance of success."

Saturday, March 28

## Pathfinders for Christ

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Read Mark 16:14-20.

It is our privilege as Christians to share the spiritual fellowship with those heroic souls who carry the gospel to the far frontiers of the world. The missionaries clear the way for the Kingdom of God. They are the pathfinders for Christ, the Savior. We should bear them continually to God in our prayers.

Prayer: "God of truth, make us loyal to those who represent us and thee on the far-flung fields of Christian conquest!"

Sunday, March 29

## Like a Child

"Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." Mark 10:15.

Read Mark 10:13-16.

Jesus loved and studied children. He was impressed by certain qualities of childhood, as for instance, the trustfulness, the fearlessness and the loyalty of the child. In such a childlike spirit he saw a fitting emblem of the life in the Kingdom of God. Trust and loyalty are characteristic of the child of God.

Prayer: "Loving Father, may the refuge of thine arms always be a comfort to our souls. How much we need thee!"

Monday, March 30

## The Useless Life

"I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Matt. 25:42, 43.

Read Matthew 25:41-46.

It was the unfruitful tree, the unused talent, the unhelpful life that the Lord found worthy of sharp reproof. To miss the chance of imparting something of our strength and good-will to those in need of them is the sin that finds little excuse. To do evil is bad; to do nothing is almost worse!

Prayer: "Forgive us, dear Lord, if we have neglected to extend the helping hand. Lead us into fruitful effort and deliver us from profitless lives."

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# Reports from the Field

## ON THE WAY TO THE KAKA MISSION STATION, THE CAMEROONS

Letter from Missionary Paul Gebauer written in Balo on January 22, 1936

I have only time for a brief love letter between mealtime and carpenter-work. We left Soppo on January 10 and crossed the river into French territory on Jan. 13. On the same day the railway took us to Nkong Ambe and on the next day a half ton truck conveyed us to Bamenda. On the 15th we continued our trip, and five hours of fast marching on the 16th brought us into Balo.

Having no timber and no workshop in Kaka, I am here busy making all the windows for the houses to be put up for the two ladies and for their work. For the time being I have planned on two dwelling huts, two kitchens, one dispensary and one storehouse. Accordingly I play the carpenter.

At the end of this month a line of 60 carriers will be on the march to MBEM, the place of our new station in Kaka. We shall follow in the saddle. It will take at least 5 days to reach Ndu and another 2 to 3 days to reach Mba. Clara works hard these days.

We hope to have Miss Edith Koppin with us in May. It will be a joy to have her here, and work in abundance waits for her. All mail to us can be sent to Baptist Mission, P. O. Bamenda via Port Harcourt, Nigeria, West Africa. Our greetings and love to all our friends in America!

## FAREWELL FOR MISS EDITH KOPPIN

By NORMAN J. BOEHM, President of the Young People's and Sunday School Workers' Union of No. America

For the third time the people of the Ebenezer Church in Detroit, Mich., bid farewell on Sunday, February 2, to Miss Edith Koppin, missionary.

Although mingled with pangs of parting, joy was the keynote of the farewell services. It was a joy, greater even than that of the two previous occasions, because this time she has gone to Africa under the auspices of our General Missionary Society to join the Gebauers in Kakaland.

Just as the First Church of Portland has given Clara Gebauer and the Ebenezer Church of Detroit has given Paul Gebauer, so Ebenezer again gives one of its own to the Lord's work of pioneering in the Cameroons. This time the church feels it a distinct privilege to give Miss Koppin to the whole denomination. Along with the Gebauers, she is now your missionary, the representative of 36,000 German Baptists of North America.

Miss Koppin has already completed over six years as a medical missionary for the Sudan Interior Mission. After a

year's furlough she has now gone out, rested and completely recovered from the effects of malaria and also with a new zeal for the Master's work.

Farewells for Miss Koppin began when the Youth Department of the Sunday School presented her with a beautiful orchid, symbolic of Christ giving his best and his all for us, of Edith giving her best to the Master and of the young people giving of their best to her. During the assembly period the Sunday School as a whole presented her with a pair of binoculars.

The farewell of the church took place at the evening service which was marked by informality. In place of the accustomed Scripture reading, the congregation was invited to quote appropriate Scripture gems of promise. These were later written, signed and handed to Miss Koppin for future reminiscences. This was followed by a number of brief prayers, entrusting her future destiny to the Lord. Mr. Herbert Koppin and Mrs. G. H. Enss, wife of Dr. Enss, spoke for the church at large. Mr. Paul Koppin, father of Edith, also spoke briefly entreating the people to continue with sustaining prayers and not to forget the loneliness to which the missionaries are subjected in a world where they are denied the privilege of inspiration from sermons and contact with other Christians.

The General Missionary Secretary, Dr. Wm. Kuhn, could not be present but he was represented by a written message of high tribute. Dr. Enss, pastor, spoke on the words: "Lo, I am with you alway." Miss Koppin responded with a challenging message pointing out the compelling force, the love of God within us, toward others, that makes us useful. It sometimes puts us to shame to hear missionaries unselfishly minimize the hardships and dangers of their job as compared with the joys of serving and the privilege of telling others of the love of God toward the lost. They, truly, are ambassadors of Christ! Miss Koppin went on to tell how Christ comes very close to one out there, providing grace for every emergency.

The missionaries have done and are doing their part. What are we doing? As president of the Y. P. & S. S. W. U. of America, I would call upon each church, Sunday School and Young People's Society definitely to remember these friends, the Gebauers and Miss Koppin, at least once each Sunday before the throne of grace in prayer. Especially should this be done in the pastoral prayer. Of course this should be supplemented by our prayer meetings and individual prayers. Let us concern ourselves specifically with our task. Just think of the wonderful power which our missionaries can experience if we offer consecrated prayers on their behalf to the Father and draw on his promises.

## Central Conference

### Revival in the Connors Avenue German Baptist Church, Detroit, Mich.

In our day of increasing darkness on every hand, the question often arises: "Is a revival something of the past?" Undoubtedly most of us have heard the word "revival" discussed from every possible angle as to its meaning and place in our own day and age. It is not until our own hearts are truly revived and the lives of other professing Christians transformed through a God-given revival from within, that we can understand the full meaning of the one word, "revival."

All who have had a definite part in presenting God's Word will find the same experiences often repeating themselves through the various contacts made in life. Along with every experience an impression is left. What should impress us more than the voicing of these words by anxious inquirers, "I have never seen a revival. What is it like?" Can we hear this expression and similar ones and still develop an attitude that is totally passive and indifferent as to the answering of such a question? This subject may be baffling the minds of more than we realize.

"If we ask anything according to his will, he heareth us" (John 5:14). And God heard us in the Connors Avenue Church of Detroit, Mich. To him be given all the glory for the way he has proven himself faithful to his Word in our midst, as well as to all those who trust in him as one who cannot deny himself.

Arrangements were made for evangelistic services to begin Jan. 1st in the Connors Ave. German Baptist Church. Many were sorely pressed by the indifference and lethargy that had crept in among professing Christians. As God succeeded to show more clearly through the preaching of his Word the need of a revival among Christians, men and women began to pray about their need. Christians were revived and sinners saved. Through the direction of the Spirit of God the meetings were carried on longer than we had anticipated. Feb. 2nd closed the series of meetings with 35 souls witnessing to God's saving power, bearing the knowledge of sins forgiven, and many other were revived.

On Sunday, Feb. 23, a baptismal service was held when our pastor, the Rev. Wm. Hoover, baptized 23 candidates. The series of meetings has now closed but the revival has not ceased as souls since then have been saved. The Sunday evening services are evangelistic. We are looking to God for further blessings.

A program is given every Sunday night over WEXL by the choirs of the Connors Ave. Baptist Church.



## Northern Conference

### A Unique Bible School in Whitemouth, Manitoba

To the new improvements of the common work of our churches in Manitoba belong also the Bible Schools. Having had a successful start in a Manitoba School held in Winnipeg last winter, we as young people decided to hold another institute this year.

Although we had accepted the invitation of the Morris church for the month of November, we delayed the school until the beginning of February when our esteemed young people's secretary, the Rev.



Students and Teachers of the Bible School at Whitemouth, Manitoba. The Rev. Erich Bonikowsky, pastor of the church, and another member of the faculty served as photographer.

M. L. Leuschner, could be present. For this occasion the Whitemouth church gave the invitation. Notwithstanding the inclemencies of this winter season in our region, we found ways of accommodating ourselves to unfavorable conditions.

At the beginning of our school severe cold weather had set in, sometimes close to 50 degrees below zero, so that it was impossible to have the church building properly heated as a school room. Hence, we moved into the parsonage which already had been transformed into a hotel and restaurant for teachers and student visitors. Thus, it now served three purposes. Here we established a commonwealth similar to that of the first church in Jerusalem. All who taught and studied were together and had all things in common. Such cooperation meant division of labor and work. For instance, a minister's wife had to become chief cook, a minister the fireman for the night, a deacon the snow carrier since no water was available, and a prospective young minister the wood chopper. However, all things worked together for good for those who were present.

There was more inconvenience for students who had to travel six miles every day on snow-drifted roads and in sub-zero weather. Though they could not use a four-cylinder car they found as a substitute a sleigh drawn swiftly enough by four dogs. Even a polar bear had to be so considerate as to sacrifice its only fur coat for a Bible student who needed it badly. A picture of Mr. Leuschner in the bear coat and riding on the sleigh appears on this page. As for the mail

of our populous family, it was carried 12 miles by bicycle, or as chance would have it, the bicycle had to be carried by the driver. Thus, all problems of habitation and transportation were successfully solved and we could give our minds to teaching and study for four hours daily besides home work.

There were 22 students enrolled who regularly attended classes. The following ministers were the teachers with their studies: Rev. F. A. Bloedow, "The Apostolic Age" and "History of the Bible"; Rev. E. Mittelstedt, "Missions" and "Appreciation of Music"; and E. E. Bonikowsky, "Religious Education." The climax, however, was reached when the Rev. M. L. Leuschner appeared on the scene in the second week. His presence was an inspiration to all and his talks on "The Problems of Young People" were practical and enlightening.

Although the students were not especially eager for examinations, the teachers wished to see some immediate fruits of their labors as well as to make the students more conscious of what they



The Young People's Secretary Dressed in Polar Bear Coat to Enjoy a Sleigh Ride at Whitemouth

had learned. The results of the written tests evidenced earnest work on the part of the students.

Besides serious work there was also enjoyment provided for the group, such as a sleigh ride one evening which was as enjoyable at 35 degrees below zero as the closing hour of the school with songs and social games in the parsonage. Some things experienced and learned during these pleasant days will be forgotten. But, undoubtedly, impressions were made that will influence our lives in future years. We say with one of the teachers at the parting, "It was an ideal Bible School." ERICH E. BONIKOWSKY.

### A Memorable Bible School in Nokomis, Saskatchewan

For a period of seven weeks, dating from January 13 to February 27, an interesting and memorable Bible School took place in the German Baptist Church of Nokomis, Saskatchewan. Classes were held during the morning and afternoon hours with evening sessions for one week.

The courses were divided into three periods of two week each. During the first two weeks the Rev. A. Bibelheimer of Southey instructed us in "Biblical

Geography" and "Baptist Principles." In the third and fifth weeks the Rev. A. Rosner of Ebenezer taught "The Life of Jesus." During the sixth and seventh weeks the Rev. M. L. Leuschner of Chicago instructed us in "Christian Ethics" and "Christian Conscience." These days spent with the young people's secretary and editor of "The Baptist Herald" have certainly established a lasting friendship and have given us a new interest in our denominational activities. During the entire period of seven weeks the Rev. G. P. Schroeder of Nokomis held classes in "Religious Instruction," "Singing" and "German" and served as dean of the school.

A slight break at the beginning of the Bible School due to cold weather, sickness and Mr. Rosner's necessitated absence for a few days caused a set-back in our school. During most of the weeks, however we had well attended classes. The blessings and new interest which we have found in studying the Bible more intensely during these weeks will certainly not be forgotten by those who attended.

On Tuesday evening, February 25, a large group of the young people and the Rev. G. P. Schroeder and M. L. Leuschner went by sleigh to Lockwood, ten miles away, for a service and program. The Bible School was brought to a close on Friday evening, February 27, with a program by the students, messages by Margaret Lach, Martha Kranich, Carl Dohms



The Bible School at Nokomis, Saskatchewan. The Rev. G. P. Schroeder, Dean of the School, is Standing at Left.

and Erwin Korella, musical numbers by the church orchestra and student chorus, an address by Mr. Leuschner and "a farewell luncheon" for all. The Rev. G. P. Schroeder of Nokomis, the dean, was in charge of the closing exercises.

Seventeen students were in attendance at the school. They were the Misses Martha Kranich, Margaret Schroeder, Margaret Lach, Hilda Weiss Ruby Aebig, Edna Hoffman, Olga Walter of Nokomis, Olive Bresch of Elk, Mary Wiebe, Hannah Cookhouse of Lockwood, E'sie Lach of Winnipeg and Messrs. Mark Hausman, Erwin Korella, Roland Edger of Lockwood, Peter Schroeder of Nokomis, Karl Dohms of Fenwood and William Fitzner of Springside.

RUBY AEBIG, Reporter.

### B. Y. P. U. Activities in Regina, Saskatchewan

Quite a while has elapsed since we as a B. Y. P. U. in Regina, Saskatchewan, Canada, have been heard from through "The Baptist Herald." Our regular meetings are well attended, and we are all thankful for the growth in the membership of our society during the past few years. Our B. Y. P. U. now has a total membership of 47.

For the past two years we have conducted a combined Easter Sunrise Service with several other churches in our city. We are again looking forward to another of these inspiring services on Easter Sunday.

Our church choir, which is composed entirely of young people from our B. Y. P. U. organization, has had the privilege of presenting a successful singing festival under the distinguished leadership of Mr. K. Neufeld, musical festival adjudicator for Saskatchewan and Manitoba, which was rendered last August. Again on New Year's Eve we were given the opportunity of entertaining the congregation with a similar program under the direction of our leader, Mr. W. Wolfe. We have also been active on several radio broadcasts, and we hope to continue to be a blessing to those living in the country who do not have the means of attending church services.

For the past three years we as young people have proven ourselves worthy by obtaining the first prize which is awarded annually by the Saskatchewan Tri-Union. We are again looking forward to the securing of this coveted honor at the coming convention of the Tri-Union which will be held in Regina during the early part of June. A hearty invitation to all who can attend this affair!

We want to thank our Lord and Savior who has been our blessing in times of sorrow and of joy, and it is our prayer to unite with the Apostle Paul in saying: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

LOUISE WOYCICK, FRANK WOLFE, Reporters.

### Atlantic Conference

#### Recent Events in the King's Highway Church in Bridgeport, Conn.

We have enjoyed a series of inspirational events in the King's Highway Baptist Church of Bridgeport, Conn., of which the Rev. Daniel Meyhoefer is pastor, which we would like to report to the readers of "The Baptist Herald."

During November of last year we had a drive in our Sunday School for definite goals with fine results. December was devoted to the young people of the church. The young people's society had full charge of one of the evening services, and the program of messages and songs was enjoyed by a large gathering of friends and members of the church.

On Dec. 15, 1935, the Sunday School

celebrated its fiftieth Golden Anniversary. The church auditorium was filled to capacity, as many former teachers and scholars attended the reunion. Two charter teachers of fifty years ago were also able to be present and were presented golden "Certificates of Service" for the work which they faithfully rendered. These original teachers are Mrs. Ottilie Zopf-Moesner and Mrs. Caroline Becker-Will, both of whom are now in their eighties.

January was devoted to the Ladies' Aid Society. The members of this organization also had charge of a Sunday evening service. Mrs. Emil Berger led the meeting and messages were brought by the Mesdames Lukas, Hart, Dittrich and Zopf and solos were rendered by Mrs. Patterson accompanied by Miss Clara Berger. A capacity congregation greeted their efforts.

February will be devoted to the men of the church. Their doings are still a dark secret, but we are looking forward to their special night with great expectations. Our pastor is bringing messages of great interest to men throughout the month of February.

On February 8th many of our church went to New Haven, Conn., for a rally of the New England Young People's and Sunday School Workers' Union.

At the recent election of the Bridgeport B. Y. P. U. the following officers were elected: president, Robert Ivan Dittrich; vice-president, Clarence Heimann; secretary, Miss Helen Soukop; treasurer, Mrs. Lillie Berger-Zsell; "Baptist Herald" booster, Miss Christine Jepsersen. Interesting programs have been worked out and presented in our young people's society, and we are looking forward to a happy fruitful year.

M. K. DITTRICH, Reporter.

### Second Annual Missionary Conference in the Evangel Church, Newark, N. J., from Jan. 26 to Feb. 2

With the joy and inspiration of our first Missionary Conference of last year still warming our hearts, we entered our second annual Missionary Conference on Sunday morning, Jan. 26, at which time Rev. Robert J. Adam, a returned missionary from French West Africa, brought us a challenging message based on Matt. 28: 19, 20 in which he emphasized the command, "Go ye," and the commission, "Preach baptize and teach."

In the evening the Rev. Henry D. Campbell, executive secretary of the Africa Inland Mission, brought us the challenging responsibility of the fact of the perishing and lost condition of the nations as brought out in John 3:16 and that we have the remedy at our hands and are doing nothing about making it known to those who have never heard of the Lord Jesus Christ.

Each afternoon from Tuesday to Friday, inclusive, a group met for a session of information and for intercession. Those who led in these sessions were:

Miss Lydia Pflueger, returned missionary from the Philippines under the Association of Baptists for Evangelism in the Orient; Dr. John C. Medd, chairman of the South African General Mission; and the Rev. Henry Stam, returned missionary from Africa under the Africa Inland Mission and brother of John Stam, who with his wife, Betty, were recently murdered by bandits in China. Each speaker provided us with very direct information concerning his or her field and we counted it a privilege to share in interceding for the needs in each case. On Friday afternoon our own missionary secretary, Dr. Kuhn, also gave a few words concerning our work in the Cameroons.

The evening services during the week were also varied and full of inspiration. On Tuesday evening the Rev. William Hurley, missionary to South America, presented that work through the means of stereopticon slides. He has been working under the South America Missionary Union. On Wednesday evening the Rev. James E. Mallis, returned missionary to India under the Ceylon and India General Mission, stirred our hearts as he spoke of the work in India and of God's leading in his life.

On Thursday evening the Rev. and Mrs. Leonard Brain, who have recently returned from Africa where they have been laboring under the South Africa General Mission, presented the barriers that Satan is erecting in his effort to hinder the cause of the Lord.

On Friday evening Dr. William Kuhn, our own beloved general secretary, encouraged our hearts as he gave us an inspirational address on the text: "And Jesus sat over against the treasury and beheld how the people cast money into the treasury; and many that were rich cast in much." As he spoke our hearts rejoiced to know that it was the Lord who saw our gifts, that he is the judge as to whether we have put in much or little of time, of substance, of talents and that he also knows when we have put in all.

Again on Sunday morning Dr. Kuhn brought us closer to the Lord in his message concerning the fig tree. "The Lord is looking for fruit. Are our lives barren or are we bearing fruit for him? Are we bringing forth the fruit of the Spirit, forgiving one another in love?" Truly the Lord used Dr. Kuhn as an instrument in his hands that our hearts might be searched in God's effort to make us fit vessels in his service.

As we came to the close of the conference, Dr. Glover, the home director of the China Inland Mission, exhorted us to "strengthen the stakes" at home so that "the cords might safely be lengthened" abroad. His text was taken from Isaiah 54:2. Again our hearts were stirred within us as we realized the responsibility resting upon us who are at home that we might not sin against God in ceasing to intercede for those who are out on the firing lines for God. At the close of this service, when the invitation was given to those who were willing to let God use



them wherever he so desired, some twenty-five or thirty young people responded to the call for fuller consecration.

The offering on the closing day of our conference amounted to more than \$400 which has been equally divided among those missions represented at the conference. We truly thank God for this offering. However, we believe that the greatest blessing of all has been in the deepening of spiritual life in our people and in the fuller consecration of life.

GRACE KETTENBURG, Reporter.

### Pacific Conference

#### The Ladies' Missionary Society of the First Church, Portland, Oregon

As the Ladies' Missionary Society of the First German Baptist Church of Portland, Ore., we are at work for our Lord and Master. As such we have been privileged to help in the support of the Cameroon mission field for many years. Since Mrs. Clara Gebauer, one of our own church, is now on the Cameroon field, we have a deeper interest in the work there. She is the daughter of our beloved president, Mrs. J. Kratt.

Almost 39 years have passed since Mrs. Kratt was privileged to organize our society. Much of our success we owe to the fine leadership of Mrs. Kratt, who has been honored as our president since the society was organized.

In order to show our appreciation for the untiring efforts of our president, the society gave a luncheon on Jan. 30 in honor of Mrs. Kratt's birthday. About 70 guests were seated at the beautifully decorated tables. When Mrs. Kratt entered the room, we sang that old song, "Bis hierher hat dich Gott gebracht." Beside each plate we found a small red candle, which we were asked to light. The red candles, as well as the other decorations, were symbolic of "Love." After we had partaken of the delicious food prepared for us, we repeated the 23rd psalm. Our vice-president, Mrs. Pauline Schappert congratulated Mrs. Kratt in behalf of the society, after which a short program of appropriate songs and readings followed. Mrs. Margaretha Boehi and Mrs. Amanda Pfaff, who were both present at the organization of the society, were honor guests and sat at the right and left of Mrs. Kratt. The Rev. J. Kratt related a few incidents of former days and the Rev. F. W. Mueller gave a short talk. As a token of our appreciation we presented Mrs. Kratt with a beautiful bouquet of red carnations and a lovely sweater. Mrs. Kratt was then given an opportunity to say a few words about the past years. She said that we had not gained success through her efforts, but that it was God who had blessed our society.

It is our earnest prayer that we may be faithful in the future. We also trust that God will give Mrs. Kratt grace to lead us for many years to come.

MARTHA ROCK, Secretary.

### DAILY MEDITATIONS

(Continued from Page 90)

Tuesday, March 31

#### Useless Worryment

"In nothing be anxious." Phil. 4:6. (Amer. Revised Version.)

Read Philippians 4:1-7.

Moffatt translates these words: "Never be anxious." We move so much in the fog of apprehension and anxiety, and hence we see things distorted. Jesus warned against such a temper. Why worry over troubles that never come.

Prayer: "Heavenly Father, give us faith to rely on thy arm of power and to put out of our souls all fear and misgiving."

Wednesday, April 1

#### Self-Condernation

"Depart from me, for I am a sinful man, O Lord." Luke 5:8.

Read Luke 5:1-9.

Haw small and unworthy we often seem in the light of God's gracious revelations! This light brings out the gray spots in our character. To know God better is to know ourselves better and to know ourselves better is to become more humble.

Prayer: "God be merciful to me a sinner!"

Thursday, April 2

#### Religion in Action

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

Read Micah 6:6-8.

True religion always has two objectives: God and man. If God reigns supreme with you, he inspires you to high living and to noble conduct. You bear the marks of a clean conscience, of an affectionately merciful spirit and of an unfeigned devotion to divine ideals and principles. "Blessed are the pure in heart, for they shall see (sense) God."

Prayer: "Create in me a clean heart, O God, and renew a right spirit within me."

Friday, April 3

#### Tested and Tried

"Jesus, being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness." Luke 4:1.

Read Luke 4:1-4.

The Spirit, when in full control of us, does not always lift us upon celestial heights, but often leads us into the dreaded wilderness. We face new decisions, and that means new struggles and new conquests. The Spirit does not exempt us from temptation, but he helps us to overcome. Thus holy character grows.

Prayer: "Lead us not into temptation, but deliver us from evil."

### WHAT'S HAPPENING

(Continued from Page 82)

Mr. M. L. Leuschner, the general secretary of the Y. P. and S. S. W. Union, spent the month of February visiting churches of the Northern Conference in Canada and participating in our Canadian Bible Schools. After a train delay of more than seven hours he arrived in Winnipeg on Sunday afternoon, Feb. 9, in time for the evening service. He also addressed a large young people's gathering after the service. From Feb. 10 to 14 he took part in the Manitoba Bible School which was held in our White-mouth Church, attended by about 25 scholars. On Thursday evening, Feb. 13, a service was held for the church which was in charge of the Rev. Erich Bonikowsky, the local pastor. On Sunday, Feb. 16, in spite of a blizzard and a temperature of almost 50 degrees below zero Mr. Leuschner preached at the services in our church at Nokomis, Saskatchewan, before unusually large audiences. During the following two weeks he spoke at afternoon and evening sessions of the Saskatchewan Bible School, which was brought to a close after seven weeks of sessions under the leadership of the Rev. G. P. Schroeder of Nokomis. Mr. Leuschner addressed morning and evening congregations in Regina Saskatchewan, on Sunday, Feb. 23. Over the last week-end in February and on Sunday, March 1, he spoke in several services held in our churches at West and East Ebenezzer and at Yorkton, Saskatchewan. The impressions of that trip are to be found in the editorial for the current issue of "The Baptist Herald."

### Beautiful Easter Folders Delicately Artistic



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German Baptist Publication Society

### BEAUTY FOR ASHES

(Continued from Page 89)

her seat by the piano awaiting her escorts, while the young people surged about the platform, when suddenly a group of girls came toward her.

"Oh, I do think you play so beautifully!" said a girl with blue eyes and a dress the same color. "I just loved to watch you up here playing!"

"Yes," said another girl in brown, "it was so nice of you to come and play for us. Jennie usually plays, but she's sick tonight. Have you come to live in Afton?"

"Oh, no," said Gloria much amused, "I'm only here for a short time."

"Oh, I'm sorry," said the brown girl. "I hoped we'd have you to play for us again."

"That's nice of you," said Gloria, feeling shy herself at so much evident ad-

miration, "I don't consider myself much of a player."

"Oh, won't you write your name in my Bible?" asked the one with blue eyes. "I've got Mr. MacRae's name and Mr. Carroll's name and I'd like so much to have yours."

"In your Bible?" said Gloria puzzled. "Why, I'm nobody to have my name in a Bible."

"Oh, yes, you are," laughed the girl. "I want to keep it to remember this meeting by. Hasn't it been a wonderful meeting?"

"Why, yes, it has," said Gloria.

She accepted the offered fountain pen and the shabby little Bible and wrote her name under Murray MacRae's, feeling that somehow she was inscribing herself within a charmed circle where she did not at all belong, and wondering if this was not presumption.

"Oh, what a pretty name!" said the blue-eyed one. "It sounds just as you look! I just know you're a wonderful Christian!"

"Oh, but I'm not," said Gloria full of dismay.

But other girls were surging up now for autographs. Other Bibles were forthcoming, hymn books, programs, scraps of paper. Gloria gave a little hysterical laugh, protested that she was nobody and they didn't want her name, but the rush around her continued and she wrote on, half ashamed of herself that she didn't frankly tell them she wasn't a Christian at all, that she didn't even know what it was all about.

But somehow when it was all over she felt that in some way she had identified herself with tremendous things, and a glow was about her heart as she received the warm thanks of the pastor of the church for her part in the evening.

(To Be Continued)

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## FAMILY LOYALTY

**I**N his government of the world God has established the family as a fundamental institution. The largest family is, of course, the human family, to which we all belong. Having had one common parental ancestor, all men, of whatever race they happen to be, are brothers and sisters.

### GOD'S FAMILY

In this numerous and widely spread human family the "TWICE-BORN" become members of God's family. Every single one of these "TWICE-BORN" has been elevated in the highest nobility. Our admission into God's family is only through faith in the Crucified Christ. Thinking of the passion of our Lord reminds us of the loyalty of Jesus Christ to the host of his re-

natural for all of us. How it thrills every heart to see every member of a family rally to the support of some unfortunate one! When some black despair encompasses a family, then it is that family loyalty shines out most brightly like the stars in the dark sky. May the Risen Christ pour out upon our homes and families a rich measure of his incomparable, unchanging and self-sacrificing loyalty to his own!

### OUR DENOMINATIONAL FAMILY

It has not been by chance nor blind fate that we have become members of our own beloved denomination. Jesus said that not a sparrow falls from the roof without the Father's will. How much more does God determine such big matters like our church and de-



The Rev. and Mrs. Fred Trautner and the Members of their Family, who in their loyalty to each other Symbolize the Faithfulness of our Church Members to our Beloved Denomination.

deemed ones. Even though we belong to a sinful and depraved generation, our Lord is, nevertheless, not ashamed to recognize and acknowledge us as his brethren. In order to put us into God's family the Savior emptied himself of God's glory and became obedient unto death, even the death of the cross. During his earthly ministry he said: "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep." By his death and resurrection he proved his loyalty to his own; henceforth, every member of God's family can unreservedly trust him in every extremity.

### OUR OWN FAMILIES

Our own denomination may be said to be made up of nine thousand families. Family life offers many scenes, but nothing is more beautiful than a natural expression of loyalty among the members of the family toward each other. Such family loyalty is a priceless adornment to any home. The parental devotion of father and mother in the care of their children is only

nominational membership. In gratitude we pledge our unreserved loyalty to our denominational family. Our loyalty to our denominational family can be best expressed through the sacrificial participation of each one of us in carrying out that ministry entrusted to us. Here is a glorious opportunity for every one of the 35,954. Through the following agencies we carry on our denominational ministry:

- The Seminary at Rochester.
- The Publication Society in Cleveland.
- The General Missionary Society in Forest Park.
- The Children's Home in St. Joseph.
- The Young People's and Sunday School Workers' Union.
- The Old People's Homes in Chicago, Philadelphia and Portland.
- The Girls' Homes in New York and Chicago.

It would require volumes to enumerate in any detail the manifold labors of our 268 churches. It is a great consolation to know that our Master sees and appraises each service justly. He also sees those who through a lack of family loyalty do nothing.

THE GENERAL COUNCIL  
WILLIAM KUHN, Executive Secretary.

**Place Your Easter Offering into the Nail-Scarred Hand of the Risen Christ  
Who Gave His Life for You.**

**PASSION WEEK—PALM SUNDAY, APRIL 5, TO EASTER SUNDAY, APRIL 12**