

The Baptist Herald

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

Volume Four

CLEVELAND, O., APRIL 1, 1926

Number Seven

EASTER

Sing that the winter is over,
Sing for the coming of spring—
For the showers and flowers and beautiful hours,
And the flash of the robin's wing.
Sing for the gladness of Easter;
Lift up your voices and sing.

Deep in the heart of the forest,
Down at the roots of the trees,
There is stir of the violet's coming,
And smile of anemones,
And many a kiss of fragrance
Goes out on the vagrant breeze.

Sing for the coming of Easter,
And many a rare surprise
Of beauty and bloom awaiting
The welcome of happy eyes.
Sing for the Easter sunshine,
And the blue, benignant skies.

And carry the tall white lilies,
And the roses brimming sweet,
To the church, where aisle and altar
Are sought by hastening feet.
Sing to the Lord of Easter,
Who is coming your songs to meet.

Margaret E. Sangster.

What's Happening

Rev. A. J. Harms, Th. D., pastor of the Oak St. church, Burlington, Iowa, has received 83 new members since the beginning of his pastorate. A baptismal service is to take place on Easter Sunday.

Rev. G. Zinz, pastor at Newcastle, Pa., baptized 11 converts on March 7,—one man, two women and eight Sunday school scholars. Others are not far from the kingdom. A large congregation witnessed the baptisms.

The Kansas Jugendbund and Sunday School Institute, according to report, will meet this year with the church at Stafford. The sessions are to begin on Monday, May 31.

Rev. O. R. Schroeder of Anaheim, Cal., baptized nine joyful converts on Sunday, Feb. 28, the fruits of special meetings held in January. These received the hand of fellowship on March 4 with 3 others who came by letter and confession of faith. The work is progressing nicely in the church and the need of a larger building is becoming more noticeable. An encouraging feature is the large number of young people connected with the church.

Rev. Albert Alf, pastor of the Second Polish Baptist church at Pound, Wis., has accepted the call of our German Baptist church at Germantown, N. D. He begins work in his new charge on May 15.

The meetings conducted by Evangelist Lippard and wife with the church in Tacoma, Wash., Rev. J. A. H. Wuttke, pastor, have resulted in thirty conversions.

Rev. G. P. Schroeder of the Craigmyle and Richdale churches, Alberta, will be the new pastor of the churches in Morris, Moosehorn and Overstone, Man. He began his new pastorate on April 1.

Rev. Edward Niemann, District Missionary in Eastern Montana, recently held a series of meetings lasting ten days in Roundup, Mont. A number of men and women were converted and will be baptized later. A new mission field which promises good results, is opening up in this region.

The Young People's Society of the Harlem church, New York City, reports 34 members, a gain of five during 1925. At the suggestion of the missionary committee of the society, monthly visits are being made to the Beacon Light Mission. The church also reports a Men's Society with a membership of 15. Mr. Emil E. Lawrence is president, Mr. F. Treumann, secretary, and Mr. Th. Waibel, treasurer.

Rev. Rudolf Kaiser of Gatesville, Tex., was accorded a pleasant surprise by his congregation in honor of his birthday at the close of the service on Sunday evening,

Feb. 21. A birthday gift was presented to the surprised dominie who expressed his thanks. A social time with coffee and cake followed. Bro. Wm. Lengefeld has been appointed booster for the "Baptist Herald" by the B. Y. P. U. of the church.

A recognition service for the newly organized Baptist Church in Regina, Sask., took place on March 1. Pastor A. J. Milner expected to baptize about 25 new converts on Feb. 28. Rev. A. J. Kujath assisted for eight days in special meetings.

The Fleischmann Memorial Church, Philadelphia, Pa., has increased the salary of its pastor, Rev. F. P. Kruse, Three Hundred Dollars. A worthy example for some other churches to follow.

A Teacher Training Class of 16 members has been organized in our church at Sheboygan, Wis., Rev. F. W. Bartel, pastor. Since its beginning in February the interest is steadily increasing and the response is very gratifying.

The men of the North Ave. Church, Milwaukee, Wis., surprised their pastor, Rev. L. B. Holzer, with a certificate costing \$150, which admits him to the Ministers and Missionary Benefit Fund of the N. B. C. The men have pledged to pay the annual fee as long as he remains pastor of the North Ave. Church. If you want to see a mightily surprised pastor, try this on yours.

The B. Y. P. U. Societies of Temple and East St. Baptist churches, Pittsburgh, held an institute March 14 to 21 under the auspices of General Secretary A. Bretschneider.

Miss Katherine Zinz, whose poem "Others" appears on another page, is a daughter of Rev. G. Zinz of Newcastle, Pa. She is at present a student at the Baptist Institute in Philadelphia and completes her training next year. Miss Zinz is gifted with the talent of poetical expression and some of her contributions have been printed in the "Baptist" and other journals. We welcome her to our contributor's club.

Mr. Alfred Engel has been engaged as church missionary worker at the Ebenezer church, Detroit, Mich., Rev. J. Leyboldt, pastor. Mr. Engel is a young man who was baptized by Rev. J. G. Draewell. He will have his field of work in visitation, in the Sunday school and with the young people.

Rev. A. Kujath, Conference Missionary of the Northern Conference was operated at Calgary, Alta., for gallstones on Monday, March 15. He was so very weak after the operation that brethren of the Missionary Committee passing through from the session at Edmonton were not permitted to see him.

New Society Organized in Regina

On March 7, the Young People of the newly organized First German Baptist Church in Regina, Sask., held an organization meeting, which was opened with the beautiful hymn "The Solid Rock." After a short prayer, the Scripture was read and a short lecture was given on the importance of a Young People's Society.

Rev. A. J. Milner was nominated as president, Mr. Reimer as vice-president and Mr. Pelzer as secretary. The above mentioned officers were elected for a period of three months only.

The meeting was continued with the enrollment of twenty-two members and followed by the election of the various committees. It was also definitely arranged that we have a weekly meeting which is to be held on Tuesday evening.

We are glad to state that our Young People's Society mostly consists of young people who have during the past revival meetings accepted Jesus as their personal Savior, and who will do their utmost for the furtherance of his great Kingdom and to glorify his name.

We also trust that with the help of God we will not only be a blessing in our own circle, but also to the community surrounding.

MISS L. WOLFE, Corr. Sec.

The Use of the Bible in Evangelism

When Dr. Ashmore, of the Northern Baptist Board, went to China, he began his work by translating Romans. The people sneered at him, saying, "You wrote it since you came. In this book you are writing against us." Using the Bible in evangelism is holding up the mirror to man's own heart. He sees himself.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3804 Payne Avenue Cleveland, Ohio

Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider O. E. Krueger A. A. Schade G. W. Pust
"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2 1/2 inches wide.

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

All business correspondence to German Baptist Publication Society, 3804 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

The Thrill of Easter

EASTER is a thrill. There can be no Easter without a thrill. The reality of a man's Easter joy is a fair test of his Christian sincerity. If the thrill is absent, there is positive proof that Easter is quite meaningless. When we fully grasp the Easter facts and realize something of Easter power, Easter can never be commonplace. Easter and the commonplace, like life and death are mutually contradictory. No thrill, no Easter. Only unbelief silences the Easter bells and reduces Easter to a matter of fact, formal calendar date. The Easter story was the source of early Christian enthusiasm. It inspired the apostles with fervent joy. Something vital is lacking if we have no part or share in the ecstasy.

Easter should provoke a joy in Christian hearts greater than any other event in our private lives, greater than any in the world's public history, greater than any other even in the life of our Lord himself.

The day of days in the life of Christ was the day of his resurrection. It reflected a new glory on the day of his birth. It saw a triumph of which the ascension was but the completion. It poured a flood of light on Calvary itself. It showed what took place there was not simply the death scene of an innocent sufferer, but a sacrifice which would have power with God to the end of time.

The worship of Jesus could never have developed if there had been no Easter. Jesus' friends would not have written hymns to him, built churches for him, prayed to him, worshipped him as God, talked to him daily, gone to the uttermost parts of the earth to proclaim him, would not have joyfully died for him. Easter alone caused that worship. The disciples worshipped Jesus as God because of the conviction that he had been resurrected from the dead. Had Easter only meant that Jesus had escaped death on Friday by tricking his enemies, that he had shammed death or had been merely in a comatose state, there could have been no ecstatic worshiping. Easter meant not that Jesus was still living, but that he had arisen from the dead.

If There Had Been No Easter

IF there had been no Easter, Jesus would have left his friends "of all men most miserable." Their hearts would have been filled with grief, their lives would have ended in an unfulfilled longing, they would have died in despair of broken hearts. But Easter ecstatically satisfied the longing of Jesus' friends. It was more than the joy over the restored companionship of an earthly friend.

It was the dazzling confirmation of their incipient and faltering faith in his divinity.

The thrill of Easter is the joy of a great reaction—a reaction from anxiety and sorrow. When Jesus was in his grave all seemed over. "We hoped that it was he which would redeem Israel." The women had come in the early dawn with spices and oil to embalm the Lord. But instead of a corpse they find a king. Expecting death they find life. Embalming gives place to joyful worship. When Jesus appeared first to one and then to another on the day of his resurrection, they could not keep their feeling of welcome and delight within anything like bounds. "Then were the disciples glad when they saw the Lord."

The Joy of a Great Certainty

THE thrill of Easter comes from the joy of a great certainty. The resurrection, if we may dare so speak, put the death of Jesus Christ before the world in its true light. How was man to know that a superhuman person was crucified? The resurrection of Jesus proved his right to speak for God, to speak as the organ of the highest truth on the highest subjects that could interest human beings. He was declared to be the Son of God with power by the resurrection from the dead. If Christ is risen, then the redemption on Calvary, then the life beyond the grave, then the coming triumph of goodness over evil are indisputable, are certain.

What was the astonishment, the joy, the thrill, the triumph of those first followers? It was the joy of faith confirmed. Henceforth they rested upon the imperious, the invigorating fact that Jesus had burst forth from the grave as he said he would. This is still the foundation-fact upon which the Christian creed rests in an intelligent and believing soul. It is the rock foundation of the Christian's hope.

Thank God for the thrill of Easter! If we account our Christian faith as indeed the pearl of great price, we must rejoice at the event which more than any other demonstrates its value. This is the meaning of our hallelujahs, our songs of joy and praise. Across the centuries we rejoice over again with the company of the first disciples and say of Easter: "This is the day which the Lord hath made. We will rejoice and be glad in it."

The Outcome of the Contests

THE results of our contests in the booster's campaign for subscribers to the "Herald," which closed January 31, 1926, were tabulated by our Publication Manager, Mr. H. P. Donner, and published in the "Herald" for March 1.

We congratulate the prize winners in the three church groups. Two of these churches, the winner in Class B—Baileyville, Ill., Mr. A. A. Butzer, booster, and the winner in Class C, Philadelphia II, Mr. Arthur Sturm, booster, have repeated their remarkable efforts of last year which brought them to the top and again they are headliners in this contest. Mr. F. T. Lietzke of Kingfisher, Okla., makes his first bow among the prize boosters this year.

A study of the contest shows that the winners had some close competitors who made very honorable records. To all these and to the host whose names are not published, but who did faithful and commendable work, we extend the warm thanks of our Union.

In the Conference Contest the prizes go in Class I to Rev. Theo. W. Dons, Council-member of the Central Conference; in Class II to Mr. A. V. Zuber, Council-member of the Dakota Conference; and in Class III to Rev. Jacob Pfeiffer, Council-member of the Texas Conference.

The total list of subscribers at the time the statistics were compiled and upon which the Conference Contests were decided are as follows:

| Conferences | Total | | Gain | Percentage of Gain |
|---------------------|-----------|-----------|-------|--------------------|
| | Feb. 1925 | Feb. 1926 | | |
| GROUP I | | | | |
| Atlantic | 807 | 795 | 12* | ... |
| Central | 971 | 1020 | 49 | .05 |
| Northwestern | 856 | 868 | 12 | .013 |
| GROUP II | | | | |
| Dakota | 381 | 514 | 133 | .35 |
| Eastern | 429 | 446 | 17 | .04 |
| Pacific | 408 | 409 | 1 | ... |
| Southwestern | 508 | 514 | 6 | .011 |
| GROUP III | | | | |
| Northern | 208 | 205 | 3* | ... |
| Texas | 93 | 136 | 43 | .46 |
| Foreign | 21 | 29 | | |
| Miscellaneous | | 12 | *loss | |
| | 4682 | 4948 | | |

Undoubtedly some belated lists have since come in to Cleveland which have brought up our total number to the 5000 mark. We have made progress in spite of some pessimistic prophecies that the increased subscription price would cause us losses. We thank God for the increase. But we will not lose sight of the 6000 goal. We must plug and plod on. Our growth is not of the sky-rocket sort which rises quickly with a noise and a flash and comes down about as quickly, dead and dark. Our growth seems destined to be slower but we hope it is sturdy and strong and permanent.

We thank every worker who helped so far. The "Herald" relies on the continued efforts of its friends. Let us all carry on all through 1926.

A Life and A Handful of Purpose

A. J. HARMS, M. A., TH. D.

"But Daniel purposed in his heart that he would not defile himself." Daniel 1:8.

WHAT a difference there is between making a living and making a life. The former has to do with food for the body; the latter has to do

with nurture for the soul. You are not necessarily making a living when you are making a life; nor are you necessarily making a life when you are making a living. There are scores of people in the world today who are making a very good living, and a very poor life; and there are others who are making a very good life, and unfortunately, a very poor living.

Consider carefully this searching question: Wherein lies your greatest interest, in making a living or in making a life?

One Match!—One Life!

Out on the ocean there is a storm-tossed vessel that is about to sink. Before the ship goes down the sailors manage to launch a life-boat. They succeed in rowing away before the vessel sinks. Out there in the darkness of the night they are drifting back and forth as the waves dash against their bark. Suddenly the crew sees a light in the distance. It is the light of another ship. But how can they make the men on the other ship see them? It is dark and the waves roll high and there is no light in their boat. If they would only have a light, they could give a signal of distress. Searching the boat, they find a lantern with an inch of candle in it. Next they try to find a match. But no match can be found. The captain tells them to search again. In an inside pocket a sailor finds a single match. Just one match, and the life of the crew hangs on the fate of it. What if the wind blows it out? What if it will not light?

The sailor who found it passes it on to the steward, and the steward passes it on to the mate, and the mate passes it on to the captain. Then the men all cluster around the captain and hold up their jackets to keep out the wind. What a moment of tension it is! What concern and anxiety! Amidst breathless excitement the captain strikes the match. It burns brightly. Quickly he holds it to the lantern and presently the lantern glows with light. Then he waves the lantern and the distant ship sees the signal and the crew is saved. What made that match so precious? It was the only one they had. It was their only chance for rescue. Their fate depended on that match.

Will you not contemplate the serious truth that you have only one life—just one life? It is the only chance you have. Your fate in time and eternity depends upon this life. Some day God will demand an account of that life. You will have to account for the days he has given you. Some day God will ask you, "What have you done with your life?"

Our text refers to the story of a young student who was enrolled in the

"Princes' College of Babylon"

Here he was preparing for civil service. His name was Daniel. The king took a fancy to him and so he was accorded the rights and privileges of a Babylonian prince. Now, the first thing that we notice about this young student is that "he purposed in his heart not to defile himself." Herein

lies an unmistakable sign of true greatness. The young man with a high moral and a great life-purpose can always be distinguished from the ordinary rank and file. Such greatness of heart and mind cannot long remain concealed. Several months ago a pastor of one of our German Baptist churches and I had breakfast together in a restaurant in Pittsburgh. We discussed the different phases of our work. Presently the brother in the ministry mentioned the name of a certain student, who is a member of one of our German Baptist churches. The pastor remarked, "Watch that person. He is going to surprise his church and community some day. I doubt not that his life will be credited with a great and noble achievement some day." Since then I have been watching that person, and I find that instead of a flippant and trifling manner, instead of a shallow and superficial behavior, there is expressed in that noble young life a high resolve and a great life-purpose. And I pray God that I may not be disappointed in my expectation.

A Display Advertisement

Sometimes I feel like writing an advertisement to be placed not only in the columns of our newspapers, but in the show-windows of every store, and in the vacant lots on every street and in the bulletin of every church. This is what I would placard before the world: "Wanted today, young people who have purposed in their hearts not to defile themselves." Not long ago I met a young man—in the eyes of the world a very capable young fellow. His behavior was gallant and his bearing chivalrous. I spoke to him about his decision for the Christian life. He seemed almost to be offended. Said he, "I mind my own business. I do not lie; I do not steal; I do not cheat. I am making an honest living. I am industrious. Address your request to those who are down and out." By his veneer and by his talk he managed to camouflage the issue. I left him in the same condition that I found him.

Recently I discovered that this fine fellow, who had prided himself on his own moral worth, had led two girls astray. Beneath all his high school and college education, beneath all his airs and arrogant bearing, there was a rascal whose heart was black with sin, and whose life lacked moral purpose. Put such a life side by side with a life like Daniel's and what a contrast there is!

More Than Education Needed

Sometime ago I went to help a brother pastor in an evangelistic campaign. One day as we were riding in his car he pointed out a man sitting on the curbing of the street. I said, "What about him?" He said: "He is the worst drunkard in town. He has no reputation, and what is worse, no character." Then significantly he added: "He is a Yale graduate." Oh how frequently we are forced to make this observation that the very best education possible does not guarantee against moral failure. Daniel purposed in his heart not to

defile himself. How easily Daniel might have followed the line of least resistance. How easily he might have excused himself by saying that he was away from home now, and that things didn't matter, or that the other princes all participated in these things and why shouldn't he, or that he might invoke the king's displeasure if he refrained from the customs of the day?

If Daniel had compromised on these issues he would long since have been forgotten. His memory is revered today because he dared to face the epithet of a narrow mind, and the odium of a pious nickname, and the scorn of an elite society. And what more do we need today than to get away from a social fear that dwarfs our spiritual life? What more do we need today than to get away from the habit of looking around and asking what men will say if we take such a stand? What more do we need today than to get away from a cowardice that shrinks from the consequences of truth?

It is human to stand with the crowd. It is divine to stand alone. It is manlike to follow the people. It is Godlike to follow a principle. It is easy to drift with the tide. It is heroic to stem the tide. It is natural to compromise conscience and follow the fads and fashions for the sake of popularity and pleasure. It is divine to sacrifice both on the altar of truth and duty.

Is It Wrong?

I am frequently asked by young people: Is it wrong to dance? Is it wrong to smoke? Is it wrong to frequent the movies? Is it wrong to play cards? I shall attempt to answer these questions by saying that whatever impairs the tenderness of your conscience, whatever obscures your sense of God, whatever takes off the relish for spiritual things, whatever makes you more careless about your Christian life, that thing is sin to you, however innocent it may be in itself.

David Starr Jordan, president of one of the great universities of our land, is on record as saying: "The baseball pitcher who smokes, gives away the game. The punter who dances, loses the goal. The sprinter who takes a convivial glass of beer, breaks no record. His record breaks him. Some day we shall realize that the game of life is more strenuous than the game of football, more intricate than pitching curves, more difficult than punting. And he who enters that game without a life-purpose, will lose."

Did you read the story of that mysterious lonely ship that was found drifting far out at sea? It was unmanned. There was no captain to guide it. There was no one at the helm to steer it. It was drifting wherever the current bade it go. So is a life without a purpose. It is like a ship without a captain. It is like a motor-car without a battery. It is like a fish without a backbone.

"Be strong.

We are not here to play, to dream, to drift. We have hard work to do and loads to lift. Shun not the battle, face it. 'Tis God's gift."

For Bible Study

The Minor Prophets—Obadiah

A. P. MIHM

This book is the smallest among the prophetic writings. It occupies only one page of our Bibles. It seems to lack many things with which we are familiar in the Old Testament Scriptures. It is without date and tells nothing about the writer beyond giving his name which means "Servant of Jehovah." The first impression after reading this very brief prophecy is that it has very little or no message for our age.

Brief But Full of Meaning

Yet, as Doctor Campbell G. Morgan observes, it may almost be regarded as a principle that those passages or books of Scripture which seem to have the least in them need the most careful attention and invariably yield the most remarkable results. A certain Bible scholar says of this book: "Among all the prophets he is the briefest in the number of words; in the grace of mysteries he is their equal."

The author's name is a common one in Hebrew and there is no reason to identify this Obadiah with any of the eleven mentioned in the Old Testament histories. The identity of the prophet is after all of minor importance.

Obadiah is simple in language, manifold in meaning; few in words, abundant in thoughts. According to the letter, he directs his prophecy against Edom; allegorically, he inveighs against the world; morally, against the flesh.

An analysis, says Findlay, shows this little work to be a well-constructed unity, clear and direct in aim, terse in expression. The style is blunt and soldier-like, not rich or graceful in any way but full of rugged dramatic force.

"The speech of Obadiah," says Umbreit, "comes as if freshly quarried from the rocks. He has no flowery expressions, no picturesque descriptions; it is as if he had hewn out his prophecy from the cliffs of Petra."

Some Bible scholars number Obadiah among the earliest writing prophets who appeared in Judah and place him in the latter half of the ninth century B. C., the age immediately following the great reformation of Elijah, when religion and prophecy received a great stimulus. This would make him a contemporary of Joel. Some sayings are common to both. (VV. 15. 17; Joel 2:32; 3:14.) Other authorities believe the book belongs to the time immediately after the fall of Jerusalem about 586 B. C.

A Nationalistic Prophet

Obadiah has been called the most nationalistic of the prophets. His horizon is occupied by the "Mount of Esau" (8. 9. 21), standing opposite to "Mount Zion." His prophecy is directed against Edom. Its subject is the *Injury and*

Violence done by Edom to Judah during some calamity that had fallen upon Jerusalem,—a wrong which will be heavily repaid to its inflictors in the approaching day of Jehovah. (VV. 4-9. 15. 18.) The house of Jacob on the other hand will survive its disaster and spread its restored people over all the bordering lands. (17-20.)

The Edomites sprung from Esau and were closely related to the Hebrews. Edom was descended from Esau and Israel from Jacob. The strife between Esau and Jacob referred to in Genesis is symbolic of the relationship between the tribes for many centuries. (Gen. 25: 23.) Obadiah identifies "the house of Jacob" (V. 10. 17. 18, so named in contrast with "the house of Esau") with the legitimate kingdom of Judah to whom Edom owed subjection.

The Vision falls in three successive parts. The prophet sees:

1. The Doom of the Edomites. VV. 1-9.
2. The cause of Edom's Ruin. VV. 10-16.
3. The Future Glory of Zion. VV. 17-24.

The Unusual Value of the Book

The permanent and peculiar value of this book is that of its interpretation of Esau. On this brief Bible page the antagonism between Jacob and Esau and what they represent is brought into clearer view than in any other of the prophetic writings. Perhaps for this reason the vision of Obadiah has been preserved.

Obadiah's short emphatic oracle became the model and starting point for later denunciation of Edom. Jeremiah bases his arraignment of Edom (49: 7-22) upon this book. Edom came to represent the spirit of enmity and bitterness against the people of God in its intensest form. (Isa. 34 and 63:1-5.)

Two Clashing Ideals

Jacob or Israel represented faith in God. He stood for a spiritual ideal, for spiritual aspirations, for the discipline which prepared the world for Christ. Jacob in spite of all his blundering and stumbling believed in and desired the spiritual. That Ideal Esau or Edom hated. The Edomites, through springing from the father of the faithful, all through their long history showed themselves as reckless, godless, profane, caring only for material things. When Jacob was in distress and being chastised, Edom was glad, gloated over his misfortune, joined Israel's enemies in unholy opposition and harmed his brother. (VV. 10-16.)

The New Testament describes Esau as "a profane person" (Hebr. 12:16). A profane person is a person against the temple. A profane person is one who has no spiritual conception, no consciousness of the eternal, no commerce

with the spiritual, is proud of animal ability and acts as though independent of God.

The Herods of the New Testament were of the race of Esau. When the Edomite, Herod the Great, as king of the Jews sought to kill the infant Christ, the envy and hate of Edom culminated in a deadly blow at the Lord's Messiah. Jesus never spoke to the Herod reigning during his ministry, but he once sent him a message: "Go and say to that fox, Behold I cast out devils and perform cures today and tomorrow and the third day I am perfected." These words of Jesus reveal the antagonism between the two ideals.

Esau's Outstanding Sin

The essential evil of Esau was pride. "The pride of thine heart hath deceived thee" (V. 3). This evil vented itself in violence, wrong done to others. The certain result of this was retribution. Retribution came. Edom said: "Who shall bring me to the ground?" Jehovah said: "I will bring thee down. As thou hast done it shall be done to thee." The eternal law of God was fulfilled: God is not mocked, for whatsoever a man soweth, that shall he also reap. (Gal. 6:7-9.)

Historically therefore, Obadiah tells the story of the destruction of Edom. From the Christian era, the Edomites lost their distinct nationality and became merged in the Arabian people.

Allegorically, Obadiah denounced the Edom principle, the perpetual war of proud, coldhearted worldly wisdom against the Kingdom of God. He sets forth the destruction of the flesh.

The Closing Word

Obadiah's closing sentence lifts him above all Jewish nationalism. It is as universal as the prayer, "Thy Kingdom come." His last word is the final one of all prophecy "Saviors shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be Jehovah's." The conflict between animalism and spiritualism still continues but the outcome is sure and certain. "The kingdom shall be Jehovah's."

* * *

A traveler in northern Africa tells how her caravan started out one night without a compass to guide them. They traveled on and on, and when daylight came they found themselves within a few hundred yards of their starting point! They had been traveling in a circle. The experience of the caravan is similar to that of a man who endeavors to go through life without God. He may cover a great deal of ground, but he will not get very far.

* * *

The world would be brighter if you "brighten the corner where you are."

The Sunday School

The Function of the Sunday School

W. F. GROSSER

(Extracts from an address given at the meeting of the Young People's and Sunday School Workers' Union of the Central Conference, Cleveland, Ohio, 1925.)

The Sunday school is the most important branch of our numerous church activities, because we can make the work broad enough to include all human beings coming within our sphere of influence, from the cradle to the grave, and the more comprehensive our program the more blessing we as individuals and the church which fosters the Sunday school will receive.

Recently my eyes lit on a quotation from Daniel Webster, which appealed to me as being appropriate as a sort of text; here it is, "If we work upon marble, it will perish, if we work upon brass, time will efface it, if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and the love of fellowman, we engrave on those tablets something which will brighten all eternity."

What then is the function of the Sunday school? To work upon immortal souls, led by the spirit of Christ within us, leading them to a just fear of God and love of their fellow men. We begin with our pupils in their infancy and do not cease our work with them until life's journey is ended.

To this end the Sunday school is divided into departments beginning with the cradle roll; then by gradual stages, the primary, the junior, intermediate and so up to the adults department, and when the burden of years prevents a regular attendance, the Home Department.

In the cradle roll we aim to have a record of the dear sweet mortals as soon as possible after they have glimpsed the light of day, so that we may be enabled to strive for their attendance in the Beginners department as soon as they are old enough to attend.

Christian parents should, of course, feel it their most important duty, yea privilege, to teach their little ones the first rules of piety, but where we have children of parents who are not Christians (and we should have many of those) an occasional visit into the homes of such children, with a suggestion that the child be taught an easily memorized passage of scripture, will be a blessing to the child and may also be to the parents (an important function of the Sunday school).

After having enrolled these precious little souls in the cradle roll (and Jesus called them precious) it is but a very short time before they come to us in the Primary department where the heart of a teacher filled with the love

of Christ has a wonderful opportunity to point them to Jesus and at that age usually finds receptive hearts. Not always so as they grow older. Therefore our surest opportunities lie in the earliest impressions we make upon them. The Catholic Church never loses sight of this fact.

We sometimes hear excuses about a lack of sufficient time to bring home many Bible truths when the have but an hour a week to spend with them. True, but the Lord will do abundantly more than we expect if we will but conscientiously use the time at our command.

When we have little or no success in our work we are also apt to lay it to the lack of co-operation on the part of parents of Sunday school children coming from Christian homes. The Lord will not hold the Sunday school teacher responsible for the neglect of the parents.

But are we not too apt to use these excuses as a hiding place for our lack of zeal? Surely in some cases we are.

As the children grow older and they surely will grow and that quickly, the teacher must adopt new methods of holding their interest and cultivating the seed implanted in their hearts. The true love of Christ is inventive and will find a way.

The child will grow to the smart careless age and here is where the patience of Job must sometimes be prayed for, but the seed of the Word of God sown prayerfully and in faith will bring its sure reward in due time in souls won for him.

One function of the Sunday school is to hold the scholar after he reaches the age of 12 years and from there on up. Many schools complain that they are weak at this point. Observation has shown me that it again depends greatly upon the zeal of the teacher as to whether he or she holds the pupils. I could point to cases where teachers by unusual sacrifice of time and some times money have been enabled to hold their scholars during these critical years and lead them one by one to the foot of the cross while others who from outward appearances should have had equal success, utterly failed.

Another function of the Sunday school or Bible school, as some prefer to call it, is to have not only the children, young ladies and young men, but also the grown ups and old folks. And here again some Sunday schools do not measure up.

There has been a great deal of stress laid on the value of organized classes as a means to more successfully carry out the functions of the Sunday school and no doubt they have been of great value in some schools. On the other hand, the experience in other schools has been that instead of unifying the component parts a number of groups

have been created, each in a manner making its own rules of procedure and paying little or no attention to the rules which should govern the whole. Such a condition is lamentable.

We have all heard the slogan, "United we stand, divided we fall." This is true in battle but it is equally true in Sunday school work.

Who has not observed with great pleasure on entering the Sunday school room to find an active primary department, live classes in all departments for children and the young folks and a large class of adults studying the Word, a Sunday school really functioning, a blessing in any church.

Our remarks thus far have supposed that the Sunday school has a good staff of teachers who have the interests of the school at heart. Yet every one of us laments the fact that his or her lack of zeal in the Master's work in the Sunday school has been responsible for lack of real progress.

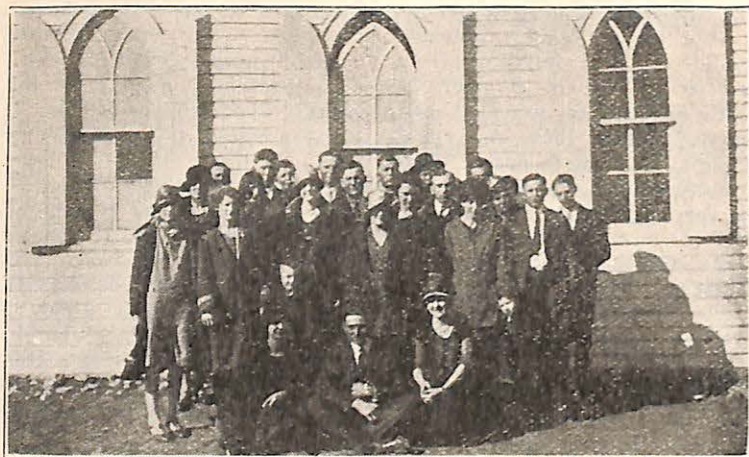
Of course, in order for a Sunday school to function properly, its officers must be suited to their positions. A Superintendent who can get the best work out of his teachers. An Assistant Superintendent who will really assist him in every way possible. A Secretary who is alert and can feel the pulse of the Sunday school by reason of his accurate records and as a result thereof can make valuable recommendations. Last but not least, a Treasurer who not merely has charge of the finances, but in addition should be able to encourage the Sunday school attendants to systematic giving for the spreading of the Gospel outside of the immediate confines of the Sunday school.

An important function of any successful Sunday school is to encourage giving for our various Home and Foreign Mission enterprises because experience has again proven that organizations as well as individuals who allow their bread to float across the water, have been abundantly blessed by the Lord, who giveth the increase.

Again I believe that a function of the Sunday school is first for the teachers to tithe and then to advocate tithing at least among such scholars as have accepted Christ as their Redeemer. It will be a good deal easier at such a time than to start at some later time.

You may ask me why I have not laid more stress on the advisability and necessity for greater organization. My answer is that the tendency to organize is rather general in our day. We are in danger of laying too much stress on organization and to minimize the first requisite in all Christian service and that is consecrated, prayerful service. When we proceed from the standpoint of the latter, improved methods and organization will be helpful. Without it,

(Continued on Page 10)



Group of Young People, Shattuck, Okla.

Shattuck B. Y. P. U.

The picture above represents a group of young people of the B. Y. P. U. of the Shattuck, Okla., church, Rev. A. Rosner, pastor. At the sixth anniversary of their society on Feb. 28, they rendered a three-part cantata to a large and attentive audience. Other parts of the program consisted of a dialogue with 12 characters and several recitations.

President E. Stransky presented the annual report and touched upon attendance, new members, daily Bible reading. The past year has meant advancement to the young people of the church. Devotional meetings are held every Sunday evening from 7 to 8 P. M.; the topics in the "Baptist Herald" are treated in these meetings. One Sunday evening of every month is given over to the systematic study of "The Life of Christ" as outlined by Prof. W. Rauschenbusch. The society together with the other societies in the German Baptist churches of Oklahoma assists in the support of two missionaries in Germany and Russia.

The girls in blouses form a girls' choir under the leadership of Mrs. A. Rosner, and sing in various church services as opportunity affords.

With the Saints in St. Louis

(EDITORIAL CORRESPONDENCE)

A former pastor of St. Louis, who also during his ministry served our churches in St. Paul and St. Joseph and who was the editor's predecessor in the pastorate of the Temple church, Pittsburgh, Rev. Henry Schulz, used to say, he had ministered mostly to the "Saints." It was the editor's privilege to spend the last Sunday in February with the Saints of our St. Louis Park Baptist church, Rev. H. R. Schroeder, pastor, in the metropolis on the Mississippi.

They are not so numerous as some others of our churches in larger cities but they are a loyal, faithful and liberal-giving group. They have a spacious church edifice, built in the days when building costs were lower than at present and one did not have to cramp space because of the high cost of building. The

church faces one of the smaller city parks and is attractively located, although the section is now in the more "down town" region because of the remarkable expansion of the city of late years. Many of the members travel long distances to go to their church. Pastor Schroeder has his mind on a number of improvements and an informal organization of the "Knights of Labor" spend some of their evenings with him without pay in doing needed betterment to the equipment. There are willing workers in the Park church.

We addressed a well-organized Sunday school and visited the Primary department and spent some time with Bro. Schroeder's Bible Class, where the older folks are taught in German. The six-point system, in vogue in many of the Southern Baptist schools, is also used here. The leadership of the school is in the hands of young, progressive workers.

Besides the ministry of the Word at the morning and evening preaching services, we attended a "Fellowship Meeting" of the young people from six to seven o'clock. Everybody enjoyed the social hour with the simple luncheon of "Chili" and trimmings. Then the B. Y. P. U. held its meeting in the church auditorium and followed out its usual program for a half hour with the devotional topic and then giving the General Secretary a half hour to present some features of our young people's work. The three groups, junior, intermediate and senior, met together for this occasion. All three societies are endeavoring to reach out wider than ever before and to win and train young life for the Master.

The last day of February in St. Louis was like a day in April or May. Through the courtesy of Bro. Pfund we had the pleasure of an afternoon trip to Forest Park with its wonderful "Zoo" and a spin through some of the residence and business sections. During this drive we were shown the two former houses of worship of the church, which are still standing. The first is being used by a colored congregation and the second serves as a synagogue. These changes brought vividly before us the changes

that are constantly going on in our big cities with their shifting scenes and varying population groups. We enjoyed our visit with the St. Louis Park church and trust our presence and message brought some helpful inspiration. May they not only "hold the fort" for Christ under the leadership of their pastor but conquer much territory which does not yet own his sway. A. P. M.

Broadcast from Englewood

This is station E. G. B. C. broadcasting their first news of the Young People's Society and Sunday school located at Englewood German Baptist Church, Chicago, Ill.

On February 11, 1926, the Y. P. S. held their Jahresfest. Although we did not invite the other Chicago societies we had a very nice crowd, as our neighbors, the South Chicago Young People, visited with us.

The meeting opened with a selection from our Sunday school orchestra. We do not boast of a wonderful orchestra, but they can play and help a great deal with the music. Both selections they rendered were very good.

Our president, Mr. F. C. Bauman, had charge of the meeting. The program was not very long. A dialogue entitled, "Aunt Elizabeth's Missionary Tea," was given by the young ladies of the society; also a recitation, "The Song in the Market Place," and a trombone solo. We are very proud of our trombone soloist, Richard Foerster. The choir and male chorus also favored us with a selection. The speaker for the evening was Rev. G. C. Schwandt of the South Chicago church. His topic was, "The Attitude of the Modern Young People Toward Christianity." Rev. Schwandt knew just how to bring the challenge to the young people of today. He made the topic very interesting and instructive. We were glad to have Rev. Schwandt and his young people with us.

The collection goes for the Siberia Mission. We then had a little refreshment of "Kaffee und Kuchen."

On Friday evening, February 26, our Sunday school held its first banquet and we hope not the last. Supper was served at 7 P. M. Although our Sunday school is not very large, still we had a very nice attendance of the Sunday school and friends.

The ladies prepared a very enjoyable meal, after which we had a social time together. We sang songs, the orchestra helping to liven up the music. Recitations were given by Mrs. E. Lengefeld, Sr., Frieda Stuebner and Olga Justin. Mrs. E. Lengefeld, Jr., and Mrs. A. Reuter sang a duet. Rev. E. Lengefeld then gave a short talk on "The Importance of Sunday School." Altogether we had a very delightful evening, closing with the song, "Blest be the tie that binds our hearts in Christian love."

THE ANNOUNCER.

An automobile nowadays is nearly fool proof, but drivers are not.—Wilbur E.

Promotion Work in the Atlantic Conference

Dear Bro. Mihm:—

Just a little report of the activity among the young people here in the East.

On January 19 I went down to Meriden, Conn., and helped organize a Young People's Society. They have about twenty-five to start with. They at first told me they had no young people but after I checked up with them found out they had enough to start with. I am hoping they will become very active.

On Jan. 30 Walter Marklein and I went up to Boston and there had a meeting with the leaders and workers of that society. On Sunday we spoke to the Sunday school and also at the Young People's meeting. We are hoping that they will soon get a new pastor so that the young people's and also the Sunday school work will go forward.

Seventy-five leaders and workers from six of the smaller New Jersey churches came together at the Hoboken church on Feb. 12. Supper was served and after that we presented our program. It was a fine meeting. They are planning to get together often.

Saturday, Feb. 13, Marklein and I went down to Jamesburg and there had a meeting with the young folks.

Sunday afternoon, Feb. 14, we went to Philadelphia. The young people from the two churches came together at the Second church. About 175 turned out for this meeting. We found great interest here. The Second church is making plans for the Y. P. Conference in May.

On Feb. 20 we made a trip down to Baltimore. On Sunday morning we spoke to the Sunday school and young people at both the West Baltimore and Miller Memorial churches. The West Baltimore young people seem to get along very nicely, but at the Miller Memorial church they need a little encouragement. We are planning to follow this up.

Sunday evening, Feb. 21, we had charge of the evening service in the Wilmington church. Just that morning Rev. Schultz's wife died, so he did not take part in the evening service. Those taking part were Miss Mildred Berger, Miss Lenora Kruse, Mr. Arthur Strum from Philadelphia, Mr. Earl Traver from Clifton, N. J., Marklein and I. It was well worth while going down. About 75 people were out to this meeting.

Monday, Feb. 22, we were at the meeting of the New York Jugendbund held in West New York, N. J. Here we found a very large gathering.

We are making plans to get all of the New York churches together for a meeting, the two Newark churches for another, the two Brooklyn churches for a meeting and then the four New England churches. We are planning to have these take place before our May conference.

The program which we are presenting is as follows:

"Baptist Herald"—Must be read in order to know what others are doing.



Girls Choir, Shattuck, Okla.

Summer assembly—Trying to get one hundred to attend this year.

Daily Bible Reading.

Our Conference—Meeting one another—Fellowship.

Our goal of \$1000 for Rochester.

Our General Missions—We are stressing this.

District Meetings—This seems to meet with favor.

We are sure that by personal contact with our young folks we will be able to get them into the work and carry out the program together. There are a few societies which need a little touching up and these are the ones we are going to follow up.

Sincerely, JOHN G. LUEBECK.

Male Choir Concert in Philadelphia

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents as the Arabs
And as silently steal away.

Thus, we, who listened to the concert given by the Male Choir of the Second German Baptist Church of Philadelphia on January 28, realized the truth of the poet's word for the music seemed to drive away the commonplace and disagreeable things of life, bringing in thoughts of beauty, hope and aspiration.

From the remarks of the president, Mr. Fred Kaiser, regarding the history of the organization, we learned that the concert was given to celebrate the 25th anniversary of continuous service. The Male Choir, numbering now about 45 men, is truly one of the faithful branches of the church, never failing to bring their message on each Sabbath morning. At the concert, they rendered a few beautiful selections in both the German and the English language and gave evidence of the careful training of their leader, Mr. Herman Zachay, who is also director of the Mixed Choir, serving earnestly and patiently without any remuneration from the church. One number given as an encore—"Nach der Heimat möcht ich wieder" especially stirred our hearts for it was sung with deep feeling while along a lighter vein—

"Falling Dew" appealed to our humorous nature.

Worthy of merit were the beautiful renditions of selections from "Der Freischütz" by Mrs. Herman Zachay and "Lullaby from Jocelyn" with violin accompanist by Mrs. Alfred Yahn. Mrs. Zachay sang in a clear, spirited, flexible style, while Mrs. Yahn's voice was rounded, full and rich in volume. Their voices blended well in the two duets which seemed to carry us away on the wings of song. Miss Eva Yung, organist of the church, also very ably gave us a selection from "Ada" on the new organ, which had just been installed to enrich our services of worship.

And now for the surprise treat of the evening—Mr. Leon Musik, who had returned a few months previous from Europe where he spent several years finishing his musical education, thrilled the audience with various selections on the violin. He held his hearers spellbound when he played "Zigeunerweisen" and even an untrained ear could understand and enjoy it. Mr. Nitecki, a friend of Mr. Musik, also favored us with a few numbers on the violin, which, too, were ably played and seemed to please the listeners, judging by the applause given.

The younger generation of the church was well represented in an orchestra, which played during the offertory. While they are not renowned artists, still they played very well and all credit is due to the director, Mr. A. E. Voegelin, musical director of the Sunday school.

We are thankful to our God for the gift of music and song, for the pleasure which we derive therefrom and also that it has power to lift men to higher planes—bringing them from the depths of sin and despair to peace and happiness.

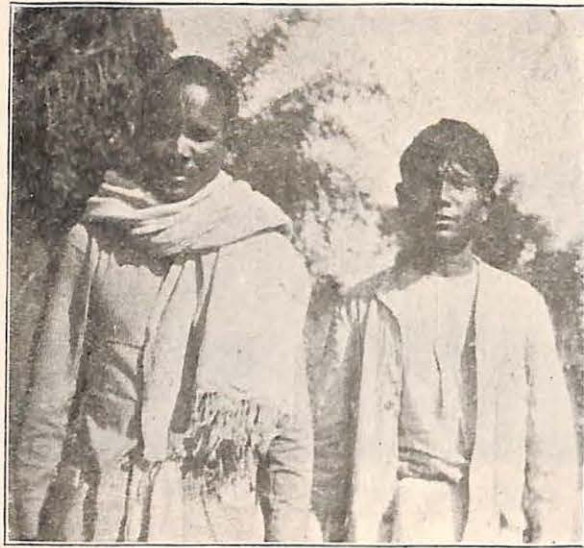
TWO LISTENING EARS.

* * *

Every man to his own constructive work. Anybody can break an egg, but who but a hen can lay one?—Wilbur E. Sutton.

* * *

"What did you say your age was?"
"I've just reached twenty-one."
"Is that so? What detained you?"—London Answers.



Romanus (left),
Jacob (right).
Native pastor
supported in
Assam on
Bro. Kampfer's
field by
Oak Park
Y. P. Society

Romanus

Romanus was one of the two men who came to Gauhati, Assam, one evening about 12 years ago, with the request that the missionary come to their villages in Mongoldai, a distance of some 70 miles. Romanus had been won by an old Baptist Christian who settled in that region, and now about 40 were waiting for baptism and ready to become followers of Jesus Christ.

Romanus was baptized too and has worked for the Master ever since. At first he preferred to work without pay, saying he had enough rice land to support his family and would gladly give his leisure time to the Master's work. Since he has given his entire time to preaching he has had to be supported. During these years the number of Christians in that region has grown to 2000. Romanus was ordained last year. He is wise and sympathetic in his dealings with others, he is patient and untiring in his labors and known to lay much stress on prayer. One time while leading an evangelistic band into a heathen stronghold he met with violent opposition. The preaching continued, however, and after a few days a number of men were ready to accept Christ. The opposition increased to the danger limit. The mob surrounded the preachers and began to threaten them angrily. Then Romanus arose in their midst and fervently called on God to enter into the hearts of men, to bring light and courage to do that which was right. The mob listened and calmed down, in the presence of one who was communing with God.

Romanus' prayer won the day. One man after another came forward and announced his willingness to follow Jesus Christ. Romanus no longer cares for his rice lands, he is too busy with the harvest of winning souls for the Master, for in that vast region the "Harvest is truly plenteous but the laborers are few."

MRS. G. R. KAMPFER.

Helping Hand Society of the Oak Park Church

Our annual report this time comprises 17 months as it was decided to hold the annual business session in March instead of October.

There are many evidences that God, to whom we consecrated our services, was with us. We had 16 regular meetings and a special one, when Bro. Metz of Vienna, Austria, gave us a lecture on the conditions in Austria. We also had 15 socials with our friends and 2 picnics. The attendance of our meetings has increased. The previous year showed an average attendance of 15 in our devotional meetings; this last period the average was 22. The attendance of the socials with our friends also increased from 36 to 42.

The membership list numbered 29 at the beginning of last year but this new year we started with 43 members. We also keep a list of our friends, which, of course, is subject to many changes. Nevertheless, at present we are in touch with 85 friends whom we invite to our monthly socials and to the church services. The previous year we had 56 on the list. Four of them followed Christ in baptism and could be added to the church. This is our greatest joy.

Another growth is to be noticed in the distribution of Christian literature. Last year we disposed of over 150 "Wegweisers" a month, the year before only 80. 2000 tracts were distributed; in the previous year the number was 1000. Our committees worked with great zeal and conscientiousness. The program committee arranged instructive and entertaining programs for our socials; the kitchen committee provided good and inviting suppers. The reception committee tried its best to introduce new friends and make them feel at home among us. Every month two girls rendered voluntary service as visiting committees so that 248 calls were counted. A new branch of service was taken up by one girl reading the "Send-Lote" every week to one of our church

members who is blind. We are also now and then conducting a song service at the house of an invalid in the church neighborhood. Our society is also supporting a missionary in Russia, whose salary is \$150 per annum. It was suggested by our society to have earphones installed in our church for those visitors who are hard of hearing. Some of the other societies and Sunday school classes co-operated in this arrangement. We were also able to give a Christmas gift to each of our friends in form of a book with Christmas stories.

Our finances have improved greatly. The total receipts being \$593.71 and the total expenses \$589.71, while the previous year we received \$178.16 and spent \$171.99.

All this shows that God has blessed us abundantly, and we rejoice and praise him for all his benefits. May he also help us in the new year by giving us open eyes and willing hearts to see and use our opportunities.

What is the Quality of our Prayer?

OTTO O. BRAUN

Living beings reveal their grade in the scale of existence by their wants. Inanimate things want nothing. Stones and clods are undisturbed by any sense of lack. The faintest glimmering of life, however, brings in the reign of want. The presence of life means a hunger which is the rudiment of prayer. And from these dim beginnings of instinctive needs to the spiritual demands of sage and saint the extent and quality of a being's wants are a good measure of his life.

In the difference between a savage, wanting nothing but nakedness, a straw hut and raw food to content him, and one of us, demanding conveniences that lay tribute on the ends of the earth, our material progress can be measured. In the difference between an African dwarf, with no interests beyond his jungle's edge and a modern scientist beating the wings of his enquiry against the uttermost bars of the universe, we can gauge our intellectual growth. The greater man is the wider and deeper and finer are his desires. His prayer is the measure of him. What it takes to meet his need is the gauge of his size. Men come into life as they move into a strange city and at once begin praying. Some ask for city's places of vulgar amusement or of vice; some for the best music and the finest art; some for low companionship; others for good friends; and some for the centers of social service and the temples of God: So each man prays, and as he prays he reveals his quality. No man can escape the prayer of dominant desire, nor evade the inevitable measurement of his life by his prayer. So let us endeavor to qualify ourselves to pray the prayer that is of benefit to us and our fellow man.

Relationship counts, especially if you are numbered with the sons of God.

Our Devotional Meeting

G. W. PUST

April 11 How Can We Show Our Christian Love?

1 Cor. 13:1-13; Matt. 25:40.

"Love and perfume cannot be hid," says an oriental proverb. What is in us and of us will disclose itself. A man who has been out to dinner may be unaware that there were onions in the soup he had; but it will not take his wife long to discover it when he returns home. The perfume of love ought to be in our breath continually. All we say and do ought to be of savor of love.

How Paul answered our question. (1 Cor. 13:4-7.) Paul here personifies love. Love suffers long, and is still kind; it knows nothing of envy, or boasting, or pride; it does not behave unseemingly, or seek its own advantage, or give way to passion; but makes light of wrong done it; it has no pleasure in what is wrong in others; but rejoices in seeing the gracious fruits of truth; it meekly bears all things, believes all things and hopes all things.

Note: Love manifests itself negatively as well as positively; that is, it not only refrains from doing things that are harmful, but it does things that are beneficial. How does Paul's life tally with his own description of love? To what extent have you attained unto Paul's high ideal?

How Jesus answers our question. (Matt. 25:34-46.) Love feeds the hungry, gives drink to thirsty, is kind to the stranger, clothes the naked, etc. How exactly this applies to Jesus himself! Name some of his works of mercy that prove this. He was the incarnation of love.

Jesus and Paul agree. Matt. 25:41-45 no doubt applies to those who had outwardly done what Jesus ascribes to those in verses 35-40; but they lacked love. The Pharisees in Matt. 6:2, 5 are concrete examples. Their motive was self-glorification, not love. The same applies to those of whom Paul speaks in 1 Cor. 13, 1-3. Outwardly the acts of two persons may appear exactly alike; but in reality there may be a vast difference. Before God only those acts are of value that are prompted by love.

April 18 How Do People either Build or Undermine the Sabbath?

Rev. 1:9-11; Mark 2:23-28; 3:1-6.

This question has been discussed for centuries. It would be impossible to give an answer with which all would agree. The Jews of Christ's day had some very ridiculous rules in regard to the sabbath. That is why they were constantly accusing our Master of wrong-doing on

this holy day. Yet, his behavior was in exact agreement with the spirit and purpose of the sabbath. May we in our conduct be guided by his spirit!

I. *The Purpose of the Sabbath*
Leisure for worship. We would here lay emphasis upon the worship in God's house. We can, of course, worship God at home, in the field or anywhere else; but such worship would soon cease, if God were not worshiped "in his holy temple." The springs of our soul find there the source from which they must at regular intervals replenish their ever decreasing supply of spiritual energy. And for this purpose the sabbath bestows the necessary leisure.

A day of rest. (Ex. 20:10.) Man cannot do his best work without a regular period of rest. Besides the human organism will wear out much sooner when the strain remains unabated. It is even so with machines made of iron. The need of a seventh day of rest is indelibly stamped upon man's nature.

A day for doing good. Jesus by his words and actions plainly showed it was not God's intention to bar all work on the sabbath day. (Matt. 12:3-8, 11-13.) It is a day that is to be "set apart from all other days as devoted, a thing holy to God, cleared of ordinary pursuits and occupations; though it was never to stand in the way of needed activity in the Father's service."

II. *How to Undermine the Sabbath*
1. Make it a day of secular pursuit.
2. Make it a day of selfish amusement.
3. Forget the need of your soul.
A word to the perplexed. "All that conduces to spiritual growth is allowable; all that militates against it should be condemned." Jesus as in all things, is here an infallible guide.

April 25 How Can We Help to Make Our Cities Christian?

Matt. 11:20-24, 28-30.
(Missionary meeting)

We are certain that our cities need more Christianity. Of this the many crimes could not leave us in doubt, if other evidence were lacking, as is not the case. And yet they, too, have seen "mighty works" of grace, even as did Chorazin and Bethsaida.

How can we help to make our cities better Christians? The world is a keen judge of quality when Christianity is concerned. Belonging to a church will not mean much, unless our lives proclaim the Christian principles. We are judged by the fruit we bring forth as Christ himself said. (Matt. 7:16, 20.) What a challenge that should be to give Christ complete control over all thoughts and actions, so that men may see our Master in us and

thus become convinced of their supreme need of him.

We can do personal work. Christianity is primarily a missionary religion. Jesus himself sought the individual. It was his plan that all of his followers should tell forth the good news of God's grace. What if this were really done, would the churches not experience a great ingathering and our cities be stirred to their very depths? Why are Christians in general so reluctant in testifying for their Master? Thus many fail to win their best friends. Pray that Christ may make you more faithful and efficient for this task.

We can support revival efforts. It is a fine thing when a church has a constant revival the year round. But these special efforts also have their place. They attract people that otherwise are not easily reached. Our cities owe a large debt of gratitude to such revivals. Herrin, Ill., is a case in point, where the ringleaders of lawlessness and crime were changed into messengers of peace.

We can pray for our city. We may not be able to explain how God answers prayer; but that he does is proven by experience. It is true of our efforts what the prophet of old said: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). "We ought to act as though all depended upon us and pray as though all depended upon God."

May 2

The Ten Most Important Kinds of Work

2 Thess. 3:6-13.
(Consecration meeting)

What a blessing it is to have work to do! The idlers are to be pitied. They cannot know the satisfaction that "something attempted, something done" imparts to the worker. Yet, most people work first, because they have to; secondly, because they want to; and thirdly, because they can't help it. Most young people have hardly reached the last stage, and many are still in the first.

I. The ten most important kinds of work. The writer would hardly care to name them all. However, he is quite sure of some. Preaching, teaching, healing, house-keeping, farming, tailoring and shoemaking are merely among them. Perhaps a list of ten is far too short, when we begin to contemplate our many needs. Let us not forget, however, that men once lived a much simpler life than we do now. All work that enriches human life is really important. Make a list of the kinds of work you consider most important. Give reasons.

II. How make them Christian. Whatever we do, should be done to the glory of God. (1 Cor. 10:31.)

Consider your work as sacred. We

speak of the minister's task as being a sacred one, and it is. But the so-called secular tasks should also be so considered. All necessary and honest work is real service and, therefore, sacred. The apostle speaks of some as called to be servants. (1 Cor. 7:20-24.) Why should God not call men into various kinds of work? The tailor, for example, is a real need. When Jesus said: "Your Father will clothe you, O ye of little faith," he did not mean that ready-made clothing would be dropped from heaven.

Be unselfish. "A laborer is worthy of his hire;" but money should not be our main object. We should do our work, because we desire to serve.

Be thorough. Can we imagine anything slipshod about the work that Jesus did as a carpenter in Nazareth?

It all depends upon the motive. If we do our work as unto the Lord, it is Christian work; whether that be the ruling of a kingdom or the sweeping of streets.

* * *

A thermometer, registering the temperature of a church's life, is a better measuring instrument than an adding machine.

Praying for Rain

A minister in a large Scottish town was appointed to preach in a country parish in a season of great drought. He was asked to be sure to pray for rain. But when his prayer was followed by such a deluge that some of the crops were destroyed one of the elders said to another: "This comes o' instructing sic a request to a meenister wha' is na acquentit wi' agr'culture."

Precision, however, has its perils, thinks a contributor to a British paper, as in the petition of a Primitive Methodist layman, also in time of drought. For, though he reverently confessed that to the Deity the needs of the land were exactly known, he none the less decided to take no risks and proceeded to make them known. "We do not want just a sprinkling and a spraying that will scarce moisten the parched lips of the ground. Nor do we want a deluge that will ruin the crops. What we want is just a gentle drizzle-drozzle, drizzle-drozzle, for about a week."—Youth's Companion.

* * *

David Livingstone said that he would go anywhere provided it was forward.

The Ladies' Aid

We've put a fine addition on the good old church at home,
It's just the latest kilter, with a gallery and dome.
It seats a thousand people—finest church in all the town,
And when 'twas dedicated, why, we planked ten thousand down;
That is, we paid five thousand—every deacon did his best—
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church—very finest in the land,
It's got a thousand pipes or more, its melody is grand.
And when we sit in cushioned pews, and hear the master play,
It carries us to realms of bliss unnumbered miles away.
It cost a cool three thousand, and it's stood the hardest test.
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas, too, and teas;
They'll bake a thousand angel cakes, and tons of ice cream they'll freeze.
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again, for a carpet on the floor.
No; it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy, and says, "We'll pay the rest."

Of course we're proud of our big church, from pulpit up to spire;
It is the darling of our eyes, the crown of our desire.
But when I see the sisters work to raise the cash that lacks,
I somehow feel the church is built on women's tired backs.
And sometimes I can't help thinking when we reach the regions blest,
That men will get the toil and sweat, and the Ladies' Aid—the rest.
—Boston Transcript.

A Candy Kid

"My sister is awfully lucky," said one little boy to another.
"Why?"
"She went to a party last night where they played a game in which the men either had to kiss a girl or pay a forfeit of a box of chocolates."
"Well, how was your sister lucky?"
"She came home with thirteen boxes of chocolates."—Good Hardware.

Our religion should make us better workmen, whatever our tasks may be.

The Knights of Honor

of the
German Baptist Church
Tacoma, Washington
Extend a Warm-Hearted Invitation to all young men visiting the Pacific Coast to join the class of **GOOD FELLOWSHIP.**
SPLENDID LESSONS
9:45 A. M. every Sunday. So. 20 & J St.

Net Assets

\$436,418.33



D. B. Stumpf, M. D.



F. W. Godtfring

Benefits Paid

\$918,667.23

Interesting Flashes from the 1925 Report of President Stumpf and Manager Godtfring

"You will, we are sure, rejoice with your Board of Directors, at the fine growth of the German Baptists' Life Association."

"No person can note the Society's progress step by step, without feeling that earnest, faithful and intelligent effort has guided its affairs."

"We must acknowledge to our Heavenly Father our grateful thanks for the present prosperity we are enjoying, and for the wisdom vouchsafed to us to make possible such results."

"The German Baptists' Life Association was re-organized in 1911 and placed upon a rock, and its foundation cannot be shaken."

"The German Baptists' Life Association is not a commercial institution; it is not a business for gain or profit."

"No individual or any stockholders own the German Baptists' Life Association, and nobody can buy or sell it."

"The German Baptists' Life Association belongs to the members; its Officers and Directors are its servants."

"It is, or should be, the ambition of every Baptist to protect his family as far as possible, and to provide for himself in the event of Disability, Misfortune and Old Age."

"The German Baptists' Life Association affords the best medium for the accomplishment of man's laudable ambition to protect his family and himself, at the lowest possible cost."

"In the accomplishment of the Society's Protective purpose, we may consistently request every member, through his feeling of responsibility, to take an interest in the Society, and to take pride in promoting its welfare and prosperity."

"The Annual Report is Printed in Full and is One That is Full of Vital Interest to Every German Baptist and Should be Read Carefully and Intellectually. Copies will be sent to you upon request."

THE GERMAN BAPTISTS' LIFE ASSOCIATION OF BUFFALO, N. Y.

Daniel B. Stumpf, M. D., President.

F. W. Godtfring, General Manager