

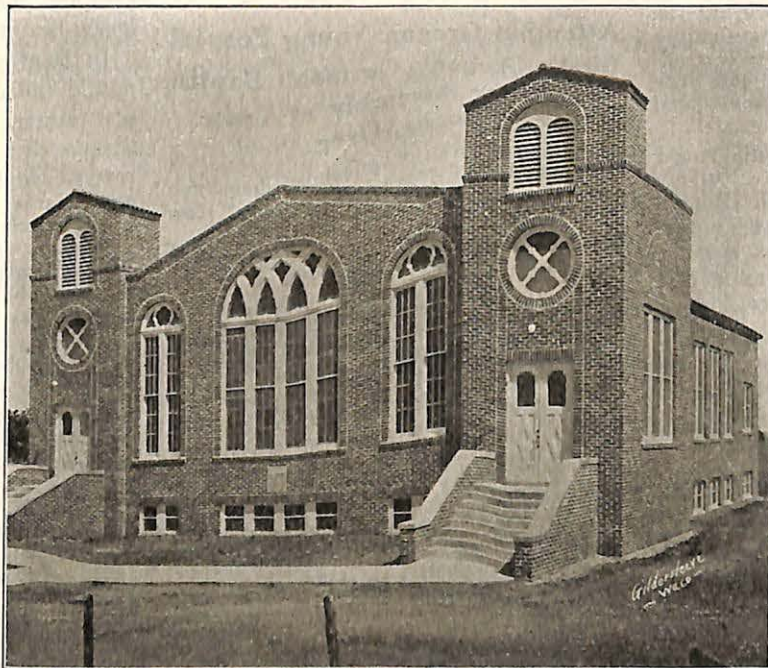
# The Baptist Herald

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

Volume Seven

CLEVELAND, O., JULY 1, 1929

Number Thirteen



The New Edifice of the Church at Cottonwood, Texas  
Rev. L. F. Gassner, Pastor

# What's Happening

The new officers of the B. Y. P. U. of the Immanuel Baptist Church, Milwaukee, for the new society year are: President, E. C. Quade; vice-pres., Elmer Wengel; sec'y, Anita Wengel; treasurer, Ted Neubauer; pianist, Emma Beckel.

Rev. Bruno H. Luebeck, pastor of the Plum Creek, S. D., church, was a member of the Senior Class of Dakota Wesleyan University at Mitchell, S. D., which graduated at the 44th annual commencement exercises on June 4. Congratulations to Bro. Luebeck!

The St. Louis Park Church, St. Louis, Mo., Rev. Thos. Stoeri, pastor, although in the shadow of a large English-speaking Baptist church, is progressing substantially. Since Bro. Stoeri has been on the field 20 persons have been added by baptism and the same number by letter.

The Sunday school of the Ebenezer Church, Detroit, Mich., Rev. J. Leyboldt, pastor, has sent in a table covering the average attendance for every month since January, 1924. The table shows a gradual steady increase from 225 to 465. The Ebenezerites must be doing some real work.

The Graduation Service of the Roger Williams Hospital School of Nursery took place at the Immanuel Baptist Church, Milwaukee, Wis., Sunday evening, June 2. Rev. L. B. Holzer gave an address on "The Human and Divine Side in the Ministry of Healing." The conferring of Diplomas and Pins was made by Rev. O. R. Hauser, president of the Board of Directors. Rev. G. H. Schneck and Rev. E. Mueller also took part in the worship part of the program.

The Emmanuel Hospital, Capiz, Philippine Islands, Dr. F. W. Meyer in charge, shows a very fine record for 1928. 1154 inpatients received 9342 days of treatment, of which 5549 were surgical, 3438 were medical and 555 were obstetrical. Operations were performed on 296 persons. 824 outpatients were given 3266 treatments. All of this work was done with the very low mortality of 6%. Many of the patients pay in gifts or money, but quite a number are necessarily charity cases, with no payment whatsoever, not even a lizard's egg.

## Mound Assembly

July 8-14, 1929

## Lake Minnetonka, Mound, Minn.

### PROGRAM

#### Daily Schedule

A. M.: 7: Rising Bell. 7:45: Devotions. 8: Breakfast. 9-9:45: Classes: "Five Important New Testament Letters," Rev. A. P. Mihm. "The Missionary Message of the Bible," Rev. A. A. Schade. 9:50-10:35: Classes: "Teachers That Teach," Rev. A. P. Mihm. "Working With Juniors," Rev. A. A. Schade. 10:35-10:55: Recess Period. 11-12: Popular discus-

sion hour. Addresses to be given and discussions led by Reverends Appel, Bibelheimer, Heinemann, Kruse, and Schroeder.

P. M.: 12:30: Lunch. Afternoon in charge of Recreation Committee. 6:30: Dinner. 7:45: Evening Sessions on Monday, Tuesday, Wednesday, and Thursday. Evening Speakers: Monday: Introduction of the faculty. Tuesday: Rev. H. C. Wedel. Wednesday: Rev. A. A. Schade. Thursday: Rev. A. P. Mihm. Friday: Annual Young People's Banquet at 6:30.

Sunday: Morning Sermon, Rev. A. P. Mihm. Afternoon meeting and closing session, Rev. A. A. Schade.

RATES: \$1.50 per day without linens. \$1.75 per day with linens furnished. \$1 Registration Fee.

Make reservations with Rev. C. F. Stoekmann, Dean, 2018 Du Pont Ave., N., Minneapolis, Minn.

MILTON R. SCHROEDER, Sec.

## Attention Oregon Young People! First Oregon German Baptist Summer Assembly at Twin Rocks, Oreg.

Have you been wondering where you will spend your vacation this year? How does this sound to you?

A beautiful spot a few yards from the Pacific Ocean, rows upon rows of sturdy tents surrounded by giant trees, a fine large Assembly building for classes and "eats." Talk about "eats," the menu has already been planned and it sounds great. Just imagine yourself after a long hike through the woods, bathing in the surf, or in from a strenuous deep sea fishing trip, to find a fine meal prepared for you, that ought to be a good drawing card, and all for a nominal cost.

Your spiritual welfare will also be well taken care of. A fine program has been prepared for classes in the morning. We are very fortunate in being able to have Rev. Mihm with us during the Assembly as teacher. A definite program will appear in a later edition.

Remember the dates: August 18 to 25.  
THEO. WUTTKE, Secretary.

## Minneapolis Willing Workers Celebrate

Each year, for the past four years, our Sunday school class has celebrated its birthday anniversary in some way. This year we entertained our mothers at a reception on May 15. Those of us who had no mother, "adopted" one for the occasion. The program consisted mainly of Mothers' Day songs and short talks. A social hour was followed by a lunch, which was prepared by the daughters.

Recently we began a study of the Bible which we have named "The Whole Bible Study." We started with the first verse of the first chapter of Genesis and intend to study the Bible verse by verse. This has proved highly beneficial and en-

joyable to all the girls. The study is taken up at the monthly meetings under the leadership of one of the girls.

At our annual meeting in May, the following officers were elected: Mildred R. Beise was re-elected president; Irene Maas, vice-president; Alice Maas, secretary; and Mildred Rehbein, treasurer.  
ALICE MAAS, Sec.

## Mothers Made Happy at Salt Creek

Mothers' Day, May 12, was greatly enjoyed by young and old at the Salt Creek church, near Dallas, Oreg., this year. The primary class gave a special number during the Sunday school hour entitled M-o-t-h-e-r. Then followed the choir song and a splendid sermon by our minister, Rev. R. E. Reschke; all these reminded us of our mother's loving care, her sacrifices, and her prayers, and made us resolve to love and honor her more in the coming year.

In the afternoon two autos full of young people called on several of the mothers and others who were sick, presented them with a bouquet of flowers and sang several songs for them. This was greatly appreciated.

Group one gave an interesting program in the evening. Then came a surprise! We were all requested to go downstairs, mothers and fathers first; and there our young folks served ice-cream and cookies to all.

On the evening of May 26 our B. Y. P. U. gave a musical program which consisted of a violin duet with piano accompaniment, guitar and accordion solos, piano duets, three recitations, a vocal solo, a duet, a quartet, and music by the band. The church was full and much credit is due Mrs. Otto Skersies, who planned this program.  
M. U.

## The Baptist Herald

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

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O. E. Krueger H. R. Schroeder

"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, 2½ 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, 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

## The New Patriotism

EDGAR A. GUEST

It isn't enough on the Fourth of July  
To send up a rocket to break in the sky;  
It isn't enough, as we've all come to know,  
To hang out Old Glory and make a big show.

To stand up and cheer  
For the flag once a year  
Is all very well in its limited way,  
But what we must do  
For the Red, White and Blue  
Is to love it and honor it day after day.

It isn't enough on the Fourth of July  
To take off your hat as the Flag's passing by,  
Or stand when the "Star Spangled Banner" is  
played

And cheer as the soldiers go past in parade.  
It is all very well  
Your devotion to tell  
On the Fourth of July by a brilliant display,  
But the Flag that you love  
As it ripples above  
Needs something of service from you every day.

The test of your love's not the Fourth of July,  
Or the cost of the rockets you send to the sky;  
It isn't the way you act once a year,  
Or the flags you display or the speeches you cheer.  
Though you may be correct  
In the outward respect

Which on certain occasions you publicly pay.  
The proof of your love  
For Old Glory above  
Is the service you give her, day after day.

Time was that the flag asked but little from us,  
Men could satisfied be with their holiday fuss,  
But the Motherland now needs our strength and our  
prayer,

We must love and protect her and give her our care.  
For all we hold dear  
Every day in the year,  
We must guard her against all who would bring her  
to shame;

We must teach men the worth  
Of the best land on earth,  
We must live for her glory and work for her fame.

—From The American Boy.

## Be Patriotic

BENTLY BATES

THAT does not mean merely shouting when the flag goes by and burning yourself gloriously on the Fourth of July with a "whooping big fire-cracker." Patriotism isn't so much what you say but what you do relative to your country and remember it is your country. You and a lot of other fellows like you and some younger and older are all together in partnership as citizens; and the sort of country that you have is going to depend entirely upon you. "Just remember that every right and benefit you receive from the community or nation, though, must be offset by a corresponding duty and paid for by the performance of that duty." Our country is our business, and if it is to be a success we must study our business.

Sometimes it becomes necessary for a large number of the choicest of the young members of such a firm to go forth to battle unto death for the sacred principles for which the nation stands—even to die on the field of battle—that is real patriotism. But a greater sort of patriotism than that is living for your country. You should not consider yourself patriotic unless you live for the Grand Old Flag. That means get a generous education; develop a strong athletic body; build a character; live for your fellow men. Remember the tragic story of "The Man Without a Country." He was not willing to pay the price of real patriotism. He was a fraud. What would you be willing to do for your country, if demanded of you this moment? That is the real test of your patriotism.—From "Be's-To-Be" in Father and Son Library.

## A Prophecy

(Written during the Revolutionary War)

THOMAS JEFFERSON

THE spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single Zealot may become persecutor, and better men be victims. It can never be too often repeated that the time for fixing essential right, on a legal basis, is while our rulers are honest, ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten therefore, and their rights disregarded. They will forget themselves in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will be heavier and heavier, till our rights shall revive or expire in a convulsion.

### Said a Japanese Statesman

FOR two thousand years we kept peace with the world and we were known to it by our delicate art and the finely wrought products of our ingenious handicraft and we were accounted barbarians! But from the day on which we made war on other nations and killed many thousands of our adversaries you at once admitted our claim to rank among civilized nations.

### Editorials

**The Fourth of July** causes the serious-minded American to pause and ponder. Many distressing questions arise in his mind. We are happy to belong to so great a country. May its greatness not be measured by its money but by its men! The desire to make this more largely a patriotic number could not be carried out owing to the abundance of other material. Even so we could not publish all the articles and reports. Edgar A. Guest's poem on the third page presents the kind of patriotism we have in mind.

**Tell or Show.** When on tour it is easier to get into a city than to find your way out. You have also discovered that some people can give you directions that are so simple that a fool cannot err. Others are so muddled that even Einstein would not understand them. Some cities are so much like a labyrinth that it is next to impossible to give directions. The best thing then is to jump in and ride along and show the way until the traveler gets to the well-marked trail he is looking for. It is not necessary to moralize. The application is evident. Some are telling us how to live, others are showing us the way.

**Claim and Blame.** If you have been successful naturally you claim all the credit for your success. If you were unsuccessful all the world gives you all the blame for your failure. This is true in rearing children. You have succeeded. How proud you are! How clever you must be! You knew just how to do it. Your neighbor didn't succeed. How could he? You knew all the time that he would fail. But did you ever stop to think about Cain and Abel? Who gets the credit for Abel? Who gets the blame for Cain? What about the chap who is a failure for 50 years and then succeeds wonderfully? O, he is self-made! What about the man who succeeds for 50 years and then has a blow-up? O he just ruined himself! But what is our standard of success?—merely money, or character? Why congratulate parents who have produced a successful snob? Why blame parents if they have given the world nothing but a few humble disciples of Jesus whose names never get anywhere but on the page of the Book of Life?

**Why Isn't Everybody a Christian?** Theorists have cock-sure answers. Evangelists know positively that if all the preachers would preach the truth like "Billy" Sunday or Aimee McPherson and all Christians would live true Christian lives and be faithful witnesses in personal work the whole

world would be won to Christ in less than 25 years. We believe that Christ was a true witness. How is it that he won so few? The educationalist will tell us that if we would only get the child in its plastic years we could absolutely make him a Christian. Give all the children of the world the right environment and teaching and the next generation will be Christian. And then the Catholic Church is quoted. We haven't the statistics, accurate data would be hard to procure, but take it the world over, where has apostasy been greater among Protestants or Catholics? Remember there is a personal element. Every individual has a free will. Remember also, the gate is straight and the way is narrow that leads to life and many there be that do not choose to run.

### Baptist Principles

O. R. SCHROEDER

#### II

In this lesson we will deal with the **Christian Church** and with its **Ordinances**.

#### 1. The Christian Church

The Christian Church is the most sublime institution on earth. Its founder is the Lord, who has endowed and animated it with his Spirit, to be the salt of the earth and the light of the world. To belong to it, is one of the greatest honors and privileges in life.

#### Its Meaning

According to Dr. Edw. T. Hiscox, a church "is a company of regenerated persons, baptized on a profession of faith in Christ; united in covenant for worship, instruction, in observance of Christian ordinances, and for such services as the Gospel requires; recognizing and accepting Christ as their supreme Lord and Lawgiver, and taking his Word as their only and sufficient rule of faith and practice in all matters of conscience and religion."

The word *ekklesia* or church, composed of *ek*, from, or out of, and *kaleo*, to call, or called out from, denotes a company, or assembly of persons, called out, chosen and selected from a larger company. According to the usages of the Greek civil life, the *ekklesia* was, as the Lexicons define it, "an assembly of citizens called together for deliberative purposes; a legislative assembly, called to discuss the affairs of the state." This word, applied to the Christian Church, designates a company called out from the world, selected, chosen and separated for a higher and more sacred purpose.

*Ekklesia* is found 150 times in the New Testament, and in 110 of these instances it has reference to the institution known as the church. It signifies the **visible** or **local church**, organized for worship, instruction and service; and the **invisible** or **universal church**, referring to the entire company of the

#### Church and Kingdom

are vitally related, but not identical. "The Kingdom is a fact in the world, being a moral and spiritual reign of Christ in the hearts and lives of men.

The church is the visible, organized expression and development of the spiritual Kingdom of Christ. It is not a duplicate, but a representation of the Kingdom." The local church may contain some who are not in the Kingdom, and the Kingdom some who are not in the church.

### Church Membership

According to Baptist teaching, church members must be regenerated persons. They must be born from above by the Spirit of God and through faith in the Lord Jesus Christ (John 3:1-15); they must lead a consistent Christian life (Rom. 12:1, 2); and they must be engaged in Christian service (Acts 1:8). By virtue of this principle, Baptists must oppose and renounce such teachings as regeneration by baptism, and salvation through the church. Baptists teach that there is no salvation outside of Christ, and that anyone who wishes to join the church must have been saved through Christ.

#### 2. The Ordinances of the Church

There are two church-ordinances, **Christian Baptism** and the **Lord's Supper**.

#### Christian Baptism

was instituted by Christ himself, when he submitted to John's baptism, adapting its form with some change of meaning. According to Baptist teaching it is "the immersion of a person in water, on confession of faith in Christ, in the name of the Father, Son, and Holy Spirit."

#### Our Mode of Baptism

is not the sprinkling or pouring of water upon the person or touching the forehead with a wet finger, as the Pedobaptists teach. Our mode of baptism is immersion of a person in water, for the following reasons: Because the Greek word "baptizo" does not allow any other meaning than immersion, and always is used for this ordinance by sacred writers. The best Greek scholars, dictionaries and lexicons agree as to immersion being its only meaning. Our Lord in commanding baptism evidently used such words as conveyed his meaning in no doubtful terms. Our mode of baptism is immersion because much water was required for baptism at the time of Jesus and the apostles. Jesus came to Jordan to be baptized by John. And of John we read according to John 3:23: "John also was baptizing in Enon near Salim, because there was **much** water there." We also emphasize immersion as the mode of baptism, because according to Rom. 6:4 and Col. 2:12 it typifies burial. No other form of baptism would be true to the figure here used, than immersion. A dead person is not buried by laying him on the ground and sprinkling a few grains of sand on him. He must be buried in a grave. Thus the candidate for baptism must be buried in the watery grave.

For about two hundred and fifty years after Christ we have no evidence of any departure from the practice of immersion. The first instance of such departure being about in 250 after Christ. Eusebius, the historian, gives us the case: "Novatian was dangerously ill, and believing himself about to die,

he greatly desired to be baptized, not having as yet received that ordinance. As the case seemed urgent, and he was thought too feeble to be immersed, it was decided to try a substitute for immersion and pour water over him as he lay on his bed." Although this substitute was considered as unscriptural and only applied in cases of sickness, the Roman Church claimed the right to abolish immersion and use aspersion in its stead. The Greek Church has always retained the true form of baptism until the present time.

### The Subjects of Baptism

Baptists believe and teach that baptism should only be administered to true believers in the Lord Jesus Christ. Infant baptism grew out of the unbiblical doctrine of regeneration through baptism. The logical inference was, that if regeneration is wrought by baptism, then the sooner a person is baptized, the better.

The New Testament knows nothing of infant baptism nor of baptism of unbelieving persons. Neither does it teach that infants can be partakers of the benefits of grace simply because of the faith of their parents or godfathers and godmothers. Each must believe for himself in order to be saved, and each must decide for himself to confess his faith in Christ by baptism. In the Apostolic church baptism never preceded faith, but always followed it. (Acts 2:41; 8:13; 8:37, 38.)

### The Significance of Baptism

Baptism does not produce any magical power to regenerate the soul. The doctrine of regeneration by baptism is false and pernicious, and it is a pity that this unscriptural dogma has been adopted by the Protestant Church to the harm of many souls.

Baptism may not be essential to salvation, but it is **essential to obedience**. It is not a question as to whether we can be saved without baptism, but it is a question whether we can be true disciples of Christ and refuse or neglect thus to obey and confess him. No one, who loves his Lord and Savior, can lightly esteem his authority, or willingly disregard his command.

Baptism is a **confession of faith** in our Lord Jesus Christ. In baptism we confess the forgiveness of sins through his death, and our justification through his resurrection from the dead. It signifies the candidate's death to sin and his resurrection to a new life in Christ. In fact, to use Paul's figure (Rom. 6:4), it is the funeral of the old man, and the public announcement of the resurrection of the new man. In baptism we also confess our separation from the world, and our adherence, our dedication and our loyalty to Christ.

Baptism is the **initiation of a candidate** who allies himself with the church. Of course he might enter the church by simply having the clerk of the church put his name on the church roll. But as great events of life are celebrated in solemn fashion by having funerals, weddings, and inauguration ceremonies, likewise the beginning of our spiritual life and our uniting with the church as the most momentous events of life deserve a fitting symbolic celebration.

### The Woman's Choir, Portland, Oregon

A Service of Worship in song was given Sunday night, May 26, by the Women's Choir of the First Church, Portland. Our pastor, Bro. Kratt, introduced the themes which were "Worship of God as Creator," "Worship of Christ as Friend" and "Worship of Christ as Preparer of the Heavenly Home." Appropriate songs were sung which made this worship service a beautiful one. The choir is directed by Mrs. E. B. Meier with Mrs. L. Wuerch, pianist, and Miss Esther Schappert, organist, accompanying. Officers of the choir are: Mrs. Jennie Boehi, president; Mrs. T. Schiel, vice-president; Mrs. Ruth Schultz, secretary, and Mrs. Emma Neubauer, treasurer.

L. T.

### Young People's Society in Dickinson County

The B. Y. P. U. of the Baptist church of Dickinson Co., Kans., has not reported to the "Herald" for some time.

As young people of our society we can say that we are progressing very nicely with the help of our pastor, Rev. Knopf, and the president of our society.

Our society meets every second and fourth Sunday of the month. On the remaining Sunday evenings the society has a prayer service before the regular church service.

For the past year our society has been giving all society programs, but at one of our meetings we decided to take up the group plan.

On May 3, we gave our anniversary program. Since that time we have been asked to give it at several of our neighboring churches. The program was highly appreciated at the different places it was given, and we can say that it was a great success. We hope that they have received a blessing from this program.

ANNA BEEMER, Sec.

### "The Shining Light of Jersey City"

The first six months have passed, and the Young People's Society of the Pilgrims Baptist Church in Jersey City is proud of the past, as it was glorious for each member. We felt God's presence at all meetings which have been of a great variety, such as missionary, devotional, educational, Biblical, and musical.

But children must play, so we decided to leave the month of June for entertainment. At our annual Strawberry Social on June 6 the church was packed to the doors by our friends and delegates from our churches in Hudson County. It was a great success and all had a good time. The program consisted of the following numbers: Organ solos by Mr. Charles Kling, piano duet by Miss Louise Detweiler and Mrs. R. G. Butler, vocal solos by Mrs. Paul Aust, violin solo by Mr. R. Bergman. Two dialogues were given. One was "Getting Rid of Father" by Fred Kling, Ruth Leeb, Edward Leeb and Frank Hickman, the other one was

# The Sunday School

## What's In a Name?

ARTHUR A. SCHADE

One important department of the modern church is blessed with a variety of names, each one of which suggests an important phase of its work. That is the "Sunday School," or as some would say, the "Bible School," or as others would, the "Church School." All of these names are in current use, all have their merit and all suggest a truth that might well be emphasized.

The oldest of these names is "The Sunday School." This name goes back to the days when Robert Raikes gathered the boys off the streets of a metropolitan city in England on a Sunday afternoon to offer them a pleasant and profitable diversion. Some type of discipline had to be introduced, and so he adopted that with which children were familiar, that of the school room, and called the meeting a Sunday school.

In the course of time the Bible became the great text book for the Sunday school. That was a very fortunate development which has come down to our time with all its merit. With many the fact that the Bible is the textbook of the school outweighs in importance the fact that the Lord's Day, the Sunday, is being used for this sacred purpose, and they have chosen to call the school after the textbook rather than after the day of the meeting from which consideration we get our "Bible School."

The Sunday school, or Bible school, if we will, for a long time was a sort of an independent appendix of the church. It was promoted by voluntary workers, administered its own affairs, raised the money for its support, and often worked in competition rather than co-operation with the church. With many it still takes the place of the church. They come to Sunday school and depart without attending the worship service of the church. But the church in late years has sought to adopt this orphan child and to incorporate it into her family. The ideal commonly expressed in the words: "The whole Church in the Bible school and the whole Bible school in the church" has captured the imagination of church and Bible school leaders. And the name of this new creation resulting from the wedding of the two is "The Church School."

The name Church school embodies the latest ideas on this department of the work. These ideas are as follows: the school is administered and promoted by the church itself. The study has been enlarged to take in the elements of Christian Missions, Christian Stewardship, Leadership Training, and Evangelism. It is really wider than a Bible school,

though the study of the Bible is still by all odds the great heart of the movement.

Our fancy and our regard for the sacredness of traditional names and forms may determine to a large extent which of these names we wish to employ. I do not know that it makes a great difference, as long as the ideals suggested by all these names are maintained. Our national Union still retains the name of "Sunday School." I would like to emphasize the importance of observing these ideals:

Our Christian Sunday is for the purpose of cultivating our religious and spiritual interests. The Jewish idea of rest is not altogether absent from it. The modern idea of recreation is not incompatible with it. But the chief purpose of that day from the Christian viewpoint is Christian service, discipleship, as expressed in our Sunday school and services. When recreation on the one hand or laziness on the other lead us either to chase about in our automobiles or on the other to lie in bed till all hours of the day, we are making the day something else than Christ intended that it should be. The regular habit of attending Sunday school on Sunday is one of the finest character builders, and should be faithfully cultivated.

And how can we speak of a Bible school without the Bible? Many of our Bible schools are very short of textbooks. In many of them the lesson paper has usurped the place which rightfully belongs to the Bible. The lesson paper is of tremendous importance, but is out of place in the Sunday or Bible school, except in the Beginners and Primary Departments. It belongs in the home as a guide to the study of the lesson during the week, but it surely does not belong in the Sunday school. A recent visit of many Sunday schools suggested to me a new name, that of "Lesson Paper School." In one school of 180 pupils only six Bibles including my own and the pulpit Bible could be produced. (Where graded lessons are used the pupil will need the Bible along with lesson material.)

Unless pupils have a Bible in their hand and look up the lesson references they remain ignorant as to the general content of the Bible. Thus it happens that people may attend Bible school all their life and still not know anything about the Bible. Every child from the Junior age and up should have a Bible in his hand at every Sunday school session. Neither teacher nor pupil should flourish a lesson paper in the school. Then we will go a good piece toward realizing the ideal expressed in the term Bible school.

And now for a further word concerning the ideal expressed in the term "Church School." The school is the great work of the Church in bringing religious

education to childhood and youth. It is the oldest, best established and most comprehensive program which we as Evangelical churches have for this great purpose. It needs to be supplemented by Young People's and Junior Societies, Daily Vacation Bible Schools, schools of religious education on weekdays, Junior church services. But if we can just get the whole church to realize that this is the job of the whole church, its supreme task, and have it fostered, supported, promoted and attended by the entire church, a huge step will have been taken in the direction of success.

And last, but not least, it is a school. It is not a worship service, but a school. It involves instruction and study. Its primary personell is teacher and pupil. To be worthy of the name it should involve a qualified teacher and a prepared lesson. It should be conducted in grades according to the natural development and interest of the child. It should lead its pupils to a real mastery of the subject which is of all subjects the most important for their temporal and eternal welfare. Let us see that these ideals are realized in our schools.

### The Cottonwood Sunday School

We are very thankful that our new church building is finished, we as a Sunday school are especially glad to have class rooms. The building is very convenient and we are hard at work now trying to make our Sunday school a greater success.

The Sunday school is divided in ten classes and the Cradle Roll; most of the work is carried on in English, all the teachers are loyal Christians. The enrollment numbers 178. The new songbook, "Selected Gospel Songs," is used. The workers' meetings are held twice a month, are well attended and much work is planned.

Our minister, Rev. L. F. Gassner, and his wife are good leaders.

Our superintendent, Bro. Geo. Vorderkunz, is always in his place and is trying earnestly to make our Sunday school successful. Bro. Ernest Gummelt is vice-superintendent; Charlie Fredrich, secretary; Fred Lampert, treasurer; Walter Bremer, pianist, and A. W. Guderian, song leader.

Sunday, June 2, Rev. Gassner gave the invitation, after he had finished his sermon. We were very glad to see so many hands go up; we are praying that they might become faithful children of God.

CHARLIE FREDRICH, Sec.

### Longevity

"To what do you attribute your great age?"

"Well, fer the first seventy years of my life they wasn't no automobiles, an' fer the last twenty-five I've been confined to the house."

"Who's the Boss?" by Richard Pusch, Mrs. Charles Kling, Wm. Steeger, Julia Hartwig, Fred Groman, Edith Rodecker, Carrie Fehl, Grace Leeb, and Elizabeth Lehnert. After the benediction refreshments were served in the church parlor. Those on the committee who were responsible for the efficient manner and its success were Mrs. Charles Kling, Richard Pusch, Fred Kling, Ed. Leeb, Rev. Victor Prendinger, and Frank Hickman.

The society is looking forward to a very active summer and fall season and with the help of the Lord and the prayers of the members we will endeavor to remain the "Shining Light" of which our church is proud.

REPORTER.

### Carbon, Alberta

Saturday evening, May 18, was an important occasion for the young people of Carbon and Calgary. The Calgary young people had motored up to Carbon for a debate on: "Beschlossen, dass die alten Geschwister mehr Einfluss haben auf dem christlichen Gebiet als die jungen."

The large audience assembled in the church manifested much appreciation and interest. The speakers for the affirmative were: Mr. Walter A. Kujath, Mr. Albert W. Kujath and Miss Steffe Golz; for the Carbon or the negative group: Mrs. Emanuel Neher, Mr. Ernest Bettcher and Mr. J. J. Ohlhauser. The judges, Rev. E. P. Wahl, Rev. A. Kujath and Mr. Alex Biebrich, gave the decision in favor of the affirmative, the visiting team.

Supplementing the debate on the program were several recitations, instrumental selections, a duet and songs by the combined choirs of Calgary and Carbon. It may be said in all sincerity that the evening was enjoyed by all, and that a come-together of this nature proves worthwhile and has its blessings.

MRS. E. M. NEHER.

### Junior W. W. G. at Fleischmann Memorial

When a new baby comes to the home there is joy and happiness, besides work and—noise, too. There was also joy as we celebrated our first birthday with the Senior Guild and the Ladies Missionary Society, and the noise came in as we reported on the work we have done during the past year.

Each third Monday of the month we met at the church. We have only 14 members, but all are willing workers. Our covenant is: "To be mindful of the millions who are still in darkness, because they know not that the Sun of Righteousness has arisen with healing in his wings; to remember the words of Christ who said, 'I am the light of the world,' I pledge myself to work henceforth with him, to give time, money, prayers, that upon such as sit in darkness and the shadow of death, the light of life may shine."

We open our meetings with a worship period. Anna Reigger, our president, takes charge. Following that we discuss missionary topics. We are trying to see

how much pleasure we can bring to others this coming year. At Christmas Miss Frieda L. Weisser, our Missionary, gave us the names of the girls at our Children's Home in St. Joseph. Our girls drew names and were asked to send a Christmas gift to the girl whose name we drew. The happiness was all ours! We all got together and put the gifts into a large box and sent it. We also sent a Missionary box to Mr. and Mrs. J. Speicher in China, this included scrapbooks, picture books, nightgowns, and blankets.

Each girl received a mite box for the year, which at the end of that time is brought back and the money given to some of the many places where we are sure that our little bit will mean much to them.

We made ourselves royal blue dresses with white collars and cuffs in order to be all dressed alike at our meetings. The royal blue stands for loyalty and the white for purity.

Wishing all other such organizations a most successful and happy year. To be truly happy—Serve!

THELMA MCGOUGH, Sec.

### 44th Annual Report of the Randolph, Minn., B. Y. P. U.

Another year has slipped by as if on wings, and again we raise our hearts in thanksgiving to the giver of all good.

How swiftly that year has passed and we look back upon it as a year of blessed fellowship with God.

We feel especially happy over the fact that this year has brought us again a pastor who is so willing to help and guide us in all we attempt.

We have been able to have all of our regular meetings, falling usually upon the first Sunday of each month.

Our meetings have been inspiring as well as beneficial, including many varied phases of work, from home talent to speakers from foreign fields.

We have again, as we have done for so many years, contributed to the support of a native-born missionary in India and also for many local purposes.

We were happy to welcome into our society this past year 14 new members. These we are sure will prove to be a strengthening power to our Union.

Officers for the past year were: Mrs. Arthur Miller, pres.; Edwin Miller, vice-pres.; Paul Miller, treas., and Floretta Legler, sec.

And now, that our new year begins, our sincere wish is that with the help of our Heavenly Father we may work harmoniously together, and accomplish far more in the coming year than in the past for the blessed Kingdom.

FLORETTA E. LEGLER, Sec.

### Very Neat

At a reception given at one of the Hollywood studios, a feminine visitor, no longer in her first youth, chucked a boy star under the chin and said, "Are you too old to be kissed?" Jerking his chin away, the youthful genius replied, "No, but you are."—Pittsburgh Sun.

# Toward Sodom

By B. MABEL DUNHAM

Author of "The Trail of the Conestoga"  
(Copyrighted)

(Continuation)

## Chapter XII MORE DISHONOR

During the summer of 1861 the Horsts were called upon to pass through a bitter experience, the dire results of which followed the family for many an unhappy day. For the first time in their history, a cloud enveloped them. Their good name was dragged ruthlessly in the mire of ignominy and shame.

It was Cyrus, of course, who was the offender, and the shadow did not fall altogether unexpectedly. He had always been as wayward as he was self-willed. For years he had been the chief subject of his father's earnest intercessions, and Manassah had long watched with growing concern the downward proclivities of his young brother. It was Sarah, the too-fond mother, who spoiled him. She resented any criticism of the boy's conduct, and nothing could disturb the confidence she reposed in him. But this blind, implicit trust of hers, as it happened, only greased for him the rungs of the ladder which brought him in easy stages to the very bottom of a horrible pit.

There was no gainsaying the fact that the boy was clever. He had fifteen books to his credit in Eby's red school-house, and in his grammar school days Latin and its declensions had had no terror for him. Mr. Collins had pointed out to him, as he had to Ephraim and Levi and to many another brainy lad whom he had chanced to meet, the routes which would lead to ultimate success somewhere beyond the confines of human horizons. Cyrus had a mind that outclassed them all. He could be, he declared, anything, everything, he chose to be.

Cyrus was determined to be something big and remarkable, but he couldn't decide just what. It was a foregone conclusion that he would create a stir in the world, but the method he was going to employ was still a matter for conjecture. His childish ambition to be an auctioneer, with a horn and a white nag, had vanished like an unworthy dream; he inclined now to the professions. He started out to be a man of wealth, influence, and reputation, in the guise of a doctor, but he soon changed his mind when he meditated upon the long, weary, sleepless nights the pursuit of that honorable profession would entail. Why should he jump and run at everybody's beck and call, he, Cyrus Horst, who was so much better qualified to give orders for others to obey? A lawyer, then? Some day he might sit like a lord upon a bench and dispense justice with a high hand, but between him and that seat of authority lay long years of distasteful experience in trying to right the wrongs of humanity. Teaching? With Saturdays struck

off the school calendar, and with numerous vacations interspersed throughout the year, it had its attractions, but he had no patience with children, and he didn't propose to spend even five days of the week on such a thankless job as pulling stupid blockheads out of the slough of ignorance. So this young man of brilliant intellect wasted his time in fruitless self-exaltation. Search as he would, he could not find a walk in life that seemed worthy of his exceptional attainments, or that offered the honor and emolument necessary to his happiness.

Then suddenly a bright idea occurred to Cyrus. The very thing. He saw himself seated in the swivel chair in Levi's new office. As a partner of the firm, he would share in the honor and respect that Levi had won from the community, and he would bask in the sunshine of his great popularity. There was a remote possibility, too, that he might share in the twenty thousand dollars that Levi was said to have inherited from his somewhat legendary Uncle Joe.

It happened that Levi was at that time looking about for some bright boy to help him in the ever-increasing work of the office. He had advertised among his friends that he wanted a young man of good penmanship to execute deeds, some one who would be at the same time thorough and reliable. If he could find the right party, he would pay him well. Cyrus swung into the office one day and announced to Levi that he was the man he sought.

"You!"

"Yes, me!" said Cyrus. "Ain't I good with the pen?"

He was, too, there was no denying it. He wrote a beautiful hand, firm and uniform. Levi had often admired it. But somehow he hesitated.

"Pen work comes easy to me," continued Cyrus, stating in other words his sole qualification. "Writing good is as easy as rolling off a log."

Levi was stroking his side whiskers, thinking hard and fast. "Yes, you can write good," he said, "that I know." All the while he kept looking not at the applicant but through the window down into the street below.

"And spell..."

"That you can do, too," said Levi. He did not need to be reminded of the phenomenal prowess Cyrus had displayed in the greatest spelling-match of all history.

Cyrus had been watching anxiously every feature of Levi's face, but he read no hope there. He walked over to the window presently, thereby compelling Levi to look at him. "The tables are turned, it seems," he said.

"What tables?"

"Them that the Horsts set for you," was the significant reply.

"You mean..."

"That's what I mean," said Cyrus. Levi pulled his beard thoughtfully. "I'll try you for three months," he said, at length. "If you work good, you can stop."

"I'll work good," promised Cyrus. In spite of Levi's misgivings, the boy served his apprenticeship faithfully and well. The deeds he executed were faultless in diction and remarkable for their artistic qualities. The clients were loud in their praises. Levi began to think hopefully of his assistant. He was actually going to make good.

When the three months of trial had passed and Cyrus was on the eve of his permanent appointment, Levi took occasion to express his gratification in a tangible way. He was going to increase his salary, he said, by twenty-five cents a week.

"I'm going to stop," said Cyrus, forgetting his thanks.

Levi was mystified. "You mean you're going to stop here?" he said. "Of course you can."

"How you talk for a teacher yet!" said Cyrus. "I say I'm not going to stay. I'm stopping work. Tomorrow I'm going to Toronto."

"To Toronto!" cried Levi, overcome with surprise and disappointment. "What to do?"

"To have a good time," replied the boy. "What for a good time do you mean?"

"I'm off on a spree."

Levi could scarcely believe his ears. "You're not going to get drunk, Lucy?" he said.

"That's what."

"You must not," entreated Levi. "It will ruin you, liquor will. Leave it alone, Lucy."

"Bosh!" exploded the indomitable youth. "Do you think I'm a bubby yet? Today I am a man, twenty-one. I can manage my own affairs, I guess." He picked up his cap and threw it into the air to express the delightful hilarious feeling that accompanied his coming of age.

Levi was nonplussed. He paced the room for some time, and then turned to Cyrus and said, "I'll take you to Toronto, Lucy. We'll shut up shop and go on the morning train. I'll take you all around the University and the Normal school and the big stores. It won't cost you a cent."

Cyrus gave vent to a derisive explosion of laughter. "I'm going to have a good time," he said.

"Well..."

"I'm done with apron strings."

Levi knew what he meant. He said no more, but he thought a great deal. He made up his mind that at six o'clock he would walk home to the Horsts' with Cyrus and he would add his further dissuasions to those of this family.

But by six o'clock Cyrus was on the train that was steaming its way into the city. In the middle of the afternoon he had slipped out of the office on an innocent pretext, and he did not return. Levi's suspicions had been aroused, and an investigation had been instituted.

From the station-master the information leaked out that Cyrus Horst had bought a ticket for Toronto and boarded the afternoon train. Daniel Ernst had gone with him. To judge by their baggage, the pair were off on some joyous, extended visit.

Levi's heart was full of misgiving. Moreover, he had the unpleasant sensation of having a disagreeable duty to perform. But not for a moment did he falter. He hurried out Frederick Street to the Horsts', and without so much as stopping to look into little Mary's cradle, he found Sarah. "He's... He's not coming home," he said. "Cyrus ain't."

Sarah stared at him. "For supper ain't he coming home?" she said. There was disappointment in every word. "Not for his birthday supper?"

The table stood before them fairly groaning with all the delectable dishes that appealed most to the voracious appetite of the idolized boy, head-cheese and sauerkraut, and liverwurst, schmiekase and apple-butter, schnitz pie and fat cakes. They were all there in duplicate, that is to say one dish of each on each half of the table. But there was nobody to eat and feast—at least nobody that mattered.

"No," said Levi, "he's not coming for supper home."

"You ain't making him work?" Sarah looked narrowly at her boy's employer over the rims of her spectacles. "You should shame yourself the way you work him so hard."

"He's not working," replied Levi. "Not working? What's he doing, then?"

"He went... he's went to Toronto." "To Toronto!"

"To Toronto!" echoed Noah, sitting on the edge of his chair, rigid with alarm. "Alone did he go?"

Levi shook his head. "Daniel Ernst went with him," he said.

"Him?" cried Sarah. "Daniel's a bad boy. He always pulls Cyrus into mischief."

"And Lucy don't pull him out, that much I know," interjected Esther. "The devil is in the both," said Noah.

At this, Sarah flew into a rage. "You're too free with the devil," she told Noah. "Why must you see him everywhere you look?"

The charge was not without foundation. Noah always saw the arch enemy of mankind, as Peter saw him, in the guise of a lion walking about seeking whom he might devour. He loomed up before him now like a hideous monster gloating over the boy Cyrus.

It was all Levi's fault, Sarah declared, that Cyrus had wandered from the path of rectitude. For ten hours every day they two had worked in the same office. Why hadn't he watched him? She had expected that much at least in return for all that the Horsts had done for him, were doing for him even yet. She turned and glowered at the child in the cradle.

Little Mary looked up, and sensing the chill of a cold, uncompromising world, she raised her feeble voice and uttered a low, disconsolate, helpless wail.

"She's always howling," snapped Sarah. "If she was mine, I'd give her something to howl at."

Meanwhile the birthday supper stood untouched and forgotten on the table. Only an orchestra of flies buzzed over the feast, nibbling here and there betimes while awaiting their cues. But the people for whom the delicacies had been prepared gazed forlornly at each other or vacantly at nothing. They seemed to have forgotten that they ever had an appetite.

Presently a step was heard on the stoop, and into the house of gloom bustled Aunt Leah, alarmed and indignant. "Where's Cyrus?" she demanded, with a directness born of nervous excitement.

Nobody cared to answer. A presentiment of evil pervaded the room.

Sarah screwed up her courage. "He's went to Toronto, 'tseems," she said, trying to appear unconcerned and even cheerful about it. "Can't he go to Toronto if he wants to?"

Levi had not taken his eyes off Aunt Leah's disturbed countenance. A strange premonition overcame him. "What's wrong?" he said, apprehensively. "Did Cyrus do you something?"

"Did he do me something?" shrieked Aunt Leah, recognizing Levi now for the first time and turning upon him with the ferocity of an animated tigress. "What did you and him do with my money? Eh? I want it back."

"Your money? What money?"

"My five hundred dollars."

Levi sank into a chair and buried his face in his hands. Five hundred dollars!

"Something's wrong," said Esther, "and whatever it is, Lucy's at the back of it. You don't need to blame it all on Levi."

Aunt Leah had the floor. With loud protestations and with wild gesticulations she told her story. It was her own money, her very own, saved from the eggs and butter before they left the farm. She had intended to put it in the bank some day, but she was always afraid that it might fail. Levi must give her the money back. She didn't feel good about it. From the first it didn't "set good" on her conscience.

"Why did you give it to him, then?" asked Levi.

"He said you wanted it," said Aunt Leah. "Right away you must have it, he said, and fifteen per cent was good for interest."

"Fifteen per cent!" cried Levi. "I thought it was too high. That's what got so after my conscience. But I wanted the money," wailed the defrauded woman.

"And did he give you anything to show for it?"

"This," said Aunt Leah. She drew a piece of crumpled paper from the pocket of her petticoat, and spread it out on the corner of the table. "It's such a little note, or what you call it. I ain't going to lose my money, am I?"

"It serves you right if you do," declared Sarah. "Didn't you know yet how smart Cyrus is? You always was foolish with your money. Why didn't you stick it in the bank?"

Levi was examining the piece of crumpled paper. It was all as Aunt Leah had said, five hundred dollars for three months, at usury rates. At the bottom he read his own name. He could not have told it from his own signature. It was a perfect forgery. He stood and stared blankly at it.

"I ain't going to lose it, am I?" queried Aunt Leah, nervously.

Levi returned the paper to her. "It's all right," he said. "I'll pay it when it falls due."

"And the interest, too?"

"Yes, that I'll pay too," he said. "Don't worry."

"Then you keep the note," said Aunt Leah, thrusting the paper into Levi's hand, "so you'll know when it's time to pay."

"But it's all you have to show," said Levi, offering to return it.

Aunt Leah pushed it aside. "I don't need nothing to show," she said, "not if you say you will pay. What do us women know about such things, anyway? We'd better let it to the men."

"If we let it to the right men," corrected Esther. "There's men and men."

Acting on a sudden impulse Esther now left the cradle she had been rocking and walked over to the great walnut desk that Noah had bought at the sale. This she opened, disclosing to view the four hidden compartments whose identity Leah had revealed to the community. One by one she drew out the drawers and turned them upside down. There was nothing inside to fall out, no, not so much as a single penny. But there ought to have been something in each individual drawer.

"How much did you have there?" Levi asked Noah.

"Near a hundred dollars," replied the old man, older now by ten years, it seemed, in his hour of grief. "How much did you have in yours, Sarai?"

The woman flung back her head and said: "There was nothing in mine."

"Why, you always have plenty there." "I told Cyrus he could have what he wanted all," explained the indulgent mother. "Mine, anyways, he did not steal."

"I had twenty-five dollars in mine," said Esther. "That he stole. I got it off you, Levi, to buy things for little Mary."

Manassah sauntered in at this juncture and heard the startling story. Upon investigation, he found that Cyrus had not overlooked him. His strong box had been opened and emptied of its contents, some fifty dollars, more or less. Even his trouser pockets had been ransacked, and purse and all had been taken. There wasn't a cent left on the premises, not even the coppers that belonged to the children.

"About seven hundred dollars," computed Levi. "I guess we don't need to look for him back tomorrow."

"We don't need to look for him never," said Noah. "Him and his money are off with the devil."

Sarah cast at her husband a penetrating look of accusation. "And you a bishop yet," she said. "Where is your faith

that you preach about? If you would only have left Cyrus to the Lord, and forgot . . . the evil one."

"If you would leave the Lord alone, and keep your eye on the devil," retorted Noah. "It's him that needs the watching, him, the devil. I ain't afraid to say his name."

"Nooi Horst!" cried the exasperated wife. "You're worse than an infidel."

Levi took the morning train to Toronto. He had slipped down to the office at an early hour and pinned a little notice on the door, apprising his clients that an urgent matter of private business had called him unexpectedly out of town. Would they please postpone their business until the end of the week, or until such time as he should return?

It wasn't long before the news was being circulated on every street corner. Cyrus Horst and Daniel Ernst had absconded. Some said it was two thousand dollars they took with them, others, three. Ei! Ei! It was Levi's money, it seemed, and he was hot-footed after them.

"He won't ketch them," said Old One Per Cent to a group of hangers-on at the store. "At least I hope he won't. It serves him right."

"It serves who right?"

"Why, Levi. He had too much money and he got it too easy."

"Easy come, easy go," drawled out one of the chair-warmers. To emphasize this bit of epigrammatical wisdom, he spat a wad of chewing tobacco into the stove and wiped his mouth on his coat-sleeve.

"He's a lucky dog, that Levi," continued Old One Per Cent. "Look how easy he tied himself loose from them Starlings."

The drawler drew his plug from his pocket and pried off another generous mouthful of the weed. He balanced his weight on the two hind legs of his chair, chewed and meditated, "When the Lord wants a fool, he takes a man's wife," he said at length, emptying at the same time both his mouth and his mind. "Levi will stand watching."

"He'll take Esther Horst," opined the proprietor. "He ain't no fool. Lucy can be a bad egg, but there's a lot of good in the nest he came from."

"Lots of money, too," interjected some one. "Why didn't Gideon take Horst's girl? You didn't get much with the Starlings, I guess."

"Nothing but big ideas about spending my money," was Old One Per Cent's caustic remark. "That's all she's got rattling 'round in her empty head. Look here, why can't we talk about something pleasant?"

On Friday Levi returned to Ebytown, alone. Three long days he had searched for the culprits, and then by the merest chance he learned that two young men answering the description he gave had bought tickets immediately upon their arrival in Toronto and had forthwith boarded the train for New York.

"Noo York!" wailed Sarah, when she heard it. "Noo York yet, and all the wickedness! Ach, Cyrus, my bubbly-boy!"

The days that followed were eternities of anxious waiting for the distressed mother. By day or by night, Cyrus was her one concern. He was the center around which revolved her thoughts, her conversation, her prayers. He would come again, she was sure. The good Lord would bring him to her. Three times a day she set a place for him at table, and every night the brightest coal-oil lamp burned in the window to give him a cheery welcome. But day followed restless night and night succeeded weary day through the weeks and months, and still the wanderer did not return.

To ease her anxiety, Levi went to New York. He promised that he would spend a week at least in diligent search. Sarah found herself buoyed up with a new hope. Day after day she sat expectant, but no letter came, no message of any kind. When Levi returned at the end of two weeks he was alone. He had followed up countless possibilities, but his search had been utterly fruitless. Not a trace could he find; not a clue had been substantiated. Alas, every new hope at which Sarah clutched proved only another bubble, bursting suddenly and leaving the unhappy woman more deeply mired in the slough of an ineffable despair.

Unfortunately for Levi, his self-sacrificing efforts to locate Cyrus evoked in the mother's heart anything but gratitude. When Sarah thought of Levi it was only to connect him with a succession of shattered hopes. It was Cyrus she wanted, her own prodigal, profligate son, not this smug interloper, this nobody's boy, who kept thrusting himself so persistently, so uselessly into her life. Day by day the dislike grew. It was with difficulty that she restrained herself from telling him to betake himself and his little Mary to some place where they would be more welcome, and never darken the Horst door again. But Levi did not understand the woman's mind, and he wondered why it was that the more earnestly he sought to ingratiate himself with her, the more obvious and uncompromising became her hatred.

The climax was reached when one day, peeping through the window, she spied the odious Levi engaged in pleasant conversation with Esther on the stoop. Little Mary toddled from one to the other, calling alternately "Dada" and "Estie" to heedless ears. There stood the enraptured pair, as if on some exalted, heavenly plane, gazing obliviously at each other with soft, expressive eyes which spoke the silent, universal language of love.

Sarah's heart grew hard as flint. What did Levi care for Cyrus? It was Esther he wanted, had always wanted. Let him want! Who was he that he should come into her family to disregard the lifelong claims of motherhood, and to run away with the stay of her declining years? Who, indeed? What right had he to defy the obvious will of Almighty God? He was nothing but a designing, presumptuous, self-seeking hypocrite. In love? Yes, with himself.

Sarah walked straight into the presence of the lovers and told them all this and more. She soon brought them back from their Elysium to mundane realities. She wouldn't have it. They might as well know it first as last. Esther was hers, and she did not intend to give her up.

"She can stop to home," ventured the discomfited Levi, willing to compromise. "We can live here."

"To home she will stop," affirmed Sarah, with unwavering decision. "Back in Greenbush I told her that long already. And you I told, too. Levi, more than once. Esther I must have, but you I don't need. You can go."

The young man stood aghast. He looked long and steadfastly at Esther, put on his hat finally with some determination and went to pick up little Mary.

The child was filled with a nameless fear, and clung to Esther's skirts for protection. Esther lifted her compassionately to the safety of her arms. Then she looked straight into her mother's face, and answering decision with defiance, she said, "Here she stops with me. If she goes, then I go, too."

Levi encircled them both with his manly arms.

"I need her, Levi," said Esther, beseechingly. "Don't take her away. Promise me. I am all wrapped up in her, it seems."

So Levi's little Mary stayed on at the Horsts' to be the light and sunshine of the sad and gloomy house. The father came to see her once a week, on sufferance, and usually on Sunday afternoon. If he spoke to Esther, it was only in the presence of others. Noah and Sarah sat in their respective chairs, silent and mediative. In all the house little Mary alone was happy in her innocent childhood.

(To be continued)

### The Spring Session of the Lake Erie Association

The Lake Erie Association met with the German Baptist Church at Lansing in the capitol city of Michigan from May 13-15, 1929. Delegates were present from the states of Pennsylvania, Ohio and Michigan.

Rev. J. J. Abel of Canton, O., preached to large congregations on the Sunday preceding the Associational gathering. He also acted as moderator and Rev. W. L. Schoeffel of Pittsburgh was chosen secretary. Rev. H. W. Wedel of Benton Harbor, Mich., a welcome visitor to our sessions, gave the opening sermon on Monday evening; the pastor of the entertaining church, Rev. A. G. Schlesinger, extended words of welcome, and Rev. Paul Wengel of Detroit gave a timely message for young people on the topic: "Keeping Up With the Joneses." Rev. P. Zoschke preached in German on "Behold the Man!" On Wednesday evening Rev. C. F. Lehr of Cleveland delivered a missionary message in English, and Rev. A. A. Schade gave the closing message in German. All of the messages were helpful.

The devotional exercises were led by the brethren Rev. G. Mengel of Detroit, Rev. G. Zinz of Akron, O., and Rev. F. W. Guenther of Alpena, Mich.

The Old Testament prophets were discussed at the morning sessions. Rev. S. Blum of Cleveland gave a paper on "The Prophets as Spiritual Leaders of Israel." Rev. P. Zoschke of Dayton dealt with the prophets as preachers of social righteousness. Rev. O. E. Krueger of Pittsburgh made us acquainted with the message of love as found in the book of Hosea. Rev. B. Graf's topic was: "The Ritual versus the Spiritual in the Prophets." The unfulfilled prophecies were discussed in a paper read by Rev. H. F. Schade of Cleveland. Rev. W. L. Schoeffel gave the closing message of this very helpful series on Jeremiah.

We were glad to have Rev. A. A. Schade with us who gave an interesting message on the vital topic: "The Church as an Educator of the Young." Rev. P. F. Schilling read a paper on: "How Can We Arouse the Indifferent?" Rev. J. Leypoldt discussed the subject of the church in her relation to the unconverted. Recommendations were passed pertaining to evangelism and religious training that are to be submitted to the Young People's and Sunday School Workers' Union, the General Missionary and the Publication Societies for careful consideration and united action.

The energetic and capable pastor, Rev. A. G. Schlesinger, with the help of God is doing a splendid work in Lansing. This young church has three good choirs: a mixed choir, a male chorus, and a young people's choir. Other churches would do well to emulate their example.

The Lord has blessed the work of his children within the confines of our Association. 105 baptisms were reported. May the Lord give us a new passion for lost souls so that others may be won for Christ and our own faith strengthened in the power of the gospel!

J. LEYFOLDT.

### "Praise God From Whom All Blessings Flow"

That is what all those affiliated with the Ebenezer Baptist Sunday (Bible) school can and may cheerfully and joyously say and sing. The Lord has blessed our school and we have often felt we ought to tell others about it, through the "Herald," but we must admit we kept the good news to ourselves. Now, however, we are going to tell others of the success we have enjoyed.

Our school has grown steadily until now our enrollment is 656, not including the cradle roll which has a membership of 71.

On Sunday, March 10, when we celebrated our beloved pastor's birthday, our attendance was 501. On March 31, Easter Sunday, our attendance was 541. On Mothers' Day, Sunday May 12, we had a joint session of the Primary, Intermediate and Adult Departments, meeting in the church auditorium, and 497 were present, 115 being mothers.

In addition to our splendid attendance record we are glad to report that our

Sunday collections have increased to still larger proportions. The Festival Offerings usually are large.

It is not our chief aim to report large numbers, because after all our main object is to teach the Word of God and persuade folk, young and old, to accept Jesus Christ as their Savior. During the past few months 15 of our scholars accepted Christ as their personal Savior and followed him in baptism.

Most of the classes of the Adult Department are organized and are endeavoring to serve and aid as best they can. "The Friendship Class" had an entertainment a few months ago. A brief report of this meeting follows: On Tuesday evening, February 26, the members and teacher of the Friendship Class (membership then 56) met with their families in the Sunday school room of the church to celebrate the first anniversary of the organization of the class. Mr. John Koppin, a former teacher of the class, addressed words of welcome to those present. Then followed a program consisting of recitation, vocal duet, vocal solo and male chorus. Short, but inspiring addresses were given by the General Superintendent, Adult Department Superintendent, president of the class, and our pastor, Rev. John Leypoldt. Refreshments (always an important part of every program) were then served, bringing the evening to a very delightful close.

Our officers and teachers are very faithful and we feel that to their faithfulness we must attribute no small part of our success and the large attendance every Sunday.

The present officers of the Sunday school ardently believe that they are enjoying the results being reaped of the efforts put forth by Mr. Paul G. Koppin, who served so faithfully as superintendent for more than 25 years and who still is on the job teaching a large ladies class every Sunday.

Rev. Leypoldt, who by virtue of his office as pastor is our commander-in-chief, is keenly interested in the Sunday school and is always willing to lend his assistance and co-operation. We very much appreciate this.

Although we have grown to be a large Sunday school, we want to and do remember and pray for all the smaller schools. It is our prayer that God may continue to bless us and all the Sunday schools, and the efforts put forth by them! Greetings to you all.

EBENEZER BAPTIST SUNDAY SCHOOL,  
DETROIT, MICH.

### Boston Radiograms

The great loss suffered by our church in the death of our Bro. Martin Brock seemed to us irreparable; for he was a faithful man of God, a tender loving leader of our young people, an exemplary teacher of our Young Men's Class, the Loyal Knights. He always measured up to an emergency in the life of our church. A deep sense of gratitude prompted every member to perpetuate the memory of this man who lived among us as a saint and co-worker with Christ.

The Loyal Knights passed a resolution to build, in our unused basement, a Martin Brock Memorial Hall suitable for social occasions, dining hall, but particularly as a class room for our growing Young Men's class. The Progressive Daughters, our Young Ladies class, at once fell in with the suggestion, arranging an entertainment on two evenings which filled the house both times, also yielding an astonishing net income. The Young Men's Club also put on a profitable play, with a splendid moral, which on two nights also yielded a fine profit. The proceeds of both went into the memorial fund.

Mothers' Day Services were particularly blessed occasions. The Good Will Class, under the leadership of their beloved teacher, Miss Helen Bluhm, took charge of the evening service with the fitting songs and renderings; after which our pastors preached on the Family Altar.

Tuesday after Mothers' Day a special reception was tendered to our Mothers by both of our young men's and young ladies classes. The youngest mother was presented with an artistic bouquet, while the oldest mother received a potted plant.

Our co-workers, the organized class of our Junior Girls, are also proving themselves worthy of their chosen name. They had a very profitable visit to the Society for the Prevention of Cruelty to Children in their office on Mt. Vernon St. They brought delicacies, clothing and good cheer to these poorest of the poor. Our young co-workers are also receiving invitations to sing in Old Folks Homes and in other charitable institutions. These Junior girls with the Junior boys form a splendid Junior choir.

On Sunday, May 26, our church had an unusual treat by the visiting Student's Quartet, from our school of prophets at Rochester, N. Y. They made their bow to cultured Boston, they sang their spirituals, and delivered their appropriate messages; all of which was most appreciatively received by a grateful audience. At the evening worship one of our young brethren received from his church the license to preach the Glorious Gospel. Our Bro. Norman Ziegler has just finished his Sophomore Class at Harvard; he is serving his Master as occasion presents, as teacher of the Loyal Knights Class, frequent preacher in his own home church, as well as in neighboring churches, where his thought-provoking earnest messages are always well received.

But the best of all is the efficient work done by our consecrated Evangelistic Committee. These devoted earnest workers meet weekly in a home, where for an hour prayer is made for our responsibility list. The names are personally mentioned before our waiting God. Then also these consecrated young people meet in the study of the church and during the morning service pray God's blessing upon pastor and people. We also realize how God is answering these prayers of these consecrated few, in that he is opening the windows of heaven in granting specific requests.

EDITH WATERMAN.

## The Universality of God's Love

WILLIAM VOIGT

(A Commencement Oration by one of our Seminary Graduates)

Let us imagine ourselves standing in the midst of a rose-garden. The fragrance of the beautiful flowers is floating on the air. How sweet is the atmosphere about us! We cannot see the precious odor exuding from the white and pink and crimson petals, but our sense of smell tells us unmistakably that the perfume radiates from the roses yonder. "Love and perfume cannot be hid," says an oriental proverb. What is in God, will disclose itself. God is love, and the perfume of his beneficent being flows out continuously into this life of ours. "In him we live, move, and have our being." We are in God's universe. His love is rolling in all directions, over the waves of time and on the pages of history. We are conscious of the universality of God's love.

Love is the heart and true essence of God. It is as great as God himself. The heavens can neither grasp nor comprehend it.

God's love embraces the entire creation. The maintenance, the government and the redemption of the world, the seen and the unseen, the present and future life are enfolded in his love.

God is not bound by time or space or restricted to any particular nation, family, or individual, but he is Lord over all.

The universality of his love is rooted in the divine perfection and completeness of God himself. The supreme virtue is not perfect nor complete unless it emanates from God, for "God is love."

Yes, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." Does not this familiar scripture declare to us, that the fountain of love is inexhaustible? And surely it proves to us that God's gift of love represents an infinite sacrifice, and that this love is world-wide and unending. God's love is unlimited, infinite, everywhere; it travels in every direction as the wind; it has no boundary lines.

Where would we be, if God's love had a limit and would not be greater than ours?

Woe unto us, if we could measure the circumference of the love of God. What humanity needs is a love divine that is like the unseen shore of a vast ocean.

Has the story of this love grown old, that it no longer thrills us? Then we had better listen anew to the wondrous recital of how it "stooped to share our sharpest pang, our bitterest tear," as though we were hearing it for the first time. It will seem beautiful beyond anything that we have ever heard. To know that a heart of love beats at the center of the universe, that our unregardful lives are encompassed by an infinite patience and pity and grace and goodness is to possess a knowledge beyond the learning of sage and seer.

The root of all life's joy and heroism and art and endeavor is love. Under its divine spell all things glow with worth-

ful purpose, and even a common bush by the roadside flames up with the presence of the Eternal.

Some may say, "If it is impossible to explore thoroughly the length, breadth, height, and depth of love, why attempt at all to investigate the vastness of God's love?"

Let us take an excursion upon the ocean of God's love and weigh anchor in the harbor of infinite grace, so that he may implant a realization of the greatness of his love within our lives.

Nowhere in the Bible is there a broader conception of the universality of God's love than in the little book of Jonah. When the ignorant sailors, who in their terror at the storm had called on their gods, turned to Jehovah and worshiped him, they were delivered. When the disobedient prophet prayed to Jehovah, he was delivered. And when the wicked Ninevites cried mightily unto God and turned from their evil ways, the Lord delivered them. God's boundless mercy and love extended alike to ignorant sailors, disobedient prophet, and wicked metropolitans. In other words, it includes not only the chosen race but all humanity: "Whosoever shall call on the name of the Lord shall be saved." Divine pity and tenderness breathes throughout the narrative.

The book of Jonah seems to tell the story which Faber pictures in song:

*"For the love of God is broader  
Then the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."*

Doubtless you have seen a man of science take a beam of light and pass it through a crystal prism, and you have seen it come out on the other side of the prism broken up into its component colors: red, orange, yellow, green, blue, violet, and purple, all the colors of the rainbow. So Paul in his thirteenth chapter of First Corinthians passes the ray of the greatest thing in the world through the enlightened prism of his inspired intellect and it comes out broken up into its colorful components of Christian character. If the love of God were to remain concealed within God himself, then it would be similar to a beam of light which has not passed through a prism. But when it penetrates the crystal orb of our world, it scatters in all directions, even to the uttermost parts of the world. The hands of love are always busy supplying and satisfying the varied needs of the human race.

Whichever way a boat may be going, the compass always says: "That's north." The human soul needs something which will always point one way and say unerringly: "That's right."

Love not merely lays down the duty of man in unalterable law; it also takes the faltering by the hand and leads him up to his Heavenly Father, saying: "Child that is your pattern." A child who loves his parent will try to copy his way and be made like him by he transforming power of love.

A dew-drop and a planet are both spheres controlled by the same law of

gravitation. The tiny sphere of our little drop of love may be not all unlike the colossal completeness of the love which moves the sun and stars. The Heavenly Father "maketh his sun to rise on the evil and the good and sendeth rain on the just and unjust." He loves all men regardless of their character and worthy deeds. He gives men all the good gifts that they can receive, and if evil men do not get his best gifts, it is not because he withholds, but because they fail to take. His love does not discriminate.

It is perpetual. It is the only thing that abides. We talk of the "everlasting hills," but they will not last forever. We talk of the earth as "terra firma," but the earth is not forever firm. What is the meaning of those rumblings underneath its solid surface? Why those earthquakes? Nothing terrestrial abides. God has written across the face of every rock and every mountain: "Dust thou art, to dust returnest." Continents are changing, one side becoming depressed while the other is being elevated. Stand at Niagara and learn the lesson of the change in all things earthly. But God's love does not change. It is the same yesterday, today, and forever. It echoes through the centuries and travels softer and sweeter into all the regions of the world. Its melody is like the music of angels, taking up the harp of life, smiting on all chords with might,

*"I know not where the islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond God's love and care!"*

We speak of a lover who ever lives, and of a love which never dies—the love of God in Christ Jesus our Lord. Nothing abides but God and his love. Friends may come and friends may go, but God abides with a heart more tender than a mother's. He whispers amid all the trials of life, "I have loved thee with an everlasting love." "Now abideth faith, hope, love, these three; and the greatest of these is love"—God's universal love. . .

### Booze Makes Foes

"My mother, Mrs. Louis Miller of Akron," says Thomas A. Edison, "was an ardent temperance worker. She was one of the early Ohio crusaders in the temperance movement. I remember fifty years ago when my mother would come home drenched to the skin from buckets of water thrown on her by saloon-keepers with whom she had pleaded not to sell liquor to working men whose families needed their salaries."

### A Tragedy

Two faces were close together, the man's grim, tense; the other face was small and white, with two slender hands pressed tightly against it. It was those frail hands that riveted the man's horrified gaze.

His stare was hopeless, tragic; for that other face was the face of his watch, and those little hands told him that he had missed the last train home.—Judge.



Sunday School in Gatesville, Texas

### Seedsowing—Gatesville, Texas

Our Sunday school in Gatesville has enjoyed seeing so many pictures of the different Sunday schools in the "Baptist Herald" and thought we would like to send in one too. We are only sorry that we could not have every one present, as there was sickness among the children at that time.

Our superintendent, Bro. Carl Lengefeld, is always ready and willing to do his best, and we are glad that we are able to work for our Master through the Sunday school. Many a verse, that our little ones say when they march up on the platform, will go with them through life and will be a help, a comfort, and a blessing to them some day.

Every Sunday our pastor, Rev. C. C. Laborn, gives a helpful and interesting talk on the S. S. lesson, which is enjoyed by all. We wish every success to the "Herald" and hope that it may become a friend and a blessing to every home.

ALB. APEL.

### Kansas Union at Lorraine

The Baptist Young People's and Sunday School Workers' Union held its forty-third annual meeting in Lorraine, Kans., Rev. G. A. Lang, pastor, June 3-5, 1929.

Although the weather and roads were not of the best, quite a number of delegates and visitors were present to share in the blessings which the Lord had in store for us, and to enjoy a few days of Christian fellowship with one another.

We were greatly privileged to have with us our General Secretary, Rev. A. P. Mihm, and our Field Secretary, Rev. A. A. Schade. Certainly it can be said, that none were disappointed, for the spiritual atmosphere was of the best and the inspiring messages were full of spiritual power.

"That ye bear much fruit" (John 15: 8), was the theme for those days and it was carried out wonderfully throughout the entire convention. We hope that the seed that was planted in the hearts of many of our young people will grow and bear much fruit.

The first meeting opened with a song service, led by Mr. Henry Janssen of Lorraine. Mr. Harvey Kruse, president

of the local Union, gave an address of welcome to which Miss Hannah Schlott-hauer, president of the Union, responded. Rev. A. A. Schade gave the opening address on the topic, "The Mission of the Master."

The business session was held Tuesday morning. The officers elected for the following year are: Miss Hannah Schlott-hauer, president; Mr. Harvey Kruse, vice-president; Miss Vera Schroeder, secretary, and Mr. Harry Gabelman, treasurer. The members of the promotion committee are: Chas. Zoschke, Hannah Schlott-hauer, Stanley Geis, and Henry Froning. Each society in the Union answered roll call with a Bible verse or a song.

Following the business session we listened to the address, "Objectives of the B. Y. P. U.," prepared by Dan Wick of Bethany.

Tuesday afternoon Rev. C. F. Dallmus led the devotional meeting. The following addresses were given: "How Can We Win the Other for Christ?" prepared by Mrs. Roy Ehrlich of Durham; "The History of German Baptists," by Rev. Mihm, and "The Commission of Christ's Disciples," by Rev. Schade.

On Tuesday evening we followed our usual plan of presenting an entertainment program. Each society gave one musical and one literary number. Great inspirational blessings were received from this program.

Wednesday was Sunday school day. Miss Edna Eisle opened the devotional period with "Confessing Christ" as her topic. Reports from the various Sunday schools were given, showing how each was prospering and presenting new ideas to all.

Addresses on the following subjects were given: "Meeting the Needs of the Child," by Anna Fritzemeier; "Holding the Youth," by Mrs. Adam Beltz; "Mission of the German Baptists," by Rev. Mihm, and "The Qualification of the Commission," by Rev. Schade.

In the afternoon the following addresses were delivered: "How Can I Improve Myself as a Teacher?" by Mrs. Klein; "Adult Bible Class Objectives," by Rev. Wiebe, and "How Can We Create Interest in the B. Y. P. U.?" by Edward

Bremmer. We also had the pleasure of hearing a few words from Miss Amanda Kruse who had just returned from her mission field in Africa.

Wednesday evening Hugo Kohrs of Stafford led the song service. Rev. Mihm inducted the new officers. Rev. Schade delivered the closing address on, "The Rewards of a Fruitful Life."

Special music and inspirational numbers were rendered by the different societies throughout the meetings.

As our next meeting is to be an institute, let us look forward to an even more blessed time. VERA SCHROEDER, Sec.

### Good Advice

One of the foremost English statesmen, a short time before his death, was asked by the head master of a large school for boys to enumerate what in his judgment were among the most serious mistakes a boy could make on his journey through this world. After considerable reflection he submitted the following:

To imagine that individual advancement can be made only by getting the best of others.

To allow yourself to worry about things that cannot be corrected or changed.

To insist that a thing is impossible because you cannot do it.

To defer beginning to save money until you are getting a larger salary.

To try to compel others to believe as you believe.

To refuse to set aside trivial pleasures in order that important things may be accomplished.

To neglect the sustaining help and guidance of God when it may be yours for the asking.

\* \* \*

"What is the matter?" asked the mother of a six-year-old girl as she came home almost in tears after her first day in school.

"I don't like the teacher," she said. "Why, you hardly know her. What has she done to you?"

"When I went in she said, 'You sit here for the present,' and she never brought it."

# Our Devotional Meeting

H. R. Schroeder

July 14, 1929

## The Christian Sunday—What It Is For and Why

Luke 4:16-22

During the summer months many young people are perhaps in danger of forgetting the real meaning and purpose of the Christian Sunday. Many go away on vacations and leave their religion behind. While away they fail to attend church service anywhere. The Sunday is spent in fishing or enjoying some other outdoor sport or else the precious morning hours at least are wasted in sleep and idleness. And others who cannot go away for any length of time take motor trips into the country or to some summer resort over the week end, and in many instances they, too, neglect their religious duties. And besides all that, the theaters and amusement places in our large cities are wide open on Sunday and do perhaps as much business on Sunday as during the entire week. Taking it all into consideration, we are forced to conclude that vast numbers of people no longer consider Sunday as a holy day, but merely as a holiday. The plea is made that work in the factories and offices is so strenuous that everybody simply must have some recreation. But the fact is that almost all city workers have Saturday afternoon off, and many don't work at all on Saturday. In many trades the five-day week and the seven-hour day is being introduced. Soon the fourth Commandment will have to be revised to read, "Five days shalt thou labor and do all thy work." It is true that everyone needs rest and recreation, but we should never forget that there is another side to the Christian Sunday. It should be a day of worship as well as a day of rest. Jesus was in the habit of going into the synagogue on the Sabbath day, and no one can claim to be a follower unless he does the same. It isn't at all surprising that America is fast becoming the most lawless nation in the world. The people will never respect any man-made laws if they flout the laws God has made.

July 21, 1929

## Everyday Citizenship

Rom. 13:3. 7-10; Ps. 15:1-5

Just as some Christians seem to think that when they have been to church on Sunday morning and endured a sermon and dropped a coin in the collection plate, then they have done their whole religious duty, so others think that when they have watched a parade on Memorial Day and shot off some fireworks on the 4th of July, they have performed all their patriotic duties. But just as religion must be applied to the problems of everyday living, so patriotism, too, must mani-

fest itself in a man's behavior throughout the year.

Years ago some one said that patriotism is the last refuge of a scoundrel, and today it is said that no one can be in politics very long and remain true and honest. And the facts seem to bear out these statements, for in every city we read of startling exposures of graft and corruption. These corrupt politicians claimed to be the best patriots on election day, but as soon as they were in office, they forgot their promises and responsibilities and began to seek their own profit. But no doubt, there are many noble exceptions. There are still

*"Men whom the lust of office does not kill,  
Men whom the spoils of office cannot buy,  
Men who possess opinions and a will,  
Men who have honor, men who will not lie,"* etc.

But we should never get the idea that to hold an office is the only way in which one can serve his country. Everybody who supports the institutions of his country, and who obeys the laws of his nation—including the traffic and prohibition laws—and who lives an upright and useful life is just as great a patriot as the one who is elected to some high office. The rank and file of our people must become honest and lawabiding, then the government itself will become more just. As young people we can hardly expect to clean out the Augean stables of corrupt politics, but we can all begin with ourselves and resolve that as far as we are concerned, we will be true citizens in everyday life as well as on the national holidays.

July 28, 1929

## How the Church Is Making Our Nation Better

Matt. 13:31-33; Luke 4:18. 19

If we were to listen to some Socialist or to some Bolshevik, we should get the impression that the church is the one thing that our nation ought to get rid of if it wants to make any progress. They look upon the church as a millstone hung about the neck of the people or as an incubus that is sucking out the lifeblood of the nation. Such deluded men are to be pitied for they know not what they say, professing themselves to be wise, they become fools.

It is true the church does not pay any taxes nor dividends nor does it produce anything that can be sold in market, but it produces something far better. It builds and moulds character, it gives us the highest and noblest ideals, it determines public opinion and it maintains the moral and spiritual life of our nation.

Anyone who is at all familiar with the

history and the present accomplishment of the Christian church will readily admit that it is the greatest force for good this world has ever seen. It is the salt of the earth, preserving it from death by corruption; it is the light of the world, showing men how to live; it is as a mustard tree under whose branches many have found rest and shelter; it is as a leaven gradually transforming the social, the political as well as the moral life of the world. The church is always and everywhere fighting against the sinister forces of evil that threaten the destruction of our nation. The church champions the cause of the oppressed and stands for truth and righteousness. The church proclaims the glad news of the Gospel, comforts the mourning, restores the lost and fallen and tries to establish the Kingdom of God on earth. Surely money could never repay the church for what it does in the world. Then why not stand by and support the church?

August 4, 1929

## Jesus' Teaching on God's Loving Care

Matt. 6: 25-34

(Consecration meeting)

We trust that Christ will save us in the hour of death. We implicitly believe all that he has told us about the future world, that he is preparing a place for us and will receive us unto himself that where he is we may be also, but when it comes to believing that God will take care of us in this life and supply our many daily needs, then we begin to doubt his word. If we believe that he can save our soul after death, then why can't we believe that he can also give us our daily bread and supply all our needs? If we can trust God in spiritual and eternal matters, then why not trust him in the daily and temporal affairs?

Jesus expressly taught that God cares for the flowers of the field and the birds of the air. They are of far lesser worth than a soul, yet God lavishes his gifts upon them, shouldn't he do the same for us? No multimillionaire is rich enough to feed the birds of the world for a single day, yet God feeds them year in and year out. No painter could ever paint the lilies as beautiful as they are. They bloom in the morning and are withered at night, yet God lavishes his beauty upon them. Then shouldn't he care for his own children, who have been created in his image? The argument is unanswerable.

Then Jesus used another argument. God has given us our life, and he surely wouldn't give us life and being without some provision for maintaining it. "Life is more than food, and the body than the raiment." If God has already given us

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the greater, he will surely give us the better things also.

Now in view of these truths it is really a sin to worry and fret about what we shall eat or wear or how we shall get along in the world. Faith ends where worry begins. We should learn to be content and happy and trust God for the future after we have done our part. Then we will be free and strong to devote our lives to the extension of God's Kingdom here upon earth.

## A Quiet Talk With God Each Day Daily Bible Readers' Course

- July 8-14. The Christian Sunday—What It Is for and Why. Luke 4: 16-22.
- " 8. For Worship. Luke 4:16-22.
- " 9. For Teaching. Acts 13:12-16. 42-44.
- " 10. For Helpful Works. Matt. 12: 9-14.
- " 11. For Prayer. John 20:19-29.
- " 12. For Rest. Exod. 23:10-13.
- " 13. For Making People Happy. Luke 13:10-17.
- " 14. For Christian Fellowship. Luke 13-35.
- " 15-22. Every-day Citizenship. Rom. 13:3. 7-10; Ps. 15:1-5.
- " 15. Loyalty to the Government. Rom. 13:1. 2.
- " 16. Good Behavior. Rom. 13:3-5.
- " 17. Honest Tax-paying. Rom. 13: 6. 7.
- " 18. Good Neighbors. Rom. 13:8-10.
- " 19. Obedience to Law. 1 Peter 2: 13-17.
- " 20. Public Service. Jer. 29:1-7.
- " 21. The Christian Citizen. Ps. 15: 1-5.
- " 22-28. How the Church Is Making Our Nation Better. Matt. 13:31-33; Luke 4:18. 19.
- " 22. National Foundations. 1 Chron. 15:25-16:6.
- " 23. Disseminating Ideals. Luke 4: 18. 19.
- " 24. A Transfiguring Influence. Matt. 13:31-33.
- " 25. The Reign of the Righteous. Ps. 72:1-19.
- " 26. Redeeming the Frontier. Ezek. 47:1-12.
- " 27. The Church in the City. Gen. 18:22. 23.
- " 28. Influence of Good People. Matt. 5:13-16.
- " 29-Aug. 4. Jesus Teaching on God's Loving Care. Matt. 6:26-32.
- " 29. God and Our Physical Needs. Matt. 6:26-32.
- " 30. God and the Individual. Ps. 91:1-16.
- " 31. God and Calamity. Luke 13: 1-5.
- Aug. 1. God's Purpose for the Individual. Gal. 1:11-17.
- " 2. God's Purpose for Society. Matt. 6:9-15.
- " 3. God and Prayer. Luke 11:5-13.
- " 4. God's Daily Leading. Ps. 23: 1-6.

## Garden Song

CARRIE CROSBY FULTON

Youth in the garden  
Fresh, sweet growing—  
Energy flowing—  
Beauty springing—  
Happiness bringing—  
Always youth in the garden.

Life in the garden!  
Life undying—  
Storm defying—  
Root enduring—  
Fruit insuring—  
Always life in the garden.

Work in the garden!  
Blessed labor—  
For self and neighbor—  
Hand employing—  
Heart enjoying—  
Always work in the garden.

God in the garden!  
Unseen, walking—  
Unheard, talking—  
Unfelt, moving—  
Unloved, loving—  
Always God in the garden.

## "On a Hike" in Cameroons, West Africa

About two years ago I took my two boys to a Y. M. C. A. Summer Camp. As the leaders were busy arranging for new arrivals, they sent the boys on a hike around the lake, instructing them to keep their eyes open and upon return to the camp to relate their experiences. It was very interesting to hear the reports of the boys. Some who were seldom out of the great city beheld so many new things which attracted their attention that they gave a very vivid description of what they had seen.

I wish I could give my dear young mission friends a real insight into the things I have heard, seen and experienced on that "hike" of about 350 miles. With four men and two boys carrying my camp bed, shelter tent, provisions, blankets, clothing, etc. I started on the 8th of March the tour to Bamenda where the Provincial Division Office is and urgent business concerning our new station had to be transacted with the government officials.

After only two hours of marching we came to a small village named Gori. From afar we heard crying and wailing. A short time before a woman was bitten by a snake and had died about one and a half hour after. She was a young, strong person, full of life, and here she lay on a couch of bamboo wrapped in a cloth and her head covered with a black fabric. I was told that as soon as a person dies, the head is covered and even the nearest relatives do not look at it again. This brought back to my memory a story of a missionary in India who named her district "The Land of the Covered Faces," as the people covered the heads of their dead, not looking again into the face in which the fear of death, hopelessness and despair was imprinted. This woman

could have easily been saved, if the people had known what to do in such a case, but they knew not. How many die the "eternal death" because they know not the Great Physician, the life-giving power of our Lord Jesus Christ. I told them how to immediately open the wound, how to prevent the spreading of the poison by stopping blood circulation, to suck the poison out, etc. They listened attentively to these instructions, but my evangelist, Albert Luma, and I told them how much more necessary it is to know how to escape eternal death and how to receive the everlasting life. They expressed the desire to hear more about it and some begin to come to our meetings.

That first day we hiked about 30 miles. Night was falling, when wearily we climbed a high mountain toward Nsob. Near the resting place we were overtaken by a sudden rain-storm followed by a cold wind which blew the whole night, that we could not get warm and were glad to start on our "hike" again early in the morning to limber up the stiff members of our bodies. Who would expect that in the tropics? The tornado season is now on, which suddenly followed a hot dry spell of several months and for three weeks we had rain every day with thunder and lightning, as it is not known in the homeland. These rain storms usually came late in the afternoon or at night, so that we always started our tours early in the morning to reach the destination or the resting place early in the afternoon.

In six days we reached Bamenda, our nearest post office, where I also received my birthday package, mailed on the 15th of March, one month after the birthday. Oh how glad I was to find several letters from dear relatives and friends in America, and there was one from a "Ye Loyal" Sunday school class full of encouragement and cheer and promise of prayer for the missionary and his work. May the Lord richly bless such dear helpers!

My special intention was a visit to some places where work has been begun by some of our converts in Victoria and Soppo at a time when no white missionary was here, when Brother Bender left Soppo. In a former article I have told you the story of the Bekom church and the picture of the meeting house may have been published in the "Herald." To that place we hiked from Bamenda, reaching there about noon the second day. Our coming was unannounced. Our people had noticed the white man on a high hill opposite the mission place about 1½ miles distant. In a short time there came a great throng with song and praise down the hill to meet us and to escort us to the place. Oh, how glad the people were that we came, and so much more when I told them that we could remain several days with them, helping with instructing them in the Word of God and to examine and instruct the candidates for baptism. Early in the morning at half past six they came to the meeting, remaining until eleven or twelve and coming again at four in the afternoon, although it is a busy time in pre-



paring the farms. On Palm Sunday there was a glorious day for the people in Bekom and I know that the angels in heaven rejoiced, for sinners turned from their ways of superstition, fetishism and heathen customs to God, having accepted the salvation in Christ Jesus. After a morning meeting the 19 candidates for baptism, the members of the church and many country people went singing and rejoicing down the long hill to the water, where a beautiful spot was decorated with palms and garlands. After the baptism we marched back to the church and had the Lord's Supper. The people in Bekom need our care and although we are rather far away at the present time, we have to find some way in serving them. There are about 80 members now there and have begun another church some ten miles farther.

From Bekom we returned toward the French boundary line to the Bangolen tribe. Another strong hike of two days and we came to the place where also two men who went to the coast to find earthly gain, have found the pearl of great price, the salvation in Christ Jesus. With this treasure they returned to their distant country, telling the people of their experience. Soon there was a large crowd attending the meetings. The devil did not like this, so he directed his helpers, the fetish priests and witch doctors, to opposition against the inquirers for the true way of life, and have the old chief of the tribe so in their power, that he began to molest and persecute his Christians. The books the teachers had, he destroyed and those in the meeting were severely beaten. The officers in Bamenda took a hand in this matters and punished the malefactors. I went to the chief and tried my best to persuade him to change his attitude against the Christians and they will love, honor and obey him, but he persistently refused to allow them to build a meeting place in his district as he and his people will abide in the ways of their forefathers. With a heavy and troubled heart I returned to the meeting place and encouraged our people to pray more earnestly for the Lord's guidance in the times of trouble and to remember the old chief in prayer. In due time the Lord will deliver his people from trouble. With songs they followed us a long stretch of the road when we left, but we noticed also the chief surrounded by the priests and many of his people in their weird costumes and painted bodies with spears and flint lock guns going toward the meeting place of the Christians. As no messenger came to me afterwards, I take it for granted, that no serious trouble took place. Maybe the old chief tried to demonstrate his power and he still has many followers who hold fast to old traditions. Our people in Bangolen need our support in prayer that they may not give away in the time of persecution.

Easter morning found us not far from Mbirka. On that great day, remembering the glorious resurrection of our Lord, we did not intend to "hike," but in Nsob, where we planned to spend Easter all

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people were away working on their distant farms, so that I was not able to get the provisions for my carriers. Early in the twilight we started out and reached just a high spot on the mountains where we could overlook the Kaka Mambila mountain ranges, when we beheld the most wonderful sunrise I have ever seen. There the carriers put their loads down and we had a real "Sunrise Prayer Meeting." Then we hiked about another four hours, reaching Ntem, where the chief received us with joy, assuring me, that since we came to his country, he and his people are strong and well and we must begin to work among them. Toward evening he brought many of his people asking us to tell them the "God's Palaver." We told about the love of God, about Jesus Christ the Savior. Relating the story of Crucifixion and Resurrection, this brought forth many remarks of astonishment. Seldom have I had such an attentive audience. I promised to return soon and to remain among them for many days, telling more about "God's Palaver."

In four hours we hiked to our station Mbirka. Missionary and Mrs. Sieber told me about their experience in the short time of their stay and my absence. People of the surrounding country came to the meeting and were eager to hear the Word of God. But day after day the tornadoes were also trying the strength of our primitive dwellings, spoiling our grass roofs and washing the clay from the walls, so that after every tornado there was a good deal to put out for the sun's rays to heal what the tornado had spoiled. The same evening I had a taste of one, thinking I would fly off with house and everything from the mission hill into the valley below. But I protected myself from rain, putting up my tent inside the house, and so having at least a dry place to sleep. Soon the people will finish their farm work and then we repair the huts before the real rainy season sets in.

We are here in contact with several tribes speaking different languages. Bro. Hofmeister and I experienced great difficulty on our former trip to communicate with the diverse tribes. Now the Lord has sent me a boy of about 14 years, the son of the Ntem chief, who asked to stay with me and to accompany me on the tours. He speaks the Negro English but picks up the real English quickly, so that he understands us fairly well. Being able to speak six languages of the surrounding tribes, this boy "Marco" was a valuable interpreter on this mission tour. He listens attentively to the Word of God, and may the Lord grant that he may soon accept him as his Savior and consecrate his life to him! We will open a school here to train such boys as our future teachers and evangelists. Who will help to support these? If willing to help, write our General Secretary, Rev. William Kuhn, about information and your intention.

With hearty greetings to all,

Your Missionary,  
A. ORTHNER.