

# 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., SEPTEMBER 1, 1929

Number Seventeen



The Joy Class, Sunday School Cottonwood Church, Lorena, Tex.  
Mrs. L. F. Gassner, Teacher

# What's Happening

Miss Mabel Stumpf, formerly a missionary in the Philippines, begins her work as missionary worker with the Spruce St. Church, Buffalo, N. Y., September 1.

The Young People's Society of our church at Crawford, Tex., Rev. C. C. Gossen, pastor, has not grown in membership during the past conference year but it has grown in the recognition of its missionary obligations. The society raised \$211 for missionary objects.

Photographs of the Lake States Assembly at Linwood Park can be ordered from Rev. C. F. Lehr, 3161 E. 99. St., Cleveland, O., or from Mr. Emil Schultz, 1125 Berkshire Road, Grosse Pointe Park, Detroit, Mich. The pictures cost \$1.00 mounted or the larger size, about 15 inches wide, \$1.50.

Rev. Albert Alf of the Germantown, N. D., church conducted evangelistic meetings with the church at Lambert, Mont., Rev. Edw. Nieman, pastor, from July 8-21. Five conversions are reported at Lambert, and at Vida, Mont., fifteen professed having accepted the Lord Jesus as savior. The meetings were well attended despite the great heat. Br. Alf believes there are great opportunities for us as Baptists in Montana.

The Ladies' Aid members of the Watertown, Wis., church pleasantly surprised Rev. and Mrs. G. Wetter on Monday evening, Aug. 5, upon their return from a four weeks vacation. They were presented with a beautiful floor lamp. The evening was spent in playing games, contests and social chat. Mrs. J. J. Abel of Canton, Ohio, favored us with several humorous readings after which ice cream, cake and coffee were served. We are happy to have the pastor and his family with us again. They also claim—there's no place like home.

The working program for our General Evangelist, Rev. H. C. Baum, as mapped out by the General Missionary Committee for the next ten months is as follows: Sept. 15: 2 weeks with the Avon, S. D., church; Oct. 1: 2 weeks with the Danzig and Tyndall, S. D., churches; Oct. 15: 2 weeks with the church at Elgin, Ia.; Nov. 1 until Christmas: 4 churches in Kansas. Beginning Jan. 1, 1930, two weeks with the church at Sheboygan, Wis.; from the middle of January till end of February with churches in Oklahoma and from March till June with churches in Washington and Oregon.

## Poor King

The "New York World's" Rome bureau reports that when the King of Italy was signing some state paper he dropped his handkerchief. Mussolini picked it up and said: "I trust your majesty will allow me to keep this as a souvenir." "I fear not," answered the king. "It is the one thing left which you let me put my nose into."

## Resolutions by the Lake Erie Association of German Baptist Churches

Whereas by the addresses on Soul-winning, Training of Youth and Soul-nurture the already existing and generally perceived necessity for a unified, and practical program of Education and Evangelisation has found expression in a convincing way, we as Lake Erie Association (Erie See Vereinigung) would adopt the following resolutions as an expression of our views:

1. That we as an association strongly feel the necessity for a thorough, and systematic carrying on of the educational and evangelistic work of our denomination.

2. That we would greet with joy the setting up of such a program under the leadership of the Young People's and Sunday School Workers' Union in co-operation with the General Missionary Society and the Publication Society.

3. The following essential points should be given special attention therein:

a) The production and introduction of graded teaching material, especially for the primary and beginners classes of our Sunday schools.

b) The production of suitable reading papers for the children of our Sunday schools. If it is not possible for our own society to publish such papers for financial reasons, then such papers by other publication societies, which are adapted to our needs, should be adopted and recommended to our churches.

c) The production or the recommendation of suitable song books for our Sunday schools which are adapted to the comprehension of the children.

d) The production or the selection and recommendation of suitable agencies for the culture of the Christian life in the family circle.

e) The circulation of proper literature among our ministers and churches in which the task of the Christian church to evangelize is stressed and promoted.

## Young People's Society, Winnipeg, Man.

With the help of our Lord we were privileged to spend another year of service for our Lord and Master. Even though our efforts and accomplishments may seem but weak, yet we felt assured that the Lord's blessing rested upon us and that he will continue to be our helper and strength. The group-plan has proved to be very satisfactory. Our society numbers 125 members which were divided into three groups, each group having their own leader. Having a sort of rivalry, between the groups for three months at a time, working for points. One program being rendered each month by one of the groups and at the end of the period the winning group was being entertained by the losers with a social. For our monthly membership fees, we

installed an envelope-system, on which each member also reported on the following points: Attendance, punctuality, fees, winning of new members and daily Bible reading. We had well attended meetings throughout the year, and the participation regarding the programs was satisfactory.

On June 30th, we celebrated our yearly anniversary. An interesting program was rendered, consisting of musical numbers, recitations, a dialogue and speeches. On the same day a young people's union for Manitoba was being organized, with Rev. G. Schroeder, of Morris, as President. We hope that this new organization will prove to be a blessing and inspiration to our societies for a united service for our Master.

May the Lord give us the needed strength, love and courage in the work in order that we might continue to be of service for him! A. H., Secretary.

## The Best

Christ wants the best.  
He in the far-off ages  
Once claimed the firstlings of the flock,  
The finest of the wheat;  
And still he asks his own with gentlest pleading  
To lay their highest hopes  
And brightest talents at his feet.  
He'll not forget the smallest service,  
Humblest love,  
He only asks that from our store  
We give to him the best we have.  
And is our best too much?  
Oh, friends, let us remember  
How once our Lord poured out  
His soul for us,  
And in the prime of his mysterious manhood  
Gave up his precious life upon the cross!  
The Lord of lords,  
By whom the worlds were made,  
Through bitter grief and tears  
Gave us the best he had.

—Author unknown.

## The Baptist Herald

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Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade  
O. E. Krueger H. R. Schroeder

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# The Baptist Herald

## I Am Your Hymnal

I AM your Hymnal.

I spend my days in the rack in front of you or on the seat beside you and I am always at your command.

When you reach for me I am always there, ready to open at your will.

By the mystery of the printer's art I have snared the wisdom and the idealism of the ages and hold them in store ready to let them leap, at your will, from my pages to nestle in your responsive heart.

The beautiful vision of the poets, the heart-throbs of the mystics, the dreams of the prophets, and the constructive purpose of the social pioneer—all these are mine—to be made yours.

Men of your own faith, and those of other great faiths, broaden your life as they speak to you through me.

By the strange art of printed signs and symbols great music has been captured as it overflowed the souls of the musicians of all time and is released from me to tremble in the air about you and enter your life.

I am your Hymnal.

—Epworth League Herald.

## Regulating Activity

ONE day on an Oriental battlefield, long ago—so runs the parable—an officer approached a soldier. Delivering into his charge a prisoner the officer said: "Keep this man; if by any means he is missing, then shall thy life be for his life."

Now the soldier fully intended to be true to his trust, but there were many things to occupy his attention that day and the prisoner was permitted to escape. "As thy servant was busy here and there he was gone," was the sorrowful statement of the soldier concerning his failure.

Yet the soldier could not be accused of inactivity. In fact, he had been a very busy man. But he had not busied himself about proper matters. Imagine the scene after the prisoner had been handed over to him. Perhaps a wounded man called for water; the soldier was humane and he stepped aside a moment to moisten the fevered lips of the dying man. Perhaps he was just ready to return to his charge when he saw the king's jeweled sword lying on the ground. While he was rescuing this he lost sight of the prisoner for a moment. Yet when he returned to his place the man was still there. This fact gave

him courage, perhaps, to go a few rods to investigate a curious rustling in the bushes. Perhaps there was an ambush there; should he, as a loyal soldier, investigate? He did so, but when he returned to his station the prisoner had vanished. While he was doing something else than the thing he had been charged to do the work given to him had been neglected. "While thy servant was busy here and there he was gone."

Busy here and there! What an apt, single-stroke characterization of the effervescent, unregulated, irrepressible activity of young people! Always eager for something new, hating idleness, and hating to be fettered in their activities just as much. Turning here and turning there. A day, a week, a month of settled, steady work, then a wiggle, a twist, and all restraints are thrown aside.

This is the exuberance of youthful feeling, the restless longing for activity, the resolve to find something to do even if this must be "a lark" or a noxious ebullition of mischief.

Yet, however trying some of its results may be, this desire for constant activity is the hopeful feature of youth. Wise guides of young people realize that their great task is not to repress but to regulate this buoyant and vivacious instinct. They act with the unquestioned wisdom of those who realize that a runaway horse is not a good thing for a village street, that a flood of water let loose by a broken dam is not helpful to the inhabitants of a populous valley. They know that youthful energy must be regulated, both in home and in school.

But the object of their double discipline is not to repress and kill activity; not to take all joy and hopefulness away from the young people; not to make them dependent on parents and teachers for instruction and guidance in every act of every day—but to teach them the superb art of self-government.

Self-government becomes possible only when their energy is guided into useful channels. The horse, under proper control of bit and rein, becomes a help and not a menace. The flood of water, flowing smoothly between restraining banks, is man's friend, not his enemy. And the abundant energy of boys and girls must be put in training. That is one reason they are given their tasks in school. It is a mistake to think that they are expected to remember in detail everything they are taught. Yet the benefit is secured in proportion as they give due attention to their appointed tasks. Sometimes when young people begin the study of Latin they give expression to their wonder that they should be expected to study a dead language. Yet if they are patient they will learn that a part, at least, of the benefit of such study is through noting how the Latin words fit into one another. If just the precise order

is not discovered, the sentences and paragraphs become a hopeless muddle. But when this order is found the task becomes simplicity itself.

So it is in geometry—if a line is misplaced in the construction of a figure, the demonstration simply cannot be made.

Now all this is intended to bring young people slowly and surely into touch with an orderly world and with the orderly God who made and governs the world. He did not put coal beds in an iceberg. Rivers, to be of use, must flow in one direction; so God did not arrange that the Mississippi River should empty one day into the Gulf of Mexico while the very next day the Gulf of Mexico empties into the Mississippi River. Zero weather does not follow immediately after the broiling sun of a midsummer day. Order is the first law of God's world and young people must be orderly or it will not be comfortable for them. Unless our energies are guided into useful channels we shall be swamped in the morass of our own misdirected activities or stranded high and dry on the barren rock of neglected opportunities—opportunities neglected not by reason of idleness but because we have been "busy here and there," thoughtless and careless of tomorrow.

Self-government calls also for submission to the wholesome routine of a well-regulated life. There must be a definite task for each day which fits into the definite tasks of other days. Such routine does not forbid spots for freedom, a bit of vacation in each year, a Sabbath in every week, and, if it is possible to have this, evenings, spent not in aimless pleasure-seeking, but in such a way as to make ready for the activities of the next day. Life calls for variety. But let it be remembered that variety is a spice and that spice is a poor substitute for bread. The substance of life is put into the shape of wholesome routine—routine that forbids the carelessness of those who are busy here and there—and so miss the main things for which God holds us responsible.—Young People's Paper.

### Satisfaction Without Applause

SOME one writes: "In this age of hero worship and reckless praise-singing it requires strength of character to resist temptation to do something merely showy and spectacular with one's life; to dedicate it instead to some worthwhile task in humbler channels that carries with it no hand-clapping and no applause."

No doubt there will always be "human flies" to crawl up the sides of tall buildings, as well as candidates for pie-eating championships, oyster-swallowing, and other gastronomic feats. The memory of such accomplishments will probably yield little satisfaction to the performer in later years. The roar of the crowd is thrilling for a moment as a once popular champion confesses, but it is poor satisfaction when a man has to leave it and sit in the chimney corner and reflect on a life that is gone without contributing anything worth while by which to be remembered.

### A Resolution by the Publication Board

THE Publication Board at its annual session in Cleveland, O., on August 6, 1929 expressed its appreciation of the valuable service which the editor of the "Baptist Herald", Rev. A. P. Mihm, has rendered to the paper and to our denomination at large by his efficient work and his fine Christian spirit. The Board furthermore passed the resolution gladly and unanimously to publish its expression of appreciation in the "Baptist Herald", being sure at the same time that the readers of the "Herald" share this sentiment.

G. H. Schneck, Chairman.  
S. Blum, Secretary.

### A Lodestar for Young Christians

GEO. W. PUST

SUCH ought to be the words of the apostle Paul in Acts 22:10, "What shall I do, Lord?" The apostle was speaking to his own people in Jerusalem. They had become furiously angry at him, because—as they believed—he had departed from the traditions and ways of their fathers. Paul here justifies his conduct by telling them about his supernatural conversion. He had not been disobedient to the heavenly vision, but had declared himself willing to follow wherever it might lead. He had made Christ's will the law of his life, his lodestar in every condition. A more wise choice the apostle could never have made. By choosing to be controlled implicitly by Christ's will—that is what his question really implies—he not only became one of the greatest Christians throughout every age, but also one of the greatest of men.

Every Christian ought likewise to be guided by Christ's will. We are Christians only in so far as that is true of us. What a boon it would prove to be, especially for young Christians, if they would relate their life-work to Christ's will!

### Your First Consideration

What is my special task in life? To what work am I called? What vocation ought I to choose? Emulate the apostle Paul by asking the Lord what you are to do. Some people seem to think that only preachers, missionaries or other religious workers need to enter their work in that spirit. That is a mistake. Christ is the architect of every life's plan, it is for you and me to build life's building accordingly.

But the Lord will hardly tell you with his own lips what you are to do. Paul was told to go to Damascus, there he would be told what he was to do. Perhaps the Lord would have you examine your talents. They are good indicators of what you ought to be and do. They are like signposts, pointing out the direction in which you are to travel. God must have meant each one of us to do that for which we are best fitted. Hence, the important question really is: What is my special talent? What place in life can I best fill? What did my maker intend me to be?

### Consider the World's Need

There is, however, another factor to consider, namely, the world's need. What does it lack that I can supply? Where am I needed most? May I not possess other talents, better and greater than the ones I am conscious of? Man possesses something like forty talents, we are told. The tragedy lies in the fact that he is able to develop a few at best, and that only in part. But a great need may bring out one or the other. In times of great need slumbering talents were called into play, giving the world some of its greatest generals and statesmen. Moses is an example. He thought he had found his life work in tending sheep, yet few, if any, of the world's greatest have ever been his equal.

Sometimes we come across people who might fill larger places than they do. They possess a logical mind, a vivid imagination and great powers of comprehension and vision. A man said of a certain blacksmith: "If I possessed his talents, I would be famous." Like this blacksmith many are unconscious of the influence they might exert. By reason of natural endowment, some ought to be in our legislative halls, others might fill important places in educational institutions, still others might have become powerful preachers or leaders in various industries. How vital then that each one find the right place in life! Surely, such an important matter had ought to be settled only in the spirit that the apostle Paul manifested: "What shall I do, Lord?"

If your choice is made in that spirit, all selfish considerations must vanish. So often money plays an over-important role. A youth will choose a certain vocation, because it may net him \$10,000 a year. Monetary considerations are not entirely immaterial. Without a living wage, it is hardly possible to do one's best work; but the wage question should be only secondary. Money is not a true standard of success. If it were, Croesus would have been more successful than Socrates. Our chief concern in the choice of life's task should be: Where and how can I do the most good? How can I best serve a needy world? "What shall I do, Lord?"

### Give Yourself to Your Task

Having found your life-work, give yourself unreservedly to it. "Whatever is worth doing is worth doing well." Thus the apostle believed and did. Follow him in his missionary journeys. He preached, he labored, he prayed in season and out of season. Nothing could make him deviate from his chosen path. Read 2 Cor. 11:24-28 and catch his spirit. How he reminds us of the Master himself who felt that he must do the work of him that sent him while it was day: the night cometh when no man can work. (John 9:4.) Who remained steadfast until on the cross he was able to say: "It is finished."

There will be many and subtle dangers confronting you. There is the danger of becoming weary. Your task will often be so exacting and strenuous. But no one can do his best work if he allows himself to become weary. Perhaps that is why so many of the honor students in our schools and colleges fail to make their mark in life. A writer in one of our

magazines calls attention to the fact that on the honor roll of life the names of honor students are, for the most part, conspicuously missing. Did they allow themselves to become weary? What became of them?

### Weariness Leads to Half-Heartedness

Richter was one day conducting an oratorio. The orchestra tuned up and the soloist sang a few bars, "I know that my redeemer liveth." He stopped her. "Daughter," he said, "do you know?" She faltered, "I think I do." "Well," he said, "you did not sing it as though you did." They started again. This time she sang with every fibre of soul and body. "I know that my redeemer liveth." He and she were in tears. When the song was finished the old man walked over to her, "Daughter," he said, "I know you know."

Note the lesson of this parable: Two young men graduated from college together. Both had done good work and received excellent grades in all of their studies. But in the actual tasks of life a marked difference soon manifested itself. While one attacked every task with vigor and zeal and thus climbed continually upward on the ladder of success, the other allowed himself to become weary. Halfheartedness marked everything he did. The result was that his classmate left him far behind, gaining one eminence after another and thus becoming a blessing to his church, city, state and nation. The other remained at the bottom of the ladder, satisfying himself by telling the world that he was just as capable and could have been just as successful if he had only tried.

### In the Name of Christ

A Christian should do his work in the name of Christ. That is implied in what has already been said. How could it be otherwise, if Acts 22:10 is the lodestar we have chosen to follow? We are trying to emphasize the importance of religion. We possess not only a physical nature and mental powers, we are also spiritual beings. The person that neglects his soul, neglects the most vital part of himself—his real self. Someone has said the following: "To omit God and religion and the reality of the soul in the curriculum of the child's education is to take away the sun and the moon and the stars from its whole life and to thrust it into utter darkness alone." That is also true of grown-ups.

In mediaeval times cathedrals were built in the center of the cities. In their shadows the children played and men and women moved about as they attended to their daily duties. Thus religion should be at the center of our being, influencing and directing all we do. Jesus called his religion a leaven. It is to permeate every relationship and influence every activity, be it great or small. It would be a great day for this world, if religion were actually given the place it deserves.

Doing our work in the name of Christ, surrounds it with a halo. It inspires us to do our very best. It elevates us into being co-workers with God for the welfare of humanity and his glory.



A Group at Lake States Assembly, Linwood Park, Vermilion, Ohio, Aug. 5-11, 1929

### The Lake States Assembly

sponsored by the Y. P. and S. S. Workers' Unions of Detroit, Mich., and Cleveland, O., was held at Linwood Park, near Vermilion, O., from Monday, Aug. 5, to Sunday, Aug. 11.

That this year's Assembly was the "best we ever had", seemed to be the consensus of opinion. And, judged by the record breaking registration of nearly 200 (194 to be exact), by the faithful attendance of classes, by the inspiring audiences at Chapel in the morning and at the Sunset meeting in the evening, as well as by the encouraging response of these audiences in testimony and prayer, it can truthfully be claimed that this year's was indeed the best assembly we ever had.

It was on Monday evening that the bell at Linwood Park called us together for our "Get-Acquainted" meeting. What a wonderful gathering that was! The happy smiles, the warm handshakes and the hearty "Glad to see you again" or "Welcome to Linwood Park" at once made us realize that we were not strangers, even though we had not met before, and made us all feel that it was "good to be there". And all through the week of the assembly, this spirit of friendship and comradeship asserted itself and made us all feel that we are one.

The assembly president, Bro. Edward Glanz, called the meeting to order, and after the devotional exercises, introduced the dean, Rev. B. Graf, who, after a few introductory remarks, introduced the members of the faculty, asking them to tell about their courses and their hopes and expectations. After this somewhat formal part of the "Get-Acquainted" meeting, our Director of Recreation, Rev. William L. Schoeffel, helped us get acquainted by leading us in a few games.

Our Chapel meetings were conducted by our dean, Bro. Graf of Detroit; Rev. Herbert Gezork, a student of Southern Baptist Theological Seminary; Rev. William L. Schoeffel; Bro. Paul Gebauer,

also a student of Southern Baptist Theol. Seminary; and by Bro. Emil Schultz, the Assembly Treasurer. Good-sized audiences greeted the leaders every morning, and the services were in every instance a splendid preparation for the day's work and play.

After chapel, we had three classes simultaneously. One was conducted by Rev. John Leyboldt; one by our General Secretary Rev. A. P. Mihm and one by Rev. Paul Wengel. Bro. Leyboldt's class on "Choosing a Life Work" was a class which, surprisingly, attracted as many older folk as young folks. One might wonder what would attract people who have long ago chosen their life work to a study like this. Someone, to whom this question was put, answered: "I can at least learn where I may have made a mistake, and thus I can help to guard others against that same misstep." It may be, too, of course, that the personality of the teacher attracted and drew a number of people to that class. Everybody loves Bro. Leyboldt! Bro. Mihm's class on "Teachers that Teach" was of special interest to those, of course, who are or who hope to be teachers in our Sunday schools. It was quite encouraging to notice the keen interest the students of this class evinced in this course. All seemed more than eager to know just how they could improve themselves as teachers and leaders, moulders of the moral and spiritual life of children and young people. And of course, Bro. Wengel's course on "Pepping up the Young People's Society" brought together a peppy crowd of young people to study with a peppy teacher how to pep up a peppy organization of young folks in our churches. It was an interesting class the members of which will undoubtedly bring new enthusiasm home to their respective society.

After a ten minute recess, during which "Uncle Bill" Schoeffel saw to it that we had a little fruit for refreshment, we again divided up into three groups for

further study. Bro. W. S. Argow had a class on "Efficient Baptist Church Organization", showing us in his course of lectures how the machinery of the ideal Baptist Church should function. Bro. Mihm conducted a class in "Young People's Life Problems", which, of course, was of great interest to a goodly number of our people. All young people are interested in the solution of the many and complex problems confronting youth today, and we are sure that those who attended Bro. Mihm's class will find it a bit easier in the future to find a way out of or a way to overcome the difficulties which sorely trouble, to say the least, the young folk of today. And during the same period, Bro. Hugo Schade conducted a Bible Study on "The Apostolic Church." This class proved to the writer at least, that the oft-heard complaint, that people today are not interested in Bible Study is quite unfounded. In spite of the fact that the other classes conducted during this period were very attractive and interesting, Bro. Schade's class finally became so large that he was crowded out of the class room assigned to him and had to conduct his class in the open.

Do we despair of our young people? How can we, after we spent a week with them at an assembly like this! No one can despair who saw, heard, and experienced what it was our privilege to live through during assembly week. I wish that we might all have had the privilege of hearing our young people as they led the "Sunset Meetings", and took part in them in testimony and prayer. The average attendance at these meetings was over 200, and the fact that the attendance kept on increasing from night to night surely proves that they were worthwhile. And who would not think so, after hearing Ruth Fetzer speak on "The Human Jesus"; Herbert Gezork on "The Divine Jesus"; Milton Staub on "The Winsome Jesus"; John Green on "Jesus in The Garden"; and Arthur Jenkins on "The Living Jesus"? And after hearing

these addresses to hear the many testimonies by both young and old, telling what attracts them to Jesus, what makes them loyal to him and why they are determined to serve this Jesus. Edward Hoek's splendid leadership of these meetings, and Val. Saurwein's leading of the singing undoubtedly helped a lot to make these meetings a success.

But it was not all study and services that make us feel that this year's assembly was the best ever. We are all quite sure that the games played under the leadership of Bro. Schoeffel had a lot to do with the success of this year's assembly. He certainly knows "how" to get young people together and to hold them together for play. We of the Lake States Assembly have learned to appreciate him so that we no longer consider him an outsider, but look upon him rather as a fixed institution in the life of our assembly. We are glad for his services, and have already asked him to serve again next year. To enable young mothers to attend classes, we asked Miss Althea Kose to conduct a story hour, and to supervise play for the younger children. Miss Kose became the self-styled "old woman who lived in a shoe, who had so many children she did not know what to do." She knew what to do, however, and all the children reported that they had quite a wonderful time with Miss Kose.

We spent a week together to pray and to play, to study and to relax. All of us received what we went out to look for. The spirit manifested throughout the assembly was the best we had ever witnessed, and though the day was long, and the program somewhat exerting for some of us, especially during swimming hour, always a good crowd stayed to the end, when, after the sunset meeting we sat around a great bonfire, or met in the pavilion to sing, play and to partake of the refreshments that awaited us.

We closed this year's assembly on Sunday morning, after we had taken part in the Sunday school, and had listened to a challenging message at the morning service by Bro. Paul Wengel.

We hope and pray for a still better assembly next year. Our officers will all do their best, and the rest of us will cooperate with them to the full. Bro. Walter Pieschke is our new President; and Edward Hoek and Val. Saurwein are the Vice Presidents. Rev. Paul Wengel will be dean next year. The secretary, Emil Schultz, and the treasurer, Rev. C. F. Lehr, were sentenced to another year of service, which they will render to the best of their ability and without grumbling. C. FRED LEHR.

### Knew Her Ablutions

The kindergarten teacher asked one of her young pupils what the eyes were for, and was promptly answered, "To see with." Another was asked what the nose was for, and the answer was correctly given. Then she asked the little daughter of Mr. and Mrs. Paul Wattes, "What are your ears for?" The child replied, "To keep clean." She got a 100 mark.

### An Adequate Hymn Book

HERMAN VON BERGE

At the recent meeting of our Publication Board in Cleveland one of the topics for discussion was that concerning a suitable and adequate song book for our English Sunday morning services. The books we now use there are all too often those also used in the Sunday school, the mid-week, or the Sunday evening services, the so-called gospel song book type. However well these books may serve in their proper place, they are totally inadequate to fit into the needs of the dignified, worshipful Sunday morning service. Musically they are out of place there because of their lack of depth in melody and harmony, and their stress on the rhythmic appeal. Textually they are out of place because of their comparative shallowness and predominant subjectivity of thought. The great range of spiritual truth and doctrine finds but scant recognition and expression there. How one is impressed with the limitations of these books when one is compelled to make selections for a service! Congregational singing is one of the most important parts in our church services. But it is impossible to have inspiring and helpful congregational singing without an adequate hymn-book, and that we do not have in many of our churches, where the Sunday school gospel song book is still made to do service in all the church services.

But where can we find the hymn-book that best answers the needs of our churches? There are so many of them on the market, each making its bid for recognition and each being recommended by its friends. What then, are the characteristics we should look for in such a book?

1. If at all possible, it should be a Baptist hymn-book, one that comes from our own publishing house. To demand that is not just denominational narrowness. The great mass of Christian songs we have in common with all Christians. But there are some convictions in which we do differ from others. After all, we are Baptist churches and as such we cannot expect hymnals of non-denominational or even pedobaptist origin to fit into our peculiar needs as does a hymnal compiled by our own people.

2. It should be a comparatively recent book. We have learned a great deal about the making of good hymn books in the last few decades, with reference to such things as the most practical number of hymns to be embodied, the best texts and the most suitable music to be used and the most practical mechanical make-up. The recent books have the advantage of valuable experience gathered in the course of many years. What that means one can easily see by comparing a modern hymnal with one of older vintage.

3. Such a book should have select and ample provision for responsive readings.

4. It should make some provision for liturgical needs by doxologies, chants, and responses to add dignity and impressiveness to our services.

5. It should be moderate in price. As a book that satisfactorily meets all

these requirements we would recommend to our churches the book published in 1926 jointly by our northern and southern Baptists under the title "New Baptist Hymnal." It is to the older book, "The Baptist Hymnal", published in 1883, about what our German "Neue Glaubensharfe" is to its predecessor. Could we not adopt this "New Baptist Hymnal" as the official English hymn-book for our churches as we have "Die neue Glaubensharfe" for the German services? Bro. Donner tells us that he can furnish the book at the moderate price of \$1.00 per copy. He will probably say more about it elsewhere.

This article is written at the request of our Publication Board as it was felt that we might thereby render a welcome service to many of our churches who are not in position to make their own canvass of the field. May I say for myself that I know, or know of, probably most, if not all the hymnals that might come under consideration; with many of them I am in daily contact at the office. But when I think of our churches and their needs I have no hesitancy in recommending our own "New Baptist Hymnal" as the book best adapted to our services. Its music is simple and dignified and most of it well known. In its texts it meets the various needs that arise during the church year. It is clearly and legibly printed, the text immediately under the notes. Though making ample provision for all occasions, it is not an unwieldy, bulky affair, but a handy, neatly bound and practically arranged volume. A number of English Baptist churches in our city have tried it out and are enthusiastic in their recommendation of it. Our own churches will make no mistake in adopting it as their own.

### Preach Christ

A brilliant young preacher was called to a church in a university town. After several weeks he wrote to his father, an old saint of God who had given his life to preaching the Gospel in a distant town, telling of his difficulties in his new charge. "If in my sermons I touch on philosophy," he said, "I am instantly ill at ease, for there sits Professor Smith who holds the chair of philosophy at the university. If I mention archeology, there sits Professor Young, who has headed several archeological expeditions. And so on; almost everything I preach about touches some field in which some member of my congregation is an authority."

The old clergyman had learned from years of fellowship with his Lord a true sense of values, so he wrote back to his son, "Tell them about the Lord Jesus, son, they probably do not know so much about him."

### Think

Truly, as another has written, "We are what we think we are—clean or filthy, hopeful or despairing, weak or strong, we are what we think we are." Schiller's cry was, "Give me a great thought." And what a morning prayer that is for all of us! Give me a great thought!

# Toward Sodom

By B. MABEL DUNHAM

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

(Continuation)

Chapter XV

## THE CALL OF THE WEST

No one was more surprised than Manassah himself upon receipt of a letter from Ottawa requesting his immediate presence at the Parliament Buildings there to discuss with officials of the Government a matter of agricultural import. That was in April of 1872, a very busy season for Manassah, with four farms to plough and a number of budding industrial interests in the town on his hands; but he packed his satchel forthwith and was off on the evening train.

It was a week before he returned, and when he did, he had a surprise for his family. In November he was to have an extended trip to Manitoba.

"To Manitoba!" cried his dismayed wife. "Where's that?"

"One of the new provinces out west," Manassah told her.

"Is it far?"

"Fourteen hundred miles, or thereabouts," said Manassah.

Hannah gasped. "You'll never come back," she wailed. She swallowed a great lump in her throat and added one brief significant word, "alive."

Noah, the bishop, was reconciled only when he learned what was back of this mad venture of Manassah's into the wilds of western Canada.

It had to do, it seemed, with a great Mennonite emigration from the south of Russia. On the shores of the Black Sea near the scene of the great Crimean War, there lived, so Manassah had learned, a persecuted, expatriated people, who yearned for the freedom of the western world. The British Consul to Russia had suggested to them the tractless plains of Canada, but others dreamed of Kansas and Nebraska, mere names, all of them, but synonyms of peace and prosperity. They were all ready to go, awaiting only instructions from their leaders.

There were those who urged the Canadian government to immediate action. They knew these people, had visited them in Russia during their years of disquietude. A finer race of agriculturists could not be found, they declared, to break the virgin soil of the west and to people Manitoba and the regions beyond.

"They will be good farmers," said Manassah. "They're Mennonites."

"Mennonites!" exclaimed Esther. She was under the impression that the Mennonites came from Pennsylvania.

"They come from there here," Noah explained, "but back of that they lived in Switzerland, and Germany, and North Italy, and in the Netherlands. It's all in *The Martyr's Mirror*." He waved his hand towards the solemn row of books on the shelf. "Them were the days they

had to suffer with their religion. And now, 'tseems, it's Russia."

Manassah knew the whole story of the Mennonite persecutions in greater detail than it was recorded in the religious classic of the plain people. He could trace their history through many centuries in many lands. When the dark days of religious oppression broke over Middle Europe in the seventeenth century their own ancestors had fled to Pennsylvania, as everybody knew. But in that same dispersion Menno Simons, the founder of the Mennonite faith, had led many of his followers, Hollanders, for the most part, into Prussia, and there they had taken up land and settled. They did not mingle with the Prussians, remembering always that they were a people separate. For more than a century they lived in their own isolated communities, built their own homes and churches, enjoyed by the courtesy of the government of the day the free exercise of their religion, exemption from taxation, immunity from the courts of law and from the heathenish practice of war. Then Prussia became embroiled in international difficulties and made a sudden demand on the Mennonites for military service. This was met by an indignant refusal, and as a result, the Mennonites were deprived of their citizenship, fined and imprisoned on little or no pretext at all, tormented, execrated. There was no living any longer in the same country with the warlords of Prussia.

And then, in their hour of need, a way had been providentially opened for their escape. It happened that Russia had recently acquired territory along the shores of the Black Sea and needed trained agriculturalists to occupy and till the land. The Empress, Catherine the Second, hearing of the plight of the Mennonites, sent her agents to them with a munificent offer. If they would go in a body to colonize these lands of hers, she would be pleased to grant them entire and absolute religious liberty, the right to erect and control their own churches and religious schools, provided no attempt were made to proselyte. She would allow them, too, exemption from taxation covering a period of years and the privilege of formulating their own municipal and community laws under their own officers. Military protection was to be theirs without military service. All that they had days Catherine held out to them, and more. Then, as if to attest her generosity, she included among her favors free transportation to Southern Russia and exemption from duty on the goods they should bring with them.

It was a diplomatic stroke on the part of the great Catherine, and a veritable godsend to the distressed people. By hundreds and thousands they poured into the fertile plains that had so lately fallen

to Russia, and devoted themselves assiduously to agriculture and manufacturing. A century passed prosperously and peaceably by. Then once more the war-clouds gathered to wreck their happiness. In 1870 a ukase was issued demanding of the Mennonites in Russia that anathema of anathemas, military service. Consternation reigned. Deputations to St. Petersburg to plead their case proved hopelessly futile. Many privileges long enjoyed were summarily discontinued. The Russian language was required to be taught in their schools. All feeling of security was gone. Siberia was threatened, if resistance was shown. The people began to gather up their belongings and cast about for pastures new. One of their leaders, Bernard Warkentin by name, was acting upon the suggestion of the British Consul. He was on his way to Canada. Manassah had been commissioned to meet him on his arrival, and together they were to explore the Red River district with a view to finding there suitable lands for a possible Mennonite settlement.

Manassah set himself at once to find out all he could about Manitoba in particular. The information he was able to accumulate was pitifully meagre. For two hundred years there had been no history save the records of the Hudson Bay Company, no population to speak of but trappers, half-breeds and full-blooded redskins. Every man who valued his life in that benighted country, he was told, must be able to defend himself with his own weapon; if he was worsted in the conflict, the wild beasts would soon know his last restingplace.

Bernard Warkentin arrived in safety from across the water, and Manassah met him in Toronto. That was in November, when winter multiplied the terrors of life in the western wilds. The two Mennonite explorers, however, set out on their perilous tour, unarmed, yet unafraid. Their route had been mapped out for them, through Detroit, Chicago, Duluth and Pembina. Winnipeg was their destination. Traveling by train Manassah discovered to be a most indolent occupation, calculated, strangely enough, to produce the maximum of fatigue. He welcomed the stage coach which met them at the end of the rails, and yet long before the coach and four had bumped their way to their destination he was not sure but it might have been pleasanter to walk. Bernard at his side said nothing. He had journeyed from Russia and was less impatient with the discomforts of travel.

It was night when they reached Winnipeg. Fortunately, there was a room to be had at the hotel. The men were tired, sleepy, and cold. They had tumbled into bed before they realized that the lines had not fallen to them in pleasant places. There was only one quilt, and it was very narrow and quite too thin for a chill November night. There were other disturbing factors, too, belonging to the insect world, and with these the Mennonites had their first, and they hoped, their last experience.

The day dawned bright and fair. There had been a light fall of snow during the night, so that Winnipeg was dressed in the purest white to greet her guests. The little town was delightful, it must be confessed. Through an avenue of shrubs the beautiful Red River wound its tortuous way to the north. On this side were three churches of Protestant faiths, and yonder the great steeple of St. Boniface held aloft a cross of shimmering gold. To the south lay Fort Garry and the government buildings, not yet completed. The sky was a cloudless blue; there was a tang in the air. Young men walked about here and there fairly exuding optimism. On every hand the Mennonites were greeted with cordiality. When the first hour was over, they were strangers no longer. They had felt the intangible yet unmistakable welcome of the West.

After dinner Manassah went to pay his hotel bill. He and Bernard would be leaving that afternoon, he explained, having found the official who was to pilot them through the region the government proposed to bestow upon the Mennonites.

The proprietor turned up his book and named his fee. "Eight dollars."

"Eight dollars," gasped Manassah. "That can't be right. Only last night we came already."

"We gave you supper out of hours and two meals today, besides your bed," was the uncompromising reply.

Manassah pulled out his wallet and produced the money. But he could not refrain from a little sally tinged with sarcasm. "If you come some time to Ebytown," he said, "ask once for Manassah Horst. By him you can have all you can eat, and a bed you can sleep in, and there's nothing to pay."

The proprietor picked up the money and put it in his strong box. He watched the Mennonites with much amusement until they were out of the building. Two more oddities to be incorporated into his fund of tales of the trails.

The Mennonites spent the winter in the vicinity of Winnipeg, exploring and investigating. Having looked over the land which the government was willing to cede, they chose the level prairie stretches along the international border. There were twenty-three townships in all, of which fifteen formed a strip thirty-six miles long and from six to eighteen miles wide, comprising seven hundred and twenty square miles, or four hundred and sixty thousand, eight hundred acres; the remaining eight townships were on the other side of the river. These lands Manassah and Bernard agreed could be converted into the most productive wheat fields in North America, bar none.

By May, the delegates were ready to go to Ottawa to present their report. Having caught something of the western spirit of adventure, they decided to make the journey by the all-Canadian route. It would be a novel, and perhaps a valuable experience, though they were warned that they would find it rough and wearisome.

And so, indeed, it proved to be. Five hundred miles lay between Winnipeg and

Thunder Bay on the Superior, five hundred miles of wilderness. There was no railroad. For miles at a stretch only a well-blazed trail pointed the way. Rocks and bogs abounded everywhere. The height of land which separates the valley of the Red River from the waterways of the mighty St. Lawrence had to be surmounted. Fortunately, there was a chain of inland lakes, well equipped with boats and boatmen, and these did much to relieve the monotony of the tiresome journey, and to make the travellers forget the discomforts of the many portages. The last forty-five miles were covered in a cumbersome and rickety omnibus, drawn by two teams of indifferent horses. The outfit did not look at all promising, but it brought them at last in safety to Arthur's Landing on the blue Superior.

Arthur's Landing, which was soon to become the metropolis of the Thunder Bay region, was at that time just beginning to emerge. By actual count, there were no more than forty residences, temporary shacks, for the most part, thrown together to house a corps of railway engineers and various other officials. Saloons everywhere.

The Mennonites were interested principally in the shed which had been erected for the accommodation of trappers and prospective immigrants. They entered it to find a family of foreigners of some unknown race and tongue, a strong man with a delicate wife and five young children. They were going on, on, they motioned, their faces lit up with eagerness and hope. Manassah's heart warmed to them. What did they expect to find out yonder in the west, he wondered. What did the future hold for them? He slipped his hand into his pocket and drew out his purse. Into each childish palm he put a shining penny, and clasping the hands of the parents, he expressed his good wishes. Full well he knew that while they could not understand a word he spoke, the human heart everywhere comprehends the universal language of love. And so, like ships that pass in the night, they passed on the broad sea of life, never to meet again.

The steamer "Algoma" left the Landing that night for Collingwood on the Georgian Bay. It lay at anchor out in the deep, and a huge scow took the Mennonites, bag and baggage, to board it. Four happy days they spent on the water, skirting all the while the dark wooded shores of Ontario. Never did the sky seem so blue, nor the air so balmy. They were beginning to realize, but dimly, the extent, the beauty and the great potential wealth of this Canada, this child among the nations.

The travellers reached Ottawa, at length, eighteen days after they had set out from Winnipeg. They were met by government officials, who greeted them kindly and listened to their report with much interest. The matter was settled expeditiously, and amicably, too. Canada needed immigrants, and could afford to treat them generously. Bernard Warkentin and his Mennonites were to have the desired twenty-three townships, and

all the usual requirements for homesteading were to be set aside in this particular case. They were to be allowed to settle in villages, as had been their custom in Russia, and the Canadian government gave its solemn guarantee that these people were to be accorded, ever and always, complete exemption from military service, entire religious liberty, the right to control their own schools and to make declarations by simple affirmation. So, all the tenets of the old-world faith were to be observed and safeguarded in the new world of promise. They were to begin life all over again with every desire of their hearts fully met.

(To be continued)

## Have You Ever Noticed

When the other fellow acts that way, he is ugly; when you do, it's nerves?

When the other fellow is set in his way, he's obstinate; when you are, it is just firmness?

When the other fellow doesn't like your friend, he's prejudiced; when you don't like his, you are simply showing that you are a good judge of human nature?

When the other fellow tries to treat some one especially well, he's toadying; when you try the same game, you are using tact?

When the other fellow takes time to do things, he is dead slow; when you do it, you are deliberate?

When the other fellow spends a lot, he is a spendthrift; when you do, you are generous?

When the other fellow picks flaws in things, he's cranky; when you do, you are discriminating?

When the other fellow is mild in his manners, he is a mush of concession; when you are, it is being gracious?

When the other fellow gets destructive, it is toughness; with you it is forcefulness?

When the other fellow dresses extra well, he's a dude; when you do, it is simply a duty one owes to society?

When the other fellow runs great risks in business, he's foolhardy; when you do, you are a great financier?

When the other fellow says what he thinks, he's spiteful; when you do, you are frank?

When the other fellow won't get caught in a new scheme, he's backwoodsy; when you won't, you are conservative?—Exchange.

A boy sat on a rail fence inclosing a cornfield. A city chap passing, said:

"Your corn looks kind of yellow, Bub."

"Yep. That's the kind we planted," said Bub.

"It doesn't look as if you would get more than half a crop," observed the city chap.

"Nope, we don't expect to. Landlord gets the other half," retorted the youngster.

The stranger hesitated a moment and then ventured:

"You are not far from a fool, are you, Bub?"

"Nope, not more'n ten feet," said the boy and the city chap passed on.



A Sunday School Class in Kyle, Tex.

### A Sunday School Class in Kyle, Texas

The above picture represents a Sunday School class of the Kyle German Baptist Church. They are left to right (back row) Lydia Vasel, Elizabeth Hofman, Mrs. Walter Hill (teacher), Bessie Mae Hill, and Dorothy Hofman. (Front row) Mary Ahlhardt, Rose Schiwitz, Esther Schmeltkopf, and Lydia Ahlhardt.

It is our ambition, to be a hundred percent class. We try to cheer others and have spent several Sunday afternoons entertaining a paralyzed member of our church.

We regret very much that Lydia Vasel who has been with us a number of years has left us to go to Kansas. May she be a great worker there as she has been in Kyle!

May God help this class to be true laborers in his vineyard!

ESTHER SCHMELTEKOPF, Sec.

### Philathea Class, Bethel Baptist Church, Anaheim, Cal.

"Philathea" stands for doing things, and that is what we have been doing since our class has been organized, on June 8, 1925.

We meet once a month in the homes of respective members. The meetings are opened with the usual devotional exercises.

Business is discussed and the rest of the evening is spent in sewing.

Our social affairs are very well attended. During the time since our organization we have held a Kid party; entertained King's daughter's with a Japanese program; Pot Luck Supper for new members entering our class; Contest with the Crusaders class. The points especially stressed were attendance and being on time. The losing side entertained the winners. Our class won. We were treated with a very appetizing dinner, and later entertained at St. Ann's Inn in Santa Ana, Cal.

Financially, we have done very well for a Sunday school class. Although most all of our money was given to the church Building Fund. It seems a little selfish, but the burden of our church debt is quite heavy, and we are doing all we can to make it lighter.

The following are the things we have done to raise these various funds: Bazaar, \$75, Sept. 1925. Sold large and small pictures of our church, \$5. A Friendship Quilt, consisting of eighty names embroidered in the blocks, was sold for \$35, including collection, and refreshments after a snappy program given by the class, made the whole amount for that evening \$101.36. Received \$5.50 from the Consolidated Ice plant.

Our class membership is twenty-two. We believe that our teacher, Mrs. Dora Quast, is the best in our Sunday school. With her encouragement and with the co-operation of the class we have thus far been successful in every undertaking. With God's help we will try to do our best in every way to serve the individual, the class, and the Sunday school.

RUTH GRAUER, Secretary.

### The 50th Anniversary of the Elgin Baptist Church

This important event was celebrated Sunday, July 21. Rev. Th. Stoeri, of St. Louis, Mo., a former member of the church, preached in the morning about the spiritual pillars of the church in the past and in the evening concerning the future pillars the church is to erect. The extra song numbers in the well attended services of the day were greatly enjoyed. The Sunday school had a special program. At 12.30 P. M. we relished a Jubilee-Dinner in the basement of the church. In the afternoon the minister, Rev. Ph. Lauer, gave the historical sermon, which follows below in an abbreviated form. Letters of former ministers and members were read. A number of the older members present gave their testimony to the glory of God.

#### Historical Sketch of the Church

A careful reading of the church-minutes reminds us of Ps. 46:7, "The Lord our refuge." A condensed historical report of our church can give us but little of her soul-life, for much of church-life words. The conflicts with the enemy, the wresting with the Almighty and the victories achieved are recorded Above.

The first minister of the church was Rev. J. Bauman, who was converted in

Switzerland in 1835 at the age of 20 and was baptized by Konrad Anton Fleischmann, one of the founders of our German Baptist work in America. Young Bauman had his theological training in Bern and served the Emmenthal church from 1839-1864, when he came to Elgin, Iowa. In 1871 he met with some of our charter-members, consulting the spiritual need of the Germans in and around Elgin. They decided to rent a vacant church building and to meet every second week for service. The Lord blessed their efforts and souls were saved. In 1875 they organized a Sunday school. Bro. Chr. Miller was the first superintendent and held this office until 1901.

When this body wanted to unite with our denomination they sent to Muscatine, Iowa, where Bro. Jacob Meier was minister. Bro. Meier came, conducted a number of successful revival meetings, and the church was organized July 2, 1879 with 40 members, of whom 4 are still with us. When Bro. Bauman resigned on account of advanced years, Rev. J. F. Hoefflin became the new minister Sept. 1879. The church obligated herself to support the missionary program of the denomination, hold weekly prayer-meetings and to study the Bible. In Nov. 1879 our Iowa Association met for the first time at Elgin. Two years later a parsonage was bought. Bro. Hoefflin left in 1881 and Bro. Wm. Schunke became his successor. His ministry of 13 years was greatly blessed and 105 souls united with the church. During the summer of 1894 the work at Sumner was started and many souls entered the Kingdom of God. When Rev. Schunke resigned, Rev. R. Hack took up the work late in 1894. His ministry was richly blessed and 110 persons united with the church. The present church building was erected in 1898, Rev. J. Meier of Chicago preached the dedicating sermon.

Our present Sunday school superintendent, Bro. H. Keiser, was elected 1901. As organist he has served 41 and as choirleader 35 years. Bro. Hack left Sept. 1902 and Rev. C. F. Stoeckmann began in December of the same year. He was privileged to baptize 45 souls, and during his ministry the church celebrated its 25th anniversary. Bro. J. G. Draewell became his successor May 1907 and had the joy of baptizing 51 persons. At this time a number of families moved to South Dakota. Bro. H. W. Wedel took up the work March 21, 1915. During his ministry our country entered the world war and the church was confronted with many new problems e. g. as the exclusive use of the English language in all of our services. Rev. Wedel baptized 25 people. The present minister, Rev. Ph. Lauer, entered upon his service June 1921. He had the privilege of baptizing 54 persons. Lately the church put in 2 new furnaces and all expenses are paid.

Reading our church-minutes they impressed us thus:

The church was blessed in having men of God as leaders, who have been assisted by loyal members. Space does not permit to refer to the noble service of the

deacons, trustees, clerks, treasurers, Sunday school teachers, Young People Society, Ladies' Aid, choirs, orchestra, Junior Society and all those who served in any capacity.

Our church was blessed with some fine Christian characters. We are to follow in their footprints and take good care of the heritage entrusted unto us. This we are able to do if we consecrate our lives, means and talents to the service of the Master.

PH. LAUER.

### Church Dedication, German Baptist Church at Pound, Wis., July 21, 1929

This event stands out as a great achievement in the history of the church and was therefore celebrated with joy.

To understand it all, we must know something of the history of the church which in its earlier days was closely intertwined with the Polish churches of this place. It was in the middle of the seventies of the last century that some Masurians from East-Prussia, Germany, settled in and around Pound. These Masurians, though they use the Polish language, are predominantly Protestant in religion and it was amongst this people that our Baptist fathers in the fifties and sixties and seventies witnessed such marvels of God's grace in the conversion of many from darkness to light.

Many of these Masurians now were acquainted with the Baptist faith and some even had been members of Baptist churches. For these it was therefore natural to meet for prayer and worship and spiritual edification. Their number was enlarged by immigration and that not only by members of their own race, but also from their German speaking neighbors from the old country. Language was with them no problem in these early days in their quest after truth and spiritual nourishment. As they were very poor and could not have their own pastor, they appealed to the German Baptist pastors of this state and their requests were granted as far as possible. Finally, in the year of 1889, they were able to secure in the Rev. L. Hein their own pastor. Mr. Hein was able to serve them in Polish and German.

Under Mr. Hein's leadership the first church building was erected and dedicated. This was 1890. Mr. Hein served the church for about five years. He was succeeded by the Rev. Ed. Petschke who served about four years. Then in 1899 came the Rev. C. V. Strelic. He felt, as the field was predominantly a Polish speaking one, that he should direct his efforts in that direction. But in making his arrangements for this purpose, our German speaking brethren felt slighted in the program he set up and they declared their independence. This was done on the 17th of July 1899. At first they met in the same meeting house they had built with their Polish speaking brethren, but soon saw themselves compelled to have a building of their own. In their efforts to build, they



The New Edifice of the Church in Pound, Wis.

were crowded out of town, for a Catholic domineered the real estate business of the town.

However, they secured a place right near the town site by the kindness of one of their Baptist brethren and in connection with some English speaking Baptist folk they built a church 40x28, 12 foot high, which was dedicated Feb. 1, 1903. This building served them till the fall of last year, that is for a little more than 25 years. But for the last ten years the church felt crowded in its church home. It stifled every effort for expansion. So they began talking and planning and saving for a new house of worship. And that they meant it, is shown by the fact that the Women's Missionary Society in connection with the W. W. G. had saved over \$1300.00 for this purpose. By the dealings of kind Providence the property which they had selected 26 or 27 years ago as a site for their church, but was withheld from them, fell into their hands and now they were able to erect a building bigger and better and suiting the purposes of the day. No wonder everybody was happy and rejoiced with our brethren.

The dedication sermon was preached by the Rev. W. Kuhn, D. D., General Secretary of our Missionary Society. He preached from 1 Kings 8:10, pointing out that as the temple of Solomon was accepted by God, and filled with his glory, so would this church also be, if made a place for worshipping God, a place from which the gospel of his son, Jesus Christ, is preached, and if it is made a place of brotherly communion with each other. It was a good sermon and very favorably commented upon by those who heard it. In the afternoon we had the privilege to hear Dr. A. LeGrande, state superintendent of missions for Wisconsin. He brought a very appropriate message, founded upon Phil. 4:11 where a word, usually translated "content" originally really meant "to be master of circumstances" and then pointed out that this church should not be "content", merely holding its own, but be "master of circumstances", reaching out and conquering by the grace of God.

In the evening again the Rev. Kuhn was in the pulpit, preaching from Eph. 2:11-13 upon the "Privilege of Being a Child of God." It was a day of spiritual

treats and great inspiration of soul to have heard these messages. And they were not marred by the collection speeches which followed each sermon which yielded a little over \$1000. Of course, Dr. LeGrand put on his soft pedal in trying to help wipe out the church debt, otherwise we think the whole debt would have been covered.

The new church building is 68x34 feet and 16 feet high in the main. It is built in brick veneer, has a full basement with a tower of the belfry type with a church bell. The basement is equipped with a kitchen to serve on all occasions. The church with its full equipment cost \$9625 which is extremely reasonable. But many thanks are due to the carpenter contractor, Mr. Gustave Krause, a member of the 1. Polish Baptist Church, who planned wisely and charged reasonably. He has the heartfelt thanks of the church. There is a debt of about \$1700 left and the church hopes to manage that. But we must not forget to mention here also the fine American Flag presented to the church by the American Legion post of that town. Its beauty gladdened us at the day of dedication and we hope that the Christian Flag will also soon have its place there.

As far as we can see, we think we have a right to predict a happy future for the church in Pound. There is peace and harmony between the two Polish speaking churches of that place and our German speaking church. Their pastors help and support each other in the furtherance of the Kingdom of God and the welfare of their flocks. The kind treatment our brethren received from the 1. Polish church of that place deserves special mention, for when our brethren had a chance to sell their old church property and were forced to vacate, the members of this church offered them their church home, till their new home would be ready for occupation. That there is room for a German speaking church in this Polish speaking community may be seen from the fact that pastor Meyer of the German-speaking church baptized 35 members into his church on the Sunday preceding the dedication. Rev. Meyer has become greatly endeared to his flock by his kindness and religious earnestness. God bless pastor and people!

EMIL MUELLER.



# Our Devotional Meeting

H. R. Schroeder

September 8, 1929

## What Does Our Church Ask of Us?

Rom. 12:4-8

This is loyalty month. We are to stress anew the thought that we must be loyal to our Master and his cause and to all to whom we have pledged our love and allegiance. So when the question is raised, "What does our church ask of us?" we instantly answer that we are to be loyal to our church.

There are so many that are rather loosely connected with their church; the bonds that bind them and their church aren't very strong and can easily be severed. They seem to be living on the fringe of things, near the border, one little unnoticed step, and they are away from the church entirely. The church that has been your spiritual birthplace and that has nurtured you surely has a right to ask you to be loyal to it. Don't desert or neglect it; don't continually criticize it or become a church tramp pretending that the fare in other churches is so much better, but be loyal to your own church, attend its services regularly, unless you are unavoidably detained; pray for your church and your pastor, for the officers and workers in your church and encourage them as often as you can. Speak well of your church, boost it up, invite others to its services and take an active interest in all its affairs.

Then, too, your church asks you to assume some definite obligations. Just as in our body every member has a purpose, so in the church everyone has some definite duties to fulfill. The reason why some young people don't get anything out of the church is because they never do anything for it. The more you put in the more you will get out. Don't expect the church to do everything for you, but see what you can do for your church.

September 15, 1929

## Putting God into the Budget

2 Cor. 9:6-8; 1 Cor. 6:20

Last Sunday we stressed the thought that in order to be loyal to our church we must assume some definite obligations, and one of these obligations is that we must support the church financially. Some seem to think that a church can be run without money. As soon as they are asked to give something toward the church-budget, they feel hurt and begin to stay away. They raise the cry that the church is always begging for money. But those who protest the loudest are usually the ones who give the least.

The whole trouble with such stingy Christians is that they haven't learnt the joy of giving. They are extremely selfish and curious of others. They think that it is more blessed to receive than to give. It would help such people a

whole lot if they would look at the matter of giving in a different light. They should realize that what they give to the church is actually given to the Lord. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We can only give to God by giving to his people. So when we look at it in this light, we see that we are not only trying to raise a budget, but that we are giving to God, and that should be an easy matter.

Almost 9 months of this year have already passed by, have you paid  $\frac{3}{4}$  of what you pledged at the beginning of the year? Don't wait until the end of the year before you pay your pledge, but try to make regular weekly or at least monthly contributions. No other institution is run as economically as a church, still it yields the greatest returns. "He that soweth bountifully, shall reap bountifully." Test this word and see if it is true.

September 22, 1929

## Our Part in Making a Better World

Matt. 6:10; 28:19, 20

As loyal church members we will not only do our part to keep the church alive and running smoothly, but we will also help it to reach out to the uttermost parts of the world. The will of God must eventually be done on earth as in heaven, and if this is to be accomplished, then all nations will have to be evangelized. And as young people we have an important share in this world task of the church. We can only be loyal to our Lord and Master in so far as we are loyal to the great commission. It was not only the duty of the apostles to go into all the world and preach the Gospel to every creature, but it's the duty of every single Christian. The command was given to the entire church. And Christ evidently foresaw that it would take a long time to carry out this vast program, otherwise he would not have added the promise, "Lo, I am with you always, even unto the end of the world." It will take unto the end of the world before this is accomplished.

Now, what is our part in Christ's program for the world? Perhaps some of our young people are even now hearing the call, "Whom shall I send?" If so, No matter what the conditions in China or India or other lands may be, there is always a need for new missionaries. Then we must support those who have already gone out. And we must face the fact that ever new problems are arising to make missionary work more difficult. Denominational co-operation or perhaps church union, and ever more complicated economic and political situations are developing, these and many other problems

will have to be solved by the coming generation. Should it then be hard for young people to find something to do? Don't ask long, "What is my share?" but pitch into the fight anywhere, there is good fighting all along the line, and do all you possibly can.

September 29, 1929

## How Can the Young People's Organizations in Our Church Work Together?

1 Cor. 3:4-9; Rom. 12:10-12

In some of our larger churches there are all sorts of young people's organizations. Many Sunday school classes are organized. Then there are junior, intermediate and senior societies, missionary societies, reading circles, boy scouts and camp fire girls, etc. Where there are so many organizations, the question often arises, "How can they all work together? They can't all meet at the same time, nor in the same place, nor can the same young people belong to all of the societies." A keen rivalry is often developed between the various groups and leads to competition and results in strife and bitter feeling.

To avoid this we must avoid having too many organizations. Nothing is gained by forming a new society, it only adds another name to the statistics. Then the work of the various groups must be coordinated to avoid overlapping. Large churches should have a director whose duty it is to supervise all young people's work. Each organization should have some definite work to do that can't be done by any other group. And above all, the spirit of love and loyalty must prevail in every society. The various organizations must realize that they are not to compete with one another, but to co-operate in accomplishing one great purpose. Every organization must strengthen the church in some way, otherwise it is superfluous. Then at least once a month all organizations should meet together to give them a feeling of solidarity and mutual responsibility. After all Christ is the head of the church, and we must follow him as the great captain of our salvation.

October 6, 1929

## Ideals Worth Living for

Phil. 3:7-14; 4:8; Gal. 5:22, 23

(Consecration meeting)

Youth is the time when ideals are formed. Ever so much depends on these ideals because they determine the course and quality of our lives. Ideals are like lighthouses or like the north star, guiding us on the ocean of life. We can't always reach these ideals, but that should not discourage us. It is better to have high and unattainable ideals than to have

September 1, 1929

low and unworthy ones that can easily be attained.

First of all, form an ideal of what you would like to be and let this be an ideal of a perfect character. Look up and see yourself free from all faults and rich in every virtue. This ideal is to be found in the character of Jesus. Then try to concur an ideal home. Try to imagine what a perfect home would be like, the kind of a home you would like to have yourself. It will not necessarily be a home of wealth and luxury, but a home of love and peace and harmony. And again, cherish the highest ideal of a church. You may never yet have seen one in this work a day world, but cherish it just the same. The ideal church will perhaps not be like the one to which you belong but more like the church as it should be according to the New Testament. And last of all cherish your ideal of a perfect world. Try to imagine a better world of men than the one in which we are living.



Young Men's Class, First Church, Leduc, Alta. Rev. P. Potzner, teacher

## On Being Young

AGNES A. SHARP

Bernard Shaw in "Back to Methuselah" suggests that one of the greatest obstacles to human progress is the fact that man does not live long enough. If he is intelligent he gathers experience year after year. He begins to realize that "his best thoughts have been stolen by the ancients" and that his most cherished plans have been tried often before. And about that time he is reluctantly called to join the ages past. Now, if he could prolong life to double or triple the present span, mankind then would have a chance to profit by the accumulated experience of its "elders." The story of man, for example, seems to point to the fact that every third generation is the victim of a disastrous war. This experience is sufficient to deter the two succeeding generations. (But it is lost on the third. Might not this be changed if man lived longer?)

Perhaps there is some truth in Shaw's contention. The trouble is that there is no possibility of trying it out. We have learned to prolong the average length of life and to reduce the death rate. Certain diseases have been wholly eliminated and others have been checked. But the human machine is not made of such stuff that does not fade or corrode.

Though we cannot profit from a life continued for several centuries, it is not at all impossible to turn to another expedient.

## We Can Learn to Profit by Youth

This is not only within our possibilities, but it may be even more important than doubling the years of life. "There's no fool like an old fool," though he be five hundred years old. On the other hand, a comparatively short life lived intelligently and usefully is invaluable. Suppose then, that we try to discover what "being young" the best way is capable of achieving.

"Being young" depends largely on the perspective from which it is viewed. To a fifteen-year-old, thirty is old; to a thirty-year-old forty-five is old. Many

quaint old sayings, often packed with the wisdom of the ages, point to the fact that even forty is young. One old proverb has it that "No man has any brains till he is forty." Such things are significant because they emphasize a very important matter: the long period of immaturity in human life. The Greek philosophers considered this a decided disadvantage. Compare man to any animal. A three-year-old horse is in the prime of its powers. But the human at three is still a baby that must be carefully watched lest it fall down the stairs, eat matches, or turn a hundred-dollar watch into a piece of junk. The comparison is still more striking with rabbits, dogs, cats, and the like.

## Youth the Time of the Pliable Clay

The long period of immaturity in human life is a very great advantage—provided it is put to proper use. Perhaps it is not too much to say that if this period were provided and made the most of in two generations, we could make over the world. But the pity is that it is not so employed. The rising generation merely accepts the ideals of its elders, its teachers, and tries to be "like dad and mother," or it merely wastes its heritage. Watch a sculptor at work. He begins his work in clay—soft, pliable clay. He can mould it into anything he chooses with the least exertion. He can alter what he has done if he does not like it. But once he turns to the marble, the situation is changed. He chips or drills carefully to avoid mistakes, for what he does now is permanent. Youth is the time of the pliable clay. If we wish to rear "monuments more durable than brass" our clay models must be prepared with painstaking care. And now a few indications as to what the long immaturity, the period of youth, may be put to.

## Youth Ought to Discover Its Life Work

It is not true that a man may be fitted for anything he chooses. Within wide variations everybody is cut out for some kind of work, and we cannot teach anybody to be a poet or a musician unless he has the stuff to begin with. A poplar



will never be a pine; a cow cannot be a race horse. One of the most important problems is to get your life's work in harmony with your endowments. The world is full of people who fit about as well into their daily tasks as a brick facade on a frame house or a Gothic tower on a skyscraper. They are squares trying to fit into a circle—and we have not yet learned to square the circle. The result is that these people are not only extremely unhappy in their work, but they labor half-heartedly without the least interest, merely for their pay check, while their real abilities lie dormant and gradually die from inanition.

Obviously youth is the time to arrange this. Some people are very fortunate in being able to "find themselves" immediately. They have a distinct mathematical or mechanical bent and want to be engineers; they are "born teachers" and find joy in guiding others. Such, I repeat, are very fortunate. They see their goal early and strike for it. They may discover later that their choice involved many more difficulties and disagreeable features than they had imagined. But, on the whole, they have found their place.

#### The Youth Who Cannot Find His Place

The trouble is with the others who cannot find their place. Perhaps they are interested in so many things that they cannot choose among them. Their parents urge them to come to some decision. They are chided for "not knowing what they want." They themselves are puzzled about their irresolution. And yet this type may be far more valuable than the first, because of their wide and diversified interests. Goethe, to use but one example, was fascinated by government and physics as well as by literature and art; but in the end he made his choice, and his very breadth of interests made him the outstanding figure that he was. There is but one thing to tell the hesitators: Make no choice until you have to. Develop all your interests. Keep on exploring. If you must make a decision soon, and earn your living, do not be afraid to say that your first choice was wrong. Try again. The very richness of your experience and the variety of interests will be of help to you no matter what you undertake.

#### They Boiled a Book

Old things are passing away in Africa and new things are taking their places. The people are calling for teachers, catechists, and pastors. A missionary in Cameroon, West Africa, tells the following story in "The Drum Call," which illustrates the great desire for knowledge there.

A few years ago when a teacher went back into the interior with a few books the young men watched him. Not long afterward they gathered together some leaves of a book, put them into a pot with some water, boiled the whole, and then drank the soup, saying, "Now we shall be teachers, too." Others came with money to buy the good news, but they were astonished to find that it was bought instead with a change of heart.

#### A Friend

CRISTEL HASTINGS

A friend is he who dries my tears  
With words of love and cheer—  
A friend is he who needs not words  
Nor laughter when I'm near.

A friend is he who understands  
My faults and who forgives —  
A friend is he who shares his crust  
With everything that lives.

A friend is he whose doors are wide  
In welcome, and a part  
Of everything I love is he  
Who soothes my aching heart.

#### The Strangled Life

CHARLES A. WHITE

The largest hard-wood trees in the tropics are crushed to death and dragged down to the earth by vines. The work of destruction progresses slowly. A seed carried by the wind lodges unobserved in some crevice between a limb and the trunk and takes root. As the plant grows its tiny tendrils sway in the air and the vine swinging free from the tree reaches the earth at length and roots itself in the soil. But its nature is to climb again and so it slowly creeps toward the tree to which it fastens. Then, circling the giant, it rises inch by inch, and threads its way upward among the branches sending off new tendrils which in turn girdle the body of the unsuspecting tree. The seasons pass and the vines, slowly growing large and tough, become huge cables tightening as the years go on which in the end strangle the life of the tree. At last it dies, decays and crashes to the earth a heap of broken wood tangled in the serpentine coils of its destroyer.

Such is sometimes the history of the faith of a man, a group, a nation. The seed of rationalism lodging undetected in some hidden recess gets its root into the soil of the intellect, where it grows un-

#### The Evolution Theory

has interest for those who accept, and for those who reject it.

The reasoning mind must be open to conviction and should therefore seek information in a fair minded way.

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This book should be placed in the hands of the college boy or girl especially.

Cloth. 188 pages. \$1.50

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perceived at first and unheeded later, crushing out all spiritual activity and strength. It is the history of an individual life. It may be the history of a family, a community, a denomination. Reason unaided by revelation evolves rationalism and rationalism subordinates and destroys spiritual vitality. The process in its earlier stages is apparently beautiful and harmless but at last the collapse comes.

#### The Two Essentials

Mr. Moody in a sermon once referred to heaven as a prepared place for a prepared people, and then added in his characteristic way: "There are two things essential to a man's enjoyment of good music. He must have a ticket of admission to the music hall and also he must have a taste for music. Both are essential. One would be useless without the other. So the believer must have both the title to heaven and the capacity to enjoy it after he enters it."

There is a homely but significant truth embodied in these words. There are many men who want heaven but they are always forgetting if they do not want it here they can never want it yonder. He that finds his joy in sin here will assuredly not find it in righteousness there. The lesson to be drawn from all this is that we should begin our preparation for heaven here and now.

#### The Reason

The only reason a great many American families don't own an elephant is that they have never been offered an elephant for a dollar down and easy weekly payments.—Nashville Banner.

#### He Got Across

"He put on speed, thinking he could beat the train to it."

"Did he get a cross?"

"He will as soon as the tombstone maker has it finished."—Boston Transcript.

#### None at All

An insurance agent was trying to convince a prospective customer of the merits of Life Insurance. He kept right at him. At one stage of the battle, the agent used this argument:

"Why," he said, "insurance is the greatest thing in the world. No man should be without it. I even carry a \$50,000 policy, payable to my wife."

"It's too much," said the harassed prospect. "What excuse can you give her for living?"—Houston Post.

#### A Large Donation

Murphy: "Did ye hear that poor Tim Casey's dead?"

O'Flaherty: "Ye don't say so?"

Murphy: "Yes; an' 'e's left all 'e 'ad to the Derry Poorhouse."

O'Flaherty: "'Ow much did he leave?"

Murphy: "A wife an' ten children."