

The Baptist Herald

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

Volume Eight

CLEVELAND, O., DECEMBER 1, 1930

Number Twenty-three



The Brotherhood Class
Temple Baptist Church, Mt. Oliver, Pittsburgh, Pa.

What's Happening

Rev. A. Ittermann of the Freudental church in Alberta Province, Can., has been assisting Rev. Aug. Kraemer of the Edmonton church in revival meetings.

Rev. Albert Stelter, formerly pastor at Neustadt, Ontario, has accepted the call of the church at Delmont, So. Dak. He began his new pastorate on Sunday, Nov. 16.

Rev. Franz Adler, who was pastor in Medicine Hat, Alta., Can., has accepted the call from the church at Herington, Kans., and began his new work on the 9th of November.

The German Baptist Young People's and Sunday School Workers' Union of Minnesota will hold a Mid-winter Institute Feb'y 20-22 1931, with the First Church in St. Paul.

Rev. R. A. Klein, who was serving both the Herington and Mt. Zion churches in Kansas, is now serving the Mt. Zion church in Geary Co., Kans., full time. The church had the happy privilege of receiving three members through letter.

The Stewardship Commission of the B. Y. P. U. of Bethel Church, Detroit, Mich., presented the titling play, "Not Exempt," on Sunday evening, Nov. 16. On Saturday morning, Nov. 8, the Week Day School of Christian Education reported an attendance of over 100 children.

Our General Evangelist, Rev. H. C. Baum, began a series of evangelistic meetings with the church at Fessenden, N. Dak., Rev. Christian Dippel, pastor, on Nov. 16. The meetings were to last two weeks. Bro. Baum has been laboring in North Dakota and just concluded a very successful campaign with the churches at Ashley and Wishek. At Wishek about 40 young people took a stand for Christ.

The Editor of the "Baptist Herald" spent Nov. 12-15 with the church at Fessenden in special meetings for young people. Previous to this, Pastor Chr. Dippel had had a week of services in which the church was led to realize its responsibility to its youth. The attendance was good and the spirit reverent. Sunday, Nov. 16, the Editor was with the church at Goodrich and on Nov. 17 with the church at Carrington. A fine attendance greeted him at both places. Our pastorless North Dakota churches find it increasingly difficult to call pastors in the face of the economic depression, which lays heavily on them. They need our prayers and our encouragement.

Judging others interferes seriously with loving them. That is why Christ specially forbade it. It also implies pride and coldness in the soul that adds blindness to its own sins.

Obituary Notices for the "Baptist Herald"

In response to a repeated demand on the part of our subscribers the Publication Board has concurred in a recommendation of the Executive Committee of our Young People's and S. S. W. Union that obituary notices be published in future in the columns of the "Baptist Herald." A fee of five cents per line will be charged for such notices and they will be printed in six point type, which is a size smaller than the general body of type in which the reading matter of the "Baptist Herald" is printed.

The "Baptist Herald," in taking this new step, is feeling that it is in this way meeting the wish and desire of many subscribers, who are taking the "Herald" as their only denominational paper and who are served best by a paper in English and who would also bring the notices of the departure of their family members to the "Baptist Herald" constituency. So in future our columns are open for obituary notices. Our pastors and subscribers will take particular note of this. Obituary notices should, however, not be made too lengthy or fulsome. Kindly state the essential facts.

Send the notices to the Editor, Rev. A. P. Mihm, Box 6, Forest Park, Ill. Bills for the notices will be mailed to the parties sending in the notice by our Publication Manager, Mr. H. P. Donner, direct from Cleveland, to whom payment is to be made.

Interesting Missionary Happenings

MISS HULDA BRUECKMAN, Chicago, Ill., writes: "It was a real pleasure to conduct a Vacation Bible School in our church. For three weeks we had an average attendance of 60 with an enrollment of 80. It was remarkable how well the boys and girls learned the Bible memory work, and it was a joy to see with what interest they listened to the Bible stories told by the pastor. It is our desire that the seed sown might bear fruit to life eternal.

REV. A. SANDOW, Dillon, Kans., reports that the work at the Ebenezer Church is progressing. The services have been well attended and two persons, one adult and a scholar in the Sunday school followed the Lord in baptism. This ceremony was performed out in the open in a creek not far from the church. The parsonage has also been completed.

REV. H. RIEGER, Munson, Pa., states that the Lord is blessing the efforts that are being put forth by his children at Munson. The meetings are well attended and the Sunday school is a joy. The Women's Society, Young People's Society and the Juniors are all active.

REV. E. S. FENSKE, Fenwood, Sask., finds much joy in his work at Fenwood. As a result of evangelistic services held during the past quarter, in which Rev. W. Luebeck, assisted, seven souls were converted and confessed to have found peace in Christ Jesus. The church members are also showing a live interest in the work of the kingdom.

MISS MINNIE GERHARDT, Cleveland, O., writes: "We have reason to thank God for his keeping power. Although some like Demas have turned back to the world, yet the greater number are faithful and willing to do their part. 'The people had a mind to work,' was the inspiring message Brother Blum gave the young people at their Rally. And we look to Christ to be their guide.

Our Sunday School Rally was a joy to all. About 200 were present. Every department of the school from the Cradle Roll to the Adult Department was on the program; and every department showed signs of improvement and interest. We were thankful that one girl asked to be baptized. O for an old time Revival!

In visiting from house to house I find the people more willing to let you present the gospel. Mrs. W. of our church takes me in her auto about twice a month to see the scholars or members who live far away. She is glad to help in this way. It is the way Christ sent them out two by two."

REV. HERMAN KUHLE, Wilmington, Del., writes: "The Lord is doing great things for us and we rejoice in his evident blessings. We are giving to missions as never before. Our Sunday school has added a few to its number, while three of our number accepted Christ as their Savior."

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A Look Ahead with the "Baptist Herald" for 1931

WHAT are some of the special features of our paper for 1931? Some of our readers may be asking this question as they look ahead; some of our boosters may be asked this question as they seek to win new subscribers. We are glad to mention some new features that we believe will make the "Baptist Herald" more helpful, interesting and entertaining to our readers in the coming year.

Early in the new year we shall begin a story by Grace Livingston Hill, the serial rights for which we have purchased for the "Baptist Herald." Mrs. Hill is the author of many stories that appeal to Christian young people. She has demonstrated that fiction which is good and clean need not be dull and tedious. She is the author of "The Enchanted Barn," one of the most popular stories ever published in the "Baptist Herald." The heroine of the new story to run in 1931 will also captivate our readers.

In addition we shall also, simultaneously with the above, publish a briefer continued story, "Three Days from Gellert's Life,"—translated from the German by Rev. C. A. Daniel. It is a fascinating story of the working of God's providence.

Rev. August F. Runtz, pastor of the State Park Church, Peoria, Ill., and Council member of our National Union for the Central Conference, will be the writer of "Our Devotional Page." Bro. Runtz is one of our younger, progressive pastors, in touch with young people and their needs and this monthly page will furnish fine help for the leaders of the devotional meetings of the B. Y. P. U. It will give "mulum in parvo"—much in little, the best results of faithful study in concentrated form.

We hope to enlist a number of our gifted writers both from the ranks of the ministry and the pew, preferably from the group of younger people and those who are active and in accord with young people's work for a series of brief, succinct and interesting biographies, life stories and sketches of the great leaders in the kingdom of God. We shall stress some of those in our English and German Baptist ranks, whose life-story has not so far appeared in our paper. In most cases it will be a thrilling and inspiring story to tell.

Other well-known features of the "Baptist Herald" will be continued and strengthened wherever possible. The "What's Happening" page will give its brief, bird's-eye, catchy news of interesting denominational and personal events. Our editorials and leading articles will endeavor to inform and to kindle enthusiasm and to inflame zeal. The Sunday school page will serve the teachers and officers of this great branch of our work with articles that will make for better workmanship and consecrated

efficiency. In short, the editor and his co-workers pledge with divine help to make the paper better than ever, the mouthpiece of our young people's and Sunday school workers' Union. Reports from the societies and church schools, travel write-ups from the wide field will acquaint you with what "the other fellow" is doing. Pictures will brightly visualize activities and personalities in 1931 as they have so plentifully appeared during 1930. All this ought to make the "Baptist Herald" worth while. Will you not help to boost it in your church and among your friends?

John's Greatest Joy

3 John 1:4

E. J. BAUMGARTNER

WHEREIN do we find the largest measure of happiness in life? Is it the possession of wealth or power? Does it appear in pleasure or recreation? Some seek it in the home, or the church and others seek it in their daily occupation. The Bible tells of one who found his greatest joy in men and women who are walking in the truth. "Greater joy have I none than this, to hear of my children walking in the truth."

What is meant by walking in the truth and how does it bring joy to others? In the Bible the word "truth" is used over two hundred times and in a threefold manner. Used objectively, it meant a fact; a reality; an actual condition. It is conformity to fact. In its use relative to religion it signifies conformity to the facts in the things pertaining to God. Christian truth therefore would be the things taught in the Christian religion respecting God and his purpose through Christ. Used subjectively, truth was a term to describe personal excellence. The dictionary defines it as follows: "That candor of mind which is free from affection, simulation, pretense, falsehood and deceit." It has also been described as "A mode of living in harmony with the divine." It is the latter use of the word truth as personal excellence that interests us at this occasion. The truthful life affords occasion of rejoicing and it was because Gaius walked in the truth that John found his greatest joy.

A person, who walks in the truth, is transforming truth into subjective reality. A certain amount of objective truth is in his possession and he makes it a part of his life, expresses it in his daily actions. Thus he walks in the truth.

Sincere in Our Work

We know that whatever we do with our hands should be done correctly. A carelessly executed piece of work is not a good job, it lacks the qualities of sincerity and truthfulness. Fifteen ounces do not

make a pound if you weigh an honest pound! The work of our hands will soon reveal what manner of spirit dwells in the heart. It is aggravating to buy an article of merchandise and discover that it has a flaw because someone in the manufacture of that article was not truthful. He was not true to the ideals that it should be as correct as it is possible to make. How different, when it has been made correctly! It causes joy and serves a useful purpose.

The Words of Our Mouth

likewise afford the opportunity to give joy or sorrow. The Bible and Christian literature contain a vast amount of truth. Listen to a few as they speak to us. "Thou shalt not lie." "Thou shalt not bear false witness." "Thou shalt not take the name of the Lord thy God in vain." Add to these the favorite pastime of so many people—gossip. Indeed, the words of our mouth soon reveal the meditations of the heart. A liar is one who willfully perverts the truth. A lie is not being truthful to either God, yourself or your fellowmen.

Gossip is usually the sign of an empty mind, where there is nothing else to do but to talk, and talk about things that are really of no concern, and that would never enter the mind if it were occupied with something worth while. Who can describe the sorrows, enumerate the misunderstandings that follow in the path of one who is not truthful with the words of his mouth? In contrast, behold the joy experienced in the company of the truthful person.

The attitude of mind also affords an opportunity to walk in the truth. Christians are expected to be humble, to worship God, to bring sacrifices, to overcome selfishness and envy, to love their fellowmen, even if they be enemies. To do so, is to walk in the light of the truth we have received from Jesus Christ. Pride, envy, selfishness and lack of respect for God or man do not bring joy to others but the mind of Christ living in man seeks those values of life which conform with the best that God can give man.

Truth Is One of the Foundations of Life

Modern civilization is daily depending on the truthfulness of men and women. Our steamships will battle the ocean because they are honestly and well constructed of good materials and propelled by faithfully constructed machinery. Fast trains thunder through the night in safety because the engineer and the signal operators are truthful. To them green is green, and red is red. We must trust the people who prepare our food. If the news printed by the newspapers is the truth, well and good, if not, the readers are misinformed and consequently form all sorts of false opinions, which eventually lead to unhappy situations. Indeed, the progress and happiness of modern civilization is dependent on truth. The man in the factory, the farmer of the field, the man at the desk, yes, each member of the human race should endeavor to be found as one of whom it can be said, "My children walking in the truth."

Truth a Foundation of Our Religion

If truth is so important in the daily activities of men, it is more important in the religious life of humanity. Truth is also a foundation of the Christian religion. Christianity became a power, not so much because of its teaching and the various and changing interpretations but because of the personalities who lived and walked in the spirit of truth. They saw the beauty of truth in Jesus Christ, they felt its urge in their hearts and expressed that which they had seen and felt in their daily life.

Truth is a spirit which always seeks the best, a power that overcomes, a bond that unites and a life that prevails. But it must live in personality; take on flesh and bones; speak words and do things. Christianity has the noblest teaching and the highest ideals regarding truth and its relationship to faith and conduct, but too often it remains confined to the pages of the Bible and Christian literature. Objective truth, seen by children of God, but not lived. The individual, knowing the truth, and striving earnestly to live it, is walking in the truth and he will be led onward to a happier life, even though he must go the way of the cross. As he goes forward, he not only finds happiness for himself, but also provides it for others.

The church animated by the spirit of truth will grow into the likeness of him who said, "I am the way, the truth and the life." Without this spirit it soon degenerates into an organization of mockery and an opportunity to exercise the childish tendencies of selfishness! Its usefulness is lost. It brings sorrow instead of joy.

The Third Epistle of John is addressed to Gaius. Very little is known about this man. He was not a great inventor, artist, business leader. He probably was like most of us, just ordinary folks, who are trying to do the best we can. But one thing is known about Gaius and it constitutes the most important factor in his life! It gave him a place in the Bible and endeared him to the heart of John. What did he do? He walked in the truth! With him yes meant yes and no meant no. A handshake was a handshake and a smile was a smile. The truths were not only realities that he had heard about, they lived in his heart and radiated forth in his daily life to such an extent that it was said of him that he walks in the truth. In this man and others like him John found his greatest joy. Life's greatest joy is found in truthfulness to God, Jesus Christ, our fellowmen and with ourselves.

If the life of Gaius pleased John, how much more will it please the Heavenly Father? When God beholds us today as individuals or churches, he looks upon us through a Cross. It is his Cross and not ours, and represents the price he paid that we might know the truth in Jesus Christ in matters relative to faith and conduct. What does God see? Are we the cause of rejoicing? Are we his greatest joy? It is said of us as it was said of old, "Greater joy have I none than this, to hear of my children walking in the truth?"

Youth's Desire

MILTON R. SCHROEDER

O Lord of youth, we yearn to live
Above the sordid earth.
Our thoughts transcend gross earthly sin,
Our ears are deaf to worldly din,
Our souls are yearning deep within
For things of praise and worth.

O Lord of youth, we would not seek
The light and easy task.
We long to toil with brawn and might,
To struggle boldly for the right—
Be with us in our valiant fight
Is all we humbly ask.

O Lord of youth, we would not strive
For glory or for fame.
We wish to live from day to day
In Jesus' modest, humble way,
That men about us cannot say
We worked to gain a name.

O Lord of youth, we would not toil
For silver or for price.
We want to serve for Jesus' sake,
And for our toil no money take,
That we may gladly, truly make
Our lives a sacrifice.

Shall We Give or Not?

"NO, ma'am, I'm not going to pay one cent to help buy our teacher a birthday present, neither will I make a cake for the Ladies' Aid social. It's just give, give, give all the time, and I'm tired of it."

I was not surprised at this, for I had heard the same thing time and again from my good friend. And she was as close with her smiles as she was with her money and cake, for she looked at me with a scowl.

Does it pay to be a tight-wad?

The apostle Paul tells us: "He that soweth sparingly shall also reap sparingly; and he that soweth bountifully shall reap also bountifully." Isn't that true in every sense of the word? The more we smile at the mirror or the world, the more smiles we receive in return. For both the mirror and the world are reflections of ourselves in good measure.

Suppose we make a cake for the social! By so doing we feel free to attend the supper and enjoy somebody else's cake, sandwiches, salad, and coffee. How good they do taste, and what a wonderful fellowship with our friends! Lose anything by it? I'll say that we get our money back with interest.

Smiles, pleasant words, kind deeds, love, birthday money, ladies' aid cakes—they all work the same.

When the lad was asked for his lunch, consisting

of five loaves and two small fishes," he gave it gladly. Then Christ multiplied it so that more than five thousand were fed and twelve basketsful of left-overs were gathered up. By the boy's free-hearted giving, he had a much larger meal for himself than he would have had if he had hung to his dinner selfishly, and besides everybody else was generously served. If he had withheld his giving, how much different would have been the story!

Hoarding means stagnation.

Giving clears the system, adding warmth to the heart and a luster to the eye.

The more freely we give, the greater capacity we have for acquiring.

The Dead Sea is dead because all it gets it keeps.

The Sea of Galilee, not far away, is alive and sparkling because, as it gets, it gives.

The Oppressive Trifles

"OH, she is busy," answered a woman wearily to one who had asked her concerning a friend. "She is like so many of us—wearing ourselves out in trying to manufacture essentials out of things that really are of no importance."

If the statement held something of bitterness, it also held much of truth. We fill our days and waste our strength with many things that are of little consequence. We set for ourselves goals not worth the time and struggle it takes to reach them. We mourn over petty griefs and disappointments that should not have power to fret our spirits, and we surround even our service to humanity with so many needless frills that they perturb our souls and weary our bodies. The work that might be done in restful simplicity becomes a burden by unnecessary additions. It is the old story of the sisters at Bethany—the dinner becomes a greater consideration than the Master whom it was intended to honor.

Editorial Jottings

WITH THIS NUMBER Rev. H. R. Schroeder closes his services as writer of "Our Devotional Page." For the past three years Bro. Schroeder has rendered faithful and excellent service through this page. He himself has delighted in this work and he has been profitable to others. We hope to receive valued contributions from his pen for the "Baptist Herald" in other ways from time to time. Rev. A. F. Runtz will be the new writer for this page next year.

IN ANOTHER ARTICLE in this number we have tried to take our readers in confidence as to our plans for the "Baptist Herald" for 1931. They are not final; they are flexible and capable of improvement and enrichment. We most cordially invite suggestions from our readers as to how we can improve the "Baptist Herald," either by elimination or by addition. If you have a constructive criticism to offer, a sincere suggestion to make, write to the Editor, who will promise to give it thorough consideration and adoption, if possible and feasible.

The Little Gate to God

WALTER RAUSCHENBUSCH

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
When I enter into God,
All life has a meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road.
My joys are like the everlasting hills.

So it is when my soul steps through the
postern gate
Into the presence of God.
Big things become small, and small things
become great.
The near becomes far, and the future is
near.
The lowly and despised is shot through
with glory.
God is the substance of all revelations;
When I am in him, I am in the Kingdom
of God
And in the Fatherland of my Soul.

"The Pastor and His Young People"

A Reply

Avon, S. Dak., October 23, 1930.

To the Youth of our Churches:

In the "Baptist Herald" of Sept. 15 there is an open letter written by Bro. A. N. Bender on the above subject which he bases upon an article with the same title in the "Baptist Herald" of June 15. I feel that some of the statements are so unfair to many of our pastors and to hosts of our young people that they should have been answered long ago. Logically, some Chicago pastor should have taken the matter up, but having waited in vain to date, I shall venture into the arena. I take for granted that all our young people have the copies of the "Herald" referred to and that the discussion will be followed with these before them.

First of all let me state that I am convinced of the sincerity of Bro. Bender and pleased to note that he reads the "Baptist Herald." Some who take it do not read it.

In my analysis of Bro. Bender's letter, I found glaring at me general statements which I cannot believe match the facts. Here are some: 1. "As a rule they (dozens of pastors) do not disapprove of dancing and the movies in themselves." Will the pastors of our denomination kindly send me a card with this statement upon it; either: "I approve of dancing and the movies," or "I disapprove of dancing and the movies," signing their names. I shall be glad to summarize and publish the result. 2. "The majority of our young people attend the movies. Our young

people as a rule no longer argue about the desirability of the movies." If this very general statement be true, why the need of demanding productions of a higher grade? (a higher grade morally?) and why patronize them as long as they are of a low grade? and how are you going to word your demand for a higher grade picture without "condemning" the ones now offered? 3. "No two pastors can be counted upon for the same interpretation. On the whole the young people are one in their attitude." At our South Dakota Association recently this matter was discussed, and the pastors were an absolute unit in their condemnation of the theater, the movies and the modern dance. A statement couched in such general terms as Bro. Bender employs is rarely true, and proof should be submitted.

Then there are two statements in Bro. Bender's letter that amazed me. *The first:* "Our young people are primarily concerned with the question of how far they may go as Christians." Do our young people really take that extremely dangerous stand? Are the dance and the movies truly "vital points" with them, that is, essential or highly important, or necessary to life? Are they no longer concerned about the question: "How can I best serve Christ and the church?" The Apostle John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Read also 1 John 2:16, 17. Do our young people hold John's words of admonition to be "out of date"? I believe them applicable to us as much as they had purpose and meaning for the people to whom they were first addressed.

The second: An apparent misconception of the meaning of the quotation near the end of Bro. Bender's article: "The world needs the strength and vigor of youth," etc. Does Bro. Bender, do our young people think that the writer of those words had "ventures into the unexplored fields" of the movies in mind, or the "untried projects" of the modern dance? Most assuredly he did not! He meant ventures in Christian service to which the love of Christ impels, the bending of strength and abilities so richly present in consecrated Christian youth to the new projects the Kingdom of our Christ ever offers the devoted followers of the Savior. He was thinking of men like Bro. Orthner, of ladies like Erica Bender, and of city missionaries in the slums. These Christ-pleasing ventures in heroic Christian service are surely more worthy of our thought and endeavor than wordly pastimes that help no one and injure many. When the writer said: "The pastor knows that there is an idealism in youth that responds to the idealism of Jesus," he was not thinking of amusements that run counter to the idealism of Jesus as revealed by statements such as these: "My meat is to do the will of him that sent me and to finish his work. If ye were of the world, the world would love his own: but because ye are not of

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the world, I have chosen you out of the world, therefore the world hateth you." Can you conceive of Jesus in the movies, the theater, or at the modern dance? What if the world does not "respect" you because you shun such places and strive to further the grand projects of the Kingdom of Christ, if only Christ approves? Respect must be gained by true worth. Worth is founded upon character and ability, and neither the movies nor the dance will develop these.

I have shown the other side of this matter. May I recapitulate: 1. General statements require proof to be worth anything. If anyone should say: "Rev. Schliff approves the movies and the dance," I'd want him to prove it. If Bro. Bender says: "Dozens of pastors in our denomination do not disapprove of dancing and the movies in themselves," submission of proof is imperative, or else the statement is worthless.

2. If it is true that "our young people are primarily concerned with the question of how far they may go as Christians" in the matter of worldly amusements, why don't they pray about it? Ask Jesus to bless their dancing and make them a blessing to others in the picture show. It seems to me that such young people are wasting time and money and sacrificing their Christian influence for the sake of "lust of the eyes and the flesh and pride of life." Think of the flight of time, of the lost thousands about you, of Christ's question: "Why stand ye here all the day idle?", of his commission: "Go ye also into the vineyard and whatsoever is right, I will give you," and ask for a vision such as Isaiah had. (Isa. 6:1-8.) I am sure that all your present attitude toward worldly amusements will be changed.

I am always happy to have young folks come to me with their problems, but no one can help young people if they come with the matter all settled in their own minds and decided to fight any contrary opinion. Such an attitude is not honest, sincere or fair. If my little contribution to the present discussion has helped someone, I shall be gratified to know it.

Yours for consecrated youth,
BENJ. SCHLIFF.

Rally Day at George, Ia.

Rally Day was observed by the Sunday school of the Second Church at George, Ia., on the evening of Oct. 26. A program of recitations, exercises, a tableau entitled "The Fruit of the Spirit," an inspiring address by our pastor, Bro. H. Swyter, interspersed with selections by the choir, duets, songs by the school and by the Junior and Primary departments, was rendered to an appreciative audience.

The church auditorium had been very tastefully decorated in true harvest fashion. There was a nice array of fruits, vegetables and grain, which was distributed later to the needy.

After the program a collection was taken which went for missions.

December 1, 1930

The Sunday School

Creating the Right Christmas Spirit in the Sunday School

H. J. WEIHE

It is estimated that there are about 300,000 Sunday schools in the world. Most of these schools, and perhaps all of them, celebrate Christmas in one way or another. Christmas is preeminently the great festival day of the Church school to which pupils look forward with joyous anticipation, and for which extensive and elaborate preparations are often made. Probably all Christians will also agree, at least theoretically, that Christmas is essentially a religious holiday. It should commemorate the birthday of the Savior of the world. The day should remind us in a special manner of God's supreme gift to mankind.

In view of these facts it is certainly strange that Christian churches and Sunday schools have in times past so often celebrated Christmas in a manner which was more harmful than helpful to the cause of Christ. In many cases a half-heaven Santa Claus has been made the center of attraction in the annual Christmas program, while the real meaning of the day was largely obscured or ignored. There are indications, however, that the work of reform is making much progress. In an increasing number Sunday schools are endeavoring to make the annual Christmas festival, not only a joyful and happy occasion, but also a real help to the moral and spiritual life of childhood and youth.

If this is to be accomplished, it is of course of much importance that the right Christmas spirit is created or developed even before the Christmas celebration takes place. As the word "spirit" has at least thirteen different meanings according to the dictionary, it may be well to state in what sense it is being used in this connection. According to one very satisfactory definition the word "spirit" means about as much as a disposition or condition of mind. It is that which pervades, animates or inspires human conduct. We will no doubt agree that the kind of Christmas spirit which should prevail in the church and Sunday school will be characterized by such qualities as reverence, gratitude, joy, benevolence, kindness and love.

In one of the excellent Christmas pageants that have been published during recent years one of the characters says: "I am the Spirit of Christmas. Ancient yet ever new, I am born again each Christmas tide. I move the hearts of men to some measure of emulation of that act of God in which he gave mankind the Supreme Gift of all the ages—his well-beloved Son."

An Important Question

In view of the foregoing the practical question arises: How can the right Christmas spirit be created under the conditions which usually exist in the Sunday school? Here are just a few suggestions:

Beginning several weeks before Christmas the worship service of the school can be planned and conducted with a view of preparing both children and adults for a proper understanding and appreciation of the great event which is to be commemorated. The songs which are sung, the prayers which are offered and the Scripture passages which are read or recited may all be made to contribute to the awakening and development of the right Christmas sentiment and attitude. Let us for a few moments consider just one of the elements, namely, the singing of well-selected songs. Who is there that has not at some time been deeply moved and inspired by those wonderful Christmas hymns which belong to the spiritual heritage of all Christendom, and which are also so well adapted to make a deep impression upon the susceptible minds and hearts of youth. These hymns never grow old, although some of them have been sung by our forefathers in lands across the sea. In planning the annual Christmas programs wise Sunday school leaders will therefore give much recognition to the influence and power of religious song.

Appropriate Lesson Material

It is also a matter of importance that a Sunday school lesson should be taught on the Sunday before Christmas which is appropriate to the occasion. If the regular lesson course does not provide such a lesson the teacher is certainly justified in selecting the Biblical lesson material which conveys a Christmas message. Our older pupils will also be interested in such subjects as these: "How the ancient world was prepared for the birth of Jesus," or "What the coming of Christ has meant to mankind."

Well-selected and well-told Christmas stories will also prove to be an effective means of awakening and developing a proper Christmas spirit. The best of these stories are of course those which are contained in the Bible. While an almost endless variety of other Christmas stories have been published, the fact remains that only a comparatively limited number of these are in every way adapted for use in the church school. Among the stories which are not only highly interesting, but also have a perennial value for the purpose of religious education the following might be mentioned: "When the Chimes Rang," "The Other Wise Man" and "Where Love is there God is." Many teachers have found "Christmas Legends and Stories" by Mrs. Phebe A. Curtis especially valuable.

The Use of Pictures

Very often the most effective way of conveying the truth is to "say it with pictures." In all departments of the Sunday school the use of suitable pictures will greatly aid in creating the right Christmas spirit. Bible pictures which are copies of famous masterpieces and which portray scenes and incidents pertaining to the birth of Christ can be obtained in various sizes and at surprisingly low prices. Pictures which are well adapted for the illustration of Christmas lessons are also frequently to be found in the better class of weekly or monthly periodicals.

Social service projects are also valuable means of creating the right Christmas sentiment and attitude. In every community there are numerous opportunities for helping the sick and the needy, especially during the winter months. Many organized Sunday school classes engage in some special form of practical benevolence during the Christmas season. Such a custom is in fullest harmony with the principle of pedagogy, as well as the teachings of Christianity. Wherever the giving of "substance, service and self" is magnified and encouraged, some blessed results are sure to follow. Sunday school pupils may in this manner be induced to accept Christ as Lord and Savior. The awakening of the right Christmas spirit may also lead professing Christians and church members to re-consecrate their lives to Christ and his cause. The subject which we have been considering is therefore vitally related to the spiritual welfare of youth and the promotion of God's kingdom upon earth.

Sin Discovered

When a man has broken his arm, the surgeon must find out the exact spot where the fracture is. He feels along and presses gently with his fingers.

"Is it there?"

"No."

"Is it there?"

"No."

Presently, when the surgeon touches another spot, "Ouch!" says the man.

He has found the broken part, and it hurts.

It is one thing to hear a man preach down other people's sins. Men will say, "That is splendid," and will want all their friends to go and hear the preacher. But let him touch on their individual sin, and declare, as Nathan did to David, "Thou art the man," and they say, "I do not like that." The preacher has touched a sore place.—Sunday School World.

Dr. Horne must have had a Nursery class teacher in mind when he said, "A teacher is an experienced traveling companion."

GINGER ELLA

By ETHEL HUESTON

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(Continuation) CHAPTER XIV

Marjory, and there was mingled joy and triumph in her voice, as well as a strange suggestion of beseeching, called Ginger down from the attic to inspect the newly acquired toilet treasures. It was all very well to risk the delicate whiteness of her skin upon that wobbly ladder in the ferretting out of a mystery, especially one that promised rich financial returns for the effort. But once her end was attained, Marjory reverted to her usual procedure.

"Come down, darling.—Oh, Ginger, look! They are lovely. Smell the cream, it's like flowers! And look at the adorable little rouge—"

"But we can't use rouge. Father doesn't—"

"No, but it will set off the dressing table well. It went with the set, it didn't cost extra. And the powder— Here, let me rub it on the back of your hand. Isn't it marvelous? Only two-fifty."

"What's in that other package?"

"Oh—that. Yes. I was going to tell you about that. Ginger, just think. They were having a sale of gloves—slip-ons, dear, the very latest thing. Well, down to a dollar and a quarter. Well, you know what a mess all our gloves are—"

"And you got a pair—"

"Two pairs, dearest. Don't forget poor dear little Miriam banished away out there in the country all by herself."

"Father's there. And Eddy Jackson. And that dumb can grocer—"

"But her twin sister is not there."

This was not to be confuted. Ginger changed her argument. "Besides, you didn't have the money—"

"I charged them, precious. I said I would bring it this afternoon, and they were perfectly willing. Indeed, they quite smiled about it. Look, Ginger, aren't they a bargain?"

"But it is twenty-five dimes. We'll never be able to afford an operation at this rate."

"But it was a sale, dearest. I couldn't wait. Don't you see? Why, I saved a dollar a pair on them. Just think of it."

"Well, I'll give you the money this time.—No, I'll take it down myself. If you go, there'll be another sale, or something. Now, just this once, and don't you think up anything else you've got to have, either. Why, a body'd think my home for the blind was a mere beauty parlor."

"Oh, thank you, Ginger, you are the best little thing! Won't Miriam be pleased?"

"And don't use up all that beauty stuff

around the house on—on Jenky, and—and the rest of us. You want to save it for a real person."

But before that very day was over, Ginger had occasion to regret her generous impulses. Marjory used the beauty preparations, even to the forbidden rouge—just a wee dash to see how it went—and appeared at the supper table so ravishing a vision that Hiram Buckworth quite lost control of his faculties, and conversed so intermittently, and in such disconnected phrases, that even Miss Jenkins, the soul of gentle courtesy, was obliged to confess her inability to follow him.

Ginger's watchfulness increased a hundredfold. She intercepted every glance, endured the soft smiles with a glowering grimace, answered every light sally as though it were intended for her ears alone. When in the dusk of the early evening, Hiram Buckworth looking at Marjory, suggested a quiet stroll along the shadowy country lane, Ginger accepted with disconcerting alacrity.

"Oh, lovely," she said fiercely. "Just the night for it. Won't you come too, Margie?"

Marjory accepted also, but the stroll was not the pleasant interlude that had been anticipated. Hiram Buckworth, for one who had wished company, was in a most uncompanionable frame of mind. Marjory appeared distraught and preoccupied. Only Ginger discoursed broadly of affairs of the world in general. It was she who chatted intimately of matters of the church and Red Thrush, who exclaimed over the beauty of the night, who even protested when the others turned back. But she turned back with them.

At the parsonage, there was a vague, awkward lingering at the veranda door. "It was lovely—so nice of you to go.— Good night," murmured Hiram Buckworth.

"Nice of you to ask us," said Marjory pleasantly. "Good night."

And yet they lingered.

"I think it was wonderful," gushed Ginger. "Good night."

Slowly, with great indefiniteness of manner and movement, Hiram Buckworth moved toward the shady corner that sheltered the hammock and the big chairs. Marjory also drifted that way. And Ginger, not to be outdone, planted herself on a low stool with a long sigh, and resumed her opinion of international politics.

A few minutes later, Hiram Buckworth decided that he must withdraw to his room to prepare his sermon for the following Sunday, and Marjory thought she would go upstairs and manœuvre her

nails. But Ginger was not to be distracted by mere plans for the future. She saw them both up-stairs, saw the door of her father's room closed behind Hiram Buckworth's rigid back, saw Miriam ensconced on the foot of her bed with files, orangewood sticks and buffers. Then she went to the studio with a sigh of relief. She was not supposed to go to the studio at night as there was no electricity in the attic, and she had no lighting but that of an old lantern. But in the existing state of affairs she felt herself justified. Vigilant guarding of her sister's future happiness had left scant time for her own matters of more importance. She went softly, careful not to disturb Miss Jenkins, who had the small bedroom at the end of the hall. Miss Jenkins was desperately afraid of fire, afraid even of the idea of fire.

And in the studio, Ginger settled down to a complete balancing of her accounts. She counted the dimes in the doll's trunk. She made careful entries in her huge ledger, painstakingly subtracting from the total receipts the two items, gloves, and what she flippantly recorded as beauty boosts.

"And very dumb it was of me to let her have them before a romantic figure showed up," she thought ruefully.

Her waste basket she found full to overflowing of the discarded letters, little white angels, which had accompanied the contributions to the home. Ginger was systematic and orderly. These angels were to be burned. So with waste basket in one hand, lantern in the other, she made her way carefully over the narrow beams, and down the wobbly ladder, very softly, remembering the nearness of Miss Jenkins.

She noted, comfortably, that the two doors remained closed as she had left them, and a pleasantly soothing stillness pervaded the house. Softly, happily, with waste basket and lantern, she slipped around the curve in the circular staircase and stopped. She stopped aghast, electrified, spellbound. For beneath her, before her very eyes, there lay revealed a scene whose unutterable disgustingness was beyond her power of description.

The wide living-room was lighted, dimly lighted, by one small corner reading lamp, and in the shadowy, semi-darkness, Ginger saw two figures,—her sister Marjory, and Hiram Buckworth,—whom she had left behind their separate closed doors not twenty minutes previous. By what strange intuitiveness each had discovered, behind those barring doors, that the other was descending to the common living-room below, Ginger never knew—nor even which had made the initial move. But one fact was evident—there they were.

One of Hiram's arms was about her sister's shoulders, and his free hand was fondling very gently, very caressingly, the soft gold of her hair. Marjory herself, plainly not to be out-distanced in madness, was raising her soft white fingers to his cheek, his lips, his eyes. Ginger's irrepressible gasp startled them.

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They looked up at her, gravely. They did not move. Under more ordinary circumstances, she would have set herself to the delivery of a scathing denunciation of their depravity, but the very depths of it rendered her abjectly helpless.

"Excuse me." Her voice was cold and subdued, very small. "I thought you were in different places—doing other things."

She turned short around upon the stairs, and went up to the attic, with the dimly glimmering lantern, and the overflowing basket. In the studio she sat herself down, heavily, and fell to deep consideration. Ginger Ella was not one to shirk her responsibility. She saw clearly that the situation was critical. Marjory was hopeless. She had ogled the grocery clerk. She had almost held hands with Tub Andrews and the ukelele. She even practised her blandishments on Eddy Jackson, who had the fortitude to withstand her wiles. And now she was flagrantly necking the young minister. Ginger writhed in helpless fury. The minister! Even a grocery clerk may aspire to ownership, a bank janitor may progress slowly upward. But once a preacher, always a preacher.

Plainly, then, responsibility rested upon none other than Ginger, and Ginger squared her shoulders to receive it. If Marjory, the family asset, were to retrieve the family fortunes, it would be only by means of strong coercive measures from without, not at all to any spirit of co-operation on her own part. It was for Ginger then to apply the coercive measures.

Marjory was lacking in strength of character—so much was evident. But Hiram Buckworth, now,—he was a minister, he must have some right principle within,—an appeal to him, perhaps—Ginger regretted that she could not entirely abandon Marjory to her own misguided ways. The home for the blind was on its way to firm establishment, it was true, but alas, so many dimes went into the purchase of a load of coal, a month's groceries, a delicate operation for the eyes.—An appeal, then, to Hiram Buckworth.

The next morning before breakfast, Ginger alert and watchful, saw him walking down the flagstone path between the rows of flowers, inhaling great breaths of the fresh morning air, his entire manner and countenance reflecting a smug and satisfied contentment with the world at large. She hurried down, and joined him.

"Mr. Buckworth," she began firmly, "excuse me for butting in—and it really isn't a thing against Marjory, you know, for she is just as nice as she seems to be—"

"I should say she is!"

"But I've known her a long time, and really, she is a terrible flirt, though at heart she doesn't mean a thing by it. Not wicked flirting, you know, but a little pawing, for instance, doesn't mean a thing in the world to her—"

"Indeed!"

"I don't approve of it myself, but she

means all right. I don't know whether she has told you—I mean— You see, it is already arranged—"

"Ellen! You don't mean that Marjory—that she is engaged—"

The use of the word relieved her. She was finding it unaccountably hard to express herself in a way that would gain the desired result, without committing herself to falsehood.

"Well, yes, in a way. Not exactly engaged, you understand,—but it is all understood, if you know what I mean."

"Yes, I do know what you mean." The bright ruddiness went suddenly out of Hiram Buckworth's face. "I understand entirely too well. You are a good sport for tipping me off.—I see."

And then he went quickly indoors, and said nothing else. The appeal to Hiram Buckworth had indeed reaped results after a fashion, but Ginger did not feel very well pleased. Hiram Buckworth, although anything but a romantic figure, was a nice chap. And the shocked look on his face, the strange, hurt, stricken look, had touched her heart. He had looked sorry. Ginger did not enjoy seeing people look sorry, not even disgusting pretenders who pawed and held hands. She had meant to tell him of other young girls in the community, nice girls, who liked him, and who would have no objection at all to a little friendly pawing if he really enjoyed it. But Hiram Buckworth had given her no chance to carry out this kindly intent.

Breakfast, usually such a gay and cheery meal, proved an awkward occasion. Hiram Buckworth seemed every inch a minister, unsmiling, grave, and stiffly formal. He talked exclusively to Miss Jenkins, and not very entertainingly. He did not look at Marjory, who had come in a little late with her usual bright morning radiance, emphasized by a delicate coating of the rose-petal powder. But her radiance was of short duration, paling swiftly to startled, wide-eyed wondering. She had no appetite, toyed idly with her fork, and kept her eyes upon his face, curiously, as though her eyes were seeking something, asking questions. But always they found nothing, received no answer. Immediately after breakfast he excused himself, and went quickly out of the room.

Marjory gazed at the door through which he had passed without a parting glance to meet her glance, as though she felt that even the door must offer answer to her query.

Ginger was very uncomfortable indeed. She tried to tell herself that she was merely imagining that these things were so—that it was a mere chance that Hiram had not looked at Marjory, that Marjory could not eat her breakfast. But she was uncomfortable. Not even a trip to the studio, and a painstaking count of her doll's trunk of dimes sufficed to put her in a cheerful frame of mind. Not even the coming of the postman with sixteen letters for E. Tolliver, made her really happy.

"Seems to me you get all the mail

around here," remarked the postman cheerfully, as he passed them out.

"Well, of course, with father's blindness—and all—I attend to most of the corresponding."

He fished two small packages from his bag and handed them to her. "I see you're getting more of those samples," he added cheerfully.

"These are for the twins," she answered, flushing. "Personally I am not interested in beauty preparations."

The day passed dully, a busy day, as Saturdays always are in parsonages where arrangements are always leading up to the climactic Sabbath. Hiram Buckworth remained down-town for luncheon. Marjory, a still, white Marjory no longer exulted over the idle vanities of cold cream and rouge, busied herself in a studied way about the work of the house. And dinner in the evening was an increasingly painful repetition of the morning meal.

When the dishes were done, Ginger repaired to the veranda. Miss Jenkins sat there, alone, solemnly rocking.

"Where's Margie?"

"She went to bed."

"To bed! Why, it is only eight o'clock."

"She has a headache."

"Oh, I see." Ginger tried to feel relieved at that news. "She has a headache." Then that was why she had not been able to eat her dinner, a mere headache. But would a mere headache keep her wide eyes locked upon Hiram Buckworth's averted gaze?

"Maybe she thinks he is a scientific Methodist, and can heal her by vibrations, or something." She tried to amuse herself by this light fancy. But she did not feel amused.

She went up-stairs, and knocked gently at her sister's door.

"I'm in bed," called a muffled voice in answer.

Ginger opened the door and went in. "I just wanted to see if I could do anything for your headache." She gave her sister a sharp look. "You've been crying."

"I think I am getting hay fever," said Marjory. "My eyes sting. I'm going to sleep now." Ginger, at this dismissal, turned toward the door. "And Ginger, don't you go and talk about it to—Miss Jenkins—or anybody. If I have a headache and hay fever it's nobody's business but my own.—Not that anybody would care anyhow."

"I won't talk about it."

"Ginger?" Ginger turned back. "It was very bad and extravagant of me to buy those gloves with the money for father's operation. I haven't worn them. I will take them back on Monday."

"No, you won't, Margie. I want you to have them. Such a mess as your old ones are!—Why, they were a great bargain, I wouldn't take them back for anything."

"I don't really need them."

"Yes, you do, too, need them. Go to sleep, now, Margie,—I'll be very quiet not to disturb you."

And Ginger closed the door softly behind her.

CHAPTER XV

Sunday, ordinarily such a pleasantly hurried day in the parsonage, was no less than a dreary ordeal. Marjory appeared very late for her breakfast. She need not have appeared at all, for she ate nothing.

"Marjory, you'd better stay at home today," counseled Miss Jenkins, "you are quite pale."

Hiram Buckworth flashed a quick glance toward Marjory, a glance hastily withdrawn, and lacking in kindly warmth.

"I'm all right," said Marjory quietly.

"Headache all gone?" inquired Ginger.

"M'm."

Hiram, instead of walking companionably to church with the girls, excused himself and went on in advance, explaining that he wished to see somebody about something. Marjory dreamed absent-mindedly during the service, while Ginger on the contrary, listened attentively to every word, reporting confidentially to her sister, later on, that she didn't think so much of the sermon.

"There was a point, but he didn't get there," she derided. "He talked all around it, and cater-cornered toward it, but always veered off just before he got there."

In the afternoon, Eddy Jackson came in the car to take them to Pay Dirt and although Hiram tried to be excused from the party there was no evading Eddy's friendly insistence.

"Why, Mr. Tolliver expects you. Mother expects you. We all expect you."

But while there was great gaiety at Pay Dirt, the arrival of the car from the parsonage brought a sudden slump in their high spirits. Alexander Murdock was there, and Ginger's wrath, long slumbering, vented itself upon his unoffending head. Why should he spend all of his spare time at Pay Dirt? What had a mere can grocer to do with the conduct of agriculture? Why should he, not a Methodist, so assiduously court the favor of their unsuspecting parent? And why, if mere friendship for Eddy attracted him thither, did he so openly ignore his friend in his ardent attentiveness to Miriam? And why, for that matter, should the so-sensible Miriam be suddenly thus gay and shining?

"Oh, father," wailed Ginger into his interested but misunderstanding ear, "I've lived too long. Honestly, do you really think it was worth while,—having daughters, and everything? It seems like a waste of time to me."

"What's the matter with everybody anyhow?" demanded Eddy crossly. "That's some grouch of a preacher, if you ask me. Margie's clear at the bottom of the dumps,—worst thing in the world for complexion. And even you, Ginger, you're no cheerier than a broken crutch."

"Well, I have a lot of trouble," said Ginger dully. "I was just telling father I'd be better satisfied if he hadn't bothered himself about having a family. I don't think so much of it."

"Too bad he didn't think to ask you about it before he got so far along with it," said Eddy derisively.

The one bright moment in the afternoon for Ginger was when Alexander announced that he was leaving the next day for the farther West.

"Walking?" she inquired coldly.

"Oh, no. Business has been quite good. I shall be able to ride quite a little distance before I connect up with another Orange and Black."

"Sort of a can tour, you might call it."

"Something of the sort, yes."

But if the parsonage group had little to contribute to the day's enjoyment, it was more than compensated by the glad hilarity of the others. Mr. Tolliver laughed like a boy at the bald and ribald jokes of the can grocer. Miss Jenkins and Mrs. Jackson exchanged giggling reminiscences of their own untrammelled youth. Miriam and Alexander were ring-leaders in the day's recreation, doing all sorts of absurd young things, running obstacle races of varying degrees of difficulty, playing tennis with apples for balls, gathering eggs in the middle of the afternoon, to the noisy resentment of the hens. It was they who suggested a bare-back riding contest, at the expense of the peacefully grazing work horses.

"We must race in pairs," announced Alexander. "Miriam and I are the challengers. Now, Margie, you and Mr. Buckworth—"

"I am sorry," interrupted Hiram. "I am afraid I am too old for such light sports. You'll have to count me out."

"Oh, but that breaks up the pairs," protested Miriam.

"I don't want to play anyhow. I'm tired," interposed Marjory.

"Nonsense," said Ginger. "What have you done to make you tired? And you're the best rider in the crowd. You can have Eddy for your partner. Father and I are going to take a walk. I've got a lot of low-down to pass on to him."

But the sparkle had gone from their merry plans, and it was a relief when Eddy started the motor for the ride back to town.

"Won't you come along, Alex?" invited Ginger pointedly. "We can take one more."

"Oh, no, thanks. Miriam promised to take me in herself along about midnight. My doctor prescribed more Pay Dirt for me."

At the end of the driveway, they looked back. Miriam sat on the high gate, Alexander Murdock steadying her with one hand, while he swung the gate beneath her with the other. Their father smiling, waved farewell.

"Poor father," mourned Ginger. "What would you call it but preacher's luck, to lose his eyes just when there's the most to see?"

A dull supper at the parsonage, fol-

THE BAPTIST HERALD

lowed by the usual evening service at the church.

"The most interesting thing about the sermon tonight," whispered Ginger to her sister, "was that it was worse than this morning's, which didn't seem possible."

"I didn't notice," said Marjory. "I was thinking of something else."

Tub Andrews hurried up to them, offering himself as an escort home—a mere formality for those few safe intervening feet.

"I don't think we ought to," objected Marjory. "You see, the minister is staying with us—and I think we ought—I don't think it would look well for us to go off and leave him—"

"Ginger can take him," suggested Tub generously. "She can give him pointers on running a church—Ginger can give pointers on running anything."

"But Ginger is so young," stammered Marjory. "I feel that I am rather the had of the house now, and—"

Hiram Buckworth himself appeared at that moment. "Girls, if you will excuse me," he said gravely, "I will walk over with Mr. Westbury. We are discussing some church business."

"Hurray for Jop," chimed Tub, "that suits me to a T. We've got some business of our own to talk about."

Hiram hesitated a moment, biting his lip as though he felt annoyance, but nodded at last, and went away, not without reluctance. And Marjory yielded her smiles to Tub Andrews, clinging meanwhile to Ginger to ensure her accompaniment, as they walked slowly homeward. On the family veranda, Tub started at once, cheerfully, in the direction of the hammock.

"If you've got that ukelele concealed about you any place," said Ginger, "please keep it concealed. I can't stand any more music."

"You can't stay tonight, Tub," said Marjory, with a smile warm enough to soften her dismissal. "I have to send you right straight home. I have been under the weather for a day or two, and Miss Jenkins didn't want me to go to church at all. She has ordered me to bed."

Tub, complaining loudly, submitted perforce to this ejection, and sauntered away, whistling lugubriously.

(To be continued)

The Leaden Image

By Eugene Koppin. A missionary sketch and prologue of British East Africa. A moslem priest is trying to chase the missionaries out of the village by secretly poisoning the drinking water. The missionary's wife like many of the natives, has a mysterious fever. A blood test tube of one of the patients had been sent to the homeland. The disease was caused by lead-poison, was the report. This dialogue is very fascinating. Eight characters (7 male and 1 female). About 50 minutes. English.

Send 5 cts. in stamps for copy. Address Rev. A. P. Mihm, Box 6, Forest Park, Ill.

December 1, 1930

How to Be Miserable

"I gave a little tea party this afternoon at three,

'Twas very small, just three in all.

I, MYSELF and ME.

MYSELF ate up all the sandwiches, while

I drank up all the tea,

'Twas I that ate up all the pie

And passed the cake to ME."

Revival Meetings in Burns Ave., Detroit

God is in our midst. We are having such wonderful meetings, for three weeks so far, and we are all being awakened, inspired, blessed. The services are wonderful, and the feeling, the deep spiritual feeling that prevails here is felt as one enters in. We are having wonderful meetings and the people turn out in goodly number. So many can testify to the love of God. Our dear pastor brings the messages in such a wonderful way, that old and young sit and listen in reverence, absorbing every word. May God bless him and give him many more years grace to preach his Word in such a friendly heart-to-heart way! We are backing him up by our prayers, and consequently we have been able to attain the hilltops and heights of grace and blessing.

Our church has been drawn closer together, and there is such a Christian friendly spirit prevailing in our midst, and we can see that trials tend to do what good and prosperous times can't accomplish—and all we can say is:

"Praise God from whom all blessings flow,

Praise him all creatures here below,

Praise him above, ye heavenly host.

Praise Father, Son and Holy Ghost."

Amen.

JUST ONE OF THE MANY.

Annual C. E. Report 1929-30 Boston, Mass.

As we come to the close of another Christian Endeavor year we look back upon a pleasant task well done.

Our executive board under the leadership of our president, Mrs. Doris Schlichting, has never met with anything too difficult to attempt.

The prayer meeting committee took up the study of "How Jesus Met Life's Problems" for the Sunday evening meetings, with the leader presenting the subject and the entire society joining in the discussion. These meetings were very successful.

Under the direction of Deacon John McDonald our missionary committee did some excellent work and we were privileged to hear some very good speakers on missionary topics, including Miss Ziese, who told us of her work in China; Mr. Garland, who brought us a vivid picture of conditions in India; also Rev. Speicher from China, who has since been called home to his reward.

The entertainment committee gave a three-act comedy, entitled "Chintz Cottage," which netted the treasury about \$47.

A number of our sick members have testified to the worth while work done by our flower committee. Their visits were looked forward to and appreciated because of the good cheer they always radiate.

This was also a banner year for socials with a chairman who never ran out of new and clever ideas for spending a pleasant evening.

Some of the things attempted and accomplished are as follows.

Church programs were printed every month, attendance increased and interest stimulated by a contest in which the losing side entertained the winners with a banquet.

Nails were sold at ten cents each to further the work being done in our Memorial Hall and a \$25 donation was made to the Annual May Festival.

Finally just a word of appreciation to our counsellor, Rev. R. T. Wegner, who was always at hand to help us over the rough places.

The Lord has been with us and with his help we look forward to another big and busier year.

LYDIA GBAUMANN, Sec.

Looking Back Over Forty-Three Years of Service Memorial Baptist Church, New Britain, Conn.

"What is a church without a Ladies Missionary Society?" was the thought of those who organized this society. The ladies of this church assembled in 1887 under the leadership of Rev. John Jaeger and organized a Ladies' Missionary Society of twenty-four members to sponsor the work which their name indicates.

The society has served 43 years bringing the joy and sunshine of love to the sick, and introducing the gospel of salvation to the mother in homes of German-speaking people who came from abroad to this city and had no church affiliation.

The work of this organization was not confined to its local surroundings but the women permitted their funds to go across the sea in 1891 to support a Bible woman in India. They made their first contribution to the divinity school in Rochester, N. Y., in 1895. It was the ambition of the members to live up to the purpose and expectation of their name.

We are very grateful to know that there are seven of the charter members still living. Their contribution of service has meant much to the fine work of the organization. These seven charter members are Mrs. Maria Witz, Mrs. T. Michels, Mrs. Bertha Weyh, Mrs. Christian Rund, Mrs. Caroline Schaeffer, Mrs. H. Kiesewetter and Mrs. Anna Meyen.

The first president was Rev. John Jaeger, who directed the work until the members were able to assume the responsibility of leadership. In all the society had eight presidents, Rev. John Jaeger, Mrs. Maria Schneidt, Mrs. Christina Erb, Mrs. A. F. Eichstaedt, Mrs. G. H. Schneck,

Mrs. C. Fienemann, and the present one, Mrs. Rose Lawson. The three persons longest in office have been Mrs. Maria Schneidt, who served as president for 20 years, Mrs. Maria Witz, who was secretary for 20 years, and Mrs. Caroline Schaeffer, who just completed 25 years as treasurer.

The unique ability of the ladies to translate their faith and service into various activities of the church bears its own testimony. There were yearly contributions made by the society for home and foreign missionary enterprises. In 1891 the society made its first contribution to reduce the debt on the church building. For several years while the church was financially depressed the ladies paid the traveling expenses for the delegates who attended the various associations and conventions dealing with the work at large.

The ladies did much in preparing suppers for church business meetings and refreshments for watch-night services. Possibly the greatest contribution which the society made was during the years 1922 to 1927 when they gave \$1700 in cash to help settle the final debt on the church and for repair work on the parsonage. Since 1927 the society has established a "Kitchen Fund" for the new church plant and all its present financial endeavor is to increase this fund. At present the amount of this fund is \$546.47.

The society has had two favorite hymns, namely, "So nimm denn meine Hände und führe mich" and "Preis sei dem Namen Jesu Christ." Possibly these fine hymns had much to do with the development of the society musically as well as bringing others under the influence of their work. During the administration of Rev. Mr. von Berge the ladies did much to sponsor the work of the church choir.

In the midst of hard work and serious thought the members of the society always planted the seed of sociability. Their house meetings have done much to bring about greater personal appreciation and understanding. The work as missionary endeavorers reveals that during the past year \$496.31 has been put on the altar of service and \$205 has been expended for various needs.

The mountain-top experience of fellowship was the visit to the shore at Madison last summer, where everybody had opportunity to bathe in the warm sunshine, partake of a fine dinner, and bathe in the cool salt water in the afternoon. Such pleasant experiences ease the work of the Ladies' Missionary Society.

We pray for God's blessing on our efforts and may the Divine Spirit direct our work in his kingdom!

Looking on the Bright Side

Waitress: "O, I'm sorry I spilled water all over you."

Patron: "That's perfectly all right, the suit was too large anyway."—Drexel Drexler.



Officers and Member Group Immanuel (N. Y.) Branch Society

Progress by the German Baptists' Life Association

Our forefathers, 47 years ago, organized our German Baptists' Life Association, because they felt the great need of an organization, which would offer our church members keenly desired benefits which could be had only, at that time, from worldly societies with rituals and administration of secret oaths considered objectionable by many leaders of religious denominations. In consequence of the situation, which developed decades ago, the leaders of our churches organized our own Insurance and Sick Benefit Association. The work has continued ever since and over hundred local societies have been organized. Our Baptist insurance Association has now engaged five organizers during the past two years and as rapidly as qualified talented men can be found, other organizers will be engaged.

The pictures, which are here produced, show what has been accomplished by Brother Martin Heringer in the Immanuel Baptist Church, New York City. On the first picture we see the officers and committees of the latest local society, and the second picture is a reproduction of part of a membership, of which thirty-four is the beginning of a growing society. Four such local branch societies have been organized in New York City by Brother Heringer so far; it is a slow work, but permanent. Many are enrolled in the Sick Benefit department; all carry life insurance for amounts of \$500 to \$10,000, besides accident, Old Age Pension and "Invaliden-Versicherung."

It must be a comfort to a pastor and deacons of a church to know that, when a brother is sick, he will be visited by a committee of his church to pray for the sick and weekly benefit due is paid over to him, instead of having the sick visited by officers of a secret or worldly society or lodge. The same is true when the officers of one of these societies bring a death claim check to a widow upon the sudden death of her husband.

F. W. GODTFRING, Manager.

Notes from Grace Baptist Sunday School, Racine

At the annual Harvest Home-Rally Day program this year, we again adopted the slogan "Something for Others." Vegetables, fruits, canned goods, staples and clothing were laid on the altar as a thank-offering for the harvest. These gifts were distributed to needy families. The Sunday school enrollment is 270. More than 40% of the pupils are from non-church member families. This presents a big evangelistic field.

In a recent attendance contest the girls came out a little ahead of the boys. This summer a fine Baldwin Grand piano was purchased by the Sunday school.

The Cradle Roll babies with their mothers recently enjoyed their annual birthday party. Each child received a small gift. Mrs. F. W. Meyer, a member of our church, who with her husband, Dr. Meyer, is enjoying a furlough from their musical and medical missionary work in the Philippines, told of her work among the brown babies. Rev. P. F. Zoschke, pastor of the church, addressed the mothers, urging them to bring their little ones to the church services. "Though he does not understand the sermons nor the Scripture reading, the small child studies the colored windows, absorbs the atmosphere of worship and grasps the idea of church worship."

Fifteen of our teachers and pupils attended a Leadership Training Institute this fall; choosing for their subjects: "The Church and the Church School," "The Fine Art of Living Together," and "The Leadership of Youth." This Institute was sponsored by the Baptists of Racine and Kenosha and conducted on a standard school basis.

News from Beulah, N. Dak.

Love is an unexplainable power if we have it. The Beulah church is smiling even after building a new church in these hard times. And after all this trouble they have time and money to give their beloved pastor, Rev. D. Klein, a present

on his birthday, an expensive leather satchel.

The whole evening, which was a big surprise for the pastor, was spent in speeches, declamation, singing by the choir until we closed with a lunch served by the ladies of the church.

Surely, such a surprise will encourage the pastor and help him to work better for the kingdom of God. F. ALF.

Harvest Day at Fleischmann Church

Harvest Day was again observed Sunday, October 26, by the Sunday school of the Fleischmann Memorial Church, Philadelphia, Pa., as of old but with a newer and greater interest. It has been customary for the children to bring their gifts of groceries, produce, fruits, etc., which, at the close of the harvest festival, were given to the German Baptist Home for the Aged.

This year a new impetus was given the Harvest Day as the intermediate and senior classes entered into the spirit of giving. While they did not bring individual gifts of groceries, produce, etc., they did, however, put their money together and as individual classes gave baskets of potatoes, apples, cases of soap, can goods, etc.

The gifts were not brought to the church unnoticed but instead were put on display in artistic arrangement with the name of the donor thereon. The children and the adults as well seemed to take a delight in looking for the display of their donations.

The day's festivities were closed with a biblical pageant given by the girls and boys of the school and directed by our pastor, Bro. Leuschner. Each department of the school participated in giving recitations, songs and dialogues giving expression to the goodness of God in sending us a rich harvest. The program also emphasized the spirit of giving, even as God so richly gave.

CHARLES F. KUENNE, JR.



These Whom 'Thou Hast Given

JOHN OXENHAM

Fathers and mothers of the race,
And the race that is to be,
Seek of God's grace the strength to face
Your vast responsibility!

The joy of their creation—yours;
Yours now to see them armed to meet
The menace of the world's allures,
Lest, through *your* lack, they meet defeat.

See they go forth with opened eyes,
And minds informed—of good and ill;
Or Life's perplexing mysteries
May deal them wounds Love cannot heal.

Fathers equip them from the store
Of your hard-won experience!
The coming years may try them sore,
Your wisdom is their best defense.

Mothers, to you the high emprise
Of weaving in the Golden Thread.
Which beautifies and sanctifies,
And makes life truly perfected.

As God to you, so you must be
To them—the never-failing friend,
Instinct with loving sympathy,
And quick to feel and comprehend.

Great Father-Mother of mankind,
We pray, for these whom thou hast given,
That we and they on earth may find,
In quiet heart and questing mind,
Where Light and Truth and Love are
shrined,
Thy promised heaven!

Kansas Association

The association was held this fall with the Ebenezer Church, Dillon, Kansas. Three different meetings were held. The first was the examination and ordination of Bro. A. Sandow of the Ebenezer church. Second, the golden Jubilee of the same church. Third, our associational meeting. The evening services were conducted in the English language and the day session in the German. The ordination sermon was given by Bro. G. A. Lang. The Jubilee sermon by Bro. H. W. Wedel and the evangelistic sermon by Bro. L. Hoeffner.

Sunday before the association Bro. G. A. Lang brought the messages. The morning and afternoon devotionals were conducted by brothers J. Sievers, Chas. Zoschke, C. Neve and O. Ihde. We felt God's Spirit and many led in prayer and testimony. The essays and talks by the brethren were inspiring and helpful. The themes were in harmony with the one great theme "Revival" and "Awakening." Bro. O. Roth's address was based on the "Nature and necessity of a spiritual awakening." Bro. Chas. Wagner's essay dealt with the "Preacher, the Witnesses and the Search of the scripture," as fundamental to a revival.

Bro. G. O. Heide told us, that without prayer we receive nothing. So prayer is necessary. Also the Holy Spirit, of which Bro. G. M. Pankratz spoke. Bro. R. Vasel

in his address told what the church must do. Work, invite, give away tracts, talk to lost souls, etc. Bro. A. Knopf in his essay said that the work of bringing young souls to Christ should be our greatest aim. Bro. C. N. Wiebe told us of the life of D. L. Moody and what methods he used in evangelistic meetings. Bro. D. Klein spoke of the life of Finney and his passion for lost souls. Bro. H. W. Wedel in his address told us of how God deals in different ways with the individuals to save them.

The reports of our churches were encouraging. The meals were served by the ladies in the basement of the church. Good, appetizing, plenty and free, thanks to the ladies of the Ebenezer church. All delegates and visitors received a great blessing.

Now just a few words as to the history of the church. In the year 1880, members living near Turkey Creek, Dickinson Co., Kans., organized themselves as a Baptist church under the name "Ebenezer Baptist Church of Dickinson Co., Kansas." Bro. B. Eisele was their first pastor. A church was built in 1880 and in the same year the church was recognized by a council and accepted in our Baptist Union. Two young men went to our Rochester Seminary from this church, the two brothers Homfeld. One was permitted to serve his Master for several years, while the other brother passed away while in Rochester, not having completed his studies. The following pastors served the church: Bro. B. Eisele, then from 1903-1905 Rev. H. W. Wedel; 1905-1908, Rev. E. Petschke; 1909-1912, Rev. G. Brunner; 1913-1923, Rev. R. Klitzing; 1923-1928, A. P. Pauler; 1929 Rev. A. Sandow. In short periods the brethren Roh, Glaeser, Homfeld and H. W. Wedel. There were 128 baptisms in 50 years; 223 members were united with the church. Four years ago a new church building was erected and this year a new parsonage. The wish of the church, which is our wish also, is that they may grow and that many souls may find the Savior.

CHAS. WAGNER.

Autumn Session of the South Dakota Association

The South Dakota Association convened with the church at Parkston, S. Dak., Oct. 15-19. Even though the weather suddenly became rather cold the sessions were all well attended.

Rev. R. G. Kaiser, pastor at Parkston, greeted the delegates and visitors and extended a cordial welcome to all in behalf of the church. Rev. C. A. Gruhn, the moderator of the association, thanked for the hearty welcome.

The opening sermon was delivered by Rev. C. A. Gruhn, acting as substitute for Rev. W. Helwig, who had been called to the bedside of his dying mother. The speakers of the remaining evenings during the week were Rev. E. Gutsche and Rev. J. L. Schmidt. On Sunday the speakers were Rev. B. Schlipf, Rev. A. W. Lang and Rev. J. G. Rott. During the after-

noon services the mission offering was taken which amounted to a little over \$191.

The morning prayer meetings were led by the brethren A. A. Voigt of Avon, Fred Litz of Emery, and Henry Schrenk of Delmont. These devotional services were very edifying and helpful.

Papers treating the following topics were read and discussed: "The Believer and His Home," by Rev. A. W. Lang; "The Believer and the Church," by Rev. G. W. Pust; "The Believer and His Friends," by Rev. J. L. Schmidt; "The Believer and the World," by Rev. C. A. Gruhn; "The Believer in Public Life," by Rev. J. F. Olthoff; "Faith and Works," by Rev. E. Gutsche; "The Biblical Doctrine of Regeneration," by Rev. F. W. Schaefer; "Our Responsibility for the Salvation of the Lost," by Rev. M. De Boer; "The Two Natures in Man," by Rev. B. Schlipf; "What Does the Blood of Christ Bring Us?" by Rev. J. G. Rott.

Rev. C. A. Gruhn gave a detailed report of his work. On June 1, 1930, he finished his 15th year of service as state missionary. During that time he served the South Dakota Association for 11 years. May the Lord richly bless Bro. Gruhn and give him much joy and success in the work entrusted to him!

The hospitality of the church at Parkston added much to the good fellowship and blessing enjoyed by all that attended the sessions of the association. We wish to thank the church for the excellent entertainment and also those who participated in carrying out the program.

Most of all we wish to give thanks to our Lord for the blessings of this gathering.

MARTIN DE BOER,
Association Sec.

Religion and Reading

Some religions of the world have not had much use for books and reading: idolatry, for example. On the other hand, Christianity is a literary religion. The Bible has been for ages the guide of those who believe in one God. It is a book to be read and reflected upon, and to be read aloud to other men.

Bible religion bred among the people the urge to establish synagogues and in more recent times schools, colleges, and universities. At the time of the Reformation, when salvation became an individual matter, rather than the responsibility of the Church, it became necessary for people to read the Bible for themselves. Out of this necessity has developed our great common-school system and the ideal of education for everyone.

Religion today has become a reading religion. What adventures are you making into the great writings of Christianity?

* * *

A few Sundays ago a tiny tot, leaving our church, turned toward the building, waved a hand, and said, "Good-by, God. I will see you next Sunday."—Nellie M. Shuman.

Our Devotional Meeting

H. R. Schroeder

December 14, 1930

How to Make Others Happy

Eph. 4:31. 32; 5:1. 2

According to the "Declaration of Independence" all men have been created equal and have certain inalienable rights and among these are life, liberty and the spirit of happiness. So most young people just naturally think that they have an inalienable right to be happy, at least to seek happiness for themselves. And as we look about us, we see this mad pursuit of happiness everywhere. That is why some abandon themselves to a whirl of pleasure, seeking all the thrills that can be had at the present time. They want to be happy no matter what it costs. That is the reason why others try to beat everybody else in the race for wealth or in the fierce scramble for honors and distinctions of some sort. They all secretly hope that these things when attained will make them happy and afford them some satisfaction in life.

But almost everybody fails to realize that you cannot find real happiness as long as you seek for it yourself alone. Happiness is a by-product. You can only find it by forgetting all about yourself and trying to make others happy. That is why there are more happy people during the Christmas season than at any other time of the year. During those days some real attempts are made to help others. Old animosities are forgotten, bitter feelings are put aside, all social and even religious differences are ignored and everyone is anxious to alleviate the needs of others and to bring cheer and good will into the lives of the poor and unfortunate. And all this reacts upon their own hearts, and all unconsciously they have made themselves happier than they ever were before.

If you want to be happy, make others happy. Suppress all selfish desires and think only of the welfare of others. Forget all the slights you may have received during the year and don't figure out first of all whether or not others are worthy of receiving your aid, but do all the good you can to all the people you can. Manifest a childlike spirit during these days, show others that you have a heart that is tender and responsive to the many needs of the world. If you do, this will be a Merry Christmas to you in the truest sense of the word.

December 21, 1930

Joy to the World

Luke 2:8-14; Eph. 5:19. 20

Once more the Christmas carols are heard on every hand. The very air seems to be laden with the finest Christmas music. The many broadcasting stations vie with one another in filling the atmosphere with songs of gladness. From

all over the world these Christmas songs can be picked up. They are sung in almost every known language, and each one has a charm all its own.

And the one purpose of all these songs seems to be to proclaim joy to the world. This note of exuberant joy is heard above the wailing cries of need and distress, and it seems to suppress for the time being at least all the complaints and murmurings that are heard at other times. The reason for this unbounded joy is the fact that the Lord has come. What the world during many long and weary centuries had prayed and waited for has been fulfilled. The Savior has come. The redemption of the world is no longer a mere promise, but an accomplished fact. And because the Lord has actually come, the earth should accept her king and every heart prepare him room.

The reason why there is still so much sin and sorrow in the world is because so many have not been ready to receive him as their king. The Lord has come for an infinitely gracious purpose. He has come to reign, but to reign in love. He has come to make his blessings flow as far as the curse is found. All the evidences of evil and all the effects of sin are to be eradicated from the world. He has come to rule the world with truth and grace and make the nations prove the glories of his righteousness and the wonders of his love. And because he has come for such a beneficent purpose, because he has come to banish all that is evil and to heal every sorrow and to set the captives free, therefore we should fairly tremble with joy.

When heaven and nature sings, and the whole world is jubilant, then how can we as Christian young people keep silent? This joy is meant for us. Let us give expression in ever varying songs to the thrilling joy that has come to us through the birth of our Savior.

December 28, 1930

Things This Year Has Taught Us

Deut. 8:1-6

We have now come to the last Sunday of the year, and ere the records of this year are forever closed, we should examine them once more to see what they contain for our instruction. We should look back upon the path over which we have come during the year and recall all of our varied experiences to see whether or not we have learnt anything.

Perhaps we have just grown older in years and not in experience. If this past year hasn't taught us anything, if we are still as perplexed and bewildered as to the real meaning and purpose of life as we probably were at one time then we have lived entirely in vain. In

that case we didn't redeem the time, we missed our opportunities. Each day and each experience of joy or sorrow, of success or disappointment was meant to teach us some lesson. Can you sum up and briefly state some of these lessons that you have learnt through the ever changing scenes of the swiftly passing years?

Perhaps the first fact that has become somewhat clearer to us is the truth of God's faithfulness. We are more convinced than ever before that God does not change, his love is ever the same; his word is firm as ever; his promises are absolutely dependable. His mercies were fresh every morning and renewed to us at night. Men may have disappointed us during the past year, but God has been true and faithful. He has supplied all our needs, and he was ever ready to protect, guide and uphold us.

Then we have also realized anew that the human heart is a perverse and desperately wicked thing and always prone to do that which is evil. Times without number we have done that which we knew was wrong. We had a hankering for things that were evil, and we learnt that if we were left entirely to ourselves, we would destroy ourselves.

Again, the events in the world at large have taught us that the devil is still active. Evil seems to be a hydra-headed monster. When one head is cut off, two others quickly grow in its place. The trend of things in the world convinces us that we will have to rely more upon spiritual forces than upon human and material means if we are to make any permanent progress toward a better world. The experiences of the year have also taught us that we have no reason to be discouraged, but every reason to be optimistic and hopeful. Christ will yet win the final victory.

January 4, 1931

How to Keep on the Upgrade

Phil. 3:12-16

(Consecration Meeting)

As we entered upon this new year, we vowed anew that during the coming year we would exert ourselves a little more, and try a little harder to accomplish greater things than we did during the year that has just passed. We are not satisfied with the progress that we have made as individual Christians nor with what was achieved in our societies and churches in general. We know that we can do better if we only try hard enough. So we want to study a little harder, pray a little more, give a little more, be more faithful in attending our church services and live a purer and better life. We want to love our fellow-men even as

December 1, 1930

Christ loved the world, and we want to be a real help all around.

But if that is actually to be true of us during the year, then we will have to keep up our enthusiasm to the very end of the year. If we ever permit our enthusiasm to die down, our interest to lag, our zeal to grow cold—then we'll soon be on the downgrade instead of on the road that leads to the highest heights of glory.

If we are to keep on the upgrade during the entire year, then we will have to keep our faces turned toward the future. As soon as we permit ourselves to look back, we'll begin to slacken our upward climb and before long we will be returning instead of "pressing on the upward way, new heights attaining day by day." There is nothing so invigorating and inspiring as the upward look. In the distance we can see a glorious goal, and we would like to reach it with a single bound. But that isn't possible, so we just plod on with indefatigable courage.

The real secret of constantly keeping on the upgrade is an unbroken fellowship with Christ. If you keep close to Christ, commune with him, follow in his footsteps you'll never go backward, but always forward and upward and home-ward. In your own strength you'll not get very far, but together with Christ you can make some real progress during the year that lies before you.

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

- Dec. 5. Gifts we Enjoy Giving. 2 Cor. 9:6, 7.
 " 6. Gifts that Express Love. 2 Cor. 8:1-9.
 " 7. Gifts that Represent Christ. 2 Cor. 9:12-15.
 " 8-14. How to Make Others Happy. Eph. 3:31; 5:1, 2.
 " 8. Good Nature. Acts 27:27-37.
 " 9. Kindness. Luke 6:27-38.
 " 10. Sympathy. 1 Peter 3:8-12.
 " 11. Forgiveness. Gal. 6:1-10.
 " 12. Love. 1 Cor. 13:1-13.
 " 13. Unselfishness. Rom. 5:1-13.
 " 14. Service. Matt. 25:34-40.
 " 15-21. Joy to the World. Luke 2:2-13, 14; Eph. 5:19, 20.
 " 15. God's Love. John 3:1-14.
 " 16. God's Nearness. John 1:1-14.
 " 17. God's Forgiveness. John 1:29-34.
 " 18. God's Power. Phil. 4:8-13.
 " 19. God's Example. Eph. 4:11-15.
 " 20. God's Purpose. Luke 2:8-14.
 " 21. God's Plan. Matt. 2:1-12.
 " 22-28. Things This Year Has Taught Us. Deut. 8:1-10.
 " 22. God's Care of Us. Deut. 8:1-10.
 " 23. Our Own Weakness. Deut. 9:6-19.
 " 24. Our Own Strength. Deut. 11:8-25.
 " 25. Our Need of God. Deut. 8:11-18.
 " 26. God's Discipline. Deut. 11:1-7.
 " 27. God's Progressive Purpose. Deut. 10:12-22.

Dec. 28. Assurance of the Future. Deut. 11:26-32.

- " 29-Jan. 3. How to Keep the Upgrade. Phil. 3:12-16.
 " 29. A Chosen Goal. Phil. 3:12-16.
 " 30. First Things First. Luke 9:57-62.
 " 31. A Divine Calling. 2 Tim. 1:3-14.
 Jan. 1. A Forward Look. Heb. 11:13-16.
 " 2. High Thinking. Phil. 4:8, 9.
 " 3. Patient Courage. Heb. 12:1-3.

Sunday School Association of the Western Dakotas and Montana

The Sixth Sunday School Convention of the Western Dakotas and Montana has passed into history. It convened with the church of Selfridge, N. Dak., October 28 and 29. The favorable weather brought the people from far and near to this semi-annual gathering. Bro. Lohse, pastor of the entertaining church, welcomed a crowded house and Bro. Blumhagen, the president, replied heartily to the welcome.

The scripture lesson for the evening was read by Bro. Trautner, Exodus 2:1-4; and Bro. Huber of Plevna, Mont., led in prayer. The Sunday school choir under the leadership of Mrs. Lohse gave several selections to the delight of all. "The Influence of a Godly Mother over her son, Moses," was the subject of the evening message brought by Bro. Koschel of New Leipzig.

The devotional session on Wednesday morning was led by Godfried Kallis. Mark 10:13-16: "Suffer the little children to come unto me," served for the exhortation of this service.

The brethren Blumhagen, Huber and Trautner presented their papers. The first was read by Bro. Huber: "How can a teacher in 30 minutes say what is profitable on the lesson?" Bro. Blumhagen's theme was: "The Importance of Training the Children at Home, Sunday School and Church." "Skill in drawing out questions from children" was treated by Bro. Fred Trautner of the Pleasant Ridge church.

All were invited to go to the basement for their meal and a blessed fellowship hour followed. In the afternoon session, devotions were led by Bro. Huber, speaking on John 15:1-8. Afterwards Bro. Koschel spoke on, "How can Children help the Sunday school?" Bro. Lohse followed with his work, "What Goal is there for us in the Bible for our Sunday school?"

Questions were asked and answered in regard to our Sunday school work after which the Convention voted to support a foreign missionary from the Sunday school birthday money.

Long before the evening hour of the worship the Union Congregational church, kindly placed at our disposal, was crowded and happy hearts sang joyfully the old songs of Zion. The program for the hour was well prepared and several numbers were rendered by the Sunday

school choir under the able leadership of Mrs. Lohse. Bro. S. Blumhagen brought a powerful message from 2 Tim. 2:1: "Thou therefore, my son, be strong."

The Convention came to its close under the presence of God. The next meeting is to be held at Plevna in the spring of 1931. Our hearts have been made happy to go on in triumphant faith with this glorious work of the Sunday school. To God be all the glory.

Books and Homes

Do you believe in a bookless home? If so, I am sincerely sorry for you. And I would urge you without further delay to begin to get books around you.

But, you say, you do not need my sympathy.

Your home is without books for the sufficient reason that you are not particularly interested in books. And you have found it possible to get along very well without them.

Are you quite certain as to that?

When evening comes, and with it brings leisure, how do you occupy your time? How much do you spend at home, apart from your meal hours and the hours you sleep?

Are you ever content to be at home alone? Can you be good company for yourself? Or do you feel lost if thrown on your resources for entertainment?

Becoming a lover of books you will gain from them, not merely ideas, but a general mental sharpening that will directly increase your working-power—that is, your ability to earn a good living.

There is a deal of wisdom in a few remarks by the late Arlo Bates:

"The man of small means who wishes to cultivate his mind I should advise to buy the books he reads. Nothing is more inspiring to good, straight, intellectual living than a little collection of books which belong to you and nobody else."

"Any book that is worth reading once is worth reading twice. And if it doesn't give you greater pleasure on the third reading the fault is either with you or with the book."

"He that loveth a book," said the sage Isaac Barrow, "will never want a faithful friend, an effectual comforter." Test this on yourself.—H. Addington Bruce.

Way Back

"What is your brother in college?"

"A halfback."

"I mean in studies."

"O, in studies he's way back."—Montreal Star.

"No artist's work is so high, so noble and so enduring for all time as the making of character in a child."—Charlotte Cushing.

"Let every Christian father and mother understand when the child is three years old that they have done more than half they will ever do for his character."—Bushnell.

The Minister a Book Counsellor

In addition to reading for his personal pleasure and profit, the modern pastor often assumes the position of book counsellor, recognizing the golden opportunity he has to bring people to a deeper realization of what books can mean to them. Books may be related to every phase of church activity, and brought into all his informal personal contacts with the congregation.

There have been many signs of a revival of interest in religious books in recent years, and it is interesting to note that the number of religious books published in the United States increased from 504 in 1918 to 766 in 1928. Religion was second on the list of titles published in 1928, fiction leading.

The U. S. Census Bureau figures of book production for 1925 reported 12,244,224 books in the field of religion and philosophy. The 1927 census revealed an extraordinary gain in the production of religious and philosophical books, a total of 22,220,536, an increase of 80 per cent.

These figures are convincing evidence of the fact that people are essentially religious, and are searching for books which shed light on problems of faith and conduct. They also prove that many ministers have done very effective work in sharing their book enthusiasms!

One of the perplexing problems for the minister today is the winning of young people's interest in the work of the church. As a book counsellor for them, a man who is as interested as they themselves are in the changing tendencies and remarkable achievements of our age as they are reflected in books, the minister has an unfailing point of contact with the younger generation. Book discussion clubs bring young people into more active participation in other church activities. If there is a director of religious education on the minister's staff, he will be able to give valuable assistance in the promotion of reading through these discussion groups.

There should be occasional book programs at meetings of the mothers' club, the mission study classes, the young people's society, and the men's organizations, with talks by the librarian of the public library, an author or local bookseller, or newspaper literary editor, as well as the pastor. The importance of the home library as a supplement to the church's influence in building better citizens, cannot be over-estimated.

People are reading a great deal about books nowadays, but the final impulse to secure the book comes most often from an expression of personal enthusiasm—"Here is a book you can't afford to miss!" The minister's unique position in the community gives him many opportunities to share his special knowledge of books and his delight in reading.

* * *

We are not fully educated until we have learned lessons from struggle, disappointment, and sorrow.

In Spite of Difficulties Christ Is Preached

Although the enemy rages, Jesus, our pilot, is guiding us and giving victory. The attendance in our Sunday school had increased so that we often had as many as 100 present. 70% of these were strange children. The Evangelical Church has long tried to hinder the work, but did not succeed. Now they have organized a Sunday school and compel their children to go there. We rejoice with Paul that notwithstanding difficulties Christ is preached.

JOHANN LEHMANN, Hungary.

Revival in Roumania

God has heard our united prayers and granted us a time of spiritual revival, especially in Hatzfeld (Jimbolia) and Sendlak. Recently 11 persons were baptized in Sendlak. Many strangers came to witness this ceremony. I receive many invitations from villages where we have no members and the people are Catholic. The work has taken such a form that it is necessary for me to have help. I hope to get Brother Nikesch as an assistant.

M. THEIL, Roumania.

* * *

The greatest marvel in this age of scientific miracles is that Christ forgives and transforms sinners.

Archer Wallace's Books For Boys

Just the thing for Christmas

For several years Archer Wallace has been writing books for boys grouped around a central theme.

Over 60,000 boys in America, Canada, Great Britain, India, and China have found his stories just what they want in the way of fun and truth. And truth is not stranger but better than fiction in these splendid stories of men who gritted their teeth and plunged into the fray of life, even when all odds seemed to be against them.

One reason Archer Wallace writes so well of boys is that he knows boys so well. He is a boy's man. He champions the underdog, not through sentiment, but because he has so often seen the man who thought he couldn't win crash through and come out triumphant. For the under-privileged boy in your community, for that boy of yours who needs the example set by great men, for those scouts of yours or the boys in your class, nothing could be finer than these straightforward, thrilling, earnest stories, true not only to life but to the finest and most courageous things in life.

Heroes of Peace

Absorbing stories of fifteen men whose remarkable discoveries and sacrifices have made the world happier such as Col. Lindbergh, Wm. Penn, Albert Schweitzer and Wm. H. Anderson. 233 pages.

Stories of Grit

Moving stories of boys who fought their way to high success against great difficulties and discouragement by courage, industry and perseverance. The kind of book boys love, that will give them determination to fight their own battles. 133 pages.



Hands around the World

In this his latest book for boys the author sets out to show us the heroes of many lands: of Belgium, Sweden, Bulgaria, Japan, etc. Included are Fritz Kreisler, Sun Yat Sen, Mahatma Gandhi and others. 134 pages.

Blazing New Trails

The Heroism that is changing the world. A book that tells of fifteen missionaries at work in as many different places. All of them were ready to take a hand at anything that needed to be done, from translating the Scriptures to preventing war. 149 pages.



Boys who made Good

Stories of 15 men who by ambition, determination and shrewd commonsense worked their way from obscurity to places of greatest importance in the modern world. Included are such men as John Wanamaker, the merchant prince, Chas. M. Schwab, the steel baron, and the well-known Henry Ford. 135 pages.

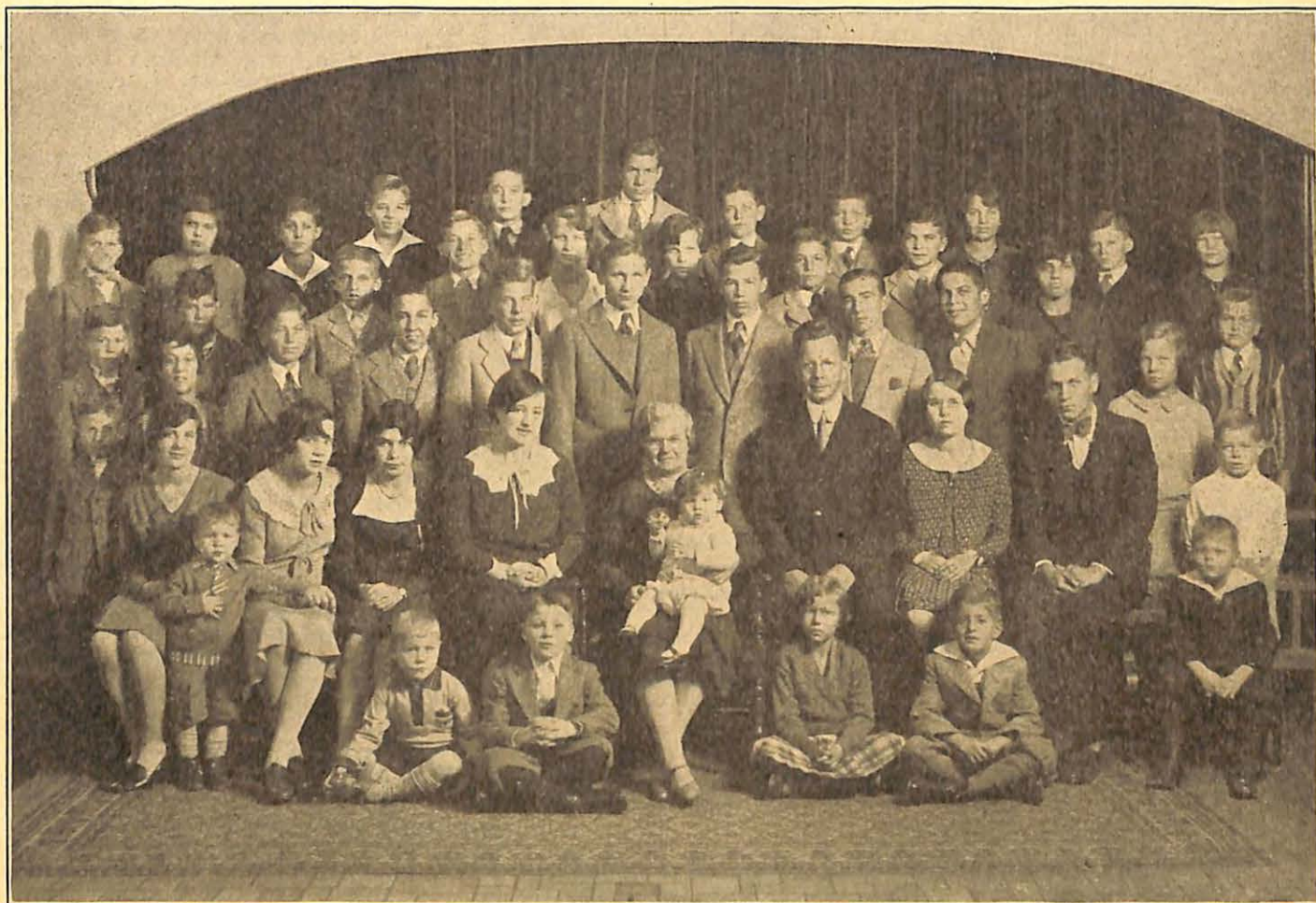
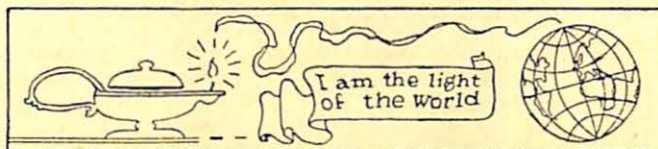
More Stories of Grit

Fifteen stories of men who as boys were handicapped or baffled but who by pluck came through to success. 140 pages.



\$1.00 for any one

Our Mission Fields



Our Happy Family at the Children's Home, St. Joseph, Michigan

Our Sunday schools provide for their daily needs

With our help they will have a Merry Christmas

Every Sunday school should contribute a generous Christmas Offering. All money
should be sent to the conference treasurer

Many rural Sunday schools will be glad to supply our Children's Home with provisions for the table. Everything is welcome. All provisions are to be sent direct to Rev. Hans Steiger, German Baptist Children's Home, 1401 Langley Avenue,
St. Joseph, Michigan

Let Miss Bender Chat with You

Let Miss Bender Chat with You

Baptist Mission,
Gr. Soppo, Post Buea.
Via Victoria,
Brt. Cameroons.
Sept. 21, 1930.

Dear Mr. Kuhn:

Late last night we received our mail for which we had waited for over a month. Was very glad to hear from you. Thank you very much for the copy of the lantern-lecture as well as the German and English copy of my little dialogue.

The scrap-books which the Daily Vacation Bible School in Racine made for me are very fine. But I am frank enough to tell you that our native boys and girls do not appreciate anything of this sort. If I give them such a scrap-book they will look at it and wonder at some of the pictures. Then they would tear them up the same day they received them. Most of the pictures are beyond their horizon. It is not even good for them to see some European articles, as well as white boys and girls dressed in fine clothes as they realize how little they have and it makes them want things they will never be able to possess. It is better not to let them know of the fine things which other people in other countries have as they become dissatisfied. Of course when they grow up they have more sense and would understand.—Nevertheless, the boys and girls of Racine tried to do something kind to their black brothers and sisters and thought they would be very glad to receive their books. Therefore if you should ever write to them tell them a hearty "Thank-you" for me and the children out here.

I am so glad that you have ordered the kitchen-range. It will be of great use to us and more than that, I will be very,



Miss Erica Bender kept "Little Matthio" in her own home for special treatment

very glad when Bro. Orthner can have our little stove so that he does not have the trouble with his little improvised kerosine-stove consisting merely of two kerosine tins above which he places his cooking-pots. I really don't know how he could ever think of making a stove like that as I would be perfectly helpless if I had no stove to cook on and were left to my own resources. Every Saturday when we have cleaning my cook has a clouded face because of the fuss he has with the little stove we have at the present time. All this will be a thing of the past when the new range arrives. Thank you so much for giving my request such prompt attention.

In regard to Christmas I want to mention a few things which help much in making the natives happy. For our na-

tive teachers I would like to have just a little gift. I am not in favor of giving Christmas gifts at all to the natives as they do not think of Christmas as a day which has a big meaning to a Christian, but it is a day of great "Expectancy." Our predecessors have started to give Christmas gifts and have begun to celebrate the holidays more like we do at home so that now we have to do a little bit, too, in this line. Perhaps a pair of socks, ordinary cotton socks, various sizes, for the different teachers would be something practical. They usually go barefoot but on Sunday they wear shoes. Many do not have stockings and those that do, have such "hole-y" ones that they are better off without them. Socks are easily sent and would make a lovely gift if I have a few cookies to put inside. I would need about 35 pairs of socks for all the teachers, including the deacons, pastor and evangelist. For the children a few toys from the ten-cent store would be welcome. Especially balls they like and whistles, mouth-organs, crayons, also beads which the girls can use to make necklaces out of.

For our boarding-school boys, our prospective teachers, a shirt would be just the thing. Of course this would be a greater expense. There are 22 boys now but if several take part in this it would not come so high. Ordinary gingham and white goods can always be used for girls' dresses and slips.

Have been very busy these last weeks. One of our teachers (Efiter) has been seriously ill with pneumonia. On the day of his crisis they rushed over to me telling me he had died. This was a big shock to me as I immediately thought of my ruined reputation and the lost confidence of the natives. But luckily it was a false alarm, for when I came to the house he was simply trying to rest and sleep as he was very exhausted. I had to learn that the natives dread to see any one who is seriously ill, go to sleep for fear he will not wake up again. That was the case this time and of course I have to learn and become acquainted with the native ways first. The following week I had another scare as someone was also supposed to be dying. But I have learned this lesson now and know that things are only half as bad as the natives make them at times. Nevertheless our teacher was very, very ill with pneumonia and it was God's grace which made him recover so that now he can be in school again and occupy his former place. I am so grateful to the Lord for his wonderful help and I am quite happy in my work now. I am finding my way gradually, the difficulties which I had only helped me to rely more upon God and his guidance. I am very well physically for which I am also so thankful.

With kindest regards,
ERICA D. BENDER.



"Tooth extraction" seems to have been a part of the daily missionary task of Miss Bender

Motion Pictures or Lantern Slides

We have prepared motion picture films covering a wide range of our missionary work. The films from Cameroon and the Danube River Countries are especially interesting. To any churches having a projector for 16mm film and having a competent operator we will gladly supply the films upon request. We will appreciate receiving the missionary offering taken on that occasion.

Recently we have prepared a new stereopticon lecture on our Cameroon work, also on our missionary work in the Danube River Countries. Each of these lectures has about one hundred slides. The pictures are beautiful, many being artistically colored. We supply a written lecture either in German or English with each set of slides. There is no financial obligation connected with the use of these slides. However, we will appreciate receiving the missionary offering taken on the occasion when the slides are shown.

You can secure the lecture by writing to the General Secretary.

What a Pastor Thinks of Our Cameroon Pictures

Philadelphia, Pa., October 23, 1930.

Dear Brother Kuhn:

The three reels of moving pictures of the Cameroon Mission were sent by your secretary. I am returning them today in the same manner in which they were sent.

The newest film, Number 7, is particularly fine. The pictures are clear and distinct, the life of the natives is shown in an interesting manner, and the challenge of our missionary work there is presented forcibly. It is wonderful how vividly that work of Missionary Orthner can be brought to us in our churches!

Thank you most heartily for the use

Dialogues

Suitable for Missionary Programs

Finding the Golden Key

From a story by William Kuhn arranged as a dialogue by Marianne Strehle.—A brother and a sister are moved by the sermon of a foreign missionary to seek diligently for perfect happiness in Jesus. In events of everyday life the dialogue pictures their various attempts which finally lead to success. The dialogue consists of 7 parts and is prepared in English and German. Fifteen characters, including three children. About 50 minutes.

The Stolen Testament

By William Kuhn. It is based on actual facts and pictures in 4 parts the beginning of the Baptist work among the Gypsies in Bulgaria, which occurred through a stolen Testament. Many of the persons speaking are not imaginary but had an actual part in the work in Bulgaria. The ten characters are Gypsies, Bulgarian farmers and ministers. The dialogue is prepared in English and German. About 45 minutes.

Back to the Father's House

By Charlotte Lengefeld. A daughter, who through the fault of her mother and her friend left her home, was found by the strenuous efforts of a missionary and led to Christ. These sad experiences open the eyes of the mother and she also turns to Christ. So both mother and daughter become earnest Christians. The dialogue consists of four parts and is especially suitable for ladies missionary circles. Eight women and a choir. About 40 minutes. English and German.

Seeking the Lost and Wandering Sheep

By Adolph Thiel. Based on an actual occurrence. It pictures a minister's work in a Catholic family of Austria. A converted mother, a wavering father, an unconverted son and a younger daughter are characterized in their attitude to Christian life. On the whole it is an experience one frequently meets in Austria. Four characters. About 25 minutes. In English and German.

Christmas Gifts for Cameroon

After having read Miss Bender's letter, many Sunday school classes and Girls' societies will doubtless wish to send some inexpensive Christmas gifts to Cameroon. It will be well to follow Miss Bender's suggestion. She knows best just what will be appreciated. Do not forget that it is impracticable to send certain things to Cameroon. The cost is prohibitive. Certain perishable articles cannot be used after they reach Cameroon.

It is too late to have any Christmas gifts reach Cameroon in time for this year's Christmas celebration. Whatever may be given at Christmas time here will be most gladly accepted in Cameroon a few months later.

Christmas gifts should be sent direct by the donors to Miss Erica Bender by parcel post. The Post Office accepts parcels with a maximum weight of 22 pounds. Everything should be directed

Miss Erica Bender,
Gr. Soppo, Post Buea, via Victoria,
Cameroon Province,
Nigeria, West Africa.

P. S. Money contributions should not be sent to Cameroon. Our missionaries report all such money contributions to Forest Park.

of the pictures. We deeply appreciate your kindness in sending them to us for use in our anniversary program. We hope that the results will be manifest in more missionary giving.

Fraternally,

MARTIN L. LEUSCHNER.

In the Claws of the Russian Bear

By William Kuhn. This dialogue portrays the present-day sad circumstances of our fellow-Christians in Russia. A minister's family is in the center of the story and they are doomed to exile in Siberia. The proceedings clearly reveal the standing of each member to God. One daughter is turning away. The firm stand of the other daughter during the trial in court causes her young Communistic suitor, whose proposal has been declined in the first place, to become a Christian and join the family in exile. A son, who has been wavering, comes to a firm decision and also shares the fate of his parents. The dialogue is prepared in English and German. Thirteen characters. About 45 minutes.

With the City Missionary in Vienna, Austria

Arranged as a dialogue by William Kuhn from an actual missionary report by our Vienna City Missionary. The missionary is making three calls in one of the large tenement houses, which are mostly inhabited by Socialists and Communists. His conversations are given here in form of a dialogue which actually pictures a day's work for the Savior. Sketch for seven young people. Prepared in English and German.

The Angry Priest

By Martha G. Wasso. This episode occurred in a Bulgarian village. The church there decided to have evangelistic meetings. A crier of the village government with a drum announces the meetings. He is interrupted by the hostile Catholic priest who tries to prevent the meetings and causes all kinds of disturbances. The dialogue is lively and consists of 5 parts. It is prepared in English and German. Thirteen characters. About 35 minutes.

The Conversion of the Mohammedan Nathanael Nasifoff

Related by himself and arranged as a dialogue by Gretchen Remmler. Christian work among the Mohammedans is most difficult. To confess oneself a disciple of Jesus Christ calls for courage which only the grace of Jesus Christ bestows. In this dialogue we have a very interesting and detailed account of how one Mohammedan came to the light and confessed Christ boldly. The dialogue is prepared in English and German. Two characters. About 15 minutes.

How Christ Came to the Old First Church

From a story by William Kuhn arranged by Marianne Strehle. This dialogue pictures in 9 parts how a church which is going downward in its spiritual life, experiences a revival through its pastor. In a long serious illness, which brought the beloved pastor to the brink of the grave, the young minister received a new vision of Christ and is able to bring a better message to the church. This dialogue is prepared in English and German. Seventeen characters. About 50 minutes.

A Sketch Showing Missionary Work in Cameroons

By Erica D. Bender. The dialogue is divided into three parts and pictures a phase in the missionary's work in the Cameroons. The interesting story tells how the gospel truth is brought to a native family. The illness of the daughter causes the missionary to come into their hut. Nine characters. About 40 minutes. The dialogue is prepared in English and German.

This is the Lord's Doing

By Hans Grygo. A young minister has dedicated himself to foreign mission work. His fiancée is the daughter of well-to-do parents and refuses to go with him. After he has left she feels a vacancy in her heart and she also decides to spend her life in mission service. She informs the missionary board and is sent out to the Cameroons where he is stationed. A friend, who is a physician and has lost his wife through an operation, also feels the call to go to the heathen. He suddenly appears as a medical missionary at the mission station of the young couple. The dialogue consists of six parts. Ten characters. About 45 minutes. English and German.

A Singer's Reward

By Mrs. Wm. Patzia and Marianne Strehle. A young vocalist dedicates her voice to Christian service, which, however, is contrary to her mother's wish, who wants her to have a brilliant career in the world. The girl is supported by Christian friends and serves in tent meetings where souls are being won through her beautiful singing. However, it grieves her very much that her mother is not in accord with her. It so happens, that the mother is present at the final tent-meeting, and she is so touched by the singing of her daughter that she becomes converted. The dialogue has seven parts. Thirteen characters. About 50 minutes. English and German.

The Christ Story in West African Dialect

By Lorenz B. Graham. It represents the words of a native African missionary who has heard the story of salvation and eagerly pours it from his own heart that his brothers might hear. One man speaks in Negro dialect. About 25 minutes.

Light to the Blind, Liberty for the Captives

Arranged as a dialogue by Gretchen Remmler. A conversation which actually took place between a Baptist minister and a Catholic priest. It pictures in three parts how difficult it is for the leaders to find their way through the darkness of this faith. Three characters. About 25 minutes. English and German.

Little Margaret's Mission

By Ella Geyer. A poor widow with two children who are just above school-age. In the village where they are living is also a rich hard-hearted farmer—the children's uncle. He has no pity for the poor relatives but takes the children in his employ. They have been brought up by a Christian mother

and love Jesus. In the new and un-Christian surrounding they go on living the same way they had been taught by their mother and they pray for their uncle who is a sordid miser. Without the children knowing it he one time listens to their conversation in which they are concerned about their uncle's spiritual welfare. This causes him to think about himself. Taken by sickness he experiences the care, love and prayers of little Margaret which at last make him turn to God. Seven scenes. Nine characters. About 40 minutes. English and German.

We will be pleased to furnish sample-copies of any of these dialogues. Please write for them to

Rev. William Kuhn,
Box 6,
Forest Park, Illinois.

OTHER DIALOGUES

The Wish and the Deed

Arranged as a dialogue from a story by Max Adalen. A married couple talks about the good deeds they would do if they only had a million dollars. It happens that a messenger of a bank just then arrives to bring them the news that an uncle in Mexico has died and in his will left them just a million dollars. This causes a sudden change in their attitude towards Christian stewardship.

Falschmünzerei

Four young men are talking about the liberty which they will enjoy after they have finished their apprenticeship. They discuss their various ideals. Another man listens to their conversation and he is able to talk to them about the true ideal, Jesus Christ. The others then decide to follow his advice. Five young men. About 15 minutes. In German.

Die Lesekrankheit

Dialogue for two girls. One of them is a passionate novel reader. On one of her trips to the Public Library she meets a friend who enlightens her about the dangers of her passion. For instance that one neglects to read the Bible. Her friendly advice saves the other. About 10 minutes. In German.

And the Greatest of These is Love

By Chas. F. Zummach. The heroine in this dialogue is an orphan girl. Her parents have brought her up in a Christian way. Through her guardian uncle she is being sent into an extremely worldly house to prove her faith. Although she has to go through severe trials she stood her test. The whole family, headed by their mother, turn to be Christians through the firm character of the orphan. Twelve characters. Three parts. About 1 hour. English and German.

Die Stimme der Bergpredigt

By G. H. Schneck. A dialogue to illustrate modern life in the light of the sermon on the mount. The dialogue is in German but can easily be translated into English. For 12 or less adults (6 men and 6 women). About 45 minutes.

Lordship and Stewardship

By Benj. Schlipf. This dialogue deals with that vital topic of our Christian religion, Lordship and Stewardship. Three girls, including the minister's daughter, are getting the necessary information from the pastor. A suggested program is added. Four characters. About 35 minutes. In English.

Beneath the Cross of Jesus

By Rev. F. A. Bloedow. Translated from the German by Rev. Arthur A. Schade.—A large cross is set up on the platform and a number of people are coming up by and by, telling about the wonderful peace they derived from the cross, others finding that peace. Time about 25 minutes. For this dialogue in German write to Rev. F. A. Bloedow, 865 Winnipeg Ave., Winnipeg, Man., Canada.

Conversion of a Cynic and Winning a Subscriber

A dialogue for five young people. For a "Baptist Herald" Program. Three readings are attached, entitled "Our Duty toward worthy Periodicals," "My Church Paper" and "Why read the Denominational Papers?" Also two poems: "O Baptist Herald" and "The Church Paper." Adding songs and scripture-reading the material will cover a whole program.

The Burning Cross

By Rev. G. H. Schneck. This sketch is based on an actual occurrence in Japan. In the night of March 23, 1927, the church building in Shio-gama, north of Tokyo, was completely destroyed by fire. Some people who had been watching the fire from the neighboring hills, declared that they had seen Jesus come and stop the flames from spreading all over the place. They probably saw the gilded steeple cross glittering in the conflagration. Four Japanese girls are talking about the incident and the wife of the missionary gets a chance to explain the girls that Jesus and the cross belong together. About 25 minutes. In English.

The Wise Fool

By Eugene Koppin. A young salesman is on a business trip to his country town. He has drifted away from God and is not honest in his business deals. He meets two Christian friends who have kept up true feelings of friendship for him and are able to bring him back on the right track. Three characters. About 45 minutes. In English.

Song Sheet Y. P. and S. S. W. Union

Contains six fellowship songs. 1. "We're here for Fun." 2. "The more we get together." 3. "We're Glad to see you Here." 4. "Hail! Hail! the Gang's all Here." 5. "It's a fine thing to get together." 6. "The Secret B. Y. P. U."

We will be pleased to furnish sample-copies of any of these dialogues. Please write for them to

Rev. A. P. Mihm,
Box 6,
Forest Park, Illinois.