

The Baptist Herald

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

Volume Eight

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Number Twenty-four



A Prayer

OUR Heavenly Father, we thank thee for the spirit of Christmas, for the atmosphere of love and kindness that we find in our homes and abroad in the world. We are grateful for the crisp cold of winter, for the spicy smell of Christmas greens, for the delight of planning and preparing for the good cheer of Christmas dinners. As we rejoice in this period of delightful excitement and merry celebrations, help us to find honest satisfaction in simple fireside delights.

We thank thee for the spirit of good fellowship that is abroad at this season when all the world is kin. May we be taken out of the loneliness of self into a universal comradeship. We thank thee for the symbolism and the sentiment of Christmas. We thank thee most of all for Jesus Christ, the manifestation of personality behind things seen, but yet glimpsed in various ways. Amen.

What's Happening

Don't forget to renew your subscription for 1931.

Mr. Harry Mollhagen, a member of our church at Lorraine, Kans., was elected a representative of the 80th district to the Kansas Legislature.

Rev. A. Alf of Herreid, S. Dak., reports three weeks of evangelistic meetings with 43 decisions. Baptism was to be held on Sunday, Dec. 7.

A Christmas Gift for all the Year! Subscribe to the "Baptist Herald" for some friend, relative or member of the family away from home.

Encourage the "Baptist Herald" "Booster" in your church by a prompt response to his request for your new subscription or for your subscription renewal.

Send the "Baptist Herald" to some missionary worker at home or abroad. Place it in the Public Library of your town. Subscribe now in this way and do good to others.

Rev. G. P. Schroeder, pastor of the Ebenezer East church, Sask., Can., is also supplying the church at Yorkton since October, going there twice a week, on Sundays and on Thursday nights.

If any of the "Boosters" or Agents for the "Baptist Herald" have failed to receive the new 1931 posters for the "Herald," write at once to Rev. A. P. Mihm, Box 6, Forest Park, and a number will be mailed to you immediately.

Rev. Frederick Alf, formerly pastor at Goodrich, N. Dak., has accepted the call of the church at Hebron in the same state. Bro. Alf conducted revival meetings and reports eleven conversions. The church is building a new parsonage.

General Secretary Wm. Kuhn, D. D., held meetings, twice a day, with the church at Lorraine, Kans., from Nov. 16-21 inclusive. Pastor Geo. A. Lang reports that they were well attended and of great spiritual uplift to the listeners and church.

Mr. Jacob Perman, our "Baptist Herald" Booster in the church at Goodrich, N. Dak., is a teacher of a fine class of eleven junior boys in the Sunday school. Last spring Bro. Perman gave his boys a nickel and told them to work with it for the Lord and bring in the proceeds in the fall. As a result the class recently gave the nice sum of \$12.39 for Cameroon Missions.

A Junior Society, composed of children between the ages of 9-12 has been organized in the Second German Baptist Church of Chicago under the leadership of Miss Proefke. The society starts with 18 members. The officers are: president, Louis Lischko; vice-president, Margaret Heiser; secretary, John Stengel, treas-

urer, Lucille Berglind. Their purpose is to learn more of God's word and to find out more about our mission fields.

The Young People's Society from the Ebenezer West church visited the society of the Ebenezer East church, Sask., on Nov. 18 and rendered an excellent program. Worthy of special mention was a recitation by Ella Katzberg, the violin playing by young A. Grunert and the numbers by the choir, led by Rev. Wuerch. His daughter Alice is the able president of the young people's society.

Rev. Geo. Geis, our Missionary among the Kachins in Burma, addressed a missionary meeting in the Harlem church, New York City, on Tuesday, Nov. 18. A missionary offering of \$25.00 was given to Bro. Geis for his work among the Kachins. Forty years ago Bro. Geis, as a student did missionary work during his summer vacation for the Harlem church at their mission station in Steinway, L. I.

At the annual Harvest and Mission festival of the Harlem church, New York City, Rev. F. Orthner, pastor, nineteen diplomas, seals and gold pins were awarded to scholars of the Sunday school for perfect attendance during the past Sunday school year. This is a creditable record for a school of such size. The enrollment is 99 and the average attendance during October and November was 81.

Rev. J. H. Ansberg, who has been unable to fill his pulpit at the Immanuel church, Kankakee, Ill., for over five months on account of illness, is now recovering his strength again and hopes to take up his duties before Christmas. At the Midway Hospital, St. Paul, he underwent three operations for removal of tonsils, appendix and gall bladder. They seem to have removed the causes of his ailments. Pastors from Chicago and the Editor of the "Baptist Herald" have supplied his pulpit during this time.

A farewell reception was given to Miss Ethel Hendricks in the Girl's Home, Chicago, on Nov. 21. It was attended by about 20 members of the board of the Chicago German Baptist Women's Union. Miss Hendricks has served as matron at the Chicago Old Folks Home for the past five and a half years and now goes to Philadelphia as the new matron of our Old People's Home there. Miss Hendricks was presented with a very nice purse and given a chain of Bible verses on her way. A social gathering with luncheon concluded the happy occasion.

Rev. Herbert Gezork, the newly elected Secretary of the Young People's Work in Germany, paid a fraternal visit to our Editorial rooms in Forest Park on Nov. 25, stopping in Chicago for a few days on his way to the Pacific Coast. Bro.

Gezork has completed his post-graduate work at the Southern Baptist Theological Seminary and earned a Ph.D. degree. From San Francisco he expects to go to Japan by freighter, on special Student rate and so gradually to reach Berlin by way of the East in March to begin his new work. We wish Bro. Gezork a safe journey and God's blessing as he enters upon his responsible position in Germany.

The Next World Congress of the Baptist World Alliance

The Executive Committee has decided that the opening date of the Congress in Berlin should be Friday, August 4, 1933. The general subject for the Congress is "Jesus is Lord," and a preliminary drafting committee has been appointed to outline the program to be considered by the Executive Committee meeting in America next year. Other committees are considering plans for an Exhibition in connection with the Congress and the question of travelling facilities for delegates, and the President and General Secretary are in conference with the German Baptists regarding the possibilities of a Pageant and the display of Baptist films.

The German Baptists have appointed a small committee, including Dr. Simoleit, a vice-president of the Alliance, the Rev. O. Nehring, Secretary of the German Baptist Union, the Rev. F. Rockschies of Berlin, and the Rev. K. Sult, also of Berlin.

The Executive Committee expressed strong sympathy with the German Baptists in the loss of the larger part of their former mission field in the Cameroons, and instructed the General Secretary to take steps to assist their efforts to secure its return.

The Baptist Herald

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The Baptist Herald

Christmas Carol

F. L. STROBEL

'Mid Christmas cheer, with faces bright
Life's heaven aglow with varied light,
Grant, Lord, that we locate the Star
That brought wise men from lands afar.

Have lesser lights bedimmed its ray?—
A beam that turned man's night to day,
Directing souls a God-planned way,
Can earth's dim lights eclipse it? say!

O no, it has not faded yet,
Its luster beams with souls beset,
Who with this Light of lights have met.
It draws men on,—lest we forget.

Come, soul, bowed down with endless toil,
Why labor on a barren soil?
Behold that Light, increase its glow,
Ere long thy earthly path bend low.

Trenton, Ill.

The King to Keep

A LETTER came from a missionary in China. The stamps on the envelope bore the name of the government which issued them—the Republic of China. Even yet it is rather difficult for us to think of the most ancient of nations, for centuries an empire ruled by sovereign monarchs, as a republic.

Germany, too, has a republican form of government. Here is a nation that, since its establishment, has been ruled by the iron hand of emperors. When we see the magazine pictures of the President of this republic dressed in civilian clothes, shaking hands with others in civilian dress, we experience something of the feeling of a child that with fist in eyes looks at a strange and wonderful sight. We wonder whether it is real or only a dream.

The fact is that this old world has been getting rid of emperors and kings. There are many throneless royalties in banishment since the Great World War. In some countries dictators have pushed the prevailing kings into the pale background. Whether mankind is to make greater progress under the new regime remains to be seen; comparatively speaking, democracies are only in their infancy. But the new fashion in governments seems to be the vogue, and it is a great improvement over the old plan of absolute monarchies, the policies of which were dictated by men and women who held their positions by "divine right."

"Down With Monarchies

and up with Democracies!"—so long as the change is for the better. Dethrone the kings, scrap the crowns, and put presidents in the places of power, if that will promote peace and bring blessing to the world.

But Let One King Remain

It is not strange that when the Wise Men from the East came to Jerusalem, they asked, saying, "Where is he that is born King of the Jews?" In the minds of these Magi the highest place was that of a royal personage, even the king. They recognized the Babe as the king whom they sought. "They came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh"—royal presents for the King.

The World Needed the King Badly

The people were oppressed by unprincipled emperors. Sin was crushing out the life of men and women. The world needs this King today. Times have changed, thrones have tottered and fallen, new forms of government have sprung up, but sin still holds men in thrall.

We Need the King in Our Individual Lives

"The prince of the powers of the air" is contending for the throne in the palace of our hearts. He watches his chance by day and by night to break down the barriers, burst in, and usurp the place that belongs to him whose right is to rule there. Crown the Prince of Peace the King of your life, and he will crush both his and your enemies. Then you will become kingly yourself. You will be victorious, you will be at peace, you will prosper.

At this season, when the air is charged with Christmas cheer, we must not miss that greatest thrill of all which comes into the life when the King, the Lord Jesus Christ, in all his purity and power, takes control. Let all other monarchs and masters go, but keep the King of kings on the throne of your life, "high and lifted up."

Some Unsought Bouquets for the "Baptist Herald"

YOU don't know how I and other young people like the "Baptist Herald" and appreciate your work. God bless you, Bro. Mihm!

Elgin, Ia.

Hans Keiser.

I think your book number of the "Baptist Herald" very fine. Keep up the good work. I know your job is not an easy one, but you certainly have been a blessing to many in these years.

Detroit, Mich.

William E. Schmitt.
(Pastor Burns Ave. Ch.)

I wish to thank you for the copies of the "Baptist Herald" which I received some weeks ago. I greatly enjoyed not only the write up of your convention here, but also looking over the other types of news and editorial matter.

I think the "Herald" is a fine Christian publication, a type which is far too scarce these days.

Hoping that you will remember me, I remain

A Methodist Friend,

Stafford, Kans.

Roland Elliott.

(Mr. Elliott was chairman of the United Young People's Meeting of various churches held in connection with our Southwestern Conference in Stafford on Sunday evening. Mr. Elliott is in High School and also works in conjunction with the local newspaper. He is looking forward to a journalistic career.)

We enjoy the newsy articles and in fact all of what appears in the "Baptist Herald;" it keeps us in touch with our sister churches and we know what they are doing. We read it from cover to cover. May God bless the "Herald" family!

Your Bro. in Christ

Wm. F. Hass.

George, Ia.

Heroes of Peace

PAUL WENGEL

JUST recently the President of the United States was called upon to decorate another hero of war. Eddie Rickenbacker, the war ace, received a special decoration because he had shot down 24 enemy planes. It is not stated how many German mothers' sons he maimed and killed, but let's say twenty-four. Let's see how this sounds: "Eddie Rickenbacker, the war ace, was decorated by the President for having committed murder twenty-four times under the sanction of the United States flag." Sane civic opinion will cause a man to be executed or imprisoned for life when he commits twenty-four murders, but insane war psychology causes him to be made a hero.

We are continuing to decorate and raise monuments to the murdering heroes of war though Jesus said: "Blessed are the peacemakers, for they shall be called the sons of God." It is a perversion of divine truth to say: "Blessed are the war-makers and murderers." This lying octopus, militarism, must be stripped of its glamor and glory.

WAR

I do abhor;
And yet how sweet
The sound along the marching street
Of drum or fife, and I forget
Broken old mothers, and the whole
Dark butchering without a soul.

Without a soul—save this bright treat
Of heady music, sweet as hell;
And even my peace abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes,
And yet it is embannered lies,
A dream those drummers make.

Oh, it is wickedness to clothe
Yon hideous, grinning thing that stalks

Hidden in music like a queen
That in a garden of glory walks,
Till good men love the things they loathe;
Art, thou hast many infamies,
But not an infamy like this.
Oh, snap the fife and still the drum,
And show the monster as she is.

—Richard Le Gallienne.

"Blessed are the peacemakers" who are taking away from war its legal sanction and are outlawing it as "an instrument of national policy." "Blessed are the peacemakers" who are refusing to take up arms to murder their brothers. It may be said that none need fear to refuse military service because the United States Supreme Court has ruled that a citizen of the United States has a perfect right to consciously object to that kind of government service. Not even an alien seeking his citizenship can be refused for refusing to swear that he will take up arms against any other nation. "Blessed are the peacemakers" who, when the world does go war-crazy, dedicate their lives to the feeding and serving of the innocent bystanders, the women and especially the children. All honor to our Quaker brethren who have shown us the way of Christ when all the world seemed to be in the clutches of the devil.

"Blessed are the peacemakers" for there is no security in arms. Long ago Jesus said: "They who draw the sword shall perish with the sword." History has been corroborative evidence of this truth. The great Napoleon during his last days on the lonely Island of St. Helena made this statement: "Alexander, Caesar, Charlemagne, and I founded empires upon force. Jesus Christ alone founded his empire upon LOVE, and at this hour millions of men would die for him. I die before my time, and my body will be given back to the earth to become food for the worms. Such is the fate which so soon awaits him who has been called the Great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extended over the whole earth."

Even the cool, calculating Calvin Coolidge said in Annapolis, June 3, 1925: "I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. . . . I see no reason to expect that we would be the exception." "In spite of all the arguments in favor of great military forces, no nation ever had an army large enough to guarantee it against attack in time of peace or to insure its victory in time of war. No nation ever will. Peace and security are more likely to result from fair and honorable dealings, and mutual agreements for a limitation of armaments among nations, than by any attempt at competition in squadrons and battalions."

The missionary who goes out among primitive, brutal cannibals could find reasons enough to carry a gun on his shoulder. He may think thereby to

protect his own hide, but at the same time he is sowing suspicion and mistrust into the native heart which even the gospel cannot conquer. Love is the most powerful weapon to conquer man and nation, be they ever so warlike.

War and preparation for war are at best negative policies. In their most ideal state they are based on the theory of self-defense. It is assumed that one's life and property are in danger of aggression. They are based on the individualistic conception of absolute ownership. None could ever be silly enough to think that there could be any unprovoked cause of an attack on a man's life, aside from the things he owns or controls. Peace-mindedness consists of a philosophy of life that says, "What's mine, is thine." That is the Christ attitude toward life. It is not fiction when he says, "If any man would compel thee to go one mile, go with him two." Such an attitude individually, socially and nationally could never provoke aggression. "Blessed is the peacemaker," for he must be socially minded and unselfish. He has the attitude of the early Christians of whom Luke writes, "Not one of them considered anything his personal property" (Acts 4:32, Moffat's translation). What sense would there be in trying to rob someone who greeted you with a smile and said, "Is there anything else you may need?"

Furthermore, "Blessed are the peacemakers," for they build while war-makers destroy. The real heroes of life are not the fellows who have been decorated for deeds done under the influence of mass-war-psychology, but those who individually dare to do for humanity the thing at which others sneer. We see them passing in review before our very eyes: St. Paul, to whom Festus said, "Paul, you are quite mad;" Roger Williams, who was instrumental in writing religious freedom for the first time into the charter of a civilized commonwealth; David Livingstone, Adoniram Judson, William Carey, John Paton and a host of others who counted "everything but loss for the excellency of the knowledge of Christ Jesus." These are men who have changed primitive, barbaric liabilities of this earth to beautiful assets. These are the heroes of peace the fruit of whose labor will remain into eternity.

The recent death of Miss Mary Davies, a bacteriologist in the American Hospital at Neuilly in 1915, inspired an editorial in the Washington "Post." It appears that there were tests being made to discover the causes of gas gangrene, but the tests applied to guinea pigs gave no definite results. Miss Davies infected herself with the disease. This gave the surgeons a pure case of gas gangrene from which they were able to develop a successful system of treatment. The "Post" comments that people who offer themselves for such experiments are "perhaps the greatest heroes of all, for they submit themselves to the possibility of lives of suffering, sometimes worse than death, in order that a cure may be discovered for the maladies of others."

We remember the young men who with Dr. Jesse went into the malarial regions of Cuba there to live

with the mosquitoes, who saw to it that these heroes were properly infected with the disease that cost some of them their lives. They staked their all just to find the means of saving many thousand others from almost certain death. Heroes these are, heroes of peace—peacemakers because they gave themselves to save others. They did not destroy others to save self as do the war heroes.

"Blessed are the peacemakers," for they do not have an empty religion. They experience the ecstasy of divine sanction for they do not first pray and bring their offerings on the altar of God. No, first they put forth every effort to become reconciled to the brother and then they pray. You can rest assured that their prayers are acceptable to God. (See Matthew 5:23, 24.) The way of reconciliation is always the heroic way of humility. Blessed is the man, woman or nation that has the nobility of soul to go that way and pay the price of peace. That is the way of Jesus, at whose coming the angels sang "Peace on Earth." Who became the Prince of Peace when he drank the bitter cup in utmost humility, and made the Cross the symbol of victory and the Roman eagle the symbol of defeat.

"Christmas Peace"

ALLEN A. STOCKDALE

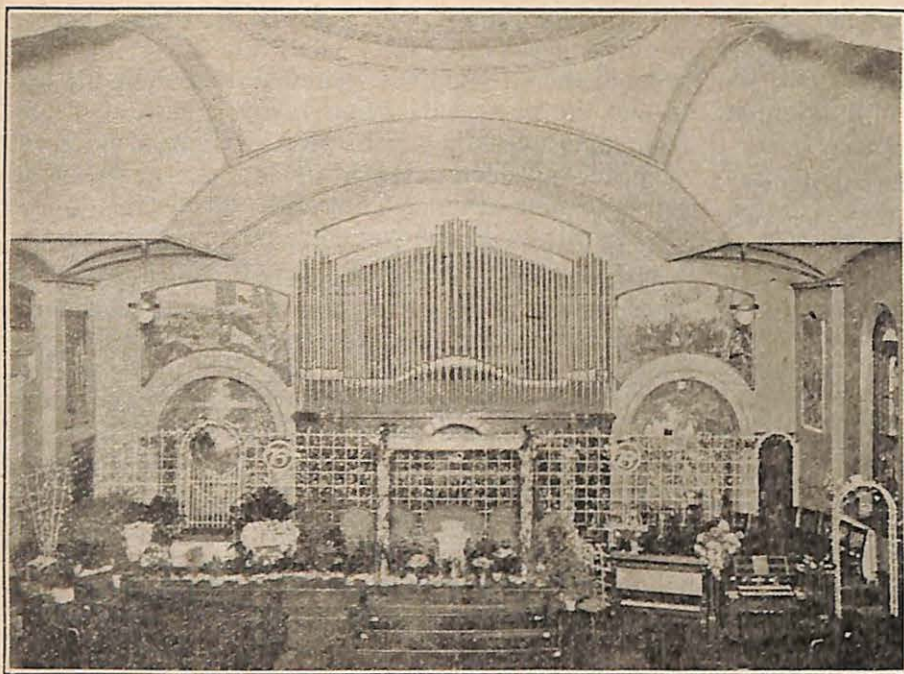
"Peace on Earth to Men of Good Will."
Peace cannot reside where there is ill will.
Peace on earth is possible only where there is Good Will.

Good Will in the home and there is Peace.
Good Will in industry and there is Peace.
Good Will in government and there is Peace.
There is always "Peace on Earth to men of Good Will."

We do not work to make Peace, we work to make Good Will and then Peace comes.
We often lose Good Will trying to make Peace and then wonder why Peace does not come.
If in your heart you can cultivate Good Will, Peace will come and live with you.

A Willing Sacrifice

MRS. C. H. SPURGEON once told how, in the beginning of their wedded life, Mr. Spurgeon was frequently obliged to be absent from home fulfilling preaching engagements, and she felt these separations as a heavy burden on her heart, though anxious never to be a hindrance to him in his work for God. One day Mr. Spurgeon turned to his wife and said: "Wife, do you think that when any of the children of Israel brought a lamb to the Lord's altar as an offering to him, they stood and wept over it?" "Why, no," she replied, "certainly not; the Lord would not be pleased with a sacrifice grudgingly given." "Well," said he, "you are giving me to God by letting me go preach the gospel to poor sinners; and do you think he likes to see you cry over your sacrifice?" And so she learned her lesson.—The Christian.



Immanuel Baptist Church, Milwaukee, Wis.

A Reception and a Diamond Jubilee

A notable event in the history of our Immanuel church in Milwaukee was the double celebration which took place on Sunday, Nov. 16, and the three following days. The spacious auditorium of the church had been beautifully and appropriately decorated for the occasion by Bro. Robert Kreckel and his assistants. The budding and blossoming flowers which formed a conspicuous part of the decorations, fittingly symbolized some of the vital and essential characteristics of a Christian church.

In the German service on Sunday forenoon the new pastor, Rev. H. W. Wedel, preached his opening sermon to a very large and attentive audience, while the evening service was in the nature of a reception given to the pastor and his family. Rev. Emil Mueller welcomed Mr. and Mrs. Wedel and their daughter in behalf of the church; the undersigned spoke as a representative of the various church organizations and Rev. L. B. Holzer brought the greetings of the North Avenue church. Prof. F. W. C. Meyer, in his characteristic manner, revived interesting old-time reminiscences and Dr. Le Grand spoke in behalf of the Baptists of Wisconsin. Other visiting pastors also expressed the good wishes of their respective churches in an interesting manner. Then there followed a hearty response to the greetings by Rev. and Mrs. Wedel. The meeting also brought a happy surprise to Rev. Emil Mueller, who had so faithfully and efficiently served the church while it was without a pastor. In behalf of the church Rev. O. R. Hauser spoke words of appreciation and presented Bro. Mueller with a check.

The services on Monday, Tuesday and Wednesday all bore testimony to the important fact that our Immanuel Church

is now 75 years old, or rather, 75 years young, as one speaker expressed it. On Monday evening Prof. F. W. C. Meyer, one of the former pastors of the church, preached an impressive Jubilee sermon to a very large audience. Much interest was shown in the congratulations which had been received from other pastors and former members.

The Tuesday evening meeting, which was devoted to the cause of Christian education, was ably led by Bro. C. E. Quade, superintendent of the Sunday school. One of the important features of the program was a play, entitled "The Only Day I Have," which was effectively presented by members of the Sunday school. Much interest was aroused by the play which followed, entitled, "Triumphs of Faith." This play had been especially written for the occasion by H. J. Weihe, and was presented in a most impressive manner by members of the Young People's Society.

In the closing meeting on Wednesday evening our General Missionary Secretary, Doctor William Kuhn of Chicago, brought us a message of faith and hope, of which the central thought was Immanuel—God with us. Other speakers were the pastor and Bro. F. W. Godt-some of Buffalo, N. Y., who referred to he had when he was a member of our church in Milwaukee.

Much credit is due to our German and our English choir, as well as to all others who rendered musical numbers, and thus added to the inspirational character of the various meetings.

And last, but not least, we must also mention those seasons of good cheer and Christian fellowship which the visitors and the home-folks enjoyed, while refreshments were being served in the dining room of the church.

H. J. WEIHE.

The Ordination of Arthur R. Sandow

On October 27, 1930, 27 delegates from our German Baptist churches in Kansas assembled in the Ebenezer Baptist church near Dillon, Kans., to consider the ordination of our Bro. Arthur R. Sandow to the gospel ministry. Bro. August Scheuffle, deacon of the church, opened the meeting by song, scripture and prayer, after which he related the purpose of the gathering. The Council then organized with Rev. A. Knopf as moderator and Rev. R. A. Klein als clerk. Bro. Fred Riekemann, sec'y of the Ebenezer Church, introduced the candidate to the council.

Bro. Sandow then in a very clear and impressive way related his Christian experience, call to the ministry and also presented his view of the Christian doctrine. After a splendid examination, the council declared itself well satisfied and recommended to the church to proceed with the ordination.

The evening meeting was under the leadership of Rev. A. Knopf. Rev. G. O. Heide and Rev. R. Vassel read scripture and led in prayer respectively. Rev. G. A. Lang delivered the ordination sermon on Eph. 4:11, 12. The ordaining prayer with laying on of hands by all pastors present was offered by Rev. H. W. Wedel of Benton Harbor, Mich. Rev. R. A. Klein then welcomed the candidate to the ministry and extended the hand of fellowship. Rev. L. Hoeffner gave the charge to the candidate. Rev. Chas. Wagner gave the charge to the church. Rev. Arthur R. Sandow dismissed the meeting with the benediction.

Rev. Sandow was graduated from the Tabor College with a B. A. degree. May the Lord continue to use Rev. Sandow as he has in the past years in winning souls to Christ and in the upbuilding of God's Kingdom. R. A. KLEIN, Clerk.

Atheist Slanders on Baptists

The well-known Russian atheistic paper "Besbeshnik" recently published an article of which the following paragraph, among others, has come into my hands through a German translation:

"The Russian Baptist movement was always a branch of the international Baptist body. The Baptists of America and England, these lackeys of the bourgeoisie, demanded of the Russian Baptists, both directly and through the World Alliance, support for the international Baptist body in its struggle against the Soviet Union and likewise support for the enemies of the proletarian dictatorship in the land itself."

I know that no reply will be printed in Russia; but as this statement has been circulated in other lands, it may be well to state in the simplest terms that the charges it contains are without a shadow of foundation. All communication with the Russian Baptists on behalf of the Baptist World Alliance has for years been in my hands. The Alliance has not carried on a struggle against the Soviet Union; and the story of its demanding support for such a struggle is either without or within Russia is an unqualified falsehood.

J. H. RUSHBROOKE,
General Secretary,
Baptist World Alliance.

December 15, 1930

Christmas Day for—Whom?

A Christmas Day in Africa, in China and Japan;
A Christmas Day in India, and far Afghanistan;
A Christmas Day in all the world, the islands of the sea,
A Christmas Day for everyone—that's how it ought to be!
But—there can be no Christmas joy for those who never heard
This story—there can be for them no meaning in the word.

A Christmas Day in Heaven! Oh, yes, I think the angels know
When Jesus' birthday comes, and sing, as they did long ago.
Do you suppose they wonder why we are so slow to tell
The tidings of great joy they sang that night, and love so well?
Sometimes I think they long to speed on eager wings away,
To tell the story of the King who came to earth one day.
But not to angels was his last commission given: "Go!
Tell all the world"—it was to us; and oh, we've failed him so!
Shall we not give ourselves to him, and then go forth to share
Our Christmas Day—our Christ—with needy ones "over there"?

—Selected.

In Chicago and Vicinity

ARTHUR A. SCHADE, Field Secretary

The fall session of the Teacher Training Institute representing all nationalities of Baptists of Greater Chicago, which met in The Northern Baptist Seminary October 21-November 6 called me back to Chicago for a few weeks to give for the second time the course on "An Airplane View of the New Testament." General Secretary A. P. Mihm gave a course on "Religious Education in the Home," and Dr. Hagstrom of Bethel Institute, St. Paul, gave a course on "Teaching in the Church School," while our genial Dean and hospitable host, Dr. A. J. Harms, gave a course on "The Pupil." Two fifty-minute periods were given on Tuesday and Thursday evenings for three weeks. Credits toward a standard teacher training diploma were granted for courses completed.

It was my privilege again to occupy the guest room of the Seminary, where I had splendid opportunity for study and writing. The evenings and Sundays were spent visiting the churches of Chicago and vicinity as well as other places of interest. A happy Sunday morning was spent with Rev. A. J. Pankratz and his loyal flock at the historic First Church, where the Harvest Festival was being celebrated by the Bible school, followed by an address from the Field Secretary. The same Sunday evening was spent with Bro. Th. W. Dons and his enthusiastic flock at the Oak Park Church where I conducted a conference with the young people and gave an address in the serv-

ice. One Sunday was given to my former church at Kankakee, supplying for Pastor J. H. Ansberg, who has been under the weather for several months and had just undergone an operation in Midway Hospital. The people are praying for his speedy recovery in the hope that he may soon be able to take up his work again. On a raw Wednesday evening I called on Bro. Ed. R. Lengefeld and his people in the Englewood Church, where I found a wholesome and hopeful spiritual condition. Bro. Lengefeld as well as the other pastors all seem to have conditions well in hand. On a rainy Wednesday evening I found my way into the Second Church, of which Bro. C. A. Daniel is the beloved pastor. So the time was faithfully spent in bringing such words of help and encouragement to the churches as the Lord gave me.

An unusual feature of my stay in Chicago was a visit to the Baptist Missionary Training School. Some of the girls from our Central Conference are there and they prevailed upon Miss Brimson to call me in for a talk to the student body. I was delighted to accept the invitation and after having a pleasant visit with the president of the institution, Miss Brimson, I was given opportunity of addressing the students in the chapel.

Miss Pearl Vilhauer from our Immanuel Church of Milwaukee then showed me through the building and introduced a number of the other girls of our churches to me. They are a fine, promising company whose names ought to be known among our churches and for whom our prayers may well be offered. Miss Elizabeth Abele of the Peoria church, who sang a lovely solo at the chapel service, a freshman; Miss Lillian Fehlberg, daughter of our Rev. R. F. Fehlberg of Detroit, a junior; Miss Alma Schilke, daughter of our Rev. H. Schilke, pastor of the Polish Baptist Church in Pound, Wis., a senior; and Miss Laura Voigt, another senior of Avon, S. Dak., and Miss Pearl Vilhauer, a senior of Milwaukee. If your church should chance to need a missionary, do not forget them. And if you need a fine little Chinese missionary, she also may be supplied, for I met there and had a delightful visit with Miss Daesie Lawyou, who came from the Chinese Baptist Church of Seattle, Wash. She exacted a promise from me to be sure to visit her home church when ever I chance again to be there.

These girls are ready to lose their lives for the cause of Christ and are anxious that others may know that they love their Training School.

Following the Chicago Institute Bro. Mihm and I hurried off to Rochester to attend an important committee meeting with reference to our Seminary and I spent a few days with the Andrews St. Church, of which Bro. D. Hamel is the esteemed pastor. In fact it is in his hospitable home where these lines are being hammered out of a somewhat fatigued brain and my ever faithful little Corona.

Next week-end will be spent in New England attending the Young People's

Convention at Bridgeport, Rev. E. Berger, pastor, and probably looking in on another church. My traveling will soon come to a close for the year. A journey to Texas for the annual Institute at Cottonwood, where Bro. Leo F. Gassner is the shepherd, and for an anniversary at Kyle (pastorless), with a way-side visit with the church in Racine, Wis., Rev. Paul Zoschke, pastor, will end the year's work.

During the remaining weeks of December I must seek to renew acquaintance with my family and get prepared for the long weeks of school during January and February in the Province of Saskatchewan.

The Saskatchewan B. Y. P. U.

The Saskatchewan B. Y. P. U. was held at Ebenezer West from Oct. 9-12. In spite of the rain and bad weather quite a number were present at the meetings which were both instructive and enjoyable. The opening service was held by Rev. Felberg. The Ebenezer West B. Y. P. U. extended their heartiest welcome to all present.

The hour of devotion was conducted by R. Milbrandt Friday morning. Then followed the reports of the Unions. It was resolved that \$100 be sent to the General Mission Fund. The afternoon was spent with community singing under the leadership of Ed. Fenske. The officers for the following year were then elected: President, Ed. Fenske, Nokomis; vice-president, Rev. R. Felberg, Nokomis; secretary, R. Milbrandt, Ebenezer East; treasurer, A. Wuerch, Ebenezer West; Union Superintendents, Rev. Schroeder and Rev. Felberg.

Moreover it was resolved that two Bible courses be held this winter; one in Nokomis and the other in Ebenezer East. We were then favored with an address by Rev. Kepl on "The Condition of Successful Witnessing in our Young People's Societies."

Friday evening a general program was held in which all the Unions took part.

On Saturday morning the hour of devotion was conducted by a member from the Fenwood B. Y. P. U. Three addresses were delivered during the afternoon. 1. Rev. Ph. Daum on "The Inconsistencies in the Spiritual Life of our Youth." 2. Rev. E. S. Fenske on "The Storms of Life with Young People." 3. Rev. Schroeder on "The Choir in the Service of the Church."

The Sunday school on Sunday morning was conducted by Rev. Schroeder. The service was conducted by Rev. Daum. Topic: "Show us the Father."

In the afternoon followed two services by Rev. E. S. Fenske and Rev. E. Wuerch.

The closing service was conducted by Rev. Felberg. Topic: "Three Essential Rules for the Christian Life."

We are looking forward to a prosperous and blessed year. May the Lord be with us!

REPORTER.

GINGER ELLA

By ETHEL HUESTON

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(Continuation)

Marjory still clung to her sister's hand.

"Ginger, wait a minute.—Sh!—Don't let him hear you. Let's sit in the hammock a while."

They sat down, huddled together, and waited in silence until the sound of Tub's footsteps, and Tub's whistling, subsided into the darkness. "Ginger, I want to ask you something.—Will you just sit here with me, and talk until—Mr. Buckworth comes home?—And Ginger, if he comes over, and sits down—he always does, you know—would you mind—would you just as lief—You wouldn't mind, would you—"

"Go to bed, you mean?"

"Well, you see, Ginger, I want to ask him about something."

"I see. I'm to talk my head off until he gets here, and then I'm to go to bed."

Marjory squeezed her arm about her sister's waist.

"You see— Well, you see, Ginger, it is like this. You remember that night when you crept down-stairs—how long ago it seems!—and he had his arm around me. Well, Ginger, I didn't care a bit because you saw it. It didn't make any difference to me. But I think it embarrassed him, or made him angry, or something, for he hasn't so much as looked at me since."

"I see," said Ginger dully.

"I want to tell him that you—you didn't think a thing of it—a little thing like that. I think maybe he thinks I feel badly about it."

"You don't, do you?"

"No." Marjory's voice sank to a whisper. "Not a bit. I like him."

So the two girls sat, and waited, and presently from the church, they heard the two men, coming slowly, talking as they walked. Marjory clung to Ginger's hand, and held her breath. At the end of the flagstone path they stood for a while before they said good night and parted.

"Y-you talk," whispered Marjory.

Ginger talked. "I think it's such a silly name for a farm," said Ginger. "Just like Eddy Jackson. Who else would do such a dumb thing?—Pay Dirt. Everybody knows a farm is nothing but dirt, and if it didn't pay, nobody would farm it.—Oh, hello, Mr. Buckworth. Home so soon? It's lovely tonight. Won't you come and talk to us?"

"Not tonight, thanks, I am tired. Pleasant dreams." And he passed inside.

The girls sat very still for a moment. They heard him say good night to Miss Jenkins, and go up the stairs. Marjory's tense arm about Ginger's waist relaxed

suddenly. Her quivering breath was more of a sob than a sigh. Her shoulders rose convulsively.

"You—can go now. Thanks, Ginger. I'll sit here a minute, and listen to the night."

Ginger went in without a word. She was a stricken soul. She climbed to the studio, and counted her store of dimes. She looked at her complicated page of multiplication and addition. She sat for a long time, figuring, thinking.

Obviously, Marjory and the richness of a wealthy husband were to be denied them as succor. Marjory was for ever lost to her plans for the future. All the years of washing dishes for the sake of Marjory's hands had been in vain. All her dreams of a romantic figure breezing mysteriously into their commonplace circle were dissipated into thin air. Ginger was practical enough to admit defeat Waterloo. Marjory, beautiful, peach-bloom Marjory would marry a minister, and her future would be that of catering to a Methodist church, and a parsonage minimum of three.

In that hour, Ginger Ella rose to great heights of renunciation. She relinquished all her dreams of fortune, of fame, of social supremacy for her beautiful sister. She would be satisfied to see her merely wobbly ladder without a moment's pause, for her decision was made. She knocked at the door of her father's room, now occupied by Hiram Buckworth.

Silence prevailed within. Ginger knocked again.

"Who is it, please?—Just a minute."

He opened the door with one hand as he struggled into his coat with the other. Ginger, all uninvited, stepped inside, and closed the door behind her.

"Mr. Buckworth," she began gently.

"I was just going to bed," he interrupted rudely.

"You misunderstood what I told you," she persisted patiently. "I didn't say Marjory was engaged—exactly—"

"No. You merely said it was understood."

"But I didn't mean a man. I meant money."

"Money?" He was entirely puzzled.

"Yes. You see, we have always been so very hard up. Father did not go to seminary as you did—he didn't even go to college. He only gets about as much money now after all these years as you will get at the very start. And it takes so much for his eyes, and the furniture is simply falling to pieces, and you can see for yourself we haven't any clothes."

"Yes, I know, Ginger," he said not

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without sympathy. "But what has that to do with—her?"

"She is so beautiful. So we naturally decided that she had better marry a millionaire. You must admit she's got the looks for it."

"Ginger, what do you mean? Is Marjory engaged, or isn't she?"

"Not engaged—not exactly. But it was all understood—we talked it over and we agreed—we girls did, that is, father just laughed at us—that Margie should marry money, lots of money, millions—"

"And she's not engaged to that—fat young Andrews—or anybody else—"

"Certainly not. There's no man mixed up in it at all. Just money."

If looks could slay, the career of Ellen Tolliver would have ended at that moment.

"Why, you little devil!" he ejaculated irreverently, and flung her roughly out of his way.

"She's still in the hammock," called Ginger meekly.

Then she went immediately to bed. She wept for a while, softly, for it its natural that youth should abandon its dreams and its expectations of great riches with reluctance. But in the end she smiled, and stiffened her slim little shoulders beneath the white sheets. Very well, then. Plainly the future of the entire household devolved upon her, and her alone.

"Selah," she whispered into the darkness.

CHAPTER XVI

A great peace, a sort of subdued grandeur, descended upon the turbulent spirit of Ginger Ella, for she had schooled herself to accept life as it is, and mold it to her own pattern as opportunity came. That the opportunity would never come now, as concerned Marjory, she was well aware, but without resentment. After all, perhaps one had no right to attempt to mold human lives, free souls, like herself. As for Miriam and the grocery clerk, she yet had hopes. Alexander Murdock was leaving on this very day, and Ginger did not for a moment believe that the sensible twin was so deeply interested as to disqualify her for interest in more intriguing figures—granted the appearance of such figures.

Get her away,—that was the best method. Ginger was adjusting herself to a new impression of the sensible twin. So still she had always seemed, so subtle impenetrable, that in contrast with Marjory's radiance she had appeared more of a liability than anything else. But there was something strange about Miriam. Ginger did not understand it. She remembered how Tub Andrews, even in the gorgeous presence of Marjory arrayed for the Beauty Pageant, had succumbed to Miriam's stillness. She remembered how Alexander Murdock, a mere grocer, of course, but still no doubt possessive of the usual male inclinations, had passed over Marjory with a passing cordiality, to plant himself immovably at the un-dancing feet of Miriam. Strange about her! Strange about everything, Ginger thought.

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"The world," she concluded largely, "is all gone heebie jeebee. The grocers grovel to brains, and the preachers pick beauty.—It's all wrong."

But perhaps when the twins found themselves away from the confining familiarities of Red Thrush, away among strangers, at the normal school—with clothes that became girls of their profession, and their looks,—clothes paid for from contributions to the home for the blind— But another annoying thought arose to disturb the even tenor of her plans.

At the normal school they would meet only teachers—primary teachers, teachers of geology, teachers of Latin, English and algebra. Ginger sighed. It was unfortunate, but it was the best they could manage this year—what with the operation, and the retirement on pension. Besides, if an embryonic teacher could supplant the can grocer in Miriam's heart, no doubt a little later on, the new conqueror could also be conquered by, say, an embryonic financier. She must hope for the best. As for Marjory—Marjory, whose beauty, and whose married fortune were now for ever denied them, why should they, from their limited funds, provide the money to send Marjory to normal to study to be a teacher, when she would be no teacher? Why learn pedagogy, when all her future held was the accommodation of her person to missionary societies, and ladies' aids, and the minimum of three?

The finger of relentless logic pointed in another way. Let Marjory prepare herself for keeping a parsonage by keeping a parsonage—their own. She could take Miriam's place as servitor to their father, thus leaving Ginger free for her own further schooling and for the conduct of her favorite charity.

But nothing of these thoughts showed in Ginger's piquant face when she greeted the members of the household at breakfast on Monday morning. After all, she could not well announce to Hiram Buckworth—a rejuvenated Hiram Buckworth it was, too, all genial affability, radiating pervasive good cheer—that if he had arranged for Marjory to enter the ministry, they, the Tollivers, had no idea of spending money to make a school-teacher out of her. So she bided her time, taking a great inner satisfaction in Marjory's quickened radiance, her breathless brilliancy, her vivid joy, and admitting to herself that however disgusting this business of man-madness might be, it certainly wrought wonders in Marjory's physical appearance.

To Eddy Jackson she relieved herself of the burden of philosophy which had evolved from her painful experience.

"You know, Eddy, we really haven't any right to run other people's business—not even when we can do it a whole lot better than they can."

"No!" he ejaculated incredulously.

"Absolutely. Even if they make a mess of it—why—there you are. Let them. One may be able to foresee the end, and

to know far, far better than they where her conduct will lead—"

"You'd better switch to the first person," he interrupted kindly. "You're getting in pretty deep."

"Well, anyhow, I can't run other people's lives—not Marjory's, nor anybody's, not even if I know more about it than anybody else in the world. It's too much like trying to play Heaven, I suppose." But she sighed a little.

But while she schooled herself to accept, even with a pleasant satisfaction, the digression of her sister, there was one phase of the family affairs that she would never accept—the fact of her father's blindness.

"He can't be blind for ever," she assured her own heart stoutly. "He simply can not. He is too good, and too young, and too very, very dear. He shall go to all the doctors in the world, one after the other, until he finds the one that can perform miracles. Everybody says they do perform miracles now, the doctors and the surgeons. And they've got to do one for father. Just as soon as he gets stronger, and a little less worn out, and there is a little more money in the trunk, then he shall begin."

When she came to discuss her new scheme of family economy with her father she encountered an unexpected obstacle.

"You must see yourself, father, it is just nonsense to spend money to make her a teacher, when she is going to marry a church."

"Ellen, you must be mistaken—she is too young—"

"I'm not mistaken, father. I know this man-business as far as I can see it. I'm not so dumb. Besides—she just as good as told me. Oh, I don't think they'll be in any hurry about it—but it's on its way."

Mr. Tolliver was silent for a moment. "I never thought of that," he said slowly. "She is so young. And so beautiful. He is a fine chap. Then that is why she told me if it could be arranged any way she would rather go to regular college than to normal school."

"College!—College?—Marjory? And with us retired on pension?"

"She said she would work her way."

"Work!—Marjory?—F a t h e r, why, she's—she's crazy."

"No. In love."

"College! And work her way!—Why, father, the only thing in the world she hates more than study is work."

"Oh, that was before she was in love."

"Well, I hope you put your foot down hard—"

"Oh, I did. I told her I would make the arrangements."

"Oh, father, you would! It's so like you. Retired on pension—and college—and—operations—"

"Oh, there's no hurry about the operation. But college can't wait—especially, if she is in love."

"But, father, darling, don't you see? What's the use to spend all the money on her when she is just going to get mar-

ried, and keep house, and go to ladies' aid?"

So her father sat down with her, very quietly, and talked it all over. He said that Marjory was right. She must go to college. She would need the experience, the knowledge of books, of people, and of things. Especially, in these troubled times, would she need complete equipment so that in case she were thrown upon her own resources she could even earn her own living, with dignity, with ease, even with pleasure.

"Oh, you needn't worry about that," argued Ginger. "Methodist ministers may not always be crazy about their wives, but they don't divorce them. They wouldn't dare."

He smiled at her. "I wasn't thinking of divorce," he said. "But suppose her husband died. Or suppose—he became blind."

Ginger clasped his arm. Quick tears burned in her eyes.

"Darling," she whispered.

"But it is not altogether for the sake of the unpleasant and the unforeseen," he went on carefully. "She is so young. And Hiram is a brilliant student. Marjory will need training, and experience, and knowledge, to play her hand in his game."

As to the details, it could be arranged. Methodism makes education easy for the children of its ministers. She could work—she said she was willing to work—for her expenses in dormitory. There are funds to take care of those who must borrow, scholarships for those who will make the effort.

"But it is too bad to separate them," mourned Ginger. "They will have such a little while longer to be together. And twins are so very twinnny."

"Oh, we can't separate them. They must both go." Ginger was appalled at his cheerful acceptance of this wildly extravagant measure.

"Father, you—you're—you— Why, father, the less we have the more we get ready to spend."

"Oh, well, it says in the Bible, 'Believe that ye have received and ye shall have.' So if we just believe they've got their fingers on their education, they'll get it."

"I suppose so."

In her heart, for Miriam's sake, Ginger felt it was a very good thing. It would give her a much wider range from which to select a substitute for the can grocer. Besides, Miriam, except for her one aberration, was sensible. Education might really make something of her—she might go into politics, or literature, or—Ginger's imagination failed her. She knew the world offered wide avenues to brilliant women, but she knew not whither those boulevards finally led.

The whistle of the postman brought Miss Jenkins to the veranda.

"Why, Ginger," she ejaculated, "who in the world are you writing to? There are sixteen letters for you.—Sixteen—"

Ginger's greedy fingers took them away from her. "Oh," she said nonchal-

antly, "I am looking up a lot of things, and I have a heap of irons in half a dozen fires, let me tell you. Besides, you know yourself, father, I am too old to be questioned every time I write a letter."

"Dear Ginger," he said tolerantly. "I hope you strike Pay Dirt of your own. You deserve to."

Ginger was glad to make her escape without further discussion, and with her sixteen little white angels. Sixteen dimes tingled in to join their brothers in the doll's trunk.

"Pay Dirt, I'll tell the world," she crowed. "Why it beats Sunday collections all to pieces. And besides, that has to be divided with the poor and the church and foreign missions—and every cent of this is a straight haul for the parsonage."

She read the letters, slowly, one after the other, sixteen letters, such friendly sympathetic letters, wishing such good fortune to the parsonage home, calling down God's blessing upon it in such words of faith, that Ginger's eyes filled with tears.

"You darlings," she whispered. "You dear, good, Christian darlings."

In spite of her enthusiasm, she could not quite banish a slight uncomfortable pang of regret that the home was not catering to as broad a field as its kindly donors thought.

"But after all, it is a very good thing to help the blind. Even one blind. And perhaps if we get enough money we can start a big one later on."

(To be continued)

Tri-Union Meets at Edmonton

The Tri-Union of the Alberta Young People, Choirs, Sunday school workers and Association of the German Baptists met together October 22-26 in the First German Baptist church at Edmonton, Alberta. Rev. August Kraemer extended a hearty welcome to all delegates and visitors. A very touching message was brought by Rev. A. Ittermann on "Practical Christianity," Rom. 12: 1, 2.

Although the reports showed that this year the financial conditions are more depressing, the Lord be praised, his work is still carried on with the desire to glorify him. Many churches also showed that they received a large number through baptism for which we are indeed thankful. In the evening our president, Rev. E. P. Wahl, served us with "The Word" and showed us how "Repentance" was essential also to believers.

The remaining days were devoted to the work of the Tri-Union. Each morning session opening with a short devotional period lasting from 9-10 A. M., in which delegates and visitors took active part. Miss Freda Weisser of Camrose spoke Saturday morning on "The Opportunity of Youth."

The business sessions were guided by the far-seeing mind of our president, Rev. E. P. Wahl. Rev. A. Kujath, Director of the work in our Sunday schools, gave a very interesting report. In Alberta we have 21 Sunday schools with an enroll-

ment of 1903 members and 117 teachers and officers. A very interesting item of the report was that 151 pupils were converted. A report from the Director of the work among our young people, Rev. Weinbender, showed 11 societies with a total membership of 400 were doing active work towards implanting higher ideals in the minds of the young people of today.

Rev. Philip Potzner, our musical director, then led us to see the great service which music is rendering in our churches today. The talent to sing or play a musical instrument is a gift of God. He explained in a very picturesque manner how the services were made much more attractive by the aid of mixed choir, male choir, orchestra or band, and what an important place they held in the work of soul-winning for Christ.

We were able at various times to lay our business aside and indulge in interesting Bible studies led by Rev. C. B. Thole and by Rev. F. A. Mueller, one of our veteran pastors.

Credit must be given the various brethren who furnished us with papers of a very interesting and constructive nature along the following lines: By Rev. F. Benke on "Methods to draw new scholars and keep them in the Sunday school" and "Why a Bible School?"; by Rev. A. Kujath on "Soul treatment in the Sunday School"; by Rev. Weinbender on, "The Young People in the Church," and by Rev. Philip Daum on "Missionary Possibilities in Alberta." The discussion which followed each paper proved that it was of vital importance to everyone present.

The new officers of the Tri-Union are as follows: President, Rev. E. P. Wahl; vice-president, Bro. Ben Link; treasurer, Bro. Arthur Weisser; Young People's Director, Rev. F. Benke; Sunday school Director, Rev. A. Ittermann; secretary, Miss Martha Link; pianists, Miss Myrtle Pruebe, Miss Marie Kraemer, Miss Alice Link.

Saturday evening was brought to a very delightful close with a program from the young people, Sunday school workers and choirs of the various churches with our president, Rev. E. P. Wahl, presiding.

Sunday, the closing day, had arrived only too soon, but it was a day which will long remain in the minds of many. We were indeed fortunate to have a large attendance of scholars both members and visitors. Various Sunday school working service Rev. Weinbender brought us the missionary message. On this occasion we had an opportunity to bring a missionary offering which amounted to \$420.

At the Sunday afternoon service our mixed choir under the capable direction of Rev. Potzner again sang. We were treated with a sketch of Bro. Ittermann's travels through the Holy Land. We followed him as he led us from his former home in Africa up through Egypt past the Pyramids into Palestine. We trav-

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eled with him through the same gate through which Christ entered into Jerusalem, across the streets which his holy feet had trod.

After introducing the newly elected officers to the audience a letter of appreciation from the committee was read by Rev. Thole, thanking God for his blessings. Great credit was also given to the ladies of the Edmonton Church for the splendid manner in which they catered to our needs during meal times. Rev. Kraemer on behalf of the Edmonton people thanked the Association and Tri-Union for the opportunity to be able to serve them.

The Lord be praised that we were drawn closer to him during these days.

LEO BORCHERT, Reporter.

Anniversary at Fessenden

Sunday evening, October 26, 1930, the B. Y. P. U. of Fessenden, N. Dak., had its annual program in the German Baptist church. After the usual devotional exercises, the following program was given: Song by the young people's choir; Secretary's report by Lydia C. Wellan; Treasurer's report by Walter H. Paul; Saxophone solo by Arthur Zuber; Reading, "Bruder Knause," by Lydia Albus; Young men's quartet; Pantomime, "Jesus, Lover of my Soul," by Helen Krueger, Lucile and Irene Pepple; Instrumental duet by Gordon and Walter Paul; Dialogue, "The Awakening of Brother Tightwad," by a group of young people; Song by a girls' sextet; Address by Rev. Dippel; Song by the choir.

Refreshments were served in the basement.

The Germantown congregation was invited to this program.

During the past year we have enjoyed the Lord's presence at our meetings. We have a program every fourth Sunday of the month. Under the able leadership of our president, Mrs. C. L. Stabbert, we have had some lively and interesting meetings.

We have had two contest programs during the year in which two leaders were appointed, each choosing a side. The president asked questions on a given number of books of the Bible. As each member missed he had to be seated. The winners were awarded prizes.

We also had three missionary programs at which time offerings were taken for Cameroon missions.

May the Lord continue to bless our B. Y. P. U. of 71 members! is our earnest prayer.

LYDIA C. WELLAN, Sec.

Brotherhood is the lesson which Christ is always trying to teach to all his children. It is the perfect relation between man and man. It is the proof that the Christian is following his Master.

Forgiveness is a fundamental requirement of the Christian religion. Yet many Christians seem to ignore it. They pride themselves in holding grudges. So their Christian life withers and decays.

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The Lake Erie Association

The fall meeting of the Lake Erie Association was held in the new edifice of the Beaver, Mich., church, Rev. H. Sellhorn, pastor, October 12-15. The weather was ideal, the association well attended, the hospitality of the Beaver folk sincere and a delightful Christian spirit prevailed throughout all the meetings. Conscientious brethren had provided for a splendid program. The sermons, timely, well prepared and forcefully delivered, were well received. Rev. W. L. Schoeffel, Pittsburgh, Pa., preached Sunday morning and evening to capacity audiences. The opening sermon of the association was preached by Rev. W. F. Guenther, Alpena, Mich., from the text: "Would ye also go away?" Rev. R. F. Fehlberg, Detroit, Mich., brought the message Tuesday evening and spoke on the topic: "Love's Power." The closing sermon of the association, "The Living Redeemer," was delivered by Rev. H. C. Gleiss, D. D., Detroit, Mich. Martin Schindler of Gladwin and Carl Heringer of Bay City led the morning devotional meetings.

Masterful, enlightening, profitable and instructive were the addresses given by the following brethren: Rev. W. L. Schoeffel: "Obstacles of Evangelism;" Rev. D. Koester: "The Promises Embodied in the Lord's Prayer;" Rev. John Leypoldt: "An Exegesis of the Epistle to the Ephesians;" Rev. Peter Schilling: "Successful Sunday School Work;" Rev. S. Blum: "May we Anticipate Biblical Revivals in the Present Age?" Rev. E. G. Kiese: "Spiritual Revivals;" Rev. H. F. Schade: Book Review of Rev. D. H. Dolman's book: "Simple Talks on the Holy Spirit;" Rev. H. C. Gleiss, D. D.: "The Mission of the Church."

Most encouraging and hopeful were the reports of the various churches of the association. There were 67 baptisms reported since the spring association; five young men of our churches are preparing themselves for the Christian ministry; two young ladies have entered missionary training schools; the church of Beaver, Mich., has a new house of worship; the Shaker Square Church, Cleveland, O., has a new church under construction.

The pleasant days spent with the friendly Beaver church with its congenial pastor will long be remembered. To all who helped make the associational days so agreeable we again bring our hearty "Thank you and God bless you!"

THE REPORTER.

B. Y. P. U. of Rosenfeld Visits Hilda Society

On Sunday, Nov. 9, our B. Y. P. U. had the pleasure of listening to a splendid program delivered by the Young People's Society of Rosenfeld, Sask. It was a joy and inspiration to attend such a well prepared and well rendered program. Under the able leadership of Rev.

H. Schatz the choir showed some wonderful talent. The orchestra played a number of selections as an introduction, a reading, three declamations and a duet accompanied by guitars made up the program.

The church was filled to capacity and over, about 400 people being present. A number from Burstall and Medicine Hat were in the congregation. A visit of this kind gives inspiration to both visitors and visited. We advise all other B. Y. P. U.'s to try and be convinced.

A light lunch was served after the program and with joyful, inspired, blessed and thankful hearts we parted for our homes. We pray God's blessing on our neighbor B. Y. P. U. and its pastor.

MRS. G. PALFENIER.

Camrose, Alta., Canada

It has been some time since a report has been published from our little church in the North, nevertheless we keep quite busy.

On Sunday, Nov. 16, our annual Thanksgiving Day was celebrated. In the morning we were privileged to listen to an inspiring address by Rev. A. Kujath, who is only with us every third Sunday. The Church choir and male quartet gave the gospel message in song, under the able direction of Robt. Neske. Refreshments were served at noon in the church to satisfy the wants of the body, and at 2 o'clock we again took our seats, when a short but interesting program was rendered by the Sunday school under the direction of Supt. R. B. Link. Due to light crops and low values the offering for missions was small, but the Scriptures tell us that God looketh not on the amount but on the spirit in which it was given.

In the evening we assembled again as a Young People's Meeting, the main subject being the history of the church here. Mr. R. B. Link, being present from its beginning in 1900, was able to deal with the subject in an intelligent manner, many an old memory was revived in the minds of the pioneers which was also interesting for the newcomers. The Young People's Society, whose president is John Miller, have been quite active in the past. Programs of an entertaining and uplifting nature were put on locally and in nearby churches which were a blessing to many.

Wishing all Christian workers God's blessing, let us pray for one another.

PHILIP LINK, S. S. Sec.

* * *

"I like a man who comes right out and says what he thinks, don't you?" "Yes, when he agrees with me."—Bos-ton Transcript.

* * *

School-teacher (absent-mindedly to her young man): "You did not turn up last night. Have you a written excuse from your mother?"—The Passing Show.



Miss Martha F. Mueller and Miss Pauline D. Falkenberg, Extension Secretaries, Baptist Institute, Philadelphia

Extension Secretaries of the Baptist Institute, Philadelphia

Misses Martha F. Mueller and Pauline D. Falkenberg, Extension Secretaries of the Baptist Institute for Christian Workers, Philadelphia, were graduated from the Institute in May of this year. Miss Falkenberg came from the Adrews Street Baptist Church of Rochester, N. Y., and Miss Mueller from the Second German Baptist Church of Philadelphia.

During their years of study they often looked into the future and wondered what work the Master would have for them to do when they had finished their studies. When the call came to remain with their Alma Mater and represent her as Field Workers, they said that no greater joy could have come to them.

These young women started their work in September and have been holding Evangelistic services, conducting conferences in Sunday School Methods, singing and speaking in church services, conventions, conferences and Guild meetings. They have given their original dialogue on the work of the school and the life of the students on many occasions. Many young people have heard for the first time about the Philadelphia School that trains young women for Christian service and some have made the decision to dedicate their lives to the work of their Master. Others have pledged their allegiance to serve more faithfully in their home churches.

They are expecting to visit the Pittsburgh Association from January 10-31 and are open for appointments through Dr. W. C. Chappell, 832 Bigelow Blvd., Pittsburgh. They will spend a short time in the Ten Mile and Monongahela Association and may go to Ohio and work northward through Western Pennsylvania and then across Southern New York State.

Churches and Young People's Societies should by all means avail themselves of the opportunity of having these talented young women address their people and inspire them for greater Kingdom service. For appointments address President J. Milnor, The Baptist Institute for Christian Workers, Philadelphia, Pa.

Christmas Lights

ANNA BEALS PHIPPS

In stately and in humble home,
On porch and pillared portico,
The Christmas lights gleam through the gloom,
Like blossoms flowering in the snow.

On tree, and shrub, and window pane,
In wreaths about the little park,
On avenue, and street, and lane,
Their beacons beckon in the dark.

Oh, long ago at Bethlehem,
When heaven's window glowed for earth,
A wondrous radiance shone on them
Who hastened to the Holy Birth.

Wise men and shepherds gladly came
Bearing their gifts of love that night.
We set our lamp and candle flame,
And worship him with gifts of light.
—Home Department Magazine.

O, Little Town!

CHAS. F. ZUMMACH

The last census of the United States of America showed that 51% of our population now lives in cities, or communities large enough to merit the name "city." We are fast becoming a nation of city dwellers, with a proportionate increase of vacant rural homes, and decaying small villages and rural communities. That this is bringing about a gradual revolution in our national life, no thinking man will deny.

The Rural Life Itself Is Changing

The farmer today, to a great extent, lives in a modern home. He is dependent upon the world for a living. The good old country ham of years gone by, today bears the trade mark of "Swift" or "Armour." Their food supply comes largely from the chain store. The automobile has enlarged the radius of his travels. The daily paper, the radio, and the telephone keep him in touch with the rest of the world. From our cities there comes a never ending influence in the form of newspapers, magazines, books, radio programs and motion pictures which feed the intellectual life of our nation, both rural and urban alike. Go where you will, that chinless, brainless Chicago citizen, Andy Gump, follows you, and in any rural community you can always read what celebrated Chicago citizen has departed this life by the gun route.

Now if the source is corrupt, the whole body will in time become corrupt. History teaches that the cities have always controlled the destiny of nations. The final downfall of the great empires and civilizations of the past always began with the moral and political corruption in the cities. Dr. Edward Steiner says: "The war eagles have always laid their eggs under the roofs of the boards of trade." The moral is, we must save our cities, or with them be dragged down to destruction, when the day of reckoning comes.

The city does not recognize the need of a Savior, it deals only with problems, the chief one of which seems to be "the parking problem." Dr. Steiner again says: "If a man would invent a new automobile that could be folded up and hung on hat-rack, he would be hailed as a Messiah in our cities, even the Jews would accept him, for the city looks to machines for salvation, as the Philistines once looked to their god Dagon." There is too much of

A Tendency to Deride the Small Town
Recently the Nobel prize for literature was conferred upon Sinclair Lewis, himself a product of the small town, for his book "Main Street," whose sole purpose is to put the small town in an unfavorable light. Whenever you are inclined to deride the small town, remember that the Savior of men was born in a small town, grew up in a small town, was loved by the people of the small towns, and crucified in the city. In all ages the great men, who saved, or tried to save, mankind, came from the small towns or rural communities.

Few of the great industrial or political,—not to speak of the religious,—leaders of any day, were the product of the great cities. From Washington to Lincoln, down to President Hoover, the great humanitarian, who was born in a town so small, that it did not even appear on the map,—the great leaders who towered head and shoulders above the rest of mankind, have for the most part come from the rural community and the small town. Henry Ford, Thos. A. Edison, Luther Burbank and a host of others, are the product of the soil of the past generation. The little towns, or the rural community may dwindle to little or nothing, but their influence extends into the financial, political, industrial and religious world for generations to come.

The Rural Church Produces Our Spiritual Leaders

At a recent conference of ministers, some of them leading men in their respective denominations, the writer asked, how many of those present were born in the city. Only two out of twenty-five confessed to an urban ancestry. Yet, the common idea of most seminary students is to go to some rural church, if nothing better offers itself, and stay there until something worthwhile in the city comes along. A census taken by many of our leading theological seminaries revealed the fact that the majority, by far, of the students studying for the ministry came from the rural field. While the rural church has too often been compelled to put up with the poorest type of preaching, the poorest church building, the poorest music, and often the poorest type of leadership,—yes, the poorest of everything,—she nevertheless produced the greatest number of spiritual leaders for any generation. With Jesus we can only say: "A tree is known by its fruit." Why should Christ go to a little rural church to choose his ministers? For the same reason that Jesus chose his disciples from

THE BAPTIST HERALD

among the artisans and fishermen of his day.

While I am writing my thoughts revert to a little church in Eastern Ontario. It was crudely built of rough hewn logs, whitewashed inside, and without any music except the song of the birds in the summer time and the whistling of the wind in winter. It has long ceased to exist, only a slight depression in the ground marks the spot where it once stood. On that little knoll there are still the neglected graves of those hardy, God-fearing pioneers, the ancestors of the writer among them, who laid the foundation of a great nation. But from that little church has gone forth a stream of influence into the world. preachers, teachers, men and women, leaders in almost every walk of life, who have touched the lives of countless thousands for good or evil in the course of years. To go back there is "standing on holy ground."

Yes, the Little Town Still Has Its Place
Christmas belongs to us, for Jesus was born in Bethlehem. The birth of a baby in a small town is an event, in a city it is merely a matter of statistics. "They lie in rows in the hospitals, like dolls on the shelves in a department store." By no stretch of the imagination can you picture Jesus being born in New York or Chicago. "A baby born in a small town is a hope, the one born in the city is a problem." Even while the fond young mother looks into the face of her babe, she may be asked to move, for babies are not wanted in apartment houses. But when Jesus was born in Bethlehem, it was an epoch so wonderful, that it has stretched down the centuries, working miracles with the passing years, that are as significant as his birth itself.

And so the little town still has its significance. Its job is to help mankind not just to make a better living, but to cultivate a larger life, teach the sacredness of the personality, the value of friendship and neighborliness, and keep alive the spirit of the first Christmas Day and the angel's song. Just now the world is waiting for a man who will stand up against the city, against its greed, its consuming power, its war hunger and its mob spirit. When he comes there will gather around him those who believe in the larger and richer life that Jesus promised, with good will toward all men."

*"O little town of Bethlehem,
How still we see thee lie!
Above the deep and dreamless sleep
The silent stars go by;
Yet in thy darkness shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."*

Not length but sincerity is the thing to be desired when we make our desires known to God.

We cannot always change our residence, but it is possible to change our attitude toward our neighbors.

December 15, 1930

God Gives us Men

(See picture on Front Page of last issue)

One of the best assets of a Bible school is a vigorous Brotherhood Class. It is good for the boys to know that the men are really sufficiently interested in the Bible to come out every Sunday morning for serious study. Temple Church, Pittsburgh, Pa., is fortunate in having such a class meeting with the Bible school for its worship period and then going into its room for Bible study, ably led by its teacher, Bro. Geo. Wilson. This class was organized in October, 1920, with W. A. Sack, president; Al. Wagner, vice-president; H. C. Beyer, secretary-treasurer.

Recently the class had the pleasure of celebrating its tenth anniversary at which former presidents, the teacher, and the pastor gave short addresses, followed by a social hour. The charter-membership stands at 17. The enrollment has reached 65 with an average attendance of about 45. The men under 25 are not included in this group. During the last year the class raised \$350 for various purposes.

The class believes in rotation of office and may truly be proud of the men who in succession have been elected to the presidential chair. They are the brethren: Ray Meyer, W. A. Sack, W. C. Reichenbach, Albert Wollschlager, Dr. A. V. Riggs, Fred Weslager, H. C. Beyer.

The class does not show up a long list of teachers. Those who served are Rev. A. P. Mihm, Rev. A. A. Schade, and the brethren Alfred Hamel (deceased), W. A. Sack and Geo. Wilson, now serving. Assistant teaching service has been rendered by the brethren John Krueger (deceased), John Hamel and Fred Skyrms.

The men are of course interested in religion and that which grows out of it such as missions, charity, sociability and church loyalty. The men all remain for the morning service. There is no lack of enthusiasm in this group as you will notice by looking into their faces. The officers for the year are: H. C. Beyer, president; Walter Brubach, vice-president; W. C. Reichenbach, secretary; Perry Antiss, treasurer. The president is the fourth man from the left sitting, the fourth man from the right is the teacher.

B. Y. P. U. First Church Portland "HOME MISSIONARIES"

A theoretical knowledge about far away missions without the practice of home missions is sin, for "to him that knoweth to do good and doeth it not, to him it is sin." Sin is not an evidence of sacrifice but of selfishness.

Baptists have not been and should not be theorists but practitioners. A group of young people of the First German Baptist Church, following the example of their fathers, are having their experience as home missionaries on steamers of both the North German Lloyd and the

Hamburg-American Line, which visit Portland once a week. The sailors are known as rude and rough, but we find quite often behind a rough and hard shell a soft and ready heart.

How do we succeed getting in contact with these men? It is an old saying, that you win a man through his stomach, and that is exactly what we do.

Men who are freethinkers and atheists will accept our invitation to come to our church, which includes an auto ride, followed by a supper in our Annex. After that we have a program in song and gospel preaching and so are able to sow eternal seed with the hope that in time to come we will reap abundantly.

Through correspondence we are in contact with about half a dozen of these men who are not far away from Christ. One of them is now serving in the German police force, having the intention of joining the Baptist church in Germany.

Therefore, young people, become missionaries! ANNA WARDIN, Reporter.

Banquet of Men's Bible Class, Racine

The Men's Bible class of the Grace Baptist Church of Racine, Wis., held their tenth annual banquet on Nov. 13, with 50 men, who partook of the sumptuous chicken dinner prepared and served by the good ladies of the church.

The banquet was opened with a march, the men finding their places at the table, the pastor of the church asking a blessing and singing one verse of "America."

After the men did justice to the good eats, president Chas. Meier introduced the Toast Master, John Wiechers (who is also teacher of the class), with a few timely and well rendered remarks. Mr. Wiechers in turn introduced Miss Lois Larson, as our first number on the program in which she accomplished the wonderful feat of making the piano talk. Miss Larson is an artist.

We were next favored by a trio of high class musicians of Italian birth, who favored us with the classics on their stringed instruments.

Our Class quartet gave us some of their songs, which as usual, put us in that receptive mood to hear the main address of the evening, given by Dr. T. B. Frizelle of the First Baptist Church, the subject of which was "Protestantism, Whence and Whither?" The Doctor in his discourse said that Protestantism was on the wane, and quoted several facts and figures to substantiate his contention, and then tried to find the solution for same. He said he was satisfied that it did not lie in Roman Catholicism, with its pomp, ritual, ceremonies and autocracy, nor in Humanitarianism, for the solution must lie much deeper, for as it is natural for man to want to pray, he must have a higher and more supreme being than himself or the human, in time of stress, sorrow and joy to express himself. Buddhism and Mohammedanism and the rest of the "ism's" he quoted as

hodge podge and that would not do. But before he gave us his solution, he wanted to know what caused the decline in the Protestant Church.

He spoke of the many diversions of today, the auto, the radio, the movies and the various other attractions, that keep people from the church, but he did not believe that this could not be overcome. The real reason of the whole situation is that the people of today are of a critical spirit, and question many things that are told them. The theory of religion is very beautiful, but we are a practical people, and want to see things put to practice by advocates, of the Master's life, and carried out as he carried it out. When we come to that station, that men are beginning to see, that they are willing to go to jail, and even to give up their lives if need be, for the Master's cause and principles, then Protestantism would again rise to its enviable station. Nothing but Jesus Christ could save the church, and to do that we must have Christ in every life, and Christ in all of life. O. T. WIECHERS, Sec.

"Two in One"

On Nov. 29, 1930, the Sunday school convened with the congregation of our German Baptist Church at Creston, Neb., to observe Rally Day and Thanksgiving Day. Due to the fact that the church had been without a minister for a certain period of time, the Rally Day program had been deferred until Thanksgiving Day.

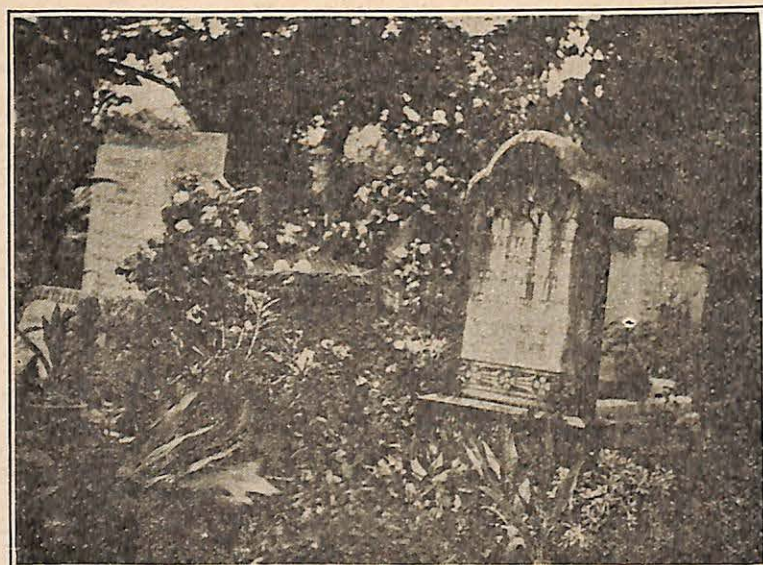
The program which consisted of songs by the choir and men's quartet, recitations, dialogues and violin solo, began promptly at 10 o'clock. This was followed by a brief address by our pastor, Rev. J. J. Renz, who spoke on 1 Thess. 5:18: "In everything give thanks."

It was amusing to watch our dear sisters walking into church in the morning each carrying a jar filled with fruit, pumpkin, or some other package, to decorate the church platform. We all wondered what was to happen with these things after the service, but just before the closing number of the program, the Sunday school superintendent announced that the entire decoration was to be taken over to the parsonage and presented to the pastor and his wife. This was followed with the collection amounting to \$27.42, which is to be sent to various branches of our work.

May God be with us now when we begin our revival meetings in a very short time!

Bulgarian Progress

The outstanding fact in Bulgaria is the opening of the Gypsy church, but this should not be allowed to obscure the general progress in the land. The churches almost without exception report advance, and the net gain in membership during the past year has been about 15 per cent. Our Bulgarian Union is among the youngest and smallest in Europe, and such growth justifies high hopes.



Jacob Speicher's grave between two others and covered with wreaths and flowers

Dr. Speicher's Last Days and Chinese Memorial Service

Letter from Missionary Giedt

Kityang, via Swatow, Kwantung, China.

Oct. 10, 1930.

Dear Brother Mihm:

Recently received issues of the denominational press, including the "Herald," have confirmed my anticipation that well informed friends at home would supply good accounts of the life and work of our lamented fellow-missionary, Jacob Speicher, long before any write-up from here could reach the homeland. Much that I might have written has already been well said. Still, it may not be amiss even at this late date to add a chapter or two of the closing events in a rich career already well known to "Herald" readers.

The latter part of June we had moved to Kak-chieh (across the bay from Swatow) for the summer, and at noon of July 1 I received note from Bro. Speicher requesting me to audit his mission accounts that afternoon. Needless to say, I found them in very good condition, as he always kept very careful and accurate accounts. That done, he told me in detail of his plans to combine the seminary course with a course in our mission academy, so that by extending the course one year our theological students would graduate with diplomas from both institutions at the same time and so raise the standard of our ministry. On leaving he handed me his Chinese copy of the details concerning this proposed co-operation with the academy that I, as a member of the board of trustees, might acquaint myself with its contents before the matter was to be brought up in annual convention a few days later. That night the annual retreat of our Ling Tong Baptists and English Presbyterians began, and Bro. Speicher still attended the first two or three days of it. Then he was unexpectedly taken sick with

fever which proved to be typhoid, and later pneumonia complications set in. As usual in this climate, it was very hot during those July days and quite a strain to climb up and down some 250 steps several times a day to retreat and convention headquarters on top of a hill. The Ling Tong Convention followed immediately after the retreat on July 8, and so we were all kept busy enough attending meetings. In our own case, a baby boy, David Walter, arrived on July 3, so that we had additional diversion of our own. When convention closed on the 12th, most of us hardly realized that Bro. Speicher was dangerously sick. Immediately after convention many of our missionaries left for some summer resort, so that very few remained to witness the impending tragedy.

Fortunately, our Kityang nurse, Miss K. E. Bohn, and her trained Chinese nurse were available to care for Bro. Speicher. On the afternoon of July 14 a decided change for worse came, and it was evident to Dr. Velva Brown that it was only a matter of hours yet. The writer had the privilege that last night to sit up with the already unconscious patient until he quietly passed out at 12.05 A. M., July 15. That night another missionary, Rev. J. H. Giffin, of our Hakka mission, whose family had already gone to Shanghai for the summer, lay sick with typhoid in the same house. He had come down with the fever in another house about a week after Bro. Speicher, but was moved to the latter's home for convenience in caring for him. After a long siege he finally recovered late in August, and it was several weeks before he first learned that his fellow-sufferer was no more. Bro. Speicher's mind was restlessly active, so that even in the delirium of fever he would preach in Chinese and speak of his plans for the future. The Chinese nurse tells how he would sometimes refuse to take medicine and say in English: "Can't you give me some Christian water?"

Missionary Speicher's unexpected decease was a great shock to us all, but it was especially painful to Mrs. Speicher who only five months before had returned from furlough with her husband and had shared with him the hope and ambition to make this their most fruitful term of service in China. She had been well prepared, however, to bear her burden bravely in the firm faith that God does all things well. Funeral services were held in our chapel at Kak-chieh on the afternoon of July 15. Rev. Geo. Waters, colleague of the deceased and successor as foreign president of the seminary, presided. The entire service was in Chinese, as Bro. Speicher would surely have wished it to be, for 35 years of his life were given without stint to the Chinese, and he must often have wished to die in the harness for them. His Chinese co-president of the seminary made the chief address in which he pointed out four characteristics of the deceased: 1. His unshakable faith; faith in God, faith in the success of his enterprise, faith in the Chinese. 2. His vision; with prophetic insight he could foresee coming changes better than others and make preparations to meet them. As usual, such penetrating insight or foresight often left him standing alone, as others, equally devoted to the cause, could not always follow him. 3. His indefatigable industry; in the quantity and quality of his work he surpassed his younger co-workers; there were no idle hours for him. 4. The variety of his undertakings; having achieved success in any particular line of work he would turn it over to leaders he had himself trained and start something new. A women's chorus sang, "God be with you till we meet again," and then followed the reading of so-called "lamentations" by representatives of each participating institution. The funeral procession then wended its way to the foreign cemetery where the last remains of our lost leader found their final resting place among many missionaries and children, including our own boy, who had preceded him in finishing their course. Scripture reading and prayer in English concluded the service at the grave, which was profusely covered with wreaths and crosses of flowers, the gift of a host of loving friends.

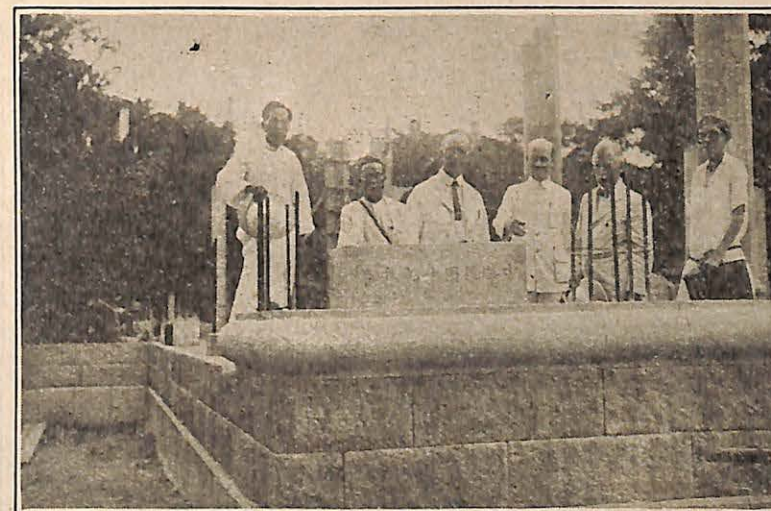
The day after the funeral the first news arrived that the University of Rochester had conferred upon Missionary Speicher the degree of Doctor of Divinity, but he knew nothing of this honor before his departure. Yet few recipients of this distinction have been more deserving of it. When returning from furlough the Speichers had purchased their tickets through to Manila, as the cost is the same as for Hongkong and one can make the last part of the voyage within a year. They had therefore planned to go to Baguio in the Philippines after the annual Ling Tong Convention in July. Now Mrs. Speicher was compelled to make the journey in company with Miss Bohn. The newly

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elected heads of the seminary requested her to remain on the mission field and to teach several courses in that institution, and after a restful summer in beautiful Baguio she returned to resume her work in both the seminary and the Swatow Christian Institute.

On the afternoon of September 17 a memorial service was held for Dr. Speicher. It was arranged for entirely by the leaders of our Ling Tong Baptist Convention and held in the Swatow Christian Institute, a four-story re-enforced concrete building and in itself one of the most enduring memorials left as a witness to the wisdom and energy of its departed founder. This memorial service was quite in keeping with Chinese custom, though both missionaries and Chinese had parts in the program. High up on the wall behind the pulpit was a life-size, life-color picture of Missionary Speicher, surrounded by scrolls with these inscriptions: "His merit is as high as T'ai Shan" (a sacred mountain in China); "The good shepherd leaves a good example;" and "He bestowed grace upon our Ling Tong (Swatow) field." Just behind the pulpit a velvet panel in the shape of a coffin was fastened to the wall with an artistic inscription, saying: "He rests in heaven." On the walls to either side were hung large scrolls or sheets of good colored silk, about 4x6 feet or more in size and with inscriptions sewed thereon as follows: "His spirit has returned to the heavenly kingdom;" "A worthy calling does not decay;" "Meritorious achievements endure forever;" "He bestowed grace upon our countrymen;" "Your writings bequeath love;" "The Paul of the Orient;" "His meritorious works are extraordinarily great;" and "His disembodied spirit now beholds God." These silk scrolls were the gifts of friends and institutions to Mrs. Speicher, and each one is supposed to contain enough goods for a gown. However, this was only a very modest display. In January the undersigned attended a memorial service for the deceased wife of a wealthy Baptist in the Kityang field, a man whom Bro. Speicher ordained years ago but who since achieving wealth through his sons has been active beyond his home church only by means of his money gifts. On that occasion I counted ninety-six such scrolls with complimentary inscriptions for the wife and mother! These were displayed on all the walls of the three ancestral halls of the village. But—systematic solicitations preceded all this!

The program of the memorial service was simple. After the opening prayer there was Scripture reading in Chinese and in English. A mixed choir of missionaries and Chinese sang "Light after darkness," and then Dr. Speicher's former co-worker in the Christian Institute and later Chinese co-president of the seminary related briefly the life story of the deceased. This was followed by a mixed choir of missionaries who sang in English, "Sunset and evening star, and one



Corner stone laying of 70th Anniversary Memorial Church at Kak-chieh (across the bay from Swatow), June 10, 1930. The building is now up to the roof. All built of stone and cement.

clear call for me," and then came the two main addresses. First, the Chinese principal of the academy noted Dr. Speicher's emphasis on education in this mission and recounted the share he had had in the various educational institutions, as well as the influence of his encouragement of many students who now hold influential positions in the Ling Tong Convention.

The second speaker, Rev. Geo. H. Waters, reviewed the character of the departed missionary and co-worker in the mission and emphasized his sacrificial devotion to the service of his Master. He feared no labor, no long journey, and no suffering, when it meant the establishment of the kingdom of God in China. He followed the usual reading of the "lamentations" by representatives of the various fields and institutions, and then the closing prayer by the undersigned. On October 21 our Kityang field is to hold another memorial service for its pioneer missionary.

With kind regards to yourself and "Herald" readers, I am

Cordially yours,
E. H. GIEDT.

Dialog and Song Sheet The G. B. Y. P. U.

A song dedicated to the German Baptist Young People's Union. Words by Lizzie DeArmond; Music by Reuben Windisch.

Desert Difficulties

By Arthur A. Schade. A dramatization of episodes from Israel's wilderness experience in seven scenes, ending with a tableau. Moses, Aaron. The spies. The Conspiracy of Korah. The Flesh Pots of Egypt. The return of the spies; their report. Shocking News. The Brazen Serpent. Tableau. More than thirty take part. The dialogue was purposely written for many. The number can easily be reduced. English. Send 3 cts. for sample copy. Rev. A. P. Mihm, Box. 6, Forest Park, Ill.

My Christmas List

EDITH G. ESTEY

Have you made your Christmas list,
Thought of every one?
Grandpa, grandma, mother, dad,
Daughter too, and son?

Have you made your Christmas list?
Giving's in the air!
Nieces, nephews, uncles, aunts,
Friends from everywhere.

Have you made your Christmas list?
Yes, beyond a doubt!
It is Jesus birthday too;
Did you leave him out?

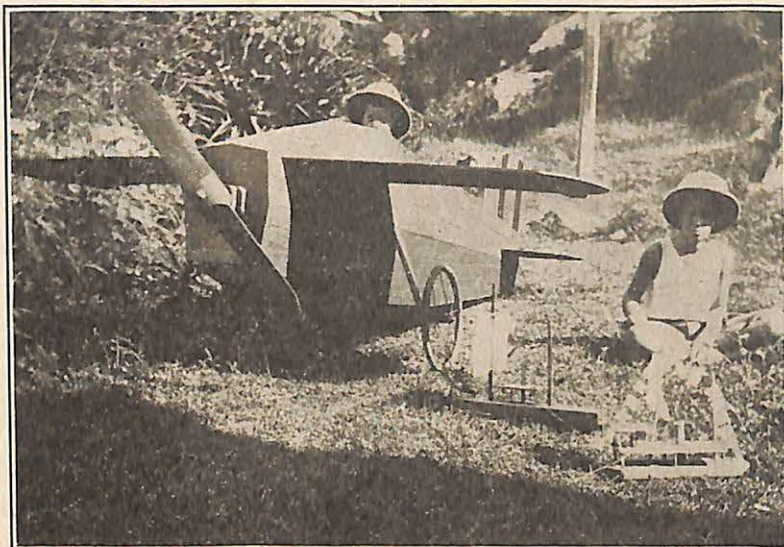
Make his gift the first of all!
"Inasmuch as ye
Did it to the least of mine
Ye have given to me!"

Christmas gift to all the world—
Dearest, first and best!
When I make my Christmas list,
His name leads the rest.

—Baptist.

REV. A. KUJATH, Calgary, Alta., rejoices that the Lord is blessing the efforts he is putting forth in the district of his three churches and that God's kingdom is being built. Five persons were baptized in Forestburg and others are very near a decision. He states that the church at Forestburg has a bright future. May God continue to bless the work there!

REV. H. C. WEDEL, Randolph, Minn., reports that there are some who confess salvation through Christ their Savior but have not yet united with the church. The young people who have united with the church meet every Sunday evening for their devotional meetings and are benefited by it. He makes the following statement: "I believe that the Christian needs to be in a group in the church where he or she will feel at home and will learn to speak publicly for his Savior, as well as render service for him."



Eugene and Harold Giedt with their home-made aeroplane, designed and built by their father. The propeller is operated by means of a bicycle gear and runs in ball bearings.

Your Christmas Books as Decorations

Christmas books give the greatest pleasure as friendly companions for long winter evenings before the fire. But they also have a charm as household decorations, which many people do not make the most of.

Books reveal our tastes and interests and thus add personality and a homelike quality to our rooms. Most women instinctively know that the quickest way to make a shack or attic seem livable and inviting is to place a few books near an easy chair. It does not take long to discover that books will have the same magic power in all kinds of rooms whether simple or luxurious.

Then, too, the tones and lines of books in a mass create an effect very similar to that of an old tapestry. These "book tapestries," if carefully placed, quickly make rooms seem richer, brighter, and more interesting.

Architects and decorators seem to agree that books are most attractive on either side of the fire place or on either side of a central door or window. Books also make a good balance for a door or window. Another nice thing about them is that they fit into narrow places, such as the awkward places between the windows or between a door and a wall. A few volumes give a very gay and informal note if placed in specially built shelves under a window seat or high window, in an unused door, or just above a table or desk.

Fortunately, books are no longer considered as belonging in the living-room or library only. They are penetrating into all sorts of places from the cellar to the attic. A bright little bookshelf makes the kitchen or breakfast alcove gayer and saves the housekeeper many steps when she wants to consult her books on cooking, canning, or household economics. Books brighten up the children's rooms and help them to discover the joy of read-

ing early in life. Bedrooms take on new personality when they contain a cozy little nook for favorite volumes of for books that are read at night.

A timely booklet on "Planning Attractive Bookshelves" has just been issued by the National Association of Book Publishers, 347 Fifth Ave., New York. It can be secured free of charge from your bookseller or from the Association.

Fashions in Gift Books

Fashions in gift books have changed considerably. The ornate, over-decorated gift book of the past, which was designed for display on the parlor table, rather than for reading, has given way to books that are genuinely well-made, in good bindings, and with illustrations by eminent artists. The modern publisher offers as Christmas books the cream of his line of new fiction, biography and travel books. Some special gift books are included in the bookshop windows, but these are not the insipid collections of poetry and prose, bound in ostentatious lavender and gold, which used to be offered to the Christmas trade. The new holiday editions are favored classics in handsome format, or modern books brought out in special bindings, sumptuously and appropriately illustrated.

Perplexed gift-givers find Christmas book shopping a pleasant diversion, because books can be selected to suit so many different tastes and temperaments. For everyone on the holiday gift list—from Grandmother to the baby—books may be found, which carry the Christmas message delightfully. Even the difficult problem of gifts for men can be solved easily with books. An added advantage in choosing books is their wide price range. Books as gifts are messages straight from one mind, from one heart to another. Their intrinsic, enduring value makes price of little importance. Whether you spend one dollar or fifty, books are always welcomed.

The Grave of the European Pioneer, J. G. Oncken. The cemetery in Hamburg in which Oncken's remains have hitherto rested has this year been closed. In closing it the Senate of Hamburg arranged that the bodies of such citizens as have exercised wide historic influence should be re-interred in the Ohlsdorf Cemetery in positions of special honor. The significance of Oncken has been acknowledged, and the responsibility for the worthy preservation of his resting place and its monument has been accepted by the Senate. His remains and those of his near relations rest in a conspicuous and beautiful position in the new cemetery. On the occasion of the transfer of the remains the churches of Hamburg observed a simple memorial service, and an address was delivered by Dr. C. Neuschaefer, the Principal of the Hamburg Seminary.

I Am Your Home

P. R. HAYWARD

I am your home.

I am a bundle of bricks, or stone, and some wood. I can be sold or bought in the market for a few thousands in money.

But I am more than these—I am—Thousands of years of human history with the long struggle of mankind for love and protection.

Sacrifice and great expectations. Hope that endures and is patient and believes always that tomorrow will be bright.

Dreams and visions and aspirations. Tears and struggle and disappointment that rends the soul apart.

A lull and a breathing space in the hot hard struggle of life.

Horny hands and self-discipline and laughter.

They say that I am held together by nails and cement and mortar.

But I am held together by Forgiveness that even forgets. Love that fails not.

Trust and confidence that laugh at mistakes.

An understanding of each other that goes deep and reaches far and lasts forever.

I am your home.

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