

The Baptist Herald

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

Volume Ten

CLEVELAND, O., FEBRUARY 1, 1932

Number Three

Lincoln

THOMAS CURTIS CLARK

He had no wealth, no pride of name,
He was the humblest of the earth,
And yet he walked a king indeed:
His royalty was in his worth.

His frame was formed of common dust,
But genius burned within the clay;
God chose him from a world of men
To be the prophet of his day.

He took him from his cabin home
And led him out to life's stern school;
He set him where the people thronged
That he might learn their hearts to rule.

He sought no prize of pomp or power,
He had no lust for laureled fame;
And yet today he rules a realm,
A world rejoices in his name.

What's Happening

Rev. F. I. Reichle has closed his pastorate with the German Baptist Church of San Francisco, Cal., with the end of 1931.

Rev. Theo. W. Dons, pastor of the Oak Park German Baptist Church, had the joy of baptizing six persons on confession of their faith in Christ on Sunday night, January 10, before a large congregation.

Rev. and Mrs. G. W. Rutsch of Salem, Oreg., are gladdened by the arrival of a little daughter, weighing 8 pounds, in their home on January 6. Her name is Darleen Rose. We congratulate the parents and pray God's blessing on the little one.

Rev. C. H. Edinger, pastor of the church at Kyle, Tex., had the joy of baptizing two girls and five boys into Christ's death on Sunday, December 27. They are all members of the Sunday school and were converted in special meetings held in November, the pastor preaching the Word.

Rev. C. A. Daniel of the Second Church, Chicago, had the joy of uniting his youngest son, Alvin L. Daniel of Detroit, and Miss La Veta F. Nelson of Dansville, Mich., at the parsonage in Chicago on Thursday, Jan. 7. The newly weds are making their home in Detroit. Congratulations!

The new officers of the Sunday school of the Humboldt Park church, Chicago, Ill., are: Supt., Wm. Haack; Asst. Supt., Herbert Koch; Secretary, Fred Stier; 1 Asst. Secr., Eric Schreiber; 2. Asst. Secr., Wm. Grubb; Song Leader, Robert Frahm; Librarian, Herbert Blum; Pianist, Winifred Hahn; Asst. Pianist, Elsie Shuman.

The Sunday school of the Second German Baptist Church, Chicago, has had an average attendance of 140 scholars every Sunday morning during 1931. Many new scholars were welcomed during the year,—26 in the main department and 37 in the primary. Mr. O. Alder is the superintendent. Other officers for 1932 are Henry E. Frederick, vice-supt.; H. Lange, treasurer; Roy Riske, secretary; Ernst Steinke, ass't. secretary, and Miss Helen Volpel, birthday secretary.

About 37 men of the Fourth Street Baptist Church, Dayton, O., Rev. E. J. Baumgartner, pastor, gave freely of their time and labor in the renovation of the church basement over a period of five weeks. The basement will now be available for social and educational purposes. A \$500 job was accomplished with donated labor and material. The cost of other material was about \$75. Sunday, Jan. 10, was Basement Inspection Day. The Christmas offering of the church for missions amounted to \$175 and indicates that in spite of depression, the church has a heart for missions.

Rev. Ralph Paul Blatt, pastor of the Calvary Baptist Church, Pekin, Ill., bapt-

tized seven young people on the last Sunday of the old year, Dec. 27. Special meetings are planned for February. A new church paper, "The Calvary Tower," is issued monthly. The financial reports indicate an increase in giving. A Crusader's society for boys and girls between the ages of 7 and 12 is being maintained. About 35 are enrolled. A teacher training class has begun its work with Miss Lubena Zimmerman as teacher. The text-book is "The Pupils in the Church School" by A. A. Lamoreaux.

A beautiful individual communion service was presented to the church at Killaloe, Ont., Can., in connection with the celebration of the Lord's supper on Sunday, Nov. 29. The set is a gift to the church in memory of the late Mrs. F. Kohl and bought by the family with funds provided by the donor. In connection with the presentation a communion address was read by Mr. H. Zummach, in which he emphasized the truth that the high meaning of the Lord's supper is that Christ is present to impart himself to us. He also eulogized the donor as "one who was continually working in unobtrusive ways so dear to her heart." A number of duets and quartets were sung during this special service.

The Crusaders of Oak Park

The Crusader Society of the juniors from the Oak Park German Baptist Church holds its meetings on Thursday afternoons after school. During the first part of the meeting they have songs, scripture, prayer, a story, and business. For a while they had a special topic each week with the different Crusaders taking part. This was very beneficial in that it helped them to overcome the fear of speaking before a group. During the last half hour there is basketry and sewing. Some fine work has come from these two groups.

Memory work is an important feature in this society. The Books of the Bible and the divisions, the Beatitudes, the Ten Commandments, and many single verses is some of the work which has been memorized. The average attendance has been about 25.

The society had the privilege of giving a program over WMBI, the station of the Moody Institute, on Saturday, January 9, which consisted of choruses and Bible verses.

To the B. Y. P. U. of Minnesota

We wish to extend an invitation to all the societies in the state to be present at the Midwinter Institute which will be held in Hutchinson, Minn., on February 19, 20 and 21. We are anxiously looking forward to this event and hope there will be a good attendance so that this Institute will be as successful as it has been in previous years.

THE HUTCHINSON B. Y. P. U.

When to Do the Arousing

John returned from his annual rally to find his older brother waiting up for him. He, too, had just returned from a meeting.

"Have a good meeting?" asked John. Ralph outlined briefly what they had accomplished. Then he said, "I waited up to ask you about yours. You must have had a great time, judging from the noise we heard you making."

"We did. We had a great time. But I am afraid I can't tell you what we accomplished. Of course the president had a lot to say about our past year, and what we expect to do this next year. Each committee had a list of things to accomplish, but we were so full of pep songs and yells and enthusiasm I am afraid we didn't quite get it through our heads what they were trying to say or have us do."

"I am afraid you fellows are like we were a couple of years ago. Then some one told the story about the old darkey who explained what he meant by exhortation: 'Why first I splanifies, den I modifies, den I does the arousin'.'"

"So after that we tried this plan. First we give the officers and committee chairmen plenty of time to splanify, then we discuss and modify their plans to fit our needs and possibilities, then we do the arousin'. In other words, we make sure we understand the thing, then that we really want it, and then we begin to work up enthusiasm enough to put it over big."—Young People's Leader.

There is no short cut to perfection.

One's real perils come from within.

A full mind buys more than a full purse.

The Baptist Herald

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In Quietness Our Strength

IN our bustling, hurry-up age it seems a strange and outmoded word that Paul wrote to the Thesalonians "Study to be quiet." Yet there are times for being quiet. Times of quietness may become times of spiritual growth and strength. Here is an element that we have overlooked in these days of stress and activity. We have emphasized it perhaps to excess that the boon for our spiritual ills is to be found in feverish activity, being at it all the time, fierce, unwearied zeal.

No doubt the Christian is to be active and a worker, but even a steady worker needs a period of rest and quiet. This will make for recuperation of spent powers, for spiritual refreshment and ward off exhaustion and staleness. Our Lord was one who redeemed the time fully and "worked while it was day," yet he recognized the need and value of times and seasons when he withdrew from the crowds and sought the quiet place to wait upon his heavenly Father in undisturbed communion of soul. One of the attractive elements in the Quaker character is their calmness of mind, their strong self-possession of soul and we do not go wrong to attribute it to their training from youth to be quiet for some part of the day, to wait in quietness upon the Lord. That is a wonderful thing that is said of "quietness" in the Bible, namely, In quietness and confidence shall be your strength.

"Study to be quiet" seems an appropriate word in these fearsome days of depression, when so many are wearing themselves to a frazzle by worry and anxiety, when men are fainting for fear and expectation of the things which are coming on the world. We need to heed the word: "Wait on the Lord; be strong and let thine heart take courage, yea wait thou on the Lord." When we have come to the end of our frantic complaints against conditions and have realized our own inability and weakness to change the situation, we may in the quietness of soul hear the voice saying: "Fear ye not, stand still and see the salvation of the Lord, which he will work for you today. The Lord shall fight for you and ye shall hold your peace."

There is also much baseless and fruitless murmuring and complaining in these "hard times." No doubt there is much justified dissatisfaction against present-day conditions in our land and against the status-quo of the world, yet the foolishness and faithlessness and the evil fallacies of mankind have brought these things upon our own heads. There is much murmuring against God but as in the day of the prophet Jeremiah, God is saying, "Why do ye complain? Complain against your own sins."

Let us in the quietness of heart-searching and self-examination say: "Let us search and try our ways and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled."

How often we see in life that it is the quiet people who are strong and the "blusterers" and noisy ones who are weak when it comes to the real test. Again, it has been pointed out that no great invention has ever been worked out with a swirling, hurrying crowd all about. Most of the long line of inventors worked alone. Edison attributed a considerable part of his success to the fact that he was deaf and, therefore, undisturbed in his solitude by many of the voices that would distract other men. No great poem was ever written in the midst of a crowd. Milton conceived and wrote "Paradise Lost" in the loneliness of an attic. John Bunyan in the enforced solitude of Bedford jail wrote "Pilgrim's Progress." Moses, after his first success and call, went into the wilderness of Midian to plan his work. Jesus, after his baptism, went into the wilderness for the experience out of which came his plans for his life's work. Paul, after his conversion, went into Arabia to be alone and think. There can be no greatness without some quietness and solitude.

Let us study to be quiet. It appears a strange ambition at first sight but it will prove spiritually profitable to give God time and an opportunity to make himself and his plans and purposes known. To come face to face with God in such a way will make for faith, for trust, for peace of heart, for renewed strength to face the facts of life.

A Matter of Values

ONE trouble, and with us disciples of Jesus also, is that in the present national and world crisis and confusion we are worrying too much about our material needs, safety, and comfort, and too little about those goods of higher value that our Lord has in mind in the Sermon on the Mount. (Matt. 7:19. 20.) Isn't the Christian supposed to give some credence to his Master's plain, pointed teaching?

We all deplore, poignantly, the unemployment that strikes hard at worthy men and women and helpless little children; but should we not be, at the same time, concerned for the great number of those who are willingly out of work in the service of the kingdom of God? Are the people in our churches hunting as earnestly for jobs of the Lord's business as they are for jobs by which to earn their living? And isn't the one as demanding as the other? We deny the name Christian to the man or woman who leaves any stone unturned in the effort

to provide food, raiment, and shelter for his children; but what about moral and spiritual things that the children also need? It is a serious matter with me if I have to draw out the last dollar of my slowly accumulated savings-bank account; but is it any less a serious matter that some sin or some form of selfishness is eating into my soul, or that I am starving my spirit life through indifference to the Christ who is its Bread and Water? In short, there are worse things than being out of work and not knowing where oneself and family are going to get the next meal of victuals and next winter's coal.—Adult Leader.

"Be of Good Cheer"

A. L. TILGNER

In times of depression when things look blue,
When the people of the nation are in a stew,
When business is rotten and the hope is low,
When people have forgotten that God makes things go,

When you are out of a job and your bills in arrear,
Then your Master calls out to you, "Do not fear,
For I, the Almighty God, am alive and still here.
Be of good cheer!"

There are times when Satan has things in his hand,
The people forget God and there's no faith in the land.

When sin is rampant and vices run high,
When the clouds of iniquity darken the sky,
Then when your heart quakes, and ruin seems near,
Then your Master calls out to you, "Do not fear,
For I, the Almighty God, am alive and still here.
Be of good cheer!"

In times when the Nations are preparing for war,
The battleships pull up anchor and the airplanes roar.

When common sense seems gone and justice takes flight,
When the battle of Armageddon gets the way of right,
Then when the people flee, because danger is near,
Then your Master calls out to you, "Do not fear,
For I, the Almighty God, am alive and still here.
Be of good cheer!"

There is a time though when nothing can comfort you so,
As these words of our Master, which do ring so true,
The time when you meet your last enemy, death,
At the end of your life, when you draw your last breath,

Then, when Satan wants to drown you in fear,
Then your Master calls out to you, "Do not fear,
For I, the Almighty God, am alive and still here.
Be of good cheer!"

Seattle, Wash.

Religion in a Period of Depression

SHAILER MATHEWS, President Chicago Church Federation

WHAT can religion do in a period of depression? First of all, it may refuse to be depressed! Churches may reduce their budgets, funds may diminish, and all the irritating and discouraging elements of financial worry may assail the church. But the church is more than its finances. Christians ought to be able to see something more in life than the gloom of Wall Street. A financial depression ought to be a call to religious faith.

And religion ought to be a minister of sanity and hope. God has not forsaken his word because men have lost paper profits. Nature is doing the best it can for man and it is time that men act sensibly and hopefully. We have discovered that the world is not disintegrated as we thought. Poverty, like prosperity, is not national. The church has the great opportunity of driving home the fact of human solidarity and the community of human needs. When men are creditors and debtors one to another, they need to learn that they are also brothers.

The church has the opportunity of showing that civilization must recognize the worth of human beings if it is to succeed. It has no special economic or political program, but it does have in the gospel a power of God unto salvation to those who believe it. At the heart of this message is the fact that God will certainly help men who are brotherly to find an intelligent expression of their brotherliness. We are something more than a world of material wants and animal instincts. Let the church bring God to the world and believe that all things will work together for those who love their God. Faith, hope, and love—let the church be the herald of these in a day when credit shrinks, hope weakens, and love is not always seen to be the greatest treasure in the world!—Exchange.

Are You in the Saddle?

"THINGS are in the saddle and they ride mankind," someone has remarked. Young people have to decide for themselves whether they are in the saddle or whether so far as they are concerned things are in the saddle.

It is very evident that the number of things which might possibly get into the saddle has greatly multiplied. "Statisticians have calculated," according to J. George Frederick, "that one hundred years ago the average person had just about seventy-two wants, of which sixteen were necessities, whereas the average person today has four hundred and eighty-four wants, of which ninety-four are nowadays rated as necessities. Furthermore one hundred years ago there were not more than two hundred items urged upon the average man by the seller, whereas today there are something like thirty-two thousand. A home containing all the modern improvements available today would have a grand

total of about one hundred separate mechanisms. The total number of items sold today, including different brands of one type of article, reaches the dizzy heights of approximately three hundred and sixty-five thousand."

"To be simple is to be great," declared Ralph Waldo Emerson, but with such a complexity of things making their appeal, it is not easy for young people to lead any kind of simple life.

Nevertheless, young people of the right sort intend to be masters of their world and not its slaves. They intend to be in the saddle and to be the captains of their own souls.—Young People's Paper.

Our Denominational Day

Sunday, February 14, 1932

SINCE last September our Denominational Budget has been suffering under the present world-wide depression. Our situation has been complicated through the unexpected closing of the Forest Park Trust and Savings Bank on December 16. Fortunately there has not been a dangerously large sum of denominational funds tied up in this bank, but nevertheless it has made our financial situation more difficult.

The Finance Committee together with representatives of the other participating denominational organizations met in extraordinary session at Detroit on Saturday, January 9, to study our own financial situation. After giving very careful consideration to our present and expected future budget income, the committee adopted the following resolution:

"Resolved that all the organizations participating in our unified budget be advised that the expectation of receipts for our budget during the year ending July 31, 1932, does not exceed 50% of the budget and that it is important that each participating organization be urged to adjust its expenditures to a basis which will enable it to live within the receipts on the basis named."

This resolution is to be applied to every participating organization co-operating in our Missionary and Benevolent Offering. The following institutions will be affected: Seminary at Rochester, Children's Home in St. Joseph, Young People's and Sunday School Workers' Union and four of the apartments of the General Missionary Society, namely: Home Missions, Foreign Missions, Caring for Superannuated Ministers and Ministers' Widows and our Relief Department.

When it becomes actually necessary to make this 50% reduction as planned, our entire denominational work will be threatened with a catastrophe. The extent of our work will be painfully restricted and we will sink to a much lower level of denominational efficiency. Our present staff of missionary workers will have to be decreased. Missionary support received by churches will either be entirely canceled or severely cut. Attempting to visualize

the terrible results of such a reduction of 50% will fill the stoutest heart with consternation.

It has been suggested by not a few that in this time of our great need we as a denomination turn to prayer. The Finance Committee and the General Missionary Committee unite in calling upon our churches everywhere to observe Sunday, February 14, as our Denominational Day. On that Sunday our people everywhere should gather in our churches and chapels and in humble and believing prayer implore the Lord to come to our aid at this time. Formal sermons may not be in place on that Sunday. If the leaders of the meetings on that Sunday will bring the denominational situation in all its seriousness to the attention of our people and if in response there shall rise from every church and every chapel a volume of fervent, united and believing prayer, then the purpose of **Our Denominational Day** will have been achieved.

The committee suggests that in all our meetings on Sunday, February 14:

We come before God with praise and thanksgiving for having entrusted us during the years gone by with such an honorable Kingdom ministry.

We come before God confessing our guilt for having robbed God. We have all withheld much from him.

We come before God with genuine sorrow for the enormity of our guilt.

We come before God with genuine repentance, which means a change of mind and heart in relation to our obligations to God.

We fix our eyes steadfastly on God alone and not on our circumstances so that we may not lose our faith.

We earnestly pray to God in the name of Jesus Christ with fervent spirit and believing hearts that he perform that miracle for us and open the windows of heaven pouring out upon us a rich blessing.

We recognize and fulfill our part in receiving God's richest blessing. We must bring to him our undivided love, our implicit faith, our instant obedience, our money-offering and our service of love.

"Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it."

The Finance Committee.

The General Missionary Committee.

The Tithe

Abraham commenced it.

Jacob continued it.

Moses confirmed it.

Malachi commanded it.

Jesus commended it.

—Exchange.

Immanuel Sunday School Workers Discuss Teen Age Problems

The officers and teachers of our Milwaukee Immanuel Sunday school have long since discovered that a monthly workers' conference is a valuable agency for promoting a better understanding of the vital problems of religious education. This fact was well illustrated in our January meeting, in which the nature and spiritual needs of Intermediate and Senior pupils were studied. An instructive feature of the program, which had been planned by Mr. H. J. Weihe, was a discussion of practical questions, which had been previously distributed among the workers.

Some of the questions touched upon during the discussion were the following: Why are Intermediate and Senior pupils sometimes lost to the Sunday school? How can losses be prevented? How can older boys and girls be trained in the spirit of true worship? What shall a teacher do whose pupils are not interested in the study of the Sunday school lesson?

Some of the questions were also intended for self-examination as for instance: What proportion of the pupils in each Intermediate and Senior class of our school are members of the church? How many of these pupils attend the English church service regularly? What are our special obligations in regard to this matter?

While we did not succeed in untangling all teen-age tangles, we did arrive at a clearer understanding of what it means to lead present-day youth into the way of Christian living. We also became conscious of a greater need for more earnest prayer and more diligent personal work.

The meeting closed with a brief prayer service, conducted by our superintendent, Mr. C. E. Quade. The fine spirit which prevailed during the meeting may well serve as an encouragement for our faithful pastor, Rev. H. W. Wedel, and his associates.

Our next monthly meeting will probably be devoted to a consideration of that important subject, "The Evangelization of Youth" or "Winning our Pupils to Christ." ESTHER SCHIELKE.

New Year's Bells from Hebron, N. Dak., Young People

We had a great time in the past year. Just think, 143 young people in one church working for Jesus Christ! What a great power! We went a step further, we organized our two societies into one Union. We held the first united meeting at the end of the year. The church was crowded to its capacity with young people. Two dialogs, a Mass-choir from both societies and other very interesting numbers were given.

Our new leader of the Union, E. Schmidt, and the presidents of our societies, F. F. Schneider and John Stading, Jr., are looking into the future with

a smile. The pastor of the church must confess, that very seldom in the past years did he ever meet such an enthusiastic group of young people, who were willing to co-operate with the pastor, as our 143 members. Our prayer is to win them all for Christ.

FREDERICK ALF.

Brotherhood of Second German Baptist Church, Detroit

On Sunday, Nov. 29, 1931, the Brotherhood of the Second German Baptist Church, Detroit, had charge of the evening service.

The president, Mr. Norman Gramms, was in charge. After several songs were sung, the secretary, Mr. Herman Arndt, read the Scripture, Mr. Rose and Mr. R. Ratz offered prayer.

The male chorus furnished three numbers. A guitar trio played two Hawaiian selections. Members of the Brotherhood Otto Swickler favored us with a saw solo and Gerard Gramms a violin solo.

Our pastor, Rev. E. G. Kliese's, message was "Behold the Man."

The attendance on this evening was even greater than our former Sunday evening services, and everybody expressed their appreciation of the fine program the Brotherhood had given.

H. R. ARNDT, Sec.

Kyle B. Y. P. U.

On Dec. 8, 1931, the Kyle, Tex., G. B. Y. P. U. met to celebrate its 39th anniversary. The church was beautifully decorated with autumn leaves and various other plants.

Our president, Adolph Hill, opened the meeting with song. After a scripture of praise was read by vice-president John Lengefeld, we were led in prayer. Then followed a dialog, a song by the male choir, a song by the mixed choir, and numbers from our Juniors and so-called sub-Juniors. Our pastor, Bro. C. H. Edinger, then gave us an inspiring talk.

The whole program carried out the mission motif. Our most important number was a pageant, "The Light of the Cross," which had been given at the General Conference in Detroit. Twenty-two young people, each carrying the flag of the country they represented, took part. The main purpose of the pageant was to show the people where German Baptists are endeavoring to "scatter the Light of the Cross," and also to promote our mission work.

Following the program refreshments consisting of coffee and cake were enjoyed by all.

We have a wide-awake B. Y. P. U. with an enrollment of 62. We are divided into three Senior groups, Intermediates, and Juniors, who take their turn about in rendering interesting and helpful programs. Our great help and chief advisor is Bro. Edinger, who is always ready to help where needed.

Th officers for the new year are as follows: Norman Lengefeld, pres.; Evelyn Lengefeld, sec'y; Walter Schmelte-

kopf, treas.; Elizabeth Hofmann, pianist; Lydia Ahlhardt, Elizabeth Hofmann, and Adolph Hill, senior group leaders; Esther Schmeltekopf Intermediates; Iola Ruth Hill, Juniors.

We hope that we may witness a year more prosperous than ever, and that our B. Y. P. U. may become one of which it may be said, "Only the best is good enough."

EVELYN LENGEFELD, Sec.

World Wide Guild Girls of Wausau, Wis.

Now folks, just because you haven't heard from Wausau for some time is no sign that we are not trying to do our bit. At the present time we have twelve active members in our Guild, and several others have been attending our meetings, which we hope to add to our list soon.

The Guild girls meet twice every month. One of our meetings is entirely a missionary meeting and the other meeting is spent in doing White Cross work. These meetings are held in the homes of our members. We also meet outside of our regular gatherings. On the Eastern shore of Lake Wausau among shady pines stands a summer cottage, where folks can go to rest and enjoy themselves in the beautiful out-of-doors. Just at the time of the year, when the trees were putting on their autumn hue and were decorated in a profusion of colors the Guild girls spent an enjoyable night there.

A highly successful Hallowe'en party was also given at the home of one of our farmer members of our church. To this party the Men's Brotherhood and the young people's society were invited. Games were played, the usual ghost stories told, and Hallowe'en tricks were staged. Before we departed for our homes our president, Miss Rachel Fry, expressed our appreciation to Mr. and Mrs. Gleason for the use of their home, and our pastor, Rev. Wobig, led us in a brief devotional service.

On Dec. 6 the girls gave a very impressive candlelight consecration service at 4:30 o'clock in the church. The service was very dignified and beautiful and was much enjoyed by all present.

At Christmas time the Guild girls remembered one of our missionaries in the foreign field by sending her a Christmas box.

We feel that an organization of this kind keeps our girls together and unites them more closely with the work of the church.

May the Lord's blessing rest upon us as a Guild, that we may at all times work in perfect harmony for the kingdom of our Lord! REPORTER.

Most of our subscriptions from the churches are secured each year by typical young people, young men and young women of fine character. We call them "Our Boosters." Their salesmanship is fine training in itself. Have you encouraged the Booster in your church?

Cleveland Union Faces Facts

A careful survey of the Young People's work in the Cleveland churches was recently made by a committee appointed by Mr. Emil A. Hasse, president of the Y. P. & S. S. Workers' Union of Cleveland, with the approval of the executive committee of the Union. This committee, consisting of Rev. Hugo F. Schade, Rev. R. G. Gibson, Mrs. Emil A. Hasse and Mr. Albert Voth, endeavored to ascertain facts pertaining to the work done by our young people, through a comprehensive questionnaire sent to the various Young People's Societies and pastors of our churches, from which facts this committee was to make recommendations for improvement in the work, if possible.

Under the chairmanship of Rev. Hugo F. Schade the committee did very thorough work and reported its findings to the Union at the September meeting. After a very interesting discussion, the report of the committee was adopted and also voted to send a copy of the recommendations to the "Baptist Herald" for publication, in order to share them with our young people's societies in general.

It should be borne in mind, however, that these recommendations do not list actual accomplishments, but rather goals towards the realization of which we pledge ourselves to work and pray. A careful study of them will undoubtedly provide food for thought, and ought to act as a stimulus to do better and more consecrated work for our Lord and Savior.

A similar committee, under the chairmanship of Rev. Samuel Blum, is now engaged in making a survey of our Cleveland Sunday school work. This committee's report is to be submitted at the February meeting of the Union.

The report of the committee on Young People's work follows:

Report of the Committee on Survey of Young People's Work

H. F. Schade, Mrs. E. Hasse, G. R. Gibson, Albert Voth

RECOMMENDATIONS

The committee, making a survey of the young people's work of our four churches, herewith offers the following recommendations.

1. The work of our young people's societies should be considered of paramount importance in the work of the church since it offers the following distinct services:

- 1) The Y. P. S. gathers the young people of the church into a group and thus may develop a healthful group consciousness.
- 2) It may be a strong factor in the development of the Christian life.
- 3) It offers opportunity to cultivate Christian education.
- 4) It offers opportunity to develop leadership by practical application thereof in the work of the society.
- 5) It develops the ability to express Christian knowledge publicly.

6) It affords the church's best opportunity for social fellowship among the young people.

2. We recommend that the maximum age limit be set at 28 years, certainly not over 30 (we find the minimum now to be 16) and that those who have passed that age be placed on the honorary membership list. We recommend also, at this point, that the societies receive members by vote and keep a record of the members thus received. This would produce a consciousness of responsibility.

3. We would recommend that in the weekly programs an endeavor be made to include as large a field of material as possible: Bible study, biblical biography and biblical doctrine, biographies of noted Christian men and women, stewardship, public and Christian moral questions (of which there is a wide range), the Christian life, evidences of Christianity as offered by remarkable conversions, stewardship, debate, gist of important books, soul-winning, etc.

4. We recommend that societies put forth effort to make these programs as effective as possible by original work, well prepared, and by discountenancing the reading of parts excepting where this would be, in the nature of the case, best to do.

5. We would also recommend that all services begin promptly at the hour announced. To begin 10 minutes late, or even only five, will have a disastrous effect upon the meeting the following week.

6. Since a comparatively small percentage of our young people are taking part in the programs, we recommend that the cause of this be ascertained. We realize that at least two fundamental things are necessary to create interest in a Christian program:

- 1) A Christian experience.
- 2) A definite Christian purpose.

Without these two preliminary and fundamental conditions we shall try in vain to do a young people's work. No methods, or "pep" talks, will be of any avail. If, on the other hand, those not taking part, are simply not given proper opportunity, then this matter should be remedied. But it should be considered probable, that unwillingness to share in the work, is caused by a lack of Christian experience.

7. We find in our survey that at present the Sunday school bears primary responsibility in the bringing up of our young people. The pastor's part, at present, it is seen, is rather general, and his direct participation is almost negligible. Now, we all know that the foundation for the Christian life is laid before and during early adolescence and, therefore, before the youth enters the Y. P. Society. If this foundation has been well laid, the Y. P. Society can build upon it and the building will stand. If the foundation has not been well laid the young people's building must inevitably crumble. Responsibility in this matter should be definitely fixed and we believe it should be fixed as follows:

1) The pastor must preach a vital gospel, make clear the provisions of grace for the building up of a strong and victorious Christian life. He, we believe also, must assume a larger part of the leadership of those in the Junior and early adolescent age.

2) At present the major responsibility of bringing up our young folk is resting upon the Sunday school. The Sunday school, then, through its teachers, must lead the young folk into a vital experience of Jesus Christ, train them to study the Scriptures, and teach the young people to pray. Only if this is properly done, can later work be successful.

3) Upon the deacons of the church, too, we find, responsibility must be placed. The deacons stand at the door of the church recommending folk to church membership. The majority of our young people come into the church in early life. Easily, upon a mere profession of faith, people may be admitted who have had no real experience of Christ as Savior. These become members of the Y. P. S. If a comparatively large number of such have become members of the church, then, clearly, young people's work becomes almost impossible. The committee pleads for a more thorough work from the ground up.

8. Two of our societies are now holding meetings in one of our city's institutions. We recommend that this work be enlarged. (The City Service Commission Chairman has a list of institutions in Cleveland that may be visited.) Occasionally a combined church and young people's service may be held on Sunday evenings. The young people could prepare some musical numbers, and one or two of the young people be invited to give, from the platform, a testimony to the saving grace of the Lord Jesus Christ as they have experienced it. The pastor could preach a sermon suitable to the occasion. Street meetings might be held, and other such forms of service found.

9. Finally, let us realize that here lies vast latent power. Young people, in our day, are well trained, courageous, know nothing about defeat, are idealistic, self-sacrificing and faithful when in true relationship to Jesus Christ. They should be mighty workers in the Kingdom.

CLARA M. BIRTH, Sec.

The Church Paper

Breathes there the man with soul so dead,
That never to himself hath said:
"I will my own church paper take
Both for myself and family's sake?"
If such there be, let him repent,
And have the paper to him sent;
And if he'd spend a happy winter,
He in advance should pay the printer.
"Nuff said!"

—Exchange.

THE WHITE LADY

By GRACE LIVINGSTONE HILL

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(Continuation)

Chapter VII

She told them all in the morning, and there was deep sadness in the midst of the faithful servitors, for they loved their young mistress, and most of them had been in the family a number of years. There was no danger but that they could secure the best of positions elsewhere at what wages they desired, but there had come to be something more in their services than a mere exchange of work for wages. Norah, the cook, felt it most deeply. By night her eyes were swollen and her nose was red with weeping.

Constance was up at an early hour that morning, giving orders and writing notes. To all invitations she gave the same reply, to the effect that it would be impossible for her to accept, as she and her grandmother were going away for an extended trip. She went about the reception room, parlor, and library, pointing out pictures, bric-a-brac, and rugs to be packed, and giving directions about little details in each room that she thought the butler could look after. She had thought these things out carefully on her journey home from Chicago, else she could not have accomplished so much in one day. An experienced mover would have looked upon her planning with admiration. She directed the maid to set about packing Mrs. Wetherill's things at once, and the old lady got into a flutter of actual pleasure at the thought of going away.

Thomas was willing and handy in many ways. He was an adept in packing, as she had discovered more than once when she sent off Christmas boxes, which always arrived in good shape; so now she put him to work, and saved the publicity of having professional packers. It had been difficult to explain everything to the servants so that they could help her properly without telling them too much, but she had said that her grandmother might be away longer than they knew, and it might be considered advisable to let the house, in which case they could send their goods to storage. In any event it was as well to have valuables carefully packed. Thomas tried to argue that they would be as safe unpacked, and the house would thus be ready for occupancy in case they suddenly decided to return; but he remembered he was overstepping his bounds, and, sadly closing his mouth, obeyed his mistress, his heart heavy that she was going away.

Having set the ball a-rolling, Constance proceeded to call upon the old lawyer.

It was not a protracted interview. Constance told him briefly that she and her grandmother had decided to leave the

city almost immediately. He gathered the impression from something she mentioned about an aunt, from whose home she had just returned, that they were to go on a visit. She asked him kindly to say nothing to any who might inquire, except that they were traveling. She mentioned that she thought her grandmother would be better for a change of air and scene, and requested that he breathe not a word of their change of fortune, either to her grandmother or to any of their friends, as it was quite unnecessary. He thought he understood that she had other resources for money, and wished this loss quiet; so he readily promised to do as she asked, feeling thankful that this was not a case where he must have his heart wrung with pity.

Constance arranged with him to dispose of the house, what furniture she was leaving and several other small effects she wished to sell, and to put two thousand dollars in the bank to her account, investing the remainder of her small fortune to the best advantage he could. Then, giving Aunt Susan's address as headquarters for the near future, she bade him good morning, thanked him graciously, and departed. A great load was off her mind. He had not asked her what she was going to do, and of all the people who might find out her schemes and try to stop her she dreaded most the old lawyer who had been her father's firm friend, and was therefore not to be put aside easily.

It is marvelous what a difference a few hours' work can make in a home. When Constance returned from her ride, which had included a number of business calls—most of them to cancel orders which had been previously given, she was surprised to find that the atmosphere of the home had departed, and that in its place was a bare expectancy of what would happen next. It made her heart sick, and she half longed to put everything back in its place again. She was only deterred by the knowledge that it could not be for long in any event as five thousand dollars could carry on that establishment only a very short time.

She noticed a furtive, frightened look on her grandmother's face all the time she was eating her dinner. The familiar pictures were gone from the dining-room walls, and the sideboard was bare of handsome silver that usually stood there. The curtains had been taken down, and only inside blinds kept out the world. Constance resolved to urge Mrs. Wetherill to remain in her room for meals, and to keep her apartment nearly like its natural self for her as long as possible. She saw that it was hard on her grandmother, and she wished with all her soul that there might be some other way.

It was not to be expected that a girl of Constance's standing could slip out of

the world in a moment and unobserved. So soon as her notes had reached their destination there began a flood of regrets. Some came in the mail, protesting against the sudden decision before the season was entirely over; others were made in person, and the street in front of the fine old brownstone mansion was hardly ever without a car standing there. There was much mourning among her intimate friends at her departure from their midst, and the genuine interest manifested roused in Constance a doubt as to whether she had been altogether right in supposing most of her friends would have deserted her, or relegated her to the place in their affection belonging to cast-off articles that had been priced in their time, but were out of date. It was quite possible that a few of them would have retained the same feeling for her, although she knew that with their standards that feeling must of necessity be mingled somewhat with pity, and from pity she recoiled as from a serpent. It is only the meek spirit that has been through chastening that can receive pity graciously.

She felt it a fortunate thing that just at this time Morris Thayer should have accompanied his mother and sister to Palm Beach for a few games of spring golf in the balmy atmosphere of the South. It is quite possible that, if he had not been made to understand that Constance intended remaining in Chicago for at least a fortnight longer, he would not have taken himself so far away from New York. But, interrupted in his courtship, he was doing his best to pass away the time until her return, feeling sure that he would have even better chances when he came back. He had begun to feel that he had shown his deep interest in Constance altogether too soon, and it would be as well for her to see less of him and to feel that she was not so sure of him. She would then, he argued, be wondering where he was, and be glad to see him when he came.

Constance felt slightly piqued when she discovered that he had gone so far away, though much relieved that she would not have him to face and answer. All the more she set herself to get away quickly out of his reach. He should find her irrevocably gone when he returned. To this end she hired extra helpers, and pushed her preparations with a vigor that her friends considered wholly unnecessary. One of those friends was also a friend of Sarah Thayer, and happened to mention in writing to her the intended departure of the Wetherills on an extended trip.

It came to the ears of Morris Thayer in a short time; and, much annoyed that a slight illness and a determined stubbornness on the part of his mother made an immediate return to New York an impossibility, he set himself down and framed an expensive telegram suggesting that, as he heard she was contemplating a trip of some sort, Palm Beach was the very place, and they were all eager for her coming.

Her response to this was a polite note thanking him for his interest, and stating that it was quite possible that they might travel south before they had finished their wanderings, but that for the present they were going west to the home of a relative. This note was adapted to keep Morris Thayer in a more or less restless state of expectation and to prolong his stay in the land of flowers, which was exactly what the writer had intended.

His telegram had come to her at a moment when her heart had been experiencing a sudden wrench over the giving up of certain things in her life, which, though comparatively small, were hard to relinquish. There came to her a temptation to take the attentions he was offering for what they seemed to be worth, and accept the life of ease he would give her. The attention of the telegram and the evident desire for her company had touched her. It was hard to give up old companions, old ways, old delights, and start out into the world again as if she had just been born into it. Therefore she hastened to be gone, that she should have no further temptation to remain where she was.

In these days a vigorous correspondence with Jimmy was kept up. He was instructed to write at once to the trust company who owned the haunted property and to say that he would take the house. He was by no means to mention Constance's name in the matter, and he was to promise to pay a year's rent in advance at the beginning of next month. She told Jimmy that hereafter he was to be her agent, and that she intended rewarding him for his services in the matter when she came, which would be shortly before the time when the money would need to be paid. She would then give him the money and instruct him how to forward it to the trust company.

Jimmy, vastly important in his new office, went about with frowning brows, and would not be gainsaid by any of the other "fellows." He intimated that he was growing up and had important business when asked about his inky fingers, and he frequently took walks in the neighborhood of the haunted house, and looked toward its cedar-surrounded piazzas with almost the satisfaction of an owner.

In due time Jimmy was instructed to select a painter, and ask him to go through the old house and make an estimate for painting and papering. Meantime Constance was hard at work with the help of her faithful servitors.

The day after her return from Chicago Norah had presented herself to Constance, her eyes red with weeping.

"He's dead," she sobbed, "me darlint is dead. No ma'am, Oi didn't sind ye no word, ma'am, 'cause I knew ye was busy, an' Oi wouldn't trouble yez. But Oi want ye to know what a comfort he took wid the flo'ers, an' th' ooranges. He called yez 'the purty leddy.' An' now, Miss Constance, has gone, an' Oi've no call to stay home. Oi come to say as

how, ef ye'd hev me fer a maid, Oi'd come wid yez meself. Oi don't know nothin' yit but the cookin', but Oi'll learn, Miss Connie, Oi will fer sure, joost to stay by yez."

Constance smiled. She wondered whether this were another link that seemed to be arranged for her new life. Some thought of this very thing had come to her, for Norah was the only one of the old servants who seemed in the least suited to life in Rushville. And yet it had only been a passing thought.

She told Norah she would see, that they were going to the home of a relative for a few weeks, and she would think about it while there, and perhaps send for her. She gladdened the heart of the sorrowful girl by whispering just as she left: "I have a scheme, Norah, and I may want you to help me carry it out. I think I shall send for you pretty soon; as soon as I get grandmother quietly settled somewhere for a few days. Will you help me, Norah, if I need you? Promise me."

Most willingly the girl promised, and looked after the departing train with a lighter heart and a more hopeful countenance.

Then Constance set to work to make her grandmother have a good time. She pointed out places of interest on the way and talked in her most winning manner, until the old lady fell into a delightful nap. She suggested lunch, and had it brought in just at the right minute; and in short the day moved so delightfully that the old lady did not feel weary nor look back longingly to her home.

Constance had arranged to stop about five o'clock that evening at a hotel in the mountains which in summer time was usually filled with guests, but at this season of the year was almost empty. She had thought the quiet would be restful for her grandmother, and would be not too severe a change from the monotonous days in her own luxurious rooms in the city. And so it proved. Mrs. Wetherill sat for a little while on the lonely piazza with Constance and the maid, and looked out over the mountain where soft greens were beginning to show. She watched the sun slip away across the valleys and dip behind another mountain, and declared she would like to stay here awhile, and was glad she had come. Chill though the evening mountain air was, she was well wrapped, and it seemed to do her great good.

They stayed there a day and Constance tried to get better acquainted with her grandmother, and find out if possible how best to save her from the trouble which might come to her with any possible knowledge of their losses. She sat a long time one day, and told of everything that had occurred during her brief visit to her Aunt Susan, even speaking of the evening worship and the regular prayer meeting. The old lady's face was soft and sweet. She made not much comment as she heard of this other woman's life, so different from hers, but Constance could see that she was interested in it all; and the last little talk with her aunt

that night before she left, her grandmother said:

"Susan always was a good woman. She had a sad life, but it does not seem to have hurt her."

And so Constance dared to suggest that her grandmother should visit there, and, contrary to her fears, Mrs. Wetherill appeared much pleased with the idea. Everything seemed working out in the way she had hoped, and the next day they took up their journey again, this time with Aunt Susan's little white house in view. Constance had prepared the way for this by a letter and a telegram to her aunt, which had been cordially responded to; for Aunt Susan had begged them to come many times before.

Constance found waiting her there a number of letters, some of which pleased her and some of which she frowned upon. It would seem that her world was not going to drop her so suddenly after all. There were even a few invitations begging her to join certain parties who were starting off hither and thither. It was not so easy to get out of the world as she had thought. But after two or three days spent at Aunt Susan's, Constance was able to slip away on the pretext of visiting for a short time a friend whom she had promised not to pass by, leaving her grandmother happily ensconced on the other side of Aunt Susan's red table-cover, the glass lamp casting its impartial light alike upon the plain knitting of Aunt Susan and the fine embroidery of Grandmother Wetherill.

The friend she was going to see was Jimmy, and her destination was Rushville. Moreover, she had written to Norah, and expected her to arrive in Rushville an hour after her own train reached there.

(To be continued)

News Notes from Gillett, Wis.

The young people at Gillett are still at work in various ways.

On Christmas Eve they gave a pageant entitled "Seeking the Christmas Spirit," all taking part with great interest.

On New Year's Eve a watch night service was held in which the young people took the lead. It began at 9 o'clock. From 9 to 9:30 the first part of the service was held. An address was given by the pastor and a visiting minister.

After the service lunch was served. The second part consisted of a candle service. 12 young people representing the 12 months of the year, each in turn lit their candle from a large candle which rested on the Bible. Each month marched with the lighted candle to the platform and as the twelfth one came on the platform the group had formed a cross. Then each one marched down and lit all the candles in the audience. Then we sang the song "The Light of the World is Jesus."

It was a very impressive service.

The "Baptist Herald" is a real investment in religious literature, a young people's journal of high quality.

To the Quitter

The world won't care if you quit,
And the world won't whine if you fail;
The busy world won't notice it,
No matter how loudly you wail.
Nobody will worry that you
Have relinquished the fight and gone
down,

For it's only the things that you do
That are worth while and get you re-
nown.

You needn't make good if you don't
Think the struggle to do so worth
while,

But weep over that the world won't,
For the world will continue to smile.
You can't harm the world by your pout,
Ore refusing to give it your best;
There are too many good men about
Who are eager to face any test.

The quitters are quickly forgot;
On them the world spends little time,
And few ever care that you've not
The courage or patience to climb.
So give up and quit in despair,
And take the place back on the shelf;
But don't think the world's going to care;
You are injuring only yourself.

Abraham Lincoln—the Christian

G. H. SCHNECK

It was Woodrow Wilson who but a few years before his death said about Abraham Lincoln: "Lincoln never found a real intimate, never spoke in complete self-revelation. He could not; he was a lonely spirit." Did Woodrow Wilson thus unconsciously analyze himself?

A man with a great task and a great vision is always more or less lonely. But if it is true what has been said—that religions like Mohammedanism, Hinduism and Confucianism never produced really great men and women, it is also true that a man's religion will determine how he meets his task. Right here lies a test for all of us. To be lonely does not mean to be alone. There is a fellowship above human ties which one experiences only in the innermost chamber of his own soul. Said the psalmist: "As the hart panteth after the waterbrooks so panteth my soul after thee, O God;" said the martyr-president: "I have been driven many times to ask Divine direction by the overwhelming conviction that I had nowhere else to go."

And yet 25 or thirty years ago many were doubtful about the religious position of Lincoln because he never joined a Christian church in the conventional way. In the meanwhile we again have learned what really constitutes Christianity. Lincoln regarded the church very highly, but he could not understand why churches frequently protected wealthy slaveholders. It can not be denied that his attitude and his striking statements in the realm of social righteousness have helped to bring forth the present attitude of the church in issues of social Christianity.

Lincoln cultivated the spiritual life.

True, he experienced in the earlier years of his career the onslaught of doubt. But we all would rather have a Thomas than a Judas! His sincere prayer-life, his devout reading and intimate knowledge of the Bible are like secret springs at the roots of a mighty tree.

And "by their fruits ye shall know them." But rarely has the Sermon on the Mount been lived more exemplary than by the martyr-president. Forgiving and always ready for reconciliation, helpful and sympathetic, trusting in God, humble and sincere, gentle and at the same time strong, tender and yet firm, he stands there, tested and tried in character before historians and biographers ever began to chisel out the beauty of the real Lincoln.

Obvious parallelisms have been drawn between his life and work and his sayings and the life, the work and the words of Jesus. Such comparisons are futile. Lincoln himself would have resented them. But we have from him a confession of Christ as it but seldom came more sincerely and more beautifully from the lips or pen of a great leader: "When I was first inaugurated I did not love my Savior; but when God took my son I was greatly impressed. But still I did not love him. But when I stood on the battlefield of Gettysburg I gave my heart to Christ and I can now say I do love my Savior."

Yes, Woodrow Wilson was right when he said: "Lincoln was a lonely man"—but he was never alone for he walked with God.

Baptist World Strength at Opening of 1932

DR. RUSHBROOKE,
General Secretary, Baptist World Alliance

The reports received by the Baptist World Alliance down to December 31, 1931, give the following world totals (excluding Russia):

Continent	Members of Churches	Sunday Scholars
Europe	662,410	629,332
Asia	389,575	169,587
Africa	85,182	32,893
America:		
North	9,402,007	5,536,938
Central and		
West Indies.	70,020	59,599
South	42,643	39,719
Australia and		
New Zealand..	37,278	48,962

Total 10,689,215 6,517,030

Regarding these figures a few comments may be offered:

(1) The most encouraging feature of the present report is that the totals of Sunday scholars show an advance in every continent. The largest numerical increase is in North America and the largest proportionate increase in South America.

(2) The Church Membership shows an advance of approximately 80,000, of which the larger part is in North Amer-

ica, though there is also advance in Europe, South America and Australia.

Africa and Central America show slight losses, but in the case of the former this is explained by the absence of any statistics regarding the German Baptist Mission in the French section of the Cameroons.

It is satisfactory to note that British Baptists have had their due share of the advance in Europe.

The figures from Asia are in view of the disturbed political conditions peculiarly gratifying. In China the churches are substantially holding their own; from India almost every district reports advance.

(3) From Russia no statistics have been received. The Unions and Associations of Baptist (and all other) churches in that country have been dissolved by administrative action under the repressive laws of 1929.

(4) The comment on last year's statistics must, despite the elements of encouragement, be repeated. It is still the case that we are in too many parts of the world "marking time," and there is little evidence that the churches are availing themselves of their infinite resources in the Lord Jesus Christ.

B. Y. P. U. of Shattuck Okla.

Our B. Y. P. U. is still active although we have not reported to the "Baptist Herald" for a long time.

Our society is divided into three groups: the Junior, Senior and married group, which take turns in furnishing the Sunday evening programs. In this way each member is given a chance to take part.

On Dec. 13 we had a debate in the German language. The question for debate was: "Resolved that the wife contributes more toward founding a happy home than the husband." The debate not only furnished entertainment but gave us new ideas of the responsibility of both husband and wife in the home.

We will soon be planning on our annual program to be given in February.

We are working with the help of our pastor and wife, Rev. and Sister A. Rosner, to do our work for our Master diligently for we know that he has many blessings in store for those who love and serve him.

MRS. WM. SCHOENHALS, Sec.

The average citizen reads the newspaper to keep in touch with civic affairs; the average business man reads the trade paper to know what the business condition is; the average church member does not even know that there is such a thing as a church paper and thereby hangs a tale of denominational ignorance and inefficiency.

"What would happen if all the motor cars in the United States were placed end to end?"

Patient Motorist: "It would be Sunday afternoon."—Arkansas Gazette.

A Letter from Alaska

November 24, 1931.

Dear Friends:—

Christmas Greetings from Alaska! Since it is impossible to write each one of you individually I shall use the "Baptist Herald" as a means of conveying my holiday wishes to so many of you who have written from time to time.

The "Baptist Herald" is a regular visitor up here; no, not regular either, for occasionally he gets relayed to some place farther "off the earth" than we are, but eventually he finds his way back, sometimes a month or two later. I enjoy it not only for the "news" features telling about changes and achievements of individuals, societies and churches, but for the inspirational messages as well.

How It Thrills Me to Read

about conquests of souls, about Sunday schools and B. Y. P. U.'s using problems and obstacles as stepping stones, and marching on to success; and about those who are rising out of the ranks, taking the places left by veterans, or making new ones for themselves. May your efforts be crowned with even greater measures of success in the coming year than in the past!

I too should like to write of glorious victories up here in one of Satan's greatest strongholds, where all imaginable vices are tolerated in the name of the church; where the approaching holidays, sacred to him who took upon himself the form of man, are turned into drunken revelries, priest and people alike wallowing in the mire. Anything we do to advance the Kingdom of God is met with hostility. The native superstition without the influence of the Russian Orthodox Church would be hard enough to combat. But we are confident that with God on our side we are a majority and the enemy will fall eventually if we but do our part.

Alaska's Spiritual Needs

During the years of America's ownership of Alaska, Baptists have acquired real estate property in various parts with the expectancy of doing extension work, but with the exception of erecting a chapel and a small residence cottage in the town of Kodiak nothing has been done outside of maintaining the orphanage at Wood Island. I am not minimizing the work because it is the greatest work we can do for Alaska. But what of our duty to the rest of the inhabitants of the district allotted to us? The gospel is for them as well as for the inmates of our Children's Home, but who shall bring it to them? Every missionary here already has more work than strength and twenty-four hours in the day will permit doing, making anything beyond the confines of our orphanage seem out of the question.

Starting a Sunday School in Kodiak

This winter, however, we are faring forth on a venture of faith, despite a reduction in number of workers and a cut in the operating budget. Two weeks ago I was permitted to move to Kodiak to carry out long cherished plans of open-



This is the skin of a 10-foot Kodiak brown bear which Rev. Gondie, our superintendent, shot last year. The meat provided several meals for our family of over 70.

ing up the work here in town, where, outside of the Russian Church, to our knowledge nothing has ever been done for the evangelization of the natives. The most logical starting point seemed to be with the children and a Sunday school because I know very little Aleut or Russian to be able to work with the older natives. In our first meeting we had an attendance of four, including one girl, two boys and myself, but nine-year-old Annie said there were "five" present. During prayer I had quoted Jesus' promise of his presence where there are two or three gathered together in his name. How my faith was put to shame by a little heathen girl!



Myself in native parka with one of our little girls, an Eskimo

This parka is beautifully made of mink and hundreds of small pieces of ermine, lined with reindeer skin and a hood trimmed with wolf.

The following Sunday we expected at least to double our attendance, but, to our dismay, when eleven o'clock, our starting time, came no one was there but Anna. I sent her out to call on some who had promised to come, but she found they had all gone on a school hike, it being a beautiful, sunshiny day. We again decided to claim Jesus' presence and have our Sunday school, but just as we were beginning two young women came in. One said she had attended Christian Endeavor meetings at Sheldon Jackson's Mission (Presbyt.) when she lived in Sitka. She was familiar with our songs and led the singing much to my comfort—for, due to a cold I could hardly speak above a whisper. She also volunteered to write and carry out some invitations for Rally Day, the first Sunday in December. You wonder what kind of a Rally Day service we can have up here where there never has been a Sunday school? Well, really I don't either. I found some interesting Rally Day invitation cards which had come in boxes from Sunday schools in the States. I decided to use them. Of course we can not have a Rally Day program like yours but we shall use this occasion to call especial attention to rally to the cause of Christ and help to get others to come. Barbara Dimidoff very willingly filled the invitation cards especially when I offered the use of my typewriter. Marion Amuk-nuk, the other girl, offered to bring her mouth-organ and accompany the singing. How I wish we had a little folding organ! Maybe some day I can tell you about our Rally Day service.

One of our KBO boys, Andy McKeon, who was ready for High School, was accepted at Bacone Indian College, Oklahoma. We were so thankful he could go for he is such a promising boy. Dr. Weeks wrote that "Andy walked right into their hearts." He was dubbed the "Eskimo" by his schoolmates, though in reality he is Scotch and Aleut. We are praying that there may be openings for more boys and girls next year. We have several who would like to go beyond the grades, but outside of other denominational schools we have no place to send them.

Reindeer Meat and Then Some!

Day after tomorrow is Thanksgiving Day, and I shall go "home" to Wood Island to spend the day, the weather permitting of course, for there is a strip of three miles of open sea between us which is everything but "pacific" this time of the year. My diet has been reindeer meat roasted, broiled, fried, stewed, hashed, made into soup and every other way I could think of twice each day, every day for two weeks, with some bread and postum that I brought with me. I shall be especially thankful for a potatoe or a carrot from our garden. I quite forgot my bacon and eggs supper last Sunday evening at one of our merchants' homes where I had been invited to spend the evening. It was a memorable evening, not because of the bacon

(Continued on page 16)

Leadership Training

The Training of Youth for Service through the Church

A. A. SCHADE, S. T. M.

III

The Need of Training for Christian Work

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." 2 Tim. 2:15.

In the previous lessons an effort was made to set forth the special purpose which God has in human life, and how we may work together with him in accomplishing his aim. We are to be the fruitful branches on the vine, which is Christ. We are to be the instruments through which God works in the achievement of his ends.

In order that we might serve God efficiently we need not only to be in accord with his will and purpose, we need not only to be wholeheartedly dedicated to the doing of his will, we need not only to be blessed with talents for the field of service for which we seek to qualify, we must also undertake the task of cultivating these talents, of training mind and body for his service.

The necessity of training for Christian service ought to be nearly self-evident in these days when the world is filled with schools offering training for every possible vocation of life.

Nobody expects to enter into any field of service without first having paid the price of training. We would not agree to the employment of public school teachers to

instruct our children in the common branches of learning who have not had high school and normal training. We would not hire a music teacher for our children who has not qualified for the task of teaching music through years of costly study. We would not dream of submitting to a surgical operation unless we were sure the surgeon had been carefully trained for his delicate task. To become a public school teacher requires four years of high school and two years of normal, to be a doctor calls for four years of high school, three years of pre-medical study, four years in the medical college and from one to five years hospital practice before a licence for all surgical work can be obtained in some states. Should not parents who hire a pastor to direct the formation of Christian convictions, the building of the Christian character, the enrichment of the Christian personality in their church insist on an adequate preparation for this most responsible of all tasks? Should not churches maintain training schools for pastors in which they get plenty and the best of training for their supreme task? And should not the Sunday school teachers, who take the plastic clay of the child's personality into their hand and mold it for weal or woe be carefully trained for this important Christian service?

The task of the Christian Church is to administer the spiritual forces which can make Christlike characters, consecrated vessels of our children. The administration of these spiritual

forces is a task that calls for a great deal of skill, much of which must be acquired through careful training. God communicates

knowledge, emotional stimuli, even his Holy Spirit through human channels. The recognition and manipulation of the forces through which habits are formed, life attitudes developed and conviction evolved is an art based on natural endowments, and a science resulting from painstaking training. How dare we blunder our way into this domain?

This insistence upon training for Christian work is not a new invention of a fickle age. It is as old as revealed religion itself. Even in the Old Testament there were schools of prophets

under the leadership of some authoritative teacher. Elisha learned through the coaching of Elijah. But this element of training comes into special prominence

when we come to the New Testament. There we find Jesus first of all selecting a company of pupils and spending three

years training them for the task of continuing his work after he should be removed. The gospels show us the immortal picture of the Master leading his disciples from village to village, calling their attention to the principles of the Kingdom of heaven, as they apply to daily life, and setting them the most wonderful example of evangelism. During the latter half of his public ministry he sought to evade the crowds, by pressing into the remote regions about Tyre and Sidon, Mount Hermon and Caesarea-Philippi, in order that he might devote himself more particularly to the training of his disciples. When he sent the Twelve and the Seventy he gave them minute instructions how to proceed with their work. Even on the eve of his sacrificial death he spent hours giving them final instructions and training them by precept and example. Jesus risked the success of his mission to their hands, but he first made sure that they should understand what they were to do in completing his task.

Another striking example of training for Christian service is to be found in Paul. Fortunately we have some record of his training activities in his letters to Timothy and Titus. He

reminds these, his spiritual sons and helpers, of their training at his hands, puts them wise to the prevailing and future philosophies of life which will be hostile

to the spirit and principle of the gospel. He warns them not to become engrossed in Jewish traditions which seek to hamper Christian freedom and growth, nor to permit the incidentals to overshadow the essentials of the gospel. He emphasized the chief purpose of the gospel. He tells them how to conduct themselves toward old and young, gives them guidance in matters of prayer, warns against false doctrines, and mentions numerous other things which would be essential to their success in Christian service. Paul recognized these workers needed training, if they should be successful. The demand for training in addition to goodness of heart and purpose is nothing new, but as old as Christianity itself.

Paul trained his helpers in accordance with the needs and problems which confronted the Christian workers in his days. These problems are not exactly the same in every day and age.

The mind of the mass is not always focused on the same problem. We have to deal not only with the unchangeable gospel, but also with the

changeable "Zeitgeist," popular opinion, which we encounter in our present world. If Paul felt it necessary to instruct his helpers repeatedly with reference to the type of thinking they were likely to encounter among the people, so that they might not miss the point in their message, we cannot disregard that same factor in our present-day training. The public mind is largely occupied with the prevailing views of life. At the present these are largely nature-centered and exceedingly skeptical with reference to

all the views which are inherited from the past. The gaining of faith in and acceptance and maintenance of Christian doctrine is not an easy matter under such conditions. Moreover, the faith and ideals which we give to our pupils will be subjected to a terrific test in such a world. Unless they are well established on a solid foundation, and have become integrated with the experiences of life, they are in danger of becoming ineffective in determining conduct, and eventually of being abandoned altogether in favor of the non-Christian views which

often favor a softer type of life. This critical attitude toward inherited beliefs and customs is not an unmitigated evil. Inasmuch as it represents a sincere demand for truth it is to be appreciated. No little occasion was given for this skepticism through the naive way in which many accretions were absorbed by the Christian Church from Roman heathenism. The Reformation represented a heroic effort to unload some of this foreign matter, but it did not

succeed entirely. Later, Christian denominations sought to complete the task, and much good has come to the Church by this spirit of honest inquiry. Theologians were compelled to go back into the records to make careful investigations. It was a thankless job. Some probably were under the pressure of ignoble motives, and honest scholars made plenty of mistakes. But as a whole, the investigations laid the foundations of Christian faith bare so that anyone may take a look at them. No scholar with a reputation to lose will anymore doubt the historicity of Jesus, who is after all the foundation of the Christian faith. The Church has nothing further to fear at the hands of critical scholarship or scientific investigations. There are no skeletons hidden in the closets which are likely to break our confidence in the truth of divine revelation on which our Christian faith is established.

Another characteristic of modern thought is its nature-centered approach. The earth and the universe have been the object of observation and study for several centuries. It has

been compelled to give up many of its hidden secrets. Many of the mysteries and experiences of life have been explained on the basis of

natural laws which formerly were explained as a direct intervention of God. Nature has become the God of mankind. The laws of nature are the object of study but little reference is made in popular education about the lawgiver which is back of all these laws. Young people are liable to grow up forgetful of the existence of God back of the manifestations of his power and wisdom and his benevolent purpose in nature. If science tells of the laws, we must show how these laws reflect

the presence and purpose of the lawgiver. In other words, if Christian faith is to find a place in the thinking of our day, it must recognize the state of mind into which it seeks to enter. It must furnish a satisfactory answer to the questions which the thinking man is asking. It must integrate with the thinking and life of the time. And the Christian worker must know something about this state of mind, these problems, the perils which threaten religious faith today. This is not an academic question, because our children are confronted with it in their grade and high school courses. Christian parents, Bible school teachers and pastors must supply our children with a spiritual interpretation of life, or they will grow up godless. God may be a theological concept for them, but not a vital, present, personal reality which they might approach with their wants and wishes.

Study Questions

1. Make inquiry how many years a grade school, high school teacher must study. How often must he attend special institutions in order to keep abreast of the times in his field?
2. How many teachers in your Sunday school have had special training? Do they read training books? Attend training institutions?
3. Mention training hints of Jesus to his disciples, and of Paul to his helpers.
4. What nature studies are conducted in the schools of your community? Is God related to nature in any way in these studies?
5. What does it mean to be godless?

Cleveland Union Has Interesting Thanksgiving Meeting

The Y. P. & S. S. W. Union of Cleveland had their Thanksgiving meeting in the Erin Avenue church. The church was filled to capacity and a most impressive program was given.

Our General Missionary Secretary, Rev. Wm. Kuhn, was the main speaker of the evening. He presented the needs of the Missionary Society in a most vivid way and made a fervent appeal to our Union for its support in this most worthy cause.

His address was followed by a well rendered pageant, entitled, "The Light of the Cross," presented by representatives of the four Cleveland churches. The pageant represented the missionary efforts of our denomination in various countries of the world. The flags of the various countries were presented with a review of the missionary work being done there. When the Christian flag was presented a beautiful climax was effected at the close of the pageant by the sudden illumination of a large golden electric cross at the rear of the platform, while the hymn "In the Cross of Christ I Glory" was being softly played on the piano.

The success of this impressive and interesting program was due to the good work of the special committee responsible for this program. The committee consisted of the following representatives of the four Cleveland churches: Rev. Samuel Blum, chairman, Erin Ave.; Rev. Fred C. Lehr, Shaker Square; Mrs. H. M. Prill, Nottingham; Mr. Rowland A. Bartel, White Ave.

At the close of the meeting light re-

freshments were served by two young ladies of the local church, who were attractively dressed in Puritan costumes.

CLARA M. BIRTH, Sec.

Regarding "The Big Parade"

(We are publishing the following letter sent in as a reply to the article referred to. We believe the letter is full of misconceptions and that the writer has drawn some wrong conclusions. Nevertheless we publish it to give opportunity of reply to our readers, though the writer has injected a very questionable and wrong personal element in his communication. The article was originally from the "Epworth Herald." We ask our readers to turn to the Dec. 15, 1931, number and read it again. Other comments are invited. Editor.)

To the writer of "The Big Parade" in the issue of Dec. 15, 1931:—

Not trying to defend the American Legion at all, but your writing about your thoughts and questions of war, aroused me some.

By your writing I take you as one of those Mama boys, "Yes, you may go swimming but don't go near the water."

That you *thought* that a Legion Parade was a War parade—with shining helmets, clean uniforms, Band, Bugles, and so forth. Did you expect to see a reproduction of the great war in this parade? Men who seen and were in the fighting surely do not want, and would not parade for another war. And if you *thought* that a war goes on as a parade does, you have a few thoughts coming to you yet, and better change them what you have now.

You had a chance to go just as well as these men did, but no, you would not, as it was better at home, and now you are trying to find out how it was by reading a book, no matter how many books you read you never will get to know what these boys experienced in the war.

Ask any of these men if they enlisted because they *thought* or believed that they would sleep between two white sheets every night, or be dressed up in a new clean uniform, shoes shined, bands playing wherever they would be, dinners served to them regularly, and that they wanted to be one also to march in a parade: No, they went to defend their country, the one they loved, the one they thanked God for.

I would have been ashamed to write what you did as surely as I would think that the Editor would have thrown it in the waste basket. But there are more such persons like you, and they showed up especially in war time, had we penetrating lens to see through by looking at them, we would see imbedded in a big yellow streak these words: "I'll stay home, let the other fellow go."

W. E. SCHMIDT, Avon, S. Dak.

A Diplomat

That a certain young man is wise beyond his years was proved when he paused before answering a widow who had asked him to guess her age.

"You must have some idea," she said.

"I have several ideas," said the young man, with a smile. "The only trouble is that I hesitate whether to make you ten years younger on account of your looks or ten years older on account of your intelligence."—Toledo Globe.

* * *

The "Baptist Herald" should be sold not on sympathy or sentiment but on merit. Our German Baptist leaders acknowledge its usefulness in the field of religion and service of youth.

Our Devotional Meeting

August F. Runtz

February 14, 1932

What Jesus Teaches About Faithfulness

Matt. 25:40-46

Faithful to the Better Self.

"To thine own self be true,
Thou canst then not be false to any man."

In our souls a ceaseless battle rages. It is as though our baser natures were struggling with the nobler for the mastery of our lives. Sometimes these two elements of our natures are in a terrific struggle of life and death until one or the other has been subdued. We must keep our souls on top. In the breast of every man there is a nobleman; God has created us that way. It is also true, however, that in the breast of every man a tiger slumbers. The nobleman must keep the tiger down. In order to do this we must be faithful to this nobleman within us; to our better selves. Being true to our better selves, how can we be false to those whom we love or that love us?

Faithful in Every Task. Sometimes we are tempted to think of Jesus as so far removed from our common life as if he had no interest in it. Yet his parables teach us differently. He would have us to know that faithfulness to a common task is a preparation for a larger one, and that, if we are trustworthy in earthly possessions then there is every indication that we will be trustworthy in the heavenly. "He that is faithful in that which is least, is faithful also in much." "If one be unfaithful in the use of that wealth which moth and rust doth corrupt, how can he expect the eternal riches? If he is selfish and dishonest toward God in the use of what belongs to God and is but intrusted to him, how can he expect that God will give him that which shall be his own?"

Faithful to the Cause of Christ. "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." In those words Jesus indicated how the religious leadership of the world was slipping away from the Jewish people. Subsequent history teaches us how it all came about.

Today the white race is being challenged. God has used the white race as remarkably as he has the Jewish nation. However, should the white race fail in its great kingdom task, God will select another race to carry on and our race, which has so many noble deeds to its credit, will nevertheless be discarded. Will the black race, or the yellow race, pick up the torch from drooping white hands and carry it to victory? For the

sake of the white race, for the sake of the world, for the sake of generations yet unborn, for the sake of your own soul, be true to the cause of Christ.

February 21, 1932

Desirable Qualities in National Leaders

John 1:6-9; Isa. 11:1-9

Men Who Are Capable. In Exodus 18: 21 we have set forth by Jethro the qualifications of a leader: "Thou shalt provide out of the people able men, such as fear God, men of truth, hating covetousness; and place such over them." They are to be able men; men who are able to analyze any given situation clearly, come to definite conclusions, and with firm conviction follow those conclusions to their logical end, regardless of the cost to themselves. These men will not everlastingly be watching the weather-vane to see which way the political wind is blowing. There is a great dearth of statesmen in our day, and such an overabundance of politicians that they have become a public nuisance.

Lovers of Righteousness. America is fortunate in having had so many able and conscientious men as her leaders; men whose lives have been above reproach, and who are being appreciated more and more as time goes by. A great deal will be said and done this year on the 200th anniversary of the birth of George Washington that will set before us the fine qualities of the man. But not a whit of glory will be taken from the towering Lincoln, whose immortal words still resound in our ears—"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in..."

Men Whose Principles Are Fundamentally Christian. Edwin Markham has a beautiful poem on Lincoln that contains the following lines:

"One fire was on his spirit, one resolve—
To send the keen ax to the root of wrong,
Clearing a free way for the feet of God."

Read those last words again and see if they do not express the highest quality after all. Lincoln would have been as capable, as eloquent, and all the rest of it, if he had not been a Christian, and tried to do God's will. But he would never have been nor done what he was and did, and he would never have left sonality upon a whole nation and a world, if beneath these qualities there had not been a character, and beneath character

Christianity. Our time demands men with Christian principles.

February 28, 1932

What Contributions to Civilization Are the Misionaries Making?

Acts 19:8-20

There are three institutions that have always accompanied the preaching of the gospel; they are: the institutions of learning, the institutions for physical healing, and the Christian church. We can hardly think of a civilization without these three.

The Institutions of Learning. What a mighty influence the little red school house has exerted on the life of America! Wherever the missionaries have gone they have planted the church and the school side by side. From these little schools, where in many instances even grown-ups learned to read and write, have sprung up the high schools and colleges, with the missionaries always leading on until the natives were capable of taking over the control. The influence of the missionary and the school has changed the entire social order of many countries. It has changed conditions of living, of farming, of industry, of government; in fact the entire life of man.

The Institutions for Physical Healing. The doctor, the nurse, the hospital, orphan's home, modern medicine are distinct contributions of missionaries to civilization in non-Christian lands. "Un-Christian lands are lands of pain. All disease and injuries common in America, and others far more dreadful, are intensified by ignorance, filth, and superstition.... There are maintained on the foreign field by the Protestant boards 692 hospitals and 1218 dispensaries. They treat yearly about 3,100,000 patients."

The Christian Church. When the missionary comes to a people he tells the story of a Savior's love, and the power of the Savior to satisfy the deepest needs of the soul. He may have to wait for years, but the time will come when a transformation will take place in the lives of a few individuals.

Eventually a Christian church will be organized and from it influences will radiate that change the entire conception of life. Most non-Christians live in constant fear of their gods. Their whole world is peopled with evil spirits. But when they understand that God loves them and desires to forgive their sins and receive them into fellowship with himself, life becomes for the first time really worth while.

March 6, 1932

What Does It Mean to be a Christian?

Matt. 16:24; 7:24-29

A New Creature. To come into this world one must be born. To come into the spiritual kingdom, or become a Christian, one must be born of the Spirit; he must become a new creature in Christ Jesus. Being born in a so-called Christian land, or of Christian parents does not make one a Christian. If I am a Christian there has taken place a voluntary act on my part and a change has been worked in me so thorough that it is in one aspect a death, and in another a resurrection; a rising again, or being born again, to newness of life. This change may take place as a volcanic eruption, or it may be as peaceful and as gradual as the birth of a new day. We become new creatures when we turn from our sin and trust in the forgiving mercy of God, accepting Jesus Christ as our personal Savior.

Growing Into the Image of Christ. "Beholding ... the glory of the Lord ... we are changed into the same image." He (God) did predestinate (us) to be conformed to the image of his Son." Here is the ultimate purpose of God in all his self-revelation. For this cause Christ has come, and died, and lives. For this the Spirit of God dwells in us. This is the immortal hope with which we may re-create and encourage our souls in our often weary struggles. If Christ is being formed within us, then the spiritual will have the supremacy; we will sacrifice as he sacrificed; we will live as he lived; we will labor for what he labored; we will be obedient to him as he was to his heavenly Father.

A Living Hope. What a difference Christianity has made to people when they are tenderly placing their loved ones away! When Jesus came to the grief-stricken home of Jairus he said to the mourners: "Why make ye this ado, and weep?" To the widow of Nain, whose only son had died, he said: "Weep not." He can still say those words to us, for he has conquered death and the grave. "Because I live, ye shall live also." "In my Father's house are many mansions." We have a hope firm and sure of a future life of bliss, where we shall meet our loved ones again, and where God has some glorious surprises for us. If we fully grasped Christ's teaching about death, and really trusted him implicitly much of our weeping would cease. Only a Christian has this living hope.

Faith, hope, and love—do you possess these three?

There is no limit to the good we can do when we do God's will.

Jesus, the Good Shepherd, drives no sheep into his fold; he calls them in.

Baraca Class, Anaheim, Cal.

As a Baraca class we can look back upon a prosperous year. Our membership is now 36. Our class instruction is in German under the leadership of our teacher, Rev. O. R. Schroeder. Through the clear explanations of the lessons by our teacher we have learned much from the Word of God.

We have as a class the fine custom of meeting every three months in the home of a class member. Here we transact our business, have our devotions, hold addresses or debates and through these and beautiful songs we are richly blessed. Our hosts always supply us with refreshments in a hospitable manner. A collection is always taken for our treasury through which we do many good deeds in the course of the year.

Our resolve for this new year is to yield ourselves fully to our Lord in order to serve him with joy.

HERMAN F. STRANDT, Sec.

Kankakee Greets New Pastor

Of momentous importance in the church life of the Immanuel Baptist Church of Kankakee, Ill., was the arrival of the new pastor, Rev. George Hensel, and his sisters, the Misses Marie and Clara Hensel.

During the six months that the church was without pastor, following Rev. Ansberg's leaving, the attendance at services had not greatly decreased. There was no lack of spiritual food, for Rev. C. A. Daniel thoughtfully arranged for supply pastors, but as time went on there was keenly felt the need of a pastor, a resident spiritual leader and advisor.

Rev. Hensel came for the watchnight service. The dominant note of his message was based on God's promise in Ezek. 36:26: "A new heart will I give you and a new spirit will I put within you," as a preparation for the New Year.

In joyful anticipation on New Year's night the church members and friends congregated to express their welcome to the pastor and his sisters. The greetings of the different departments of the church were extended by the Moderator, W. E. Stewig, Senior Deacon F. C. Krueger, General Sunday School Superintendent Albert Salzman, Jr., President of the Women's Missionary Society Mrs. Emil Seedorf, and President of the B. Y. P. U. Roger Beckman.

Letters of encouragement from the former pastors Rev. J. H. Ansberg and Rev. C. F. Zummach were read.

The Rev. and Miss Marie Hensel graciously responded by expressing their sincere desire to be of service in carrying on the Lord's work.

In the informal part of the program various organizations expressed their welcome in skits, songs and with a kitchen orchestra. Refreshments added to the sociability.

Dr. and Mrs. J. Knechtel were guests at these happy occasions. Dr. Knechtel had often preached during the pastorless period and has a friendly interest in the

welfare of both the pastor and the church.

It is our hope and most fervent prayer that the pastor and church may work together in the upbuilding of the church and Christ's Kingdom in this community.

Hear our Christmas Story German Baptist Orphan's Home, St. Joseph, Mich.

Woe! Woe! Mrs. Santa Claus, who visited the Home last year, was reported dead, Mr. Santa and Grandpa Santa, who called the many years previously, were too busy and the children were too young to take the long trip. What was to be done? Christmas drew nearer and nearer and with each passing day the shadow of disappointment grew darker and darker, but just as things looked almost hopeless packages started to arrive which were very Santa Clausy in appearance and it soon became evident that, in spite of everything, Santa hadn't forgotten us. He had delegated his special friends to act as his agents and as a consequence his friends became our friends.

Santa again this year chose late afternoon, Christmas Day, to present us with his gifts gathered together by his agents. Of course, before opening them we had to sing a few carols in honor of Santa and a few Christmas hymns in honor of the Babe whose birth the world was celebrating. A few words by Pa Steiger (being a preacher we felt sure he would feel slighted if not asked to say a few words) closed the program and then—

Well, from then on nothing but "Ohs!" "Ahs!" noise! general hub-bub! and MESS! One waded knee deep in paper and got tangled in a web of vari-colored strings and ribbons. Pandemonium reigned supreme but fastidious Ma Steiger soon righted that with a picked crew of helpers.

Our baby, "Corky," seemed to fasten his eye and whole attention on a large red stocking with candy and nuts at its toe. The entrance to the stocking seemed to be blocked with something white which he couldn't get out of the way so rather than waste time he bit a hole in the toe and so extricated what he wanted. The gift at the top of the stocking was very much appreciated by the older children but "Corky's" appreciation for the candy and nuts exceeded that. We all sincerely hope that there will be another Mrs. Santa Claus next year.

We all want to give a big RAH of THANKS for all our friends throughout the whole country who sent us blankets, towels, clothing, cookies, meats and all kinds of personal gifts.

Uncle Sam has had or will have a "Thank-you" Letter in his bag for everyone who gave a return address.

An Alumnae ANNE PAQUET.

The law of the Kingdom of God is sonship and brotherhood, the heart of the two great commandments.

An Incurably Bad Basis

A short time ago I happened to attend the annual meeting of a young people's society, when reports were presented, and the work of the year reviewed. The president referred to the interesting meetings which had been held, and specially emphasized the fact that all who had been asked to speak and sing had responded very heartily and the society owed much to those who had helped in this way. At little inquiry revealed that these people had done nothing but listen to fine addresses given by their pastor and other good speakers, who came from sister churches. In all probability the members had received some good from the excellent talks which had been given, but had they not largely defeated the very purpose for which they were organized?

Chuck Them In

A young people's society is intended to train young men and women to speak, and pray, and work for Christ, and this never can be done by sitting in comfortable seats hearing preachers and others talk. Indeed it may be said that an organization which is devoted to everlastingly listening, is founded upon an incurable bad basis. When visiting Norway House, a remote mission station, a few years ago, I undertook to give the Indians some information concerning religious education.

"In the Sunday school," I said, "we teach the boys and girls, and in the young people's society we train them."

My interpreter had a little difficulty in finding words to indicate this distinction, but he never hesitated a moment. "In the Sunday school," said he, "we teach the young folks, and in the society we show them how to work." He certainly got the idea all right. An organization like the Baptist Young People's Union is meant to show its members how to work, and this can be done only by giving them something to do. An old preacher used to say that the best way to teach pups to swim was to "chuck them in." The best way to develop workers is to thrust responsibility upon them. A certain number will, of course, plead that they have no ability, and ask to be excused. They should be shown that all are able to do something.

Talented People

"He is a talented man." This was a statement I heard made the other day, with which I heartily agreed, although I had no acquaintance whatever with the person referred to, for every man is talented. Very few of us have five talents, and many would not like to admit that they possessed only one. The fact is that the majority of us are just plain average people with two talents; but it is a serious thought that we shall be held accountable for the use we make of these two.

If the railway manager desires to ruin a locomotive, he does not need to take a hammer and smash all its fine machinery. There is an easier way to put the

great machine out of commission. Just run it on the siding and leave it there untouched for three or four years, and the rust will do the trick. Let young men and women grow up in our churches doing nothing but listening, and their usefulness will vanish.

At a round-table conference some one asked the question: "In planning the organization of a society, would you advise putting every member upon some committee?" My answer was, "Yes, by all means." Do not give anyone the chance to say: "They do not expect me to do anything, for I have been left out."

The president and chairmen of committees should plan for the active co-operation of the entire membership. They will not find many who will say: "Here am I, send me," but they will be astonished how some humble and backward ones will improve through exercising their talents.—A. C. C. in Y. P. Leader.

A Letter from Alaska

(Continued from page 11)

and eggs which were much appreciated, but because of the spiritual food which I received over the Radio. Through courtesy to me they tuned in to the Seth Parker service over the N. B. C. System and it was a real feast to me to hear the message in sermon and songs. Seth Parker was touring the country at this time and some one else substituted for him. The gospel songs sung so beautifully, made me forget my isolation and made me again a part of the big, throbbing world that I left behind. My hosts condescended to join in the singing, Mr. Watkinson declaring he used to attend church as a boy in England, but they had outgrown the church and religion. Such are the influences to combat here. They have two fine boys whom we hope to win for our Sunday school and our Master.

A Radio Set Needed

My next move shall be to enlist the co-operation of the school teachers so they will postpone their weekly hikes until after Sunday school. And an "inspiration" just came to me. What a blessing a Radio set would be in our work! The dance hall and the pool hall where the young people congregate afternoons and evenings are both equipped with a Radio. Should we let all the new inventions become tools of Satan instead of using them to glorify God? There is absolutely nothing here in the form of wholesome recreation. The "thrill spirit" has invaded even the "cold and frozen" North. But how shall we meet the enemy without means or equipment? This request does not seem to be a big item, especially for this time of depression; but recalling the words of William Carey whose motto was: "Attempt great things for God, and expect great things from God," and remembering God's great resources, it is not too much to expect after all, and I shall leave my "order" stand with this modification: When this financial crisis

is over and folks decide to exchange their Radio for the latest model they can do a real missionary service by sending their old one to Kodiak.

I have written you a chapter on new beginnings, but please pray with me that the time may not be long when I may write a chapter on real progress.

Yours in the Master's Service,

HILDA D. KRAUSE.

Kodiak Baptist Orphanage,
Kodiak, Alaska.

Sample Copies

Marshall Field told his thousands of clerks years ago: "Don't talk. Show the goods."

Promoting "The Baptist Herald" by distributing sample copies to any who might be interested is a practical form of promotion. But talk a little about the paper when you distribute such copies. Explain that this is a typical number, not a "show" number; and if possible tell about other interesting features, articles, and stories that have appeared in recent numbers. Follow up such distribution. Do not depend on the prospect to hunt you out, even when the paper itself has made a splendid impression.

Our Publication Manager will gladly mail you a number of sample copies if you write him.

"Baptist Herald" Boosters

will please remember that we are well along in the new year and that all lists should be forwarded to Cleveland immediately so that the new subscriptions can become effective and no disappointment ensue.

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