

The Baptist Herald

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

Volume Eleven

CLEVELAND, O., JANUARY 1, 1933

Number One

Facing the New Year

We pledge ourselves
To follow through the coming year
The light which God gives us:
The light of Truth, wherever it may
lead;
The light of Freedom, revealing new
opportunities for individual develop-
ment and social service;
The light of Faith, opening new visions
of the better world to be;
The light of Love, daily binding brother
to brother and man to God in ever
closer bonds of friendship and affec-
tion.
Guided by this light
We shall go forward to the work of an-
other year with steadfastness and
confidence.

—Author unknown.

What's Happening

Make the "Baptist Herald" Booster in your church glad by promptly and gladly giving your subscription renewal and by giving him a list of prospective subscribers.

Rev. H. C. Baum conducted evangelistic services at the Plum Creek church, S. Dak., Rev. E. Gutsche, pastor. The meetings were blessed with about 25 conversions. The weather was ideal and the roads in good condition.

This number of the "Baptist Herald" inaugurates the eleventh volume and the editor enters into the eleventh year of his editorship with our paper. We fervently pray that 1933 may prove to be the best in its history in spite of all difficulties, hard times and other handicaps.

"The Flash" is the name of a new bulletin now issued by the Young People's Society of the Second German Church, Brooklyn, N. Y. We are glad to welcome its visits at our editorial sanctum. It reports that the average attendance at the Sunday night B. Y. P. U. meetings during November was 41. The goal for December was set at 50.

The Emmanuel's Creek church of Tyndall, S. Dak., Rev. E. Broeckel, pastor, reports the conversion of 34 souls and a wonderful revival. Our General Evangelist, Rev. H. C. Baum, preached the gospel during a series of meetings lasting three weeks and the Lord granted rich blessing in which both of the churches on this field, Tyndall and Danzig, shared. The church praises God and is grateful to Bro. Baum and the General Missionary Society for the services rendered.

"Christmas and Calvary" were the two thoughts and great facts linked together in a "Communion Service" arranged by Rev. O. E. Krueger and used at the celebration on Sunday evening, Dec. 4, at the Temple Baptist Church, Pittsburgh, Pa. The pastor did not preach but lead in this worship program. The leading divisions, under which scripture and hymns were grouped were as follows: Contemplation, Adoration, Humiliation, Participation, Consecration, Transformation, Radiation and Exhortation. The service evoked much favorable comment.

Who's Who in this number. Rev. M. L. Leuschner, the writer of the leading feature article (written especially for the "Baptist Herald"), is the pastor of the Fleischmann Memorial Church, Philadelphia, Pa. Rev. C. J. Bender is our veteran missionary to the Cameroons. He sails for his field after a brief furlough, accompanied by Mrs. Bender, in January. Rev. C. A. Flügge is the director of the Christian Tract Society, affiliated with our Baptist publishing house in Cassel, Germany. What a wonderful

story is that of Oncken's. Don't fail to begin the new serial story by the famous "Cape Cod" author, Joseph C. Lincoln.

Revival at Immanuel Baptist Church, Wausau, Wis.

We can lift up our voices with the 103rd Psalm and praise the Lord for blessing us so richly in the past weeks. For a long time we prayed for a revival in our church and the Lord has graciously answered our prayers. During the Fall months we tried to secure the services of several evangelists, but all seemed to refuse to come to Wausau. Then, as we believe, a direct answer to prayer, the Lord sent us the Irish evangelist, Dan Shannon. Bro. Shannon is a converted Roman Catholic and there is never a dull hour when he speaks. He is a great man of prayer and not only preaches the Gospel of the grace of God but also lives up to it in his every-day life and work.

Previous to our meetings we had a week of cottage prayer meetings. We began our meetings on Nov. 10 and continued until Dec. 8. Every night the church was filled with attentive listeners and on several evenings there was not room to seat all the people. During these evangelistic services we were privileged to pray with 48 people. Among those baptized were two Catholics and several Lutherans. Most of them were middle-aged people, fathers and mothers of families, four married couples and several young people. One of these converts walked 10 miles one evening when it was 10 degrees below zero in order to be present at the service. The power of the cross can still attract people.

Not only do we rejoice because of these souls that were saved; but also because of the blessings that the church received from these meetings. We have all grown spiritually. Despite the severe cold weather we had between 40 and 50 out for our prayer meeting on Wednesday evening. To God be the glory! May these new converts now dedicate their lives wholly to the Lord's service! The Lord has richly blessed and given the increase and we are looking forward to greater blessings in the future.

JOHN WOBIG.

Kepl-Knopf Wedding in Winnipeg, Canada

Something very out of the ordinary in weddings took place in the German Baptist Church of Winnipeg, on Dec. 7, 1932, when Miss B. Knopf, missionary for 13 years in our church, and Rev. J. Kepl, minister of the German Baptist Church of Regina, were united in the holy bonds of matrimony.—A missionary marrying in our church does not occur

very often, the last one married 20 years ago.

A great many old and new friends assembled to witness this unusual event. Rev. H. P. Fayser, minister of the church, officiated at the ceremony. The bride was given in marriage by Rev. F. A. Bloedow, and attended by Miss A. Herb, bridesmaid. Mr. J. Rogalski supported the groom. Rev. J. Luebeck of Whitemouth, a former pastor of the church, spoke on Genesis 2:18. The church choir rendered two appropriate selections. At the close of the service the congregation had the opportunity of wishing God's blessing to Rev. and Mrs. J. Kepl; and then all went downstairs into the beautifully decorated Sunday school rooms. The table at which the bride and groom and the ministers and their wives were seated, was centered by a large wedding cake.

Under the able chairmanship of Mr. Dojacek a very interesting program was given, consisting of little speeches and recitations by representatives of the different branches of church activities; suitable selections by the choir, a male quartet, a ladies sextet and a song by the mission-band. The ladies of the church had prepared an appetizing lunch, which was served by the King's Daughters and the young men at the end of the program.

The church presented the bride with a fine set of silverware, and at the shower held on Dec. 1, 1932, the ladies and the King's Daughters had presented her with a beautiful Limoge dinner service.

We will greatly miss Miss B. Knopf, but as Mrs. J. Kepl we are sure she will do her bit "in the other missionfield" as she intimated in her letter of resignation.

GERHARD STREUBER, Reporter.

The Baptist Herald

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The Baptist Herald

On Making Resolutions and When

OPINIONS have varied as to whether the making of resolutions at the beginning of a new year is a good thing or not. We believe there is a virtue in making good resolutions at that time. Of course such action has been the butt of much cheap witticism but that was usually because the resolutions were not good or because they were not kept.

The making of resolutions is usually the result of some self-examination, of some sort of personal survey, a taking inventory of our mental and moral and spiritual assets and liabilities. That in itself is a good idea and should be indulged in oftener than once a year. A little at the close of each day would be beneficial.

Nevertheless it may be said in general that New Years is a most fitting time for the making of good resolutions. An old year with its faults and failures has been cast off. A new calendar comes before us with its challenge and appeal. Change is in the air and it ought to be a change for the better. A fresh grip is in order and we ought to take hold with a will.

But resolutions are so often broken, we hear some one say. Well, suppose you do fall down. Don't be afraid of making a start for the land of beginning again because you are afraid of falling. Here's the thing to be afraid of. Be afraid to stay down when you fall down. The devil is no doubt delighted when you fall but there is joy among the angels when you arise and press on.

Make as many resolutions as you see fit to make but let the strongest resolution be to keep your resolution. Make your good resolutions and if need be remake them again and again until they become the fixed habit of your life. Remember what Paul wrote to young Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." Remember the throne of grace to which every aspiring soul may boldly come to obtain mercy and find grace to help in time of need.

While New Years has some special features connected with it that make it a good time for making resolutions, it is not the only time. We would be remiss in duty if we postponed until New Years all our good resolutions. Welcome and embrace them the moment they come. It may be on your birthday, or under the spell of some great speech or sermon, while reading some inspiring book or in the presence of some striking life-experience into which God has led you. Right then and there, make your resolution and keep it.

Keeping Spiritually Young

MARTIN L. LEUSCHNER

KEEPING spiritually young is just as important in life as "keeping mentally fit." We are very much concerned in our age about retaining the youthful vigor of our bodies, as is evidenced by the increasing popularity of physical culture, and about maintaining mental alertness, which is attested by the widespread acceptance of adult educational aids. But the subject of youthfulness in spiritual matters receives scant attention in the books and periodicals of our day. This may be due to a misconception of

What Youth and Religion Are

and constitute. "Youth" in the widest interpretation of the word is not a birthright but an attainment. It is not a matter of years, brief in number, but a spirit and an attitude toward life. It is not the counting of milestones but the song which is in one's heart and on one's lips along life's pilgrimage. I have known some people, young in years, but wrinkled and aged by the disillusionment and cynicism of life, which has never been beautiful nor purposeful to them. It has been my good fortune, on the other hand, to know also men and women, approaching the sunset of years, their heads crowned with a halo of snow-white hair, who were younger and more youthful in spirit than their own grandchildren.

It is just as true that religion is not a creed to be memorized nor a record of perfect church attendance, nor a facial countenance that evinces a certain type of piety but a spirit and an attitude toward life and God which permeate every experience. He who is most deeply religious in this sense of the word must be most youthful at heart. In the realm of spiritual truths there is a "fountain of youth" from which we can quaff and remain spiritually young. I have always believed that

Youth Rather Than Old Age Holds the Secrets of Religious Living

I have never believed of youth that it might drop the torch of religious fervor. Youth is the most profound embodiment of true religion. Youth is always religious, when it expresses itself most characteristically. Youth is radiantly religious, even though its religion may not be expressed in the thought and word forms of its elders. Jesus, of whom we must always think as a young man of Galilee, commissioned to his divine task by the heavenly Father, leads the way into an understanding of this greatest of life's secrets.

Daniel Poling, in his recent book on Jesus, entitled, "Between Two Worlds," pictures Jesus at the Bethany home, where his disciples eagerly ask him questions about life's problems in the presence of John Mark, the young man. "He answered with a sweep of his hand in the direction of John Mark, who was hurrying on toward Jerusalem. 'Youth is hope, Life is wonderful and love is the greatest thing in the world,' he said."

Youth of the finest and most genuine type can teach all of us much about life. It can lead the way into the practise of keeping spiritually young. Then the boundaries of youth in terms of years will disappear, and all who learn these things "shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." We shall be able to keep spiritually young

By Radiating an Incurable Optimism

Youth at its best is actuated by high ideals, great visions and wonderful dreams. It has been said that the words, "all men are created equal," in our Declaration of Independence express an ideal never accepted by most Americans but which was hammered on the anvil of a young man's heart, that of Thomas Jefferson. I can well remember the enthusiasm with which I joined the several thousand young people at the Indianapolis Student Volunteer convention in boldly and fervently dedicating ourselves to the great visionary task—"the evangelization of the world in this generation."

At its heart religion is an incurable optimism. In the face of the darkest and most inscrutable tragedy the religious soul can say that "all things work together for good to them that love God." The Christian spirit is a love "that beareth all things, believeth all things, endureth all things." Jesus came to establish in the hearts of men and on this earth a kingdom of righteousness, love and brotherhood. It demands a visionary faith to believe in the establishment of that kingdom in the face of economic greed, selfish lusts and racial animosities. There is an incurable optimism in the words of the poet, which envisages the hope of a youthful, idealistic spirit.

"Truth forever on the scaffold, wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

Dr. Luccock tells the story of James Russell Lowell, who was passing a building in the outskirts of Boston, which bore the inscription. "Home for Incurable Children," and said playfully to a friend, "They'll get me in there some day." Dr. Luccock went on to say that "the man of Christian faith to whom God and the increasing purpose which runs the ages are realities, lives in an ideal world. He is an incurable child, carrying over to his last years an irrepressible youthfulness of heart. His Kingdom is an everlasting Kingdom, and its members have the dew of youth."

Keeping spiritually young demands that discipline whereby we can always radiate an incurable optimism of love to others, faith in God's purposes, hope in the victory of truth and righteousness, and enthusiasm in the building of God's Kingdom.

We shall also be able to keep spiritually young

By Engaging in a Life of Active Service

Youth has always interpreted religion with an emphasis on practical service and on a life of fruitfulness. Age has criticized the younger members of the churches because of their inability to testify about their experiences and to pray, not realizing that the deeds of quiet, effective service pray much louder than words. Preaching and practise must go hand in hand, but he who is more concerned about the former is losing his grip on spiritual youthfulness. It is most certainly true that youth in this age in the words of Prof. Harry F. Ward is "too much concerned with the new opportunities for fashioning this life to be interested in any escape from it." Youth is not so much "other-worldly minded" in a theological assurance of heaven, as practically minded in Christianizing our personal lives and the social order in which we live.

I have known many young people who have been regarded by others as deficient in their religious expression, but who have been even more spiritual, I believe, than their critics because of the determined, sincere and beautiful Christian service they have been rendering quietly. Youth applies the same test to itself which it demands of others and which Jesus applied so stringently to his disciples: "By their fruits ye shall know them."

Youth will always be the preserver of this emphasis in religion on practical deeds, active service, the gospel in social action. Life's service never comes to close but continues in unabated measure in the lives of those who keep spiritually young. That is one reason why in my generation there are so many young people who, though they never knew Prof. Walter Rauschenbusch personally, have found in his writings and spirit the embodiment of the spirit of Jesus Christ.

We shall also be able to keep spiritually young

By Keeping Abreast of the Times

The world of events and movements passes by us in daily kaleidoscopic review. Youth feels itself intensely a part of the onward march of things. Even as Ghandi will not be able to turn back the clocks of a machine development in India, so also will we be unable to compel the youth of our day to live in the environment which belonged to the past century and generation. The world of international events, literature, education, the cinema, industry, social customs and culture is one in which youth lives and feels at home. They can be Christians in it, because they are determined to make it Christian in spirit.

Keeping spiritually young implies keeping in touch with life as those who are young in spirit reveal. A minister, who has not read a book which has been published since 1914, can hardly know

the problems of our day and will certainly not be popular with young people. The man or woman who is living in the age of buggies and lamps and Victorian customs will be "a back number" today. The interpretation of Christianity which goes back to the world of yesterday can neither appeal to nor challenge the youthfully minded person of our modern world. The gospel of Christ, eternally the same in its content, but clothed in the garments of the day, can be preached most effectively by the Christian who has kept abreast of the times and adjusted himself to changing environmental conditions.

William Lyon Phelps in a small book, entitled "Human Nature," describes a visit he had with a friend in Boston who was almost ninety years of age who engaged with him in a lively conversation about current affairs. "Physically all who have passed forty begin to deteriorate," Dr. Phelps concludes. "But mentally some men and women never grow old, no matter how many years they have to their credit. If they maintain a constant interest in the world about them they will actually live longer than those whose curiosity diminishes or decays."

Keeping spiritually young also demands that we shall

Champion Unpopular But Truth-Provoking Causes

Herein youth has played its most important role in religion. The heretics of yesterday who are the heroes of today's Protestantism were young men, championing a most unpopular but vital cause. Those who tap the deepest well springs of the Christian religion will find their lives challenged by causes which will demand self-denial, endurance, suffering and sacrifice. There is no better fountain of youth in a religious life than the supporting of unpopular religious causes of the day.

We are told that Robert Louis Stevenson once cried: "Give me the young man who has brains enough to make a fool of himself." Jane Addams in her book, "The Second Twenty Years at Hull House," ascribes her youthfulness of spirit to the dedication of her life and efforts in behalf of great religious and social causes which were and are unpopular in her day. There are causes at the present time, religious in character, sweeping in their implications, which should challenge the interest of all who desire to keep spiritually young.

Religion at the best is the treasure of those souls, who, young or old in years, are spiritually young. As Jesus, their Master and Savior, they have faith in life and God which is incurably idealistic and which visions a world of peace, good-will and righteousness, they lead lives of active service which constantly prove the truths in the fruitfulness of deeds, they adjust themselves and the expression of their message to the conditions of men in their day, and they champion causes in which they believe so profoundly that they are even willing to lay down their lives in their behalf.

The thought of keeping spiritually young staggers one. It is so easy to age, to become disillusioned, to find one's enthusiasm dimmed. One wants not only to remain in the company of youth and to enjoy their comradeship, but also would be determined to learn the secret of this "fountain of youth." Jesus leads with his firm, strong hand. We must follow joyously, radiantly, victoriously, wherever the road may go.

Philadelphia, Pa.

Jesus as a Tormentor

ONE day they said to Jesus, "Why art thou come to torment us? what have we to do with thee?" Had you ever thought of Jesus as a tormentor? As long as something is wrong Jesus torments men. He never lets them alone until that wrong is righted. Slavery was wrong. He never let up until men eradicated slavery. The saloon was wrong. He never lets up until America outlaws it. He is keeping after us until we complete the task everywhere upon the face of the earth. War is wrong. He will keep at us until we drive war from the earth. Race hatred is wrong. He will torment us until this monster is no more and world brotherhood shall sit in its place, and love be enthroned as king.

Not in a long time have the followers of the Christ had more sobering moments than these that are upon us. With political and economic conditions as they are in our land and others, who can be indifferent, complacent, and inactive? With two-thirds of our world members of no church, Jewish, Catholic, or Protestant, who of us dares be unconcerned or selfish?

The Master is on trial today. The world is saying, "What then shall I do with Jesus?" Shall he by any indifference of ours be crucified afresh and put to an open shame, or shall he through our devotion and love for him be proclaimed as the one who is able to save unto the uttermost them that come unto God through him?—Dr. J. M. Bader in the C. E. World.

Indifference the Great Foe

NO cause is stronger than the forces that support it. One enemy inside the camp is more dangerous than a dozen enemies on the outside. Indifference is often a more subtle foe than open hostility. The church that does not build in the hearts of its people loyalty to itself and to the denomination it fosters, will not have to wait long for the fateful day when it will have a name to live and is dead, if indeed it does not cease to have even its name left. To refuse or fail to foster and support worldwide missions is to invite the removal of the candlestick.

* * *

Did you forget it in the holiday rush? Forget what? Why, renewing your subscription. Do it now.

A Happy New Year

FRANCES RIDLEY HAVERGAL
Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These will insure thee
A Happy New Year.

Peace in the Savior,
Rest at his feet,
Smile of his countenance,
Radiant and sweet;
Joy in his presence,
Christ ever near—
These will insure thee
A Happy New Year.

Alpena Is Advancing

Although we have not reported from Alpena, Mich., for some time, we are still carrying faithfully onward.

Our work is progressing and we feel the infinite presence and nearness of God more from day to day.

Rev. E. G. Kliese of the Second German Baptist Church of Detroit assisted our pastor, Rev. F. W. Guenther in evangelistic services from November 13-19. These meetings proved a blessing. We had the joy of baptizing 7 young people ranging in age from 12 to 22 years. We are looking forward to another baptism in the near future.

The Ladies Missionary society celebrated their birthday November 24. A pot luck supper was served in a dining-room filled to capacity—plus. After the supper an interesting program was enjoyed consisting of a playlet entitled, "The New Pastor," recitations, trios, several interesting readings and a number by the choir.

Our unanimous desire is to thank God from whom all blessings flow.

THE REPORTER.

Benton Harbor Celebrates Anniversary

The B. Y. P. U. of Benton Harbor, Mich., celebrated its 23rd Anniversary on November 22 by giving an unusually fine program. Our vice-president, Mr. Conrad Sommerfeld, opened the program with the preliminary exercises and Erwin Mabs gave Scripture reading.

As in all our B. Y. P. U. programs, music played a prominent part and the congregation, comprising young people from Benton Harbor and St. Joseph, was very enthusiastic about two delightful musical numbers, a duet entitled, "He Will Not Slumber," by two prominent musicians, Walter Virkus and Walter Maikowski, and a violin trio, composed of Elsie Goltz, Goldie Harmon and Lorette Valentine, displayed fine musicianship in playing Haydn's Andante, accompanied by Mrs. Norma G. Maxham.

The main feature of the evening was the presentation of a play entitled, "And

the Greatest of These is Love." The story takes place at the Climber home where an orphan is seeking refuge. The Climber family thinks only of good times, while Ruth, the orphan, is a very religious girl and is always doing good for others. Ruth sees that she is not a welcome guest but she stays there for a year, and her uncle, a rich bachelor, comes to take her home. He promises to build a hospital where she can take care of the poor and sick. The Climber family through Ruth's presence in their home decides that the only way to be happy is to lead a Christian life.

The members of the cast are: Clara Patzloff, Frank Patzloff, Dorothy Behlen, Myrtle Lawrenz, Roy Sommerfeld, Ethel Virkus, Erma Stubenrauch, Esther Humphrey, Harold Zoschke, Louise and Martha Appelget and Florence Behlen. After the program everyone was invited to the dining-room where refreshments were served.

The recently elected officers for the new year include Conrad Sommerfeld, president; Ethel Virkus, vice-president; Clara Patzloff, secretary; John Timmerick, treasurer; Myrtle Lawrenz, pianist, and Viola Behlen, assistant pianist.

ETHEL VIRKUS, Sec.

Thanksgiving at Salt Creek Church

Thanksgiving morning friends and members of the Salt Creek, Oregon, Church gathered together for worship and thanksgiving. Our pastor, Bro. Reschke, spoke a few words about this national holiday, also why we should be thankful and what we should be thankful for in these days of depression, taking for his text Eph. 5:20. Rev. Erwing, who gave Bible lectures every evening, spoke on Romans 6.

After the service we partook of a most delicious Thanksgiving dinner, sponsored by our Ladies Aid, Mrs. Mabel Voth, president. About 175 persons were served and everyone enjoyed the turkey, chicken, whipped cream pies and all the other good things. The cooks responsible for this splendid dinner were Mrs. Frieda May, Mrs. Lillie Heppner, Mrs. Florence Schneider, Mrs. Hulda Marquart and Mrs. Phoenicia May. We then enjoyed a program of group singing, quartets and one dialog. A rousing good number by our band concluded this Thanksgiving Day.

"Be thankful unto him and bless his name, for the Lord is good." We can say that the giver of all good gifts, our Lord and Master, has not forgotten his own here in Salt Creek and we thank him from the bottom of our hearts.

* * * L. T.

A committee of five usually consists of the man who does the work, three others to pat him on the back, and one to bring in the minority report.—Royal Arcanum Bulletin.

Ebenezer, Elmo, Kansas, Says "Hallelujah!"

We were privileged to have several weeks of services at our church this fall. Dr. W. Kuhn, our General Secretary, consented to be with us one week, after which we continued with evangelistic meetings for two weeks. Rev. Charles Colas of the Baptist church of Abilene, Kansas, preached the evangelistic messages.

The meetings were very well attended. The weather was favorable, the roads good, and there was sufficient interest in God's Word and in the saving of souls to bring the people together. On account of the fair crop of corn this last summer, there was more work among the people of our community than usual, but the Lord made hearts willing to sacrifice to hear the Word of God. Some attended every evening for three weeks; entire families with children of school age and under. So many now-a-days give the excuse of not being able to attend the evening services on account of the little ones. But this attendance record again goes to show what can be done if the heart is right.

Dr. Kuhn began his services on Sunday morning and continued each evening until Friday night inclusive. His preaching centered chiefly about the Christian life, growth in character, more trust and faith, and a better knowledge of God's Word. This, of course, was a most wonderful preparation for the evangelistic meetings to follow.

We as a church regarded it a special privilege to have had Dr. Kuhn in our midst for one week. Realizing that many of our churches are close neighbors who also would delight in sharing the services of Dr. Kuhn, we extended invitations to the First Church of Dickinson Co., Mount Zion, and the Durham churches. All these churches with their pastors responded to the services and rendered special musical numbers. From the Durham church the whole choir came and sang several anthems. We indeed feel delighted over this kind of co-operation in the Lord's work.

The Lord sent showers of blessings during these meetings and the Sunday services which immediately followed. Since the beginning of these meetings until this present writing 13 souls have taken their stand for Christ. Our prayers have been heard and answered, God's promises have been fulfilled anew, hearts are rejoicing, families have been made glad, yea, we as a church feel the Lord is still with us and that he honors the efforts of his feeble children. Rejoice with us, all you Christian friends and readers. May the name of the Lord be praised! Hallelujah!

A. R. SANDOW.

* * *
The mother's heart is the child's schoolroom.—H. W. Beecher.

A Happy New Year

NANCY BYRD TURNER

A Happy New Year, teachers!
Like a fair page it lies,
This year that's just beginning
Before your wistful eyes.
Oh, dip your pen in loving
And write in shining gold
The message of the Master
Before the year grows old.

A Happy New Year, children!
See, like a fair, new way
It stretches for your footsteps
To travel day by day.
Oh, take each turn with loving
And fill each mile with cheer,
Until you come with gladness
Unto the next New Year!

Attention! All Young People and Sunday School Workers! Northwestern Conference

Now is the time for all you Sunday school and young people's workers to show us what you are capable of doing. Too long our Union has been composed merely of societies, each working for their own good and knowing nothing of our Northwestern Conference Union except what they occasionally read in the "Herald." This year we are working for a unified program—each one striving toward a common goal. In order to make this possible certain plans have been outlined which ought to be eagerly accepted by your enthusiastic workers.

The first program is not so far in the future, so get busy—you Sunday schools, and let's see what you can do. February 5, 1933, has been designated as Missionary Sunday for all Sunday schools. Each school is to plan their own program, which may cover part or the whole session. Here is a chance for originality in making your program the best. Last but not least, is the part in the program, in which all may share—from the Cradle Roll to gradma's class—the offering. Now this is to be a special missionary offering and a report will be made in the "Herald" of the best giving schools. Put your school on the list—be a winner!

The second program ought to bring the whole family to church, for it is Youth Sunday and is to be held April 30. Ask your pastor if your B. Y. P. U. may have charge of the evening service and see how overjoyed he will be at the prospect of a vacation. The society is to have complete charge of the evening service, building the program around the special topic, "Youth and the Church." Hunt up your orators, debaters and musicians, every society has them, and give everyone a chance to do something. This ought to bring out everyone and give them a splendid program.

Plan number three is for that artistic person in your society—for it is to be a Poster Contest. Advertising is the best policy and may be applied to our young people's meeting as well as to business.

How are people to know about your meetings if you don't advertise and what could be a better way than by a poster?

There are two incentives to this contest—one that all posters will be on display at the conference, and second, there is to be a prize for the best poster. Get busy, you artists, and get that prize for your society.

Now comes the grand finale of the plans—a Missionary Play contest. This play contest is for both Sunday school and young people's members. There is to be a prize and the play will be presented at the Northwestern Conference next August. Every society has its actors, so get busy and choose yours. Make your society the lucky one to give the play at the conference.

As varied and as interesting as these programs promise to be, we cannot make them a success unless we have the co-operation of every member of every Sunday school and young people's society. A machine cannot work efficiently with every part working it own way, and neither can our B. Y. P. and S. S. W. Union. Let's all work together and make your Union mean something to you.

EDNA ZUMMACH, Sec.

Ordination Service of Gerhard Neumann

On Saturday afternoon, Nov. 13, a delegation of 19 members representing 6 Oregon churches and the Western Theological Seminary met with the First German Baptist Church of Portland for the examination of Bro. Neumann. Rev. Wm. Graf was elected moderator and Rev. G. W. Rutsch clerk of the Council. The candidate was then called upon to tell of his Christian experience, his call to Service and his doctrinal views. He told of how at the age of 19 through the efforts of F. W. Herrmann, then in Koenigsberg, Germany, he was brought face to face with his lost condition and took a definite stand for Christ; of the repeated call of the Lord to enter his service until, when in this country, he finally surrendered and went to the Western Theological Seminary in Portland of which he is now a graduate, and of his views on Bible doctrine.

After due deliberation by the Council, in private session, it was unanimously resolved, that the candidate displayed every evidence of being fully qualified for the work of the gospel ministry and recommended the church to proceed with the ordination.

On Sunday evening the ordination service was carried out as follows: Song service, led by the choir director, Mr. Neubauer. Scripture reading by Rev. F. Bueermann and prayer by Rev. F. Waelte. The very fitting sermon on "The Minister's Call, Preparation, Service," Isa. 49:1, 2, by Rev. J. Kratt. The ordination prayer was offered by Rev. G. Schunke. Dr. W. T. Milliken from the Seminary gave the charge to the candidate. Rev. G. W. Rutsch then wel-

comed the candidate into the ranks of the ministers, and Rev. R. E. Reschke gave the charge to the church.

The special musical numbers such as the choir selection, solo by Henry Bertuleit, a girl's quartet and a minister's quartet added much to embellish the service.

Another very impressive number not to be overlooked was when the president of the Young People, Henry Schroeder, with a representative from each society of the church presented Bro. Neumann with a fine pocket Bible and a collection of poems and signatures of his many friends as a token of love and sincerest wishes for a successful future.

At the close, Bro. Neumann spoke the benediction. Thus the ordination service came to a close and was indeed the climax of the very blessed convention.

May God's richest blessing rest upon our brother and the First Church in Portland where he is at present serving as assistant pastor!

G. W. RUTSCH, Clerk.

Some Questions for 1933

Don't fool yourself into believing that a New Year's resolution isn't worth making. A good, practical resolution has been the making of more than one man. The mile stone marked *New Year Eve* of 1933 will pass your way but once. Are you going to let it slip by, or are you letting this opportunity make a better man or woman of you than you have ever been? Ask yourself the following questions, and give yourself an honest answer for each one. Then ask yourself if '33 brings improvement or indifference.

1. Have I learned my lesson from the depression times?
2. Am I still going to place my faith in the almighty dollar or in God, who is love?
3. Am I going to help God be more real to me during this year or am I continuing in indifference?
4. Is there at least one little sin that I am going to drop this year?
5. Is Jesus going to be my real friend through '33 or is he still going to be merely a name?
6. Is the church going to see me off-tener?
7. Am I going to be just a little more forgiving during this coming year?
8. Am I going to find the old joy I once had in Jesus throughout this coming year?
9. Am I going to try to do justice, love, mercy, and walk humbly with my God every day of '33?
10. Is 1934 going to find me just as indifferent, as weak, as discouraged, as visionless, as I now am, or will I be able to say that for one whole year I kept my resolution to have '33 help me find God and his plans?

From Bulletin of Second German Baptist Church, Brooklyn, N. Y.

KEZIAH COFFIN

JOSEPH C. LINCOLN

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Chapter I

In which Keziah hears two proposals and the beginning of a third

Trumet in a fog; a fog blown in during the night by the wind from the wide Atlantic. So wet and heavy that one might taste the salt in it. So thick that houses along the main road were but dim shapes behind its gray drapery, and only the gates and fences of the front yards were plainly in evidence to the passer-by. The beach plum and bayberry bushes on the dunes were spangled with beady drops. The pole on Cannon Hill, where the beacon was hoisted when the packet from Boston dropped anchor in the bay, was shiny and slippery. The new weathervane, a gilded whale, presented to the "Regular" church by Captain Zebedee Mayo, a retired whaler, swam in a sea of cloud. The lichened eaves of the little "Come-Outer" chapel dripped at sedate intervals. The brick walk leading to the door of Captain Elkanah Daniels's fine residence held undignified puddles in its hollows. And, through the damp stillness, the muttered growl of the surf, three miles away at the foot of the sandy bluffs by the lighthouse, sounded ominously.

Directly opposite Captain Elkanah's front gate, on the other side of the main road, stood the little story-and-a-half house, also the captain's property, which for fourteen years had been tenanted by Mrs. Keziah Coffin and her brother, Solomon Hall, the shoemaker. But Solomon had, the month before, given up his fight with debt and illness and was sleeping quietly in Trumet's most populous center, the graveyard. And Keziah, left alone, had decided that the rent and living expenses were more than her precarious earnings as a seamstress would warrant, and, having bargained with the furniture dealer in Wellmouth for the sale of her household effects, was now busy getting them ready for the morrow, when the dealer's wagon was to call. She was going to Boston, where a distant and condescending rich relative had interested himself to the extent of finding her a place as sewing woman in a large tailoring establishment.

The fog hung like a wet blanket over the house and its small yard, where a few venerable pear trees, too conservative in their old age to venture a bud even though it was almost May, stood bare and forlorn. The day was dismal. The dismantled dining room, its tables and chairs pushed in a corner, and its faded ingrain carpet partially stripped from the floor, was dismal likewise. Considering all things, one might have expected Keziah herself to be even more dismal. But, to all outward appear-

ances, she was not. A large portion of her thirty-nine years of life had been passed under a wet blanket, so to speak, and she had not permitted the depressing covering to shut out more sunshine than was absolutely necessary. "If you can't get cream, you might as well learn to love your sasser of skim milk," said practical Keziah.

She was on her knees, her calico dress sleeves, patched and darned, but absolutely clean, rolled back, uncovering a pair of plump, strong arms, a saucer of tacks before her, and a tack hammer with a claw head in her hand. She was taking up the carpet. Grace Van Horne, Captain Eben Hammond's ward, who had called to see if there was anything she might do to help, was removing towels, tablecloths, and the like from the drawers in a tall "high-boy," folding them in an old and battered trunk. The pair had been discussing the subject which all Trumet had discussed for three weeks, namely the "calling" to the pastorate of the "Regular" church of the Rev. John Ellery, the young divinity student, who was to take the place of old Parson Langley, minister in the parish for over thirty years. Discussion in the village had now reached a critical point, for the Reverend John was expected by almost any coach. In those days, the days of the late fifties, the railroad down the Cape extended only as far as Sandwich; passengers made the rest of their journey by stage. Many came direct from the city by the packet, the little schooner, but Mr. Ellery had written that he should probably come on the coach.

"They say he's very nice-looking," remarked Miss Van Horne soberly, but with a mischievous glance under her dark lashes at Keziah. The lady addressed paused long enough to transfer several tacks from the floor to the saucer, and then made answer.

"Humph!" she observed. "A good many years ago I saw a theater show up at Boston. Don't be shocked; those circumstances we hear so much tell of—the kind you can't control—have kept me from going to theaters much, even if I wanted to. But I did see this entertainment, and a fool one 'twas, too, all singin' instead of talkin'—op'ra, I believe they called it. Well, as I started to say, one of the leadin' folks in it was the Old Harry himself, and he was pretty good-lookin'."

Grace laughed, even though she had been somewhat shocked.

"Why, Aunt Keziah," she exclaimed—those who knew Keziah Coffin best usually called her aunt, though real nephews and nieces she had none—"why, Aunt Keziah! What do you mean by compar-

ing the—the person you just mentioned with a minister!"

"Oh, I wasn't comparin' 'em! I'll leave that for the Come-Outers to do. Drat this carpet! Seems's if I never saw such long tacks; I do believe whoever put 'em down drove 'em clean through the center of the earth and let the Chiny-men clinch 'em on t'other side. I haul up a chunk of the cellar floor with every one. Ah, hum!" with a sigh, "I call 'em they ain't any more anxious to leave home than I am. But, far's the minister's concerned, didn't I hear of your Uncle Eben sayin' in prayer meetin' only a fortnit or so ago that all hands who wa'n't Come-Outers were own children to Satan? Mr. Ellery must take after his father some. Surprisin', ain't it, what a family the old critter's got."

The girl laughed again. For one brought up, since her seventh year, in the strictest Come-Outer families, she laughed a good deal. Many Come-Outers considered it wicked to laugh. Yet Grace did it, and hers was a laugh pleasant to hear and distinctly pleasant to see. It made her prettier than ever, a fact which, if she was aware of it, should have been an additional preventive, for to be pretty smacks of vanity. Perhaps she wasn't aware of it.

"What do you think Uncle Eben would say if he heard that?" she asked.

"Say, I took after my father, too, I presume likely. Does your uncle know you come here to see me so often? And call me 'aunt' and all that?"

"Of course he does. Aunt Keziah, you mustn't think Uncle Eben doesn't see the good in people simply because they don't believe as he does. He's as sweet and kind as—"

"Who? Eben Hammond? Land sakes, child, don't I know it? Cap'n Eben's the salt of the earth. I'm a Regular and always have been, but I'd be glad if my own society was seasoned with a few like him. 'Twould taste better to me of a Sunday." She paused and then added quizzically: "What d'you s'pose Cap'n Elkanah and the rest of our parish committee would say if they heard that?"

"Goodness knows! Still, I'm glad to hear you say it. And Uncle says you are as good a woman as ever lived. He thinks you're misled, of course, but that some day you'll see the error of your ways."

"Humph! I'll have to hurry up if I want to see 'em without spectacles. See my errors! Land sakes! much as I can do to see the heads of these tacks. Takin' up carpets is as hard a test of a body's eyesight as 'tis of their religion."

Her companion put down the tablecloth she was folding and looked earnestly at the other woman. To an undiscerning eye the latter would have looked much as she always did—plump and matronly, with brown hair drawn back from the forehead and parted in the middle; keen brown eyes with a humor-

ous twinkle in them—this was the Keziah Coffin the later generation of Trumet knew so well.

But Grace Van Horne, who called her aunt and came to see her so frequently, while her brother was alive and during the month following his death, could see the changes which the month had wrought. She saw the little wrinkles about the eyes and the lines of care about the mouth, the tired look of the whole plucky, workaday New England figure. She shook her head.

"Religion!" she repeated. "I do believe, Aunt Keziah, that you've got the very best religion of anybody I know. I don't care if you don't belong to our church. When I see how patient you've been and how cheerful through all your troubles, it—"

Mrs. Coffin waved the hammer deprecatingly. "There, there!" she interrupted. "I guess it's a good thing I'm going away. Here's you and I praisin' up each other's beliefs, just as if that wasn't a crime here in Trumet. Sometimes when I see how the two societies in this little one-horse place row with each other, I declare if it doesn't look as if they'd crossed out the first word of 'Love your neighbor' and wrote in 'Fight,' insted. Yet I'm a pretty good Regular, too, and when it comes to whoopin' and carryin' on like the Come-Outers, I—Well! well! never mind; don't begin to bristle up. I won't say another word about religion. Let's pick the new minister to pieces. Any kind of a Christian can do that."

But the new minister was destined to remain undissected that morning, in that house at least. Grace was serious now and she voiced the matter which had been uppermost in her mind since she left home.

"Aunt Keziah," she said, "why do you go away? What makes you? Is it absolutely necessary?"

"Why do I go? Why, for the same reason that the feller that was hove overboard left the ship—'cause I can't stay. You've got to have vittles and clothes, even in Trumet, and a place to put your head in nights. Long's Sol was alive and could do his cobblin' we managed to get along somehow. What I could earn sewin' helped, and we lived simple. But when he was taken down and died, the doctor's bills and the undertaker's used up what little money I had put by, and the sewin' alone wouldn't keep a healthy canary in bird seed. Dear land knows I hate to leave the old house I've lived in for fourteen years and the town I was born in, but I've got to, for all I see. Thank mercy, I can pay Cap'n Elkanah his last month's rent and go with a clear conscience. I won't owe anybody, that's a comfort, and nobody will owe me; though I could stand that, I guess," she added, prying at the carpet edge.

"I don't care!" The girl's dark eyes flashed indignantly. "I think it's too bad of Cap'n Elkanah to turn you out when—"

"Don't talk that way. He ain't turnin' me out. He ain't lettin' houses for his health and he'll need the money to buy his daughter's summer rigs. She ain't had a new dress for a month, pretty near, and here's a young and good-lookin' parson heavin' in sight. Maybe Cap'n Elkanah would think a minister was high-toned enough even for Annabel to marry."

"He's only twenty-three, they say," remarked Grace a trifle maliciously. "Perhaps she'll adopt him."

Annabel was the only child of Captain Elkanah Daniels, who owned the finest house in town. She was the belle of Trumet, and had been for a good many years.

Keziah laughed.

"Well," she said, "anyhow I've got to go. Maybe I'll like Boston first rate, you can't tell. Or maybe I won't. Ah, hum! 'twouldn't be the first thing I've had to do I didn't like."

Her friend looked at her.

"Aunt," she said, "I want to make a proposal to you, and you mustn't be cross about it."

"A proposal! Sakes alive! What'll I say? 'This is so sudden!' That's what Becky Rider, up to the west part of the town, said when Jim Baker, the tin peddler, happened to ask her if she'd ever thought of gettin' married. 'O James! this is so sudden!' says Becky. Jim said afterwards that the suddenest thing about it was the way he cleared out of that house. And he never called there afterwards."

Grace smiled but quickly grew grave.

"Now, auntie," she said, "please listen. I'm in earnest. It seems to me that you might do quite well at dressmaking here in town, if you had a little—well, ready money to help you at the start. I've got a few hundred dollars in the bank, presents from uncle, and my father's insurance money. I should love to lend it to you, and I know uncle would—"

Mrs. Coffin interrupted her.

"Cat's foot!" she exclaimed. "I hope I haven't got where I need to borrow money yet a while. Thank you just as much, deary, but long's I got two hands and a mouth, I'll make the two keep t'other reasonably full, I wouldn't wonder. No, I shan't think of it, so don't say another word. No."

The negative was so decided that Grace was silenced. Her disappointment showed in her face, however, and Keziah hastened to change the subject.

"How do you know," she observed, "but what my goin' to Boston may be the best thing that ever happened to me? You can't tell. No use despairin', Annabel ain't given up hope yet; why should I? Hey? Ain't that somebody comin'?"

Her companion sprang to her feet and ran to the window. Then she broke into a smothered laugh.

"Why, it's Kyan Pepper!" she exclaimed. "He must be coming to see you,

Aunt Keziah. And he's got on his very best Sunday clothes. Gracious! I must be going. I didn't know you expected callers."

Keziah dropped the tack hammer and stood up.

"Kyan!" she repeated. "What in the world is that old idiot comin' here for? To talk about the minister, I s'pose. How on earth did Laviny ever come to let him out alone?"

Mr. Pepper, Mr. Abishai Pepper, locally called "Kyan" (Cayenne) Pepper because of his red hair and thin side whiskers, was one of Trumet's "characters," and in his case the character was weak. He was born in the village and, when a youngster, had, like every other boy of good family in the community, cherished ambitions for a seafaring life. His sister, Lavinia, ten years older than he, who, after the death of their parents, had undertaken the job of "bringing up" her brother, did not sympathize with these ambitions. Consequently, when Kyan ran away she followed him to Boston, stalked aboard the vessel where he had shipped, and collared him, literally and figuratively. One of the mates venturing to offer objections, Lavinia turned upon him and gave him a piece of her mind, to the immense delight of the crew and the loungers on the wharf. Then she returned with the vagrant to Trumet. Old Captain Higgins, who skippered the packet in those days, swore that Lavinia never stopped lecturing her brother from the time they left Boston until they dropped anchor behind the breakwater.

"I give you my word that 'twas pretty nigh a stark calm, but there was such a steady stream of language porin' out of the Pepper stateroom that the draught kept the sails filled all the way home," asserted Captain Higgins.

That was Kyan's sole venture, so far as sailing was concerned, but he ran away again when he was twenty-five. This time he returned of his own accord, bringing a wife with him, one Evelyn Gott of Ostable. Evelyn could talk a bit herself, and her first interview with Lavinia ended with the latter's leaving the house in a rage, swearing never to set foot in it again. This oath she broke the day of her sister-in-law's funeral. Then she appeared, after the ceremony, her baggage on the wagon with her. The bereaved one, who was sitting on the front stoop of his dwelling with, so people say, a most resigned expression on his meek countenance, looked up and saw her.

"My land! Laviny," he exclaimed, turning pale. "Where'd you come from?"

"Never mind where I come from," observed his sister promptly. "You just be thankful I've come. If ever a body needed some one to take care of 'em, it's you. You can tote my things right in," she added, turning to her grinning driver, "and you, 'Bishy, go right in with 'em. The idea of your settin' out-

side takin' it easy when your poor wife ain't been buried more'n an hour!"

"But—but—Lavin'y," protested poor Kyan, speaking the truth unwittingly, "I couldn't take it easy afore she was buried, could I?"

"Go right in," was the answer. "March!"

Abishai marched, and had marched under his sister's orders ever since. She kept house for him, and did it well, but her one fear was that some female might again capture him, and she watched him with an eagle eye. He was the town assessor and tax collector, but when he visited dwellings containing single women or widows, Lavinia always accompanied him, "to help him in his figgerin," she said.

Consequently, when he appeared, unchaperoned, on the walk leading to the side door of the Coffin homestead, Keziah and her friend were surprised.

"He's dressed to kill," whispered Grace, at the window. "Even his tall hat; and in this fog! I do believe he's coming courting, Aunt Keziah."

"Humph!" was the ungracious answer. "He's come to say good-by, I s'pose, and to find out where I'm goin' and how much pay I'm goin' to get and if my rent is settled, and a few other little things that ain't any of his business. Lavin'y put him up to it, you see. She'll be along pretty quick. Well, I'll fix him so he won't talk much. He can help us take down the stovepipe. I said 'twas a job for a man, and a half on 'es better than none— Why, how d'ye do, 'Bishy? Come right in. Pretty thick outside, isn't it?"

Mr. Pepper entered diffidently.

"Er—er—how d'ye do, Keziah?" he stammered. "I thought I'd just run in a minute and—"

"Yes, yes. Glad to see you. Take off your hat. My sakes! it's pretty wet. How did Lavin'y come to let you— I mean how'd you come to wear a beaver such a mornin's this?"

Kyan removed the silk hat and inspected its limp grandeur ruefully.

"I—I—" he began. "Well, the fact is, I came out by myself. You see, Lavin'y's gone up to Sarah B.'s to talk church doin's. I—I—well, I kind of wanted to speak with you about somethin', Keziah, so— Oh, I didn't see you, Gracie. Good mornin'."

He didn't seem overjoyed to see Miss Van Horne, as it was. In fact, he reddened perceptibly and backed toward the door. The girl, her eyes twinkling, took up her jacket and hat.

"Oh, I'm not going to stop. Mr. Pepper," she said. "I was only helping Aunt Keziah a little, that's all. I must run on now."

"Run on—nonsense!" declared Keziah decisively. "You're goin' to stay right here and help us get that stovepipe down. And 'Bishy'll help, too. Won't you, 'Bishy?"

The stovepipe was attached to the "air-tight" in the dining room. It—the pipe—rose perpendicularly for a few feet and then extended horizontally, over the high-boy, until it entered the wall. Kyan looked at it and then at his "Sunday clothes."

"Why, I'd be glad to, of course," he declared with dubious enthusiasm. "But I don't know's I'll have time. Perhaps I'd better come later and do it. Lavin'y, she—"

"Oh, Lavin'y can spare you for a few minutes, I guess; 'specially as she don't know you're out. Better take your coat off, hadn't you? Grace, fetch one of those chairs for Ky—for 'Bishy to stand in."

Grace obediently brought the chair. It happened to be the one with a rickety leg, but its owner was helping the reluctant Abishai remove the longtailed blue coat which had been his wedding garment and had adorned his person on occasions of ceremony ever since. She did not notice the chair.

"It's real good of you to offer to help," she said. "Grace and I didn't dast to try it alone. That pipe's been shut up so long that I wouldn't wonder if 'twas chock-full of soot. If you're careful, though, I don't believe you'll get any on you. Never mind the floor; I'm going to wash that before I leave."

Reluctantly, slowly, the unwilling Mr. Pepper suffered himself to be led to the chair. He mounted it and gingerly took hold of the pipe.

"Better loosen it at the stove hole first," advised Keziah. "What was it you wanted to see me about, 'Bishy?"

"Oh, nothin', nothin'," was the hasty response. "Nothin' of any account—that is to say—"

He turned redder than ever and wrenched at the pipe. It loosened at its lower end and the wires holding it in suspension shook.

"I guess," observed the lady of the house, "that you'd better move that chest of drawers out so's you can get behind it. Grace, you help me. There! that's better. Now move your chair."

Kyan stepped from the chair and moved the latter to a position between the high-boy and the wall. Then he remounted and gripped the pipe in the middle of its horizontal section.

"Seems to stick in the chimney there, don't it?" queried Keziah. "Wiggle it back and forth; that ought to loosen it. What was it you wanted to say 'Bishy?"

Apparently, Mr. Pepper had nothing to say. The crimson tide had reached his ears, which, always noticeable because of their size and spread, were now lit up like a schooner's sails at sunset. His hands trembled on the pipe.

"Nothin', nothin', I tell you," he faltered. "I—I just run in to say how d'you do, that's all."

"Really, I think I'd better be going,"

said Grace, glancing from Kyan's embarrassed face to that of the unsuspecting Mrs. Coffin. "I'm afraid I'm in the way."

"No, no!" shouted the occupant of the chair. "No, no, you ain't!"

"But I'm afraid I am. And they'll be expecting me at home. Aunt Keziah, I—"

"Don't be in such a hurry," interrupted Keziah. "Does stick in the chimney, don't it? Tell you what you can do, Grace; you can go in the woodshed and fetch the hammer that's in the table drawer. Hurry up, that's a good girl."

Kyan protested that he did not need the hammer, but his protest was unheeded. With one more glance at the couple, Grace departed from the kitchen, biting her lips. She shut the door carefully behind her. Mr. Pepper labored frantically with the pipe.

"No use to shake it any more till you get the hammer," advised Keziah. "Might's well talk while you're waitin'. What was it you wanted to tell me?"

Abishai drew one hand across his forehead, leaving a decorative smooch of blacking on his perspiring countenance. He choked, swallowed, and then, with a look at the closed door, seemed to reach a desperate resolve.

(To be continued)

The Pastor's Wife

MRS. JOHN H. CHAPMAN

Wisdom for the hardest problems

She must know;

How to meet the fretful spirit,

She must know;

Patient walk in sorrow's shadow

Not her own;

Sympathize with cheery laughter

Or to moan;

While her strength to others' weakness

She must lend,

Please remember she's no angel,

Just a friend.

A Birthday Surprise

Rev. Geo. W. Pust, pastor of our church at Emery, S. Dak., was pleasantly surprised by his congregation on his birthday Sunday evening, Dec. 11. Deacon Henry Olthoff took the service out of the pastor's hands after he had started and conveyed the congratulations and best wishes of the church. Mr. Wm. Janssen, president of the B. Y. P. U., spoke on behalf of the young people. At the close the congregation, which was even better represented than usual, despite of cold of 25 below zero, adjourned to the lower rooms where the ladies served a bounteous lunch. During the week a porker weighing no less than 500 lbs. was delivered at the parsonage. The day before Thanksgiving Mrs. Pust was surprised by having found the kitchen stacked with groceries on returning home with her husband from an evangelistic service at the Plum Creek church.

A Farewell Message to Our Young People

Dear friends and co-workers:

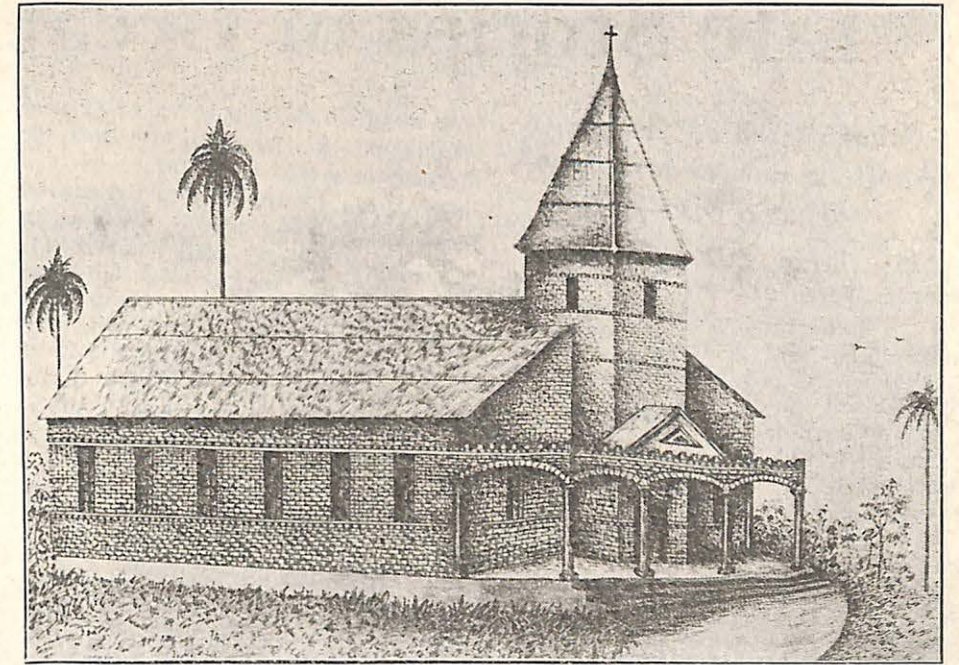
Before returning again to the mission field I want to thank you all for the very efficient help you have given and for your sacrifices in behalf of our Cameroon Mission. Your loyal support and cheerful co-operation have meant so much, not only in carrying on the work so dear to all of us, but to the missionaries as well.

Like Paul, we too have thanked God and took new courage when we thought of your labor of love and of your ever growing interest in the work, and I can truthfully add, that the results obtained justify your efforts to the fullest extent. It is not customary with me to flatter. I am simply stating facts. Hundreds of precious souls have been saved. The churches which have been established are alive with the missionary spirit. They have increasingly contributed out of their poverty toward the support of the work. This is as it should be. It is proof of a normal and healthy growth, and of the soundness of the missionary method employed.

Your missionaries believe in putting first things first. For this reason we have always stressed the preaching of the Gospel as the most important part of our activity. On the other hand we could not overlook the importance of educational and medical work in our missionary program. These not only are means in winning the natives for Christ and the Church—they also help to stabilize our work and put it on a sound basis. The hundreds of boys and girls that are being taught in our mission schools, and the thousands that are helped in their physical needs contribute in a large measure to make our work the successful enterprise that it is. Of course, there are also difficulties and problems. It would be strange were it not so. Every picture that is really true to life has its high lights and its shadows. But as co-workers together with God we cannot help but be optimistic. For this very reason we would rather emphasize the high lights—they are an inspiration and incentive to give the best that is in us.

In the past our young people have set themselves a definite goal which they aimed to reach with the result that great things were accomplished. Let us continue in the same way. In unity there is strength. Only united and concerted action will bring definite and worth while results.

Right now there are three objectives that stand foremost in our Cameroon Mission program. They are: 1. The building of a new church at Soppo; 2. the support of native evangelists and teachers; 3. the creation of a Christian literature in the vernacular. For the realization of these objects we depend



Proposed new church at Soppo, Cameroon

on the continued loyal and generous support of our young people. Each one of these objectives is an urgent appeal in itself and may be made a definite goal to strive for by individual groups of young people.

For the new Soppo church, which is to have a seating capacity of 600, we need at least \$1500. As it will take two years at least to complete the edifice, we would need \$750 for two years successively. Folks, here is something worth working for! Let's make it a memorial to all the missionaries who made the supreme sacrifice! Let's put our heart into it! It can be done!

If any one group or individual would like to support a native evangelist, either wholly or in part, then get in touch with Dr. Kuhn or one of your missionaries on the field. They'll be only too pleased to advise you and send you the name, personal history and photo of any native worker you may choose to support.

We should also be grateful for any support we receive to assist in our literary efforts in the creation of a Christian literature in the vernacular. Our Christians need to be led on to a deeper knowledge of the truth and of the things necessary for character-building and the evolution of a truly Christian community. All contributions should be sent to our headquarters at Forest Park through the regular channels.

Last—not least—do not fail to remember our Cameroon Mission and all the missionaries daily in your prayers. We experience again and again that prayer changes things. We cannot do without it. And now farewell. May God be with you all and keep you!

Yours in the love of Jesus,

C. J. BENDER.

Do You Know

THAT—

Meeting a class on Sunday morning does not necessarily mean that the class is being taught?

THAT—

Teaching calls for the best that is in you?

THAT—

It is not enough to know the lesson to be taught?

THAT—

There is no teaching unless you have caused another to know that which you know?

THAT—

A tragedy is enacted every time an untrained teacher faces a class of men or women?

THAT—

Souls slip away from the untrained teacher?

THAT—

the harvest is for those who are prepared to reap it?

THAT—

The ability to learn to teach is a trust from God?

THAT—

You must account to God some day for the use made of this trust?

THAT—

You can learn to teach if you really desire to do so?

THAT—

One never gets too old to learn?

THAT—

There is no best that cannot be made better by study and practice?

—Selected.

* * *

"Do not worry if you are not living in luxury. Live in triumph."

Life Stories of Great Baptists

Johann Gerhard Oncken: Apostolic Pioneer in Europe

REV. C. A. FLUEGGE

Life Stories of Great Baptists
Baptist World Alliance Series: No. 5

Some Leading Dates

| | |
|---|------|
| Birth (Jan. 26) | 1800 |
| Conversion | 1820 |
| Baptism and founding of First Baptist Church in Continental Europe (April 22, 23) | 1834 |
| Death (Jan. 2) | 1884 |

"I will make a man of this lad," said the Scottish merchant who on a business tour came to the town of Varel in Oldenburg, was attracted by Johann Gerhard Oncken, and had taken him over to Leith as an employee. The boy was in his fifteenth year, having been born on January 26, 1800. He never saw his father, who shortly before his birth had been compelled on account of political activities to flee from the vengeance of Napoleon. He had taken refuge in England, and died there. Of his earliest years Oncken says: "No one could have been further from the Kingdom of God than I . . . but God in his providence took me away out of my native place and brought me into a land in which there was no lack of the means of grace."

Oncken lived in Leith from 1814 to 1819. During these years the youth undertook many long journeys on behalf of his employer in Scotland, England, France, and Germany, steadily ripening into manhood and gaining the knowledge of the world and of men which so thoroughly prepared him for his life work. At the close of 1819 he settled in London.

Converted in London

A decisive turning point came in 1820 when in a London Methodist chapel he heard, as he reports, "an excellent sermon on Romans 8:1, which opened to me the glorious liberty of the children of God, so that I left the chapel and went home triumphant and unspeakably happy. From that day forward I became a witness of his love to sinners and of the freedom and omnipotence of his grace."

His sense of salvation awakened the desire to save others. What had made him blessed, he must needs commend to his fellows. Those whom he could not reach by speech he sought to direct by printed messages to the one thing needful. He eagerly distributed tracts, going so far as to spend out of the shilling allowed for his midday meal only a penny for a piece of bread, so that with the remaining eleven pence he might buy more tracts.

What he was, he was all through; and all he did was carried out in the spirit of complete surrender. He knew what

was essential, and how to make this clear to others. A young mulatto was the first whom he won for Christ.

Appointed a Missionary to Germany

The "Continental Society," from which he obtained many tracts, observed his activity, and in 1823 appointed him as a missionary to Germany. He reached Hamburg on December 16, and soon afterwards joined the English Reformed ("Independent") Church there. His work began, as he himself says, "with a heart of warm love for the Savior and a passion for reaching poor sinners."



Oncken in Earlier Life

Oncken began soon to be known to the people as a "street-corner preacher." He won much love, but also hatred and persecution. He was forced to betake himself to different parts of the city, as the rationalist pastors stirred up the police against him in one district after another. He was repeatedly imprisoned and still more frequently fined.

Founder of the Sunday School in Germany

Oncken initiated on January 9, 1825, the German Sunday school enterprise by founding a Sunday school which Licentiate F. A. Loewe rightly describes as "the parent of all the work of the Inner Mission." Wichern received here the many-sided impressions which gave rise to his philanthropic activity.

Oncken's character and the form of his piety stand out clearly in his address on the occasion of the twenty-fifth anniversary of the First Hamburg Baptist Church, in which he said: "When it pleased God to call into his fellowship the poor sinner now speaking to you and he had learned to love the Holy Scripture, it became a settled principle for the whole of his life to accept nothing as true in matters of faith, by whomsoever believed and taught, that cannot be proved clearly, definitely and unmistak-

ably from a word that the Holy Ghost has written."

Studies the Question of Baptism

We already perceive the independence which marked Johann Gerhard Oncken; and it is through his personal investigation of the Word of God that he came to a knowledge of the truth concerning baptism. So soon as light had come to him he strove to follow it, and began by refusing to allow his first child (he had married Sarah Mann in England on May 19, 1828) to be sprinkled. His biblical convictions he also communicated to others, who came to share with him the desire to be baptized according to the Scriptures. Oncken says in the address already quoted:

"In the year 1829 I entered into correspondence for the first time with a baptized Christian, Robert Haldane of Edinburgh. He gave me the strange advice to baptize myself. According to my fixed principle I at once turned to the New Testament, but from Matthew to Revelation I could find no self-baptism, and I was unwilling to act for myself in so serious a matter. With the beloved C. F. Lange, who shared my view on baptism, I was constrained to turn again to prayer. Our petitions for a Philip lasted five years. A few among us wished that we should at least observe the Lord's Supper with one another: but I could not set my hand to this, since I was certain that if our beginning should be wrong the after-developments would also be wrong. I cannot now sufficiently praise the Lord that he turned this proposal aside, and that we did not dare to found a church for which we found no example in the New Testament. . . ."

Baptized by Prof. Sears

His "Philip" was Professor Sears, who in 1833 came from the United States to Germany in order to study. Oncken's narrative continues:

"Professor Sears came, and to his great astonishment found that he need not impart any instructions to us, but that we were quite ready to receive baptism. Since, however, I was just then about to make a journey to Poland shortly after the close of the Revolution there, as agent of the Scottish Bible Society, the baptism was postponed to the 22nd of April, 1834."

Professor Sears came from the University of Halle, where he was studying, and baptized Oncken with his wife and five other persons in the River Elbe at Hamburg.

It is characteristic of Oncken that though he had so intensely longed for baptism he nevertheless held it as a self-evident duty to permit nothing, even baptism itself, to lead him to neglect the immediate and pressing work of the Kingdom of God.

Founds First Baptist Church in Hamburg

In regard to the first German Baptist Church, founded on April 23, 1834, with a membership of seven, of which Oncken was ordained pastor by Professor Sears, he remarked afterwards: "I cannot say that there was only a gleam of hope in my heart that the church, after it had been constituted, would persist and spread. I knew, however, that it came into existence by the will of God and of Christ, and that I had nothing to do with results; these were in the hands of the Lord."

Oncken had never any weakness of will when he saw clearly the way of duty. He came to be denounced as one of the first and worst of "sectarians" in Germany, and this in spite of the fact that he was always a firm Alliance man, gladly acknowledging every advance of the Kingdom of God and never confusing the Kingdom with his own communion. But he refused to permit this attitude to hinder his loyalty to what he recognized from the scriptures as the will of the Lord. It was on this account that he proved so effective; his power was deep as well as wide.

The text (Eph. 4:5): "One Lord, one faith, one baptism," which with Acts 11:32, is carved on Oncken's tombstone he emphasized not only in Germany but in twelve other countries of continental Europe. As another scriptural word (Eph. 4:8-12) says, the ascended Lord "gave gifts unto men . . . and he gave some to be apostles . . . and some evangelists; and some, pastors and teachers." These are the best gifts that God bestows upon a people of a community—men according to his own heart, through whom comes the "perfecting of the saints, unto the work of ministering unto the building up of the body of Christ."

"There was a man sent from God, whose name was" Johann Gerhard Oncken. He was truly an apostolic man, an evangelist whose success is equalled by few, and the pastor and teacher of the church and the fellowship which he called into being.

The Baptist Clover-leaf

Through him arose the Baptist denomination in its German form, which found written expression in the confession of faith already formulated in co-operation with Koebner in 1837 and given final shape in association with G. W. Lehmann in 1847.

These two distinguished men who with Oncken formed the so-called "clover-leaf" were also gifts of God's grace of the highest significance in the new movement. Oncken baptized Julius Koebner May 13, 1837, and on the following day the first Berlin church was founded. C. F. Lange—the first convert under Oncken's first sermon in his pre-Baptist days—was another gift of God. Oncken appointed him a colporter.

The selection and support of fellow-workers were made possible by the Edinburgh Bible Society, whose representative Oncken became in 1828, and in whose service he circulated over 2,000,000 Bibles. He was also assisted from America by the American Bible Society. In September, 1836, he founded a society of his own, "The Hamburg Tract Union" (now the Christian Tract Society), which was also the first Temperance Union.



Oncken in Later Life

Oncken as Editor and Bible Publisher

In 1844 Oncken issued his earliest periodical, "Das Hamburger Missionsblatt" (The Hamburg Mission paper). He also arranged for fresh editions of the entire Bible and various editions of the New Testament. He was able in January, 1871, to report from the previous July, i. e. during the six months of the Franco-German War, 128,000 German and French Bibles and 2,000,000 tracts had been distributed in the hospitals.

A Tireless Missionary Pioneer and Trainer

He was a tireless traveller, and undertook many exhausting journeys to raise necessary funds. He trained his members from the outset in the habit of cheerful giving; and he gathered during strenuous tours abroad the further sum needed for the maintenance of the mission workers whom he appointed, for chapel-building, for the Seminary he founded, and for the funds which he established to assist pastors, invalids, widows, and orphans.

In the course of a collecting tour, Oncken was once asked how many missionaries he had in Germany, and answered: "Seven thousand." "You misunderstood the question: that is the number of your members, but we want to know how many missionaries." "Seven thousand," he rejoined, "among us in Germany every Baptist is a missionary!"

Precisely because it was so, Acts 19:20 had a new application, "So mightily grew the word of the Lord and prevailed."

A few dates and facts may be cited here:

1837—Churches founded in Berlin, Oldenburg and Stuttgart.

1840—Churches founded in Jever, Bitterfeld and Bayreuth.

1841—Church founded in Salzgitter.

1842—Church founded in Goslar.

Artisans converted in Hamburg, when they passed on to work elsewhere, were liberally supplied with tracts by Oncken. A converted tailor named Knaur, after returning home, distributed 30,000 tracts, many Bibles and other books, and held meetings: Oncken then came, baptized the believers and constituted the church.

In the autumn of 1841 Oncken baptized in Memel 11 men and 18 women, and on October 4 constituted the church. It proved a center of influence and the parent of many flourishing churches extending as far away as Estonia. By 1864 there were 1000 church members in what are now Lithuania and Latvia, and by 1870 they had increased to 1728 members in 20 stations.

Assists in Beginning Baptist Work in Denmark and Sweden

The movement spread like a prairie fire throughout Germany, as a rule in the face of bitter persecutions which recall the story of the primitive church. Very early it passed beyond the borders of Oncken's native land. At the close of October, 1839, he and Koebner visited Copenhagen and there baptized "eleven believing disciples of Jesus," and in September of the following year nine others in the Danish island of Langeland. In August, 1847, Oncken baptized Nilsson, the pioneer of Sweden, and ordained him to work in his fatherland; Nilsson in turn baptized the Lutheran theologian Wiberg, who during a visit to Hamburg had gained clear light on biblical baptism and the constitution of the New Testament church. Forsell, a Swedish trader in furs, with his assistant Hejdenberg, were in 1854 baptized in Hamburg and appointed as evangelists for the work in their home land.

In Austria and Hungary

Oncken also sent brethren to Austria and Hungary, and in October, 1847, the first scriptural baptism was celebrated in Vienna.

Contact with Holland opened with the baptism of three Dutchmen at Hamburg in 1845, and soon afterwards Oncken undertook a missionary journey to the Netherlands. There he baptized; and strengthened the members of the churches founded by Koebner a few months earlier in Stadskanaal and Amsterdam.

A typical journey is that of 1848 when Oncken after visiting the Breslau church

(Continued on page 16)

Our Devotional Meeting

August F. Runtz

January 15, 1933

How Unselfish Should We Be?

Matt. 16:21-27

The Unselfishness of Christ. For the best example of pure unselfishness we must turn to Jesus Christ. His coming to earth as a babe in a manger, which to us is earth's most fascinating event, was to him the laying aside of his robes of glory. In manhood the tempter offered him wealth and flattery, fame and glory, but he choose to labor as a homeless teacher, walking long distances over dusty roads and rocky paths in the heat of the day in order to heal broken hearts and broken bodies and bring light into dark corners. And then there came the inevitable: either he must go to the cross or else mankind forever be crucified and bear its own burden of sin. So he says he must go (what a "must" that was!) and suffer and be killed. He came not to be ministered unto, but to minister and give his life a ransom for many.

Self-Denial. Jesus said if any would follow him he must deny himself. What does self-denial mean according to the teaching of Jesus? Perhaps it will help us if we remember that the Greek word here rendered "deny" is used when Jesus is foretelling Peter's denial of his Lord. (Matt. 26: 34, 35.) Peter later said that he did not know him, and at least wished to indicate that he did not belong to his disciples at all. So when we deny self, we say that we do not belong to self, but to another. We renounce or deny self as our master, and accept Christ as our Master. "Christian self-denial consists, not in self-inflicted suffering, nor in sacrificing particular interests, but in disowning self-interest as the motive of life and substituting therefore the will of God and the welfare of men."

Saving and Losing—Losing and Finding. Had our Lord selfishly attempted to save his life he would have died to all that made his life beautiful and worth while. Adoniram Judson gave up an easy life here in America, but he really found the thing that made his life so worth-while. All self-seeking is self-losing. Even in spiritual things, he who is perpetually studying to secure joy and peace for himself loses it. A certain measure of self-forgetfulness is the condition of the highest success even in Christian grace. Sympathize with another in his sorrow and your own sorrow will be healed. Lift the burdens of another and the despondency will leave your own heart.

January 22, 1933

Dangers of Living Just for Things

Luke 12:13-34

A Wise Fool. How often we have seen this truth illustrated of which Jesus preached in the parable of the rich man and his barns. Here is a farmer building up-to-date barns for his cattle and hogs; the latest methods and the latest equipment are none too good. He is anxious to improve his stock by getting the very best breeds of cattle and hogs. But when you come into the house you find bare floors and bare walls. It may be that you will find some threadbare rugs on the floors and some old calendars on the walls. Good books and magazines are not to be found, excepting of course those which pertain to hog raising. You find very little that would tend to make his sons and daughters progressive citizens, or stalwart, energetic Christians. There must always be time to feed the hogs, but seldom time to develop the mental, moral, or spiritual life. Souls are starved to death. "What a wise farmer!" say his neighbors. "What a fool!" says God.

The Effect of Things on Character. How prone our generation is to live just for things. Men build beautiful houses, but do not always make homes. Houses are cluttered up with things, but they are not "Home, Sweet Home." Things have a way of drying up the sap of spirituality. When Jesus spoke these words of warning he was not playing the role of a soap-box orator storming against the economic order. His warnings are spoken gravely and with a depth of pity. He had little wealth. He needed little. He saw men faring sumptuously, and felt no tinge of envy, but rather of sorrow, for he saw how they were being robbed of true riches. When have the abundance of things ever brought peace of heart and soul?

Your Father knoweth that ye have need of things. Poverty in itself is never a virtue. When the Kingdom of God shall have come to earth in its fullness poverty will be nonexistent. Dr. George Adam Smith has argued forcefully, and not without historic evidence, that a certain degree of prosperity, and even of comfort, is necessary for the exercise of religious faculties: "Poverty upon the spirit of religion, while luxury rots its very fibers; but a stable basis of prosperity is indispensable to every social and religious reform, and God's Spirit finds fullest course in communities of a certain degree . . . of freedom from sordidness."

January 29, 1933

What Good Is Our Church Doing?

Matt. 5:13-16

The Salt of the Earth. Salt has two primary functions: it imparts a flavor to everything with which it is mixed, and it is used to prevent decay and corruption. First then the duty of our church is to make Christianity winsome. When articles of food have a pleasing flavor people enjoy eating them. It is up to us to show the beauty and the worth of the Christian life. To be able to do this we must have tasted its goodness. If we seldom attend the services of the church; if we would rather go somewhere else than to prayer meeting, we are saying to the world about us that the Christian life has little attraction. If the gospel message of salvation has not captivated our hearts, we had better get on our knees before God and repent of our hardness of heart and seek his forgiveness.

In the second place, it is the duty of the Christian church to prevent the decay and corruption of morals. Nations have become prosperous and mighty, but because of a degeneracy of morals have gone down to ruin. What power is it that is endeavoring to stem the tide of immorality in our country today? Is it not the influence of Christianity? Were this influence suddenly eliminated from society today, our whole social fabric would fall in ruins. If the salt has lost its saltiness, it is good for nothing. And if our churches have lost their influence by ceasing to stand unequivocally for the right and for pure morals, they too become good for nothing. What a mighty power we might be if we were 100% Christian!

The Light of the World. It is the nature of light to shine. "Why does it shine? Simply because it cannot help it; it is its nature; without effort or even consciousness, and making no noise, it quietly does its duty; and in the doing of it does not encourage but even forbids any looking at itself—and the brighter it is the more severely does it forbid it." When we are genuinely Christian we will not try to hide the fact through timidity or false modesty, but will live so as to direct attention to God; then men will glorify our Father who is in heaven. Unless we, as the church spires point toward heaven, point souls to Jesus Christ, we have lost our mission.

Light dispels darkness. Wherever the light of the gospel has come and a church has been erected, fear, and superstition, and hatred, and ignorance have been driven away. Jesus bade his disciples go

into all the world and teach, and he is bidding the church today to teach the truths of his gospel. And so every church in its own sphere has a wonderful opportunity of dispelling darkness from the earth. Sometimes we become discouraged and think we can do so little, but after all is it not through the many small units that the great work is being done?

February 5, 1933

How Shall We Determine Our Ideals?

Psalm 119:129-136; Matt. 5:1-9

High Ideals Essential to Right Living. Everyone has ideals; not everyone has high ideals. Everyone who has high ideals also has unrealized ideals. Ideals are like mountain peaks: when one is reached, a higher one looms before us. If our lives are to be high and noble and beautiful, then our ideals must be high and noble and beautiful. "As a man thinketh in his heart so he is." The man who is content to work with the muck-rake will not start the journey to the Celestial City. The man who has no higher ideals in life than to "eat, drink, and be merry," will never do any piece of outstanding service for God or man. Our ideals should be determined by the life and teaching of Jesus.

The Teaching of Jesus. It has often been said that the sermon on the mount is impractical. True, we are overwhelmed by the loftiness of its ideals; they are so far removed from our materialistic way of thinking, that many deem them impossible of attainment. However, they are practical. They have been lived; lived by him who is flesh of our flesh and bone of our bone.

Furthermore, in our day when many of the things men cherished so highly have been utterly swept away it is becoming evident that the teachings of Jesus reveal the only ideals worth striving for at all. He sets up the ideals that make life worth while and that redound to our happiness. Kindness, meekness, forgiveness, unselfishness, the pure heart, the clean thought, charity, love, mercy, faith, fundamental honesty, trustworthiness, sincerity, these are the ideals he set for himself and for us.

The Example of Jesus. Everyone is aware, great as our educational institutions are, that they are unsatisfactory as far as moral training is concerned. How are we to educate people morally? Here's where the example of Jesus becomes a mighty factor. "The moment a boy or girl, young man or young woman, knows someone whom to imitate, to admire, and to emulate . . . that moment that boy or girl begins to be educated morally. . . . Was there anybody who ever lived on this planet of ours whom to know, to admire, and to imitate would do more to educate morally than Jesus Christ?" Christ himself set the

example. He said, "Learn of me," but he does more than that. He will come into our lives with the reinforcement of his own personality, giving us the power to follow where he leads. Would you really wish to live up to the ideals Jesus set forth? You may, if you are willing to pay the price.

Texas-Louisiana Assembly at Kyle

Assembly Theme: "The Investment of Life." Assembly Motto: "Investing for Christ." Assembly Aim: "Growth through Investment."

The Fall assembly met with the German Baptist Church at Kyle. Long had we longed for the time to come to meet old friends at the assembly. Difficulties had come and gone, that we were almost afraid that the assembly would be a failure this year. But to our surprise it turned out to be a great success.

On Wednesday night the Lord saw best to send a refreshing rain. Therefore the opening of the assembly was not so largely attended. But each day brought more visitors.

On account of the mishap of the Secretary of the Young People's Work, Rev. A. P. Mihm could not attend the assembly, which one and all regretted much, for he always brings us something good that is useful in our various B. Y. P. U.'s. The key note address was given by Rev. A. Becker, pastor of Waco church, his theme was, "A Life, Consecrated to God." It was an inspiring sermon.

Thursday morning, Thanksgiving, found a large crowd waiting for the good things in store for them through the day. Rev. C. H. Edinger, pastor of the Kyle church, opened the meeting with song and Scripture, after which we were directed to different class rooms. The teachers were as follows: Rev. Ph. Potzner, Investing in Christian Living—Adult and Senior course; Hilda Ehrhorn, Training in Christian Service—Intermediate course; Mathilda Hirsch, Studying for Service—Junior course.

Each conference period was led by different brethren who did not hesitate to do the work and this brought some interesting points.

Friday morning a hike and sunrise breakfast was held out in the open near a railroad bridge and the banks of a river. It was enjoyed by every one present. Pep songs and yells were given by some of the B. Y. P. U.'s. Then a Scripture and prayer by Rev. C. C. Gossen, pastor of the Crawford church, after which all enjoyed a real good breakfast.

Friday night the Dean of the San Marcos Academy had charge of the first part of the evening. They brought a fine program and also the address on "Christian Education" by the Dean. Then Rev. A. Becker spoke in German. His topic was, "Jesus' Wonderful Knowledge."

Saturday night the young people of the

Kyle church celebrated their anniversary program. This was a treat to us, for it was an interesting program.

On Sunday morning the speakers for Sunday school were: Rev. Ph. Potzner, Rev. Fr. Mindrup, Rev. C. C. Gossen, and Miss Hilda Ehrhorn.

The morning sermon was given by Rev. J. E. Ehrhorn; he spoke to us on John 3:29: "The relation between the bridegroom and the church."

Sunday afternoon a program was given by the young people from the different B. Y. P. U.'s represented and two appointed speakers. Walter S. Schaible spoke in English on "The Invested Life." Rev. C. H. Edinger spoke in German on "A prescription on how to be happy." Two banners were awarded this year, one for mileage and one for attendance. The mileage banner went to Louisiana B. Y. P. U. and the attendance banner to Waco for six months and to Crawford for six months as they were tied in a close race.

Sunday night the assembly came to a close with a consecration service led by Rev. Ph. Potzner; his theme was "The Joy of Living a Christian Life," which was followed by testimonials.

Too soon the assembly came to a close. For all the good things we learned and obtained while in Kyle—may the Lord bless the good people in Kyle! We all thank them for the warm hospitality, and surely do we thank the Recreation Committee for their splendid entertainment provided for all afternoons. Also the Music Committee, Registration Committee and Program Committee—all showed splendid co-operation. May we work with greater inspiration as we return to places!

MATHILDA HIRSCH, Sec.

I want to take the opportunity here and thank the B. Y. P. and S. S. Workers' Union for the lovely flowers they sent me while I was ill with the flu right after my return from the assembly. I surely did appreciate it. It made me feel lots better right away. Thank you!

SECRETARY.

New Year Hymn

OSCAR EDWARD MAURER

Brother Man, Awake!
Strength withers, of tomorrow dreaming,
Life's ripened grain today is gleaming,
Peer not ahead for duties new:
Awake! Be true.

Brother Man! Lay hold!
This is no time for idle scorning,
The east lights with the New Year's morning;
At hand is manly work to do:
Lay hold! Be true.

Brother Man! Give ear!
Hear daily faithfulnesses, calling,
With voice insistent calling, calling;
Today, yea now, love speaks to you:
God's man, be true.

Oncken

(Continued from page 13)

(founded two years earlier), passed on to Vienna, then addressed a series of meetings lasting a full week in Budapest, and in Pressburg (Bratislava) had a prolonged interview on religious matters with the pious widow of the Archduke Palatinus of Hungary. On the way home he baptized several ex-Catholics in Silesia and formed a church at Voigtsdorf. On his return to Hamburg he promptly dispatched 30,000 tracts to Vienna.

In Russian Poland

the earliest converts, nine in number, were baptized on November 28, 1858, and 17 more on the following day. Within ten years the numbers had increased to 1000. The pioneer pastor Alf studied at the preachers' school, which Oncken had opened in Hamburg. This man Alf endured incredible persecution, but he carried the message to Volhynia and mid-Russia. Alf baptized Ondra, and Ondra Heinrich Novotny, founder of the church in Prague, who translated Oncken's confession of faith, and made it the basis of his church organization.

In Bukarest the earliest baptism was in 1862, and Oncken responded to a request from the group of believers by sending August Liebig, who labored incessantly among Rumanians, Bulgarians, Serbs, Gypsies, and nominal Christians. Oncken in the course of his journey in 1869 from Russia through Rumania, Transylvania and Hungary, was able to constitute the church at Catalui.

His Earliest Visit to northern Russia

was made in 1864 when he stayed five weeks in St. Petersburg (now Leningrad) and there baptized a few persons. In the autumn of 1869, when in his seventieth year, he undertook a most exhausting journey, lasting several months, through Galicia to Southern Russia. In Alt-Danzig in October, 1869, he founded the first Baptist church on the German model and recognized J. Britzkau as its elder. An exceptional incident of this visit was his ordination of A. Unger as elder of the church of the Mennonite Brethren. During Whitsuntide, 1869, Unger had baptized 50 Germans in a river, among them by oversight a Russian who had been unable to resist his long-cherished desire, and without test or acceptance had entered the water with the accepted candidates for baptism. This national Russian afterwards baptized several others. To certain of Oncken's activities on his return we have already alluded in the preceding paragraph; it may here be added that he dedicated a chapel at Admadja in Turkey. The young Russian preacher Vasil Pavlov, four years after his baptism and the beginning of his preaching, was sent by the Tiflis church to Ham-

burg, where he received some instructions from Oncken, and was by him formally ordained to the ministry.

In Other Lands Across the Sea

Germans who had emigrated to South Africa turned to Oncken with a petition for a preacher, and in 1867 he sent Hugo Gutsche to take charge of the newly-founded church in King Williams Town.

Even in distant China a German Baptist mission was commenced at the instance of a returned English missionary. Oncken sent out Konrad Baschlin, who landed in February, 1870, and after toilsome labor was able to baptize a dozen Chinese converts. The work afterwards passed into the hands of American Baptists.

In North America there were in 1850 about 400 immigrant German Baptists and Oncken during a tour of the States, lasting from April, 1853, to August, 1854, visited many of these and "strengthened" them.

It is impossible to give a complete account of the enterprise he inspired and carried through. Spurgeon, who was well acquainted with him and his work, describes him as the "Apostle of Germany." Dr. Joseph Angus, Principal of Regent's Park College, declared: "No man more fully deserves to be remembered and honored for the grace that works so effectively in and through him. Oncken has done more for the spread of evangelical truth in the continent than any other man of this century." At the memorial service in 1884 his old comrade Julius Koebner said: "I see in spirit over thirty thousand children of God assembled with us, all connected and related in heart with him, our dear departed." And at the grave Pastor Wiehler said: "Already the figure of thirty thousand has been mentioned—the present strength of the church founded through his labors; but this number is small in comparison with the number of those who in the course of fifty years have directly or indirectly been brought to Jesus through him. We know how he strove for this one end, that sinful men should be saved. If we be found among the great company of the redeemed, we shall praise our Lord for such a father as he has given to us and to Germany."

* * *

I believe it is an absolute necessity that Christian forces associate themselves as never before to safeguard the Lord's Day. We need Sunday as the Christian day of rest and worship for spiritual realization and spiritual renewal.—John R. Mott, LL. D.

* * *

"A wise mother and good books enabled me to succeed in life."—Henry Clay.

* * *

"Home—a grand old mirror through which both sides of us are seen."

When Our Forebears Laughed in Church

During a recent cold wave one member of a congregation shivering in a drafty pew, which even the most modern heating apparatus had not made comfortable, recalled sympathetically an incident in the church history of the town that shows that a century ago the piety even of our devout ancestors was not absolutely weatherproof. Faithfully indeed, zero or no zero, they attended meetings in their unheated meetinghouses and sat through long-drawn-out sermons; but the happy prospect of getting home to blazing fires and smoking-hot dinners sometimes led to unseemly haste in their departure from the sacred precincts. At least, so thought Parson Milton of Newburyport.

Because of his bellowing great voice he was often called "Thundering Milton." He had noticed during a prolonged cold spell that as he neared the end of his sermon each pew door swung quietly open, ready for the occupants to start their home-bound rush down the aisle without an instant's loss of time. He concluded his final sentence and without a break continued at the top of his roaring voice:

"Amen and ye needn't hurry; your pudding won't get cold!"

The rush was modified to the requirements of decorum. Unfortunately, the next Sunday was even colder, and again, though ever so gently, the pew doors swung open. Parson Milton paused, glared and thunderously proclaimed:

"If you'll stop, I'll ask the blessing; if ye don't, I won't!"

They stopped.

Father Miles, with whom Dr. Lyman Beecher, the father of Harriet Beecher Stowe, sometimes exchanged pulpits, once interjected needed, though not admonitory directions into a service at which the young Harriet was present, with an effect that was even more incongruous. He had just risen and had begun to read the opening hymn, "Sing to the Lord aloud," when he observed that Trip, the Beecher's dog, had followed the family and had sneaked into church.

"Father Miles," Harriet Beecher Stowe recorded long afterwards, "went on to give directions to the deacons to remove the dog in the same tones in which he read the hymns, so that the effect of the whole performance was somewhat as follows:

"Sing to the Lord aloud
Please put that dog out
And make a joyful noise—"

"We youngsters sank in waves and billows of hysterical giggles while Trip was put out, and the choir did its best to make a 'joyful noise.'"

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"Knowledge begins with wondering. Set a child to wondering and you have put him on the road to understanding."
—Langley.