

The Baptist Herald

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

Volume Two

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Number Twelve



Evangel Baptist Church, Newark, N. J.

What's Happening

Rev. and Mrs. S. S. Feldmann sailed from California October 7 on the "President Adams" of the Dollar Line for the Philippines. Before leaving they spent three delightful weeks at Mr. Feldmann's home in George, Iowa, where a farewell reception was tendered them by the Second church. The last 10 days before sailing were spent in seeing California. They were due to arrive in Manila Nov. 13. From there they have a journey of two days and nights to their field in Capiz. We wish them God's blessing as they enter upon their new work.

In Crawford, Texas, a B. Y. P. U. of about 30 members has been organized by Rev. G. Hege. A church choir of 22 members has also been organized. Bro. Hege says: "Everyone is willing to work and to follow the leader."

Rev. H. G. Bens of Herreid, S. D., recently visited some of our mission fields in Montana at the request of the missionary committee of the Dakota Conference. He visited Polson, Brady, Missoula in Montana and preached to the little flocks there. On another page we publish "snapshots" of the Polson Sunday school and the Missoula meeting. In company with his daughter Irene, Bro. Bens made side-trips to Glacier Park, Odessa, Wash., where a married daughter resides, and stopped in Spokane, where he preached at our church. He reports a delightful trip and says: "See America First, there is a reason."

The members of the Riverview church, St. Paul, celebrated Hallowe'en by surprising their pastor, Rev. Wm. E. Schmitt, and wife, who were called into the dining room of the church, where a large number of members and friends had assembled. A purse was presented to the surprised ones and addresses were made by Henry Marks, Mrs. Henry Hirt, Mrs. Henry Glewwe and Mr. August Worm. Bro. Schmitt began his eighth year with the Riverview church on Oct. 1.

Rev. O. R. Schroeder, pastor of the Second church, Cleveland, O., has accepted a call to the church at Anaheim, Cal. He will close his work in Cleveland on January 31.

Rev. C. A. Daniel of Chicago, Ill., has declined the call to serve as General Evangelist extended to him by the General Missionary Committee.

Rev. A. P. Schulz of Long Beach, Cal., has become pastor of the German-town and Cathay churches in North Dakota. Bro. Schulz was at one time pastor of the Canton, O., church, after which he was in business in California for a number of years.

A number of pastors have heeded our request for regular copies of their weekly or monthly church bulletins and sent them to the Editor. We appreciate their kindness and look for others, who may have overlooked or forgotten this appeal, to follow the good example.

Rev. A. Knopf, pastor of the First church, Cleveland, O., has resigned and accepted the call from the Cottonwood church, Texas. A change of climate may improve his health. Bro. Knopf expects to enter upon his new pastorate Jan. 1.

The Evangel Church, Newark, N. J.

When the Evangel Church of Newark moved from down town to the extreme western end of the city, it was clearly a guidance of God that the present site was chosen. The plot comprises two corners, extending on 18th Ave. from 20th to 21st St. and permitting an entrance from both streets. It is hard to find a location that sets a church off better. Entering the church at the tower, the society and prayer-meeting room is at the left seating about 100. Above this is the parsonage. At the right is the main auditorium and behind it the Sunday school, both together forming one large room seating 600. Under the whole there is a large basement which is also used for Sunday school purposes. We have only two departments entirely separated. The primary and beginners' department is in the basement. The two can be entirely separated if desired. The rest of the school worships together in the large auditorium, after which the departments separate to be instructed partly in classrooms and partly in the main room. We feel that much enthusiasm would be lost if we had four departments with as many superintendents. The enthusiasm of numbers is making it easy for us to get new scholars. Our weekly attendance being reported in the "Herald," in the friendly contest between four schools, that need not be mentioned here. The Sunday school is bringing people to the church services. Last Sunday evening 218 were counted. At some of the Sunday school festivals the church has been taxed to its full capacity. We have a Junior C. E. Society of about 80 and have been planning for a weekly Saturday Bible school. Our Young People's Society has a German and English branch, providing for meetings in both languages. Both are being well attended.

Our Young People at Our Conferences

G. H. SCHNECK

In the October number of the "Baptist Herald" our esteemed editor commends favorably on my innovation—as moderator of the Atlantic Conference—to appoint women delegates to serve with the men on the various Conference committees. May I call attention at this time to a situation which concerns our young people and their relation to our conferences? In vain I did look for young men when the committees were to be appointed at our conference. Practically none were in the first

two or three sessions at the time when the conference committees usually are appointed. The same condition prevailed at the Central Conference. Our Young People put in their appearance at the time of the specific Young People's meetings; they are not there in the earlier part of the conference even if their home churches have appointed them as delegates to the conference. Thus the younger generation of our men does not get as yet into a closer touch with our conference work. Our conferences practically work through committees. I am afraid we have missed so far this one point in our Y. P. work, viz: to get our younger men and women—those from 25 to 35—into the real "working" of our denomination. They ought to come gradually into our conference committees. But do they? A careful survey of these committees will show that for years the personnel has changed but little. The language problem may discourage many to serve, but I am sure this objection can be overcome if but the chairman of a committee can bring in the report in German. I am also sure that every moderator of a conference will gladly consider our younger men when making his appointments—if the younger men are there. Might it not be opportune to have for a change the Y. P. meeting on the evening of the first full day of the convention? Thus we might draw more young people to the first sessions. As it is they come to the last. At the two last Atlantic conferences most of our young people from out of town churches came on Saturday morning when the business-sessions and discussions were practically over. No doubt conditions are the same in other conferences. We must gradually bring our young people into closer contact with the older workers and with the work of our conferences and help them to grow into its methods and its ways. How can it be done?

The Baptist Herald

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The Baptist Herald

Giving

OUR greatest possession is life. The most fitting expression of living, that which makes it really worth while, gives it joy and satisfaction and obtains for it the greatest reward is giving.

If one were asked to mention a half-dozen keywords of Christian duty, he would be sure to place the word "give" high in the list. One can not read the New Testament without being halted by that word, for it occurs repeatedly and always with an emphasis that arrests the heart. Paul in his farewell address to the officers of the Ephesian church quotes a beatitude of Jesus that we do not find in the Gospels. We are grateful that he rescued it for us from oblivion. It is one of the most illuminating and helpful sayings of the Master. It is that beautiful word: "It is more blessed to give than to receive." It is the life of Jesus in a nutshell. "The Son of man is come not to be ministered unto but to minister and to give his life as a ransom for many." The earthly career of Jesus was one continuous manifestation of generous and boundless love. His supreme joy was ungrudging giving. In his character we not only behold a revelation of the character of God but we can also see what it is possible for man to be and to do.

That saying of the Lord: "It is more blessed to give than to receive" is usually associated in our mind with the giving of money. The pastor often quotes it at the time of the raising of the collection. And character does reveal itself in the giving of money. In many ways it constitutes the supreme test, the acid test of our religion. It is one of the fruits by which men are known. What Jesus says to his disciples, he says to all: "Freely ye have received, freely give." Giving develops all other graces in the Christian life. Giving fosters and increases love. "Life," some one has finely said, "is our chance for learning love." Love is the greatest thing in the Christian life and the essence of love is giving.

According to Jesus, men miss the joy of life most often because they think it is to be found in getting rather than in giving. Only when we are in harmony with the Christ view-point of life will we admit that it is more blessed to give than to receive. Where this spirit is granted free entrance into our life, life is lifted out of the narrow, selfish plane of living and elevated to the high and noble plane of love and sacrifice and service.

All those who know Christ as the Lover of men, as the Savior from sin, as the greatest Servant of all, will want to put their lives where they can serve him and humanity best. Let us learn from Jesus how to employ and to enjoy life and to find it truly by losing it in giving.

The love-giving of God is brought before us at Christmas-tide in the great fact of the gift of Jesus. As we make gifts to one another in this joyous season, may all our giving be hallowed by the spirit and example of Christ! May we not forget his needy ones!

The Herald for 1925—A Look Ahead

ONE of our big features in the "Herald" during 1925 will be the serial story "The Enchanted Barn," beginning with the January number. We believe all of our readers will enjoy this fine story. Its very announcement ought to win new readers for our paper.

Another special feature will be a series of twelve short articles on **Common-Sense "Hows,"** by that brilliant writer John F. Cowan. One will appear each month. Dr. Cowan is a favorite writer* for many Young People's papers. He knows how to put across a brief, pithy, helpful message that will inspire young people to think and live and do their best.

Rev. O. E. Krueger, whose articles in the "Herald" in the past have been a feature, will continue on our staff and furnish a series of articles during the year under the following titles: "Beginning Again"—"The Miracle of Guidance"—"The Lemon Test"—from January to March. Then three articles on the Nature of God—"Where is God?"—"How Strong is God?"—"What does God know?" The third quarter the articles will be grouped under the general head of "The Way of Salvation" and will treat of "The Mother and Daughter of Sin"—"The Lover of Sinners"—"The Unconcealable." During the final quarter of 1925 he will write on "How Jacob found God"—"How Nathanael became a Christian"—"How Peter Grew"—featuring the thought of Religious Experience.

For Our Bible Study Page, the Editor will contribute a special series of Bible Studies, with the special aim to be of practical help to our young people in their various Christian relationships and the problems of life. Some of the topics are: "The Young Christian and his Bible"—"Prayer"—"His Giving"—"His Church"—"Missions"—"Christian Work"—"His Recreation"—etc. Each will be a study complete in itself—adapted for private, personal Bible study as well as for class and group study in Young People's and organized class meetings.

Our Musical Page by Prof. H. von Berge—, Our Women's and Girls' Page by Mrs. R. E. Hoefflin will continue to be an inspiring aid in their various departments. Sunday School Methods will be emphasized: fresh Missionary and Denominational

News will be spread before our readers. Our "What's Happening" Page, to which everybody turns, will acquaint you in brief form with news items of general interest.

We are aiming and planning to give you the best we can. We beseech your co-operation. We request your reports. We are eager for interesting pictures. We want you to help us to reach our goal for 1925—

5000 Subscribers.

A Message From Our President

WE certainly have good reason to feel proud and are thankful for the fine showing made by our denomination in support of "The Baptist Herald."

Four of our conferences have passed resolutions in favor of a bi-weekly issue. The officers are with you in this request. However, to bring this about, our subscriptions must be increased. We now have about 4200, nearly 1000 more than the first year.

Now for our test. Look again at the Contest particulars in the November "Herald." Boosters, get busy. Subscribers, help your booster. It is the fine co-operation in the past that put us over. It is such a spirit that will send us up to at least 5000 subscribers.

Yours for 5000,

HENRY MARKS,

President Young People's and
Sunday School Workers' Union.

A Word From the Council Chairman

IN every phase of life we have the coming! going! gone! to experience. Just like the great ZR.-3 which arrived today from Germany. We heard of its coming, saw its going and no doubt, ere long it will have gone over the Atlantic many times. The anticipation of its coming, the thrill of its going and the joy or disappointment in its gone.

The "Herald" has passed through the stage of coming and with its many new features for the coming year is going over big. We are now awaiting the day when it will have gone over the goal which we have set—5000 subscribers, eager to receive each new issue.

Success in every enterprise lies in two things, confidence and selling yourself. Everything else is minor detail. Now! 5000 subscribers. With our constituency we can secure them and with this as our goal and 4200 already on our list, we have the confidence it will be easy to obtain the other 1000 subscribers and even more, at the close of the coming year's contest.

It now remains for us as Council Members and Boosters, to go out with all confidence in the paper and ourselves and get the coveted number of 5000 subscribers. I feel assured it will not be a difficult task.

Yours for 5000,

EDWARD WALTER HOEK,

Chairman of Council,

Y. P. and S. S. Workers' Union.

Editorial Jottings

WE HOPE every booster is working hard to win a prize for the greatest proportionate number of subscribers from his church. See details in November "Herald."

THE "GIST OF THE LESSON," brief comments on the Sunday School Lessons for 1925 by Rev. R. A. Torrey, in convenient pocket form size, ought to be in the hands of every teacher. Price only 25 cts. Order from our Publication Society.

WE WISH TO THANK all of our contributors for their help in making our paper a success during 1924 and wish all of our readers a Merry Christmas and a Happy New Year.

Christmas, 1924

"God so loved... that he gave"

If Christ possesses my wealth,
And I enrich others;
If Christ accepts my work,
And I assist others;
If Christ uses my time,
And I value others;
If Christ shares my thoughts,
And I consider others;
If Christ confesses my culture,
And I cultivate others;
If Christ endorses my standards,
And I lift others;
If Christ approves my ambitions,
And I inspire others;
If Christ seconds my joy,
And I rejoice others;
If Christ divides my sorrows,
And I comfort others;
If Christ realizes my peace,
And I steady others;
If Christ entertains my love,
And I cherish others;
If Christ lives my life,
And I quicken others;
Then Christ's Cradle, Cross, and
Crown were not in vain, and the
Christmas Message rings out
Triumphant Today.

—A West China Missionary.

Bit and Bridle

O. E. KRUEGER

THE pastor believed that it would not be beneath the dignity of the Sunday morning worship to take a bridle into the pulpit for an object-lesson. It is nothing new. Jeremiah preached object-sermons in his day. So did Jesus.

The various departments of the Sunday school had gathered at the close of the Sunday school hour for a general assembly and a brief worship service. The young people, seniors and intermediates, were seated in the balcony; the primaries and juniors near the pulpit; the adults and others who had not attended the Sunday school filled the rest of the auditorium. The regular order of worship was changed, some parts eliminated so that the entire service lasted only forty-five minutes.

"Be not as the horse or the mule which have no understanding, whose mouth must be held in with bit and bridle." "Behold we put bits in the horses' mouths that they may obey us; and we turn about their whole body." After explaining the texts the pastor drew forth a brandnew bridle, and every boy wished he had a Shetland pony to go with it. The junior boys eagerly helped do the preaching that morning.

What is the bit for? "To steer the horse," came the quick answer. The pastor remembered and related an incident that happened in a seaport city where a number of sea-weary sailors sought excitement. They were leading a horse along on the sidewalk in the midst of a crowd of angry pedestrians when a policeman asserted his authority to the sailor at the halter-rope thus: "Guide that animal off the walk into the street!" The sailor, pointing to a companion who held the horses' tail, calmly said: "Speak to the man at the rudder, sir!" Ships, indeed, are steered at the stern, horses and mules must wear their steering-gear on their heads, but God desires to guide his people with his eyes. We are to be so conscious of his eyes upon us and his presence with us, that there be no need of bridle and bit to make us obey.

But again, What is the bit for? "To keep the horse from running away." What does it mean to bridle the tongue? "To keep it from talking too much." Yes, when people talk too much they are in danger of running out of good material and thrash through the things that are not so good. And what does it mean to bridle the entire body? "To keep it in control, to make it obey the will."

What are the blinds for? The answers came without hesitation. "To keep the horse from seeing what is behind him; to keep him from getting scared; to keep him from seeing too much." Who is to take care of the dangers that might be behind the horse? "The driver!" So it is. It is not necessary that a horse should see everything. There is danger in seeing too much. The forward look is the one important thing for the horse. The Christian too should look forward. Two thousand years before Christ a great Chinaman is said to have committed suicide because he feared the golden age of the past would never come again. The past, good or bad, is just as well forgotten. Be sure, God has not exhausted himself in the past. Look forward. He

who puts his hand on the plow and looks back is unfit for the Kingdom.

What is the check-rein for? "To keep the horse from stumbling; keep him from eating grass; to make him look stylish; to make it harder for him to kick and buck." The juniors were very alert and showed a good knowledge of "horsology" even in this auto-age. Surely if we would keep our heads up, there would be less stumbling, less kicking bucking, less attention to "grass," we would get a longer range vision and how we would come up to the style of our great Master. "Lift up your eyes."

But what is the throat-latch for? "That's to keep the bridle from slipping off!" Without that the horse would soon discover his ability to paw the bridle off and then there would be a genuine smash-up. The bridle stands for concentration and direction of energy. A horse running wild in a pasture may career around until every ounce of energy is gone, but nothing has been accomplished, energy has simply been wasted. How much unbridled pleasure-seeking is engaged in with nothing accomplished but a waste of energy, a waste of life.

Everybody is "bridled up" sooner or later, consciously or unconsciously, and I don't mean with a bridalwreath. Beware of the one who slips a bridle on you. Many a small farmer-boy must climb into the manger to slip the bridle over the ears of big Jim weighing thirty times as much as the boy. But once the bridle is on, old Jim must submit to the "steering of his little master. Some very insignificant things enter into our lives, attach their own steering-gear upon us, and control us quite contrary to our wishes. Beware!

A Note to Preachers and Teachers It is unnecessary to say to you that the eye-gate stands open much wider than the ear-gate, and that many more impressions go in that way and remain much longer once they have entered. Every teacher should go afishing for illustrative objects. The best hook with which to catch them is the question: What is it like? You are trying to drive home some truth, catch your illustration with the question: What is like? Of course we are bound to make some blunders and to do some things that will seem ridiculous ten years from now, but we will drive home some truths so securely that they will stick. There are many books on object-lessons and object-sermons. Not all of the material can be used, much of it can be changed and adopted. Such books render the greatest service, however, when they start us on a trail of discovery. The suggestion to the above object-sermon came from R. P. D. Bennett's book, "What I Tell My Junior Congregation." The sermon is entirely different from his. He used the bridle the Sunday before school opening to impress the lesson: "Back in Harness."

For Bible Study

The Book of Amos

The book of Amos is the third of the "minor" prophets, minor only as to length, but not as to importance. The author is not to be confused with Amoz, the father of Isaiah. His name does not occur elsewhere in the Old Testament. Amos is the earliest prophet whose words are extant in writing. He is the first of the prophets who wrote a book.

The Author

Amos was not a prophet by profession. He was not the "son of a prophet," that is he was not the disciple of a prophet. He never studied in the school of the prophets. There were such schools at Bethel and Jericho. (2 Kings 2:3-5.) He had no scholastic preparation for his office. Just as Elisha was called from the plow handle, he was called from the shepherding of his flocks. (1 Kings 19:19; Amos 7:14, 15.) "He was one of those recruits from common life, by whom religion and the state have at all times been reformed" (G. A. Smith).

He prophesied because he could not help himself, he could not do otherwise under the circumstances. Then as now God was pleased to go outside the regular order occasionally in the calling and equipping of his servants. His call was special and direct from the flocks on the hillsides of Tekoah, a small town of Judah, about 6 miles south of Bethlehem. His vocation was a herdsman and a cultivator or dresser of sycamore trees, whose figs were the food of the poor people. When God's call came to him, he left everything and dedicated himself to the service of God.

The Time in Which He Lived

Though a native of Judah, he was sent to the Northern Kingdom. He prophesied during the reign of Jeroboam II, 790-750 B. C., a period of about 40 years. It was the so-called "golden age of Israel" (2 Kings 14:23-29). Both Israel and Judah stood high at this time in prosperity and wealth. The long reign of Jeroboam, the longest in the annals of the northern kingdom, and his victories, gained on the battlefields, made it a "golden age."

Though a golden age in one sense, it was a leaden one in another. Its strength was the strength of cruel wealth, its peace the peace of an immoral religion. The outward political prosperity was associated with a gross inward or moral and social corruption. Pride, luxury, selfishness and oppression of the poor and helpless was rampant. (Amos 2: 6-12; 4:6-11; 5:18-24; 6:3-6; 8:4-6.)

Amos was a contemporary of Hosea and Joel and prophesied about 50 years later than Elisha.

His Message

It is called a lamentation, a dirge. It is a record of denunciations. Amos was a fearless prophet. He was hated be-

cause he spoke uprightly. (5:10; 7:10, 11.) Amaziah, the idolatrous high-priest, opposed him.

But God expects his prophets to speak his message whether men hear or whether they forbear. (Ezek. 2:5-7.) Amos appeared at Bethel, the seat of the idolatrous calf-worship, where the summer palace of the king was located. Fiercely he denounces his countrymen for their iniquities, mercilessly he scores the high and mighty for their pride, for their cowardly oppression of the poor, their gross pleasure in things material, their venal greed. Again and again he thunders forth the warning of their doom. He pronounces woe upon them that are at ease in Zion. (6:1-6.)

The prophecy divides itself into 3 discourses.

1. *Discourses concerning the hostile nations, the heathen kingdoms round about Palestine.* (1:3-2:3.)

While the Old Testament is concerned chiefly with God's peculiar people, the Jews, it must not be forgotten that he has never left himself without witness to the other nations as well. (Acts 10: 34, 35.)

God's judgment comes upon them because they have shown no regard for the universal laws of morality.

2. *Discourse concerning Judah.* (2: 4, 5.)

3. *Discourses concerning Israel.* (2: 6-9-15.)

Here are undoubtedly the synopses of several discourses. He uttered his words of warning and judgment chiefly against the ten tribes.

He tells Israel God has withheld the rain and that it is he who has caused their land to wither. (4:7.) It is the Lord's hand and the Lord's anger that have caused the crops to be smitten with mildew and blasting. The three prophetic addresses in chap. 3-6 are divided by the solemn refrain: "Hear ye."

In chapters 7-9:10 we have a series of visions. The first two are from the realm of nature, locusts (7:1-3) and fire (7:4-6). They correspond to the visitations mentioned in 4:6-11. The third, the plumb line (7:7-9), is from the realm of history and indicates, forgiveness is not now to be expected. The fourth, the basket of summer fruit (8:1-14), shows Israel to be ripe for judgment. The last vision, the Lord at the altar (9:1-10), displays the Lord destroying the temple and its sinful worshippers, yes, the whole sinful nation. The closing passage, 9: 8-15, tells of Israel restored after its purification. It should not be utterly annihilated. "Sifted" shall the people be among the nations, yet not one good grain shall perish.

Amos was a pioneer in preaching the spiritual nature of true worship. Israel had degenerated to the belief that the worship of God was only in sacrifice, ritual, ceremonies and observances.

Amos insisted that only righteousness and purity of heart have weight with God and only by cultivating these can one serve him. Israel at this time sought Jehovah's sanctuaries, but him they did not seek. (See Isaiah 1:10-20; Hos. 6:6; Mic. 6:6-8; Amos 5:21-23.) To Amos religion means individual piety. To him God and good morals are one. (5:14, 15, 24.) Morality is not a set of conventions. "Morality is the order of things." All things tremble to the shock of sin; all things work together for good to them that fear God. (4:13; 5:8, 9; 9:5, 6.)

The Style of the Book

The style of Amos is not sublime or pitched in the highest strains of poetry, but it is notable for clearness and energy. The imagery is based on scenes amid which he dwelt. It is vivid and natural. His watchings and wonderings left their reminiscence in his language. Inspiration does not override a man's habitual mode of expression. In simple, unadorned eloquence Amos reaches a well grounded eminence. The author of such writings was in no wise behind the chiefest of the prophets.

A. P. MIHM.

Through the New Testament in a Day

How long do you suppose it would take to read aloud every word of the New Testament from Matthew to Revelation? Remember that when you read aloud you must articulate each word and syllable while certain voracious readers can actually read silently three or four lines at a time. A very interesting experiment was made by a Methodist church in Philadelphia some time ago. In order to encourage Bible study the pastor divided the New Testament into parts assigning seventy persons to take part in the reading which was in fifteen-minute relays. The exercises began at 3 A. M., and were concluded at 8:30 P. M., one of the bishops reading the last three chapters of the Revelation. Thus the public reading of the New Testament was accomplished in seventeen and a half hours. It is said that in certain Mohammedan mosques the Koran is read entire daily. The Christian has thus equalled the Mohammedan's standard in loyalty to his sacred book.—Kind Words.

* * *

It is possible to have so much "religion" that it crowds out Christianity, to have so many observances that the love of God and man is forgotten.

* * *

Thirty years ago, in the Belgian Congo, Africa, no one knew a letter of the alphabet. Now thousands read the Bible.

The Sunday School

The Teacher

*A SCULPTOR? Yes. And yet no lifeless stone my vision shrouds;
No voiceless form with which to work and pray,
But warm, glad hearts, ere care of life beclouds,
Are mine to trace His image on from day to day;
With chisels not of steel, though finely wrought,
But golden words, and deeds, and loving thought.*

*A POTTER? Yes. But not of pulseless clay I vessels mould;
My field, not fragile bits of worthless sod,
But priceless treasures of immortal souls—
That earth whereon was breathed the breath of God.
With wheel of faith I labor on through prayer,
And fashion, for His use, these vessels fair.*

*A GARDNER? Yes. For such am I who tend the living vine
That needs my loving care from day to day,
With careful hand its tendrils prune and twine,
Lest from the trellis of His love they turn away.
But clinging fast through tender touch of mine
They upward climb to heights of endless day.*

—Annie Going Taylor.

Doing the Unspectacular

There is inspiration in doing the spectacular. There is an attractiveness about the limelight. Good leadership is essential in any enterprise, but what about the less spectacular tasks? The qualifications which go to make a good follower consist chiefly in a fidelity to the task at hand, be it great or small. A Bible class will be 100 per cent useful when every member is 100 per cent willing to accomplish to the best of his or her ability whatever of service he or she can render. A cheery good morning is in some cases of great importance for first impressions are usually lasting. Many persons have turned away from classrooms after the first visit because of the lack of a cordial greeting. The attitude of the one sitting next to a visitor or stranger may have really more to do with making that visitor a regular than the presentation of the lesson.

The class member who drops into the store or home of a new member with a kindly word may be rendering just the service that is needed.

These and other similar tasks are unspectacular, they are not reported in the officer's reports or printed in the class bulletin, but they nevertheless are the things worth while. Thrice blessed is the class member who quietly, patiently, and without hope of earthly reward goes on doing the unspectacular.—Sunday School Builder.

Teacher, Keep On

In a distant state a faithful little woman taught a class of wide-awake, husky boys. She did her best, but every Sunday their conduct almost broke her heart, and many times she thought all efforts were in vain. Years later many prominent men in recounting the one influence which contributed most toward making their lives a success said it was the teaching of this little woman. Among these men was a prominent minister who became a pastor of a great city church. During his first year with this church he was given only one week's vacation, which he used in traveling across two states in order to worship one Sunday with this teacher and express to her his appreciation of her and her work. Can you imagine the joy within that teacher's heart when this stalwart man of God, who possessed such wonderful power over young life, came paying the highest tribute to her, who was wholly unconscious of her influence?

Doing the Impossible

An organized Bible class sent out cards to its members with a pen drawing which showed some people manipulating a battering-ram against a wall on which are the words, "It Can't Be Done." The battering-ram was directed against the "t" in "Can't," and at that point the wall was beginning to crumble. The motto would soon read, "It Can Be Done."

There is a psychological effect in this kind of "determination." By refusing to think of failure, an ambition seizes us, and we are able to do the things that would be impossible so long as we remained apprehensive and afraid.

The Christian religion helps us to go a step further. With Paul we can say, "I can do all things in him that strengtheneth me." Christ helps us all to do the impossible.

Birthday Party in Wilmington

The Sunday school of the German Baptist church have a birthday bank in which each scholar when his birthday arrives puts a cent for each year. A card from the Sunday school is also sent to the scholar or teacher.

We had so many "birthday children," in October one of the members of the

Bible class, Mr. Bubenzer, invited the whole school to a social at the church, Thursday evening, Oct. 23.

The birthday children, both large and small, were seated on the platform, ten happy scholars and one smiling teacher were our honored guests. The youngest child was four years old and the eldest, Mr. Bubenzer, was 73 years "young."

A special birthday poem was written for the occasion by Mrs. Hoffman. The platform was beautifully decorated with autumn leaves and flowers. Each birthday child received a small favor in a large box and a bouquet of roses.

A program, consisting of piano and violin selections, recitations by the scholars and a birthday talk by our pastor, Rev. F. Keese, was very enjoyable. After this followed games for all including several good charades. Last but not least, ice cream and cake were served to all. After singing our national anthem, we closed thanking Mr. Bubenzer for his kindness by a rising vote and hoping that our birthday children would enjoy many more happy birthdays.

CARL ROEHM, Supt.

Bringing Herself

In a certain evangelistic meeting the preacher was urging his hearers to bring people to Jesus. A little girl who had been listening very attentively said to her father who sat by her side: "I think I will bring somebody to Jesus."

"Whom will you bring?" inquired the father.

"I think I will bring myself," she said very sweetly and sincerely.

What better could a little girl do? What better can anybody do? And is that not the first step and the best step in bringing others to Jesus?

More than Surface Deep

A company that manufactures and distributes paint makes much of the slogan, "Save the surface and you save all." As a paint advertisement, perhaps such a slogan is appropriate and expressive. But there are some kinds of business in the world for which such words would not constitute an appropriate slogan.

For example, it would be a poor advertisement for the greatest business of all—Christianity. It may be sufficient for paint to hide a multitude of surface flaws and defects, but Christianity must go deeper. A religion that stops with the surface, stops too soon. A mere veneering of righteousness is entirely inadequate. Christianity dare not go to a world of sin crying, "Save the surface and you save all." Its motto must always be, "Not the surface, but the heart." A religion that is all surface never wears long, nor does it look very beautiful in the wearing.—Forward.

Life Building Series II

The Builder's Sunny Summer Season
ARTHUR A. SCHADE

In our former article we set forth the glorious fact of advancement. That is the hope of the individual and the world. We need not always remain as weak, as immature, as awkward as we now may be. There is a divine and a human side to this advancement. From the human side we call it "building." It involves the selection, accumulation and appropriation of building materials for the body, mind and soul. That is all there is to the human side, eat, drink, breathe, read, observe, think, meditate and exercise, or work. The increase of ourselves through the assimilation of all this building material is the divine side and often called "growth." The former may be called absorption and the latter assimilation.

The radiant subject of this installment suggests to us the best days of life to effect this advancement. Nature brings

tree. It can't be done. If the tree will be straight, it must be brought up in such a manner while very young. John Stuart Mill, one of the greatest thinkers the world has ever produced, was instructed by his father in languages and science and philosophy before he had reached the age of six. We often see the picture of Beethoven as a mere child tuning his violin or sneaking out of bed during the night and softly expressing his heaving bosom on the piano keys.

The house builder labors with all his might to get the building under roof before the snow flies. The mature man labors to lay by for the rainy day. He will have "his Schäfchen im Trocknen," before age and infirmity overtake him. But the youth, who has never seen twenty, has a much greater and exceedingly more hurrying task before him. He has not his fortune to make but his life. And much as he has it made by twenty it will be at forty. His character will be fixed, his avocation settled,

mould his character into a glorious and useful form.

The youth should load his mind with valuable information through the reading of good books, and through faithful attendance upon school as long as that is at all possible. The possibilities of the mind are endless. Much learning will make no one mad. The world is sadly in need of better preachers, better missionaries, better teachers, better doctors, a better class of laborers and farmers. These better elements will spring from mind and soul culture which is attainable only in youth. Our learning capacity and our retaining capacity is after all of brief duration in life and should be developed early.

The youth should form his purpose in life early, or shall we say, find God's purpose for his life early? An illustration from the life of Miss Jane Addams of Hull House, Chicago, might set this forth clearly. As a mere child her father took her along to Chicago on a load of grain and drove through the slum district. There she saw the dingy, dirty houses and the unsanitary condition in which people were living. She perceived that life here must be miserable and unhappy. It struck deeply into her heart. She lay abed at night thinking about it and wondering if relief could be accomplished. Finally it became the fixed purpose of her life to change these conditions if that might at all be possible. She thought she must be a doctor to do so, and studied with that end in view, but her frail health gave out and she had to give up and go to Europe for a rest. There she came into contact with welfare work which gave her a vision of relief for Chicago. She hurried home and proceeded to put her visions into effect. She settled down among these people, procured a house in their midst and showed them what real life is. She insisted that the city authorities clean up the place and even went so far as to have herself appointed as garbage inspector and she followed up the garbage wagon and insisted that nothing be spilled beside and left there to decompose and menace the health of the people. Today all the world knows of what has there been accomplished and thousands of folks had a better life and brighter death because of the vision this frail girl of seven had on the farm wagon beside her father.

Could we suspect our young people of locking upon the world with the eyes with which Jane Addams looked upon that district in Chicago's underworld? If we could see the festering sores of humanity, great heathen nations going on without the light of salvation, great foreign elements in our country without a hope, mobs of children killing the Lord's day without religious training, sin and destruction marching through the land with no hope of relief, would it not set our hearts on fire and lead us to say with Abraham Lincoln, "If I can ever hit that, by the grace of God I shall hit it hard."

The incentive for making our life will be the need of better lives than those which are leading the world today.



Polson Sunday School

to us annually a summer and a winter season. The summer season is a time of growth. The winter season is the time of rest. All growth that takes place in nature is the accomplishment of the summer season. If this goes by with no growth, the year is lost.

There is also a summer season in the life of every individual. It is the glorious time of youth; the days when the imagination is active, when the passion to see and taste the world hammers away, when impressions are lasting, when the life is plastic, when faith is natural. It is the first half of the ordinary length life, but it is the keenest from about six to twenty years of age. These mentioned years, when many young folks have only one ambition, and that is to have a good time, when they are prone to be giddy and foolish and kill away the time, are the making years of life. What is neglected then can never be regained. The German proverb: "In der Jugend krümmt sich, was ein Meister werden will," is only too true. Spurgeon in his "Life Pictures," shows us the foolish attempt of straightening out an old thick

his educational advantage past, his position in life settled. Very few manage to make alterations in these matters at a later period in life. So it is for the youth during these hurried moments to settle the most important questions in all life. How he needs a faith and fellowship in God that he might have his guidance in these matters.

The following are a few goals which every youth must attain before the snow flies and gives a silvery wave to his locks. He should become a Christian. "Before the child is seven, teach him the way to heaven." This important step should be taken very young because that which is received in faith in early youth can scarcely be exterminated from later life. Many have come through the fiery trials of doubt and unbelief on the strength of early childhood convictions. The later faith is less deeply imbedded in life and more liable to slip. If the youth has become a true Christian myriads of other questions will be settled which have a bearing on his character-formation. The companionship of God through Christ and of godly people will

A Sunshine Convention

HARRY W. GITHENS

Union officers who are desirous of new plans for a convention program will find this to be attractive. It has many clever possibilities, and the ideas for decorations, conference, and address themes are unlimited.

Theme: Shining for Christ.

Motto: "Arise, shine, for thy light is come" (Isa. 60:1).

Devotional Themes

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

"They looked unto him, and were radiant" (Ps. 34:5).

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

"Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:43).

"Thou shalt decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways" (Job 22:28).

"For God who commanded the light to shine out of darkness, hath shined in our hearts" (2 Cor. 4:6).

Conference Themes

Shining in Testimony (prayer meeting).

Shining in Winning Members (look-out).

Shining in Mission-Study.

Shining in Service (missionary and community work).

Shining in Song.

Shining in Advertising.

Shining in Activities.

Shining in Fellowship.

Banquet Suggestions

Decorate the room with streamers of bright yellow paper and the tables with the same material, with yellow flowers and favors at each plate.

Address Themes

Sunshine in the Soul.

The Optimistic Life.

Putting the Sun into Sunday.

Christian Endeavor Sunshine.

The Radiant Life.

—C. E. World.

"Lemon Squeeze"

The Loyalty Club of the Second German Baptist Church of Detroit, Mich., gave a "Lemon Squeeze" in the Spring of this year and it proved a big success, both as a social "mixer" and from a pecuniary standpoint. A few suggestions might help another organization which is trying to make some money for a good cause.

This, being a novelty naturally attracted a crowd who were well rewarded. As each one entered he took a pick from a heap of lemons which were on a table at the entrance. This lemon was cut and its seeds counted, for which he paid five cents a piece, or if fortunate enough

to secure a seedless one he paid twenty-five cents.

Going on into the room he found a candy booth where dainty salesladies did their share to make the booth a center of attraction.

At the refreshment counter lemons seemed to hold full sway for there was lemon pie, lemon cake and lemon Jello.

A mysterious fish pond gave forth many queer but valuable fish, for, while fish are considered good swimmers usually, we could not very well imagine an old-fashioned lamp swimming.

The Chance Booth was a riot of color and gave us glimpses of silver, beautifully embroidered pillows, and dangerous looking cutlery.

The main point of attention for the men seemed to be the Lemon Throwing Booth, for lemons could not be supplied quickly enough for them all. An empty box was covered with cheese cloth. Three holes had been cut in this, large enough to admit a medium sized lemon and a pocket hung behind each. Chances were sold at three for ten cents and in return the throwers were given candy if they managed to get their lemons in one of the pockets.

Everyone could stay as long as he pleased and games were played to keep all amused.

DOROTHEA ROSSBACH, Secretary.

Riverview B. Y. P. S.

After a delightful summer the Riverview B. Y. P. U. of St. Paul, Minn., are again at work for another year. In September we had our annual election of officers and a program for the year's work was made. In October we had a "Loyalty" meeting in which each one answered roll call with "I'm loyal." This made each one think if they truly have been loyal to the society at all times. A program consisting of readings, songs and short talks on loyalty was enjoyed by all.



Mrs. Montgomery, Oldest Member Riverview Sunday School, St. Paul

On Oct. 17 the "Searchlight" class of girls served a banquet to the men and their wives who so willingly gave their time and strength in remodeling the Riverside Sunday school chapel. After several addresses a demonstration of the Beginners' class was given. "As it was" and "As it is" by the Searchlights.

We are glad to report that our Sunday school is growing so rapidly that more room was needed and we are still working for a bigger and better Sunday school.

Enclosed please find a snapshot of our oldest Sunday school member, Mrs. Montgomery. She is an active member and very much interested in the work. She says she's not too old to come to Sunday school.

MISS BERNICE SENN.

Salt of the Earth

*Ye in persurance of the Christian endeavor,
Be genuine salt in appearance and savor.*

*A world undeserving
From corruption preserving,
Serving to stay the Lord's righteous disfavor.*

*Let the world not beguile you,
Let its touch not defile you;
Your station and calling ever highly exalt.*

*Keep your eyes on the goal, don't imperil thy soul
By looking behind—Lot's wife bear in mind.*

*And be salt of the earth genuine as to worth,
But don't be a pillar of salt.*

*In the world with its darkness of sin be a light,
A light to illumine and scatter its night;
The Master's reflecting,
Afar it projecting,
Directing the wayfarer and pilgrim aright.*

*Think not men won't heed it,
There are those who may need it,
There are those who are weary of will-o'-the-wisps;*

Alluring the stranger his soul to endanger

By the flickering glow in the swamp lands low—

From the hill let it shine, this light that is thine,

But don't be a will-o'-the-wisp.

ERIC W. MEILAHN.

"Plain Dirty"

What is the trouble with profanity? Dr. Frank Crane puts it in rather vivid if not new light when he says: "The trouble with profanity is not so much that it is wicked, as that it is just plain dirty!"

And he adds this word to the profane: "It is not so much that you shock religious people as that you disgust decent people, that we object to."

Good, plain, strong, clean English is enough. Swearing is as useless as it is offensive. "Swear not at all!"

Central-Texas B. Y. P. U.

It was our great pleasure to come together for the third time as German B. Y. P. U. on Sunday, Oct. 12. Our churches granted us the privilege of omitting all services in the home churches and most of them met with us at Pecan Grove. Our president, Bro. R. Kaiser, opened the meeting at 10 o'clock with songs and prayer. Bro. Hege was the appointed leader in the Sunday school period. He divided the congregation in about 12 groups. After a teaching period of nearly 30 minutes he gave a short review of the lesson. The second hour brought us a short address by Bro. Hege on Mark 10:17-24 on the subject: "Be True to Yourself." The Cottonwood Band, the Gatesville Choir and the Waco Juniors rendered pleasing numbers in music and singing.

The lunch period was welcomed and enjoyed by everybody.

The short business meeting after the band concert brought a well considered encampment matter before the B. Y. P. U. body. With great inspiration the young people decided that the leaders make preparations and to interest the other B. Y. P. U.'s in our federation. They also concluded to have the next meeting on the same place in the spring-time.

Following this an interesting and well prepared program was rendered by different members of the different B. Y. P. U.'s.

The collection of the day for our special work was the sum of \$21.64. The closing hour of our program we had the honor of hearing Prof. Head from the Baylor University at Waco. He spoke on the subject of "The Great Influence and Responsibility of Our Personality." It was a pleasant surprise to get acquainted with Mrs. Head and to hear her speak as a former successful leader in the Young People's work.

We noticed that everybody enjoyed this wonderful day. May the Lord grant us more success in the future!

EDWIN GUMMELT, Sec.

The College Ave. B. Y. P. U., Kansas City, Mo.

We as a society here in Kansas City are glad to write that we are enjoying our work in the Master's vineyard. Our membership is small, 18 in number, but all are active. All are daily Bible readers, all are systematic givers, all take part in our programs, which we give each Sunday night from 7 to 8 P. M. before church service and the majority take the study course we have from time to time. We just completed the book entitled "The German Baptists in North America" by Prof. Albert J. Raker.

We won again for the year 1924 the Missouri State Banner, having had it for 1923 also. We also won the Kansas City Banner for efficiency during the last quarter. We have over 25 B. Y. P. U.'s in our City Union and they award the banner each quarter to the most efficient Union. We plan to give a

literary program the evening of Thanksgiving Day.

We wish all B. Y. P. U.'s in our great Union the love for the Master that makes all work in his vineyard a pleasure and a joy. We hope and pray that our B. Y. P. U. members will consecrate themselves more and more to our Master's cause and be filled with his love.

MRS. HENRY F. W. MEYER, Cor. Sec.

In Memory of Mrs. Anna Dingel Bueermann

A special meeting was held at the October meeting of the Sunshine Society of our Immanuel Baptist Church, Milwaukee, in memory of Mrs. Anna Dingel Bueermann, who passed on to her heavenly home, Sept. 18, 1924. During the service a heartfelt tribute was paid to the life and character of Mrs. Bueermann, who served as a missionary of the Immanuel Church during twenty-eight years. As a faithful and consecrated worker in the various organizations of the church she not only won the friendship and love of the members, but also became well-known and esteemed in the community at large.



The members of our Sunshine Society have special reasons for honoring the memory of Mrs. Bueermann, for it was she who organized our society in 1906. During these many years the society has retained the motto which was suggested by its founder: "She hath done what she could." While Mrs. Bueermann was missionary of our church in Milwaukee, much of the success of our society was due to her unceasing interest and her faithful, persevering effort. May the ideals which our dear departed friend and leader presented to us, be more fully realized, so that we too may at the close of our earthly journey deserve the commendation of our Lord and Master: "She hath done what she could!"

By request of the Sunshine Society,
ALMA WEIHE.

Induction of Officers in Boston

On Friday evening, Oct. 10, the old and new officers of the Y. P. S. C. E. of the German Baptist Church, Boston, Mass., gathered in the Sunday school room for a banquet, sponsored by our retiring president, Mary Graumann.

The officers, numbering fifteen, all sat down to a richly spread table, decorated to suit the occasion. With lights from six candles, which gave an effect

for the occasion, the meal was enjoyed by all.

At the close of the banquet, a few short addresses were had by our pastor, treasurer and new president and our retiring president. All stressed the need of co-operation and closer relationship with Christ.

With the society looking forward to a bigger and better year, the meeting was brought to a close with scripture verses and the singing of songs, while all were gathered around the piano.

FRED SCHLICHTING, Reporter.

Good Work in Jamesburg, N. J.

(The following letter was written not for publication, but has been forwarded to us by the recipient, because it contained good news that ought to be passed along. We are glad to publish it in our columns. Editor.)

It may interest you to hear of the quiet work of Grace God is doing here in Jamesburg. What we had longed for, special interest in church activity in the Fall of the year, is being done unsolicited. We have our regular prayer and praise services on Friday; then a special request came for cottage meetings on Wednesdays. And God has graciously been opening so many doors of usefulness. Recently one of our brethren took me to an out of the way place, to the house of a reputed bootlegger. We found two men there hilariously drunk, and they tried to persuade us to drink also. After these men left we had an earnest heart to heart talk with the husband and wife; and during prayer many tears were shed.

Soon after this an invitation for a cottage prayer-meeting was received from this home, and it was a wonderfully blessed meeting. Last night at our cottage meeting this husband and wife both requested prayers, that the Peace of God might fill their longing souls.

At another cottage meeting a Roman Catholic man was present. This is what he said: "I am sorry that I live 125 miles away, if it were only 25 miles I would come regularly." It is nothing unusual to have people come 6, 8 10 and 12 miles to our meetings.

Our young people go into the homes of the sick and the disconsolate, and we often receive requests to come into such homes for prayer. And oh! the blessings we ourselves receive!

We are trying to live 1 Peter 3:15, "Always ready to give an answer to everybody, that asks a reason of the faith that we hold." By special request we meet one extra evening; and the young people discuss the religious view points heard on the street. Our people desire to meet these intelligently. It is hard to tell which service is most blessed, the young people's discussion on Monday, the cottage meeting on Wednesday, or the prayer and praise and Bible study on Friday.

Our antiquated meeting house is usually well filled and often crowded; we need a new building so urgently.

Jamesburg is one of the delightful places in New Jersey, and the people here the finest to be found anywhere.

R. T. WEGNER.

Missions—Home and Worldwide

A Letter from Rev. Jacob Speicher

Dear Brother Mihm:

Under another cover I am sending you a copy of our Handbook, which will give you some help in your missionary addresses if you are making such these days. Sorry, I am not able to send you a special article for your paper, that may follow sometime this fall. One should keep in touch with the home base, but one must have something to say about things accomplished—mere words cannot arouse interest. When I got back to Swatow the work at the Institute had fallen below anything that I had known and I was busy all these months getting things normal again.

The outstanding item of interest in connection with the Institute is the placing of the Leper colony under the care of our Institute. In speaking to me on this matter, the Mayor of Swatow said, "We must place this colony under the care of Christians for except a man has the Spirit of Christ he cannot do the work as it should be done." In putting it that way he said lots in a few words. The proud haughty heathen, be he ever so fitted to care for the lepers would deem it an insult if he were asked to accept a position in connection with the colony. And yet, knowing the high position which the Institute holds educationally and morally, he cannot but admit that the Christians taking over this Institute have won out on every point. In due time, if we are able so to direct the affairs of the colony that it will commend itself to the community, this piece of social service will help greatly in advancing the cause of the kingdom in the Swatow district.

The movement on foot all over China to unite all Asiatic religions into one grand system is calling many of the best minds in China to its attention. Buddhism seems to be the leading thought, though Christ is called Savior and the Cross is emphasized; still there are said to be better saviors and because of this error Christians will have nothing to do with the movement. The whole movement may be called a patriotic one. Adherents of this new fad do not want the foreign missionaries to teach them about religion, for they claim the Asiatic mind can understand religious truths better than can the European mind. That may be true, if by religion we are to understand such things as superstition, asceticism, idolatry, etc., but if we are to understand the revealed religion of the New Testament, involving a life hid in Christ, a consecrated personality spending itself in a service for the welfare of his fellow-men—in other words—a person in daily communion with Christ, then these patriotic Asiatics have much to learn. Still, they are truth-seekers and as such we should be very friendly and helpful to them.

In due time this movement will come to an end, as all such movements do that do not want to except Christ as the only Savior. May the Christians in all parts of China be a savor of life to such as seek the truth!

Politically, China seems to be headed for the rocks. There is more anti-foreign feeling at present than I have noticed in the past 20 years. Instead of exercising self-criticism, the Chinese are blaming the foreigners for all their ills. The Central Government has ceased to function over the provinces. Missionaries are being kidnapped and held for ransom. It will soon be a question whether foreigners can continue to live in the interior. Of course, some places are worse than others. The Chinese people are peaceable, but the ex-soldiers, bandits and pirates, of which there are many, have everything to gain and nothing to lose in such methods.

We send hearty greetings! May your work be blessed of God!

JACOB SPEICHER.

John Williams at Work

When John Williams went as a pioneer missionary to the Society Islands in the South Seas, he taught the natives how to build houses, how to make chairs, tables and sofas, how to make a colored plaster from the coral, how to build boats without nails. He stimulated the growing of sugar-cane and built a sugar-mill. He made machinery for the manufacture of rope. He transformed the idle natives into busy and happy Christians. He was only one of a large number of practical laboring missionaries.

A Journey in China

China Inland Mission,
Pingyanghsien, Che., China,
Aug. 15, 1924.

My dear co-workers of the Iowa Jugendbund!

It seems very good indeed to know that I was remembered again this year at your annual meetings. Thank you all so very much for your share of the \$250 for this year. Truly, words fail me when it comes to expressing thanks to you all for your goodness to me. Only God can reward you and I'm sure he will do it.

Since last having written you, the Lord has wonderfully spared my life. I was thrown from a ricksha and seriously injured. Doctors and nurses said my quick recovery was miraculous and a direct answer to prayer. I'm sure you will give your praises with me to him who watcheth over his own.

I think by this time you are ready for your trip home from Sz-Chie. 'Ere we leave Sz-Chie, I want to tell you of the

5 women who accepted Christ during our stay there. How grateful we were to Him for again answering the prayers of His own. The women had the room next to ours and after the Decision Meeting I heard sobs in their room. Upon inquiring I found out that several girls in their teens wanted to accept Christ as their Savior, but they were already promised to some heathen men and they knew that after their marriage it meant either persecution or giving up the thought of becoming a Christian. The mothers of these girls (now Christians) were weeping bitterly too, for they knew nothing could be done to break the engagements and the engagements were made while they were heathen. One young married woman living near some Christians went to their home while they were having family prayers. Upon returning home she found the door locked. Her husband refused to let her in that night because she listened to the Gospel. Another young bride was forbidden food for 5 meals by her mother-in-law because she went to services. Yes, the women of China still meet with opposition and one's heart does ache for them.

Our trip from Sz-Chie to Siu-Chie was again made by chair. I've raved so much about the scenery until I feel I dare say no more for fear you'll think I'm exaggerating. It was beautiful. However, we arrived at Sin-Chie at dinner time. Again loving friends awaited us and we dared not refuse the dinner prepared for us.

Before going into detail about anything else, I should like to introduce Mr. Ts'a to you. A fine old gentleman is he; in fact I've never met a more refined man than he. He's been a teacher and the best Chinese writer in this district. As a rule, the Chinese speak very loudly, but not so with Mr. Ts'a. He speaks very quietly. For years he was seeking the truth. He didn't burn incense nor worship Buddha, simply sought for the Truth, but where was he to find it? The day came when his seeking was turned to joy, for one of our colporters passed through this district and he bought a Mandarin Testament. The Truth he had been seeking for was explained to him and what an earnest Christian he is! He has given up his splendid position as teacher and gives his time devotedly to the preaching of the Gospel, with but little pay. His old mother, a refined old lady, at first was antagonistic but soon she too believed and that at the old age of 76! What a dear soul she is. One can't help but love her. Mr. Ts'a's wife, too, at first was antagonistic, but praise God, she is a believer and a help now. The last Sunday we were at Sin-Chie she went to Sz-Chie to be baptized together with another woman and 6 men. Five years ago there was no believer in this district,

now they have a membership of 10. Again I should like to ask you, "Does missionary work pay?" At Siu-Chie there were 17 women who said they would take Christ as their Savior. Each of you who have been praying for us, have a share in these souls, for God has answered our prayers.

And now it is time to return to Ping-yanghsien. A large crowd have come to see us off. The chair bearers grumble because I'm so heavy and Miss Eynon so light. However, the price is settled and off we go. The first night we stopped at an inn—it really wasn't bad, for they permitted us to have the use of their attic. That night a service was held in the neighboring house. There's no need to say there was a crowd for crowds always come where the foreign ladies are. That night several men or women went upstairs, took up several pieces of flooring, lay flat down on the floor, in order to see us and incidentally

Well, we did arrive in safety. We stayed in an inn again that night. I won't describe it. We were grateful for most any place to lie down. The Bible woman didn't put up her mosquito net that night and about 2 A. M. we heard her making a noise. When asked what was wrong she said, "A rat is nibbling at my toes!" We slept little that night for men were gambling in a nearby room until the early hours of the morning. We started out early again the next morning; this time by small boat; the last stage of our journey! We reached home about 4 P. M. I can't tell you how good it seemed to be in a clean place again. On the dining room table lay our mail which had accumulated during our absence. If you want to know how good it seems to have letters after a five weeks country trip, I'll invite you to join the missionary ranks in China.

Once more accept my grateful thanks



Missoula Meeting

hear the Gospel. One can picture the Bible stories much better in a land like this. There are no plastered walls or ceilings to take down, which in "some cases" is convenient. We started again very early the next morning. We reached another of our mission stations by 4 P. M. There we stayed for the night and the next afternoon had an evangelistic service for women. We were anxious to get home and therefore immediately after the service we left. This time traveling by raft. I'm wondering how many would be "scared to death" to travel on a raft consisting of a dozen bamboo poles tied together. While we were traveling on the raft—a journey of about 5 hours—we had a thunder storm. Needless to say we prayed much that it might not rain, for had it rained we, as well as all our things, should have been soaked. I wish I could put on paper the peace that came over me. It was as though the Lord himself said, "It can't rain until my children down there, who are far from home, have reached a place of safety." Oh, the peace which he gives!

for your liberal gift. He who has blessed you will continue to do so.

With my very best wishes to you all,
BERTHA M. LANG.

Missions and Industry

In most mission fields the missionaries have been forced to teach trades to their converts, because when the natives become converted to Christianity they are ostracized by their relatives and driven out of their former employments. In this way the missionaries have become powerful factors in the industrial life of many countries, have introduced numerous occupations, and have also set on foot many noble enterprises. They have trained the natives in better methods of work, and the native Christians of many lands have become the real leaders in the trade and commerce of those countries. Farming, including the cultivation of many new crops, is one of the missionary industries. Carpentry is another, printing is a third, and weaving, with many other varieties of manufactures. All these have been benefited from missionary activity.

Church Dedication at Pollock, S. D.

The Herreid, S. D., parish, numbering seven congregations, or "stations," is now in possession of six churches, the one in Pollock, S. D., having been dedicated to the Lord's service Sunday, Oct. 19. It is the third one that has been dedicated on this field since Rev. H. G. Bens became pastor of the Herreid church. There is only one station left without a church, the Mound City station, their services being held in a school house. The Pollock church is a beautiful building, 28x40 feet large, with an ornamental tower and melodious-sounding bell. The dedicatory sermons were preached by the Revs. W. Kuhn, the General Secretary of Missions, and F. Dobrovolsky of Ashley, N. D. The Girls' Choir of Herreid, under the leadership of Miss Santa Clara Bens, rendered four beautiful anthems, and the collection amounting to almost \$300 helped to square up the debt still resting on the property, so that it could be dedicated to the Master's service practically free of debt. It represents a value of about \$2000. The evening service was conducted in the English language and Bro. Kuhn delivered an excellent discourse. The weather was ideal, all three services were very well attended, and our little flock at Pollock was jubilant over the blessings of our Heavenly Father.

HARRIETTE.

The Southern Texas Baptist Young People's Convention

was held at Kyle, Texas, from October 23-26, and Sunday afternoon was wholly devoted to the interests of the B. Y. P. U.'s of the southern division. We had a very good attendance and all evinced a good spirit. Mr. Ernest Hill, president of the southern unions, opened the meeting with a song service and scripture reading after which a hearty welcome was extended to all visitors. The roll call of the different societies followed, each society responding with a Bible verse.

Rev. R. Kaiser, president of the Texas Jugendbund and a visitor of our convention, then laid the plans before us for establishing an encampment at some centrally located point where the members of the German Baptist churches of Texas could meet for a period of about a week and devote their time to work which would help all of us to become better members of our unions, and towards this goal many of our young people are striving.

An interesting program then followed. Each union that had representatives present had at least one number on the program which consisted of recitations, dialogs, duet and solo and an address by Rev. R. Kaiser. His subject was, "Moving Forward," which was well delivered, carrying a message to the hearts of the young people.

BESSIE MAE HILL, Secretary.

Our Devotional Meeting

G. W. PUST

December 7

In His Steps (XII) What Jesus Said About Forgiveness

Matt. 6:14; 18:21-35
(Consecration Meeting)

Forgiveness bulks largely in the teaching of Jesus. Someone has called it "Christ's most striking innovation in morality." It behooves us to zealously strive to attain unto his exalted ideal.

Our forgiving is a condition to our being forgiven. (Matt. 6:14, 15.) Unless we forgive, we cannot be forgiven. If we ask the Father in heaven to forgive us our sins, while refusing to forgive one who has wronged us, we are merely wasting our breath. Nor does that mean that the offender must first repent in sackcloth and ashes. Christ's followers must forgive whether the wrong-doer desires it or not. The heart must harbor no bitter feeling, nor harsh memory, nor unloving condemnation of one who has wronged us, "To forgive is to take a man's fault out of your heart." This is surely beyond our power; but not above Christ's to bestow.

Our forgiving should not be according to the multiplication-table. (Matt. 18: 21, 22.) Peter wanted to know how often he should forgive his brother. Should it be until "seven times?" Our Lord emphasizes the spirit of forgiveness when he answers: "Until seventy times seven." The great truth of the New Testament is "even as God in Christ forgave you" (Eph. 4:32), and "He will abundantly pardon" (Isa. 55:7).

Our forgiving is a condition of access to prayer. (Mark 11:25.) A loveless heart cannot successfully appeal to God who is love.

"O man, forgive thy mortal foe,
Nor ever strike him blow for blow,
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven;
For all the blessed souls in heaven
Are both forgivers and forgiven."
(Tennyson.)

December 14

Stewardship: Our Time and Service for Christ

Exod. 4: 1-17; Matt. 4:18-20

No one has such a high claim upon our time and service as Jesus, our Lord and Savior. He has bought us with a price; yea, even his precious life-blood. We should gratefully acknowledge this fact:

1. By transmuting our time into service for him. Time is a sacred trust; but it is of such a character that it cannot be stored away. We must use the moments as they come or lose them forever. How easy it is to dawdle away our time! And how many there are who use it for selfish ends only! But a

Christian is called for service: "Go ye into my vineyard and work." This does not mean that we are simply to become Christians; but that we devote time and effort for advancement of the Kingdom. There are plenty of opportunities in and outside of the church. Perhaps the Sunday school or the Young People's Society or the Choir need us; but we have learned the art of making excuses, as did Moses of old. (Ex. 4:17.) And then the opportunities for witness-bearing as we come in contact with our fellowmen. Surely, there is work for us all, if only we are willing to devote time and effort to the Master.

2. By serving our Master all the time. We do not mean that it is necessary to engage in some special form of religious work, such as preaching or becoming a foreign missionary; but that we carry the greatest principles of the Christian religion into the smallest tasks, that we always speak and do as becomes the followers of such a great Master as Jesus our Lord.

December 21

The Christmas Story in Poetry and Song

Luke 2:8-16

"No sooner have we passed through the vestibule of Luke's Gospel than we find ourselves within a circle of harmonies. On the one side are Zacharias and Simeon, the one chanting his *Benedictus*, and the other his *Nunc Dimittis*. Facing them, as if in antiphon, are Elizabeth and Mary, the one singing her *Beatitude*, and the other her *Magnificat*; while overhead, in the frescoed and star-lighted sky, are vast multitudes of the heavenly host, enriching the Advent music with their *Glorias*" (Expositor's Bible.)

The sense of the fitness of things demanded poetry and song. Great messages stir the soul to its very depths. Then words take on wings and soar far above their usual altitudes. Especially was this true of Eastern minds, to which poetry was a sort of native language. "Their ordinary speech was ornate and efflorescent, throwing itself out in simile and hyperbole. It only needed a small excitement, and they fell naturally into the couplet form of utterance."

Was it prophetic of poet's and singer's part in spreading the glad tidings of our Savior and King? Marvelous is the influence they possess! Many a revival would, humanly speaking, never have been possible but for their power. And how they influence us in our various moods! Surely, they have a large share in making the Christian Christ-like.

Let us remember their message of peace to men of good will. And may the true Christmas spirit be extended throughout the whole year!

"Have you any old grudge you'd like to pay?

And wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes."

December 28

Race Problems in a World Setting: America to the Rescue

Josh 1:6-9

"Welcome to our churches," is the keynote of the follow-up work for newly arrived immigrants which has been inaugurated by certain Protestant Boards," says a writer in a recent periodical. The names of Protestant immigrants are secured at the ports of entry and sent to the proper local churches with instructions which include the following: "Can you help these new arrivals to relate themselves to these fundamental institutions of our country—(a) the church, (b) the home, (c) the school, (d) the government, and (e) community agencies by rendering these services: Help them connect with their own church by inviting the family to church services and the children to Sunday school. Suggest, when necessary, ways of securing employment and proper housing accommodations. Inform them of the educational opportunities your community offers for both children and adults.... Explain the advantages of becoming an American citizen and the necessary steps of procedure.... Established friendships between them and somebody in your church. Put yourself in their place. The first contact with America counts." It is estimated that the lives of at least 21,900 persons were touched by this work during the year 1923. Over thirty nationalities were handled and cases referred to eighteen different denominations.

The foreign-language church. It is the only medium that can adequately meet the religious need of the newcomer, since understanding is a prerequisite to instruction. It, too, must contribute largely to his social needs. There are many of these churches in America; quite a number being in a state of transition, as is the case with many in our denomination.

Trained leaders. The services of our Seminary at Rochester are well known to readers of the "Baptist Herald." "The International Baptist Seminary, at West Orange, N. J., is helping to supply this need. Here Russians, Poles, Hungarians, Czecho-Slovaks, Roumanians and Italians meet, study, pray and plan for the Kingdom together." A branch of the Sem-

inary is located in Los Angeles, where an earnest student body of Mexicans is being trained. These young men will do excellent work as pastors and evangelists in Mexico and among their people in the states of the Southwest.

The Efficient Young People's Society

WILLIAM L. SCHOEFFEL

PART ONE

Perhaps this is one of the most perplexing problems confronting leaders of young people's societies and one that is not easily solved. However the difficulty is only a challenge and can be overcome.

First of all, let the leaders of the society and the pastor arrange an informal meeting and talk frankly about the aim and purpose of a young people's society. An organization or institution has no right to exist unless it fulfills a purpose. The desire, "let us have a young people's society," is often expressed; fine—but why? The idea is not to have a society for young people, but to have a society through which the young folk have a chance to give expression to their Christian ideals and aspirations, and to be a means through which their latent talents will be developed.

A young people's society should serve the four-fold needs of young people; i. e., spiritually, mentally, physically and socially. Its efficiency will depend entirely upon the extent to which these needs are met. Perhaps the following double theme, "The Young People—An Asset or Liability to the Church" and "The Young People's Society—An Asset or Liability to the Young People," would lead the discussion to rock bottom. It may be well to start the year's meetings with the discussion, although the program for the season should be well planned by this time. Let the pastor take the first part of the double theme and the second could be taken by several of the young people themselves. A similar theme to be treated in the same manner is this one, "What does the Church Expect of the Young People?" and "What Do the Young People Expect of the Church?" The idea underlying the discussion should be this one, "to get an understanding" between the pastor, leaders and members themselves. Understanding is the secret of all successful co-operation and the more complete understanding there is between pastor, leaders and members of a society as to their needs, wants, desires, ideals and aspirations, the greater efficiency will be achieved. The program of a society should not be dictated or forced upon the young people, but should meet their needs and aspirations.

Young people are not fully developed; they are still growing. Many of them are still uncertain as to their vocation. Some still attend high school and college. They all need guidance, training and friendship. This they ought to find in their society. Many of the young

folk have not found the Master, their true friend. Have this aim constantly in mind: "To win the youth of the church for the Master and his service." Present him in such a way to them that his appeal to them becomes so strong, that they cannot resist and reject him. Many of the young folk have not known Jesus very long; their knowledge of Jesus and the Bible is very meager. "That we may know him better" is a fine slogan for young Christians.

In years to come the present generation will be at the helm of the churches. They will pilot them if we train them now. They are eager for service, full of enthusiasm and energy. They are needed now. Let us discover ways and means to put their energy, their enthusiasm to work. All healthy Christianity is a working Christianity. Let us make our young folk feel that they are needed in the work of our churches, that the welfare and the future of our churches depends on them. Give the young folk a share in the responsibility and they will eagerly grasp the opportunity and bear it bravely.

Friendships and companionships are especially pronounced needs among young people. How they love to get together! Youth is the spring time of life. Let us try and make the social atmosphere wholesome, clean and uplifting so that friendships and companionships once formed are of the best and may have deeper meaning than mere acquaintance-ship. We can have pleasures and joys, but they are to be of such nature that the memories will be ever sweet.

The foregoing is a suggested attempt to analyse the purpose of a society and also the needs of its present and prospective members. Analysis is the key to the mastery of a situation. We know what is expected of us and therefore we can prepare to meet this situation. The next thing is to plan carefully. You know the purpose; now prepare intelligently to fulfill that purpose. We want to win our young people, to help them, to encourage them that they may become stronger, more loyal and faithful. A tree is judged by its fruit; the character of a person by his life; the efficiency of a society by its contribution to the lives of its members.

Spiritually it is our aim not only to win them for Christ, but to increase their loyalty and love for him. Naturally we are agreed that Bible study is most important. Sometimes young folk are indifferent to the idea of Bible study; not really toward the idea, but toward the manner in which it is sometimes presented. Bible study should be made as interesting and fascinating as any other subject. The method of taking a passage and explaining the same verse by verse may be a splendid method for the study, but in a young people's meeting it will prove to be tedious and uninteresting. "The letter killeth." On the other hand, a topic or a problem for discussion, using the Bible for light and solution, will not only be interesting but will also increase the love and devotion of the young people for the Bible.

Perhaps naming a few helpful handbooks for this purpose will be appreciated. Take for instance the little book by S. Elliott, "How Jesus Met Life's Questions," or J. M. Holmes, "Jesus and the Young Man of Today," or H. E. Fosdick, "The Manhood of the Master" and "The Meaning of Prayer," in fact most of the booklets in the "Everyday Life Series" of the Associated Press are excellent material. They can be adapted by all of our young people's societies and used as textbooks if so desired. Even more so, are the graded Sunday School Lessons for Young People and Adults, published by Scribners, Keystone (Baptist), Westminster (Presbyterian). Last, but not least the Bible studies published in our own "Baptist Herald." All of these are inexpensive, can be placed into the hands of each member and thus also encourage personal study at home.

How to Kill a Church

"Fourteen Points and a Vigorous Church," first published in this paper, is matched by "Fourteen Points on Killing a Church," as follows:

1. Don't come.
2. If you do come, come late.
3. When you come, come with a grouch.
4. At service ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticise.
6. Visit other churches about half of the time, to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back, and never sing. If you have to sing, sing out of tune and behind everybody.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.
10. Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery.
11. It is good to tell your pastor's failings to any strangers who may happen in; they might be a long time finding them out.
12. Of course you can't be expected to get new members for the church with such a pastor as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.
14. If there happens to be a few zealous workers in the church, make a tremendous protest about the church being run by a clique.—Christian Register.

* * *

A man is reported to have learned to repeat one of the Gospels backward. It would seem to the ordinary mind that he would better have expended his effort in learning to live it forward.

Laying the Ghosts

For Union Workers

The idea of this exercise, popular some years ago, is to show the slipshod manner in which some Young People's meetings are conducted, and to inspire societies to lay their ghosts. It is very effective as a demonstration at a union rally.

The platform is arranged to represent a prayer-meeting room. A clock on the wall should show the hour of 6.40. A group of five or six young people are talking together.

One. "Is it not time to begin?"

President. "Yes, but the leader has not arrived." They agree to begin without waiting longer for him.

President. "What shall we sing?"

A ghost appears from behind the piano. It carries a placard with the words, "Same old song—Number 6." They sing this song.

The leader rushes breathlessly in and apologizes for being late.

A ghost appears with a card, "Fifteen minutes late."

Leader. "I forgot to hand you these clippings: but better late than never." He distributes clippings. A ghost appears with a card, "Clippings, as usual."

Several read their clippings. One reads an advertisement on the back of his clipping. The others laugh.

Leader. I should have announced the topic and read the Scripture lesson. Pardon me. Just a moment." He searches his pockets for a topic-card, and at last discovers one. He announces the topic.

A ghost appears with a card, "Unfamiliar with the topic."

Leader. Reads the lesson in a low, mumbling voice.

Ghost appears with a card, "Lesson poorly read."

The leader announces that those that have received questions will now answer them. Only two respond.

Ghost appears with card, "No time for thought on questions?"

The leader announces a special musical number, but no one appears to render it.

Ghost appears with a card, "Silent music."

Leader calls for sentence prayers. No response.

Ghost appears with card, "Call on the pastor."

Enthusiastic Member gives a talk on how the society is haunted with ghosts, and suggests that the ghosts be banished. A search is made behind screens and under tables, but no ghosts are found. The leader suggests that they probably vanished down the hot-air radiator.

Enthusiastic Member tells of visits he has made to live societies, and suggests plans for improvement. He calls for a volunteer or two to study with him the leadership of meetings. He offers to lead the next meeting, and announces a program that will be different. All promise to make careful preparation and make the meetings "go."

Meeting closes with a song.

Members should drop in one by one as the dialogue progresses. Other ghosts may be introduced, and the meeting may be brightened with more dialogue than is here outlined.—C. E. World.

Queer Medicines

How would you like to take a pill made of soot that had been collected from fireplaces, mixed with oil and decayed fish?

In Burma this is one of the commonly used medicines given by native doctors. It is supposed to be good for a swelling, and will work, so the patient is told, if he doesn't eat anything and doesn't touch iron.

For sore eyes, milk drops are used, and "for that rundown feeling" that attacks people in the spring, a dose of rhinoceros blood is administered.

Yellow paint is another popular remedy. For almost any kind of an ailment, the patient is liberally covered with a coat of paint. The rule seems to be, "when in doubt, paint him yellow."—Young People's Paper.

Sermons on the Cross

The Cross of Christ is central not only in human history but in the universe of God. We cannot correctly interpret the universe nor understand the history of our race without consideration of the Cross. And of course it is the central theme of our preaching and the base of our faith and the inspiration of our love, and the crown of our hope. Some time ago Dr. John MacNeill of Toronto, Canada, preached a series of sermons on the following subjects which are interesting and suggestive:

"The Crowd—The Cross and the Curious."

"The Cyrenian—The Cross and the Commoner."

"The Centurion—The Cross and the Chivalrous."

"The Soldiers—The Cross and the Careless."

"The Women—The Cross and the Compassionate."

"The Thieves—The Cross and the Criminal."

Christianity in Action

Can you join with the man of Minneapolis who wrote the following?

"I wish my town

Looked as good to our folks as it does to the stranger.

Spent as much on libraries as law-suits.

Were as interested in school elections as prize fights.

Were as righteous as it is rich.

Would vote for posterity as quickly as for prosperity.

Would tackle the 'man problem' for the sake of the boy problem.

Had men as efficient as its machines."

A Dirty Dozen

"I heard—"

"They say—"

"Everybody says—"

"Have you heard—"

"Did you hear—"

"Isn't it just awful—"

"People say—"

"Did you ever—"

"Somebody said—"

"Would you think—"

"Don't say I told you."

"O, I think it's perfectly terrible!"

—Vancouver Province.

Bible School Contest Standing

	Date	Attendance	Offering	Enrollment
Oak St., Burlington	10/19/24	456	\$18.85	564
"	10/26/24	474	23.12	...
"	11/2/24	483	18.83	...
"	11/9/24	462	20.86	...
"	11/16/24	463	21.00	...
Evangel, Newark	10/19/24	424	38.73	494
"	10/26/24	480	52.88	...
"	11/2/24	428	32.77	...
"	11/9/24	518	150.73	...
"	11/16/24	437	43.94	...
Temple, Pittsburgh	10/19/24	290	18.11	320
"	10/26/24	255	17.06	...
"	11/2/24	272	146.24	...
"	11/9/24	258	18.34	...
"	11/16/24	276	16.94	...
Clinton Hill, Newark	10/19/24	265	23.43	327
"	10/26/24	292	66.15	...
"	11/2/24	316	33.19	...
"	11/9/24	412	66.00	...
"	11/16/24	342	31.85	...

Way—Truth—Life

In one of his finest sayings our Lord declared, "I am the way, the truth and the life." Developing this divine thought, Dr. Samuel Judson Porter has written these lines:

*Without the Way, there can be no going;
Without the Truth, there can be no knowing;
Without the Life, there can be no growing.*

*Since Christ is the Way, we ought to walk in him!
Since Christ is the Truth, we ought to trust in him!
Since Christ is the Life, we ought to live in him.*

*Thou who art the Way, lead us;
Thou who art the Truth, teach us;
Thou who art the Life, continue to live in us and love us.*

—Kind Words.

SECURITY, PROMPTNESS and CERTAINTY beget CONFIDENCE

We often wonder if German Baptists, as a whole, fully appreciate the wonderful benefaction our Insurance Association proves itself to be to the families of those who invest the society with their sacred trust! For forty-two years our Association has been prompt when death strikes down the husband and has turned cash back to the bereaved families in a constant stream of gold poured into the hands of those, many of whom would be in dire need, had not the foresight of the insured made this return possible.



F. W. Godtfriing, Jr.,
Special Representative

Robert H. Grobe,
Supt. Northwestern
Conference District

Fred Lehnert,
Supt. Atlantic Conference District

We are all apt to have a detached impression of this great feature of our work until the grim reaper strikes our home. Our Insurance Association has paid more than eight hundred thousand dollars to Baptist dependents.

Understand: These payments must be considered "spot" cash sent out to the stricken homes in the hour of their greatest need. How satisfactorily we perform our mission and apply our organization to meet a difficult problem in bereaved Baptist homes is shown by the way voluntary letters are received at the home office. The testimonials of a prompt service constitute the "Best Asset of Our Insurance Association." No life insurance organization could long survive if it failed to meet claims promptly. These appreciative letters prove that our Insurance Association has been prompt. They also reveal with gratitude the beneficiaries' appreciation of cash coming at a time most needed.

The element of certainty in life insurance is a consideration which must, at all times, be exercised. Your Insurance Association leaves no doubt as to its ability to pay. Everywhere, by all Insurance Commissioners, and in all lines of commercial valuation, your Insurance Association meets up to every legal demand. It is safe and certain; there can be no question about this. The certainty and the promptness of payment of every claim is a dual strength of Baptist Insurance and is of paramount importance to the Baptist who wants absolute protection for his loved ones. These two elements—certainty and promptness of payments—are the foundation for confidence and good will.

Dear young reader! Will you not take into consideration becoming affiliated with us in this good work? We will likely close the year with a gain of over 300 members. Why are you not among these?—Is it because our local agent or your pastor has not spoken to you about this?—You need not wait; just write us and we will instruct you what to do; besides this our printed matter is easily understood. We have six forms of life insurance policies, including 20 and 30 year endowments for young people.

Would your wife or mother appreciate a life insurance policy as a Christmas gift?—Just think what it would mean if death should overtake you; and if not, you yourself would provide for your old age.

Address us today as follows, stating your age:

GERMAN BAPTISTS' LIFE ASSOCIATION,

19 Sprenger Ave., Buffalo, N. Y.

To Learn These Rules You Must Start Young

1. *Defend your conscience against the fashions around you.* Refuse to do things simply because others do them. Develop your resistance power and you develop character.

2. *Keep your temper in hand.* Without tempers few people would amount to much, but none make success of living until they have subdued them.

3. *Teach your body to obey your decisions.* Appetites and passions are a part of our natural endowment, but they become a curse once out of hand.

4. *Learn to accommodate yourself to other people.* Real life is a life in society. Knowing how to get along with folks is something to be learned in early years.

5. *Use your spiritual powers unceasingly.* Spiritual indifference that has lasted until middle life dulls the soul. "Remember now thy Creator in the days of thy youth."—Association Men.

Select Your Post Cards with Care

Picture post cards are a great convenience to the hurried traveler who has, or who thinks he has, no time to write letters home. But accidents will happen. Sometimes, says a contributor, the picture selected says something the sender did not intend.

Some time ago a lady who was traveling in Florida wrote on a card that she was about to mail to a friend in Chicago: "Wish you were here."

In due time came the answer: "Received your card, but what do you mean? You sent me a picture of a cemetery!"

A dear old grandmother who was traveling through northern Ohio chose a card on which was a colored picture of a handsome new building. She wrote: "Am detained here unexpectedly for a few days. Will explain later."

Great was the glee of the children and grandchildren, for grandmother had sent them a picture of the new jail!

BAPTIST DEACONESS' HOME AND HOSPITAL SOCIETY, CHICAGO, ILL.

Provides home for girls desiring to become deaconesses or missionaries. Deaconesses have one year of training in the Northern Baptist Theological Seminary and three years training in the Deaconess Hospital here. Missionaries have two years of training in the above named Seminary and one year in the Deaconess Hospital. Girls will find a true Christian home, spiritual atmosphere, thorough training and splendid opportunity for service. For particulars write to:

REV. C. A. DANIEL, President, or to
MISS MARG. WAGNER, Supt.,
3264 Cortland St., Chicago, Ill.

WHEN IN BROOKLYN Do as the CRUSADERS BIBLE CLASS does

These young men meet every Sunday at 2.30 P. M. for the Study of God's Word at the
Second German Baptist Church
Woodbine St., cor. Evergreen Ave.
WELCOME WELCOME