

The Baptist Herald

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

Volume Three

CLEVELAND, O., NOVEMBER, 1925

Number Eleven



The Choir of the First German Baptist Church, Portland, Oreg.

What's Happening

November is Thanksgiving Month. We render thanks to Almighty God for his manifold goodness to us. Let us not forget his unspeakable gift, Jesus Christ. Let us thank him for the gospel and for salvation in all its fulness. We remind our churches and Sunday schools and societies of the need of a special Thanksgiving Day offering for our Missionary and Benevolent Offering. Let it be a generous one. Receipts for the same have been small the last two or three months.

The Central Association of German Baptist churches of North Dakota will hold a Sunday school institute Nov. 10-15 with the Gackle station of the Street, N. D., church, Rev. L. F. Gassner, pastor. General Secretary A. P. Mihm will have charge of the institute. A good program has been provided and all Sunday school workers of the district are urged to attend.

The German Baptist Young People's societies of the State of Rio Grande do Sul, Brazil, organized a Union on July 6. Five societies compose the Union at present. Several others are expected to join. Rev. G. Henke is president; Otto Kepler, vice-pres.; Ernst Kepler, secretary and treasurer. Two gatherings for Bible study are to be held in different parts of the field during the year. We wish the new organization in South America God's richest blessing.

Miss Mary Baudisch, formerly a member of our Second church, Philadelphia, is the new missionary of the Immanuel church, Milwaukee, Wis. She began the work Oct. 1. Miss Baudisch is a recent graduate of the Baptist Institute for Christian Workers located in the Quaker City.

Our front page picture introduces us to the organized choir of the First church, Portland, Ore., Rev. J. Kratt, D. D., pastor. They ask us to look them over. They are a splendid looking bunch, fully in keeping with the wonderful West. The choir numbers about 30 and is directed by Mr. Walter Brennecke, assisted by the organist, Mrs. Pauline Wetzler. Miss Ruth Rocks is choir secretary. One of the special efforts was the rendering of the cantata "Victory" by Henry Wildermere last Easter. The choir follows the laudable aim of working together with the pastor for the best interests of the church.

The Pittsburgh churches will have no special expense in connection with the entertainment of the recent General Conference. Over \$500 were collected in registration fees, which more than defrays the expenses.

Miss Metta Johnson, who served the Temple church, Pittsburgh, as missionary during the past summer, has entered the Baptist Missionary Training School in Chicago for a year's special training. She intends taking up her work again with the Temple church in July, 1926.

Rev. J. H. Ansberg of the Nottingham Baptist church, Cleveland, preached a special series of sermons during October on "Christ and the Holy Spirit;" "Man and the Holy Spirit;" "The Baptism of the Holy Spirit;" and "Man's Greatest Tragedy,—Losing the Holy Spirit." A large choir, under the leadership of Mr. E. Martin, helps greatly at all the services of this church.

Before Rev. C. J. Bender left for his new pastorate at the Immanuel church, Chicago, his people at Watertown, Wis., gave him a farewell reception. Short talks were given by Rev. E. H. Otto, Deacon David Goetsch, Ben. Krueger, Supt. of the Sunday school, Art. Krause, president of the Men's Club, and John F. Kraft, an old college chum of Bro. Bender. Since Bro. Bender's departure, the preaching has been done alternately by Brethren Otto and Kraft. Bro. Kraft also visits Concord every third Sunday and reports a fine group of young people there.

Since writing above note, we received word from Bro. Kraft, that his only son, Douglas, 9½ years old, was killed by an auto in Aplington, Iowa, where his family was staying. Suddenly he and his family have been plunged into grief and sorrow. We extend deepfelt sympathy to the bereaved. Bro. Kraft is back again in Iowa, at Ackley, near Aplington.

The Sunday school of our church in New Britain, Conn., claims the honor of being the first Sunday school to send a contribution for the new annex to our school in Rochester. They gave \$25 for this purpose shortly after the close of the General Conference. Did any school beat them? What school will follow the good example?

Mr. Paul Zimbelmann, one of our Rochester students, supplied the church at New Kensington, Pa., during the summer months, the pastor, Rev. C. E. Cramer, being absent on collecting tours for the new church edifice. Bro. Zimbelmann reports a happy and blessed summer with the New Kensington folks. They gave him a farewell party before he left for the Seminary.

Rev. George Zinz, pastor of our church at Newcastle, Pa., was operated in the Presbyterian Hospital, Pittsburgh, Pa., Sept. 10 for ulcers of the stomach. They also drained his gall bladder and removed his appendix. At last reports he was doing fine and had the prospects of a speedy and complete recovery.

The Men's Bible Class at Lorraine, Kans., has about 60 enrolled in the class. Since Rev. A. J. Harms, their teacher, left, they have appointed a committee of four from the ranks of the class, who constitute a committee of teachers. They now have four men instead of one actually working on the lesson. This arrangement arouses curiosity with some and creates interest. Pres. H. W. Mollhagen writes, they have had some splendid lessons under this plan. By sharing what they have, the Lord adds his blessing.

A few lines from our General Missionary Secretary, Wm. Kuhn, from Vienna states that his visit there has been most profitable in untangling some matters. From Vienna, Bro. Kuhn went to Budapest for an important conference.

The Bethel church, Detroit, Rev. Frank Kaiser, pastor, has sold its present church property to a colored Baptist church for \$75,000.—We understand the Detroit Baptist Union backs up the people who bought. The Bethel people will occupy their building for a number of months hence. They will purchase a new site further out and put up a new church home.

The Burns Ave. church, Detroit, has just completed an enlargement of their Sunday school building, adding a second story and building an extension for the primary department. There will be at least eight new classrooms and secretary's office and a commodious room for the primary and beginners. The cost of the improvement will be about \$20,000. Supt. Richard Ernst expected to enter the new rooms with his growing school the latter part of October.

When we sing, "I'll go where you want me to go," do we really mean it—or are we just making music? (Acts 8:26.)

The Baptist Herald

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The Baptist Herald

Need There Be a Contradiction?

SHORTLY after the Pittsburgh meetings, a good friend in a mid-Western city sent to the editor a short clipping for the "Herald." We are glad to make use of it. It contains a brief saying of Horace Mann. This is how it reads: "I have never heard anything about the resolutions of the disciples but a great deal about the acts of the apostles."

Evidently our good friend thinks just now is a fitting time to emphasize the need of doing. We spent a week in conference at Pittsburgh and many resolutions were passed. Too often, alas, the energy of some good people expends and exhausts itself in the passing of resolutions. Too often, we adopt them, praise them, print them in the minutes and then forget all about them.

The trouble sometimes is in the resolutions. In some instances they do not mean much; they were passed easily and it entails no serious consequence when they are forgotten. But if they are resolutions that affect vital questions, touch real issues, deal with "life and death" matters, then it makes a difference. They can be neglected only to our serious loss.

Resolutions passed should express the will to do, the sincere determination to achieve and see the matter through. Resolutions that represent our sincere and earnest desire and purpose call for real doing. The resolutions adopted at Pittsburgh, let us hope, are but the introduction to our doing and furnish the program of action for the three years ahead.

We can't afford to be mere jawbone workers. We must heed the good advice: "Back up your chin music with the kind of work that makes you get up and sweat." Be ye not only talkers or hearers or mere motion-makers, but be ye doers. It is up to every German Baptist to prove that there need be no contradiction between the resolutions and the acts of the disciples.

"Setting"

By ROLAND RIEPE

A FARMER had five sons and a dog. One morning he was working on a job near the house. He needed assistance and called for help, but no one appeared in response. At noon the boys were all present at the table (and it had not been necessary to call them either). During the meal the father inquired how it had happened that no one had responded to his call for help. The oldest boy answered that he was busy in the

hen house "setting" a hen; the second boy said that he was in the barn "setting" a saw; the third son, that he was in the pantry "setting" a mouse trap; the fourth, that he was in the house "setting" the clock. Turning to the youngest, the father asked, "And how about you, son?" The youngster answered, "You see I was on the front steps 'settin' still." "Well, well," remarked the disappointed father, "you are surely a fine set of 'setters'!" (And the dog was a "setter" too.)

*If we join the society of "setters,"
We exclude ourselves from the "go-getters!"
Instead of "settin," don't you see?
We should effectively work, like the honey-bee!*

Seattle.

Progress in Our Union

A Message From Our New President

ACTUATED by a desire to reach certain goals and encouraged by a promised wealth of co-operation, we are hopeful of making these coming three years prominent in the history of our denomination.

We have harvested the benefits of the past; ours is the duty to sow the future. Being a labor of love, our labor shall be no less than our love. Continued activity will be encouraged for the former objectives:

First, in promoting and advancing the interest and circulation of our "Baptist Herald."

Second, in behalf of our Sunday schools

Third, to promote institutes and conferences in various parts of the country for our Young People and Sunday School Workers, in the interest of Christian education.

Fourth, the Council may suggest and recommend other objectives constituting definite and concrete goals of endeavor.

The above objectives should enlist the active interest and arouse the earnest support of each Council member and our entire membership.

Through three years of well directed effort, our Young People's and Sunday School Workers' Union has developed into a glorious and powerful organization, and its influence has been felt throughout our entire denomination. What our future will be, no words or prophecy can reveal.

Suffice it to say, that if we direct our efforts with discretion, energy and wisdom, led by our great Leader, Jesus Christ, our success cannot be

BOOSTERS! STOP—LOOK—READ!

THE EXECUTIVE COMMITTEE of the GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION voted to have a CONTEST again this year in connection with its subscription campaign. It offers THREE PRIZES TO BOOSTERS making the best percentages in securing subscriptions, new and old to the "Baptist Herald." The contest closes January 31, 1926. Note the date. Get your lists in as early as possible.

The three classes are as follows:

CLASS A

For Boosters in churches with a membership up to 100.

CLASS B

For Boosters in churches with a membership from 101-250.

CLASS C

For Boosters in churches with a membership of 250 or over.

The PRIZE for each class is a purchase order of \$10.00 on our Publication Society in Cleveland for a Bible or Books to that amount, selected by the winner.

The AWARD is to be based on the total number of subscribers, new and renewals, sent in by Jan. 31, 1926, in proportion to the membership of the church. Church membership figures in 1925 Conference Minutes will be used. **Boosters! Go to it. An early start counts for much.**

Council Members. Attention!

There are to be **three Conference Contests.**

CLASS I. The Atlantic, Central and Northwestern Conferences.

CLASS II. The Southwestern, Eastern, Pacific and Dakota Conferences.

CLASS III. The Northern and Texas Conferences.

The Council Member or Conference Booster of each class who shows the largest proportionate increase in the number of subscribers in his conference to Jan. 31, 1926, will be awarded a \$5.00 Waterman Fountain Pen.

Remember there are three prizes here also. What Conference will win in each class? There will be keen rivalry, goodnatured but determined. **Help your Conference to be at the head.**

For sample copies of the "Herald" write to Mr. H. P. Donner, 3804 Payne Ave., Cleveland, Ohio.

OUR GOAL FOR 1926 IS 6000.

overestimated. The future holds promises of even greater usefulness and our organization stands upon the threshold of possibilities. To raise these attainments will require the active interest and earnest support of each individual in our churches.

Let us therefore, with the help of the Lord, who is on our side, go forward with a pride in the past and a hope in the future to attain the goal we have set, the promotion of our purposes, the accomplishment of all our desires.

EDWARD W. HOEK.

President Y. P. & S. S. Workers' Union.

Editorial Jottings

WE ARE PREPARED to send ten copies of Rev. C. F. Zummach's dialog, a complete set, either in German or English, for one dollar and postage. Get it for your society. Address Rev. A. P. Mihm, Box 4, Forest Park, Ill.

A POSTER about the "Herald" will be sent to every pastor and booster. Give it prominent display. Put it where people will see it.

Wonderful Bread. A Parable

O. E. KRUEGER

ON the corner of Faith Ave. and Hope Street in Hungerville stands a most remarkable building. The visitor is told that it is the home of the "Life Bread Company." That is to say it is simply a bakery. It is owned and controlled by its 1000 stockholders, is equipped with the most modern machinery and uses the most modern methods known to the baker's art. The bread it produces has all the fine qualities obtained by the best baking process with "the flavor baked in."

The stockholders elected a most remarkable president to whom they delegated the chief duty of lecturing on bread and breadmaking. These lectures are given every week in a very large, comfortable lecture hall. The president never fails to tell about the wonderful bread, how the process was discovered, how the machinery operates, how good the bread is, how it satisfies hunger and how unfortunate the world would be without it.

Around the president is grouped a company of volunteer workers whose loyalty is a source of con-

stant joy, encouragement and inspiration to him, and he never fails to express his appreciation of their work. Unlike many other companies this firm believes in the power of song. To aid in making the president's message more impressive, a well trained choir sings about the wonderful bread at every meeting. Sometimes there is a great deal of rivalry among the choir members as to who is to sing the principal solo parts.

Every member of the firm and in fact every attendant at the lectures has the privilege of taking home as much bread as he can carry with him. At the close of the lecture the president stands at the door to greet all the people and give them the glad hand. Some tell him how much they enjoyed the wonderful description of the bread. In fact some enjoy it so much that they come back in the evening to hear about it again. "It is wonderful bread and how wonderful our president is able to tell about it. He always seems to say something new about it. I wonder how he does it?" On a week night they have a praise and testimonial meeting in which they tell of how much the bread has meant to them.

But unfortunately some have become weary of listening to the story, saying: "That is old stuff, we have heard about it thousands of times." The president is grieved. After the hard day is over he tosses about on his bed and wonders why Brother Adam and Sister Zeal and the many, many others no longer come to hear his discussion about the bread. He tries to think just in what way he may have offended them. During the week he makes an effort to see these good stockholders and is much relieved to be most cordially received and to find that they have no criticism to make about his lectures. But he gets very little satisfaction out of the information that some other member of the firm has been walking about so carelessly as to have injured their feet. Some of course think that Dr. Newman Baker of the "New Life Bread Company" is a much abler president and has a more pleasing delivery, and so they have been listening to his descriptions of the bread.

Some of the stockholders know just as much about the bread as the president and are well able to lecture about it themselves, but from a sense of duty and loyalty they are in regular attendance. They must not discourage their dear president. Frequently the president urges the members of the firm to bring their friends to the lectures, it being very essential that everybody should know about the wonderful bread. Occasionally someone succeeds in inducing a friend to come in. Rarely is anyone impressed with his own deep need of this bread. Generally it is agreed that the president had put forth very able efforts.

Apparently the "Life Bread Company" has been getting along very nicely. The president seems to be a very popular man. Everybody is singing his praise. The equipment is pronounced to be the most up-to-date in all the state. The large attend-

ance at the many meetings is the talk of the town. Something must be wrong nevertheless, but just where the trouble lies nobody seems to know. At a public meeting called for the purpose of discussing the interests of the "Life Bread Company" the heads of the departments are called on to report. It was then that the store room manager informed the company that all the store rooms were full of bread from floor to ceiling and asked whether the company proposed to build additional store rooms. "Why build new store rooms?" said the president. "Bread is not baked to store but to sell and eat, why is the bread not being sold?" "Sir," said the manager of the store rooms, "we have no sales department."

* * *

Jesus said: "I am that bread of life." He also said: "Give ye them to eat." The most poorly organized branch of the church today is its sales department. We organize every department of the work and keep on multiplying our organizations until the pastor can do nothing but oil the machinery. We have quite lost the art of selling the goods. Jesus organized nothing so thoroughly as his sales department. He sent out 35 teams of laymen at one time to sell the goods. We can easily point out several mistakes we have made. While we have been very busy describing the bread as to its nature and origin and fine qualities, we have not been so eager to "eat" it. We say much about how it satisfies our every need and still we do not take enough of it to satisfy our hunger. The gospel guarantees us forgiveness e. g. on certain conditions and still many "Christians" are afraid to meet God. The Golden Rule, to take another example, is a wonderful thing to talk about, but very few really "eat" it.

A second common mistake: We invite others rather to hear the preacher than to accept Christ. We advertise our Sunday school, our choir, our preacher, all of which is very good if we go just one step farther and advertise Christ. If we would advertise Jesus only as much as we advertise the weather, what a wonderful thing it would be—possible not, people might think we had lost our minds.

While we are all talking about the great revival which we all desire and everybody is giving his prescription as to how it is to be achieved, may this also be considered: Do we not need a new sense of the supreme value of the bread of life, and a new sense of the famine that exists without it? Can we visualize the poverty of that life that exists without God, without Christ, without hope in the world? Do we not need a real training in the school of the Spirit that we might be fully prepared for the work of presenting Jesus Christ, the bread of life, to the hungry soul?



A Class of the "Herreid, S. D., B. Y. P. U."

Wonderful Turn of Affairs in Our Siberian Mission

A recent letter from Rev. J. J. Wiens, written August 12, from Habarovsk, Siberia, brings the tidings of a remarkable change in the attitude of the Siberian government toward our Baptist mission work and the Baptist brethren.

Since 1922 it was not possible for the churches there to hold a conference. But this year the Soviet government granted permission and a conference was held in Habarovsk in July. Many matters were ordered at this conference pertaining to the spiritual welfare and life in the churches, especially those organized in recent years. The great municipal theater building was placed at our disposal free by the city authorities of Habarovsk. How the faces of the brethren were lighted up with joy. After three years of separation they had despaired of ever again looking in the face of Bro. Wiens. And now they were together again. Fervid prayers of gratitude went up and all felt what the 126th psalm expressed.

Besides the daily sessions of the conference, Bro. Wiens and the brethren were permitted to hold evangelistic meetings in this theater nightly to great crowds of people. Nothing like it had ever been seen or heard in Habarovsk before. God's protecting hand was spread over them.

"Everywhere I have been I see life and progress," writes Bro. Wiens. Especially in the religious sphere, one can see the eagerness of the authorities to clear away all hindrances to the promised religious liberty. What was mere desire and fancy in 1922-23, has become a fact and reality. At that time not only the ministers but also the believers were looked upon as useless and superfluous people. At that time one felt the hate and aversion of the officials at every step; now one is treated with great respect.

One notices firmness and assurance in all that concerns the government. A great improvement is noticeable in the railroads. They are cleaner and more orderly than the old Russian lines were and one rides just as comfortable and

as quickly. Quiet and safety reign now. In Blagovestschensk in 1922-23 one was compelled to close all doors and windows after sundown; robbery and murder were of daily occurrence. Now one can sleep with open windows as safe as in California. The Soviets punish every crime with iron severity and so they have created peace and safety out of the revolution chaos.

Perfect and full liberty has been granted me to make myself useful in the land. I have been able to visit our churches in Blagovestschensk, Nikol'sk and Vladivostock.

The Conference here authorized me to visit Moscow to confer with the All-Russian Union about joining them on a federative basis and to seek permission from the highest officials regarding the establishment of a Bible school and the publication of a religious paper. In order to attain the best results in Moscow, the officials in Habarovsk have given me recommendations to the officials in Moscow. I expect to begin the journey the end of October and hope to be in Moscow Nov. 5-15th."

We are surely glad to hear that the doors are open again in Siberia; that the Lord has answered prayer. May the word of the Lord have free course and be glorified! Let our young people continue to give for this great and needy field.

John 3:16

- "God"—The great Lover.
- "So loved"—The greatest degree.
- "The world"—The greatest company.
- "That he gave"—The greatest act.
- "His only begotten Son"—The greatest Gift.
- "That Whosoever"—The greatest opportunity.
- "Believeth"—The greatest simplicity.
- "In him"—The greatest attraction.
- "Should not perish"—The greatest promise.
- "But"—The greatest difference.
- "Have"—The greatest certainty.
- "Everlasting life"—The greatest possession.—Selected.

Rally and Promotion Day at Emery, S. D.

The Sunday school of our church in Emery planned for a great rally day on Sunday, Sept. 27, and carried it out to a very successful conclusion. Saturday, the 26th, was a rainy day. The rain was very welcome after a prolonged dry spell. Yet the Sunday school workers were hoping Sunday would turn out nice. It did become a beautiful, sunny Fall day.

At 10 A. M. the church was crowded to the utmost, when Superintendent Simon Olthoff started the program. It was a fine sight to look at this large group of children and young folks. A rally day program of song, recitations and brief remarks followed, every class being represented. About 40 or more scholars were promoted from their classes and each received a certificate of promotion, neatly rolled and tied with pink ribbon. The pastor, Rev. S. Blum, who ably assisted Supt. Olthoff, made a brief talk. Then the special guest and speaker of the day, Rev. A. P. Mihm, Executive Secretary from Forest Park, Ill., had his inning. The school session automatically merged into a further service and Bro. Mihm addressed the school and parents and friends on the importance of the Sunday school work. The school attendance was 224 with over 100 visitors present. An offering was made for missions.

In the afternoon, Bro. Mihm visited the church at Plum Creek, 10 miles from Emery, where Pastor C. Dippel had arranged for a meeting at 2.30 o'clock. There was a gratifying attendance of young and old. The Executive Secretary spoke especially to the young folks on the topic: "Let no man despise thy youth."

The evening service at Emery was under the auspices of the Young People's Society and constituted their rally day. The president of the society and Pastor Blum spoke of plans and program for fall and winter. A drive is on for a hundred new members. Material enough is available. A Bible study course will occupy a prominent place in meetings this winter.

Bro. Mihm brought the chief message of the evening, speaking on "Our German Baptist Young People's Union: What it stands for and what it can do for you." From remarks by many after the meeting, it was deeply appreciated. The male chorus of the church rendered several appropriate numbers.

There is an inviting field for Christian training and development among the large number of young folks in Emery and Plum Creek. May God make all the workers there wise, consecrated and persevering in their challenging task!

A. P. M.

In response to the offer of a prize for the best paper on "Why I Am an Episcopalian?" written by a member of the Young People's Fellowship, this bit of brevity was received: "Because papa and mamma were."

The Sunday School

The Shy Child and the Forward Child

She was an only child who had never been very much with other children. It was a severe ordeal for her to enter the Beginners Department. She clung frightened to her mother's hand. The Beginners superintendent came forward and smiled at her. Then she beckoned to the pianist. "Will you keep this child with you?" she asked. "I must attend to some duties." The pianist, like the superintendent, had a mother's heart. The child allowed her hand to be taken in a loving clasp. "Shall I stay?" asked the mother. "I think she will be happy," answered the pianist. "Will you go into the mothers' class? If she is troubled I will call you." The pianist found a book of pictures. She looked over it with the timid little girl. When the time came to begin the exercises she asked her, "Will you sit near me?" She placed a little chair near the piano stool. With a hand holding fast to the pianist's dress the child watched the other children. The pianist did not return to the circle as usual after the opening music. She stayed with the timid child.

When her mother came for her at the end of the hour there were no tears to report. Later the pianist telephoned to the home. "Did your little girl tell you of her morning?" she asked. "Yes," answered the mother, "she has talked continually of it. I think that she will enjoy going each Sunday and I know that it will help her to be more with other children. I feel so grateful to you." For several weeks the timid child sat by the pianist.

But one morning the Beginners superintendent, who had been winning the child by smiles and loving looks, asked her to sit by her and the little one willingly consented. From that time she took part, little by little, in all the program with the other children. Had she been forced to do this from the first she would doubtless have been frightened and would not have wanted to come again.

By putting herself in the place of each little one the teacher can enter into his feelings. If a timid child appears it is wiser to let him sit at one side or come into the circle and sit there quietly than to insist on his standing or marching with the other children. The teacher can explain to the others thus: "Fred-die hasn't been here before and he will learn after a while to do as we do." It will probably be best for the timid child to sit next to the superintendent or an assistant, so that a gentle touch, or a loving hand holding his, will reassure him and he will feel close to a protecting friend.

With the forward child the plan of procedure is perhaps more difficult. Re-



Group of Fifteen in Lockwood, Sask., baptized by Rev. J. Schmidt

membering that the child with initiative has the qualities which may lead him later to explore sea or land, or in the air, or to engage in other high adventures, the teacher will not wish to curb his ambitions. But, of course, it is not fair to him or the other children to let him continually lead and do all the talking. Let her praise his first answer, if it is correct, and then say: "Now I am going to let all the other children answer. Reginald, can you keep still until the others have spoken before you speak again? It is hard to keep still, isn't it? But you are such a big, strong boy that I am sure that you can do hard things." Let her be sure to praise him when he does keep still. Let this child lead the march one Sunday. The next week, when he clamors to do this again, let the teacher say: "Reginald, I am going to let you choose some other child to lead today. I hope he will lead as well as you did last Sunday."

"Precept upon precept; line upon line," will be needed ere the forward children regard the rights of others and the timid are willing to take their part. Little by little all are helped by the wise, sympathetic and loving teacher to develop according to the highest laws of their being.—Westminster Teacher.

The Teacher's Psalm

By ROSALIA MILLS APPLEBY

The Lord is my helper; I shall not fear in guiding these girls (or boys). He leadeth me into the Holy of Holies before I prepare this lesson: He leadeth me to the heart of the truth, and prepareth the minds of the pupils for the truth.

He giveth me a vision of the immortality of these lives. He leadeth me to see the sacredness of teaching his Book. Yea, though I become discouraged and despair at times, yet shall I lift up my head, for his promises cannot fail me. His word will not return to him void, and my faith undimmed shall burn through all the coming years.

Thou walkest before me that the seed planted may grow. Thou wilt stand by my side on Sunday, and speak through these lips so that these girls may feel the nearness of God.

Thou wilt cause each broken effort to gather sheaves through unnumbered years. My joy is full when I know that every effort in thy name shall abide forever.

Surely thy love and watchcare shall be with me every day of my life, and someday I shall live with those who turn many to righteousness for ever and ever.

—Convention Teacher.

An Absentee Card Suggestion

Below is a very apt little poem that may be used on class absentee cards:

'Twas an awful thing! 'tis sad to say
Happened in our Department on last
Sunday:

Of the nooks and corners we made a
"clean sweep,"
And when we'd finished were ready to
weep—

'Cause some of the seats were empty
and bare,
And stood before us with an ugly
glare—

Seeming to say that we were to blame
For bringing on them this terrible
shame.

So—in vain we looked for a girl like
you,
And for others different—quite a few—
To sit in those chairs and brighten our
room,
And lift from our hearts some of the
gloom.

At 9:30 sharp on next Sunday morn,
Do PLEASE be there your chair to adorn,
And save our poor eyes from a hopeless
search

Of the nooks and corners in the First
Baptist Church.

Lina Blailock.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

CHAPTER XIV

The first few days in the new home were filled with wonder and delight for them all. They just could not get used to having plenty of room indoors, with all outdoors for a playground. Doris' cheeks took on a lovely pink, and her eyes began to sparkle. She and Harley spent all day out-of-doors. They were making a garden. Not that they had any experience or utensils. There was an old hoe and a broken spade down in the basement of the barn, and with these Harley managed to remove a few square feet of young turf, and mellow up an inch or two of soil depth. In this they planted violet roots and buttercups and daisies which they found in the meadows. Doris had a corner all her own, with neat rows of tiny stones from the brook laid in elaborate baby-patterns around the edge, and in this she stuck twigs and weeds of all descriptions, and was never daunted, only pained and surprised when they drooped and died in a day or two and had to be supplanted by others.

It was decided that Harley was to stop school and stay at home with mother and Doris, which indeed he was quite willing to do under the glamour of the new life. The school itself never had much attraction for him, and "the fellows" were almost forgotten in searching for angleworms and building dams in the creek.

Carol went to high school every morning with Shirley and George on therolley. There were only six more weeks till the term was over, and it was better for Carol to finish out her year and get her credits. Shirley thought they could afford the extra carfare for just that little while, and so all day long mother and Doris and Harley kept quiet home in the old barn, and the meadows rang with Doris' shouts and Harley's answers.

One day the doctor came out in his machine to see Mrs. Hollister as he had promised to do, and found her so much better that he told her she might get up and go around a little while every day if she was careful not to get overtired. He prophesied a speedy return to health if she kept on looking happy and breathing this good air. He praised the good sense that brought her out into the country to live, in preference to any little tucked-up house in town, and said if she could only get well enough to work outdoors in the ground and have a flower-bed it would be the making of her. Her eyes brightened at that, for she loved flowers, and in the days of her youth had been extremely successful at making things grow.

The doctor was deeply interested in the barn. He walked about with his

hands in his pockets, looking the rooms over, as delighted as a child at seeing a new mechanical toy.

"Well, now this is great!" he said heartily. "This is simply great! I admire you people for having the nerve to go against conventionality and come out here. If I had a few more patients who could be persuaded to go out into the country and take some of the unused old barns and fix them up to live in, I'd have to change my occupation. It's a great idea, and I mean to recommend it to others if you don't mind. Only I doubt if I can find two others who have the nerve to follow your example.

The invalid laughed.

"Why, doctor, I can't see the nerve. We really hadn't any choice. We can't find a decent place that we could afford, and this was big and healthful and cost less than the worst little tenement that would have done in town. Any one would be a fool not to have come here."

"Mrs. Hollister, do you know that most people would rather starve and swelter, yes and die in a conventional house, than to do such an unheard-of thing as to live in a barn, no matter how delightful that barn might be? You are a great little woman, Mrs. Hollister, and you deserve to get well, and to see your children prosper. And they will. They have the right spirit."

After his visit Mrs. Hollister began to get up a little while every day, and her improvement in health was rapid. She even ventured out to see Doris' garden and watch the "budie" in his nest in the tree.

One day a drayman stopped at the place and left several great rolls of chicken wire, and a couple of big crates. One crate was bigger than the other and contained half a dozen big yellow hens and a beautiful rooster. The small crate held two lovely white rabbits.

"Mine wabbits!" declared Doris solemnly. "Nice Mistah Dwaham give Doris wabbits!"

"Did Mr. Graham say he was going to send you some rabbits?" questioned the mother.

"Es: He did say he was goin' to sen' me some wabbits. On 'e way fum chutch in big oughtymobeel. He did say he would give me wabbits. Oh, mine wabbits!" Doris was in ecstasy.

Mrs. Hollister looked at the big rolls of wire questioningly.

"George and I told him we wanted some chickens. I guess that's why he sent 'em," announced Harley excitedly.

"I hope you boys didn't hint. That's very bad manners. You know I can't have Mr. Graham giving you such expensive presents; it won't do, dear."

"No, mother, we didn't hint. George just asked him if he minded if we kept chickens here, and he said no, indeed,

he'd like to go into the business himself. He said he used to have a lot of his own when he was a boy, and he guessed there was a lot of wire from the old chicken-run around at his place yet. If there was, there wasn't any reason why it shouldn't be in use, and he'd look it up. He said, if it was, he and we'd go into business. He'd furnish the tools and we could do the work, and maybe some day we could sell eggs and make it pay."

"That's very kind of him, I'm sure. But, Harley, that looks like new wire. It isn't a bit rusted."

"It's galvanized, mother. Galvanized wire doesn't rust, don't you know that?" said Harley in a superior, man's voice.

Harley and Doris were wild over their pets, and could do nothing all day but hover about them, and the minute George arrived the boys went out to see about putting up some of the wire and making a temporary abode for the creatures until they could get time to plan an elaborate chicken-run.

Before dark Graham arrived. He had brought a book on chicken-raising and had a good many suggestions to offer. With him in the front seat of the car rode a great golden-brown dog with a white-starred face, great affectionate eyes and a plummy white tail. He bounded floppily out after Graham and came affably up to the door as if he understood everything; and at sight of him the children went wild.

"I brought this fellow along, thinking perhaps you'd like him to help look after things here. He's only a puppy, but he's a good breed, and I think you'll find him a splendid watch-dog. You don't need to keep him, of course, if you don't want him, Mrs. Hollister, but I thought out in the country this way it might be as well for you to have him on guard, at night especially. He'll be good company for the children. We've got so many of them that we want to give this one away."

And what was there to do but accept him with thanks, a dog like that begging for a home, and a home like that really needing a dog?

So the dog was promptly accepted as a member of the family, was named Star, and accepted the overtures of his devoted worshippers in many amiable waggings of tail and a wide puppy laugh on his face. He stayed behind most contentedly when Graham departed after a long conference with George and Harley over the "chicken" book, and a long discussion in the back yard as to the best place for the chicken-run. He seemed to know from the start that he had come to stay, that this was his "job" and he was on it for life.

It must be admitted that Mrs. Hollister went to sleep that night more content, knowing that big, floppy, deep-out in the living-room. The hillside had seemed a bit lonely at night, though she had never admitted it even to herself before, and she was glad the dog had come. That night in the little prayer that she said every night with all her

children gathered about her couch in front of the fire, she added, "We thank thee, oh, Lord, for sending us such good kind friends to make the world so much happier for us."

A few days later Mrs. Graham came to call.

Her son did not explain to her anything about the Hollisters, nor say a word about the place where they were living. He merely remarked casually: "Mother, there are some people I'd like you to call on if you don't mind. They live out Glenside way, and I'll take you any afternoon you have time."

"I really haven't much time now before we go to the shore, Sidney," she said. "Couldn't they wait till the fall when we return?"

"No, mother, I'd like you to call now. It needn't take you long, and I think you'll like them—her—Mrs. Hollister, I mean. Can't you go this afternoon? I'll call for you with the car anywhere you say, along about half-past four or five o'clock. It will be a pleasant little drive and rest you."

"Shall I have to be much dressed?" asked the mother thoughtfully, "because I shouldn't have time for an elaborate toilet. I have to go to Madame's for a fitting, meet with the Red Cross committee, drop in at the hospital for a few minutes, and see Mrs. Sheppard and Mrs. Follette about our Alumni Anniversary banquet."

"You wear something simple, mother. They are not society people. It's you I want to show to them, not your clothes."

"You ridiculous boy! You are as unsophisticated as your father. Well, I'll be ready at half-past four. You may call for me then at the Century Building."

Elizabeth had been loyal to her brother's command and had said nothing about her new-found friend, awaiting his permission. Graham earnestly discussed the pros and cons of woman's suffrage with his mother during the drive out, so that she was utterly unprejudiced by any former ideas concerning the Hollisters, which was exactly what her son desired her to be. He knew that his mother was a woman of the world, and hedged about conventions of all sorts, but he also knew her to be fair in her judgments when once she saw a thing right, and a keen reader of character. He wanted her to see the Hollisters without the least bit of a chance to judge them beforehand.

So when the car drew up in front of the old barn Mrs. Graham was quite unprepared to have her son get out and open the car door and say, "Mother, this is the place; may I help you out?" She had been talking earnestly, and had thought he was getting out to look after something wrong about the car. Now she looked up startled.

"Why, Sidney! Why, you must have made a mistake! This isn't a house; it is a barn!"

"This is the place, mother. Just come right up this way."

Mrs. Graham picked her way over the

short green turf up to the door and stood astonished while her son knocked. What in the world did he mean? Was this one of his jokes? Had he brought her out to see a new riding-horse? That must be it, of course. He was always taking a fancy to a horse or a dog. She really hadn't the time to spare for nonsense this afternoon, but one must humor one's son once in a while. She stepped back absent-mindedly, her eyes resting on the soft greens and purples of the foliage across the meadows, her thoughts on the next paper she intended to write for the club. This incident would soon be over, and then she might pursue the even tenor of her way.

Then the door slid back and she became aware of something unusual in the tenseness of the moment. Looking up quickly she saw a beautiful girl of Elizabeth's age, with a wealth of dark wavy hair, lovely eyes and vivid coloring, and by her side one of the loveliest golden-haired, blue-eyed babies she had ever seen in her life. In the wonder of the moment she forgot that the outside of the building had been a barn, for the curtain had risen on a new setting, and here on the very threshold there opened before her amazed eyes a charming, homelike room.

At first she did not take in any of the details of the furnishings. Everything was tastefully arranged, and the dull tones of wall and floor and ceiling in the late afternoon light mellowed the old furniture into its background so perfectly that the imperfections and makeshifts did not appear. It was just a place of comfort and beauty, even though the details might show shabby poverty.

But her son was speaking.

"Mother, this is Miss Carol Hollister, and this little girl is her sister Doris—"

Doris put out a fat hand and gravely laid it in the lady's kid glove, saying carefully, with shy lashes drooped sideways, and blue eyes furtively searching the stranger's face, "How oo do?"

Then as if she had performed her duty, she turned on her smiles and dimples with a flash, and grasping Graham's hand said, "Now, Mistah Dwaham, oo tum out an' see my wabbits!"

It was evident to the mother that her son had been here before. She looked at him for an explanation, but he only said to Carol, "Is your mother able to see callers for a few minutes?"

"Oh, yes," said Carol with a glad little ring in her voice. "Mother is up in a chair this afternoon. See! The doctor says she may get up now, she is so much better!" and she turned and flung her arm toward the big easy chair where her mother sat.

Mrs. Hollister arose and came forward to meet them.

She was dressed in a plain little gown of cheap gray challis, much washed and mended, but looking somehow very nice; and Carol had just finished fastening one of Shirley's sheer white fluffy collars around her neck, with a bit of a pink ribbon looped in a pretty knot. Her hair was tastefully arranged, and she

looked every inch a lady as she stood to receive her unexpected guests. Graham had never seen her in any but invalid's garb, and he stood amazed for a moment at the likeness between her and Shirley. He introduced his mother with a few words, and then yielded to Doris' eager, pulling hand and went out to see the bunnies.

The situation was a trifle trying for both ladies, but to the woman of the world perhaps the more embarrassing. She hadn't a clew as to who this was she had been brought to see. She was entirely used to dominating any situation, but for a moment she was almost confused.

Mrs. Hollister, however, tactfully relieved the situation, with a gentle, "Won't you sit here by the fire? It is getting a little cool this evening, don't you think?" and put her at once at her ease. Only her family would have guessed from the soft pink spots in her cheeks that she was at all excited over her grand guest. She took the initiative at once, leading the talk into natural channels, about the spring and its wonderful unfolding in the country, exhibited a vase with jack-in-the-pulpits, and a glass bowl of hepaticas blushing blue and pink, and told of the thrush that had built a nest in the elm over the door, and pointed out the view over the valley where the sinking sun was flashing crimson from the weather-vane on the little white spire of the church. She said how much they had enjoyed the sunsets since coming out here to live, taking it for granted that her visitor knew all about their circumstances, and making no apologies or comments; and the visitor, being what her son called "a good sport," showed no hint that she had never heard of the Hollisters before, but smiled and said the right thing at the right moment. And somehow, neither knew just how they got to the subject of Browning and Ibsen, and from there to woman's suffrage, and when Graham returned with Carol and Harley, Doris chattering beside him and the dog bounding in ahead, they were deep in future politics. Graham sat and listened for a while, interested to note that the quiet little woman who had spent the last few years of her life working in a narrow, dark kitchen could talk as thoughtfully and sensible as his cultured, versatile mother.

The next trolley brought Shirley and George, and again the mother was amazed to find how altogether free and easy seemed to be the relation between all these young people.

She gave a keen look at Shirley, and then another at her son, but saw nothing which gave her uneasiness. The girl was unconscious as a rose, and sweet and gracious to the stranger guests as if she had been in society all her life. She slipped away at once to remove her hat, and when she came back her hair was brushed, and she looked as fresh as a flower in her clean white ruffled blouse. The older woman could not take her eyes from her face. What a charming girl to be set among all this shabbiness!

For by this time her discriminating eyes had discovered that everything—literally everything was shabby. Who were these people, and how did they happen to get put here? The baby was ravishingly beautiful, the girls were charming, and the boys looked like splendid, manly fellows. The mother was a product of culture and refinement. Not one word or action had shown that she knew her surroundings were shabby. She might have been mistress of a palace for aught she showed of consciousness of the pitiful poverty about her. It was as if she were just dropped down for the day in a stray barn and making a palace out of it while she stayed.

Unconsciously the woman of the world lingered longer than was her wont in making calls. She liked the atmosphere, and was strangely interested by them all.

"I wish you would come and see me," she said cordially as she rose at last to go, and she said it as if she meant it,—as if she lived right around the corner and not twenty-two miles away,—as if she really wanted her to come, and not as if this other woman lived in a barn at all.

"Good old sport!" commented her son in his heart as he listened. He had known she must see their worth, and yet he had been strangely afraid.

Mrs. Hollister received the invitation with a flush of pleasure.

"Thank you," she answered graciously. "I'm afraid not. I seldom go anywhere any more. But I've been very glad to have had this call from you. It will be a pleasure to think about. Come sometime again when you are out this way. Our son has been most kind. I cannot find words to express my thanks."

"Has he?" and his mother looked questioningly at her son. "Well, I'm very d—"

Yes, and Elizabeth! She is a dear set girl, and we all love her!"

Revelations!
"Oh, has Elizabeth been here too? Well, I'm glad. I hope she has not been a nuisance. She's such an impulsive, erratic child. Elizabeth is quite a problem just now. She's out of school on account of her eyes, and her girl friends, most of them, being away at school, she is perfectly forlorn. I am delighted to have her with your children. I am sure they are charming associates for her." And her eyes rested approvingly on the sparkling Carol in her simple school dress of brown linen with its white collar and cuffs. There was nothing country-fied about Carol. She looked dainty in the commonest raiment, and she smiled radiantly at Elizabeth's mother and won her heart.

"Would you let Elizabeth stay overnight with us here sometime?" she asked shyly.

"Why, surely! I presume she would be delighted. She does about as she pleases these days. I really don't see very much of her, I'm so busy this time of year, just at the end of the season, you know, and lots of committee meetings and teas and things.

They stopped at the doorway to look up into the big tree, in response to the earnest solicitations of Doris, who pulled at the lady's gloved hand insistently, murmuring sweetly: "Budie! Budie! See mine budie in the twee!"

The Hollisters stood grouped at the doorway when at last the visitors got into their car and went away. Mrs. Graham looked back at them wistfully. "What a lovely group they make!" she murmured. "Now, Sidney, tell me at once who they are and why they live in a barn, and why you brought me out here. I know you had some special object. I knew the minute I saw that charming woman."

"Mother, you certainly are great! I thought you'd have the good sense to see what they are."

"Why, I haven't spent a more delightful hour in a long time than I spent talking with her. She has very original ideas, and she expresses herself well. As for the children, they are lovely. That oldest girl has a great deal of character in her face. But what are they doing in a barn, Sidney, and how did you come to know them?"

And so, as they speeded out the smooth turnpike to their lovely home Sidney Graham told his mother as much of the story of Shirley Hollister and the old barn as he thought she would care to know, and his mother sat thoughtfully watching his handsome, enthusiastic face while he talked, and wondering.

One comment she made as they swept up the beautiful drive to their luxurious country home: "Sidney dear, they are delightful and all that, and I'm sure I'm glad to have that little girl come to see Elizabeth, but if I were you I wouldn't go out there too often when that handsome oldest girl is at home. She's not exactly in your set, you know, charming as she is, and you wouldn't want to give her any ideas. A gentleman looks out for things like that, you know."

"What has been in our set got to do with it, mother dear? Do you know any girl in our set that is better-looking or has nicer manners, or a finer appreciation of nature and books? You ought to hear her talk!"

"Yes, but, Sidney, that isn't everything! She isn't exactly—"

"Mother, were you and father, when you used to have good times together? Now, mother, you know you are just talking twaddle when you let that idea about 'our set' rule your mind. Be a good sport, mother dear, and look the facts in the face. That girl is as good as any other girl I know, and you know it. She's better than most. Please admit the facts. Yet you never warned me to be careful about calling on any of the girls in our set. Do please be consistent. However, don't worry about me. I've no idea at present of paying any special attention to anybody," and he swung the car door open and jumped down to help her out.

(To be continued)

Rev. G. W. Pust of Dillon, Kans., spent his vacation after the General Conference in driving from Minneapolis, where his family had visited while he attended the meetings in Pittsburgh, to Enid, Montana, to visit his parents and other relatives. He preached three times the Sunday he was at Lambert and won six subscribers for the "Herald" out there. Fine work! On his return home his congregation gave him a welcome home party and filled the parsonage pantry with many good things. Bro. Pust is just about completing five years on his present field.

The Strassburg, Kans., church, Rev. G. M. Pankratz, pastor, celebrated their harvest and mission festival on Oct. 4. It was a great day. The church was filled to capacity during the three services of the day. Several neighboring pastors gave addresses.

The Executive Committee of the Y. P. and S. S. W. Union met in Detroit, Oct. 10 for an all day business session. All members were present with the exception of Bro. A. V. Zuber, who was prevented by business engagements. Bro. E. W. Hoek, our president, opened his new home to the committee and entertained in a hospitable manner. Most of the committee members remained over Sunday, Oct. 11, and spoke in our Detroit churches. Secretary Bretschneider preached in the Bethel and Ebenezer churches and spoke to the Burns Ave. Y. P. society. Secretary Mihm preached in the Burns Ave. and Second churches and addressed the Y. P. society of the Second church. Vice-president Luebeck spoke to the Burns Ave. school and to Ebenezer B. Y. P. U. Everyone reported good meetings and fine interest.

Rev. H. F. Hoops, formerly pastor at Racine, Wis., and Newark, N. J., is temporarily in business in New York City but has not neglected to exercise his ministerial calling by any means. Since last November he has been acting pastor of the Mariners Harbor Baptist church on Staten Island. At three different times during the year the church extended a hearty call to Bro. Hoops to become their permanent pastor but he could not see his way clear to accept. The church sent him as a delegate to the Northern Baptist Convention at Seattle. He spent two months on the Coast and visited quite a number of our churches in Washington, Oregon and California.

The many friends of Miss Lydia E. Mihm and those who enjoyed her singing at Pittsburgh will be glad to hear that she has won a fellowship at the Chicago Musical College, which entitles her to instruction this fall and winter with Isaac Van Grove, one of Chicago's leaders in vocal training and voice coaching.

Doctor—"Did the medicine straighten your hubs and out all right?"
Wife—"Yes, we buried him yesterday."—College of the Pacific Weekly.

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Prayer Topic: Foreign Missions

In the "National Geographic Magazine" we find a most interesting description of the life of the natives of Darfur, on the Anglo-Egyptian Sudan border; it tells, among other things, of the family life as follows: "The women of Darfur do the hard labor, while the men devote most of their days to resting, the principle occupation of a native Darfur man is killing time, and his average daily round is as follows: An early riser, he is up betimes to send his women off, either to the well or to the tebedi tree to get water. If he owns a fair number of animals, he accompanies the women and assists them. He then sees the animals driven out to pasture by a small boy, who is responsible for bringing them back at night. That finished, his day's work is done. His wife returns and busies herself preparing grain for the drink, fermented beer, like pea soup, which is the principle means of sustenance. She thus occupies practically her entire day. Meanwhile her lord and husband sleeps until sunset, recuperating his strength. If he is feeling very energetic, he perhaps spins a little cotton or weaves some cloth, squatting outside his tukl so that he can keep an eye on his women and see that they do not slack off. As soon as the first rains come, the man goes off with his wife or wives and escorts each to her own patch, because each has her own seed supply, just as each has a separate house. Holding in both hands a branch of a tree that is bent at nearly a right angle, with sometimes a small iron hoe at the end, he ambles a jog trot down the cultivated plot. Each time the left foot comes down to the ground he gives a jab at the soil at his left side, which displaces the sand a little. When he has gone about fifty paces he turns at right angles, gives a jab, and then turns again and makes a fresh line parallel to the other. His faithful helpmate walks behind him with the millet seed in a dried watermelon rind, and, without bending, drops a few seeds into the hole, brushes it over with her foot, and passes on to the next. In a day they can plant an extensive area.

As soon as all is planted, he and she wait until the seeds begin to sprout, unless he has planted when the rains are due. This he frequently does in feverish anxiety—the only time he ever exhibits this trait. Then it often happens that there is a dry spell for a month, in which case the grain dies and the work has to be done over again. After three weeks of good rain and ample sunshine, the grain comes up, and with it the everlasting haskaneet; so he takes his only other tool, a half-moon-shaped hoe, and hoes the weeds. This is rather harder work, since it entails some back-bending, although the handle is made as long as possible.

The children also attract attention. The babies are carried on the mothers' backs. A child is caught by the wrist and adroitly swung around to the mother's back, a leg on either side of her waist, and is tied by a piece of her raiment, with its arms inside. There the infant stays for hours, with its little head sticking out, looking wonderingly at the world, while the mother does her work. Its hands being tied in, its poor little eyes are often covered with flies. The sun and flies become too much for its patience, it whimpers meekly and the mother throws the other end of the *tobe* over its head and waggles it to sleep. Both boys and girls have their tribal marks cut on their cheeks at an early age, salt being rubbed in to keep the slits open. Little girls wear a *rahad*, a short skirt of strings of leather hanging from a belt, which swings picturesquely like a kilt as they walk. If there is enough rough cotton cloth to go round, the boys have a sacklike shirt with holes for their arms; otherwise they go as God made them."

How the Christian religion will change things when it reaches and converts these people.

Meeting of the Allgemeine Schwesternbund

One of the many inspiring and enthusiastic meetings at the General Conference at Pittsburgh, Pa., was that held by the women. Eight conferences were represented by delegates and visitors at this seventh session of the Allgemeine Schwesternbund, which was organized at Buffalo, N. Y., in 1907.

The president, Mrs. N. B. Neelen, presided and gave us a wonderful message. The reports of the secretary and treasurer were well received, the latter showing receipts for the last three years as \$1269.95, disbursement \$887.47, leaving a balance of \$382.48.

The committee on obituaries reported through Mrs. G. Fetzer. Our dear departed ones were remembered in loving and tender words of appreciation, especially mentioning by name Mrs. W. F. Grosser, who so efficiently served as president for six years.

Mrs. L. Brandt, the wellbeloved editor of our "Missions-Perlen," gave us valuable information concerning the editing of our missionary paper as well as the financial condition of same, expressing her wishes as to the future of the "Perlen."

Interesting reports were given by Mrs. R. Windisch for the Old People's Home at Philadelphia, Pa., Miss M. Wagner for the Home at Chicago, Ill., Mrs. H. Steiger for the Children's Home at St. Joseph, Mich., and Mrs. Hoefflin for the Mädchenheim, New York City.

Miss Maibaum of the Deaconess Home Bethel, Germany, visiting in America,

brought greetings and thanks for gifts received and spoke of the work of the deaconesses.

Miss Aug. Jordan, missionary in Burlington, Iowa, made a very interesting and commendable report on her "Work among the children of visiting delegates at the Northwestern Conference."

Mrs. E. Meier, missionary in Philadelphia, Pa., spoke for Mrs. S. A. Kose, who was unable to attend on account of the illness of her daughter, on the theme, "The Standard of Excellence in the Study of Missions."

Mrs. Bertha Grimmell Judd, the speaker par excellence, at the successful and highly appreciated Luncheon, had as her theme, "Co-operation." In glowing words our opportunity of "working with Him" was presented and the consequent wish and endeavor to labor together in His Cause, mentioned as our goal. The united work of the W. F. M. S. and the W. H. M. S. for the last 50 years was reviewed and in closing the speaker made an earnest plea for consecrated service.

The officers for the ensuing three years are as follows: Mrs. N. B. Neelen, president; the six vice-presidents are, Mrs. G. Fetzer, Mrs. L. Kaiser, Mrs. D. Knechtel, Mrs. J. Kratt, Mrs. W. J. Zirbes and Miss A. Brinkman; treasurer, Mrs. J. Kaaz; secretary, Mrs. R. E. Hoefflin; committee of arrangements, Mrs. F. W. C. Meyer, Mrs. W. S. Argow and Mrs. A. P. Mihm; Mrs. L. Brandt was unanimously reelected as editor of the "Missions-Perlen."

In behalf of the Bund Mrs. W. Kuhn expressed the appreciation of the work of the officers and presented them with beautiful red roses.

During the session as well as at the Luncheon we were favored with vocal solos by Mrs. F. Kulinna, Mrs. F. Staib and Miss L. Mihm, also with a cornet solo by Miss Ruth Wulbern.

MRS. R. E. HOEFFLIN, Sec.

It may interest our women's societies to note that their total financial contributions, for all purposes, amounted to the surprising sum of \$143,397.46 in the last three years, according to the statistics of the "Konferenz-Verhandlungen." For the years 1922-1923-1924 (for 1925 the figures were not yet available) they were as follows:

Pacific Conference	\$13,277.09
Dakota	20,332.29
Texas	3,419.07
Atlantic	29,173.28
Eastern	7,940.88
Central	25,464.51
N. Western	21,958.29
S. Western	16,061.61
Northern	5,770.44

\$143,397.46

Truly a good showing. Would that we could approximately report so goodly a number of souls won for Christ!

Missions—Home and Worldwide

Some Perils and Joys of a Missionary

(Extract from a letter of Bro. S. S. Feldmann)

Capiz, P. I., April 21, 1925.

Dear ones at home:

Yesterday I returned from a two-weeks trip to the islands of Tablas and Romblon. It was a most interesting one and full of rich experiences, the only objection being that it was so long. When one once gets to these islands, especially Tablas, there is no telling how long one may have to stay in order to find a way to get back. No transportation. I left Capiz two weeks ago on Monday and stopped at New Washington on Panay Island and performed a wedding ceremony and other functions. When we arrived on our boat we were met by a boroto and taken to the scene of activities at once. A large roof had been erected and some two or three hundred people had assembled and were awaiting our arrival.

As soon as we arrived the feast on a roast cow and a couple of roast pigs and dozens of chickens and so forth began. After the feast the wedding took place under the palm trees. I officiated. It was my first wedding. Mr. Diestro interpreted. It seemed rather strange to be repeating the marriage vows, have Diestro say them after me and then the groom and bride say them after him. It seemed sort of second-handed. But it went off fine. Fee—thank you on the part of the parents of the bride. It is a custom here to have a sermon at every gathering, and as there was such a large gathering I had a splendid opportunity and used it to emphasize the sanctity of the home, a thing that is so sadly lacking here.

Our boat did not leave for Romblon till the following evening, so the next morning we attended to some legal affairs in connection with establishing a Protestant cemetery at this place for our members to bury their dead. It seems that several people there are waiting to die and are anxious for a Protestant plot to be buried in. In the afternoon we organized a church, consecrated a child and conducted a funeral of the son of one of the members. Then we left for Romblon. It might be of interest that during the consecration of the child Mr. Diestro announced that we would sing a song and during the singing the parents with the child would come forward. Then he promptly announced the song, "Bringing in the sheaves," while the parents came proudly marching down the aisle, I almost laughing out loud and ruining for the time being the attitude of prayer in my heart.

The next morning, or rather very late the same night, our boat left for Romblon, and after making a stop at Iba-jay, another coast town on Panay Island, we arrived at Romblon, which is

the capital of the Island of Romblon, about seven on Wednesday evening. We stayed at the house of one of the members over night and early next morning managed to find a small sailboat to cross the channel for the Island of Tablas. We landed first at Tugdan, this being as far as the boat went. There we secured another boat and went to Alcantera and from there hiked across the island to Looc. We arrived in Looc at ten that evening.

The Kasapulanan (conference) was to begin next day, but our worker there had failed to make the preparations and so it had to be postponed to this week end with the result that we cannot be there. On Friday afternoon we had a meeting. A long one with a discussion of the Seven Words on the Cross of which so much is made here because the people are used to the religious ceremonies of the Catholics, and it is an easy entrance to their hearts. I spoke three times during the afternoon. The next day we baptized seven. On the beach preceding the baptism I preached again and on Sunday, the next day, we baptized four more. These were the first to be baptized in this place for over two years when ten were baptized early one morning when no one was present. There are now many more converts in the same place awaiting baptism and a revival is started. We started to build a chapel there before we left, and the members were very much encouraged. The field is ripe for the harvest, and after the Kasapulanan there should be some twenty or more to be baptized.

There was no chance for getting back to Romblon to get a boat for a long time. It happened that the governor of the province was there on an inspection tour, and when he heard that we were there he came and paid us a visit. He is in favor of our work. He also wanted to get back to Romblon but had no way of getting there. Then a small 30-foot launch or motorboat came in on its way to Manila. They had run out of gasoline, and the governor secured some for them on condition that they take him back to Romblon. Then he promptly invited us to go with him. We started at noon and got as far as Ferol when a terrible storm came up and we were forced to land and wait till the next day. At five the next day we went on. We got as far as Bispujol. There we stayed over night. It got dark before we arrived there. We had quite a time finding the place. Once the pilot turned sharply and barely missed a large rock just protruding above the water. The boat had no lights and it was now quite dark. We were going along slowly when there was a grating and the boat began to rise up out of the water and everyone gave a groan for we all instinctively knew that we had hit a rock and were liable to capsize. After ten or fifteen minutes of careful manipulating we finally got off and started

again. I had fortunately taken my flashlight with me and now the governor placed himself on the bow of the boat with the flashlight and lit the way. Suddenly he shouted stop, the boat was thrown into the reverse gear and we came to a dead stop with a sharp rock not over four feet in front of us. Only my flashlight saved us, for the rock was so sharp that had we hit it, it would have sunk the boat.

With the aid of bamboo poles we shoved away from it carefully and proceeded to look for our town with no lights. One man was now placed on the bow of the boat with a long bamboo pole to measure the water as we went along. After about another twenty minutes we heard some shouting. Again the flashlight saved some lives, for only a short distance ahead of us was a fishtrap with many men in it catching the fish, and we almost hit it. Had we hit it, we should probably have killed some of the fishermen, for they had no means of escape. As we proceeded, three of us in the bow of the boat watching, I suddenly saw what I thought was a sandbank, but which proved to be the beach of the town we were looking for. I shouted and we stopped just in time to prevent the boat from being stuck in the shallow water and sand. After shouting all we could the police came to the beach, and when they heard that it was the governor and his party we were shown every courtesy possible. They escorted us to the town, and there the governor secured for Mr. Diestro and me a lodging in the house of the municipal president, while he slept in the house of a representative who resides there.

Early next morning we proceeded to Romblon and arrived there about noon of Friday of the second week. When it came to settling the bill the governor emphatically refused to let us pay a single centavo of the whole trip, and even invited us to come and call on him in his house. Then Friday evening and Saturday and Sunday we conducted meetings in Romblon and Sunday afternoon organized a church there. Till now there had been only a few members there but no church organized. The members in the town of Romblon are all the most prominent folks, either government employees or teachers in the high school. It is a most promising field, and if we could have a worker there steadily it would soon be the most influential church in the whole field, I think. Even now it has prospects for a great future and without doubt will make a name for itself.

At Calizo we had baptism. When the newly baptized Christians came up out of the river a gun was fired in the air by the lieutenant of the barrio. This to let the whole neighborhood know of the joy in the community!

November, 1925

Young People's Society, Fenwood, Sask.

The society at Fenwood is not one of the largest of our societies, yet it numbers the respectable figure of 43 members. Best of all is what Secretary W. L. Wilkie writes, that they are all active members, each one doing his part to help the society.

Meetings are held every other Sunday. They always have a good program. Their prayer is that God may strengthen them to go ahead to do their part, knowing that God will not fail them then. The society sends greetings to all young people who are living and working for God.

Jubilee and Ordination in Kossuth, Wis., from Sept. 5-7

The church of Kossuth Township, near Manitowoc, Wis., is one of the oldest churches in our denomination. Of the 277 churches that are affiliated with us there are but 6 older churches than this church, viz.: The First church of Philadelphia, founded in 1843; the First church of New York City, founded in 1846; the Clinton Hill church of Newark, N. J., founded in 1849; the Spruce Street church of Buffalo, N. Y., founded in 1849; the Park church of St. Louis, Mo., founded in 1849; and the Lebanon church, near Watertown, Wis., founded also in 1849.

The church of Kossuth was gathered and finally organized on June 2, 1850, by the Rev. W. E. Grimm, the German Baptist pioneer minister of what was then called "the Northwest." Mr. Grimm was a man with a very remarkable character, the outstanding features of which were an unquenchable zeal and indomitable courage for truth as he knew it. A brief sketch of his most interesting life is given by Prof. A. J. Ramaker in "Der Jugendfreund" of July, 1922. The church could therefore have celebrated its 75th anniversary already in June, but in order to give its many sons and daughters and brothers and sisters that are of "the dispersion" a chance to celebrate with them, and as "Labor Day" in September is usually celebrated by these good folks as a "home coming festival," it was resolved to postpone the holding of the jubilee to that date.

And they were royal days that we spent with the good people of Kossuth and their many friends. On invitation the neighboring church of Sheboygan was there "en masse" with its worthy pastor. The male choir of the Immanuel Baptist church of Milwaukee, under the leadership of Mr. F. Kirchmann, gave us great treats in vocal music. On account of the favorable weather we were permitted to have our meals at noon and evening in the large arbor of the church park which can tell of many a love feast spread there by the church to its own and its friends. As these were the jubilee days the good women of the church had with jubilant joy done their very best to serve their guests in the best possible way.



Young People's Society, Fenwood, Sask.

On Sunday morning, the Rev. G. Engelman of What Cheer, Iowa, who on two different occasions had served the church as a pastor in a most acceptable way, brought the great message of the anniversary. He preached upon "The Glory of the Church of Jesus Christ," Eph. 1:22, 23. The Rev. Palfenier, the present pastor, then read the history of the church which here and there caused a ripple of mirth because of some episodes recounted therein. The afternoon was spent in song. First the home talent gave several selections and then the male choir of the Immanuel Baptist church of Milwaukee. We also heard a history of the Young People's Society given in dialog form by two sisters in a very interesting manner. In the evening, the writer of this preached upon Jer. 31:3, interpreting it as God's message to his people past, present and future.

The next day, Monday, the ordination of the Rev. H. Palfenier took place. He graduated from our Seminary in May and since the 1st of June serves this church in a most acceptable manner. We met already in the morning in a picnic way. In the afternoon the examination of the candidate took place. Searching questions showed that he was true to the fundamentals of Christianity and so his ordination was recommended. This occurred in the evening. The Rev. O. E. R. Hauser of Milwaukee preached the ordination sermon from John 6:28, 29, showing that faith in Jesus Christ was the one thing needful to make our lives acceptable to God. It was a great sermon. The Rev. Engelman then committed the candidate in prayer to God. The Rev. F. W. Bartel, Sheboygan, gave the charge to the candidate, and the Rev. L. B. Hoizer, Milwaukee, the charge to the church. The Rev. H. Schielke of Pound, Wis., extended to our brother the hand of fellowship and he dismissed us then with the blessing.

So ended the festive days with the church of Kossuth. Though 75 years of history are behind it, and ever and again losing its people and that sometimes its best and most active members

to the churches of the city, yet it is vigorous and active. Its young people would be an adornment to any church and with its young pastor we look now for very prosperous days in the future.

EMIL MUELLER.

Book Review

The New Psychology and the Christian Faith. Frederic C. Spurr. 190 pages. \$1.50. F. H. Revell Company.

This thoughtful book deals with the new science of psychology that threatens to dominate the whole of human life. It is influencing business methods, educational methods, has entered into medicine and the art of healing and is turning its attention to religion.

The author believes that psychology, like all new things, is passing through a "swagger stage." Its present tendency is to overdo its part and make universal but impossible claims. It has yet to find its proper place, its true level. When it does, it will prove to be, as other threatening things before it have proved to be, a great auxiliary to faith and human life. Whatever assured message it brings to us, we must heed and incorporate it into our Christian teaching. Dr. Spurr takes the position, and we believe rightly, that whatever in the new psychology is true belongs to us and we must claim it for Christ who is the source of all truth. Whatever in it is false will wither and perish.

The chapters on the new psychology and sin, salvation and conversion are especially strong and while setting forth the limitations of psychology when it claims religious sufficiency, the writer also shows how many of the findings of psychology corroborate the Christian position and give it a new support and appeal. The book is loyal to Christ and the great truths of Revelation.

Dr. Spurr is one of the leading Baptists of England. The first six chapters of this book were delivered originally at the Northfield Conference in America.

We recommend this book to all Christian students and thinkers.

Our Devotional Meeting

G. W. PUST

November 8

What Can Young People Do for International Friendship

Matt. 28:19, 20; Acts 17:22-31; Gal. 3:26-29.

International friendship is the desire of all who have the wellbeing of this world at heart. Its accompaniments are peace, prosperity and happiness; while its opposite produces war with all of its attending evils of misery, crime and death. Christian young people should be interested in international friendship, because it is a part of the Christian program.

Young people can obey The Great Commission. (Matt. 28:19, 20.) It is Christ's program for international friendship and peace. The Gospel is the great unifier of mankind. It tells us that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). This means nothing less than the fatherhood of God and the brotherhood of man. If this truth could actually be impressed upon every heart, can anyone doubt the effect it would have in relation to international friendship? Would it not transform the Chinaman, the Negro and the Indian into a brother whose weal or woe would really concern us? The Gospel changes the heart. It banishes suspicion, hatred and selfishness; but it produces the fruit of the Spirit. (Gal. 5:22.) Young people can help (1) by going, (2) by praying, (3) by giving. See Acts 9:6.

They should keep their hearts with all diligence. (Prov. 4:23.) It may be that some need a cleansing. They may be infected with prejudice which breeds suspicion; or with selfishness which breeds unkindness. They should always be controlled by love. Love—not merely as a pretty sentiment, but as a vitalizing principle—is the universal solvent.

November 15

How Can We Overcome the Spirit of Lawlessness?

Rom. 13:1-8

Our country leads every nation on the face of the globe in lawlessness and crime. "For ten murders committed in the London—still the largest city in the world—there are 160 committed in New York." "It is worse in Memphis, St. Louis and Jacksonville, while Chicago leads all American cities with a record of one murder a day!"

Public sentiment should be aroused to the seriousness of the situation. Chief Justice Taft says: "The administration of criminal justice in this country has broken down.... and in all but a few States it is a disgrace to civilization." Mark O. Prentiss predicts 12,000 murders and a property loss of ten billion dollars next year if the present rate of crime continues.

Criminals should be swiftly and impartially punished. There is too much flabbiness and sickly sentiment in our country in regard to the criminal. "Seven out of every ten persons tried for murder in London are hanged. One out of every 160 in New York is executed." Crime in England during the past 50 years has steadily decreased; but it is daily increasing in the United States.

Parents have a great responsibility. It is in their power to create a home influence that will mean much in developing character. Above all, they must set a good example.

The church. She has in the past produced the salt that has saved the world from corruption. It is so now. But she needs the co-operation of the home, the judges and every patriotic citizen—not that they merely tell her what to do—but that they actually work with her for the salvation of the world.

November 22

God's Bounties: How Can We Share Them with Others?

Deut. 28:1-9; Matt. 25:34-40.

All things are God's. We are only trustees over his bounties. This fact ought to regulate our conduct in regard to our possessions.

We can give to the poor. Jesus said: "The poor always ye have with you." And there are many who are in real want. It is not always their fault either. Death may have robbed the family of the breadwinner. Industrial conditions may have thrown another out of employment. Sickness may be the cause in another home. The harvest may have been a complete failure. How dark the outlook for such must be if they were unable to lay by for a rainy day. And what joy we may bring to their hearts by taking them a basket of food or a few garments of clothing for the children! Would it not be a real practical way of celebrating Thanksgiving Day? Let us remember what Jesus said in Matt. 25:35, 36.

"Go break to the needy sweet charity's bread;

For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the angel, piercing me through,

"Just give till the Master stops giving to you."

We can give for mission purposes. We owe our prosperity to Christianity. Then we are only paying off a great debt by sending the bread of life to the benighted heathen. But we are also lifting the nations from the depths of phys-

ical and spiritual poverty to an abundance of life. What an incentive to share our bounties with others!

November 29

Victories of Christian Friendship in China

Acts 2:38-47

We glean the following from "The Young People's Service" (second quarter, pp. 253 and 254):

1. *The individual is to be the center of interest.* They want to feel that each individual is responsible for his own conduct and is free to follow his own judgment. Consequently they attack the system of family institution from many angles.

2. *Changes in betrothal.* The basis of arrangement for the marriage was usually commercial or social. Many marriages were contracted for when the young people were but children. Now the modern Chinese thinker demands that the men and women be allowed to do their own selecting.

3. *Foot-binding in the discard.* Christianity has fought relentlessly against this evil, and with great effectiveness. In progressive parts of the country one sees few women and girls thus afflicted, but in many interior sections it is still common.

4. *Away with household slavery.* Many needy families sell their daughters to well-to-do people, where they are really slaves for a period of years. This custom is vigorously attacked. In the city of Hongkong it was abolished by law, January 1, 1923.

5. *Burial customs changing.* Many people are toiling and groaning under huge debts incurred by their fathers to get grandfather decently buried. This is one result of their filial piety which is really ancestor worship. Reforms in regard to all of these points are on the way.

December 6

How Can We Translate Christmas into Service?

1 John 4:7-14.

(Consecration meeting)

Let us remember the needy. It is a time when fathers and mothers and uncles and aunts lavish upon their kin gifts in abundance. But there are those whose hearts suffer severe pangs of pain, because they know that, unless some kind-hearted friend fills the stockings of their children, they must remain empty. And what a disappointment it must be for a child not to possess one solitary thing that would make the day different from all others; for, let us

(Continued on page 15)

Our Prize Booster

Our readers will be glad to get a glimpse of our prize booster last year in the "Class A churches," Mr. A. A. Butzer of the Baileyville, Ill., church, also a snapshot of the church and parsonage. Rev. J. J. Abel is the pastor. The membership reported last year was 98 and Bro. Butzer sent in 51 subscriptions. Bro. Butzer writes:

"A few brief remarks as to the requirements of a booster. First, to be a live wire, and to be a live wire you must have Jesus Christ in your heart and live it out every day of your life; then in the community and church. Then you can boost the 'Baptist Herald' and do something for our Lord and Master.

I feel very sorry that we have not reached the 5000 mark. I have seen the same party three times and gotten his subscription. We must know what our 'Baptist Herald' stands for and must boost it. If everyone would have done that, we would have doubled the number of our subscribers.

A. A. BUTZER."

Our Devotional Meeting

(Continued from page 14)

remember, it is a time when the atmosphere is electric with expectancy. And what an easy matter it is to gladden the heart of a child with a toy! There may also be in your city or town some poor family that, in all likelihood, will be without a Christmas dinner. Alas, they are to be found in every city. Would it not be a real service to supply their wants and thus remind them that it is the day when God bestowed upon the world his greatest of all gifts?

Let us remember the shut-ins. It may be that sickness or the feebleness of old age compels them to remain at home. How much good it would do them to be remembered. A few Christmas hymns might be sung, the Christmas story read and a short prayer offered. There is much that young people can do to bestow upon others the Christmas joy and thus translate Christmas into service.

Time

Time is money—we have no right to waste it.

Time is power—we have no right to dissipate it.

Time is influence—we have no right to throw it away.

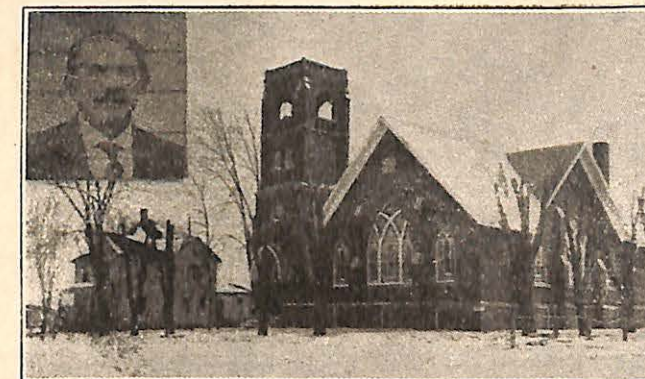
Time is life—we must value it greatly.

Time is God's—he gives it to us for a purpose.

Time is a sacred trust—we must answer for every moment.

Time is wisdom—we have no right to be ignorant.

Time is preparation for eternity—we must redeem it.—Lutheran Young Folks.



Mr. A. A. Butzer and Church in Baileyville, Ill.

Outing of the Detroit Union

(Delayed in publication. The original report was lost in the mail.)

"All aboard for Put-In Bay!"

This was what those, who were fortunate enough to attend the Detroit G. B. Y. P. & S. S. W. Union's Outing on July 16, heard as they neared the dock. Although the day began very un auspiciously with heavy clouds and rain, by the time the voyage began, the sun was calling forth smiles on all countenances as well as from the Universe.

Delightful music furnished by the Ebenezer Orchestra, as well as several solos and mass singing, served to beguile away the hours during the out-bound trip.

Upon arrival at Put-In-Bay a short service, consisting of prayer and singing, was held, after which everyone hurried to get the lunch baskets unpacked, for all were famished. A visit to the various caves, Perry's Monument and other points of interest yielded many

thrills. Bathing also proved a great attraction.

While the "grown-ups" went touring, the youngsters were entertained by the committee with games, noise-makers, candy and balloons.

By the way, President E. W. Hoek does look like quite juvenile blowing up a balloon. The same might be said for several of the various church officers, no names mentioned, of course.

On the return trip Sunset Services were held, during which the Pastors, Sunday school superintendents and Young People Society presidents gave short interesting talks. Mass singing proved a "big hit" and the Ebenezer Orchestra made the spell, which they had cast over all, much more profound.

Many heads were nodding sleepily when "All Ashore!" was called and, although happy to be home once more, everyone is looking forward to next year's Outing with pleasure.

DOROTHEA ROSSBACH.

Books for Young People's Study Courses

During the fall and winter our Young People's Societies will need to be studying.

Here follows a list that will help them in their choice and fit them for Christian service or even in building character:

Christian Fundamentals for Academy Students

By A. J. Harms, M. A., Th. D. A new book which by special arrangements with the author we are offering at the very low price of \$10.80 a dozen. Single copies \$1.25.

The German Baptists of North America

By Prof. A. J. Ramaker, D. D. Our denominational history should be known to all our young people. So as to make the book practical for study courses a set of questions has been included in the back part. Paper cover .50. \$5.00 a dozen.

How to Understand the Bible

By Martin Anstey. Eight chapters treating How to 1. understand, 2. enjoy, 3. authenticate, 4. study, 5. master, 6. wield, 7. enthroner, 8. defend the Bible. 185 pages. Cloth. .75. (Special price.)

How to Memorize

By Wm. Evans. A study in Memory Training can be made very interesting as well as helpful. There are 11 chapters treating on memory and the principles involved in developing it, with the Scriptures in mind. This would be worth trying. 94 pages. Cloth. .95.

German Baptist Publication Society, 3804 Payne Ave., Cleveland, O.

Outline Study of the Bible

By Wm. Evans, Ph. D., D. D. A bird's-eye view of the Bible as a whole outlined by one of the outstanding Bible teachers of our day. 115 pages, cloth, 16 helpful charts. .75.

God's Dynamite or Changing a World by Prayer

By P. H. J. Lerrigo, M. D. A new "Missions Study Book" published by the Judson Press. Edited by the Dept. of Missionary Education. 8 chapters each one having a special outline. This book deals with the high spots in modern missionary endeavor. Well illustrated. 183 pages. .75. (A low price for a new book.)

Rightly Dividing the Word of Truth

By Dr. C. I. Scofield. Ten outline studies of the more important Divisions of Scripture. 95 pages, paper cover. .20.

A Supplemental Bible Question Course

By John B. Smith. This book's method is to familiarize young people with Bible knowledge by question drills. 145 pages. Cloth. .90.

A Word From the Publisher

As you will find on the editorial page of this issue the "Baptist Herald" will appear semi-monthly in 1926. The new price fixed by our General Conference at Pittsburgh is to be \$1.25.

New subscriptions for next year reaching us this month will become effective immediately. Boosters will please make note of this offer. All renewals from date will be subject to the new price.

Don't fail to boom and boost this splendid publication. Commence now.

GERMAN BAPTIST PUBLICATION SOCIETY.

The Strong Foundation

If you were going to lay a foundation on which to erect a fine building with the expectation of adding to it at intervals, you would be rather particular about that foundation. So were our brethren who have succeeded so admirably in the year 1911. Fourteen years have elapsed and here is the proof:

	Members	Assets	Liabilities (Contingent)
1911	1158	\$ 70,231.00	\$ 5,147
1915	2070	158,918.00	117,692
1924	2628	402,224.00	348,578

They laid a good, strong foundation upon which to build and constant additions have been made to it, but—get this right—the foundation was first made impregnable against the assaults of doubt, despair and discouragement. Who were the men that laid this impregnable foundation in 1911?—Here are their names:—

Andresen, J. C.	Egli, Jacob	Rocho, Jos. E.
Benning, A. W.	Fischer, E. O.	Ross, H. C.
Bieber, Fred	Hagen, G. A. T.	Stumpf, D. B.
Bodenbender, N. W.	Loew, Wm. H.	Voth, R. F.
	Neuffer, Alb.	

The laying of this strong foundation was, indeed, an intelligent, serious and courageous task, but our brethren succeeded beyond expectation which they can now claim in the retrospect and have a right in pocketing their pride.

But a foundation laid, no matter how strong, is of no practical use except others build thereon the structure. We have been building the structure since 1911 with the above results, but the structure is not complete for, remember, the foundation was laid with the expectancy of adding to it at intervals.

We are adding from year to year, but it is a difficult task to find the builders.

Will you be one of these builders?—All that is needed to be a successful builder is integrity, character and an average amount of intelligence, to be able and willing to comprehend the fundamentals of legal reserve insurance. Add to these qualities that of the "go-getter" whom no difficulties will deter, and you have the ideal underwriter. There are, no doubt, many such men in our Denomination, but we do not know them. Will they please come forward and express their willingness to join our force of field men, so that the structure which our elders had in mind when they laid the foundation may not remain an idle dream of the future but become a reality?

Further inquiries should be addressed to

F. W. Godtfring, Jr.,
Agency Supervisor.

GERMAN BAPTISTS' LIFE ASSOCIATION,
19 Sprenger Ave., Buffalo, N. Y.

The Eastern Conference this year met with the Bethel church, Buffalo, N. Y. Bro. Paul Zoschke sent a report of the proceedings which reached us somewhat late for full publication. We condense a few facts. Rev. R. R. Kubsch was moderator, Rev. E. Baumgärtner, assistant; Rev. A. F. Runtz and Rev. C. Peters continue as secretaries. Mr. Carl Grimm was reelected conference treasurer and Rev. J. P. Brunner missionary secretary. Bro. Zoschke writes: "The spirit of the conference was grand. There was a marked social strain predominant. Rev. E. Umbach and his faithful helpers made the conference an inspiration to all." Professors Ramaker, Schneider, Meyer and Koenig of the Seminary had parts in the program.

The Kankakee, Ill., church recently tendered a reception to one of its former pastors, Rev. G. Mengel, who was pastor from 1891-1901. Many of those present paid tribute to Bro. Mengel's faithful ministry during the decade. The old time male quartet sang to the delight of all. The old fashioned love feast must have gladdened Bro. Mengel's heart and led him to feel his work was not in vain in the Lord. Let other churches do likewise to their old pastors whenever opportunity offers.

Rev. G. C. Schwandt and Miss Louise M. Naundorf were united in marriage at the South Chicago church, of which the groom is pastor, on Friday evening, October 9. Rev. H. C. Baum performed the ceremony. Mr. Buergerman of Minneapolis was best man and Miss Wolf bridesmaid. Dorothy Engbrecht and Hazel Zimmerman were respectively flower girl and ring bearer. Solos were sung by Mr. F. Lechner, Mr. Wengel of Milwaukee, Miss Lydia E. Mihm of River Forest and a duet by Mrs. Gnass and Mrs. Zimmerman. Rev. Waldvogel of Kenosha dedicated a poem to the bridal couple. A reception to the newly wed couple followed and refreshments of coffee and cake were served. We wish Bro. Schwandt and wife many years of happiness and united service for Christ.

* * *

When some folks give one dollar to charity they expect one dollar's worth of gratitude and two-dollars' worth of publicity.—Los Angeles Times.

The Knights of Honor

of the
German Baptist Church
Tacoma, Washington

Extend a Warm-Hearted Invitation to all young men visiting the Pacific Coast to join the class of GOOD FELLOWSHIP.
SPLENDID LESSONS
9:45 A. M. every Sunday. So. 20 & J St.

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