

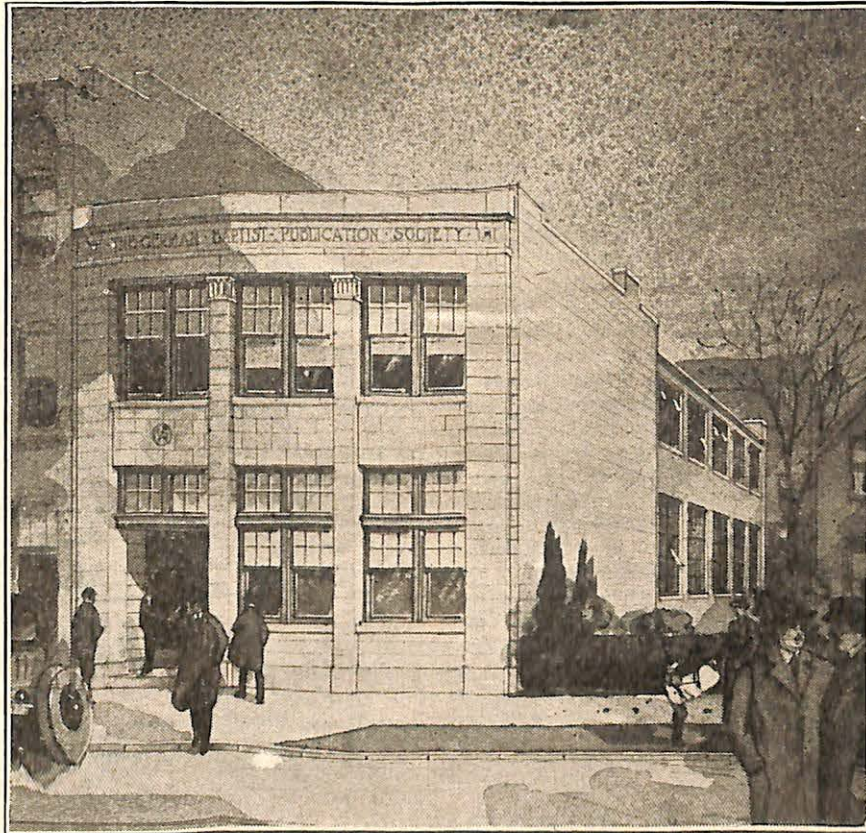
# The Baptist Herald

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

Volume Four

CLEVELAND, O., DECEMBER 1, 1926

Number Twenty-three



The New Home of The Baptist Herald

# What's Happening

Everybody read the notice on page four about our new subscription contest for the "Baptist Herald." We need a booster agent in every church. Start now. Get busy. Help our Union to reach Six Thousand this year.

The proceeds of the Bazaar at the Chicago Old Folks Home in October were over \$2400 with some reports still incomplete at time of writing.

Rev. E. Huber of Fredonia, N. D., has resigned to take pastoral charge of the church at Plevna, Mont. He began his new work the first week in November.

The offering of the Sunday school of the First Church, Chicago, at the well attended rally-day services amounted to \$105. Pastor H. C. Baum reports a good attendance of strangers at the church services.

The Immanuel Church, Chicago, Rev. C. J. Bender, pastor, is holding evangelistic meetings during November. Rev. H. C. Baum and Rev. C. A. Daniel are assisting the pastor. Eight prayer circles were formed and met in various neighborhoods for prayer and intercession.

Temple Church, Mt. Oliver, Pittsburgh, has voted to establish a nursery in the church building so as to enable parents with small children to attend the services, leaving their little ones in care of nursery helpers. The World Wide Guild of the church heartily voted to help in this project.

The Choir of the South Chicago church, Rev. G. C. Schwandt, pastor, has been revived and reorganized and now numbers 24 voices. The church has decided to build a basement under the present edifice and appointed a committee to solicit subscriptions. Plans for special meetings of an evangelistic character are under way.

The church at Okeene, Okla., raised somewhat over \$600 for the Missionary and Benevolent Offering at its recent Harvest Festival. The church at Shattuck, Okla., at its Harvest Festival service made an offering of nearly \$500 for the same purpose. These offerings represent a gratifying advance and manifest real giving.

The Oak Park Church at Forest Park, Ill., extended a call to Rev. H. R. Schroeder of St. Louis, Mo., to succeed Rev. H. Kaaz. Bro. Schroeder, however, declined the call. The Okeene, Okla., church has called Rev. E. J. Steinberg, who supplied the Lorraine, Kans., church for a while. The Immanuel Church, near Okeene, Okla., has given a call to Bro. Chas. Thole, a recent graduate of our seminary at Rochester, N. Y.

## Dedication of New Publication Society Building

The dedication of the New Building of the Publication Society took place in Cleveland on Tuesday evening, Nov. 16. Rev. O. E. Krueger acted as chairman. The dedicatory address was delivered by Rev. G. H. Schneck, president of the board. The dedicatory prayer was offered by Prof. H. von Berge, the moderator of the General Conference. Bro. H. P. Donner, business manager, presented a financial statement, showing that the total cost of the new structure was \$34,211.65. This includes the installation of a fire sprinkling system, which was an extra to the original estimate.

Fraternal greetings were given in brief addresses by Prof. L. Kaiser, D. D., of the Seminary, Rev. Wm. Kuhn, D. D., for the General Missionary Society, and by Rev. A. P. Mihm for the Y. P. and S. S. W. Union. Rev. C. Hauser, business manager of the Evangelical Church Publishing House, was presented and brought greetings and good wishes from that body. A letter of congratulation was read from Rev. H. Steiger, representing the Benevolent interests of the denomination. A quartet composed of Messrs Berneike, Bretschneider, Erlenschach and Saurwein sang an appropriate selection.

The book rooms were decorated with beautiful flower pieces, presented by friends. Several hundred friends from Cleveland and elsewhere were present and inspected and admired the new, well-equipped and up-to-date plant. Our Publication Society is now in a position to print its own papers and other publications and can rejoice in a building erected to take care of all its needs. The entire denomination unites in extending to the Publication Board and to Bro. Donner, the business manager, cordial congratulations on this fine achievement and offers all good wishes for successful administration and increased service.

The architect and engineer in charge was Mr. A. G. Simon of Cleveland. The building was erected next to the old Publication Building on ground owned by the Society for quite a number of years.  
A. P. M.

## Institute at Southey, Sask.

A splendid institute was held at Southey, Sask. It was the secretary's pleasure to give a number of lectures there. One of the fine features of the institute was the presentation of papers by the young people themselves on the topics: "What May the Church Expect from Young People?" and "What May the Young People Expect of the Church?" Several of these may appear in the "Sendbote." We also had the pleasure of having our General Missionary Secretary, Rev. Wm. Kuhn, D. D., present, who inspired the gathering with his splendid messages. Rev. F. A. Bloedow, who is doing immigration work, was also

present and made his contribution in his own inspiring way.

On Sunday night we had a unique service at Regina where the choir of the Regina church and the Saskatchewan ministers' quartet sang over the radio. Your secretary gave an English message of twenty minutes and Rev. F. A. Bloedow a brief German message. Several of the churches nearby listened in by means of radio sets established in the churches.  
ALBERT BRETSCHNEIDER.

## Institute at Ashley, N. D.

The institute held at Ashley, N. D., Nov. 4-7 was a great success. During the day about 150 gathered to hear the lectures on Sunday School Evangelism, Life of Jesus and Baptist Principles, and in the evening there were about 500. On Sunday there were three big services with 500 at each meeting.

The Spirit of God was visibly manifest in these services.

The Sunday schools and Young People's Societies represented organized themselves as the Y. P. and S. S. Workers' Union of Central Vereinigung in the Dakotas with Rev. W. H. Bunning, president; Rev. F. Klein, vice-president; Clara Bens, secretary, and Ernest Herr, treasurer.

It was also decided to have an Assembly from June 28 to July 3 at Linton, N. D. Considerable enthusiasm was manifested for such a gathering.

It was a pleasure to see how the old folks supported these services. I am sure the good parents of our young people are anxious for their welfare, and I hope and pray they will honor this concern of their parents by living clean and beautiful lives. May God bless them all as they strive to follow in the Master's footsteps!

ALBERT BRETSCHNEIDER.

## The Baptist Herald

Published semi-monthly by the  
GERMAN BAPTIST PUBLICATION SOCIETY  
3734 Payne Avenue Cleveland, Ohio

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"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)  
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

# The Baptist Herald

## The Acid Test

EDWARD W. HOEK

PRESIDENT Y. P. AND S. S. W. UNION

FOUR years have passed by since the day that our denomination gave their approval to the appearing of "The Baptist Herald," the paper voicing the interests of the German Baptist Young People's and Sunday School Workers' Union. For three years it went to the press once a month, but in the past year it has been published twice a month. The first year we deemed four thousand subscribers would be a promising number. Today we are nearer the five thousand mark. "The Baptist Herald" has stood the acid test. The demand is constantly increasing and 1927 should be the banner year.

We should be proud of our paper, as it can be classed among the best of religious magazines. Much credit of its success is due to the untiring work of our Editor. Every effort has been made to have it give a broad field of information and spiritual help. The articles have been interesting, popular and exceedingly helpful to the building of the spiritual mind. "The Bible Study" and the "Sunday School" pages have been of constant interest, and the reports of what is happening in all of our churches has made the paper increasingly in demand in the homes of our Young People and Sunday School Workers. Some subscribers cannot wait until the next issue appears because of the interesting continuous story.

The boosters in our churches should have no trouble in securing renewed subscribers and a large number of new ones, as the paper speaks for itself and needs no apology. Help us increase the number of our readers as never before. A prize to the hardest working booster, registering the largest number of subscribers, proportionate to the church membership, will be awaiting you.

In the past four years our Boosters have been faithful and succeeded in increasing the number of subscribers, and the acid test has been, our readers have been satisfied.

But a few weeks and 1927 will be ushered in. It brings with it the exchange of gifts. A subscription to "The Herald" to some of your relatives and friends will be appreciated twenty-four times during the entire year.

We need the co-operation of all. We are counting on all our Young People and Sunday School Workers to push the number over six thousand.

**"6000 'Herald' Readers in 1927"**

**Boosters Continue to Boost**

**Subscribers Renew**

**6000 Sure!**

## It's a Good Creed—Smile!

PEOPLE with unpleasant faces don't get jobs. Clerks with their mouths turned down are forgotten when promotion passes by. The market demand is low for ugly dispositions.

The man who gets along is the goodnatured man. He wears a perpetual smile, and the first thing he knows he has the blessed habit of smiling. People do things for him because he looks so happy, and happiness is catching like the measles.

The best way to change one dollar into two is to wrap it up in a broad smile.

Good humor builds homes, raises salaries, scares off doctor bills, puts the baby to sleep, and does so many other delightful things that there's no use trying to name them all.

When things go wrong, smile, and it will help to make them right again. Enjoy your life and your friends and your work, cultivate your sense of humor, know the companionship that comes from a sunny heart, and kill grouchy discontent by laughing it in the face.

## "I" Or "We"

KARL W. BAKER

The Lord said,  
"Say, 'We';"  
But I shook my head,  
Hid my hands tight behind my back, and said,  
Stubbornly,  
"I."

The Lord said,  
"Say, 'We';"  
But I looked upon them, grimy and all awry—  
Myself in all those twisted shapes? Ah no!  
Distastefully I turned my head away,  
Persisting,  
"They."

The Lord said,  
"Say, 'We';"  
And I,  
At last,  
Richer by a hoard  
Of years and tears,  
Looked in their eyes and found the heavy word  
That bent my neck and bowed my head;  
Like a shamed schoolboy then I mumbled low,  
"We, Lord."

## BOOSTERS ON THE JOB AGAIN!

OUR CONTEST WAS SO POPULAR AND RESULTFUL LAST YEAR that the Executive Committee of our German Baptist Young People's and Sunday School Workers' Union starts another one for the 1927 Subscription Campaign of the "Baptist Herald."

We offer **Three Prizes to Boosters** making the best percentages getting subscriptions, new and old, to the "Baptist Herald." A condition of the Contest is that money in payment of the subscription must be sent in with the lists or settlement for all made by the date the account closes.

The Contest closes January 31, 1927. 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, 1927, in proportion to the membership of the church. Church membership figures in 1926 Conference Minutes will be used. **Boosters! Let's go! The early bird catches the worm. The Booster who makes an early start gets the lead.**

### Council Members, This is For You!

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, 1927, will be awarded a \$5.00 assortment of books or a Bible, as selected.

**Help your Conference to do its utmost. The contest was close last year. Who will be the first in your class this time?**

For sample copies and all other information concerning Contest write to Mr. H. P. Donner, 3734 Payne Ave., Cleveland, O.

**WE AIM TO REACH 6000**

## The Publisher of the "Baptist Herald"

has a word to say to its subscribers

The subscription year is fast coming to a close. After this issue there will be but one more. January first the first number of volume five will be mailed to every subscriber who has not ordered the paper discontinued. We will anticipate your renewal expecting to find your name on the list to be sent in from your community or on the other hand to receive an early remittance. The price for 1927 will remain at \$1.25.

If for any reason you will not want the paper please show us the courtesy of notifying us. Otherwise your name will be left on the mailing list and an invoice will be sent in the regular course of business. If the paper is not refused the recipient becomes liable according to the ruling of the Post Office Department.

### TO THE BOOSTERS

Boosters serving this year will receive the subscription blanks for the coming year. This will be the signal for entering upon an aggressive campaign. All lists should be in our hands before the close of December. The earlier the better. Subscribers will get better service if this is done.

If perchance you will not continue in this role please hand the blanks to your successor.

The Council is announcing prizes this year as it has been done in the past to stimulate wholesome rivalry and to increase the number of subscribers. The goal continues at 6000 and is nearer to attainment than a year ago. Let everybody boost. An important matter not to be overlooked is the condition that only cash subscriptions can be considered in this contest. Don't fail to send your remittance with your list but at any rate payment must be made before the contest-period closes.

Sample copies will be cheerfully furnished on request.

Yours for 6000

3734 Payne Ave., Cleveland, O.

H. P. DONNER, Business Manager.

### Do I, or Do I Think I Do?

GUY L. MORRIL

**A**M I really and truly interested in my church—helping it achieve its objectives and ideals—or do I just think I am?

How do I look to the man on the outside? What does he think, that I think about my church? Am I a good example for anybody to follow or do I just think I am?

Do I attend the church services as often as I think I do?

How often do I speak a word of encouragement or praise to my minister, and have I a pleasant word and smile for his wife? Do I, as often as I think, I do?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper as an effective Christian? or just as one of the congregation? Would he be justified by what I do?

Do I really give, as the Lord hath prospered me, or is my giving casual, emotional, sporadic and according to my convenience? Would Christ count me as generous as I think I am? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income, as I think they do?

Do I really care for missions at all? Do I ever deny myself candy, cigars, an evening of amusement, or something real like a new suit, a new car, a travel trip? Do I ever really deny myself anything, to help forward Christ's cause, or do I just think I do? How does my life compare with the life of the missionaries in this matter of sacrificial living?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of church member am I anyhow? Am I the kind, I think I am, or do I just think I am?

### The Psychology of Smiles

**W**E are told that man is the only animal possessing the power to smile. At any rate, the sense of humor has helped its possessor to endure many a hard bump as he has been whirled along life's race track. The faces that carry the smiles are the ones that win the race. They always win, because they refuse to look on anything but the bright side of life, and a smile leads one's thoughts to brighter channels.

There is a funny side to everything if you but look for it, and there is no better rule for keeping sweet than to acquire the habit of smiling.

Did you ever try smiling into a mirror when you felt downhearted and discouraged? Just try it once and you will understand the meaning of the psychology of smiles, for one smile will encourage another and therefore strengthen your willpower to accomplish whatever you have undertaken.

How pleasant it is to meet a person who has smiled so often that the merry wrinkles are imprinted on his face. They spread and glow like a

bright light on a shimmering water, and give one a welcome sensation of warmth and gladness.

There are some people whose every glance radiates a smile, and they are the ones who pack their troubles in their old kit bag and never worry their friends with a harrowing tale of woe, when they meet them, like our scowly friends.

The calamities of life are not taken so seriously, either. They usually can see where it might have been worse, and quietly tuck them away under a smile.

How much more quickly we take to the cheery-looking stranger than to the one with the scowling face and sour drooping lines around his mouth.

Mrs. Wiggs prayed that the Lord would keep her from growing sour, and if more people would copy her prayer their sunset of life would be far sweeter.

Do we rush to meet the scowler? Far from it. We have troubles enough of our own.

So put on a smile; though your heart may be weary,  
 Just put on a smile for others to see;  
 It makes the world brighter, and it sure does look cheery,  
 To greet a bright smile where'er we may be.

—Agnes L. Cochran.

### The Real Business of the Church

PROF. OTTO KOENIG

**W**INNING souls, seeking for stars in the crown of our Lord is the first and last aim of the New Testament church. Are we still "at it"? Are churches still anxious to save souls or—to support a minister? Most of the reported activities relate to the latter object. It is true, ministers are poorly paid, they do not get all they deserve. Their lives are a continual sacrifice—ask any of the minister's children—, they have innumerable calls for money of which men in other professions and trades never know; they must keep up a respectable appearance, and they must do all this on a salary averaging less than that of a mechanic. The church should strain every nerve to pay its minister all it can and pay promptly—but when it has done so, is that all? Now after having done this the church is ready for her real business, that is—to save souls. It will not succeed in doing this great task if it neglects the first duty: to pay the workman a living wage.

Amid the endless agitations for money, and the striving for a clean balance sheet; amid the controversies in the church and the heresy-hunting spirit, and the senseless scolding at the spiritual downgrade of the young generation of our time, the ministry has lost the art of soul-saving. Let us turn from our ethical and social preaching and our false devotion to religious education and science and evolution, and go out after big game, after "prisoners of hope," after shining stars, and glorify the Cross of Christ as the only power unto salvation.

### Editorial Jottings

A MISSIONARY CHURCH is always a growing church; a self-centered church has in it the germs of decay.

# For Bible Study

## The Minor Prophets—Malachi

A. P. MIHM

Nehemiah is the last of the Old Testament historians. Malachi is the last of the prophets. This book represents the last of the prophetic utterances before the long silence of 400 years; it is the last prophetic voice before the coming of the Messiah. God's last recorded message to his people before the coming of Christ was sent by one who bore the significant title "My Messenger."

### His Person

Some think that Malachi, "My Messenger," is the official title of the prophet and not his real name. The Jews have a tradition that Malachi was none other than Ezra himself. Some of the fathers went so far as to assert that he was a supernatural being, an angel—for which of course there was no ground. As every other book of the minor prophets opens with the name of the author, we believe that is the case in the last. The translators of the Septuagint, the Greek Version of the Old Testament, made by the Jews, regarded Malachi as a proper noun and representing a person.

### His Time

Malachi lived between 436-397 B. C. He prophesied probably in the years 433-430 B. C. Judah was a Persian province at this time. Most probably Malachi is not mentioned by Ezra or Nehemiah because he followed closely but was not exactly contemporary with these men. Malachi prophesied about 100 years later than the return from Babylon and according to G. Campbell Morgan, about 10 years later than the period of Nehemiah. Yet there are Bible scholars who think they were contemporaneous and say, what Haggai and Zechariah were to Zerubbabel and Joshua, the High Priest, Malachi was to the reformer Nehemiah.

### Relation to Nehemiah

Whatever opinion may be accepted as to the exact time of these two men, the message of Malachi must be interpreted in the light of the work of Nehemiah. The same abuses, unhallowed alliances and flagging zeal are encountered in the prophecy of Malachi as in the history of Nehemiah. (Neh. 13:29 cf. Mal. 2:8; Neh. 13:23-25 cf. Mal. 2:11,12; Neh. 13:10, 11a cf. Mal. 3:8-10.)

### The Religious Situation

The first enthusiasm evinced after the return from the Captivity had worn away and faith had begun to sink in skepticism. Priests and people alike had turned away from God and fallen into most serious sin. The priests were so conducting the affairs of their sacred office as to make the worship of God a reproach. Polluted bread was offered upon the Lord's altar and the whole

sancutary service was brought into contempt.

As ever, it was true then, "like priest, like people," and the hypocritical worshippers were bringing from their flocks, as an offering to the Lord, the blind, the torn, the lame, the diseased. They had fallen into most unrighteous practices in the matter of marriage. They were putting away their wives that they might take others from the idolatrous nations about them. They attempted to defend their wickedness by blotting out moral distinctions. (2:17.) They robbed God of the tithes. Malachi separates the remnant from the mass of the returned exiles and addresses them and holds out to them the hope of the speedy coming of the Messiah.

### Contents of the Book

Chap. 1:2-9: The Sins of the Priests sternly reproved.

Chap. 2:10-17: Condemnation of Marriage with heathen.

Chap. 3-4: Predictions of the appearing of Messiah's forerunner and the advent of the Messiah himself.

### His Style

Malachi is unlike the older prophets in his style. His method is Socratic, giving questions and answers rather than sustained argument. The form of dialogue employed is especially calculated to command the attention of the people.

Some one has said "Wherein" is the key word of the book. Malachi charged the people with seven sins and in reply, they said "Wherein?" (Study the passages 1:2; 1:6; 1:7; 2:17; 3:7; 3:8; 3:13.) The people were not conscious of their own shortcoming. They maintained the form but were devoid of the power. "Watch your whereins."

### The Religion That Counts

Malachi pleads for the religion that counts.

1. *This is based on the love of God for us.* The master thought of Malachi, says Morgan, is that of fellowship with God. He reveals the unending love of God and then gives a revelation of God and His love. The love of God calls out the response due a father by a son. The response will not wound love. The right response makes the offering of polluted or defective gifts impossible. (1:2-14.)

2. *It will express itself in noble leadership.* Study Malachi's conception of the conscience of the people. Such men are the a good minister of Jesus Christ are saving the lost.

3. *Recognizes all men as children of a common Father and brothers to each other.* (2:10-12.) If ever the world needs this lesson, it is now. Racial hatred must be overcome or the kingdom will never come.

4. *Does not hold tears to be a sufficient atonement for sin.* "Ye cover the altar" etc. (2:13.) The straightening out of moral defects is necessary, tears or no tears.

5. *Understands God's care and is incapable of charging him with indifference.* (2:17.) God is the moral governor of the world and it pays to serve him. (3:17, 18.)

6. *It supports adequately its own institutions and does not chiefly seek its profit in material blessings.* (3:8-11.) The rewards of religion are in the enriching of life itself rather than in material benefits.

The disciples of such an ideal are intensely social in their nature. They speak often with one another because the innermost things of the spirit are too precious to hoard. (3:16-18.) There are riches that grow richer by being shared. The Master understood this and made a special promise to even two or three gathered together in his name.

7. *The religion that counts looks and lives forward and not backward.* (4:2, 3.) "Unto you that fear my name," etc. God's messenger will suddenly come to his temple and the old prophecies will be fulfilled. The day of God, which is yet to come, may mean distress to others, but it brings freedom and joy to his own. It will be a day of burning with the blazing fire of judgment or a day of healing with the glory of the Sun of righteousness according to the condition of those who come to its dawning.

8. *It gives itself to vital missionary effort.* (4:6.) Its agents seek to turn the hearts of the fathers to the children and the hearts of the children to their fathers in every home in every land.

### A Fitting Book to Close the Old Testament

With hopes and promises of a better day and better things, the rising of the Sun of righteousness, the book of remembrance, the appearing of Elijah to restore all things, with such splendid assurances the Old Testament canon closes.

"It was an accurate instinct and not a mere arbitrary impulse that led to Malachi being placed at the very end of the Old Testament Canon. It marks the end of one order of things and points to the beginning of another." (See 1 Pet. 1:10-12; 2 Pet. 1:20, 21.)

### "With" or "At"

When a ship was wrecked off the coast of Spain, a certain lighthouse-keeper was severely criticized for his failure to rescue the victims. In his defense he said, "I rendered all the assistance possible from the top of the lighthouse with a megaphone." Too often we are like the lighthouse-keeper. From our lofty heights we talk at the pupils, instead of being "pals" and talking with them.

# The Sunday School

## What Can the Scholar Expect of the Sunday School?

ELIZABETH AHRENS

We are living in an age of great expectations and great progress. Not so many years ago folks were satisfied to travel around in a buggy behind old Dobbin, but today the folks who do not own a car are expecting to have one in the very near future. We used to be satisfied with oil lamps, but today no one wants to be without electric lights. And every other convenience—the electric iron, washer, automatic machines in factories, etc., are being purchased and installed daily because these modern devices complete the work so much better and with more speed.

As we have progressed in the material and business world, so the

### Sunday School Organization Has Also Advanced

and the scholar of today may expect a great deal more of his Bible school than the scholar of twenty-five years ago expected.

Fathers and mothers who love their children feel that nothing is too good for them. They sacrifice time and money for their children's welfare. They are interested in the public schools which the children attend, and expect them to bring home good grades showing that they are progressing in their studies.

And if we would call the church the parent of the Sunday school we believe that the church should and will do all within its power to make the Sunday school one of the best branches of the entire organization, because it is there that the child studies the Bible and learns the will of God.

It will be impossible for me to cover everything that a pupil can expect of the Sunday school, but a few points are the following:

1. The scholar may expect his Sunday school to be the best in the city.

2. He may expect the Sunday school to provide him with competent leaders and teachers.

3. He may expect the Sunday to furnish him with Christian friendship.

4. He may expect the Sunday school to train him to be a worthy church member and a soul winner.

The first point mentioned was that

### The Pupil May Expect His School

to be the best in the city. Note that we do not say his school should be the biggest, but the best. People always like to go where the crowds go, but the success of a Sunday school does not lie in the great number that attend. It does depend upon the amount and quality of work that each one puts into it.

To have the best Sunday school, an important thing is to have it well organ-

ized. And I would say that punctuality is one of the main points under this subject. If the time set to start is 9.45, then the scholar should expect to find everyone ready for the opening exercise.

Just a few weeks ago I visited one of the largest English speaking Sunday schools on the Pacific coast. The blackboard on the sidewalk announced the meeting to start at 9.30. I went in and found only about 30 young people in the large basement assembly room, and while a number of songs were sung, stragglers came in one by one, just as we so often find it in our German Baptist Sunday schools. At five minutes to ten the superintendent announced that because a very prominent man would preach at that church at the 11 o'clock services, they would have no Sunday school classes, but asked the teachers to mark the books and take the collection, and then all could go to the main auditorium at once so as to get a seat.

I was disappointed not to hear the lesson discussed, and as that was my desire, I walked several blocks further to another very large church. When I entered, the clock on the sidewalk said five minutes after 10 and the services had not begun yet although there were probably one hundred people there. They were 20 minutes late. We would not call this a well organized school.

Could we imagine the public schools opening in such a careless manner and the pupils coming in any time they happen to get there? No—and a scholar who comes to our Bible school should expect all who come there to be on time.

It would also show good order if all scholars sat with their teachers in a certain section that is set apart for each class. In this way the teacher can greet his scholars and keep them in order.

It should be impressed upon the scholars, from the youngest to the oldest, that a quiet, prayerful attitude should be maintained during the devotional period. During prayer, heads should be bowed, eyes closed, and each pray silently with the one leading. Also during the time the lesson is read, a reverent spirit should prevail.

The music in an ideal Sunday school should be full of life, although worshipful. It is in the Sunday school that the child should get its love for spiritual songs and obtain a distaste for the modern jazzy music.

The melodies and songs learned in the Sunday school not only stay with us during the week, cheering us in our everyday tasks, but they stay with us during our entire life. For this reason special attention should be given to the musical part of the program.

Another important point in order to have the

## Best Sunday School Is to Have Varied Programs

The scholars expect this. When the meetings are carried on in the same way throughout the year, they become stale, and especially to hold the interest of the children we need something new occasionally.

There are many ways in which an interesting change can be brought about. For instance, various contests, special music, or speeches by the scholars, story telling sketches, etc.

In a well organized Sunday school the pupils are separated into classes according to their age or size—this of course being regulated by the requirement in each individual Sunday school.

Should each class expect a separate class room? Of course, if such a condition could exist everywhere it would be ideal. But in many churches this is not possible, especially in the small country church.

But it seems that in our day and age the scholars are unable to devote their attention to the teacher, when they can see and hear others. Ten or fifteen years ago it may have been different, but I believe that now a scholar should expect the Sunday school to provide each class with a separated division, at least so the pupils do not see other attractions.

(To be continued)

## Maybe—

The new pupils didn't come back because no one visited them and they were not made to feel at home. Were they invited into your home?

Mary was absent because she was sick. Do you know what kept her away?

The reason so many were late, they knew you would be late.

The reason your pupils never study their lessons, you do not expect them to; or you did not assign them anything special to do.

The reason some of your pupils never bring their Bibles, is because they do not have any of a convenient size, or

You do not have them use their Bibles when they do bring them and they think it is useless to bring their Bibles and not use them.

Your pupils would bring larger offerings if you would encourage them.

All your class would attend preaching if you would have them all sit with you.

They would have more interest in the preaching if you would help them to take notes on the sermon, writing down the text, subject, "Lesson for me," etc.—Convention Teacher.

# Jessica of the Camerons

SYLVIA STEWART

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(Continuation)

The children enjoyed these reminiscences of their elders very much, and the fact was noted by their grandmother.

"Madge," she said, as the two sat over the mending basket next morning after the children had departed for school, "why don't you let Jessica and Don give an old-fashioned Hallowe'en party next Friday night? It would eliminate any desire they might have to be out skylarking around, and might prove enough of a novelty to help some of the other avenue roustabouts curb their imps of mischief."

"Do you know, mother, I was just wishing we might do that," replied Mrs. Cameron. "You notice I said 'we,' I would never be equal to anything like that alone."

"I will lend you all the wits I have," returned her mother. "But you used to be head and front of such affairs in your girlhood days, Madge, and, with two bright kiddies to help out and act as a stimulus, you ought to be ready to meet any emergency of Hallowe'en entertainment."

"It is so different now," sighed Mrs. Cameron. "The children's parties are on a scale almost as elaborate as their elders', and cost about as much. The expense would not be so much of an item, if it were not for the work of preparation, which is exhausting for one who keeps so little help as I. You heard Jessica's description of Helen King's party. Well, it is only a fair example. You can see by Don's comment that it was not considered a success, by the boys at least, and that they would have preferred to be out on the streets playing practical jokes on some one."

Grandmother Keith had turned the matter over in her resourceful brain since the night before; and before the morning was over a general plan for the entertainment of the children's intimate friends was completed. It was unfolded to Mr. Cameron, when he came in to luncheon, and met with hearty endorsement.

"Call on me for any help you may need, financial or otherwise, mother," he said, as he left the house. "I always dread to see Madge jump into anything of this kind, for it invariably leaves her worn out. But with your help I am sure it will be plain sailing, and perhaps we can make up in this way to the youngsters for the loss of their 'joyride.' Will you try to keep it from them until the time arrives?"

"No, indeed!" responded his mother. "We shall allow them to help in every possible way. That will be half the pleasure for them. And you need not think we have large intentions on your purse, either. This is not to be that kind of party."

Mr. Cameron smiled indulgently. "I will venture to assert that it will be a

success, anyway with you at the helm. So stage the performance in any setting you prefer, and I will help out in any role you may assign to me."

It needed but a hint from grandmother, that evening, of the plans that were under consideration, to bring Jessica's lessons to a prompt and satisfactory conclusion; and as soon as they were finished, she and Mrs. Keith went to the library, where Don was just finishing a written review of an epoch in Roman history. Mamma joined them at once, and opened the subject by asking them if they would like to entertain the "Avenue Gang" with an old-fashioned Hallowe'en party of grandmother's arranging. As Mrs. Keith had already been hostess for two or three informal evening gatherings of a few of their friends, the children were filled with enthusiasm at once, so, with her usual directness, she promptly invited them to the dining-room for the first step in the preparations.

Seating them at the table, she produced some English walnuts, which Donald was directed to cut carefully in halves, emptying the shells. Jessica sat by with pencil and paper, and made out a list of the guests to be invited, which was not to exceed fourteen. There was but little disagreement, the two being usually very amiable in the arrangement of their pleasures. Don made a slight demur when Kitty Leighton was mentioned, remarking that she was too aristocratic to enjoy anything but the very swellest parties, and Jessica objected sharply to Frank King, for whom she had conceived a mild dislike since the night of the Niles debate. But Mrs. Keith settled both these questions with a word.

"A taste of simple amusements will not hurt Miss Kitty," she observed, quietly, "and you owe it to Helen not to slight her brother."

There was some difficulty in finding enough boys to offset the number of girls, but here again grandmother came to the rescue.

"You do not necessarily need an equal number of each," she remarked. "Should it be desired to 'pair off' we can tie a handkerchief around a girl's arm, and let her be a boy. It makes lots of fun. If she is a good actor, so much the better."

When nutshells were emptied of their contents, the two wrote, on tiny squares of paper, the invitations, which read:

October 31  
8.30 P. M. to 12  
Come  
Donald and Jessica  
R. S. V. P.

One of these was pressed into each empty shell, a loop of gay ribbons inserted between the halves, which were then firmly glued together, and a card attached containing the name of the invited guest.

Coloring them with water color, in every conceivable shade, in which process Harry was allowed to assist, concluded the evening's labor. Jessica looked at them fondly, as they lay in a gay mass on the tin plate where they had been placed to dry.

"Aren't they dear?" she whispered to Don as they cleared away the litter they had made. He replied with a boyish nod and smile, "Grandmother's the dear. I'll bet you it will be a great lark, sis, just from the ridiculous way it's starting out. Won't Helen open her eyes when she gets her invitation, and thinks of her last year's engraved ones?"

"Yes, and she may turn up her nose, too!" answered Jessica, laughing.

It was almost unbelievable how many of the things there were to do for the proposed entertainment the children found themselves able to do under grandmother's direction. The next night the "shell-game," as Donald called it, was played over again. Only this time, the two halves were painted a similar color, and in the bottom of each half was affixed a tiny wax taper, while on the outside was painted the initials of a guest. The use of these half-shells was a secret for the present, but in the pleasure and excitement of further preparation the youngsters had no time to consider folded mysteries.

There was a visit to the shops, for one evening, after a list had been prepared, and an inexpensive but choice gift was selected for each guest. The children cudgelled their brains to secure something appropriate; as, for instance, a unique little hand mirror for Kitty Leighton; a small but handsome medallion of Maude Adams, Marjorie's ideal actress, for that "stage-struck" young lady; and a paper-weight in the form of a horse for Fred Parker, who loved horses and had a trained saddle-horse of his own.

These, and others equally suitable, were wrapped in a goodly quantity of papers of different colors and, after having an apt inscription affixed to each, were buried in an immense kettle of oats, representing a witches' caldron.

The evening lessons were not slighted. Jessica had learned that grandmother was long on discipline, so she threw her whole mind into her studies for the time, and put them out of the way in short order, that the arrangements for the novel party might not be interrupted.

Donald had been commissioned to convey the invitations; and he brought in the triumphant report that every one had been accepted. This led his father to remark, slyly, that he was afraid grandmother was getting her name up as an entertainer!

Promptly at eight-thirty the guests began to arrive to be met at the door by a sheeted figure with gleaming eyes and a clammy, outstretched hand, the touch of which brought a scream of horror from several girls, and exclamations of dis-

December 1, 1926

may from the boys. Grandmother had encircled Don's eyes with a wide rim of phosphorus, and, instead of his own warm had, he gave to the guest's extended one a white kid glove, filled with cold, wet sand. After this chilly reception by the master of ceremonies, each guest was passed to Jessica, who, in the garb of a veritable witch, with three cotton owls in her hair, a stuffed black cat on her arm, and a broomstick for a wand, ushered them to the dressing-rooms above. They were then marshalled through a dimly lit passage-way to the dining-room, which had undergone a wonderful transformation in the past twenty-four hours. Autumn leaves, tied with gorgeous crepe-paper ribbons, gleamed everywhere. Jack-o-lanterns showed their grinning faces from every shelf and the sideboard. Tree branches, garlanded with autumn berries, outlined the windows; cornstalks, with the ripe ears still hanging on them, were massed at either side of the fireplace; and long festoons of popcorn and apples hung from the window of the big bay. In the center of the room a great kettle, suspended from a tripod of rude poles, showed faintly through a mass of autumn greenery, and from the top of the tripod a trio of great, snowy owls, which one could hardly imagine as made of cotton-wadding, looked eerily down upon the assembled merry makers.

The pictures had been removed from the walls, or covered with large sheets of drawing paper. These had been decorated with cats, owls, witches, and bats, in black crayon, the bats hanging by outstretched wings, on dead tree limbs. The surroundings were creepy enough to give one "a fine set of thrills," as Marjorie observed. As soon as all the guests were assembled Mrs. Keith lost no time in starting a series of merry games, first of which was the "cabbage game."

Each guest was led in turn to the darkened kitchen, and invited to draw a cabbage-stump from a basketful. This stump, when brought to the light for inspection, was supposed to reveal, by its formation, the characteristics of the person choosing it.

What shouts of laughter went up as Mamma Cameron, after gravely considering each stump, announced that the specimen betokened a hasty temper, a sour disposition, red hair, stinginess or liberality, a lean anatomy or the opposite, and so on!

The cabbage test complete, a horizontal bar was suspended from a chandelier, having a candlestick with a lighted candle affixed to one end, and an apple to the other. The bar was then set in motion, and a prize offered to the one who should secure a bite from the apple. Many were the efforts and failures, until Claude allowed the candle to give him a dab in the face, while he secured "a bite." For his success he was presented with a goose-egg, gayly hand-painted with a landscape in the Impressionist style!

The juggling of a wedding ring over a glass of water, while the alphabet was

slowly repeated for the initials of the future spouse; the paring of apples and throwing the long parings behind one, for the formation of mysterious initials—these, and many other time-honored Hallowe'en observances were indulged in; but at length the party was ushered into the darkened parlor, and forbidden to speak, laugh, or move about, for five minutes.

While this novel rest amusement was taking place, changes were rapidly being made in the big dining-room. Eight small tables now surrounded the central tripod, and the girls were admitted and seated, one at each table. The room then being totally darkened, the boys were ushered in, and directed to find seats for themselves. There being a lack of boys, Marjorie had been deputized by Mrs. Keith to "play boy," and, accordingly, she passed in with the laddies. As talking or laughing had been tabooed, there was much suppressed giggling, and moving about, to secure a desirable location. But all were seated at last, and the lights streamed out over their heads, disclosing at least one funny situation.

With her quick wit, and her scent for fun, Marjorie had established herself by Edith Courtland, one of the shyest members of the party. In the darkness she at once proceeded to get acquainted, by encircling Edith gently with her arm, and taking forcible possession of her hand. Edith failed to recognize her partner, and, overcome with fright lest the lights be turned on, tried silently but strenuously to draw herself from these embracing attentions. The sudden illumination of the room showed Marjorie's laughing face close to her own, though Edith was pushing her unwelcome companion with all her might.

The look of dismay on her face quickly changed to one of relief and amusement as she recognized her "spoony" friend. There was a gale of laughter at her expense, which put all at their ease, and the luncheon proceeded merrily. There were brown owls cemented to white ones—"owl-time sandwiches," Jessica named them—and Frank King shocked the guests by remarking that he "could lick the stuffing out of such birds all night!" There were tiny sugared doughnuts of grandmother's own making, tied in pairs with yellow love-knots. There were delicious frosted cookies cut in heart shapes, and funny, little pumpkin tarts which melted in one's mouth. There were old-fashioned mugs filled with sweet cider, and tall glasses of real red lemonade. Lastly, there was a wonderful cake, with a letter and a figure frosted on the top of every piece, a cake which, Mrs. Cameron explained, contained a ring, a button, a coin, and a thimble.

"The letter on the top," she continued, "is the initial of your first love; the figure, the number of years before you will find your mate. The ring indicates the first of the company to be married; the coin, possession of great wealth; the button, a single life; and the thimble, a life of labor."

The cake was dispensed, each guest choosing with closed eyes, and many and

varied were the exclamations when it was learned who were the recipients of Dame Fortune's favors.

Frank King had drawn the ring, and leaning over the table, openly offered it to his partner, with the accompaniment of his hand and heart.

"Frank evidently doesn't intend to lose any time," remarked Hazel Lee. "Everybody hush, while Fate, in the person of Miss Kitty Leighton, settles this important matter."

"Keep it to decorate some worthier hand, Frank," she replied, promptly, though she flushed rosy-red with embarrassment. "I would not like to make any rash promises at my tender age!" Everybody laughed, while Don remarked to Frank that that was once he got it in the neck!

"Unto him that hath shall be given," sighed Claude, somewhat irreverently. "Bert Courtland 'took the cake' as usual. He has the dime. That is the important part. Congratulations, Bert!"

"Margie, as I live, you drew the button!" exclaimed Helen. "Fancy you posing as an old maid!"

"Bachelor girl, if you please," corrected Marjorie. "Madam Fate is entirely correct in her forecast. I shall be wedded to my art, and live for it alone. Hazel, I see, has the thimble. We had arranged long ago to stray through life together, she to plan my costumes and keep me in order generally, while I sway the world with my art, and gather up 'dough' enough for both. So what would I want with a man?"

"That is certainly a stunning program, Margie," commented Grace Shaw. "Where and when shall you make your debut?"

"Whatever will you do with that pug nose on the stage, Margie?" queried Bert. "And who ever saw a redheaded heroine?" (Marjorie's hair was inclined to be auburn.) So the merry jests went round, for Marjorie made no secret of her theatrical ambitions.

She laughed their jests to scorn. "If you're all from Missouri, I've got you to show, for all things must have a beginning, you know," she began, gaily, but Jessica instantly protested.

"We'll take up a collection on the spot, to buy your first box of grease paint, if you will 'cut it out,'" she groaned, and Marjorie subsided.

A little later the tables were cleared away and the gay company, with fast-locked hands, circled the witches' caldron, and waited in silence. In the dim light cast by three sickly candles, three spectral figures, their faces closely disguised by hideous masks, stirred the supposed witches' broth, and muttered in wheezy tones:

"Double, double toil and trouble;  
Fire burn and cauldron bubble."

After the couplet had been repeated three times, to the accompaniment of low-turned lights and an occasional cat-tish-sounding wail, each guest in turn was handed a gift, and requested to read the accompanying inscription aloud.

The guests decided afterward that only a most expert mind-reader could have

distributed Fortune's favors so skillfully. The hand-mirror for Miss Kitty might have been an accident, had it not been for the accompanying inscription,

"Oh, wad some power the giftie gie us,  
To see oursels as ithers see us!"

The miniature hair brush for Mabel Underwood, whose curly locks were in a chronic state of tousel, bore the advice,

"Use me till your elbows ache,  
Use me till your back do break,  
For your friends' and beauty's sake!"

An assorted array of gorgeously dressed paper dolls fell to the lot of Hazel, who still indulged her childish taste for dressing dolls. The last gift, which fell to Claude, the naturalist of the party, proved to be an artificial snake which, mounted on a spring, made a pass at his face as he opened the box in which it reposed.

Claude had his revenge a moment later, for when the circle disbanded to compare gifts and seek new fields of amusement, he caught the largest and most awkward of the attendant witches by her flowing hair, and the black cloth mask and ragged locks came off in his vandal fingers. Papa Cameron thus betrayed gave a shriek of dismay, and fled through the near-by library door, causing a shout of merriment from the delighted guests.

"The very idea of papa romping around in that kind of rig!" exclaimed Jessica, when she could get her breath for laughing. "I shall never be afraid of him again when he gets on his dignity, never."

Lastly, a large dishpan of water was placed on the dining-room table and each guest was given the fairy boat, bearing his initial, which had been fashioned from the walnut shells. After the tiny tapers were lighted, the children silently dropped them into the water, and stood in a circle to watch them as they floated gracefully about.

As Mrs. Keith stirred the water occasionally, by a gentle shake of the pan, it was a pretty sight to see the dancing, gayly painted shells, moving hither and thither, as though really seeking a mate. Hazel Lee's bark was first to go down, and Don's taper was last to go out; indicating the shortest and the longest span of years. Marjorie's bark floated side by side with Jessica's through every disturbance; and Frank King's and Kitty Leighton's touched and separated three time before going down, side by side and almost at the same time. The group watched and commented, until the last tiny taper expired.

"That's the prettiest Hallowe'en trick I ever saw tried!" exclaimed Mr. Cameron, who had shed his witch's costume, and returned to the room in time to see the fairy boats in their sailing ventures. "One could almost imagine the spirits of the owners were directing their movements."

The prolonged striking of the library clock roused the revellers to the recollection that their invitations had been lim-

ited to the hour of twelve, and they began reluctantly to make preparations for departure. Donald's "glad hand," gravely offered in farewell at the door, was declined by all; but as Jessica gayly waved her guests from the door with her witch's broom, both she and her brother were overwhelmed with a profusion of thanks for the pleasure of the evening.

"I believe they really and truly meant it too, gramsie," declared the weary dispenser of Hallowe'en festivities, as she sank for a moment on grandmother's hearth rug before seeking her own nest. "I watched them all, all the evening, and not one seemed bored or disgusted in the least. Don told me a few minutes ago that he had never enjoyed a party so much in his life as he had tonight, and I am sure I never had a better time. It doesn't take hired orchestras, and expensive caterers, and swell clothes, to have a good time after all, does it?"

"That was what mamma and I thought when we arranged it, Jessica dear," answered grandmother, smiling down fondly on the flushed face. "In these days of elaborate entertainment old people as well as young are apt to forget that simple pleasures are still the best and leave the most happiness behind."

(To be continued)

### Jugendbund of Greater New York

The Jugendbund of New York and Vicinity has, through regular observance, made several of our legal holidays regular red letter days. We would not think the day properly observed unless we could have a gathering of our Young People.

We met this year for our autumn gathering on Election Day with the Second German Church, Brooklyn.

For this meeting the various societies were called upon to furnish talent for an evening program. The one offered us was more than merely entertainment. It offered, in a very remarkable way, a vivid portrayal of the experiences through which many of our early volunteers for the foreign missionary field must pass, not only in self-sacrifice but also in overcoming prejudice and superstition regarding the missionary program of our Lord and Master, ultimately resulting in a victory to the cause to which they dedicated their lives.

The pageant "Robert and Mary" by Anita Ferris had been selected by a committee. It is a dramatization of the love story of Robert and Mary Moffat, South Africa. The story is told in "The Moffats," by Ethel Daniel Hubbard. Wherever possible, the historic words of the various occasions as given by Robert Moffat himself in "Labors and Scenes in South Africa" were used, notably in Act 3, scene 1.

We are most grateful to Rev. Hensel who shouldered the responsibility of chief promoter. It was no small undertaking to find the proper characters. We were delightfully surprised regarding the

support he received by the respective participants. They are all not only to be complimented but also to be congratulated for their achievement, so much so that an urgent desire has been voiced to have another program, so that an increasing interest may be stimulated for the missionary cause.

We are anxious to know the respective characters who represented the individuals named in the pageant. We can only name them and hope our readers will have the pleasure of a personal acquaintance later. Robert Moffat was represented by Fred Bauman; James Smith by Ewald Choinsky; Mrs. Smith by Miss Hilda Becker; Mary Smith by Miss Margaret Makowsky; Jane by Miss Helen Schanzenbach; Margaret by Miss Dorothy Marquardt; Agnes by Miss Carrie Schlatter; Isobel by Miss Marion Zeidler; Phyllis by Mrs. Jack Arnold; Myr-herr Vanderwicker by Mr. Fred Rauscher; Frau Vanderwicker by Mrs. Fred Rauscher; Katrina Vanderwicker by Miss Helen Wippert; Juliana by Miss Mildred Kull; Violinist, Joseph Consonni.

The well filled church expressed their approval and compliments by an applause that was not merely an echo of palmistry but the ringing of "coinistry" and the silent wafting of paper that Uncle Sam calls legal tender, which shall help to eradicate the vacancy our Home Mission treasury is experiencing at present.

It might be said in conclusion that not a disappointed individual was present. On the contrary, many hearts were warmed to a desire to shoulder a greater responsibility in that cause in which the early laborers in the Master's vineyard sacrificed so much. E. G. K.

### Ebenezer B. Y. P. U., Detroit

Herbert Knack, the president of the Ebenezer Church B. Y. P. U., Detroit, Mich., has endeavored to put the society ideal in a significant motto, featuring the society's name. The effort is both clever and helpful.

Ever striving with one accord,  
Bringing our tenth unto the Lord.  
Each blessing will make us fonder.  
Now to reach that goal up yonder,  
Energy and time we must take.  
Zealously work God's Kingdom to make.  
Ever faithful we then must be, to  
Reach our goal, eternally.

Being loyal to God's commands,  
Youth must come to understand.  
Prayers are needed every day.  
Unions then, will stronger stay.

HERBERT KNACK.

God can save a man from his sins, but the bitter consequences go on just the same. David repented sincerely, and God forgave his great sin. But the end of David's life was clouded by the results of what he had done. Sin is so dark and terrible a thing that it always leaves deep scars.

### A Picture From the Children's Home

Don't you think this is a sweet picture we are sending you this time? This child with the winsome face is our Gertrude. We used to call her "Baby Gertrude" when she was smaller but now she objects to that appellation. As a matter-of-fact she has not been the baby of the Home for sometime as there are several others here, who have a better claim to that title. There is our own Walter Rauschenbusch who came from the East, like the Wise Men of old, and Evelyn, a person of some importance in the Kindergarten of her school. I will tell you about these at some later time.

Gertrude is growing so fast that she will soon be one of the "big ones," but before she gets there I would like to introduce her to our Baptist constituency. She is a real doll-mamma. No mother ever takes more tender care of her own off-spring than does Gertrude of her doll-babies. I would not hazard a guess as to how many "children" she calls her own, for she has many friends who know that the way to make her supremely happy is to "Say it with Dolls" at Christmas time. It was Gertrude who opened a doll-hospital in a quiet corner of the playroom, where the invalids receive expert treatment, hence very few of her pets ever die or have to be buried. This much in explanation of the picture.

Visitors to our Home very often make friendly overtures to Gertrude. One day she was so fortunate as to receive from one such visitor a brand-new dime and from another a bright new nickel. She came to me with shining eyes, looked first at one coin and then to the other and said, "One of these is going to the 'nigger-baby.'" This is our mission-money box, held by the figure of a negro boy, into which the children's tithe money goes. After our Sunday dinner, this box is brought out and each child who has earned any money during the week or who has received any money from friends makes an offering of his or her tithe for missions. And so Gertrude brought her



Gertrude on a Snow-pile



Gertrude and her Doll-buggy

two coins, and after some hesitation, she put the dime into the box. I was naturally surprised and asked her why she had done so. She interpreted my question as a rebuke and answered somewhat shamefacedly, "Papa, I'm very sorry I did it, I know I should have put in the nickel, but when I looked at them both, I did not like to give up the big piece, so I put in the smaller one, but I'm sorry and I'll not be so selfish again." The dear child thought that a nickel must be of more value than a dime on account of its size. I did not laugh at her error but explained to her the difference in value. She expressed no regrets, but quite the contrary when she realized that the tithe box had been the gainer by her mistake.

Our finance committee has intimated that, in the month of December, we Baptists should remember especially our denominational benevolences and institutions of various kinds, where the aged and infirm, the poor and needy, destitute widows and homeless children are cared for. This Home in St. Joseph, built and supported by our denomination, meets a great need in caring for mother-less and father-less children, and as much as is humanly possible making up to them their loss. I am sure many of our people intend to share with these less fortunate ones their own Christmas joys and to help extend the spirit of "good will toward men." May we not hope that many of you who read this, will resolve to give your dime instead of your nickel, a bigger gift than you first intended, as a special Christmas thank-offering to the Lord who said, "In as much as ye did it to one of the least of these ye have done it unto me."

With greetings from the Children's Home,  
HANS STEIGER.

### An Appreciation and Tribute

FREDA TELKAMP

I shall not write a single thought that I had not expressed while Mrs. Purl Smith (our own Mildred Pfeiffer) lived, many of them to her in person or in writing.

Mildred spent only the summer months in Dallas with her parents, and it was during these short visits that the church learned to love and appreciate her. Her loyalty and fidelity to the work of the church were an ever increasing help and delight to others. Her voice was truly God-given and consecrated to the Lord, inasmuch as she sang from the heart to the heart. As a friend she could not be untrue, as she was sincere in everything she did or said. Sweet will be her memory cherished by all who have come in contact with her. We can say with the poet—"Her flag of influence still hangs high, Though she has gone to the other shore. Where she will greet the smiles of those, Loved ones gone before. There is rejoicing just to know, Within that blissful place, The one we loved has gone to meet Her pilot face to face."

### Enjoyable Fraternal Visit

What is happening? This is what has happened "way down east." We had the unusual pleasure of welcoming ten young men who came all the way from Jamesburg, N. J., just to see "Bean Town" and to get a taste of the well-known Boston Baked Beans.

Our red letter day was Sunday, October 24, for that was the day that the above mentioned visitors honored us by their presence in our Sunday school assembly. They arrived in Boston about Saturday noon and we regretfully wished them Godspeed Sunday afternoon. Unfortunately, the weather man deemed it advisable to give our visitors a so-called "Baptist Welcome," for it certainly rained Sunday morning, and the heavens were seemingly convulsed with weeping when they left us in the afternoon.

We were glad to hear that the visit was enjoyable to the Jamesburg people, but we assure you, it was even more so to us. It is always our pleasure to welcome visitors, so come again, and next time we will make special arrangements with the weather man for a sun-bathed Boston.

FIRST GERMAN BAPTIST CHURCH,  
BOSTON, MASS.

### Playing Safe

"Rastus how is it, you have given up going to church?" asked Pastor Brown.

"Well, sah," replied Rastus, "it's dis way. I likes to take an active part an' I used to pass de collection basket, but dey's give de job to Brothah Green, who jest returned from Ovah Thai-ah."

"In recognition of his heroic service, I suppose?"

"No, sah, I reckon he got dat job in reco'nition of his having lost one o' his hands."—Exchange.

**A Call to the Work**

Reaper, behold the fields are white  
With the great harvest of the world!  
Soldier, seek thou the thickest fight,  
Thy captain's standard is unfurled.

Wise to win souls, exhort, reprove,  
And watch the flock redeemed by blood;  
Warn with thy tears,—preach in deep  
love

The gospel of the grace of God.

Toil on in the appointed way,  
The precious fruit shall soon appear;  
Work thou thy work whilst it is day;—  
The shadows lengthen—night is near.

And say not that thy hands are weak,  
Thy heart is faint, thy soul cast down,  
But press thou on the prize to seek:—  
Faithful to death,—secure the crown.

Soon shall thou hear the Master's voice,  
The welcome cry, Behold, I come!  
Within the pearly gates rejoice,  
And rest thee in thy heavenly home.

**The Gospel of Healing**

FREDERICK W. MEYER, M. D.

Medical missions are the Gospel. Just as in the first century the Great Physician relieved the pitiful suffering of the afflicted, so are the medical missionaries and nurses, following in his steps, bringing relief to the ill and diseased. In the Orient one can see the same pictures which Christ saw. That same dirty beggar still sits by the wayside holding forth the leprous stumps, beseeching financial aid in piteous whines. The shrieking demoniac is allowed to go his way unattended, neglected, even lodged in a dirty prison hole. The blind and the lame seek relief at the foreign clinic or hospital. The healing Gospel spreads rapidly, and there arrive very many sick of all descriptions. Just as Jesus could not refuse to heal the tortured in body, thus the medical missionaries are torn with the same heartfelt sympathy and endeavor to heal. Of course, our first duty is to relieve suffering.

**The Orient Abounds in Superstition and Ignorance**

We have no time to ridicule superstition, but moved by the tragedy of it, we endeavor to remove it, by bringing a gospel of sanitation and western medicine, and with these our secular and religious education. The training of native medical and nursing professions does much to dispel the ignorance, for the Christian native physician and nurse can aid and actually do so, in using their influential positions, in healing the soul as well as the body. Another aim of medical missions is public health. We cannot sit by and see thousands die of bacillary dysentery here in these Islands, without calling a council of government and medical authorities and creating measures to put an effective stop to such deaths. It is our duty to check the diseases, bring prophylactic measures to light. The

exposed food in the markets and the polluted drinking waters, the disease carrying flies and mosquitoes, flukes, germs and bugs, the maggots breeding in the flesh of dead animals as well as in the tropical abscesses of the human body—such are the problems of the missionary as a health officer.

**Medical Missions Are Effective Methods**

for introducing the gospel of salvation. The poor fellow, who murdered his wife, because she stabbed him thrice through the throat, the chest near the heart, and the abdomen, on account of his laziness in pounding the rice, is now lying in cheerfulness, able to read the Saint John portion in the native tongue. Most of our patients read these portions gladly. Some even read aloud to the less fortunate. The convalescent join with us in the morning prayers at seven o'clock daily. That unfortunate woman who was shot through the abdomen in a gambling array, and had ten ragged perforations of the intestines sutured, is a splendid advertising medium. She sends in cases, who in turn not only learn and feel the gospel of healing but become acquainted with the gospel of salvation. Many people are restricted by relatives and friends from listening to a Protestant preacher, but the hospital opens the way to a knowledge of the Savior. This year even a leper joined our church in baptism, a leper of the anaesthetic type with deformed hands and ulcers, he came to Christ just as his fellow diseased did in the first century. A young man Felix had a terrible leg, but found not only relief from suffering but his Savior the Christ and now he is one of my assistants. People go out of the hospital with a more tolerant view towards the message of Christ, influence their relatives and their townmates, that the "yawa" or the devil does not dominate the teachings and actions of the medico. Even the mother of the local padre or priest boosts our hospital and the doctor. Intolerance must vanish before the healing gospel. One does not hear much about antagonism towards mission hospitals. A sick person listens all the more readily to the hospital forces with their evangelistic message.

**Betterment of the Body**

leads to the elevation of the spiritual life. What many opportunities a hospital has to bring the message of the Master! You would probably allot the healing of the bodies out here to the profession, for many of the sights are disgusting. Here lies a fellow with a great gash through the chest, the covering of the heart and a part of the lungs incised. Some neighbor carved him with a murderous bolo. The bolo should be a useful instrument on the farm and in the kitchen, but in the hands of an enraged or intoxicated "tawo" it becomes a dangerous weapon. And so we get many cases of crude carving of anatomy, heads are sliced open, or ears off, have not the sole stabbing credit. Recently we had a young man who was helping his fellow fishermen haul in the net,

when a vicious two-foot ray fish backed into him and stabbed him in the lungs with one of the two sharp spines on its tail. Eight basins of pus were removed from his thorax after his delayed coming to the hospital. Another fellow fell and rammed an ugly, long bamboo splinter into his abdomen. Tumors still come in for removal, the largest one this year contained four basins of fluid. Such spectacular tumors bring all the more patients to the hospital and gain sympathy of whole communities for our work. The healing gospel has even a greater attraction than preaching. For did not the multitudes in that first century follow the Master to see the miracles? Certainly. Curiosity attracts the people, then longing for a healed body, then faith and thus a cure at the hands of the Great Physician. Miracles can happen in this century of ours. Faith can work cures. But God has given the medical evangelist and nurse even greater power through their professional education coupled with the message of faith. Therefore souls are won for the cause of Christ.

Time hangs heavy on the hands of many a patient at the hospital, and so we put a Testament or a still more welcome portion of the Testament of a handy size in their hands, and so they become interested in the Book which has been under the ban in our Isles. They find that the Book is really not so bad after all. They can therefore listen all the more readily to the message of the morning, when they have reached the convalescent stage and go downstairs to the "Praying Room."

**A Christian Nurse is a Potent Factor**

in the spread of the gospel message. All of our nurses in these years have become Christians and baptized members of the church. They may come from hostile communities, but their lives are beautiful examples of service, and thus their townpeople can note a vast difference in the "before and after" assuming the real Christian standard. Some years ago the folks out here thought that nurses were mere muchachas or servants, but now they realize that they are servants of the gospel of healing and of evangelism, and a good nurse really is the angel in evangelism, bringing help to body, mind and soul. The hardest worker on the foreign field is the nurse. I cannot pay high enough tribute to these nurses on their twenty-four hour a day jobs. It is nerve-wrecking to pay constant attention to the ill, let us say, in the prolonged baths for a typhoid case, or in the steady attention to the dysenteric runs. Our little Filipina nurses do very well.

**What Open Fields for Research**

exist here, if only the medico could be released from pressing duties. We have had an interesting number of cases, attractive for special research, special finds in secretions and excretions of the body. Time fails me to go into details of the different medical diseases, the bloody fluxes, the lepers, the lame and the palsied. We have them, a veritable Biblical array.

Several Sundays ago, five of our new class of six nurses, one hospital boy, and two girls of the Hospital Sunday school were baptized. Our Hospital school is rather unique, for I have not heard of any other hospital school. The children come from the neighborhood, from homes where they are forbidden to attend Protestant services in the church down town, but the hospital is open, free from "yawa," so you ought to see the happy children arrive two hours before the opening hour on Sunday. They learn all about Jesus, begin to love and spread their songs to their homes. Mrs. Meyer has charge of this wonderful Sunday school of 80 children. And now two girls have been baptized. This branch of the work has paid.

We rejoice, not because the high officials of the insular government and of the province have given their stamp of approval upon the gospel of healing in the hospital work. We rejoice, because the Great Physician has given his divine approval on the continuation work of the first century in the twentieth century.

**Two Years With the Young People in Texas**

It was two years ago that we reached the great and beautiful state of Texas. Large fields of cotton, wheat and corn were seen everywhere. Here and there high mountain ridges crossed the landscape. We felt and saw that bountiful riches were still to be had in this state. It was, and still is, only developing, not knowing what the future may bring. But it was not these earthly treasures that I was seeking, for I came to Texas to seek for precious souls. My work as a minister had now begun. There was an opportunity, and power, and willingness on the part of the young rising generation of our German Baptist churches. They seemed as the rising sun in the east, leaving the night behind and stepping into the bright morning light.

In the central part of the state the young people had started what they call a Young People's Day ("Jugendtag"). On an appointed Sunday all churches dismiss their services at home and go to a chosen place where young and old gather, and a program by the B. Y. P. U. is delivered.

It was a splendid day, the first "Jugendtag" we could attend. My heart rejoiced to see these fine, splendid looking Texas young people just as good as anywhere in the Union. There is much material—all depending upon their willingness to be molded into useful vessels by the Master. Thanks be to God, many are willing—slowly advancing, growing stronger, gaining ground in every way.

The central Union has had more of these special days since then, everyone a success, with the exception of one, which rain delayed.

The last one at Pecan Grove, June 6, was appreciated by every one present. It was a beautiful day. Very early in the morning the cars began coming, filled with happy people from far and near. The Cottonwood band gave all a wel-

come, their music acting as a tonic to give everything the right taste. Sunday school began at 10 o'clock. The writer of these lines and Rev. A. Knopf gave character studies in Esau and Jacob. A sermon followed by Rev. A. Becker, the theme being: "Nehemia as a Man of Prayer."

In the afternoon the Cottonwood band again gave us some fine music. Then the main speaker of the day, Rev. Chas. Koller of Seminary Hill, Tex., gave us an inspiring lecture on "David."

It was good and will not be so easily forgotten. May God use our lives to glorify him! It was a day well spent.

Our Texas Jugendbund is also doing aggressive work. At the last meeting a year ago it was decided to ask our Vereinigung to give the time of their spring or fall session for a S. S. & Y. P. Institute at Dallas, Tex., Nov. 24-28.

The Jugendbund has given some money for missions, but because of the drouth of last year did not give for a special work as planned.

As I am one of the Y. P. U. of Texas now, I say we are thankful for all God has given us and with his help we will try to do greater work in the future. "Not through might or power, but through his spirit." We are also thankful for the help which our Secretaries, Rev. A. P. Mihm and Rev. A. Bretschneider, have given us personally or through the "Herald." We pray for their further help. May God bless them!

R. KAISER.

**Nottingham Starts Junior Church**

Perhaps it is an outgrowth of that other; perhaps it is not. But we are inclined to think that the momentum gathered last summer in the Daily Vacation Bible School (and, incidentally, we had a Daily Vacation Bible School with an average daily attendance of 125, a record attendance of 163 and an enrollment of 216—the largest in the denomination in Cleveland)—that the momentum gathered and the interest aroused there has carried us on to the launching of something new (to us)—a Junior Church; and, thus far, it savors of a bright future and great success.

There were 46 children present at the first meeting. At the second the attendance had risen to 58, and at the third to 62. Any child under 15 years of age is eligible to attend; and the youngsters have their own song books, meeting room (a large Sunday school room), ushers, treasurer, offering envelopes; and a choir is soon to be organized. The service or program consists of songs, prayer, stories, poems, talks, etc. With the help of an able leader and two able assistants everything is "sailing pretty."

We fully agree with Mr. Hoek (see his article in "Baptist Herald" of Oct. 15) and think that every church can have, and should have, a Junior Church. Let nothing be too good for the kiddies.

"Who builds in boys (or girls) builds lastingly in Truth,  
And 'vanished hands' are multiplied in power,

**Daily Scripture Portion  
Bible Readers Course**

ENDORSED BY YOUNG PEOPLE'S AND  
SUNDAY SCHOOL WORKERS' UNION

NOVEMBER.	DECEMBER
Deuteronomy. 1 9. 7-21	2 Thessalonians 1 2. 1-17
2 10. 1-15	2 3. 1-18
3 11. 18-32	Isaiah. 3 40. 1-17
4 15. 7-18	4 40. 18-51
5 16. 1-17	5S 41. 8-20
6 16. 18-22	6 42. 1-12
7S 17. 14-20	7 43. 1-13
8 18. 9-22	8 43. 14-28
9 26. 1-11	9 44. 1-13
10 30. 1-3	10 44. 14-28
11 31. 1-13	11 45. 1-6
12 32. 1-12	12S 48. 9-22
13 33. 1-12	13 49. 8-23
14S 33. 13-29	14 50. 1-11
15 34. 1-12	15 51. 1-16
Psalms. 16 52. 1-15	16 52. 1-15
17 106. 1-18	17 53. 1-12
18 106. 19-33	18 54. 7-17
19 106. 34-48	19S 55. 1-13
20 107. 1-16	20 57. 13-21
21 107. 17-32	21 58. 1-14
22S 107. 33-43	22 59. 1-4
St. James. 23 1. 1-15	23 60. 1-12
24 1. 16-27	24 60. 13-22
25 2. 1-13	25 61. 1-11
26 2. 14-26	26S 62. 1-12
27 3. 1-18	27 63. 1-14
28 4. 1-17	28 64. 1-12
28S 5. 1-13	29 65. 1-12
29 5. 12-20	30 65. 13-25
2 Thessalonians 30 1. 1-12	31 66. 1-2
	13-24

(By Courtesy of the Scripture Union)

And sounds of living voices, hour by hour,  
Speak forth his message with the lips of Youth.

Here in the Home of Hope, whose doors are Love,  
To shape young souls in images of right,  
To train frail twigs straight upward toward the Light;  
Such work as this God measures from above.

And faring forth, triumphant, with the dawn,  
Each fresh, young soul a missionary of weal,  
Forward they carry, as a shield, the seal  
Of his example—so his work goes on.

Granite may crumble, wind and rain destroy,  
Urn, shaft or word may perish or decay,  
But this shall live for ever and a day—  
His living, loving monument—a Boy!

(From Gibson's "Boyology.")  
NOTTINGHAM, CLEVELAND, O.

# Our Devotional Meeting

G. W. PUST

December 12

## The Children of Our Community: What Shall We Do for Them?

John 21:15-17; Matt. 25:40

There never has been a time in the history of the world when so much was done for children as is the case in Christian lands today, especially in America. Expensive school-buildings, elaborately equipped, are to be found on every hand with excellently trained teachers to guide the mental development of our youth. In the larger cities playgrounds are provided where boys and girls, under proper supervision, may enjoy themselves to their heart's content during the summer days of vacation and leisure. These, and numerous other privileges of children, are the outgrowth of Christianity whose founder was intensely interested in children. But as Christians our Lord expects us to do even greater things for them.

We ought to win them for Christ. What would seem more natural since they owe him so much? And how their little hearts will respond when they begin to realize what the coming of Christ has meant to them! But this knowledge is withheld from many. Not always intentionally, of course, but as a matter of neglect. Many parents are very busy and in their moments of leisure they have little inclination to tell their children of Jesus. Often they are even less inclined to take them to Sunday school or the Juniors' meetings. Here then is a real opportunity for missionary work. We can do our best to bring these little ones into the Savior's presence where their hearts are warmed by the story of his matchless love. And if we do our duty, we can confidently look forward to the time when they shall give their hearts to the Savior. Are there any children in your neighborhood that may be served in such a manner? Read what the King says of service in behalf of the least of his brethren. (Matt. 25:40.)

We ought to help them in forming stalwart Christian characters. So much of what they are to be in later life is dependent upon their plastic youth. Children under the right kind of influence will take their Christianity far more seriously than many grown-ups. They will not try to evade what they have come to see as their duty. How important then that we help them all we can. Character is a man's greatest asset. In helping the children in formation of a good character we are enriching the community.

December 19

## How Can We Express the Christmas Spirit?

Luke 2:1-20; Gal. 6:9, 10; 2 Cor. 8:9; 9:6-15.

The Christmas season is the greatest season of all the year. At no other time

are men, women and children so intent on spreading happiness as they are then. The Christmas spirit is abroad over all the land. This being the case, it would almost appear to be superfluous to treat a subject like the above. And yet, we know that even under such circumstances the true Christmas spirit may remain hid.

The Christmas spirit should express itself in praise. It was thus on the first Christmas night when a multitude of the heavenly host sang their "Glory to God in the highest" (Luke 2:14). The shepherds, too, returned from the manger "glorifying and praising God for all the things that they had heard and seen" (Luke 2:20). Yet these humble men of Bethlehem's plain could hardly have imagined a fraction of what the Babe in the manger was to become to this sin-cursed world. How much more, then, ought we to praise God "for his unspeakable gift" (2 Cor. 9:15). If Christ had not come, spiritual darkness would still envelope this world. He has brought us life and light. Then let us praise him.

The Christmas spirit should express itself in giving. Christ was God's gift to the world. (John 3:16.) A true Christian will also have a giving spirit. "God loveth a cheerful giver" (2 Cor. 9:7). There is an abundance of giving at Christmas time; but we fear rather little of it to Christ. And yet he is the source and channel of all our blessings. Let us emulate the wise men from the east. (Matt. 2:11.) We give to Christ by giving to the needy (Matt. 25:40) and for missionary purposes.

The Christmas spirit should express itself in forgiving. In Christ God proclaims forgiveness to all who will accept it. His coming was to bring peace between man and man, as well as to the whole world.

The Christmas spirit, in short, should be expressed in practical deeds of love.

December 26

## The Past Year—Its Lessons; the New—Its Possibilities

Deut. 8:1-6; Phil. 3:13, 14.

Again we stand at the threshold of another year. The old with its opportunities, its joys and sorrows, its attainments and failures, its burdens and deliverances belongs to the past. In the words of Pilate, what we have written, ahead, with its hopes as bright as the promises of God, we greet the new! May it be richer, than any we have lived, in our selfish service for our Lord and for our fellow-men! And may we grow abundantly in the grace of our Lord and Savior Jesus Christ!

## I. LESSONS OF THE PAST YEAR

1. We must be in earnest if we wish to achieve. To the upright in heart God open his treasures. But it is this earnestness that we so easily lose. We succumb, almost unaware of the process, to the mood of slothfulness and ease. The fire in the soul will burn brightly for a while; but then it will gradually die down. How true this is, especially of spiritual things! O soul, arise from thy stupor, put on the garment of zeal and enter more fully into the land of promise!

2. We can do more than we often believe. The work assigned to us may seem beyond our ability. Gladly we would delegate it to someone else. But, after all, we manage to accomplish. Our strength was sufficient for our need. This fact should encourage us for our tasks in the year that is to be. We should try and try again.

3. Our strength must come from God. How miserably we failed when we left him out of our plans!

## II. THE NEW—ITS POSSIBILITIES

1. More knowledge of God's will. This will require much Bible study and prayer.

2. More Christlike living. The world desires to see Jesus. Our lives either reveal or obscure him.

3. More soul-winning. To this we are all called. There are some that only you can win.

4. A closer walk with God. What strength and joy that will bring! What growth in character!

Let us press toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:14.)

January 2

## Being True to Our Covenant With Christ

Heb. 8:10-12.

(Consecration meeting)

There is no danger of our Lord ever failing us. We, however, are all guilty of many lapses in our loyalty to him, even though we may profess to love him better than all else. But, in spite of it all, there is, deep down in the genuine Christian's heart, the desire to be true—and to constantly become more true and loyal—to his Lord.

1. What being true to our covenant with Christ implies.

1. That we live consistent Christian lives. It is only upon such a condition that the Lord will accept us at all. If we are not willing to promise that, his word of forgiveness will never be spoken. This often implies a severe struggle; the old nature, strongly entrenched behind its evil habits, means to hold the fortress of the heart; but finally it is overcome,

December 1, 1926

and we promise to walk in the narrow way. To this promise, then, we must ever remain true. We must watch the springs of the heart, for out of it come the issues of life.

2. That our talents are to be at his disposal. When he calls, we are to hearken; when he sends us, we are to go. A Christian's abilities are no more his own but his Lord's. How much more the Lord would be able to accomplish through us if we were always mindful of this fact!

3. That our belongings must be consecrated to the Lord. A Christian must look upon himself as a steward whose prime business it is to serve his Master.

2. How we may be made sufficient for these things.

By letting Christ have full sway. Without him we are weak and can do nothing; but with him we shall be able to accomplish all things. (Phil. 4:13.)

## Farewell Reception at Madison

One of the biggest receptions that has ever been given in Madison was given to Rev. Argow and family on the evening of October 22. The church that he helped to build was crowded almost to capacity not only by members of the congregation but also friends and various representatives from the whole city.

It was a very sad occasion. The talks that were given by the clerk of the church, the superintendent of the Sunday school, the vice-president of the Ladies Aid, of which Mrs. Argow had so long been the president, the president of the B. Y. P. U., the president of the Baraca Class, where Mr. Argow had served as teacher during the nine years of his service here as pastor, and by various pastors of the other churches as well as by prominent citizens from the city, all reflected the deep sorrow that was felt by having Mr. Argow and family leave our midst.

The church was appropriately decorated for the occasion. In the center of the stage stood a beautiful console table in the drawer of which was a complete silver service set. This was given to the Argows by the church in honor of their coming twenty-fifth anniversary. Miss Marie Argow received a Gladstone traveling bag and a parasol as a token of her loyalty as the church pianist.

After all of these things had transpired, Mr. Argow arose and in his own way thanked the people for what they had done and how they had helped to make his nine years of service in Madison a success. He stated his regret for departing but said that he thought it for the best. He closed the service with a benediction.

The whole congregation then went to the church parlors which were also beautifully decorated for the occasion. Here a real German Baptist chicken dinner was served and heartily enjoyed by all present.

The best wishes of the whole community accompany the Argows to their new field of labor at Erie, Pa. H. H. K.

## "A Big Job"

"A Big Job" it truly has been  
For our faithful pastor and wife,  
They loved and labored and suffered,  
And gave us nine years of their life.

Their best years it was that they gave us,  
And now as they leave us we ask,  
"What have we done for the Argows;  
Have we helped to lighten their task?"

Did we knock and make it harder  
For our pastor so true and kind?  
If we did, may God forgive us  
And help us to change our mind.

Let's tell them that we are sorry  
For the task that was left undone,  
Or the words that were left unspoken  
At the setting of the sun.

We're glad to have had you with us,  
It will be hard to say "Good-bye;"  
And yet if the Lord has called you  
We will have to subdue the sigh.

May God bless your work in Erie  
And give you much joy and success  
In winning souls for his kingdom  
When sinners their sins do confess.

Take courage, dear Brother Argow,  
You have a great work yet to do,  
Perchance "A Big Job" is waiting,  
And the "Big Man" to do it is you.

(This poem was written for and read at this occasion by Mrs. Herman Krueger, vice-president of the Ladies Aid of the Madison, S. D., church at the farewell reception to pastor and family.)

## No Molehills There

A young man employed by a merchant was asked to come to the store for several Sundays at the beginning of the year and assist in making an inventory of stock. When the young man demurred on the ground that his conscience did not approve of stock-taking on Sunday, he was told to go to the cashier and get his pay. A week or two later when the merchant was dining with a friend, he incidentally mentioned his experience with the youth.

"Of course," he said by way of apology, "I want conscientious employees, but I don't care for these fanatical folks who take their religion so seriously that they are always making mountains out of molehills."

The friend listened courteously. "I am glad to hear about that young man," he remarked finally. "I happen to have a vacancy in a responsible department just now, and I would like to give him a chance. I had to discharge the man who had been in my employ because of his dishonesty, and I have about come to the conclusion there are no molehills, as you call them, in the realm of human morals. If you'll give me your former clerk's address, I'll be glad to try him."

## Reception to New Pastor at Erie

The reception, recently given, by the Central Baptist Church of Erie, Pa., to the new pastor, Rev. Willibald S. Argow, and his dear family was a success in every way. We have learned to love them in their short stay with us and have found out too that Bro. Argow is a great friend of the young people.

We realize that there is work ahead of us, but we are willing to do it, and do look forward with faith and courage. We miss Clara Argow, who is staying in Madison, S. D., for a while yet. Isabell Glass, one of our gifted young ladies, welcomed them into our Sunday school with a well prepared speech and a poem. The Sunday school sang a special song, composed by a teacher for this occasion.

May the Lord bless our church and all the churches with a harvest of souls!

F. G. S.

## Welcome

Tune: "All hail the power of Jesus' Name"

The Central Baptist Sunday school  
Assembled is today,  
To greet our pastor and his own  
Who came from far away.  
We welcome you into our midst,  
May happy be your stay.

From South Dakota you have come  
To be our shepherd true.  
Now lead us in the gospel truth,  
Take courage, faith anew.  
If trusting God, our mighty Lord,  
The failures will be few.

We're striving for a bigger school  
To teach the young and old  
Salvation by the blood of Christ,  
Grace, Peace and Joy untold.  
This Rock of Age will ever stand,  
In any storm will hold.

Let's rally then around our school  
And stretch our outer lines.  
Do not depend on conquered ground,  
Fast goes the march of times.  
Dispel the clouds of doubt and fear  
The light through darkness shines.

(Sung by the Central Baptist Church Sunday school at reception to Rev. W. S. Argow.)

## Experiments Fail

A little boy one evening, after he had been put to bed, began to cry pitifully. To soothe him, Mary, the maid, was sent up-stairs.

After a short lull, the crying broke out again with renewed vigor, and the youngster's father was instructed to investigate the trouble.

"What's all this noise about, you young rascal?" he asked in mock anger.

"Well, Mary said if I kept on crying a mouse with great big green eyes would come and sit on the end of my bed. I've kept on crying, but it hasn't come yet!"  
—Christian Union Herald.



### New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

*Bible Dramas in the Pulpit* by Perry J. Stackhouse, D.D. Publishers: The Judson Press, Philadelphia, Pa. 153 Pages. \$1.25.

The Bible is one of the most dramatic books to be found in any literature. It abounds in powerful dramatic stories like the story of Joseph, Esther, Nicodemus, Zacheus, the Healing of the Man born blind. (John 9.) The dramatic elements in such books as Daniel, Job, Hosea, Isaiah and Jeremiah are apparent to every student. Dr. Stackhouse, Minister of the First Baptist Church of Chicago, presents eleven drama sermons on fascinating, thrilling Bible stories. These sermons have had the test of actual use. They were preached at the Sunday evening services in the author's church. The book furnishes an interesting study in a comparatively untried field of presenting Biblical truth. The method must go over well if a man talented in this direction like the author presents it.

*Baptist City Planning.* Edited by Charles Hatch Sears, D.D. The Judson Press. 277 Pages. \$1.00.

This is a study undertaken by Baptists under a committee created by the City Missions Committee of the Northern Baptist Convention. Baptists in the past have not always met their full measure of responsibility in the work of redemption of the city. As cities have become first-class in size Baptists have become second-class in efficiency. To help remedy matters this fresh study of the City has been attempted. Responsibility for this study has been divided among fifteen committees, each of which received an assigned portion. Dr. Sears has edited these reports and so we have this up-to-date book on this great problem of how to win our cities for Christ. Every city pastor will get help and stimulating ideas from this book.

*Forest Friends.* Stories of Animals, Fish and Birds West of the Rockies. H. P. Evans. The Judson Press. 218 Pages. \$1.50.

The exhilarating tang of the Pacific Coast and the bracing air of the Rockies breezes against you in this attractive volume. Grown-ups and youngsters and all nature and animal friends will enjoy it greatly. An ideal Christmas gift for a Boy Scout. The illustrations are good and the type and general make-up of the book is pleasing.

*The Brightening Cloud.* Russell H. Conwell. The Judson Press. 56 Pages. \$1.00.

This is a Study in the Ninth of John by the famous pastor of the Baptist Temple in Philadelphia. Dr. Conwell's recent death gives renewed interest in his life and works. The story of the healing of the man born blind is again brought before us in Dr. Conwell's most pleasing style.

*Growing A Soul.* Matthew T. Andrews, D.D. The Judson Press. 143 Pages. \$1.25.

Fourteen sermons by a noted Southern Baptist preacher, the pastor of the Baptist Church at Texarkana, Tex. Dr. Scarborough in his foreword, characterizes the author as a preacher with a brain and a heart. These sermons are types of effective address and appeal. A suggestive volume for preachers and Christian workers. A. P. M.

### "When Baptists All Learn How to Tithe"

(Tune: "Since Jesus Came Into My Heart")

What a wonderful change in the world will be wrought,  
When Baptists all learn how to tithe;  
We will then reach a goal for which we have long sought,  
When Baptists all learn how to tithe.

#### CHORUS:

When Baptists learn how to tithe,  
When Baptists all learn how to tithe;  
Oh, the dollars will roll,  
Bringing joy to each soul,  
When the Baptists all learn how to tithe.

By our schools and our hospitals then we will stand,  
When Baptists all learn how to tithe;  
We will build them and make them the best in the land,  
When Baptists all learn how to tithe.

Not a child will be homeless or wanting a friend,  
When Baptists all learn how to tithe;  
And the old preacher's sorrow will then have an end,  
When Baptists all learn how to tithe.

Not a soul will be left to its darkness and woe,  
When Baptists all learn how to tithe;  
But of God and his love every creature shall know,  
When Baptists all learn how to tithe.

We will then have a peace we have ne'er had before,  
When Baptists all learn how to tithe;  
And our hearts will be glad and rejoice ever more,  
When Baptists all learn how to tithe.

(The words of this song were sent in by Rev. Ph. Lauer of Elgin, Iowa, who states the song was sung with great enthusiasm at the Baptist State Convention at Waterloo. Use it at your next meeting.)

\* \* \*

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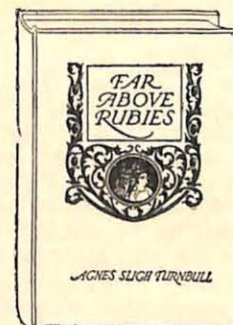
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