

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., AUGUST 15, 1926

Number Sixteen



McDermott Avenue Church Mass Choir

Winnipeg, Man.

Rendered Cantata Redemption, June 26, 1926



What's Happening

The Church at Lehr, N. D., Rev. A. Guenther, has started to build a new parsonage adjoining the church edifice.

Rev. R. T. Wegner of Jamesburg, N. J., plans to begin his new work as pastor of the First German Baptist Church at Boston, Mass., on Sept. 5.

Rev. A. Rohde of the Irving Park Church, Chicago, becomes the new pastor of our church in Sheboygan, Wis., as successor to Rev. F. W. Bartel.

Rev. Christian Dippel, pastor of the Plum Creek Church, S. D., has accepted the call of the church at Fessenden, N. D., succeeding Rev. August Kraemer.

Rev. F. Hoffmann, pastor of the Third Church, Portland, Ore., extended the hand of fellowship to two happy women, whom he had baptized on the 30th of June.

Rev. F. A. Klein, of the graduating class of our Seminary in Rochester, is the new pastor of our church in Bismarck, N. D. He began his charge on July 1.

The Young People of the Walnut St. Church, Cincinnati, O., are conducting open air meetings this summer every Sunday evening before the regular service. The pastor says they are doing fine.

The Sunday school of our Benton Harbor, Mich., church had a birthday offering on July 11, the proceeds of which were designed for Siberian mission work. The fine sum of \$100 was raised for this good cause.

Marvin Menard, youngest son of Rev. P. C. A. Menard, a senior in the Medical College, has been appointed assistant in pathology and was again given a scholarship in the Graduate School of the University of Cincinnati. Congratulations!

Rev. and Mrs. A. W. Lang and family motored from Tyndall, S. D., to Lorraine, Kans., in order to participate in the ordination of their son George Lang to the Gospel ministry. The father occupied the son's pulpit July 18, both morning and evening.

Rev. John Schmidt of Nokomis, Sask., has resigned his charge after a pastorate of four years. Bro. Schmidt plans to enter the Eastern Theological Seminary in Philadelphia, Pa., in September to pursue further studies for a year or two. The Nokomis church has reluctantly accepted Bro. Schmidt's resignation.

Bro. G. Friedenbergh, a graduate of this year's class in Rochester, is the new pastor at Meriden, Conn. He was ordained on July 28. The church gave him and his wife a fine reception on July 13. Prof. O. Koenig made an address. The Young Ladies Bible Class presented the new pastor and wife with a beautiful table set of silver.

The new officers of the B. Y. P. U. of Temple Church, Pittsburgh, Pa., are: President, Adelaide Hamel; Sec'y of State, Lois Brubaugh; Sec'y of Finance,

Dorothy Rubel; Sec'y of Religious Life, Lenora Sayinga; Sec'y of Fellowship, Esther Bailey; Sec'y of Education, Ruth Lueck; Chairman of Membership Committee, Phoebe Hamel.

Mr. J. A. Schulte of Forest Park, Ill., celebrated Independence Day with the rest of the Nation but to him and his many friends the day was of special importance, because he had reached his ninetieth year on "the Fourth." In spite of his high age, Bro. Schulte is enjoying good health. His interest in denominational affairs is still keen. Bro. Schulte was General Treasurer for many years.

Among those at the Assembly at Valley City from our German churches were Wm. W. Ruff and his two sons, Aaron and Walter; A. F. Lehr and daughter Clara; Leah M. Hummel, all from Gackle, N. D.; Helen Zuber, Harold E. Bohnet and Walter H. Paul of Fessenden; and Alma Wahl and Ruth Broschat of Cathay. Rev. A. Guenther of Lehr, N. D., looked in on us one day, as well as Prof. Krueger and wife of Sioux Falls College, S. D.

The Tri-City Young People's Union, composed of our churches in Dayton, Cincinnati and Indianapolis, met with the Walnut St. church, Cincinnati, O., May 29-31. About 60 young people from Dayton and Indianapolis were present. Rev. C. A. Daniel of Chicago spoke to large meetings Sunday morning, afternoon and evening. On account of the rain, the outing planned for Hamilton Park was dropped and the guests visited the famous zoological gardens.

Mr. Helmuth Dymmel, a graduate of this year's senior class of the German Department, Rochester Theological Seminary, was ordained to the Gospel ministry by a council which convened in the First Church, Portland, Ore., on July 12. Those who had part in the services were Reverends Graf, Lucas, Bueerman, Schunke, Hoffmann, Rutsch, Weisser and Dr. J. Kratt. Bro. Dymmel is conducting services at the First church while Dr. Kratt is on his vacation. Bro. Dymmel is an interesting speaker and is liked by young and old.

Rev. J. F. Niebuhr, formerly of South Africa, began his summer supply work with the Temple Church, Mt. Oliver, Pittsburgh, on June 20 and continues through July and August. Bro. Niebuhr has again taken unto himself a wife and with his bride occupies the Temple parsonage. Rev. A. A. Schade spent five weeks in Florida and is now vacationing in Williamsport, Pa., with his family. The sojourn in the South seemed to have benefited Bro. Schade's health, but since then he has undergone an operation in a Cleveland hospital.

In the "Baptist Herald" of June 15 there appeared a translation of the old revered and favorite Communion Hymn "O Liebe, wie gross" by Rev. C. A. Daniel. This appealed so well to Rev. G.

H. Schneck, pastor of our church in New Britain, Conn., that he had 150 copies of the hymn printed and pasted them into their hymn books to be sung at the Communion Service as the father's sang the German text. More of our standard old German hymns should be translated by gifted brethren. We are glad to be informed that the "Herald" is of service in this direction.

The labor strike in Cleveland delayed the work somewhat at our new Publication Building but it is now proceeding rapidly and satisfactorily. It is expected that the dedication of the new plant will occur the middle of October, writes Bro. G. H. Schneck, chairman of the Board. The cost of building is paid by money procured by the sale of securities owned by the Publication Society. These are all of such a nature that they find a ready market. The Publication Society thus defrays the cost of the new building out of its own funds, a gratifying fact in the light of the present denominational financial situation.

The Baptist Assembly of North Dakota was held at the chatauqua grounds, located on the Cheyenne river at Valley City, July 13-18. About 100 young people from the Baptist churches of the state were registered. Rev. Leon B. Shorey of Grand Forks, state leader of religious education, was dean. Under his genial leadership, things moved along successfully. Dr. Wm. E. Chalmers of Philadelphia, Dr. A. M. Petty of Los Angeles, Cal., Rev. C. A. Armstrong, State Sunday School Secretary, Miss Helen K. Wallace, Miss Hattie Pethram of Burma and Rev. A. P. Mihm formed the faculty. The Editor of the "Herald" conducted classes in "The World a Field for Christian Service" and in "Recreational Leadership." Sunday morning, July 18, he preached in the Methodist church at Valley City and at night he was the speaker at the Tabernacle on the Assembly grounds.

The Baptist Herald

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The Baptist Herald

Love, the Bond of Perfectness

THE great aim of Christian preaching and teaching to all who have accepted Christ is concisely stated by the Apostle Paul when he says: "Christ in you, the hope of glory, whom we proclaim admonishing and teaching every man in all wisdom, that we may present every man perfect in Christ." The manner of life on the part of those who claim to be Christ's followers must be worthy of the gospel of Christ.

One of the things that the Apostle emphasizes as helping to live a worthy and successful Christian life is love. Above all things, he says, put on love which is the bond of perfectness. God's elect are to be suitably robed in all the sweet and lovely Christian graces, such as compassion, humility, meekness, long-suffering, forgiveness. But above all, as the crowning grace, put on love. It is the binding girdle which keeps all other Christian graces in their place, binds them into a harmonious whole.

Love is the condition of all practical godliness. Love is the best touchstone of all obedience. It is the old and it is the new and it is the greater commandment and it is all the commandments, for it is the fulfilling of the royal law of Christ. No matter what else your Christian life may show forth, if love is lacking, you are as nothing; it is in vain; you are minus the essential thing.

Whenever your church duties seem to grow burdensome and pleasureless to you and you begin to search your heart for the reason, it will usually be found in a heart that has been suffered to grow lax and cold in the love to Christ and the brethren. Follow after love.

Peace, the Umpire in the Heart

THE deepest want of man is not a desire for happiness but a craving for peace. Peace is the gift of Jesus Christ. "My peace I leave with you, my peace I give unto you." The peace of Christ is that blessed inner calm that comes through faith in the pardon and righteousness of Christ. By union with him, it becomes one of our most precious possessions.

This peace is to be the ruling power in the soul, governing and directing all emotions and actions. The word "rule" in Colossians 3:15 is given in the margin of the Revised Version as "arbitrate." It means to act as an umpire. The unruly elements in the battle of life are to bow down before his quieting word. "Thou wilt keep him in perfect peace whose mind is stayed on thee." The peace of Christ will rule in our hearts just in proportion as our minds are stayed on him.

In a discordant world we are to walk and live as children of peace. For the growth and progress of

the body of Christ, the church, of which we are members, for the extension of her blessed and uplifting influence, the peace of Christ must rule in us. We are to give diligence to keep the unity of the Spirit in the bond of peace.

The Dwellingplace of the Word

"WHEREWITH shall a young man cleanse his way? By taking heed thereto according to thy word." There is guidance for conduct and character and life in the Bible. It is our guidebook to peace, purity and power. All Scripture is in a very true sense the word of Christ. This word is to dwell in us richly. What the orders are for the captain of the ship, what the orders are for the general of the army, that the word of Christ is for his disciples. It is to guide their course, shape their action. It is to be decisive and final.

We are not to give the word of Christ just a corner in the heart. We are not just to assign to his word only a garret room in the dwelling of the soul. The word of Christ is to have free run of the house; unlimited freedom to make its power felt in every sphere of our being. Let us receive and entertain the word richly, not in scanty measure but in its divine fulness. If the word dwells in us richly, we will treasure it so in the memory until the whole soul is aglow with the sacred flame of truth. Christ has begun his good work in us. Let us give him an opportunity to perfect it by letting his word dwell in us richly.

The Only Antidote

THE only antidote for the moral delinquency that crowds our juvenile courts with young criminals and fills our newspapers with stories of boy bandits and bobbed-hair desperadoes are the principles of the Christian religion applied early and wisely to the life of growing children. Legislation will not do it. Policemen curb but never cure. Parks and playgrounds mitigate but nothing more. Secular knowledge fills the mind but does not instruct the soul. A superintendent of schools of a great city spoke recently of the decay in ethical and moral tastes of boys and girls in high schools. Nothing will meet this need outside of the character-building principles of Jesus.

The Church which does not know how to save her own children surely cannot be intrusted by almighty God with the responsibility for saving the world. The child is of first concern in any program of world-saving and world-serving. To save India tomorrow we must save our children here and now. To bring China to Christ we must put the mission motive in our children today. To stabilize and safeguard the democracy of American life, in the next

generation, we must put the saving ideals and principles into the hearts of the children and youth now coming to power.

There is no other way. To neglect this and to expect amendments to the Constitution and enactments on statute books to bring the remedy is to expect the impossible, and to doom to defeat our most cherished institutions.—Westminster Teacher.

Editorial Jottings

TIME TO PLAN for that rally day service in the Sunday school, Mr. Superintendent. Plan for the rally in your workers' meeting and make it the best in every way. Give of your best to the Master and put your best into his work so close to the Master's heart.

WE CALL ATTENTION to the first of a series of articles on "Alaska" appearing in this number of the "Herald" by Miss Hilda Krause, a member of our church in Gladwin, Mich. Miss Krause has labored in the Kodiak Baptist Orphanage for a number of years and is well qualified to write about the land, the people and Christian work in this interesting and yet, to many, unknown part of Uncle Sam's domain.

My Missionary Dollar, Is It a Gift or an Investment?

C. M. KNAPP, PH. D.

NEARLY every form of Christian activity, if it is to be successful, requires the vitalizing power of money. The Church of Christ today cannot meet her opportunities for service unless it has a well-filled treasury from which to draw. This is without doubt true of our missionary societies. Behind them must be the cumulative force of thousands of generous gifts from the hands of enlightened givers. These missionary societies are engaged in work of such importance and magnitude that they cannot depend for income upon the results of haphazard giving. If their work is to be satisfactorily carried on, yes, if they are to continue in existence, their constituency must have a fuller understanding of the fundamental principle of Christian giving.

The First Principle of Christian Giving

The foundation principle of Christian giving is Love. God's great gift to man came through love; and love alone can rightly inspire man's giving back to God. The lips of the Master confirm the two comprehensive commandments spoken through the prophet of old: "Thou shalt love thy God" and "Thou shalt love thy neighbor."

The early disciples of Jesus followed him because he commanded their respect, their admiration and their trust. Their association with the Christ matured into friendship and ripened into love. Loving him who was Immanuel, God with us, they knew in the fullest sense the content of the great commandments, love for God and love for man. Overmastering love explains the self-effacement and the complete consecration of these disciples.

Responsibility for the 'evangelization' of the world's unredeemed rests in part upon us. If we fail it will be because of the lack of love in our hearts. If we succeed it will be because we are aflame with love to God and the lost; love aspiring Godward but functioning manward. The secret of intelligent, joyful, successful giving is love. Other foundation can no man lay.

The Larger Vision

But it is certainly not enough. We may be giving from the highest motive and still fail fully to meet our obligations. God cannot be, and we ought not to be satisfied with anything less than our very best. To attain this we need not only motive, but vision as well. Where there is no vision the people cast off the unwelcome restraint of missionary appeal. Multitudes of Christians are dwarfed in character and multitudes of sinners are unsaved because there is no vision. Whatever our motive, if our missionary dollar is simply a gift, surely we have not the vision.

The prophets of God have been always men of mighty vision. Paul speaks to Timothy of his confidence in the ability of Christ to guard his deposit until that day. Evidently to Paul's mind Christian life and service means investment. God give us all the clear vision that we may see the manifold opportunities for making gilt-edged investments in the work of the Church of Jesus Christ! God hasten the day when our missionary dollar no longer will be a gift, but an investment!

An Investment in Character

On the self side giving is an investment in character. The injunction, "Be ye holy, for I am holy," places us under responsibility for righteousness of conduct. The requirements of the Christian standard of excellence in living are never easy of attainment. Perhaps most difficult of all is the divine imperative to love. God's favor is declared to depend on our obedience to this mandate. Jesus himself has said, "If ye keep my commandments, ye shall abide in my love: . . . This is my commandment, that ye love one another." It is assumed that the matter of loving is entirely within our control. This is something that we have not been willing to admit. We much prefer the opinion that our likes and dislikes, our loves and our hates master our minds without our aid or consent. But as a matter of experimental knowledge we have found that our attitude toward people is the result of conduct; and not of their conduct toward us, but ours toward them. We love most those whom we serve most. This explains the deathless affection of a mother for a sick or a wayward child. If we wish to love God or man we must serve them. When we contribute to Christian work we do more for ourselves than for any one else because we are teaching our hearts to love. Thus every dollar given is an investment in personal character.

An Investment in Influence

From the viewpoint of personal interest the missionary dollar is worth while. But the Christian life is not to center on ourselves. We are to do

good unto all men as opportunity offers; we are to be his witnesses, to disciple the nations. How small our accomplishment compared with the magnitude of the task! How few have we been permitted to touch and influence for Christ the Lord! Here is a truth worth learning: our own field is limited, our influence is small, but every dollar we give to the work of the church is an investment in influence. As we help support the different laborers in the whole field of the Kingdom, we are buying an interest in the results of their labors. Some of their good deeds are ours, some of their converts belong to us. The magnitude and extent of our influence is limited only by our giving. The people whom we can help directly are comparatively few, but indirectly we may minister to a multitude. Let us buy up the opportunity.

An Investment in the World Kingdom

We ought never to forget nor to undervalue the fact that God cares for us individually. Not one is overlooked. Our sins are cleansed and our need met by the sacrifice of the Lamb slain from the foundation of the world. Had there been but a single lost soul in the universe, and that soul yours or mine, it is conceivable that Christ might have died for the one. With infinite love and compassion the father has sought us, not willing that any should perish. Let us hold fast to the comfort and assurance of the truth that Christ came into the world, suffered, died and rose again that you and I, individually, might live.

But let us likewise remember that the Master cherished a broader vision and a larger hope. His deepest desire and his mightiest purpose was to establish a world-wide kingdom. Around this ambition centered the whirlwind of temptation that buffeted his soul for forty days. Satan knew that the deadliest appeal could be made through the promise of the kingdoms of this world and the glory of them. In this mighty enterprise Christ has made us partners, we are co-workers with God.

All Christian effort looks forward toward the time when "in the name of Jesus every knee shall bow ---- of beings on earth ---- and every tongue confess that Jesus Christ is Lord." When weary and discouraged we gain strength and inspiration thinking of the day when the trumpet of the seventh angel shall sound and the heavenly voices proclaim, "The kingdom of the world is become our Lord's and his Christ's." Our individual part in the evangelization of the world may not be large, but, nevertheless, every dollar contributed thereto is a dollar invested in the world-Kingdom of Jesus Christ.

An Investment in the Kingdom of Heaven

While being in a material universe which claims his attention and service, the Christian's hope and inspiration is "other worldly." Heaven and not earth, the morrow and not today, are of supreme importance. One of the earliest admonitions from the lips of the Master was, "Lay not up for yourselves treasures on earth ---- but lay up for yourselves treasures in heaven." Oftentimes we seem to be at loss to know how to lay up treasures in heaven.

One of the surest ways, if not the only way, is to put money into the work of establishing and maintaining the kingdom on earth. Such investments will be paying dividends long after our earthly wealth has passed to other hands. We may not be aware of leading any souls to Christ, but of this we may be certain, every contribution to the support of Christian work anywhere is bringing in returns in the redemption of lost souls. There are some who will thank the giver for the gift of eternal life through Christ Jesus.

Let us cherish the faith that a soul saved through the ministry made possible by our gift, is our soul. In this glorious way every dollar given to missionary propaganda is a dollar added to our treasures in heaven. Investments there are preeminently worth while.

The lesson of giving is one of the hardest and at the same time one of the most necessary we have to learn. This is the solution of our problem: If we love we will give, generously and joyfully. We will give to the limit of our ability when we realize that we are not giving, but making an investment; an investment in character; an investment in influence; an investment in Christ's world-Kingdom; an investment in the Kingdom of Heaven.

The Church Door

RUBY WEYBURN TOBIAS

They say their faith has far outgrown
A narrow pew, four streightened walls;
It leads them past the old church door
To worship God in nature's halls.

They say they own no formal creed
But universal brotherhood;
O sweet is love for all mankind,
And love of nature, that is good!

But I remember how there came
The sense of God to me one day,
When, bowed above our reverent mood,
A humble voice said, "Let us pray."

And I remember how a hand
Was laid upon my shoulder there,
And how my selfish heart made room
For Christ, in stillness and in prayer.

The very sun that filtered through
The square old-fashioned amber pane,
The breeze that through the crevice blew
And swelled the organ's deep refrain;

The odors of the greening turf,
The pungent shower, the budding tree,
Are interwoven, since that hour,
With God, and all he loves, to me.

And when I hear of wider faith
I puzzle much, and wonder more;
Glad that my own is large enough
To meet God at that old church door.

—Evangelical Herald.

Program of the Young People's and Sunday School Workers' Union of the Southwestern Conference

Friday Afternoon, Aug. 20, and Sunday Afternoon, Aug. 22, 1926, at the First Church Dickinsen Co., Dillon, Kans.

Friday Afternoon

- 2-2:20: Devotional, led by G. A. Lang.
 2.20-3.20: Business: Organization; Roll call (Societies respond with Bible verse). Election. Special music, Society Ingersoll, Okla. Reports from societies by states. Other business.
 3.20: Address, German, by Rev. J. G. Draewell. Address, English, by Prof. J. H. Heinrichs.
 5.00: Banquet. Plate 50 cts. Toasts and music furnished.

Sunday Afternoon

- 2-2:20: Devotional, led by Frank Brueckmann. Special music, Society Shell Creek, Nebr. Addresses: "Young People and Stewardship," Rev. J. G. Draewell. "Young People and World Wide Missions," Prof. J. H. Heinrichs. "Young People and the Church," Rev. A. Bretschneider. Special music, Society College Ave., Kansas City, Mo.
 Presentation of Attendance Banner.

N. B. Banner awarded society with greatest number of its members present, based on the percentage of church membership and the most miles traveled.

Come, every last member of the societies of the Southwestern Conference! Come, forget all else and come! Drop all other work, come! Direct your cars toward the First Church Dickinsen Co. Come and enjoy a blessed time in the presence of the Lord with some of the finest young people on earth and qualify yourself for the work in the Lord's Kingdom! Come! THE COMMITTEE.

Picnic of the Herreid Baptist Young People's Union and Sunday School

The Baptist Young People's Union of Herreid, S. D., in connection with the Sunday school, held their Third Annual Picnic on Thursday, July 22, at the Vroman Grove, south of Mound City, S. D. A goodly number of young people and children had assembled when Rev. H. G. Bens, the pastor of the church, formally opened the meeting by reading the 19th Psalm in English, Rev. H. Lorenz, the acting pastor of the Artes, S. D., Baptist Church, read the same portion of the holy scriptures in German. A number of lively church and Sunday school hymns were rendered by the audience. Superintendent G. Heinrich led in the opening prayer, and Deacon Kramlich delivered the closing prayer.

We had the pleasure of listening to some fine addresses, one by Rev. H. Lorenz on "Good and Bad Habits," how to acquire the good ones and how to rid ourselves of the bad ones; one on "The Golden Rule," by County Judge Hon. J.

Krueger; he also dwelt on the good influence of a cheerful and sunny Christian character. The third address was given by Mr. Vroman, who gave us the history of his grove and how he planted the trees in 1889, some of them having attained a height of some 60 feet, showing what every one of us can do for the future when developing Christian characters and working for the good of our fellow-men.

The games mapped out by the different committees under the leadership of Miss Santa Clara Bens, were then enjoyed by young and old. The weather was ideal and it was a most beautiful day we were allowed to spend in God's grand and wonderful nature, the handiwork of his wisdom and love! SUEVUS FRANCONIUS.

Ordination at Lorraine, Kans.

In response to the invitation of the Lorraine Baptist church, sixteen delegates from ten of our churches met in council Tuesday afternoon, July 20, to examine and, if thought advisable, to ordain to the Gospel ministry Bro. George A. Lang.

Bro. J. G. Draewell was chosen moderator, and Bro. Geo. W. Pust, clerk. The candidate, being introduced by Bro. H. A. Schacht, clerk of the Lorraine church, then related the story of his conversion, his call to the ministry, and gave a clear and concise statement of his doctrinal views. After a thorough examination the council declared itself satisfied, and the ordination service was arranged for 7.30 the same evening.

The following program was carried out, Bro. G. O. Heide, presiding: Scripture reading, A. J. Pauler; prayer, R. Klitzing; ordination sermon, J. G. Draewell; ordination prayer, with laying on of hands, A. W. Lang, father of the candidate; hand of fellowship, C. F. Dallmus; charge to the candidate, G. W. Pust; charge to the church, O. Roth.

Bro. H. Schacht, senior deacon, extended a hearty welcome to Bro. Lang on behalf of the Lorraine church and its various organizations. Appropriate music was rendered at various intervals by a male quartet and a ladies' trio. Bro. Lang pronounced the benediction.

Following the service, ice cream and cake were served. Our prayer is that our Lord and Savior, Jesus Christ, may make our brother a power in the upbuilding of his great and glorious kingdom.

G. W. PUST.

Report from Greenvine, Texas

The young people of Greenvine have reason to say, "Glory to God in the highest," for the Lord has blessed us in the past year. Although it seems as if we never can do enough for our Master, we are striving to do more and better work in the coming year, so that the Lord may say, "Well done!"

In the past year we had the privilege to enroll two new members in our Union. Our membership enrollment now consists of forty-three active members.

Happily we can say that our members

help in all the meetings and try to make the best better. We have our meetings every second Sunday if possible. The meetings consist of prayer meetings, Bible studies and programs. We have our Bible study and prayer meetings in exchange every second Sunday. Our meetings of the past year were as follows: Eight prayer meetings, led by different members of the Union, seven Bible studies, led by our pastor. Three times we rendered very interesting programs. The Bible studies are especially of great help, for there we learn to know our Bible. We also have continuous Bible reading, which we started six months ago, so lately we held a Bible contest, which was very instructive and interesting. Every third month we have our business meeting and once every year we have an election of officers.

But we must not forget to say that through our dear pastor and family we had many a blessing. For Bro. Mindrup is a great help to us. It seems as though the Lord has sent us angels from heaven to help us build up the kingdom of the Lord. But the reason is that "they live the real love and prayer life." So that is the member's aim and prayer as well as that of the whole congregation to work and live in "love" together, so that we will all be ready at Jesus' glorious coming. ESTHER ENGELMOHR.

New Pastor at Dayton

Rejoicing and congratulations were in order on July 23 to welcome our new pastor, the Rev. Paul Zoschke, to Fourth Street Baptist Church, Dayton, Ohio.

Rev. Zoschke is one of the graduating students from Rochester Theological Seminary and was formerly a member of the Benton Harbor Baptist Church.

The East End local Baptist ministers were invited as well as Rev. Menard of Cincinnati who represented the German churches out of the city. The reception was held in the newly decorated church auditorium and Mr. J. W. Tapper, superintendent of the Sunday school, acted as chairman. Mr. John Dornbush extended the welcome in behalf of the church; Mr. Carl Hoffman in behalf of the B. Y. P. U., Mrs. C. Sump represented the Women's Missionary Society and Mr. Henry Martin, assistant Sunday school superintendent, welcomed our pastor in behalf of the Sunday school.

Rev. I. DePuy, Rev. M. Scruby, Rev. C. Fostnight extended hearty welcome to our city and to our Baptist work in the city. Rev. C. P. A. Menard welcomed Rev. Zoschke in our German Baptist Conference and to the work of our German Baptist denomination.

The meeting was interspersed with male chorus and congregation songs, especially composed for the occasion. Rev. Zoschke was given an opportunity to respond to this welcome. His heart was overwhelmed with a sense of obligation and responsibility and he earnestly entreated our support and prayer for the work to be done.

HENRY KNORR, Church Secretary.



North Dakota Baptist Assembly. Valley City, July 13-19, 1926

Salem Anniversary

The Young People's Society of Salem, Ore., was privileged to celebrate its "Jahresfest" on the 14th of May.

A large number of young people from Salt Creek, Portland and Stafford were present.

Our program was opened with reading of the Scripture and prayer. After a brief welcome by our president, Bro. Dan Schirman, the following program was rendered: Several recitations, piano duet, the dialogs "True Benevolence" and "A Social Evening." After hearing a choir song, our pastor, Bro. Lucas, spoke a few words of encouragement to the society.

While we were enjoying a social hour with sandwiches, cake and coffee, we were entertained by several piano duets and male quartets.

According to the secretary's report we have had 22 meetings, namely, one Bible-verse contest, one Bible study, three missionary evenings, one address by Bro. Kroeger from Russia, one literary evening. Besides two addresses from Bro. Schunke, we had eight devotional meetings. We have 46 members, three of which joined this year.

Through special efforts we were able to obtain a piano for the church.

In the Master's name we shall go on to conquer. LYDIA E. WILLECKE, Sec.

Triple Ordination at Northern Conference

Owing to conditions an exception was made and upon the request of the church at Neustadt, Ont., Rosenfeld church at Ingebright, Sask., and Medicine Hat and Josephsburg churches in Alberta, a Council was convened in connection with the annual session of the Northern Conference at Freudental to examine the three new pastors of the above mentioned churches. The names of the brethren concerned being as follows: Mr. Albert Stelter, Mr. Henry Schatz and Mr. John Schweitzer. All three graduated from our seminary last spring.

In clear and definite words the candidates placed before the Council their Christian experience, call to the ministry and Christian doctrine. After a lengthy questioning upon the same, the Council adjourned and decided to fellowship the

brethren in all, and to proceed to ordination.

The Ordination Service arranged for was held the same evening. Prof. G. A. Schneider, moderator of the Council, preached the sermon before a large meeting of eager listeners. The ordination prayer was offered by Rev. G. Fetzer. The charge to the candidate was given by Rev. Wm. Kuhn, D.D. A word of welcome in the ranks of the fellow ministers was extended to the three newly ordained pastors by Rev. E. P. Wahl.

With prayer by the three brethren ordained this exceptional meeting came to a grand close. E. P. WAHL, Clerk of the Council.

Canadian Missionary Society and Dedication at Arnprior

A few fragmentary remarks about the Convention recently held in Arnprior, Ont., June 20-22. Sunday was in a special sense the most important day for us all of the whole convention on account of the rededication of their beautifully renovated church edifice. Arnprior has not only looked ahead for a long time, but also worked hard to make this special day possible. Rebuilding had accrued a debt upon them of nearly seven thousand dollars and they have it reduced to about twenty-five hundred dollars. That is a splendid attainment for the Arnprior church.

At ten o'clock we all assembled as a Sunday school in the well equipped basement of the church. We were favored with a number of short talks to the Sunday school by visiting superintendents.

Arnprior can be proud now of their efficient building for the special purpose of Sunday school and young people's work. May the Lord grant that more of our churches would strive to the utmost in order to get more inviting places for their Sunday schools.

At eleven o'clock we all gathered outside and marched into the new church. This was a very impressive part of the morning's worship. Rev. C. Peters preached a dedication sermon in the German language.

Sunday afternoon the Schwesternbund had a session and Prof. L. Kaiser gave an address wherein he told us about the sig-

nificant role of women in the spreading of the Gospel from the earliest days of Christianity to our present age. After this the Schwesternbund had a business meeting.

In the evening the dedication service was continued in the English language. At this occasion we were privileged to listen to a short address by the mayor of Arnprior and a few very interesting reminiscences from some of the oldest church members about the pioneer work of the Arnprior church. We were fortunate in having Prof. Kaiser in our midst and at this hour he preached an English dedication sermon.

Monday forenoon we heard the delegates report from the various churches, except Neustadt, which had no representative and sent no report.

The boundaries are being slowly extended and the kingdom of Christ more firmly established on every mission field, that was the keynote of every report.

Prof. L. Kaiser, Bro. C. Peters and Bro. F. L. Strobel gave worth while addresses during the convention days.

On Monday evening Prof. Kaiser gave a special address to the young people on the topic, "Are You on the Job?"

It was voted to give forty-five dollars to our Seminary in Rochester to help along the remodeling of the building.

We all had a good time at Arnprior and received many blessings.

A. E. JASTER.

What a Deacon Said

We heard sometime ago of a certain deacon who once said of his pastor: "He can dive in deeper, stay under longer, and come out drier than any other preacher I know."

Perhaps the deacon was a little severe, perhaps not. Possibly the pastor might have returned the compliment in different metaphor.

Still, length and dryness are not characteristic of the most popular preaching. Dive deep, stay short, and emerge with the vigor of Naaman from the Jordan!

Then the deacons will rejoice and the people will applaud.

Jessica of the Camerons

SYLVIA STEWART

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(Continuation)

Monday morning had found Mrs. Keith up bright and early for the standing engagement with Donald and his lessons, to which she looked forward with much pleasure. It was only half past six when she entered the library, but he was there before her, poring over his geometry, the one study he really disliked.

"Since the square of the hypotenuse of a right-angled triangle is equivalent to the sum of the squares of the other two sides, if the equal sides are each forty rods long, how many acres of grazing ground will the larger square furnish a jack rabbit?" she propounded, gayly.

Donald looked up queerly. "Do you understand geometry, grandmother?"

"Some," she said smiling.

"That's the very proposition, 'barrin' the rabbit part,' as an Irishman would say, that swamped me in my last quiz. That is, it set me back five points. I thought I was up on it too; but it floored me when I came up against it in the exam, and I don't understand it well yet. I don't believe a fellow could remember the demonstration a week, anyway, no matter how much he exercised his gray matter on it."

"That's where you're off, laddie. I have not seen the inside of a geometry for many moons; but I think I can show you."

She walked to the library blackboard, picked up a crayon, quickly constructed her figure, and went slowly but correctly through with her demonstration of the theorem. Something in the simplicity of her line of reasoning smoothed away the difficulties of the theorem for the young mathematician, and thereafter, whenever he reached the "limit" with his one difficult study he invariably sought grandmother for a few minutes, and seldom found her wanting in "relief measures," as he called her help.

"What's doing next?" she queried, as his brow cleared. "I was in hopes we might have time to initiate our labors this morning with a ten-minute run to the beach. The morning is too perfect to spend it all indoors."

"I am all done except a paraphrase of the first two stanzas of 'Thanatopsis,' and I can manage that at school."

"We can dig that out on our way."

"But we cannot carry a book very well," objected Don.

"No, but we can use the set of ready-reference tablets which I always carry with me. I mean the pages of Memory," she added, as Donald looked mystified. "I am quite certain 'Thanatopsis' is spread out on them, as it is one of my favorite poems."

The avenue was deserted at this early hour, and, as they walked briskly along, they discussed the poem, and Mrs. Keith unfolded to her grandson some of the beauties of Briant's masterpiece hitherto

undiscovered by him. They returned by way of the Italian's house, and she took this opportunity to acquaint him with her plans for its addition, with some small misgiving as to his co-operation.

Much to her satisfaction, she found him heartily in sympathy with her movement to increase the comfort of these foreign neighbors. "Our Manual teacher, Mr. Hall, is a trump!" he remarked, with boyish enthusiasm, "and will oversee the work for us, I'm sure. When we wanted our new 'gym' finished ahead of contract time so we could use it for the finals in athletics last spring, and the contractor couldn't get extra workmen, Mr. Hall gave five evenings after school, and got five other fellows to help besides. He is always doing things like that."

The two entered the dining-room glowing with life and color. Jessica, who had only just risen, gave her brother a half-jealous glance, as he took his place at the table.

"You have the nicest hour of grandmother's time, Don," she said. "I am almost too tired to enjoy my lessons at night. How will you trade?"

"Not for a kingdom to boot!" declared Donald. "We have been holding all sorts of early morning communion with 'Nature and her visible forms' and I have added another word to my already extensive Greek vocabulary."

"What?" interrogated his sister.

"Thanatopsis, 'a view of death.' I never knew what the word meant until this morning. Wouldn't grandmother and I make a pair of healthy, respectable looking 'deaders' this morning? I almost believe I could write a 'pome' myself. I feel chock full of fresh air and inspiration!"

"You evidently have not let 'thoughts of the last bitter hour come like a blight over your spirit' this morning," laughed Mr. Cameron. "A dose of your new tonic wouldn't be a bad thing for mamma," he added, with a glance at his wife's face, which lacked the glow of mother's.

"Just what I have been thinking," affirmed Mrs. Keith; "and tomorrow morning, if Don is willing to postpone our feast of reason till after breakfast, and Jessica will volunteer to take temporary charge of the Kindergarten," with a rattle around in mamma's place and be Nora's assistant to set table and bake a morning spin."

"Bright idea!" approved Mr. Cameron; and though the new program did not receive a very warm endorsement from pleasant mornings for several weeks. Jessica found a morning round with her little brother a very effective eye-opener for herself, and Nora, with her usual good humor, raised no objection to the

new arrangement with Mrs. Keith's efficient help.

It was remarkable how soon and completely the new member of the Cameron family fell into its ways, and how swiftly she walked into the hearts of its members. Harry soon became her shadow, and "dranma" seemed never too absorbed in anything else to give the little fellow the companionship he so enjoyed. There had been an unusually strong attachment between mother and daughter, and the reunion, after the long separation, was very pleasant for both.

"Mamma and grandma just visit all the time," commented Jessica, one day. "I don't see what they find to talk about; and I never knew papa to be at home so many nights in succession, or to be so jolly as he has been since grandmother came."

This was true. Mr. Cameron enjoyed to the full the evening reunion with his family, and her mother's help and presence added much to his wife's spirits at night; so that, whether the evening was spent in instructive or amusing games with the children, given over to the pleasures of music, or to the discussion of newspaper or magazine articles, it seemed to go on wings.

Between grandmother and Donald there was at once the most royal good fellowship; the beginning of this, however, dating back to the days he had spent with her on the Kansas ranch.

But it was Jessica—Jessica the dreamer, the indolent—who was most strongly influenced by this new force that had come into her home, the mature personality of the newcomer acting on her young life like the magic of old wine. Encouraged by Mrs. Keith's gentle oversight and timely assistance, Jessica soon lost her dislike for her home tasks, which had never been burdensome save in her mind, and the thought of the painting lesson awaiting her on Saturday spurred her on to fresh exertion whenever she felt like lagging.

"Friday morning dawned," as Donald declared, "almost on the heels of Sunday night," and as the family rose from its breakfast table it was treated to a fresh surprise from the Kansas relative.

"Jessica," she inquired, "how many young ladies compose the select Four Hundred which you are pleased to designate the 'Avenue Gang'?"

Jessica flushed slightly as Don laughed at the question, but, as she had already learned that grandmother never "teased," she replied promptly, "Just ten, now, including myself."

"Well," returned Mrs. Keith, deliberately, "I shall be obliged if you will invite them today to be your guests and mine, at my expense, to an afternoon performance of 'Little Lord Fauntleroy' tomorrow at the Orpheum theater."

The eyes of the entire family were suddenly focused on the speaker.

"I have been in Cleveland nearly three weeks," she added, in a slightly injured tone, "and nobody has invited me to attend a picture show or a matinee; so I have concluded to invite myself. As I am new to city ways, I shall require a cha-

peron, and, as I am getting on toward my second childhood, several might not be amiss."

"But gramsie," protested Jessica, feeling suddenly that somebody had, perhaps, been lacking in hospitality, "we thought you did not approve of picture shows or matinees. I am sure papa said so."

"Papa has another guess coming," declared grandmother, with a merry twinkle in her eye. "Both are all right in their place. How am I to know whether I approve of what you have here, never having seen them? I would ask Don to accompany us, but I am certain he would be prostrated with embarrassment in a feminine 'line-party,' so I shall save him to be my escort to *The Merchant of Venice*, which I see is billed to appear in Cleveland soon."

Jessica still believed her grandmother was joking. "There are so many of us, grandmother, and then, too, I was to have my first painting lesson with Marjorie tomorrow."

"I have been staying at home rather closely for me, so I have quite a little of my last month's allowance left," insisted Mrs. Keith, with a sly wink at her son. "The painting lessons with the double number can be sandwiched into the morning hour, or postponed for a week. Nothing will satisfy my positive craving for some unusual excitement but a matinee. So don't forget! Just an informal invitation from me to your girl friends will be sufficient. I am certain you will know how to manage it."

"Thank you, grandmother, I am sure they will be delighted!" and Jessica went away to prepare for school, still slightly mystified, but wholly pleased. Mrs. Keith drew Donald into the library for a short private conference concerning her Italians; Harry went in search of refreshments for the rabbits; and Mrs. Cameron gave one look at her husband's face and burst into a hearty laugh.

"As the children say, 'What do you know about that, Dick?'" she exclaimed. "What will that mother of ours be up to next?"

"Take my advice of last Sunday, Madge," he answered, wiping his eyes, "and don't lay a straw in her way. I think I can see, however, what she has up her sleeve now. She feels that she must be better acquainted with that bunch of youngsters before she can handle them successfully, and she is only moving her fighting forces to their own ground. Believe me, she will wind the whole ball of juvenile yarn around her blessed fingers, before the winter is half over."

"You think then, that she is only making arrangements to fight fire with fire, as we used to do in early days in Kansas?" she queried, doubtfully. "I only hope, Dick, the end will justify the means."

"Trust mother for that," he replied, as he sought his coat and hat. "She seems to have the situation under perfect control."

Mrs. Keith had returned Mrs. Sheldon's first call, which had been prompt. She had also been entertained by that

lady as guest of honor at an elaborate dinner party; and now, with the double purpose of making acknowledgements for this courtesy, and of asking Mrs. Sheldon to allow Marjorie to share Jessica's art lessons, she made a lengthy call at the Sheldon home. In preferring her request she stipulated only that Margie should furnish her own material, and be present at every lesson in order that the two girls might be kept together in their work. Mrs. Sheldon eagerly accepted the conditions, saying that Marjorie had shown quite an inclination for art, but that her father had decided it would be a waste of time and money at her age. "She is showing a tendency toward theatrical life lately," sighed Mrs. Sheldon, "which quite frightens me, though her father says she will outgrow it. She is crazy over matinees, and anything is welcome which will tend to divert her from them, though I don't suppose one Saturday performance more or less will matter much."

"Mrs. Cameron and I think that one more or less does matter very much, Mrs. Sheldon," answered her visitor, earnestly. "While I am here, I expect to have much time for the children, and it is our desire to draw them away as much as possible from these questionable amusements. We hope to provide Jessica with so many home pleasures this winter that she will not care for public entertainments of the matinee class, which, we have decided, after the coming Saturday she must give up altogether for the present. Since she and Marjorie are such warm friends, and we have no desire to interfere with that friendship, we should like your co-operation in our plans for the coming winter."

Before taking her leave, Mrs. Keith seconded Jessica's invitation for the coming Saturday afternoon, giving as her reason for the proposed theater party the one her son had shrewdly guessed, that she "thought this a good way to become acquainted with the young people."

Mrs. Sheldon was much pleased, as well as amused. "You have certainly made a hit with our young people, Mrs. Keith," she said, as her guest took her departure. "You have my warmest wishes for success in carrying out your plans, and shall have my assistance, also, in every possible way."

The "line-party" of laughing, chattering girls which the polite usher showed to their seats on the following afternoon somewhat resembled a bevy of gayly colored butterflies as they fluttered, swarmed, and finally settled in their places in the brilliantly lighted theater. Mrs. Keith in their midst, faultlessly dressed in plain but elegant black, attracted more than one glance to her charming manner and refined face; and Jessica's heart swelled with pride as the girls clustered around her grandmother, to become better acquainted, and to show, in every possible way, their appreciation of her courtesy.

She was thoroughly acquainted with the book which was the subject of the drama, and her quiet comments, between the acts, brought out the best features of this excellent story for children. At the close of the play, "The Holy City," pre-

sented in moving pictures, with song accompaniment, was also enjoyed by her party of guests, who pronounced the entire performance "too lovely for anything."

Marjorie, in discussing the afternoon's entertainment at breakfast next morning, was in high feather. "You cannot object to my going to matinees any more now, mamma," she observed, loftily. "We girls have a plan to get Mrs. Keith to chaperone us for Saturday evenings too, sometimes, and I am sure she will be willing to go quite often. It certainly does look better to have a chaperone, especially when you have a dignified, dressy one like her."

Mrs. Sheldon had discussed Mrs. Keith's recent call, and her proposed plans for the winter, with her husband; and she now gave an amused glance in his direction before replying. "You have my permission," she said, "to attend any entertainment you wish under Mrs. Keith's escort, Margie, if you will agree not to ask permission to attend the theater any other time."

There was an odd note in her mother's voice, and her father's smile was slightly puzzling, so Miss Margie demurred a little. "She might not be able to go when I would wish to go very much. Of course I could go with the girls then, as I have been doing, though she does make you have an elegant time. I never enjoyed a play so much in my life; and I don't like the book much, either—Lord Fauntleroy is so much of a sissy-boy. Oh, yes, and she took us into a swell cafe near the theater, after the play and treated us to ices before we came home."

"I am glad you enjoyed it," put in her father, dryly, "for if I don't miss my guess, it will be the last matinee this winter, at which you will enjoy Mrs. Keith's 'dignified, dressy presence.'" He laughed as he rose from the table, but refused to explain himself further.

(To be continued)

Loving a Child

Loving a child is key
To heaven's mystery.
Loving a child, and giving
Is knowledge, this is living.
Loving a child brings pain,
And is life's greatest gain.

Loving a child is knowing
The fierce joy of sowing
That shall cause mighty reaping,
Loving a child is weeping,
And fearing too, and praying;
This, there is no gainsaying.

Loving a child is being
A part of God, and seeing
The world beneath one's hand
Enlarge, expand,
Be different, and grow
To one's thought. Even so,

Loving a child is key
To every mystery.
Loving a child is laughter
And heartache after,
Heartache and grief and pain,
But always joy again.

—Mary Carolyn Davies,
in Good Housekeeping.



70% of the Young People's Bible Class, Baptist Church, Jamesburg, N. J.

Our growing Young People's Class is a perennial source of delight to us all. Four neighboring villages furnish our "suburban members," they come with their autos from far and near. Already the adult class has been graduated out of our number; also four of our most efficient teachers. The legless young man in the picture was so infected with tuberculosis germs, that his life was despaired of. After both of his legs had been amputated, his life was saved by blood transfusion from the young man at his left and his sister who is not on the picture. Both gave Oscar a quart and a half pint of their good blood. This conquered the germs; he is now a well and useful member of our community, successfully operating two candy stands in our village. He is a living monument of God's grace in answering prayer and sending help in time of greatest need.

We are sorry that eight of our members are not in the picture.

JAMES EMENS.

Forty-Second Anniversary at Randolph, Minn.

How swiftly a year of blessings passes by. We as the Christian Young People's Society of Randolph can look back again and with grateful hearts thank God for the year of fellowship from June 1925-1926 and the abundant blessings which he has so kindly bestowed upon us.

We have not been able to have our regular twelve monthly meetings, but feel the Lord's blessings as a result of those we have had.

We have had the privilege of having Bible study, once every two weeks, during the winter and spring under the leadership of our faithful Bro. Baettig, who at all times puts forth his best effort in instructing us in God's work, making it interesting and beneficial to us all.

Our regular monthly meetings are helpful and instructive, members taking

part willingly and doing their best for the good it will bring to themselves and to others.

We again had the pleasure of contributing for the support of a native born missionary in India and also for local purposes.

Officers for the year were: Laurence Becker, pres.; Charles Abendroth, vice-pres.; Verna Legler, Sec., and Mrs. Arthur Miller, treas.

May we at all time work in harmony for the kingdom of God and may the dear Lord's blessing rest upon us! is our ardent wish and prayer.

VERNA C. LEGLER, Sec.

Farewell for George Lang in Chicago

It was at a young people's meeting at the Gross Park Immanuel Baptist Church, Chicago, just the 14th of last May; not an ordinary meeting as one could well understand after a glance at the usually merry faces which were strangely sad as though in anticipation of a great loss.

After a few songs were sung all hearts were raised to the throne of grace in a short and blessed season of prayer and fellowship, after which the president announced that the meeting was a farewell in honor of our beloved George Lang, who, having graduated from the Northern Baptist Theological Seminary, was leaving us to take up greater work at our German church in Lorraine, Kans.

This was not a formal meeting but a heartfelt expression of love and gratitude for the faithful work of our Bro. Lang.

We read, "Out of the fullness of the heart the mouth speaketh," and truly hearts were filled with feelings which must needs be expressed not in formal set speeches as so often is the case, but in simple, warm and perhaps stumbling and hesitating terms, as the lips strove to express the feelings of the heart through the medium of mere words.

We read that to attempt to express one's thought is to limit those thoughts within the narrow scope of mere words—

and truly these talks were wonderful examples of this.

As one after the other get up in their places, shall we listen for a moment to the words which come from the hearts of these young people.

Here's a young man, "I thank God for what Bro. Lang has meant to me,"—and a young lady, "I have come to know my Savior better because of Bro. Lang." And so around the circle—and then another I must mention, "I have a desire to serve Christ as never before since Bro. Lang has been making him known to us." Truly a wonderful testimony to the work and character of this man of God.

Then after the devotional service, and it really was a time of consecration to the tasks of God, we all enjoyed a short social time, after which we formed a large circle, all joined hands and sang rather tearfully but bravely—(because when God calls to greater service it is not for us to complain)—"Blest Be the Tie That Binds."

And so he has left us but our prayers and thoughts shall go with him as he serves,—"Till he comes." R. H. L.

Fourth Annual B. Y. P. U. Assembly of Minnesota at Mound, Lake Minnetonka, Minn.

Mound! Who doesn't thrill with joy and happy memories when they hear that word? Mound is one of the places God took special care to make beautiful. Lake Minnetonka with its ideal place to swim and go boating; the trees, those wonderful, great, towering, beautiful trees; the delightful tennis courts; and the cozy little cottages,—all express "Mound." These with horse-shoe playing, croquet, baseball and delightful hikes constituted our recreational periods with our friends.

Tuesday, July 13, at 8 o'clock our session began. Rev. Albert Bretschneider, Associate General Secretary of Rochester, N. Y., gave us the opening address. This theme of coming in closer contact with Christ was our underlying motto throughout the entire session. Wednesday evening Rev. W. S. Argow of Madison, S. D., brought us a message our hearts and memories will never forget; everyone enjoys hearing Rev. Argow. Thursday evening Prof. Lewis Kaiser, of the Seminary at Rochester, N. Y., spoke, telling us to be as the perfect spruce tree in his yard; perfect from the base to the crown, a true symmetrical Christian. Sunday morning Rev. Argow told us just as the parents need the child and the child the parents, so God needs us and we need God. Sunday afternoon Rev. Bretschneider gave "The challenge of the Church to the Young People of today." Rev. Bretschneider's address appealed especially to the young people. Prof. Kaiser's closing address was one of advice to the young people. His appeal to live clean, useful Christian lives will continue to remain with us until next year's successful Assembly.

Each morning from 9.00 to 12.30 a series of classes were held. The first period from 9.00 to 9.40 o'clock was de-

voted entirely to Prof. Kaiser. He taught us about our German Baptist churches, their extension, organization, our Missions, Benevolences, our young people and our future. Everyone who attended his classes was sure to leave with a much greater knowledge of our denomination. At 9.45 to 10.30 Rev. Emil Mueller, State Missionary for Minnesota and Wisconsin, taught a very instructive and delightful subject, "The making and completion of our Bible." Rev. Mueller told us things we had never conscientiously thought of, such as "Who wrote the first five books of the Bible?" "Did David write all of the Psalms?" "Were there any more books in the Bible, formerly?" These were some of the questions discussed.

At this same period Rev. Bretschneider taught concerning the Sunday school, its officers, teachers, organization and the organized class. Those who are connected with the Sunday school directly can tell of the wonderful helps and suggestions that Rev. Bretschneider gave us. Now we only can understand how far from our Standard of Excellency our Sunday schools are. How important it is that the Sunday school officers and teachers know Christ personally and live with him in closer fellowship day by day.

From 10.30 to 11.00 a period of recess was observed. At 11.00 to 11.40 Rev. C. F. Stoekman and Rev. W. E. Schmitt taught. Rev. Stoekman taught in a very interesting manner the Leaders of the Old Testament, and in his last class showed us how the Messiah had been and still is a Teacher. Rev. Schmitt devoted his time in teaching us the meaning of the Parables. Few of us can realize the importance they hold for us. During this period Miss V. Orthner, Missionary of the Riverside church, had charge of a children's class. All children below fourteen years of age were in this class. Here they learned little prayers and songs, and Miss Orthner, in her usual winning way, told them Bible stories.

From 11.45 to 12.30, the last period of the day, was devoted between Rev. W. S. Argow, Rev. W. J. Appel and Rev. A. Bretschneider. From all reports everyone liked Rev. Argow even better as a teacher than as a preacher (which says a lot for Rev. Argow, because everyone likes him as a preacher). Rev. Argow



Crowning the Dean

had a very interesting course: The Corinthian Church, Cliques in the Church, A Christian's Liberty and Responsibility, and our Conduct in Church and in Life.

Rev. Appels' theme was Stewardship, a very necessary and beneficial subject for all young people. Saturday morning at Rev. Appel's last class, he showed us pictures on a screen to impress on our minds once more the need of Stewardship in our lives.

Rev. Bretschneider's classes were taught a very interesting and instructive way in "The Echoes in Church History."

Each student in these classes was expected to take three courses and to take notes in all classes. These notes formed a basis of grades at the end of the Assembly. There was a first, second and third place to be won on the notebooks that were handed in. Miss Clara Argow of Madison, S. D., received first; Esther Knapp of Hutchinson second; and Helen Fratzke, also of Hutchinson, third.

Our meals were served in the dining hall. Everyone joined in a good cheer for the cook. She was a dandy! Now wasn't she?

Wednesday afternoon we had a fine game of kitten ball, at least all the girls had a nice coat of tan and sunburn the next day. After our delightful game we all went into the beautiful waters of Lake Minnetonka for swimming. Thursday afternoon we found our own enjoyments in the tennis courts, in throwing

the horse-shoes, and some just couldn't stay out of that wonderfully cool and refreshing water. Friday afternoon in the awful heat the water was the only resort of comfort. Friday evening was the eventful evening of our Assembly—our banquet. During this we also held our business meeting. Mr. Harold Stassen of the Riverview Church, St. Paul, was elected president; Mr. Walter Heinemann of St. Bonifacius, vice-president; Miss Esther Knapp of Hutchinson, secretary, and Mr. Reuben Stoekman of the First Church, St. Paul, treasurer.

The biggest honor the Assembly could bestow upon anyone was bestowed on Mr. Henry Marks of St. Paul. He was crowned "Dean" and received his diploma which one can only receive through hard work for the Assembly and unjust criticism about its management. I'm sure we'll all agree if it wasn't for Mr. Marks our Assembly would not have been such a grand success.

Saturday afternoon the most eventful ballgame of the season was played, Riverview vs. St. Bonifacius. The game was very exciting and filled with heated arguments; at any rate—Riverview won by a score of 26-21. Saturday night all of us went out on the Lake in boats and sang hymns and songs until it was dark and we had to leave for the shore. These good times in God's out-of-doors made the time pass much too soon for all of us. May God give us the health and means to come back to dear old Mound Assembly next year and bring with us friends to enjoy the wonderful times and God's richest blessings with us!

*In all the Northwest
Mound Assembly is the best!*

ESTHER KNAPP.

* * *

Fun for Your Picnic. A helpful little manual to take along on the picnic—and to consult beforehand—is "Picnic Programs." It gives directions for dozens of games, field sports and amusing contests which have proved popular on picnics and are suitable for young and old. Special suggestions on picnics for rural districts are supplied. "Picnic Programs" may be secured from the Playground and Recreation Association of America, 315 Fourth Ave., New York City, at the nominal charge of 15 cents.



The Place to Eat



Baptist Church, Blenheim. Rev. John Heinrich, pastor, with group on Mission Day

A Day of Good Things at Blenheim, Australia

Ascension Day is always a big day for the Baptists of Blenheim. It is a big day because it is a day of missionary effort. The Women's Missionary Society celebrates its anniversary on that day. They spare no effort to make this day a success, no, not even do they spare the men; for about two weeks before the day of feasting a member of the society approaches the gentlemen of the congregation with book and pencil, asking for a donation towards the purchase of the ham needed for the lunch. There is generally a fair response, besides which the men cheerfully pay for their tickets on the day of celebration. But the sisters do likewise. They supply other things necessary for the meals, and also purchase their tickets. And then, to top the day's effort, a collection is taken at the end of the program, which also yields a fair sum. In celebrating the day in this manner, we seem to come nearest to the true spirit of giving. This enables the society to give annually about \$100 to Home and Foreign missions.

This year's "Mission Day" was a day of good things indeed. In spite of drought and sickness there was a very large gathering of people to celebrate the day. The morning service was held in the German language. The pastor preached a missionary sermon on Isaiah 6:8: "Isaiah's

Call to Service, and His Glad Response." The final appeal of the message was: The Lord does not send angels to proclaim the message of his love or of his judgments, but he sends men and women, Isaiahs of modern times, to serve him, after being cleansed and consecrated. Will we offer ourselves as readily as Isaiah did?

The president of the society, Mrs. Heinrich, spoke hearty words of welcome and cheer to the members of the society, as well as to all visitors. She then called the roll, every member answering with a verse of scripture. After the reports of the secretary and treasurer had been given, one of the older members recited and closed by asking all the sisters to join her in singing: "The Home Over There." This touched many a heart, and brought tears to many eyes, as two of the members had been called home during the year. This service came to a close with the benediction.

After partaking of a well prepared lunch, the English part of the program was proceeded with. Mr. W. R. Smith, the worthy president of the Baptist Union of Queensland, presided. With his kind smile and his helpful, often humorous remarks he won every heart. He said he did not believe in the modern woman, who wants to rule and run everybody, including her husband. He believed in the woman taking second place and being

glad to fill that. A woman, who will detect the missing button on her husband's coat and will replace it, a woman who will take pride in seeing her husband leave his home clean and tidy, is the woman for him. He appealed to the women present to make their life one of service.

We also had the great pleasure and privilege of having two returned missionaries with us, Rev. A. Grace of India and Rec. H. Abbott from the Solomon Islands. Both these servants of God spoke very interestingly about the marriage customs in their respective fields of labor, as well as of the very degraded position of the women. The horrors of widowhood in India were vividly described and also the drudgery of the women of the Solomon Islands. Here the women are the workers and the burden-bearers, while the men look on. In India the women are nobodies. They only exist for and through the men. In their husbands lies their own salvation. How thankful Christian women ought to be for Christ, the great liberator.

The interesting program was added to by several anthems from the choir, recitations, solos and instrumental music.

After a social cup of tea everyone went their way rejoicing, satisfied that they had enjoyed a day of good things at Blenheim.

JOHN HEINRICH.

"Mothers and Daughters—Chums"

On Thursday of Mothers' and Daughters' Week the Loyalty Club of the Second German Baptist Church of Detroit gave their annual banquet in the basement of the church which was beautifully decorated and looked like a spring bower.

The younger girls, all dressed as bonafide waitresses, in their black dresses, white aprons and caps, served in honor of their mothers.

After the delicious banquet, Mrs. Fred Mengel led in some peppy group singing, causing jollity and good spirits to reign. The president, Mrs. Mowat, introduced Mrs. F. Giebel as the lady present having the most daughters, there being six in number. Mrs. F. A. Rossbach, who has five daughters, was then introduced as the member of the club having the largest number.

Mrs. Otto Bleich, toastmistress, then called upon Mrs. Mowat to say "Welcome" and speak on "Mothers and Daughters—Chums," the slogan for this national season. Miss Jean Mowat rendered a tribute to the mothers in behalf of the daughters.

The five Rossbach girls then grouped themselves about their mother, Mrs. F. A. Rossbach, who sat mending hose, and sang a beautiful selection in memory of the mothers who had gone on and in honor of those present.

The "Willing Workers' Class," accompanied by Miss Gertrude Newman, soloist, then gave a pageant, "Nearer, My God, to Thee," which was lovely as well as being most impressive, after which Mrs. Elmer Fehlberg played a very finished and sparkling piano solo.

There was only one man anywhere to

be seen and that was Rev. A. Bredy who is always welcome and who led in a brief prayer.

The banquet served much to help toward verifying the slogan and left a desire in the hearts of those present that this might be much more so in the coming years. DOROTHEA ROSSBACH, Sec.

Young People's and S. S. Workers' Conference of Washington

A Young People's and S. S. Workers' Conference is to be held in Spokane, Wash., September 5 and 6 (Labor Day). A large attendance of the workers is desired. The Sunday schools and Young People's societies are expected to be represented in goodly numbers. Announce your coming to Rev. C. E. Panke, 617 S. Ivory St., Spokane, Wash.

PROGRAM

Sunday. The superintendents or their representatives are to address the Sunday school. Sermon by J. A. H. Wuttke.—2-2.30 P. M. Song service, led by Eugene Mohr. Three 20-minute addresses: "The Christian Young People and their Home," by H. G. Schmidt. "Influence of the Christian Youth in the Churches," by R. Luchs. "Influence of the Christian Youth upon its Daily Environment," by Niels Christensen.—7 P. M. Song Service, led by Niels Christensen. Sermon by R. M. Klingbeil. Short testimonies.

Monday. 9 A. M. Quiet devotion for Young People's Workers, led by F. Stabbert. 10 A. M. Organization. Discussion regarding the future of the movement. 10.45 Three 15-minute addresses: "What Can the Superintendent Expect of the Teachers?" by Rudolf Marks. "What Can the Scholar Expect of the Sunday School?" by Elizabeth Ahrends. "What Can the Pastor Expect of the Sunday School?" by R. M. Klingbeil. Consecration meeting, led by J. A. H. Wuttke.

For the afternoon an outing is planned. The representatives of the different Sunday schools and Young People's Societies are requested to contribute two numbers to the program, either literary or musical. Let us come in large numbers and prayerfully. THE COMMITTEE.

Notice

The friends and officers of the B. Y. P. U. and Sunday School Workers in the State of Washington are herewith invited to attend a conference on the 5th and 6th days of September with the church at Spokane.

All visitors will please announce themselves by writing to Rev. C. E. Panke, 617 S. Ivory St., Spokane, Wash. Please state whether you intend to come by rail or auto.

MAX P. R. KIRSCH, Clerk,
1218 E. 13th Ave.,
Spokane, Wash.

**From the General Missionary Secretary's Desk
Rev. Wm. Kuhn**

My dear Brother Kuhn:

Let me share with you and our many brothers and sisters in the home land some of the blessings we have on this field. During the first ten years we baptized only fifty converts. During the past five months 130 have been added to the churches by baptism.

Our people are poor. Last January I traveled for a whole month in a part of my field where there are no Christians, all demon worshipping Kachins, in no village could I buy any rice. For one excuse or another they were all in a semi-state of famine. Our Christian Kachins this year are selling rice and are making substantial contributions towards the Lord's work. Last year at this time our general collections ran up to Rs. 389/, this year we have Rs. 957/.. three rupees to the American dollar. Last evening an old widow sent me fifteen rupees as a thank offering to the Lord for his help during the past year. This is not the first offering I have received of this kind.

While the sons and daughters of heathen Kachins are revelling in sins as their parents did for ages, our Christian Kachins are filling our schools, some even going to High School and can speak fairly good English and they are paying their own way.

On a recent tour among some of our villages my heart was made very glad by the wonderful change I saw going on in the social life of the people. Instead of low walls with darkness in the houses I saw high walls with windows, so that you could see daylight in the house. How this will effect the morals as well as the health of the people only the missionary can know. Who ever thought that the sight of a stack of firewood would make my heart overflow with thanksgiving to God. In all my travels I have yet to see a stack of firewood near a heathen Kachin's house unless he was getting ready for a big demon feast. In a number of our Christian villages I saw a large number of these stacks of wood. This means that the women need not go out in the

**Daily Scripture Portion
Bible Readers Course**

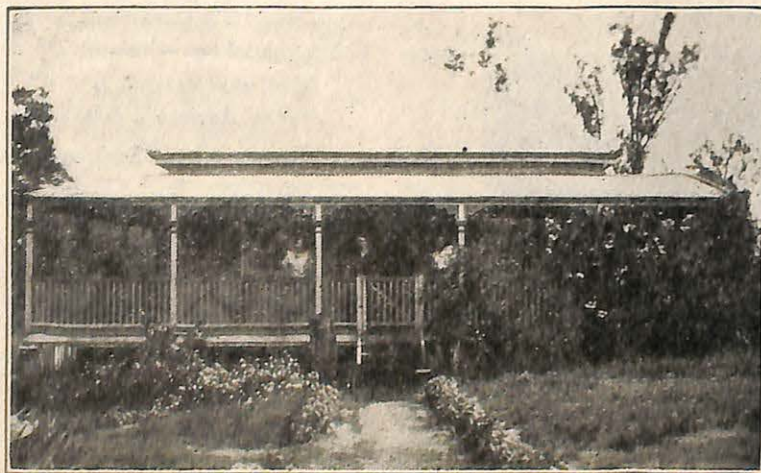
ENDORSED BY YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

SEPTEMBER.		OCTOBER	
1	St. John. 10. 19-30	1	Leviticus. 1 1-14
2	10. 31-42	2	2. 1-13
3	11. 1-16	3S	4 27-35
4	11. 17-31	4	8 10-24
		5	9 22-24
5S	11. 32-46	5	10 1-11
6	11. 47-57	6	14 1-18
7	12. 1-19	7	16 1-10
8	12. 20-36	8	16 11-19
9	12. 37-50	9	16 20-34
10	13 1-17	10S	19 1-18
11	13. 18-30	11	25 1-17
		12	26 3-18
12S	13. 31-38	13	26 40-41
13	14. 1-14	14	St. Peter 1
14	14. 15-31	14	1 1-12
15	15. 1-17	15	1 13-25
16	15. 18-27	16	2 1-12
17	16. 1-15	17S	2. 13-25
18	16. 16-33	18	3 1-12
		19	3. 13-27
19S	17. 1-12	20	4. 1-11
20	17. 13-26	21	4. 12-19
21	18. 1-14	22	5 1-14
22	18. 15-27	23	Deuteronomy. 1. 1-17
23	18. 28-40	24S	3. 18-29
24	19. 1-16	25	4. 1-13
25	19. 17-30	26	5. 1-15
		27	5. 16-29
26S	19. 31-42	28	6. 1-12
27	20. 1-18	29	7. 1-11
28	20. 19-31	30	8. 1-9
29	21. 1-14	31S	8. 10-20
30	21. 15-25		

(By Courtesy of the Scripture Union)

jungle during the rainy season and cut firewood and carry it on their backs, for the oxen have done that work for them. News comes from various parts of this field where five, ten and more families have torn down their demon altars and are now seeking the way of the Lord.

With warmest greetings, I am
Very sincerely yours,
GEO. J. GEIS.



The Parsonage, Blenheim

A
New School
Building
and Chapel
built by
the People
in 1926





This picture shows a group of islands around Kodiak. It was taken from the mountain side and shows the little town back of the girls. It is the K. B. O. World Wide Guild who took their teacher up on the mountain side to celebrate her birthday. Steamers enter the harbor from the left. Wood Island is indicated by a x, and the small white specks visible in the foreground are the R-Station and K. B. O. buildings. Long Island beyond is occupied by one family who has a fox ranch.

Alaska . . . Land of the Midnight Sun

HILDA D. KRAUSE

I

"It is so hot! Not a breeze stirring! Wish we were at the seashore or at the North Pole!" Who in the Inland States has not expressed these or similar thoughts, or at least wished that some of these sweltering summer days might be spent away from the rays of the scorching sun?

Come with me then, friends, on an ocean voyage to America's "Great Wonderland" which the natives call "Alayeksa," meaning the "Great Land." The exhilarating North Pacific breezes, the smell of the salt sea air and the enchanting scenery along the way will help you soon to forget the discomforts you leave behind.

But before we board the "Admiral Watson," the steamship that will take us to this charmed land, let me tell you something about it and what you may expect to see there.

To the majority of people in the States Alaska is still the "land of perpetual ice and snow." It is still known mostly from the accounts of "The Trail of '98," when those who felt the call of gold sacrificed their homes and loved ones, and their own lives too, in many cases, to satisfy their lust for gold. Service, the Poet of the Yukon, in the following lines gives a very striking picture of what these men were willing to endure:

*"I've sweated athirst in its summer heat,
I've frozen and starved in its cold;
I've followed my dreams by its thousand streams,
I've toiled and moiled for its gold.*

*Look at my eyes—been snow-blind twice;
look where my foot's half gone;
And that gruesome scar on my left cheek,
where the frost-fiend bit to the bone.*

But we were all mad, both the good and the bad. . . ."

Scenes of this kind flash across the mind of most people at the mere mention of the name Alaska. But Alaska of today differs from the Alaska of '98; not that the country has changed, but rather the unsatisfied cravings of man and the unspeakable suffering have quieted that old call, and another type of men has gone up since then, not to exploit the land and leave it, but to build up its resources and make it their permanent home. The country still abounds in rich mineral deposits: gold, silver, copper, tin, coal and petroleum. Its marble quarries line the magnificent buildings of our large cities. Its agricultural possibilities are as numerous as any in the States. The present day Alaskan occupies himself with cattle raising, dairying, lumbering and fur farming, and many find employment in the great fishing industries. All these and other resources were present at the time of the great "gold rush," but the greed for gold blinded men's sight so that they could not see the other wonderful possibilities of making life worthwhile.

The ever increasing number of tourists who come up each summer are being disillusioned regarding climatic conditions. They find that fully two-thirds of the vast Territory which is one-sixth as large as the United States proper, is really in the north temperate zone, and that only the most northern part lies within the Arctic Circle. It is difficult to convince people that there is no typical Alaskan climate, any more than there is a European or an American climate. Three years ago one of the missionaries who was going to Alaska was refused life insurance by one of the big insurance companies on the ground that undue risks and especially the severe surroundings matter of fact, Kodiak, to which station she was going, had not seen zero weather for many years. But the insurance company could not be convinced.

The natives of Alaska are usually spoken of as Indians, but in reality the

Athapascans are the only true Indians in Alaska. The Thlinkets are traditional descendants of the North American Indian, as they have much in common with the other tribes, but the Eskimos and Aleuts, because of their close resemblance to the Mongolians are supposed to have migrated from Asia over Bering Strait. The U. S. Court of Alaska decreed that the Alaskans were not Indians nor were they to be treated as such. They are not forced to live on reservations, and may come and go as they please.

In physical appearance the typical native Alaskan is of medium height, lighter in color than the American Indian, has black eyes and straight black hair, a fleshy face and high cheek bones. They are intelligent and resourceful, and quick to adopt American ways, but the good and the bad. The native dress still persists in spite of the wide adoption of American mode of dress. It consists, for both men and women, of a fur or bird-skin garment, called a "parka," which extends below the knees, and trousers with the fur on the inside. Winter moccasins are made of reindeer legskins, while those for summer are of much lighter seal-skin.

Some of the natives still persist in living in the typical Alaskan, cellar-like houses which are made of sod, rarely having more than one or two tiny rooms. Each hut has a single window. From six to eight people eat and sleep in a space about eight by ten feet, and the only means of ventilation is the hole in the top which forms the outlet for the smoke. Sometimes this space is divided into two tiny rooms,—one filled with clothes, harpoons, jerked meat and dried fish. In the living-room, shut off by a curtain of skins, old women with wrinkled, weather-beaten faces, make garments out of hides or weave the world-famous Attu baskets. Along the coast where there has been contact with the white people, frame or log houses are found, and the presence of gaudy lithographs, iron stoves, granite ware and cotton prints display the taste of the natives and the influence of the trader.

Until the purchase of Alaska in 1867 the Territory was under Russian control, which has left its impress even unto the present day. The early Russian explorers brought back glowing tales of the wealth in furs that abounded in the new land, and induced adventurous traders to go there who established settlements and churches. Bancroft in his "History of Alaska" says, however, "The Russians were not such zealots as to undertake conquest for the sake of conversion, and to make religion a cloak for their atrocities; hence, but for these costly skins, each of which proclaimed in loudest strains the glories of Alaska, the Great Land might long have rested undisturbed." The fur hunters treated the native inhabitants of the country with extreme cruelty, and the history of this period is marked by one outrage after another. Investigations of reported mistreatment of the natives revealed such gross inhumanity as to cause the Siberian authorities to suspend free traffic in America and resort to the system of the

formation of privileged companies. This system relieved the situation to a small extent only. The treatment which had been accorded the natives resulted in numerous reprisals on their part, and much shedding of Russian and Indian blood marked Russia's contact with Alaska.

The Greek Catholic Church which the Russians established in this new land had many points of difference, however, between that faith in Russia and the corrupted form of it which they permitted in Alaska. Here it was modified to meet the superstitions and emotional needs of a semi-barbaric people. The priests were not always conscientious; the most evil practices were tolerated; immorality and the resulting degradations were common; and the spiritual life of the Alaskans was practically undeveloped.

The native religion is that of sorcery. The Alaskans believe in some sort of power which rewards the good and punishes the bad after death. They recognize a Supreme Being under the name of "Yethel," who is all powerful, who created everything in the world: earth, animals, man, vegetation, the sun, moon and stars. He loves the people but often in his anger sends epidemics and misfortunes upon them. Yethel was in the beginning; he never ages, and will never die. According to their belief devils do not exist, but there are spirits called "yeiks" which can be summoned by the Shaman, or sorcerer, at will. There are countless numbers of them abiding in the space to the north, in the clouds. Every Shaman has his own yeiks who direct him. The Shaman's function is to perform all sorts of religious rites. When he is called to minister to sickness he comes with masks, rattles and blankets; and he howls, dances and collects all the gifts possible, but does the patient no good whatever. He usually ends by accusing some innocent person of having bewitched the sick one, and the unfortunate one thus singled out is tortured to death. This latter, gruesome custom has been practically stamped out since American ownership. In isolated places, however, it still happens occasionally, but is severely punished by the government.

The funeral ceremonies consist of feasting, drinking, dancing, singing, wailing and fighting, until all the food and whiskey—yes, whiskey in our "dry" Alaska—are gone and the participants exhausted. Sometimes the dead are put in boxes, or caches, and these raised on poles a few feet from the ground; again, the bodies are disjointed, burned and the ashes put in a cavity in the totem pole. Blankets, elaborately worked with tribal emblems are worn at these ceremonies. Dancing is a national custom. The dancers impersonate various animals, and howl, and skip, and glide until they are exhausted.

The well known totem pole, that great cedar log, standing from twenty to forty feet high, elaborately and grotesquely carved with beasts and birds, which tells the history of the family, still exists in many places. Usually there is one before each home; sometimes two, showing the ancestry of both husband and wife.

The moral standards of the natives are

very low. Lying, stealing, gambling and drunkenness are found everywhere; the marriage union is seldom held sacred, and polygamy is still common. Because of these low standards of sex morality, there is a great deal of physical unfitness, suffering and misery; and this is the reason for the one or more orphanages which nearly every Protestant denomination maintains in the Territory for native and mixed children.

The lowering of the Russian flag and the raising of the "Stars and Stripes" did not usher in an era of development for Alaska, however, sad to say. On the contrary a period of stagnation ensued. Those who recount the events of the first quarter century of United States control in Alaska are inclined to draw uncomplimentary comparison with the last quarter century of Russian rule. From 1867-1884 Alaska suffered from the utter neglect of Congress as regards law and government, so that there were grounds for the application to the Territory of Kipling's aphorism that

*"Never a law of God or man
Runs north of Fifty-three."*

For more than thirty years the natives were made drunkards by the freely sold rum of American exploiters. The murder and rapine of helpless men and women went unpunished. Rights to life, education and property were absolutely ignored. Thousands died of starvation owing to the unchecked debauchery. In one extremity the people appealed for aid to British Columbia and for a time were protected by the British navy. Later the Revenue Marine Service and the U. S. Navy alternately assumed control of local affairs. Finally in 1884 Congress extended the laws of Oregon to Alaska and provided a territorial government.

The first efforts to establish a Protestant church were made by the U. S. Army. Christian women, wives of army officers stationed at Sitka and Wrangel, with the aid of Capt. S. P. Jocelyn, U. S. A., succeeded in opening the first Indian Church outside of the Greek pale at Wrangel in 1876. The next year a soldier wrote to Gen. Howard, asking that some church send a minister to guide and instruct these Christian Indians. This letter was sent to Dr. Sheldon Jackson who made such prompt and effective representations that he was sent in 1877 to institute the first Presbyterian Mission in Alaska.

As the needs of this Great Land became known to the people of America, other denominations became interested and sent missionaries to bring the Gospel to these benighted people. In order that no denomination might overlap the others' work in this vast Territory of more than 590,000 sq. miles, representatives of various Protestant missionary societies met to confer on the matter of dividing the country for the efforts of the various denominations. The Presbyterians had worked at Sitka and wished to remain there; the Episcopalians had begun work in the valley of the Yukon; and the Methodists chose the Aleutian Islands. Dr. Morehouse of the American Baptist Home Mission Society said,

"Well, gentlemen, there seems to be nothing left for the Baptists!" "Not so, in the province of God the best place of all seems to be left for you," replied Dr. Jackson. He then described the situation and advantages of the coast region surrounding Prince William Sound and the Kodiak Islands, especially the abundance of water. "This, then, shall be Baptist ground," said Dr. Morehouse, and so it has since been considered. Through Dr. Jackson's efforts the Presbyterians, Methodists, Baptists, Episcopalians, Moravians, Congregationalists, Friends and Salvation Army are doing mission work in Alaska. In 1924 there were 54 mission stations reported, one of these being Baptist.

The seemingly insignificant division allotted to the Baptists is in reality more advantageously located than many of the others. It has the advantage of monthly steamship and mail service the year round. The climate is influenced by the Japanese current so that the temperature rarely goes down as low as zero in winter. The dense spruce forests on the islands and the mainland afford fuel, and the land is more fertile and better adapted to agricultural purposes than are other parts of the country. These qualities, together with the natural beauty of this region make Kodiak and Wood Island, on which the Kodiak Baptist Orphanage is located, the ideal place for such an institution. John Burroughs, the naturalist, was enchanted with Kodiak when he visited there, and alludes to the island as a pastoral paradise:

"So secluded, so remote, so peaceful, such mingling of the domestic, the pastoral, the sylvan, with the wild and rugged; such emerald heights, such flowery vales, such blue arms and recesses of the sea; and such a vast, green solitude stretching away to the west and to the north and to the south! Bewitching Kodiak, the spell of thy summer freshness and placidity is still upon me!"

The Boaster

One of our recently married men made the mistake of boasting to his wife about his skill in the art of cookery. Naturally when she was called out one day while preparing dinner, she expected him to be able to cook potatoes. So she left them lying on the kitchen sink, already pared, and told him to put them on to boil. He gathered them up and put them in a pot, put the pot on the stove, and sat down to read the paper. Pretty soon they boiled over. He put them in a larger pot. Pretty soon they boiled over again. Things went on like this until, when his wife got back, she found the potatoes boiling in a wash tub, and her husband trying to put sideboards on the tub to keep the froth in.

"Whassa matter with these gosh-binked potatoes anyway?" he asked her.

"Well," she said, after a critical inspection of the mess, "I suppose you gathered up that square potato and put it in with the rest of them."

"Of course I did. What's that got to do with it?"

"That wasn't a potato, dear. That was a cake of soap."

Reception to New Pastor at Benton Harbor

On the first Sunday in July Rev. J. J. Lippert preached his opening sermon to his new congregation at Benton Harbor, Mich. The large audience was well pleased with the ability of Bro. Lippert.

On the following Wednesday evening a welcome reception was accorded Bro. Lippert and family. A large congregation gathered to greet the new pastor and bid him welcome to his new field of activity.

Bro. Christ Ruff had charge of the meeting. A fine musical program was rendered; words of welcome were also given by the various officers of the church and the societies. The Sunday school was represented by the superintendent, who chose the Primary Department to help greet Bro. Lippert and family by singing two songs, one being "Wir begrüßen euch all."

The visiting speakers were Rev. Thomas Stoeri, Rev. H. Schwendener and Rev. H. Steiger of St. Joseph and Rev. H. Hansen of Benton Harbor. Each contributed words of encouragement to the new pastor and his church.

Refreshments in the dining room concluded the evening.

Find Your Work and Do It

WALTER M. LEE

Every member of a church
Owes a duty to it;
For this duty you should search;
Find your work and do it.

If your church pledge has run out,
Go in and renew it;
Giving is not all your part;
Find your work and do it.

If your duty you neglect,
You are sure to rue it;
Try to keep your self-respect;
Find your work and do it.

Do not wait until they plead,
Beg and force you to it;
Seek the place of greatest need;
Find your work and do it.

Christian duty will reward
Those who wed and woo it;
Give allegiance to your Lord:
Find your work and do it.

The church of God demands your best,
Your very best is due it;
Make up your mind to stand the test:
Go find your work and do it.

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OUR constituents are reminded that the Publication House at Cleveland belongs to them. There is therefore every reason for patronizing it to the fullest extent. Its work is missionary in spirit. Its aim is to advance the interests of the denomination which is a kingdom enterprise.

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Paul Zimbelmann

Ready to serve our German Baptist people, we send out our brethren from the Seminary with the request to welcome them with true Christian hospitality and to listen patiently to what they have to say when they visit you in your homes.

Every Father Has His Mental Picture

Every normal man is trying to do three things. He supplies the current needs for his family and himself; he desires to supply funds for himself and family after he can no longer function as an income producer; and, to provide for his family in event of his untimely death. Every normal man wants to live to accomplish his aims. He has a mental picture of an independent old age and a condition of independence for his family even though they become fatherless.

The life insurance way is the surest way to reach just this sort of goal. It has proved itself to be the best means of assisting every man to accomplish these aims and of making certain the thing closest his heart. German Baptist insurance guarantees these things. It is an iron-clad safeguard placed around the uncertain future. The fact that German Baptist insurance does this human thing for the Baptist family makes it of vital interest to every husband and father.

Ask your local clerk-agent, or any one of our five Rochester Seminary students visiting our churches during these summer months, or write direct to the home office of

THE GERMAN BAPTISTS' LIFE ASSOCIATION,
860 Walden Ave., Buffalo, N. Y.