

The Baptist Herald

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

Volume Five

CLEVELAND, O., DECEMBER 1, 1927 Number Twenty-three



Central B. Y. P. U. of the German Baptist Church, Waco, Texas
The loving-cup was awarded for extension work. Pennants represent some of the
unions competing for the awards.

What's Happening

Rev. Otto Lohse, pastor at McLaughlin, S. D., will hold a special Bible Course with the young people of his church, Dec. 5-16. Sixteen members are already enrolled and it is expected more will follow.

The Church at South Chicago, Ill., Rev. G. C. Schwandt, pastor, has raised \$7500 in cash and pledges for the building of a new basement under the present edifice. The work is to begin in May, 1928, and will cost about \$12,000.

Rev. August Heringer, pastor at Venturia, N. D., has organized a Men's Brotherhood in his church, Oct. 27. The organization of a male chorus is also in prospect. The Venturia church has many young people and Bro. Heringer is aiming to enlist them for service.

The young people of the Fenwood church, Sask., Rev. G. Ittermann, pastor, have been active in distributing religious literature among the Ruthenian people in the vicinity of Fenwood. The young people's society numbers 50, a gain of 11 since the beginning of the year.

Nokomis, Sask., young people's society is one of the strongest among our Saskatchewan churches. The society lost 12 members during the year, 9 by removal, but gained 10 new ones. The meetings are well attended. Rev. J. S. Fuxa is pastor here since last summer.

The young people's society at Lemberg, Sask., has experienced a resurrection since the coming of their new pastor, Rev. Charles B. Thole, who is especially interested in young people's work. Though the society is small as regards membership, it reports good meetings.

Rev. J. H. Ansberg of the Nottingham church, Cleveland, O., baptized four adults on a recent Sunday, two of whom were from the Roman Catholic church. The Sunday school has passed the 300 mark in attendance. A campaign to raise \$4000 toward the indebtedness on the new building came to a successful conclusion on Thanksgiving Day.

Rev. John Lehnert, pastor at West New York, N. J., is president of the Hudson County Baptist Association. The Fall meeting of the Hudson County Association and Women's Missionary Union was held in the West New York church on Oct. 11 and was largely attended. Rev. John Schmidt of Union City was also on the program of this meeting.

The new officers of the Chicago and Vicinity Young People's Association (Jugendbund) for the next two years are: President, Harold Johns, Oak Park church; 1st vice-president, Fred Prescher, 1st Church; 2nd vice-president, Frieda Haack, Humboldt Park church; secre-

tary, Frieda Kalik, South Chicago church; treasurer, Herbert Hecht, Immanuel church.

The Oak Park Church, Rev. Theo. W. Dons, pastor, recently voted by an overwhelming majority to have English services every Sunday evening. Previously only two Sunday evening services a month were conducted in English. The change has been made on account of the young people. Pastor Dons baptized five young folks on Sunday, Nov. 6, and three adults on Sunday, Nov. 20.

The young people's society at Southey, Sask., is making progress under the leadership of President John Butz. Ten new members were added during the year, making the present membership 33. Several interesting debates were on the society's program during the last year. Rev. Willy Luebeck, a former pastor at Cologne, Germany, is the new pastor of the Southey church.

Rev. A. J. Milner, pastor at Regina, Sask., has resigned to take effect on Feb. 1, 1928. The work at Regina has made fine progress and warrants good hope for the future. Bro. Milner has been with this new interest from the beginning and during his pastorate the church has been organized and its well-equipped edifice erected. Should the church not succeed in getting a successor to Bro. Milner by February, he will remain until a new pastor is secured, so that the work may not suffer.

The young people's society at Regina, Sask., is one of the youngest among those in Saskatchewan, but reports 40 members. They held 52 devotional meetings during their society year on Sunday evenings and 18 other meetings of varied character. Pastor Milner testifies to the faithful support of the pastor by the young people, who also helped greatly in the evangelistic meetings by doing personal work. They are also active in hospital visitation. A library has been founded. A study course in the Life of Christ will be held this winter.

An interesting debate was held in the Oak Park church, Chicago, in connection with the executive meeting of the Chicago and vicinity Jugendbund. The spacious auditorium of the church was well filled. The topic of the debate was: "Resolved, that motion pictures are essential to the program of the modern church." Messrs Schroeder and Wolff of the South Chicago church upheld the affirmative and Messrs Raymond Mihm and Daniel Leber upheld the negative. Both sides were ably presented. The judges, consisting of Revs. C. A. Daniel, H. C. Baum and E. R. Lengefeld, awarded the decision to the negative side. Mr. Harold Johns presided during the debate.

The Church at Elgin, Iowa, did not permit the twenty-fifth wedding anniversary of its pastor and his good wife, Mr. and Mrs. Ph. Lauer, to pass unobserved. A surprise celebration was planned by the church on the evening of Oct. 14 and successfully carried out when the pastor returned from the Iowa Association and a committee invited him to a wedding celebration in the church building. A nice program was rendered, splendid refreshments served and the jubilee-couple was showered with congratulations, some fine silverware and other presents. The "Baptist Herald" family join in wishing Mr. and Mrs. Lauer many further years of happiness and service together.

Miss Lillian Andresen, daughter of the late J. C. Andresen, passed away Nov. 13 at the Peck Memorial Hospital, Brooklyn, N. Y., after having undergone a serious operation several days previous. She was converted and baptized under the ministry of the Rev. A. P. Mihm in the Second Church, Brooklyn, and was an active worker in the young people's society, Bible school and the church in general. Her Christian life was strong and deep and fruitful in good works. In later years she was a member of the Marcy Ave. Church, Brooklyn, where the largely attended and impressive funeral services were held. She was a sister of Mrs. G. H. Schneck of New Britain, Conn. We deplore her early demise from earthly scenes but know she is with the Lord.

The Baptist Herald

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The Baptist Herald

A "Herald" Perspective for 1928

IN a letter to the editor, one of our well-known pastors in the East writes as follows: "Soon you will be writing the finishing sentence for another volume of the 'Baptist Herald.' It is filling a large place in our denominational life and is the only connecting link between a great number of our young people and the affairs of the denomination at large. You have succeeded in presenting an interesting and helpful array of facts, fiction, fun and food. May the 'Herald' continue to grow in volume and subscribers!"

We always appreciate kind words of recognition as to the "Herald" and humbly confess they do not cause a swelling of the hat-band but incite us to keep on meriting the good opinion of our friends and to make the "Herald" increasingly and constantly better.

Now for a peep ahead. We have secured the serial rights for a splendid new story by one of our best-known fiction writers of America,—Grace S. Richmond, author of "Red Pepper Burns," "Rufus," "Foursquare," etc., whose books are cherished in over two million American homes. Fuller announcement about the story and the author will appear in the next number. The new story will begin in January after the conclusion of "The Glass Window."

The "Devotional Page" will be conducted by Rev. H. R. Schroeder, pastor of the Rieverview church, St. Paul, Minn., one of our growing pastors who wields a facile pen. We welcome him on the staff of our contributing editors. Rev. Geo. W. Pust has done fine work for the page during the last three years and gained the gratitude of editor and readers.

The "Bible Readers' Course" for 1928 in the "Herald" will be different. We will co-operate with the B. Y. P. U. of America and promote and publish the daily topics and scripture references from Dr. J. Sherman Wallace's little book: "A Quiet Talk with God Each Day." Following this course, our German Baptist Young People will be one with the great host of the B. Y. P. U. of America in the reading and meditating on God's Word.

We will continue our feature articles on "Goals for our Sunday Schools" and furnish some others on "Baptist Leaders" during 1928. We hope to enlist our best forces, lay and ministerial, for special timely and inspiring contributions to our columns. Our ever-popular "What's Happening" page will continue to furnish you with brief newsy items about people and events.

Above all for 1928, we need the energetic help of every pastor and booster to maintain and to in-

crease our circulation; we need your good will, your prayers and the faithful fulfilment of your promises and pledges of co-operation.

The Christian's Magna Charta

John 3:16

ARTHUR A. SCHADE

THESE words have often been called the Christian's Magna Charta. A Charta or Charter is a bill of perpetual rights which is granted by some king or emperor. Magna means magnanimous, or big. The term itself originated in 1225 when King John guaranteed the English barons certain constitutional rights.

In these words of Jesus, God declares certain fundamental rights to all mankind. He grants them his love, his riches and perpetual life. He loves, he gives, and he promises. His love is worldwide and inexhaustible. His gift represents the infinite sacrifice of that infinite love. His promise opens the doors of heaven to an immortal soul. Each of these terms represents an inexhaustible concentration of meaning. Let us seek entrance at their portals and passage through their corridors that we may behold their rich contents.

I.

GOD LOVES

Our Book of Faith is unanimous in its testimony to the love of God. It assures us that "God so loved the world." "Yea, I have loved thee with an everlasting love" (Jer. 31:3.) "But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2: 4. 5).

But God wrote another book which all men read and few understand. It is the book of the world, the universe of which our world is an infinitesimal part. Does this book testify to the love of God?

Is This a Friendly World?

For an answer foes of the Christian faith have referred us to the earthquake that in a few seconds lays a city in ruins, to the floods that sweep man and beast away to a watery grave, to the lightning that strikes a victim down without a second's warning, or to the hurricane that lays beautiful residence sections into ruins and drives the ships at sea on the shoals. They have pointed out the carnivorous instincts of nature in consequence of which one creature lives by eating another, and the fighting instinct of man which has resulted in all the wars

that have blighted the human race. These, they would have us believe, belie all claims that this is a friendly world, made and managed by a friendly God.

But if these unfriendly aspects of nature are an index to the disposition of God, then surely

The Friendly Aspects of Nature

must also be considered as evidence. And when the unfriendly aspects are placed aside of the friendly ones, how small they do appear. They are the exception and not the rule. If these manifestations of nature are to tell the story of God, then let us listen not only to the howling of the storm but also to the soothing song of the birds; let us observe the exquisite floral decorations planted in meadow and mountain by the heavenly botanist. Let us look not only to the forbidding storm, but also to the beautiful sunset and to the peaceful promise of the rainbow. In spite of the occasional storms and eruptions, most people consider this world lovely. A man will still give all he possesses to remain here a little longer. Hence the verdict of nature is favorable to Scriptural testimony that God is love.

God's Love is Inexhaustible

This comforting fact is clearly stated in the words and conduct of Jesus. God lets the sun rise upon the just and the unjust. He sends his rains upon the fields of the godly and the wicked alike. He commands that we shall forgive our brother who sins against us, not seven times, but seventy times seven times.

He pictures the Father as standing in the door looking out upon the way, waiting for his prodigal sons and daughters to return. He receives them without rebuke and restores them to their heritage. Love never faileth. Jesus prayed for his enemies who had maliciously abused him even while they were nailing him to the cross. God's love will never turn to anger. He will never cease to woo, though man may so harden his heart that he ceases to hear and feel. The transition from hope to hopelessness takes place in us, not in God.

God's Method of Winning

God's method of winning a lost world is the method of love. And we must work in harmony with this method or we violate the spirit of the kingdom. While we may become indignant with sin, we must never sacrifice our love for the sinner. Some would have the preacher removed from the little mound without the city gate and placed on Mount Sinai. They would substitute the good news of God's love and gift to men with the rumbling thunder of judgment. They would have the preacher part with his Master who came into the world, not to condemn the world, but that the world might be saved. Not more thunder and lightning and earthquakes from the pulpit, but a fuller manifestation of true Christian love is what the world needs. May we all be able to say with Paul: "The love of Christ constraineth us!"

The Fine Art of Listening

OTTO E. SCHULTZ

In his recent article on "His Own Noise," Rev. O. E. Krueger threw out the suggestion that some one write on, "The Fine Art of Listening." Rev. Otto E. Schultz accepted the challenge. We are glad to publish his meditations on the subject as follows.

TIS is indeed a rare art. It is praised by all, but practiced by few. Mankind is afflicted with the incurable malady of self-impartment. We are fonder of imparting thoughts than of importing them. Each person is heavily weighted down with the profundity of his own knowledge. We carry a load of burning thoughts in our mind which is like money in some people's pocket—it gives us no peace until we have imparted it to others.

Dad comes home after an absence. He is the center of attraction for the entire family. The children cannot wait for their turn to unburden their minds of all the things they yearn to impart and there ensues a babble of voices. After a while the little fellow who is the undisputed boss of the home, but has remained silent, gives an imperative chirp: "Now all of you keep quiet! Let me talk!"

On the street is a gang of boys each bent on getting a word in, edge-wise. In the parlor is a circle of ladies busily engaged in their tete-a-tete. In the study is a gathering of ministers discussing theology. Each one's well of information is bubbling over.

Whether the subject is evolution or higher critics or modernism or the Sacco-Vanzetti trial or Philippine independence or even so profound as the propriety of modern feminine wearing apparel, every one is ready with a cut and dried answer. Each person you meet seems to be a walking encyclopedia on the burning questions of the day.

The Preoccupied Listener

It is evening. The nominal head of the house enters. Supper is over and he finds repose in an easy chair. Friend wife appears. She has many things to say to hubby. After 15 minutes of talk by "Mrs." and of mind-wandering by "Mr.," the latter suddenly "comes to" and asks, "What did you say, my dear?" Then he finds her collapse like a flat tire and he hustles to the kitchen for a glass of water to revive the one whom he promised to love, honor and cherish. There is none so exasperating as a preoccupied listener. The talk of others is to him like hail against the window-pane.

The Poorest Kind of Listener

is unquestionably the bigot. Perhaps the finest picture of the state of his mind is given by Oliver Wendell Holmes in his "Autocrat of the Breakfast Table," when he compares the "mind of a bigot to the pupil of the eye; the more light you pour on it, the more it contracts." There is none so blind as he who will not see, and none quite so deaf as he who will not listen.

There are many who deliberately stopped up their ears years ago and have not heard a solitary word since. They pride themselves on the fact that they

never change their mind. They are not blown about by every wind of doctrine politically, socially nor religiously. The gray matter underneath their cranium is covered with moss and they are proud of it. Where deafness is bliss, 'tis folly to hear.

Our Own Thinking and Others

It is marvelous how clear our own thinking is and how befuddled are the thoughts of others. It is simply beyond our comprehension why people can be so dense not to see our point of view. Some times we find it leaves the uninitiated wondering which one of the two is most deserving of this affectionate epithet.

In a Fog

Benjamin Franklin in his Autobiography tells of a man out in a fog. He sees people ahead of him in the fog, people to the right of him in the fog, people to the left of him in the fog and people in back of him in the fog. But around him everything is perfectly clear. It would be easier for the wise man of Greece to find an honest man with his lantern than for us to find a person willing to admit that he also might possibly be a bit befogged.

There are at least two classes of people with gumption enough to incline their ears to others: the modestly ignorant, who know how little they know, and the modestly intelligent, who know how much can still be said on both sides of a question. Hence their willingness to listen to those with whom they disagree, even if their open-mindedness might endanger their position and necessitate a modification of their convictions.

The Sublimest Listening

is done by the soul. The Bible was written by good listeners. They were men who listened long and carefully and prayerfully to the voice behind the veil before they imparted their knowledge to posterity. Savonarola said about the saints of his day that they were so busy talking to God, they had no time to listen to him. It is indeed an important function of prayer to tune in on the great transmission station, H-E-A-V-E-N, to listen to the broadcasting from the Great White Throne and to say with young Samuel: "Speak, Lord, for thy servant heareth."

Editorial Jottings

A REPORT of the meeting of the Saskatchewan Young People's Association at Ebenezer, East, will appear in the next issue as we could not make room for it in this number.

THE DEATH of Prof. G. A. Schneider in the zenith of his usefulness as a teacher in our Seminary at Rochester fills all our hearts with sadness. His loss will be keenly felt and will throw additional burdens on the other members of the faculty for the time being. Our deep sympathy is extended to all the bereaved ones.

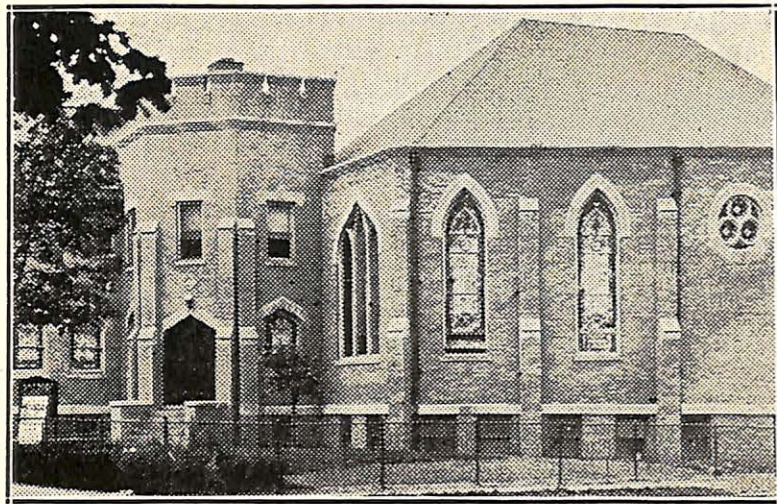
OUR WORTHY NATIONAL G. B. Y. P. U. president, Bro. Edw. W. Hoek, is busy at work boosting the "Herald" campaign for 1928. He has sent out letters to all pastors, to all presidents of young people's societies and to those who acted as boosters last year. He has enclosed postal cards for a word of reply. Have you sent yours back with a promise to help? Write him today; 1310 Bedford Rd., Grosse Point, Mich.

TWO COPIES OF POSTERS to be used in winning subscribers for the "Herald" have been mailed to all who were listed as boosters last year. Where no booster was listed, these posters have been mailed to the secretaries of the young people's societies. Place them in a prominent place in some room or vestibule. Call attention to their message. If you have failed to receive any for your church, write at once to Rev. A. P. Mihm, Box 6, Forest Park, Ill., who will be glad to mail you two copies, or more, if you can use them.

REV. GEO. J. GEIS, of the Kachin mission in Burma, writes that several refugee families from China passed through Myitkyina on their way to the United States. They were over two months marching over snow-covered mountains, wading through swollen streams and camping out in the wilds, where they had to cut a path through the jungle. For eight days they saw no human habitation and food ran low. The first real help came when they reached Fort Hertz, 215 miles north of Myitkyina. The Christians at the latter place gave them a helping hand.

REV. WM. L. SCHOEFFEL of Pittsburgh, No. Side, Pa., will be the new editor of the "Jugend-Ecke," the young people's and Sunday school workers' page in the "Sendbote," beginning with the first of January, 1928, at the request of the Executive Committee of the Y. P. and S. S. W. Union and the Publication Committee. Bro. Theo. W. Dons has ably edited this page for the past two years but his present pastorate will fully engage his time. The thanks of our Union were expressed to him by resolution. We wish Bro. Schoeffel all success in his new duties.

THE BAPTIST YOUNG PEOPLE'S UNION OF AMERICA some time ago extended an invitation to our German Baptist Young People's and Sunday School Workers' Union to delegate a representative from our Union to sit with the Board of Managers at their annual session in Chicago. The editor of the "Herald" was appointed by our Executive Committee as representative and attended the session in Immanuel Baptist Church, Chicago, Oct. 26-28. The representative of our Union was very kindly received and greatly enjoyed the fellowship and the earnest deliberations of this energetic group of young Baptist leaders.



Evangel Baptist Church, Newark, N. J.

The Diamond Jubilee of the Evangel Baptist Church, Newark, N. J.

"Great is the Lord, and greatly to be praised," was truly the feeling of everyone who joined us in the celebration of our Diamond Jubilee from October 16-18. God in all his goodness, gave us a beautiful day to begin our celebration on Sunday morning. The Rev. W. J. Zirbes, pastor of the Second Church, Brooklyn, brought us an inspiring message at our morning service, his text being, "Lo, I am with you always, even unto the end of the world." Bro. Zirbes spoke again in the afternoon to our Sunday school and through a very interesting story spurred us on to be witnesses, individually, for Christ. On Sunday evening the Rev. F. Niebuhr, former pastor of our church, spoke on "Father Hof as I knew him," and the Rev. Wm. Schmitt, our present pastor, also brought us a message. The anthems of praise sung by our mixed and male choirs lifted our hearts nearer to God.

In spite of a great downpour of rain on Monday afternoon, sixteen pastors met for their annual meeting of the "German Baptist Minister's Conference of New York and Vicinity," at which time they also had their annual election. Rev. George Hensel of the Walnut Street Church, Newark, was elected president, and Rev. Wm. Schmitt of the Evangel Baptist Church, Newark, was elected secretary-treasurer. After the meeting they gathered in the dining room, where a bountiful dinner was served to them by the women of the church. In the evening, greetings and good wishes were brought to us from our neighboring German churches, through their pastors, after which Rev. H. Frederick Hoops, a former pastor of the church and now of the Second Church of New York, took us back, in spirit, to the very early beginning of our existence.

Here are just a few "high lights" of our history: Rev. Frederick Hof was born in Gemünden, Hesse Nassau, Germany, and came to this country as a lad of nineteen years. At first he went to

St. Louis, Mo., and later, in the year of 1845, settled in New York City. That same year, Rev. Hof was converted and joined the First German Church of the Evangelical Association. He was an active member here, and retained his membership with the church until the year 1851, at which time differences of opinion in regard to church discipline caused a group of members to leave the church. Meetings were held in the home of Bro. Hof until 1852, at which time this small group organized with about 20 members, choosing the name of "The Evangelical United Brethren." Bro. Hof became the pastor of the flock.

For eleven years Rev. Hof and his people were conscientious pedo-baptists. Rev. Hof was then led to believe that Apostolic baptism was immersion of professing believers, and he was baptized thus by Rev. Carl Gayer, pastor of what is now known as the Second Church of New York. Most of the members of Rev. Hof's church in New York City and its mission stations in Newark, Jersey City, Weehawken, Union Hill and Paterson followed his example and were baptized in different Baptist churches and in open waters in the vicinity. The work of the various mission stations was later abandoned for various causes and the activities of the church centered in its present field in Newark, N. J. Bro. Hof faithfully served this widely scattered flock for 41 years and went to his reward on September 28, 1893.

The church was without a regular pastor for some years but the members met for prayer frequently and edified themselves as best they could. Rev. H. C. Hoffmann spent ten months of the year 1895 with the church, and on May 1, 1896, Rev. H. Frederick Hoops was ordained to the Christian ministry and was called to the pastorate. A noteworthy occurrence during this pastorate was the bringing of the church, after 50 years of aloofness from the Association, to a close relationship with the Atlantic Conference of German speaking Baptists. A council consisting of the pastors and delegates of 13 German speaking Baptist churches of New York

and vicinity met to deliberate on the recognition of the church as a regularly constituted Baptist church. It was one of the largest councils of its kind ever held by the denomination and culminated in the recognition and affiliation of the church in the wider fellowship and greater activities of that denominational body. Hence the name of the church was lengthened to, "The Evangelical United Brethren German Baptist Church," which was later changed to "The Evangel Baptist Church."

Rev. Hoops having resigned, the church called Rev. F. Niebuhr, who began his work in January, 1919. Under his pastorate our present house of worship was erected at a cost of \$95,000. It was also during this time that Bro. H. Theodore Sorg, of the Clinton Hill Baptist Church, was superintendent of our Sunday school for a few years. Under his able and efficient leadership a large Sunday school came into being where once there had been a small one. The fruits of his labors will continue to be seen in the years to come. It was also during these years that the missionaries, Miss Priscilla Hoops and Miss Lydia Niebuhr, labored unceasingly for the interest of the Sunday school. We cannot measure the extent of their influence but we know that "their labors were not in vain in the Lord."

The present pastor, Rev. William E. Schmitt, began his ministry with our church July 1, 1927. Miss Marie Baudisch accepted the call of the church to become its missionary, and entered upon her new service September 1, 1927.

Tuesday evening was "Church Night" to which all members and former members were invited. A delicious supper was served and the fine fellowship that was enjoyed reminded one of a happy family reunion. Several of our older members gave short talks on their experiences in the church and what the church as a whole has meant to them. One of the features of the evening was the endeavor to cancel our church debt of \$10,000. Bro. Sorg had recently offered to install a \$5000 pipe organ in the church provided the remaining debt be canceled within the year 1928. Great was our enthusiasm, and greater still our joy when we reached the goal by receiving subscriptions for the full amount. Here, too, Bro. Sorg did not stand back but pledged and has already paid \$1000 toward our church debt. It will mean sacrifice on the part of many, but as Christians we should always be willing to do the over and above.

Our hearts are deeply grateful for the heritage which is ours and we are thankful for the many blessings that have been bestowed upon us both materially and spiritually. As we look into the future we would be challenged by the words of William Carey: "Expect great things from God; attempt great things for God!" Our prayer is that we will remain faithful and "live and grow," for the glory of him, "whose we are, and whom we serve." A REPORTER.

The Sunday School

Goals for Our Sunday Schools 6. Increasing and Maintaining the Attendance in Our Church Schools

ALBERT BRETSCHEIDER

Every Sunday school ought to want to grow. It is a primal instinct, this desire to grow. Every little boy wants to be *big* like his daddy and every little girl likes to play mama. Business houses strive to enlarge their volume of business and colleges to increase their endowments and the number of students. Cities, too, make great efforts to increase their population, for with increased population comes increase in industry and business.

The Need

Churches, however, and Sunday schools not infrequently are quite *satisfied* with present attainments. In some schools the injunction of the Master to go into the highways and byways and bring them in finds no attentive ear and no responsive heart. In others the injunction applies only to the grown ups. And yet there are 27,000,000 of the youth of our land untouched by any religious influence whatsoever. In the city of New York in 1925 there were enrolled in the public schools 1,003,429 boys and girls. Of these 466,104 were enrolled in *all* of the Sunday schools including Protestant, Roman Catholic and Jewish. Only 259,372 were in our Protestant schools. So approximately 750,000 of the million youth of New York City were outside the pale of Protestant religious influence. In rural communities the conditions are no better. Not infrequently they are worse. Surely, then, a great responsibility rests upon all our Sunday schools to go out and bring them in.

But how should this be done? And whose task is it? And does it really pay? And will they come?

Prospect Lists

Insurance companies and agents find it profitable to go after all kinds of folks both young and old. They have long prospect lists of those who are uninsured or who should have more insurance. And they get these lists in most interesting ways. Some they get from birth lists and wedding announcements. Some come from accident reports. Many come from policy holders and friends and in multitudinous other ways. These they seek to win. And so they ring door bells, they write letters, they dine out with folks, they play with them and in many other ways they make their contacts in order to finally "bring them in." And always their real goal is to bring in more the next year than in the preceding one and likewise by service to hold those whom they have already gained. Why shouldn't we as church workers

and Sunday school teachers and officers show as much ingenuity and equally as much zeal to bring in both young and old into our churches and schools? We have more to invite them to and greater security to assure them of and greater returns to promise them than any other institution on earth.

Going After Them

Both city and country churches can discover, if they so choose, who in their community is not attending a church school. They can list those who are not attending and then go after them, invite them to come and bring them for the first few times until they get the habit of coming. This task, of course, would naturally first fall to the teachers and officers of the school. But the young folks could be enlisted also, both to make the canvass and to invite them and *bring them in*.

One morning not long after we had moved into our home a milkman stopped at our door. He said he delivered milk to the neighbors and would like to deliver milk to us also. We told him that we had thought of continuing with our former milkman. But he said, "I deliver on this street and I might as well deliver to you too." He was so persistent in his efforts to get us as customers that we just couldn't refuse him. Why couldn't we, when we see neighbors moving in, call on them and invite their children to go to the school to which our children go also? Why couldn't we invite our business associates to the men's class of the school? Why not invite our school chums and friends?

And there are the babies who are coming into the world. They should be enlisted and put on the Cradle Roll. And, if we make the Cradle Roll really worthwhile for the mothers, aiding them with timely counsel and encouraging them in time of sickness, we shall not only win the child but also the mother and perhaps the entire family.

This, then, is

One of the First Goals of Achievement

for a progressive school, to increase its enrollment until it at least equals the membership of the church. We have been advocating doing this first of all by recruiting those who are in no way touched by the church. But an equally fruitful field is the church itself, for many young folks and grown ups, who are members of the church, do not attend the church school. In our day every member who is able ought, if at all possible, be a member of the church school. There is so little of reading of the Bible done in the homes these days and still less of careful study that every effort should be made not only to bring in the children, but also the young folks and adults that all may come under the inspiration and wholesome influence of

skilled teaching and fine Christlike personalities.

Keeping Them In

More important than getting pupils into schools is keeping them in after you have them. So often we get children into our Sunday schools only to lose them again after a few months of attendance. Not infrequently we hold the children in school until the adolescent years and then lose them. Just at a time when they ought to be under the most careful religious guidance they slip away from the Sunday school and are lost to the school and the church. And very often no effort is made to find out why they left or why they refuse to return. "There's a Reason." And the teacher and superintendent should seek to discover it and to remove the cause for their staying away.

Better Informed Teachers

There are many schools that could not keep new recruits if they were able to secure them because their equipment and teaching staff is so hopelessly inadequate. Good teaching can not be done in crowded schools with no class room equipment and with unskilled teachers. One of the first things to be done therefore to improve church school attendance is to improve the teaching staff. Nothing can take the place of consecrated, devoted, intelligent, skilled teachers who love God passionately and who know their Bibles and their pupils and who have acquired skill in teaching boys and girls. So many of our youth drop out of school simply because their teachers are inefficient.

Some time ago a little boy in an eastern city left his Sunday school and went to another. When asked why he didn't go to his former Sunday school any more he replied, "You don't learn anything there." Of how many schools that might be found to be true if one could investigate. Only a few weeks ago a nephew of mine left his Sunday school to go to another and larger and better equipped school. When his mother asked this sixteen-year-old high school boy why he had left his school he said: "Well, mother, it's this way. We've had our teacher about four years now. But we don't learn much any more. When we get together on Sunday the boys just talk about girls during the first part of the lesson period and we only have about ten minutes for the lesson. Mrs. D. is a fine woman and we all like her but *she doesn't know how to teach big boys*." When asked if it was any different in the other school he said that they had a fine Christian man as teacher there and that while they had good times during the week when they got together socially, in the class on Sunday everybody paid

(Continued on page 16)



Ladies Chorus, First Church, Portland, Oreg.

Ladies Chorus, Portland, Oreg.

This group of happy young women represents the Ladies Chorus of the First Church, Portland, Oreg. Under the leadership of Olga Hartfeil they have progressed wonderfully. They recently gave a sacred concert at the German church in Salem, Oreg., Rev. Rutsch, pastor. The church was filled to capacity. The Salem people seemed to have enjoyed the singing very much judging by the generous offering of \$39. This money will help pay for the piano recently bought by the Ladies Chorus for the Old People's Home. While in Salem the ladies visited the State Tubercular Hospital, bringing good cheer and happiness to those friends that were there. L. T.

Inter-Visitation Meeting of New York Union

The third inter-visitation meeting of the Young People's Union of New York and Vicinity was held in the Pilgrim Church, Jersey City, Rev. V. Prendinger, pastor, and the Immanuel Baptist Church, New York, Rev. F. W. Becker, pastor, the visiting society.

The meeting was opened with a rousing song service led by Mr. Fred Kling of the Pilgrim Church, responsive reading and prayer by Mr. E. Earl Traver. Bro. Kling welcomed the visiting society to the Pilgrim Church and then turned the meeting over to Rev. Geo. Hensel, our General Secretary, who led the devotional service.

The program rendered by the Immanuel Church reminded us of old Jugendbund times when the meetings were conducted in the German language, for Immanuel young people rendered their entire program in German. We heard the story of Ruth and Naomi in song and story.

Rev. Becker is to be congratulated at the fine group of German young people he has. May God richly bless them in their endeavors!

After the meeting we adjourned to the basement where refreshments were served and an enjoyable time was had getting to know "who's who" in our societies. E. E. T.

The King's Daughters of Baileyville, Ill.

It is a little more than a year ago since we first appeared in the "Herald." This has again been a year of joy and blessings for our society. Last May the society, with the help of the male quartet, rendered a most touching Songalogue entitled, "The Story of the Pink Rose." Everyone taking part wore a rose, and on the table was a basket of pink roses, which were later distributed to the old and sick.

We have had very interesting monthly meetings, in which a course of Bible studies on the Book of Acts was taken through under the able leadership of our pastor, Rev. J. J. Abel. We also enjoyed several social evenings, such as a "wiener roast" in the woods, where games were played, and later we gathered around the fire for songs and testimonies.

Sometime in August we had a pleasant surprise for our pastor and his wife on the evening of the return from their vacation. They were presented with a beautiful reed rocker.

A few weeks later our hearts were saddened by the resignation of our pastor, who at this time has already begun to work in his new field in Canton, Ohio.

The time of working together was only too short. We shall miss Brother and Sister Abel as a society and as individuals. They always showed much interest and were at all times ready to give helpful suggestions. The splendid sermons, the words of admonition and encouragement, the pleasant personality of our brother and also all the good traits of our sister will not be forgotten so soon. We believe that their labor has not been in vain in the Lord.

At our last meeting Bro. Abel spoke words of farewell to the society. He expressed his joy of having had the privilege of working with us, of blessings received, and encouraged us to keep on in the good work.

Our loss is gain for the new field in Canton. Our prayers go with them, may they be a blessing to others as they have so often been to us!

The church and friends gathered after

prayer-meeting one evening shortly before they left to bid them farewell. A study-room desk was presented. The Ladies Aid, the various Sunday school classes, the B. Y. P. U. and the King's Daughters also remembered them with gifts.

One of our members, Miss Sophia Bocker, who spent several years in the Moody Bible Institute, recently took upon herself the responsibility of a minister's wife. She is now in Mt. Sterling, Mo., sharing the joys and sorrows of her husband, Rev. John Hartwick, who graduated from Rochester Seminary last spring.

May we all be found faithful, for to such has the Lord promised the crown of life. CHRISTENA JANSSEN, Sec.

Ordination of Rev. R. Klein

On November 2, 20 delegates from our German Baptist churches in Kansas with two visiting pastors, Rev. McCoy of Minneapolis, Minn., and Rev. Dahlquist, pastor of the Swedish Baptist Church in Geary Co., assembled in the Mt. Zion Baptist church to consider the advisability of ordaining Bro. Rudolph Klein to the gospel ministry. The council was organized with Rev. G. W. Pust as moderator and Rev. Geo. A. Lang as clerk. Bro. Chas. Zoschke, secretary of the Mt. Zion Church, introduced the candidate to the council. Thereupon, in a definite and touching manner, Bro. Klein related his Christian experience and call to the ministry and presented his views of the Christian doctrine. After a splendid examination the council declared itself well satisfied and heartily recommended to the church to proceed with the ordination.

The evening meeting was under the leadership of Rev. G. W. Pust. Rev. R. Klitzing and Rev. G. M. Pankratz read the Scriptures and led in prayer respectively. Rev. J. G. Draewell delivered the ordination sermon on Exodus 4:2. The ordaining prayer with laying on of hands by all pastors present was offered by Rev. Otto Roth. Rev. G. W. Pust then welcomed the candidate to the ministry and extended to him the hand of fellowship. Rev. C. F. Dallmus gave the charge to the candidate and Rev. Geo. A. Lang the charge to the church. A duet and two songs by a male quartet added to the impressiveness of the service. Rev. Rudolph Klein dismissed the meeting with the benediction.

Rev. Klein received his training in our Seminary at Rochester from which he was graduated last May. He is now serving as pastor both the Mt. Zion Baptist Church and our church at Herington. May the Lord use our young brother mightily in the winning of souls to Christ and in the upbuilding of God's kingdom!

GEO. A. LANG, Clerk.

* * *

"What do I weigh?" is a question that each of us may well take time to consider. Spiritual underweight is a danger sign that helps us to correct defects in our inner life.

"500 and Up"

Two little fellows were playing during recess at school one day and a booklet slipped out of the pocket of one of these youngsters. Seeing it fall the other one picked it up and, upon returning it to the owner, spied a brightly colored picture on the cover.

"What's that?"

"Why, that's 'Daniel in the Lions' Den.'"

"Where did you get it?"

"Well, when someone in our Sunday school brings a new scholar who comes at least four times in a row, the old one gets a pin on which is printed 'Brought One,' or as many as he has brought, and the new one gets a nice little book like that one with stories from the Bible in it. The little boy who lives next door to our house took me to this Sunday school and that is the book they gave me. Do you want to read it?"

"Sure," pausing for a moment. "Do you suppose they'd give me a book, too?"

"You bet they would! I'll call for you next Sunday at a quarter to eleven. Be sure to be ready on time because we have to be in Sunday school at eleven o'clock sharp."

Just at this time the gong rang and the little fellows went to their respective classes, but this gives some idea why the Ebenezer Sunday school of Detroit has set their standard for this year at "500 and Up."

A year ago, with an attendance of 325, the goal was set at 400 and at the Annual Rally Day in September this year 413 were present, which proves that Ebenezer Sunday school finishes what it starts.

Mr. Edward Glanz is our General Superintendent with two departmental superintendents assisting him. Mr. Edwin Strauss has charge of the Primary and Intermediate Departments and Mr. Herbert Koppin heads the Senior Department. The Primary and Intermediate Departments meet in what is known as "the Sunday School Room" on the first floor. When a scholar reaches the "majestic" age of sixteen he "graduates" from the first floor and descends to the Basement of the church where the Seniors meet. During the month of September this year the Intermediate and Primary Departments have had an average attendance of 154 and the Seniors 196.

The orchestra is an added feature of the Sunday school and makes the singing one of the chief attractions. If anyone is caught "sleeping on the job" and not singing, the superintendent is very liable to ask him to sing the next verse of the song as a solo. Both English and German songs are sung as well as both languages being taught in the Senior Department, however, English is the only language used in the Intermediate Department.

The last Sunday in each quarter all departments meet together in the Church Auditorium and at this time a special program is given with, perhaps, an outside speaker or musician.

We consider ourselves very fortunate

in having young and old folks willing and capable of assisting with teaching and other Sunday school work. Our Sick Committee plays a prominent part in the work as each scholar physically incapacitated must be visited and receive flowers, for our Sunday school believes in "Saying It With Flowers" while the folks are still alive. Mr. Adolph Koppin acts as our corresponding secretary and Mr. Paul Look as treasurer. Misses Evangeline Rossbach and Lila Kahn and Mr. James Decker are the assisting secretaries.

During the period of July 1926-July 1927 our Sunday school was privileged to give the following sums for missionary purposes:

Daily Vacation Bible School.....	\$ 100.00
Missionary Dimitroff	150.00
Siberia	50.00
Benevolences	42.82
Foreign Missions	505.63
Detroit Orphan Home	103.57
Widows and Orphans	207.15
Old Folks' Home, Chicago	103.58
Old Folks' Home, Philadelphia..	103.58
Tracts and Bibles	166.32
Miss'y and Benevolent Offering	625.34
Church Building Fund	292.69

Total\$2450.68

The system as outlined in the two boys' conversation above is used in our Intermediate Department and has worked very splendidly, many of the children having buttons as high as "Brought Six."

Always looking up to Him to whom we owe all and for whom our efforts are put forth so that more may hear His word and accept Him, and with our Missionary, Miss Catherine Zinz, working together with the officers, teachers and scholars, we hope to reach our new goal by next September.

DOROTHEA ROSSBACH, Corr. Sec.

Encouraging Expressions in Erie

Recently we began the second year of our activities here in Erie. A resume may not be amiss. Preceding our arrival the church had expended quite a large sum in completely renovating the parsonage. The Ladies' Missionary Society and the Sunday school assisted in the purchase of a "Day and Nite" bulletin board with a "Wink-a-Lite," the only one in our city. Early in the spring the church was decorated and beautified and new electric fixtures installed.

It was our pleasure to entertain the Eastern Conference in August. Prof. and Mrs. G. A. Schneider were present, no one thinking it would be his last visit. He was happy to see the edifice which he planned and which was erected during his pastorate, arrayed in a new dress. And now the Lord has called him to cease from his labors and receive his reward.

Shortly before the convening of the conference a group of men made up a purse and presented it to the pastor for the purchase of an auto. This came wholly as a surprise and is appreciated more than it is possible to express. Other men have volunteered their services in

the erection of a garage later on. These expressions are a great encouragement in the work.

Dr. A. A. Shaw, the newly elected president of Denison University, Granville, Ohio, addressed the Erie Baptist Union, which held its annual meeting on November 11 in our church. His address: "The Call of a New Day," was well received. Light refreshments were served at the close and a social time followed.

The latest event was a Mother's and Daughter's banquet on Monday evening, November 14. About 50 ladies gathered around the heavily laden and beautifully arrayed tables. An interesting program was given.

The Sunday school had a successful Rally Day in October, registering the largest attendance thus far. The B. Y. P. U. with its newly elected officers has mapped out a good program for the coming months.

We are hoping and praying for an outpouring of the Lord's Spirit to fill and enthuse us in the work of soul-saving and kingdom building.

WILLIBALD S. ARGOW.

Portland Intermediates in Missionary Program

The Intermediate group of the First Church, Portland, Oreg., Mrs. Johnson, captain, have for the motto "Live, Love and Labor" with a song of their very own, entitled "Serving Jesus," sung to the tune of "Sweeter as the Years Go By."

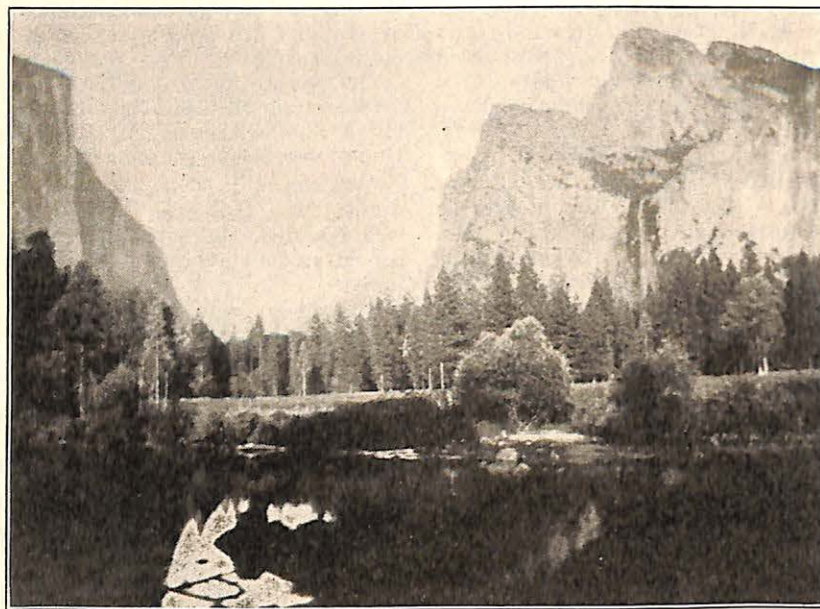
Their missionary program, given on Sunday night, Nov. 13, was indeed a splendid one. The dialog was in two parts. The first was a scene at home, a young woman who had studied to be a missionary, was pleading for her father's consent to go to China. The second scene was in China, the young missionary sick at heart for want of funds to carry on the much needed and ever increasing work, especially among the Chinese women and girls. This part was very pathetic and we hope many will realize what our missionaries must go through in these foreign countries, and will try and help to lighten the load by contributing to missionary work freely.

A double mixed quartet "The Fields Are White with the Harvest," brought this program to a close. L. T.

A Christmas Cantata for Intermediates and Seniors

The Tullar-Meredith Co. has a splendid Christmas Cantata for children. The title is, "The Manger King." The music is excellent and the text splendid. It is a sacred cantata. There is no Santa Claus. The words and music make a strong appeal to the heart of a child. It requires about 25 young folks including some juniors. The price per copy is 60 cents, 50 cts. in dozen lots. A dozen copies must be purchased to give a public performance.

Order from German Baptist Publication Society 3734 Payne Ave., Cleveland, O. ALBERT BRETSCHEIDER.



Mirror Lake

The Ledge Trail of Yosemite

ALBERT BRETSCHNEIDER

It is not often that your secretary has such good fortune as came to him on his western trip to California and Washington during the month of August.

It so happened that there were five days between his two engagements so that there was ample time to make a trip to beautiful Yosemite National Park.

Our good brother J. Gatzert of the Lodi church volunteered to take us there in his automobile and his son Alfred, a most careful driver, agreed to act as chauffeur, while our genial friend, Bro. G. E. Lohr, the pastor, made provision for our bodily needs.

It is a distance of about 160 miles from Lodi to Yosemite National Park, so we made an early start on Monday morning. By 11 o'clock we had arrived at the park. What a wonderful place it is with its majestic mountain peaks, its beautiful waterfalls, its quiet lakes and its stately trees.

After lunch in the Lodge that morning we hiked to Vernal Falls. The walk was most delightful and just long enough and strenuous enough to prepare us for our more arduous task of the morrow, for on that day we planned to climb to Overhanging Rock, 3200 feet above Camp Curry, and to reach it by following "The Ledge Trail."

In the evening, after a delightful concert in the open at Camp Curry, we saw the Firefall. This is a very beautiful sight and one never to be forgotten. At a point near to Overhanging Rock, 3200 feet directly above the Camp, a great fire of fir-tree bark is built and when this is all aglow, at a signal from below, it is gradually pushed over the ledge and as it falls and slides from rock to rock it scatters the sparks making a graceful stream of living fire. For only about five minutes the bleak walls of the Canyon are lit up by this Firefall and then again are bathed in inky blackness.

party were Lydia and Ella Graner, Mr. and Mrs. Herman Fries and Herman Jungkeit. They had all been at Lodi and were preparing to climb the Ledge Trail to Glacier Point and Overhanging Rock. We decided to join them and to climb the trail together.

From Camp Curry to the base of the mountain is about 500 feet and from the level of the valley to Overhanging Rock is 3254 feet. Following the zigzag Ledge Trail, however, it is about two miles to Glacier Point and the ascent is very steep. One may reach Overhanging Rock also by automobile but it is a long trip of 17 miles that way or, if one chooses, one may make the trip by horse or mule over a more circuitous and less precipitous trail than the Ledge Trail.

We chose to go by the most difficult but also the most picturesque way and on foot. Had we all realized how long (it took us just three and one-half hours) and how steep and hazardous the ascent would be, we would surely have gone some other way. One of the young ladies in the party felt again and again as though she must give up. But with much encouragement on the part of Rev. G. E. Lohr and Mr. Gatzert, who brought up the rear, and with much perseverance on her own part, she finally reached the top.

It is difficult to give an adequate conception of the exhilaration of such a trip and of the satisfaction when one has made the final ascent and has reached the top.

When one stands below Overhanging Rock and looks up no trail can be seen and, indeed, no trail seems to be possible along those precipitous and barren mountain sides. However, there is a trail and it is marked all the way up. At the base it follows a somewhat easy path. But as one ascends it becomes narrower and more difficult to travel. Guide posts marked "Ledge Trail" and pointing the direction make it comparatively easy to find the way. Part of the trail, however, is very rugged and stony, so that one must crawl from rock to rock and sometimes these are wet and also slippery. At one point, where a great mass of rock had fallen down the mountain side or had been placed there to make it possible to reach the higher ledge, we turned off to our left to follow what seemed an easier path. We soon discovered that it led nowhere and that we must retrace our steps to where we had left the Ledge Trail. It reminded us how true that is in the Christian life also. When we deviate from the "Marked Trail" of the Jesus Way of Life we soon lose ourselves not only in doubts but also in the trackless wastes of sin. There is then but one thing to do and that is to retrace our steps to him who is the Way; and then, if we consistently follow him, we shall surely reach the heights.

When we were back to where we had turned off we saw white lines on the rocks indicating the direction we should take to the top. With much difficulty we made our way from stone to stone until we were above them and once more

on the trail with its sign posts pointing the way. From now on the trail followed a zigzag course becoming more and more steep and making stops necessary every few hundred feet.

It was at these stopping places where we caught some of the most beautiful views of the valley beneath and of the snow-capped peaks above. Some, however, did not dare look into the dizzy deeps and some feared to look unto the awful heights. But those who could do both learned new meanings of the beauty and grandeur and glory of God. For if we would know him in his fullness we must look both into the depths and into the heights, into the depths of our own abysmal sinfulness and into the heights of his unfathomable love and grace. Even as Paul put it: "For in me (that is, in my flesh) no good dwells, I know;" but it "pleased the Father, that in him should all the fullness dwell."

The last part of our trip was the most difficult. But grit and perseverance helped us over the final rough and hazardous places to the TOP. And, oh, how well worth while it all was! How rapturous the panorama unrolled before us! To our right in the far distance the Nevada and Vernal Falls pour their waters in glistening spray over a shiny ledge into the depths below. Immediately before us the Half Dome and North Dome stand like mighty sentinels, keeping watch over the secrets of the ages, while in between nestles Mirror Lake and Tenaya Canyon stretching far up to the High Sierra Camps. And beneath us, almost perpendicularly beneath us, 3200 feet below, lies peaceful Camp Curry surrounded by mighty pines and majestic cedars. And just beyond, the Merced River lazily winds its way through the valley and again is lost to view.

As we stood entranced by this wonderful unfolding of God's mighty power and as we looked out upon this vast array of heavenly beauty, one of our number exclaimed: "It is good to be here. Let us make tabernacles." How gladly we would have stayed over night to see the sun rise the next morning. What a delight it would have been to make the trip through Tioga Pass! But neither our time nor our means permitted. And so, after a hearty meal and more feasting upon the loveliness before us, we made our way along the Four Mile Trail back down to Camp Curry and rest for the night.

On the morrow our party went back to Lodi by way of the Mariposa Grove of trees some of which have stood for over 4000 years while our young friends from Anaheim pursued another route back to the beautiful little town of golden fruit and home and loved ones there.

The tale is told and the details will vanish but the impression will last forever.

The speedometer said sixty miles an hour.

The constable said it was ninety. The natives said it was a crime. He said it was the life. His friends said it with flowers.



Glacier Point

Rear—A. Gatzert, G. E. Lohr, H. Jungkeit
Mrs. Fries, Mr. Fries, J. Gatzert, Elila Graner, A. Bretschneider

Englewood Church Celebrates Twenty-fifth Anniversary

Favored by most beautiful weather, the Englewood German Baptist Church, Chicago, Ill., celebrated the twenty-fifth anniversary of its founding on Sunday, Nov. 6. The church auditorium was attractively decorated with flowers and silvered oak leaves entwined about the pillars.

The program for the day began with a splendid meeting of the Sunday school under the direction of the superintendent, Bro. Reuter. The school orchestra played several selections, some historical references were given by the superintendent, emphasizing the fact that the school has had only three superintendents during the quarter century. General Secretary Rev. A. P. Mihm then gave the address as the special speaker.

Rev. Benj. Graf of Detroit, a former pastor of the church, preached the sermon in the service following, holding up God's faithfulness in the past and inspiring to greater service for the future. Rev. O. R. Hauser of Milwaukee, also a former pastor, was present and took part in this service, as well as Rev. R. Kubsch of Chicago.

The afternoon service drew many friends from the sister churches of Chicago and taxed the capacity of the building. The Ladies Missionary Society, the Young People's Society and the choir and male chorus gave their history and each rendered some numbers. Several pastors made brief talks of congratulation. Rev. B. Graf preached again in the evening. Altogether it was a great day of joy and spiritual experiences, a day of victory. May this day of joy and jubilee live on in the minds and hearts of all that participated!

Rev. E. R. Lengefeld presided in the three church services throughout the day. Efforts were recently made to call him to another field but Bro. Lengefeld

believes the Lord still has a work for him to do on this promising field.

Daily Scripture Portion Bible Readers Course

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

NOVEMBER.		DECEMBER.	
Hebrews.		Psalms.	
1 9. 15-28	1 76. 1-12		
2 10. 1-14	2 77. 1-20		
3 10. 15-25	3 Daniel.		
4 10. 26-39	4 1. 1-10		
5 11. 1-16	4S 1. 11-21		
	5 2. 1-13		
6S 11. 17-29	6 2. 14-24		
7 11. 30-40	7 2. 25-35		
8 12. 1-13	8 2. 36-49		
9 12. 14-29	9 3. 1-12		
10 13. 1-14	10 3. 13-21		
11 13. 15-25	11S 3. 22-30		
	12 4. 1-17		
12S 61. 1-8	12 4. 18-27		
13S 62. 1-12	14 4. 28-37		
14 63. 1-11	15 5. 1-9		
15 65. 1-13	16 5. 10-16		
16 66. 1-20	17 5. 17-31		
17 67. 1-7	18S 6. 1-14		
18 68. 1-18	19 6. 15-28		
19 68. 19-35	20 9. 1-14		
20S 72. 1-20	21 9. 15-27		
21 73. 1-15	22 10. 1-11		
22 73. 16-28	23 10. 12-21		
23 74. 1-12	24 12. 1-13		
24 74. 13-23	St. Matthew.		
2 2 Peter.	25S 1. 18-25		
25 1. 1-11	Psalms.		
26 1. 12-21	26 86. 1-17		
27S 3. 1-10	27 87. 1-7		
28 3. 11-18	28 89. 1-18		
	29 89. 19-37		
	30 89. 38-52		
	30 vers. 14-25	31 90. 1-17	

(By Courtesy of the Scripture Union)

The Bethany Home, Winnipeg, Man.

This Home is a new organization, not quite two years of age. But during its short time of existence it has made wonderful progress and development.

The chief purpose of this organization is to provide a Christian home for girls who may come to the city and have no friends or relatives here where they can stay. We have set our rates very low, so as to make it possible that even the poorer class can afford to make their home there.

The King's Daughters of the McDermott Ave. Baptist Church of Winnipeg have given a lot of their time, energy and money to buy towels, two rugs and a piano for the Home, so as to make things pleasant and comfortable for the girls there.

Girls who come to the city, strange and forlorn, will find a warm and hearty welcome in this Home; and with the pleasant atmosphere surrounding them, they soon overcome their loneliness and homesickness.

The girls who are engaged in domestic service always look forward towards Thursday and Sunday afternoons off, when they can have their family reunion at the Home.

If you could hear the testimonies of some of these girls in appreciation of the Home, you would certainly rejoice with them and see for yourself that it is a work well worth-while.

It is especially so now, as there are so many girls immigrating in from Europe. What a consolation it is to them, after leaving their home and loved ones, to find a German Christian home here, where they are warmly received and well provided for.

Not only do we provide a home for them, but we also try to help them in various ways, in finding work for them, helping them to learn the English language and trying to meet their spiritual needs as well.

Every Thursday afternoon, from 4-6 o'clock, we have an English class under the direction of Miss B. Knopf, Missionary of the church, then from 6-7 a light lunch is served for 10 cents; from 7-8 we have a devotional period, conducted either by the pastor or Miss Knopf, and from 8-9.30 we have Girl's chorus under the capable leadership of Mr. Edmond Mittelstedt.

Since the opening of the Home we have had about 200 occupants staying for a longer or shorter period of time. Nearly all were of German descent and represented 10 different denominations.

We have assisted in finding positions for about 70 girls during this time.

It was decided at the last Schwesternbund meeting that a yearly donation day be planned in behalf of the Bethany Home amongst the various circles of the Schwesternbund. We in Winnipeg chose the National Thanksgiving Day for that purpose.

An interesting program was arranged, consisting of short speeches, recitations, singing, music and a dialogue, followed by a sale of refreshments and freewill offerings for the Home.

Any person, man or woman or child, can become a member of this organization by paying one dollar a year as membership fee, and can in that way have a share in this noble cause. All money is to be sent to Mrs. M. S. Otto, 807 Alverstone St., Winnipeg, Man.

We are very anxious to build or buy a home of our own, as paying rent makes our monthly expenditures rather high, and we can not have the conveniences that we would like to have to carry on our work. But this can only be done if our Baptist friends help us in supporting the cause with their gifts as well as their prayers.

Any contribution, whether large or small, is gratefully accepted.

BERTHA KNOPF.

Anniversary and Association at Anaheim

The twenty-fifth anniversary of the Anaheim German Baptist Church and the 18th Association of the German Baptist churches of California were held at Anaheim Nov. 6-9.

The program for the two events was so congenially interwoven that the general impression was most favorable. Sunday and the evenings were given over to the church, while the morning and afternoon meetings were those of the "Vereinigung."

The two sermons by Bro. Kuhn on Sunday and his heart-searching address on Monday made a lasting impression. We, as young people, as well as the older ones should thank God that he has given us such an able and sound spiritual leader in these days.

A special feature of the program was a Biblestudy in the Epistle of James. The brethren did their work well and showed us the more practical side of the Christian religion that is sometimes neglected.

A very interesting report of the organization and work of the Anaheim Church was given by the pastor, Rev. O. R. Schroeder. Letters from former pastors and members were also read. Too bad they could not all be present! Bro. Leuschner, for a number of years a successful shepherd of the Anaheim flock, delivered a well-received sermon on Monday evening. On Tuesday evening Bro. G. E. Lohr spoke in English and encouraged the young people to take an active part in the work of the church. The musical talent of the Anaheim young people during the meetings, as well as a special number rendered by the choir of the First Church, Los Angeles, were much appreciated.

A motor trip through the surrounding country and for miles along the shores of the mighty "Pacific" will long be remembered.

This short report would not be complete if the generous hospitality in the

homes and banquet-like meals "without money and without price" in the practical basement of the new church were not mentioned. Again we say: "Thank you, God bless you!"

C. H. EDINGER.

Church Dedication at Jewell, N. D.

October 16 was a day of great rejoicing and thanksgiving for the members of the Ashley Church, and in particular its station, Jewell. From a radius of about 60 miles members of sister Baptist churches came to take part in the dedication services.

At 10 o'clock Bro. Buenning called the vast congregation to order that was gathered in front of the church. While the congregation sang a hymn, Bro. Buenning unlocked and opened the doors. Then the ministers present marched to the platform, followed by the multitude, who in a very short time took possession of all the sitting and standing room that was available.

Bro. Wm. Kuhn, our general missionary secretary, delivered the dedication sermon. The sermon was well chosen, ably delivered and made a good impression on the hearers. The undersigned led in the dedication prayer.

A delicious chicken dinner was served in the spacious basement of the new church. About 1500 were present at dinner and supper.

In the afternoon the church was again crowded to its full capacity. Bro. John Schmidt of Eureka, S. D., was the first speaker. His text was Ps. 27:3. He showed clearly what the attitude of the Christian should be towards the house of God. Bro. A. Heringer followed with a few remarks on Ps. 5:8. The meeting was then given over to Bro. Kuhn who spoke on the similarity of those who belong to the family of God.

Bro. A. Guenther preached in the old church, where he was ordained 25 years ago, to an overflow meeting.

In the evening Bro. Kuhn again had the privilege to address an attentive congregation.

A duet, a male quartet and the choir under the leadership of Mrs. Buenning rendered appropriate selections and added much to the enjoyment and blessings of the day.

The collection that was taken up amounted to \$640. The report of the treasurer showed that the church with the complete furnishings cost \$7750. Of this sum \$5000 had been secured before the dedication.

The church with its neat and lofty tower is an ornament to the surrounding country and is visible for miles.

Bro. W. H. Buenning who was the leading spirit in the whole undertaking kept himself modestly in the background and rejoiced heartily in the success his church attained in the erection of this beautiful house of worship. May the glory of Jehovah fill the house of Jehovah and also the hearts of all those that go there to worship! A. HERINGER.

Our Devotional Meeting

G. W. PUST

December 11

Good Mottoes for Christian Living

John 9:4; Eccles. 9:10a

Good mottoes are invaluable aids in all spheres of endeavor. That is why business-men, doctors, teachers, editors and preachers often display them so conspicuously on the wall or upon the study table. They embody the principles by which they desire to be guided in order to achieve success. The Scripture verses here indicated are excellent mottoes for every true Christian. Let us try to get their meaning.

Put your heart into your work. (Eccles. 9:10a.) A worth-while ideal to hold up before one's self. There is much work being done into which the heart does not enter. It is performed merely because of some outward compulsion. It is a task that is unloved and—but for the monetary returns—undesired. Consequently, it is a burden which often becomes heavy and galling. But what a difference when the heart is in the work! Then each task is transformed into genuine pleasure. It goes forward by leaps and bounds.

Work while the opportunity is yours. (John 9:4.) The day of life at best is brief. Time will not linger while we loiter. Some people are always planning to do something for the Master; but that time is usually in the distant future. And alas, the curtain falls! It is night! What is undone must be left so forever. What a solemn thought! How it spurred our Master on until he hung on the cross. Could this thought leave a genuine Christian indolent and cold? Let us Christian indolent and cold? Let us also hang this verse on the inner wall of the heart so that it may act as a compelling force to make us labor "while it is day."

Work the works of God. These are varied in their nature. They include healing, soul-winning—in fact, all that is for the true benefit of man and the glory of God.

December 18

God's Kindness and Our Own

Tit. 3:1-8; Matt. 25:35

Comparing any attributes that we may possess with God's should always tend to increase our humility. We possess nothing that is good apart from the grace of God. As the moon reflects the sun's light, so all of our virtues are but the reflection of God's.

God's kindness is more inclusive than ours. It manifests itself toward all men. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). It manifests itself toward all

creatures. "He giveth to the beast his food, and to the young ravens which cry" (Ps. 147:9). How small the circumference of our kindness when compared to God's!

It is more lasting than ours. It is everlasting. "The mountains may depart . . . but my lovingkindness shall not depart from thee." There is never a day nor an hour when God is not kind. Sometimes our disappointments and trials and sorrows may cause us to doubt this truth; but that is only because we are not able to look behind the veil. How spasmodic and short-lived in comparison our kindness! How easily we lose patience and become irritated and unkind! Keeping God's kindness ever before us will help us in an increasing measure to become more kind.

God's kindness is always genuine. By that we imply that man's is sometimes spurious. Your friend may have a trait that is rather offensive, but you do not tell him for fear of hurting him. Does not genuine kindness demand a correction? Parents often spoil their children because of false kindness and thus harm them and society likewise. True kindness does not consist in always saying and doing that which is pleasing, but rather in that which is needful, even when it hurts.

December 25

What Does Christmas Mean to the World?

John 3:16; Luke 2:8-11

The Christmas season is the happiest season of the year. Many reasons contribute to make it so. However, the most weighty ones are often forgotten. Let us call some of them to our remembrance.

God cares for the world. How often this truth is called into question! Does God really love us? Why then so much suffering? Why so much weeping for loved ones "lost awhile"? Why the devastating tornadoes, the treacherous typhoons and ruinous earthquakes? These are questions from honest hearts. We can seldom answer them satisfactorily. But we can remind them of God's Christmas gift. (John 3:16.) Surely, God must love and care for a world, in behalf of which he gave his only begotten Son!

God planned to save the world. It was not merely to manifest God's love that Jesus came, but to save. And how much this world needed—and still needs—saving! What a morally and spiritually bankrupt world our world was on the first Christmas day! Polytheism had decayed into epicurian skepticism; Judaism had degenerated into the formalism of the Pharisee and the unbelief of the Sadducee. Jesus introduced a new life, a new power, which was to accomplish a

moral and a religious transformation. A comparison of the world of the first century A. D. and now shows how marvelous the progress has been. But God can save the world only through saved people. Christmas reminds us that Christ must live in and through his followers.

God desires peace for the world. That is the message of the angel's song. How sorely the world needs peace! What terrible suffering and losses the world has had to endure because of war! It has literally been deluged with blood again and again. But God's legacy is peace. "Peace on earth, good will toward men." Let us pray and work for peace. Apply this also to the individual.

January 1

What Are the Values of Daily Devotions?

Ps. 40:1-8

(Quiet Hour. Consecration meeting)

A better knowledge of the Bible. The Bible should be a Christian's guide-book in matters of faith and conduct. The psalmist calls it "a lamp unto my feet, and a light unto my path" (Ps. 119:115). That, however, is possible only when we give the Bible a large place in our devotions. Thus the Holy Spirit is given the opportunity of applying it to our own hearts. We shall then not be at a loss as to the way to go, but ever hear its message: "This is the way, walk ye in it."

A better knowledge of God. In our devotions we draw near to God. We listen to him speaking to us through his Word, perhaps. Must that not result in knowing him better? And thus a deep longing of the heart is being satisfied; for it does matter to the heart as to what kind of being God is.

A better knowledge of ourselves. We have the opportunity of seeing ourselves in the light of God's holiness. Apart from God our heart so easily deceives us, but in his presence all shams must vanish. We then behold ourselves as sinners who need God's mercy and grace.

A better character. In our devotions we cultivate God's friendship. But it has ever been true that friend influences friend. The character of the stronger impresses itself upon the weaker. For this reason we should always be careful in the choice of our friends. But God's friendship is most ennobling. It leads us ever onto a higher plane, importing to us—in a small measure at least—his own purity and love and righteousness.

A deeper desire for God's kingdom. This will manifest itself in a practical manner. God's kingdom will have a larger place in our prayers. We'll plead for God's workers, we'll give of our substance for its support, and we'll place our talents and time at the Lord's disposal.

The Campaign is On! The Baptist Herald Campaign

This means that the lists of subscribers for 1928 are now being made up. This is the day of the "Booster" and he, of course, must have right of way. The responsibility rests upon him to keep our splendid "Herald" in circulation.

This notice recommends him to our German Baptist constituency, the Poster on your church wall reminds you of his presence, his call upon you solicits your subscription.

If you are a subscriber at this time you certainly will give him or her your renewal for 1928 and \$1.25 to pay for it.

If you are not taking the "Herald" now, don't fail to secure it for the new year. All numbers still to be issued in this passing year will come to you free in that event. The order becomes effective immediately upon its receipt in Cleveland.

We're claiming a united effort to cross the 5000 mark. This is the young people's task. **THE PUBLISHERS.**

The German Baptists' Life Association, Buffalo, N. Y.

The Life Insurance Underwriter is a multiplicity of blessings. He is the creator of wealth, the saver of estates, the payer of mortgages, the protector



W. O. MAKOWSKY

of orphans, the provider of comforts, the promoter of thrift, the teacher of duty and a benefactor. He is filled with the idea that his mission is good, high and superior in point of moral excellence. He, therefore, need never feel ashamed to have it known that he is a life insurance agent and when he sells a man a policy in a reliable company, he knows it is as safe as a government bond.

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



OSCAR LUCHS

Since organization, 44 years ago, we have paid in death claims \$847,903.62; sick benefits \$56,489.91; dividends paid and credited \$38,598.13; permanent disability benefits \$255.72; old age benefits \$2,983.12; other benefits \$5,508.30; fatal accident \$1,000. This makes a total paid to members and beneficiaries since the year 1883 of \$952,738.80, nearly a million dollars.



WALTER BIEBRICH



HARRY FIEDLER

Guarding against want, either for your family or yourself in old age, is best accomplished by the purchase of an Old Age Benefit Certificate.

The G. B. L. A. is 120% solvent, therefore as safe as any bank or insurance company. It

PROTECTS YOUR FAMILY AND PROTECTS YOU.

Ask your local clerk-agent, or any one of our Rochester Seminary students visiting our churches, or write direct to

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

(Continuation from page 7)

strict attention to the lesson. There had to be absolute order too and the boys liked it and said they learned a lot, for their teacher knew and loved boys and made the lessons so interesting. In this particular case the teacher was a very good woman and she had been a good teacher when the boys were younger. But her class had outgrown her in sex as well as in intelligence. They needed a male teacher and one who not only knew boys but one also who could associate with them in their frolics and help them in their almost daily problems.

More Skillful Teaching

Some time ago a most exemplary young Christian teacher lost his class of boys. They just dropped out one after another. He was given another group from another department who had been promoted. At the end of the year he had lost that class too. He was a consecrated young man, regular in attendance and read his Bible faithfully. But he just didn't understand boys nor did he know how to teach boys.

After all this matter of holding boys and girls in our schools is not only a matter of consecration. It is also a matter of intelligent skill. In order to teach well one must know, one must be filled up and spill over. Too many teachers are like empty cisterns. You can't get much out of an empty cistern nor out of an empty head.

Let the teachers, as Doctor Tralle in his Psychology of Leadership says, "Pour in, pour in, pour in." Let them read their Bibles carefully; let them study nature and history and geography; let them become acquainted with the great men of the church and of the mission fields and the men of achievement of today; let them learn good stories and how to tell them; let them also learn how to teach by study and practice; and let them sun themselves day by day in the presence of the Sun of Righteousness; and then let them come to their classes and they will come with radiant faces and will spill over for their cup is more than full.