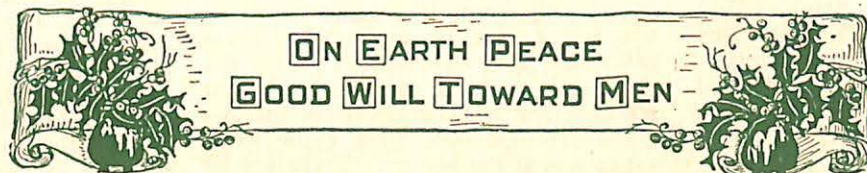


The Baptist Herald

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

Volume Five

CLEVELAND, O., DECEMBER 15 1927 Number Twenty-four



“OBSERVE Christmas of course—put sentiment into it; put in kindness; put in good cheer; make gifts; visit the old home; write letters; send out Christmas cards; but do not leave out worship, gratitude to God, and the acknowledgment of Jesus Christ. For after all, that which made Christmas was the coming of Christ.”

What's Happening

Do Not Forget to Renew Your "Herald" Subscription for 1928 at Once.

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**German Bapt. Publ. Society,
3734 Payne Ave.,
Cleveland, O.**

Rev. John Kepl of Durham, Kans., has accepted the call of the church at Regina, Sask., Can., as successor to Rev. A. J. Milner. He will begin his new pastorate about the middle of March, 1928.

Mr. and Mrs. Walter A. Staub of Newark, N. J., are touring in Europe. During November they were in Switzerland and Italy. A card from Grindelwald, Switzerland, to the editorial sanctum brought "Greetings from the top of Europe."

Rev. Thomas Stoeri, pastor at St. Joseph, Mich., has accepted the call of the St. Louis Park Church, St. Louis, Mo. Bro. Stoeri has been with the church at St. Joseph since 1919 and the present modern and attractive house of worship was erected during his pastorate.

Rev. V. Wolff is the new pastor at Baileyville, Ill. He entered on his new charge the third Sunday in November. Bro. Wolff was one of our missionaries in the Cameroons, West Africa, for 13 years and since his return to America in 1921 has been engaged as district missionary in Canada and the Dakotas.

Mr. and Mrs. John Adam (nee Esther Steinfeld) of Minneapolis, Minn., the latter recording secretary of the Minnesota Jugendbund, are the proud parents of a baby boy born the 6th of December. Congratulations. We earnestly pray that this boy may also become a great influence in the upbuilding of God's Kingdom as are his parents.

Miss Frieda Weisser, who has been assisting Rev. H. Steiger at our Children's Home in St. Joseph, Mich., for the last year and a half, has accepted a call as missionary worker to the Fleischmann Memorial Church, Philadelphia, Pa. She begins her new duties January 1. Miss Weisser took the Christian Workers' Course at the Northern Baptist Seminary, Chicago.

Rev. and Mrs. George Bornschlegel announce the marriage of their daughter, Mrs. Margaret Jelden, to Mr. John H. Janssen on Nov. 24 in Omaha, Nebr. The newly-wed couple will be at home in Emery, S. D. Mrs. Janssen, while

living in Bessie, Okla., was active in young people's work and served as treasurer of the Oklahoma Jugendbund for a number of years. Many congratulations and all happiness for the future!

Mr. Martin Luther Leuschner of the Senior class of Rochester Theological Seminary has accepted the call of the Fleischmann Memorial Church, Philadelphia, Pa., as successor to Rev. F. P. Kruse. Bro. Leuschner will enter upon the pastorate after graduation next May, meanwhile visiting and preaching for the church once a month. The new pastor is a graduate of the University of California, 1925, and spent a year at Berkeley Baptist Divinity School before entering the Rochester Seminary.

The First German Baptist Church, Brooklyn, N. Y., Rev. P. Wengel, pastor, now issues a new weekly church calendar. It presents a neat and attractive appearance in type and general make-up. A new church cut adorns the front page. At a recent Bible school teachers and workers' meeting, the Beginners department, Miss Celia Kose, supt., served the supper. There are 30 workers active in the Sunday school and 12 in the Weekday school. The Beginners and Cradle Roll department has an enrollment of 30, divided into three classes.

Down where the cotton grows, about 25 miles south of Austin, the capitol city of Texas, near the main highway between Austin and San Antonio, is our church at Kyle, Tex. Rev. R. Vassel is pastor here and has been on this field about 10 years and done constructive work with the young people. After the institute with the Cottonwood church, the Editor of the "Herald" spent two days with the Kyle church, presenting our young people's and Sunday school work. The weather was fine, the attendance good and the people were grateful for the visit. The mixed choir and the male chorus here do very creditable work. Some new subscribers for the "Herald" were won.

Rev. S. A. Kose, pastor of the Second Church, Philadelphia, Pa., resigned on Sunday, Nov. 25, on account of ill-health. Bro. Kose's nerves have broken down, causing partial paralysis. The resignation is to take effect the end of January. In April, 1928, Bro. Kose would have completed 14 years with the Second Church and had hoped to hold on that long, but his condition would not allow it. The fine relationship between pastor and church during all the years makes the pain of separation more acute. Bro. Kose writes that he must have absolute rest and freedom from all responsibility for a while. We wish our brother recuperation and restoration to former vigor. The prayers of many friends will ascend for him.

Recent Visitors at the Minneapolis Union

Our young people's society has had the privilege the past two Sundays of having Miss Ida Glewwe, vice-president of the German Baptist Young People's and Sunday School Workers' Union of the Northwestern Conference, and Miss B. Newell, principal of the Logan Grade School, speak to us.

Miss Glewwe gave an interesting account of what this Union is doing in keeping Baptist young people in touch with one another and giving us a chance to see what other young people's societies of our denomination are doing.

Miss Newell spoke Sunday evening, November 20. Her topic was, "The Good and Bad in Newspapers and Magazines." Miss Newell warned the young folks to beware of our newsstands for they have mostly the trashy novels which sell so fast. Oh, I thought, how thankful we can be for the "Baptist Herald" and other Christian papers that we read and in which we find so much good. Miss Newell said that in the selection of reading material she picks out that which has the best of current topics, the best of fiction and the best of non-fiction.

The same evening Miss Newell spoke, Mr. Glenn Card of the Temple Baptist Church of our city sang.

We are thankful for these followers of the Lord who carry the good news to others.
ADELE ELFTMANN, Sec.

* * *

The Gideons' magazine suggested a motto for 1927: "I will do something for somebody, not somebody for something." Why not adopt it for 1928?

The Baptist Herald

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The Baptist Herald

To Have a Merry Christmas

The first thing you want to do is to locate Christmas. We do not mean the day of the week or month, for the calendar attends to that. But locate it in this year of grace—not in any other year in your life, nor any other year since the Christ-child lay in the manger. Locate it in your life so that it may be an outstanding holiday as you travel down the years.

II

Then think it through. Contemplate Christmas. Meditate upon its meaning and message. See what there is in Christmas for you. Learn particularly what there is in **this** Christmas for you.

III

Catch the holiday spirit. Let the tension of toil relax a bit. Get out of the swirl for a moment. Open Ear-gate to something else besides the din of traffic. Release the fettered spirit. Sun the soul. A good holiday is a holy day, and holy because happy. Rejoice!

IV

Determine to have a **good** time. Often a "good time" at Christmas is a bad time. And not only can we have a genuine good time but we positively ought to do so. It is wrong to be wry-faced and sour. It is right to be rollicking in season. Chastened pleasures are cultural and edifying. But to have them we must plan them. Put high purpose, therefore in your holiday pleasures.

V

Spread the spirit of cheer. Who can resist the beams of a beaming face? The radiation of joy is irresistible. One's very walk shows it. The ring of the cheery word is like the tang of mountain air.

VI

The helping hand is often the secret of Christmas happiness. You are having a merry Christmas, but not everybody else is. How about the sick lad on his bed over yonder? How about the feeble and infirm old people in the neighborhood who feel neglected and detached from the glow and joy of young life? How about the sad ones in the community? Is there anything you can do for them? As you help them, the joy-light in your own bosom flames higher and higher.

VII

It is a good time to straighten out the kinks that have tangled your life during the year. That harsh word you spoke which went like a knife to the soul—you have never sought pardon for it, as certainly

you expect to do sometime; when will you find a better time to make it right? And is there any coldness between you and any one else? Melt it before the glowing Christmas fires and never let it freeze again. Peace in the heart, peace in the home, peace with everybody everywhere—peace on earth!

VIII

Are there some things that would better be left untouched and unmentioned? Then let bygones be bygones. Bury differences under the Christmas snow and let them sleep quietly beneath the mantle of white. The great apostle says something about forgetting the things which are behind. So let us forget what we ought to forget. Harboring grudges is poor business. The road of life beckons us onward.

IX

Of course you will turn the pages of the grand old Book and reread the Christmas story told by Matthew and Luke in verses which sparkle like the stars that shone on the Wise-Men and which phonograph to us the angel voices heard by the shepherds in the fields of Bethlehem. They are the Christmas classics.—Hight C. Moore, in Kind Words.

Preparations for the Coming of Christ

Gal. 4:4

F. A. LICHT

"WE can't say anything new anyhow," so said a fellow pastor to the writer not long ago concerning the Christmas message. Well, that is true enough, but is that a reason why we should speak with less fervor and hear with less enthusiasm the old, old story of Jesus and his love? Are not the old truths and things sometimes the most precious ones? The old sunshine, the starry heavens, the daily bread, enjoyed in old Abraham's times, are they not as precious and needful to us in the 20th Century A. D.? Is love of parent, affection of lovers any less prized today than three or four thousand years ago when Isaac wooed Rebecca and Rachel rejoiced over her firstborn?

And so the old, old story of redemptive love still brings sunshine to our souls, food to our spirits and joy to our hearts.

A Noted German Author

once said: "The Christmas Story is so endearing and beautiful that even if it were mere fiction it would be worth dying for." And we would add—this story of the Christ Child in the manger is so wonderful and comforting, so joy and peace imparting and so unlike any other the world has ever

heard, that it **can't** be a product of imagination. To invent such a story would be more marvelous than the story itself.

For this grand event of the holy night, prophets and saints of old have yearningly waited. Not only among the Old Testament people. Among all peoples we find more or less distinct prophecies of a coming Savior.

The Noted Greek Philosopher Socrates

said to his students hundreds of years before Christ: "We must wait until somebody comes from God to teach us how to behave toward him and our fellowmen." And his great disciple Plato wrote: "It is most desirable that some one be sent us from heaven as teacher and how I long to see him!"

Confucius, China's greatest and most honored teacher, said hundreds of years before the birth of Jesus, that from the West would come the true saint and religion and enter China and penetrate all its parts. Similar quotations could be made from the ancient scriptures of India.

But one of the most wonderful predictions (outside of the fold of Israel) of a coming Savior we find

In the Writings of Zoroaster

He was Persia's greatest and noblest teacher and prophet. It is surmized that he was influenced and stirred by the writings of Jeremiah and Daniel concerning a coming Messiah. He taught his disciples that "in the last days" a Virgin would give birth to a child, whose birth would be announced by a special star, the brilliance of which would not be dimmed even by the midday sun. "And you, my children," said he to his disciples, "shall see the rise of this star before all other peoples. As soon as you see the star, follow it whither it shall lead you and worship the divine child, bringing him your gifts. It is the almighty Word, which made heaven and earth." Thus spoke and prophesied this venerable man long before the holy night. And the wise men who followed the star to Bethlehem and came to worship the Christ-child there were most likely led to do so through Zoroaster's predictions and exhortations, for they were Persian astrologers or astronomers.

And here it is also interesting and worth noting

How God Prepared the Time

for the coming of his Son and the preaching of the wonderful gospel story. In Galatians we read: "When the fulness of the time was come God sent forth his Son." The time was especially prepared for Christ's coming.

In the first place, God had done all he could to **prepare his people**, through the prophets, for the reception of the heavenly visitor. The prophets had foretold his coming, as we know, the place of his birth, and also, fairly definite, the time of his birth, his suffering and death for our sake.

And **Alexander**, the so-called great, **also helped**, though unknowingly, to prepare for this event. We know how a few centuries before the Christian Era

this conqueror subdued almost every nation, and—what is most important to us—he spread the Greek culture and language wherever he went. And when the Apostles of Christ went forth with the message of their Lord they could make themselves understood in the Greek language throughout the whole civilized world, did not first need to study the different tongues like our modern missionaries, and moreover, the New Testament scriptures found in this excellent language a perfect vehicle for its publication.

Another preparation for Christ's coming and the spread of his gospel was

Performed by the Roman Emperors

They had conquered almost every other nation and forced them all to live in peace, had splendid state roads built throughout their vast domain, kept safe for travel by Roman sentinels. And thus the Apostles could travel in comparative safety and ease and preach the gospel of God's love.

One more preparation for the spread of the Good Tidings is worth mentioning: We know that centuries before our era the Jews were driven out of their country and were subsequently scattered all over the world. Now, when Christ was born and a little later, when the messengers went everywhere preaching his message,—they found meeting-houses and congregations in every city of the civilized world,

The Jewish Synagogues

We know from reading the Acts of the Apostles that almost the first thing Paul did on entering a strange city, was to visit the synagogue on the Sabbath day. There he always found an assembly. He did not need to advertise and seek hearers first, like our missionaries, both home and foreign. And thus the first converts were won in these God-prepared places.

We see thus how wonderfully God himself, albeit he used human instrumentalities, had made preparations for the great event, the coming of his Son and the spread of the Glad Tidings and building up of Christian communities and churches.

All preceding centuries pointed to and were preparations for the night of Christ's nativity. And the ages **since** point back to that wonderful event. We count our years as starting with that night. Every time we date a letter and say 1927, we honor Jesus, consciously or unconsciously. Every Jew or Gentile or Christian in his correspondence honors Jesus. For what else does it mean when we write December 25, 1927? Is that not a reference to what happened 1927 years ago, to the birth of Christ? And thereby also confession is made that

Jesus is Really the Center of Human History!

History is divided into two great divisions: one **anteceding** Christ and the other **following** his birth in Bethlehem.

Thus we behold with amazement how heaven and earth, God's angels, prophets and saints, on the one hand gladly, and on the other hand kings and

godless rulers and ruthless conquerors unwittingly contributed toward the glory of him, who in the holy night graciously visited us with his salvation.

Truly the birth of Jesus Christ, Son of God and Son of man, is the greatest event in the world's history, the most marvelous thing in heaven or earth and throughout time and eternity: "God made manifest in the flesh." The Holy One, Almighty Creator of heaven and earth, coming as a shepherd seeking his lost sheep.

May we gladly bid him welcome this Christmas-tide and wholeheartedly consecrate to him our hearts and our all!

The Christian's Magna Charta

ARTHUR A. SCHADE

II.

THE FRUIT OF LOVE

"God so loved that he gave his only begotten Son."

Our previous article dealt with God as the inexhaustible fountain of love. God's Magna Charta to man declares his love, his benevolent, friendly attitude toward man. This love never ceases. Man's irresponsiveness may wipe out all his spiritual sensibilities, but it cannot halt the wooing of infinite love. Should our work as preachers, missionaries or personal workers be true to God it must be permeated with this same spirit of love.

Now we wish to direct attention to another article in this magnanimous bill of rights. It is the assurance that this love of God is fruitful. "God so loved that he gave." So God not only loves, but he gives.

God Gave and Ever Continues to Give

That assertion implies three facts.

1. The fact that God has. He has that which he may give, or he could not give. "For the same Lord is Lord over all, and is rich unto all that call upon him" (Rom. 10:12). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Ps. 50:10). He is rich, not only in material possessions, but in wisdom, in spirit and life. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine" (Ezek. 18:4). "But God, being rich in mercy, for his great love wherewith he hath loved us ___ that in the ages to come he might show us in Christ Jesus" (Eph. 2:4, 7). These Bible statements are illustrative of the richness which is in God, not only a richness of material satisfaction, but of love, hope, fellowship and eternal inheritance, and all spiritual satisfaction.

This gift of divine abundance came to us in Christ Jesus and continues to flow through this same channel. Through him our connection with God is established. He brought the key to the store house of God and placed it into the hands of his followers. With Christ he gave us all things. For personal values are supreme. And God comes to us with these supreme values.

2. The second fact that God's giving implies is

Our Human Want

Man is desperately in need of the very riches which are in possession of God. God describes the poverty of the poor Christian in Rev. 3:17: "Thou art the wretched one, and miserable and poor and blind and naked." When the natural man is described as "dead" in trespasses and sins this poverty of the human soul is set at relief. The dead are unresponsive. They see not, they hear not, they feel not and they taste not. They are dead to all the world that would approach them through the channels of sense experience.

So the natural man is dead to all the riches of God which come to us through Christ. He is irresponsible to God's will, to his kingdom enterprise, to his glory, to his provision for the immortal soul. He is not moved by the spirit of heavenly hope, love or fellowship. He is as a ship without a compass, drifting about with no predetermined direction, with no set purpose, a victim of every gust of wind that may quicken his desires. He is poor in quality, because God is lacking in his soul. He is poor in workmanship, because God is locked out of his counsel chamber. He is poor in achievement, because he lacks the altruistic motive. He is poor in possession because with all material things, he has not wherewith to redeem his soul.

3. The third glorious fact that is implied in God's giving is man's actual receptivity.

Man is Actually Receiving from God

Human lives are actually being redeemed, renovated and enriched by God. Not all men receive him, but some do. And "as many as receive him to them does he give the power to be the sons of God."

These people who do receive become a peculiar people. They find a sufficiency in God which sustains them in the face of all losses and sacrifices. They have the secret of their contentment not in external conditions, not in social esteem, but within their own souls. They are in possession of a secret source of strength and comfort, are dominated by a peculiar spirit and devoted to a peculiar cause which distinguishes them from the natural man. The Psalmist describes them as "trees, planted by the streams of water, that bring their fruit in their season, whose leaves also do not wither," in contrast to the godless, who have not received of God, whose oblivion is at hand: "They are as the chaff which the wind driveth away."

Why Are Not All Men Rich Toward God?

Simply because not all men have the prerequisite which is essential to receiving this gift. This prerequisite is faith. The gifts can be received only by a spirit that breathes the atmosphere of faith. Not because God is arbitrary. Faith is the "reach of the soul." Faith is the "hand" that clasps invisible reality of spiritual gifts. Faith is the dynamic which charges the soul with life and desire. This faith is the condition of soul life. Therefore "whosoever believeth" on him shall have everlasting life.

Before Christmas

CLARIBEL WEEKS AVERY

Red fruit on the holly, red bells in the windows,
Sweet song through the doorways that dwindles and swells.
The street is astir with the hurry of Christmas,
And my heart's nearest neighbor hangs out the red bells.

Still harsh in our ears sound the noises of traffic,
The snort of the engine, the rattle of cars;
And far overhead shine the lights of the city
That mock with their lustre the high-hanging stars.

But trees from the country are stacked on the curbing,
And change all the air with their wild woodland spells,
When the street is alight with the glamor of Christmas
And my heart's nearest neighbor hangs up the red bells.

Something New

Braese Library for Young People

It has been the thought of your secretary for some time that a loan library for our workers in the Sunday school and Young People's Societies would be of great help to them. The means for such an undertaking, however, did not seem to be available. Your secretary accordingly took the liberty of bringing this matter to the attention of one of his good friends. The friend immediately saw the possibility of such a library and volunteered to start it promising to donate \$200 and more if needed. With this sum in prospect your secretary purchased about 150 books on young people's and Sunday school work including books on the Bible, on Missions, Biography, etc.

Many of these books have already been in circulation and have found their way into the churches of at least a dozen states. Requests are coming in continually and books are being sent out.

Lists of these books are available to the pastors and workers in the churches and may be had upon request to the undersigned. Partial lists will also be published in the "Baptist Herald" from time to time.

The only expense connected with the borrowing of the books is the return postage. Of course, if borrowers care to pay the sending charges too, we will be glad to accept them in stamps. But that is not required.

The books may be kept for one month and may be renewed.

The generous donor of this library is none other than our good friend, Mr. Otto Braese of the Oak Park Baptist Church. He has always been a good friend of young people and of the workers in our schools and a loyal and generous supporter of our German Baptist work. So we have called the library the "Braese

Loan Library of the G. B. Y. P. & S. S. W. U." The books are located in Rochester and are in charge of the undersigned secretary. Write to him for books and for book lists. He will gladly assist you if you will tell him what you need.

ALBERT BRETSCHNEIDER,
93 Meredith Ave., Brighton, N. Y.

Book List No. 1

BOOKS FOR YOUNG PEOPLE

- A. On the Bible (Study Courses).
 1. Saint Marks' Life of Jesus. Andrew Sledd.
 2. A Guide to the Understanding of the Old Testament. McAfee.
 3. The Many Sided David. Philip Howard.
 4. Finding the Comrade God. G. Walter Fiske.
- B. On Problems of Young People (Study Courses).
 1. Jesus' Teaching (on life problems). Sidney A. Weston.
 2. Christian Life Problems for Young People's Societies and Classes. Harry T. Stock.
 3. The Problems of Youth in Social Life. Sidney A. Weston.
 4. Christianity and Amusements. R. H. Edwards.
 5. Christ and the Nations. Zane Batten.
 6. Getting into Your Life Work. H. M. Doxsee.
- C. Books on Missions and Great Christian Heroes.
 1. John G. Paton.
 2. James Hudson Taylor.
 3. Adoniram Judson.
 4. William Carey.
 5. Henry Clay Trumbull.
 6. C. H. Spurgeon.
 7. Roger Williams.
 8. Russell Conwell—fascinating story of one of our great Baptists.
 9. Borden of Yale—a young millionaire who sacrificed his life and his entire wealth to God.
 10. Michael Pupin—From Immigrant to Inventor. Intensely interesting story of a scientist who is also devoutly religious.
 11. Heroes of the Campus—Short inspiring stories.
- D. Other Books for Young People.
 1. The Kingdom of Love. Blanche Carrier. (Full of illustrations and very helpful.)
 2. Men, Women and God. A. H. Gray.
 3. The Fine Art of Living Together. A. W. Beaven. (This book is on Marriage.) Very helpful.
 4. Qualifying Men for Church Work. G. Verkuyl. (Full of information for Leaders.)
 5. Stewardship in the Life of Youth. Williamson-Wallace.
 6. The People Called Baptists. McDaniel. Very helpful.
 7. A Restatement of Baptist Principles. P. L. Jones.
 8. Introducing Men to Christ. Weatherford. (An excellent course book on Evangelism.)
 9. The Bible Its Origin and Nature. Marcus Dods.

10. The Bible, Its Origin, Its Significance and Its Abiding Worth. Peake.
11. Hurlbut's Story of the Christian Church. (Very popular.)
12. Phunology. Harbin.
13. The Kingdom of Self-Control. Jordan.

Portland Intermediates Give Candle Service

Mrs. Dymmel's group of intermediates who's group name is "The King's Ambassadors" gave a Thanksgiving program together with a candle service Sunday night, Nov. 20, at the First Church, Portland. Each member gave a testimony while lighting their candle. Some were thankful for the Bible and the privilege of coming to church and worship Christ and others gave thanks for home, parents and the many opportunities. Having a group of German sailors as guests for the evening we were surprised to see one of their number step forward and also light a candle. He thanked the young people for their hospitality and said they looked forward to the time when they would come to Portland and this church again. We feel that this work of entertaining these sailors is also a missionary work and is not for naught. The Thanksgiving offering which was taken was used to make up baskets of groceries and other things. The young people delivered these to the needy on Thanksgiving morning.

L. T.

Sunday School Rally at St. Joseph

With the year of greater Sunday school work the Baptist Sunday school of St. Joseph looks forward to a much brighter year and keeps its well averaged attendance.

The Sunday school members gathered for the Fall annual Rally supper, held Nov. 18, 1927, at 6.30 o'clock, Classes all arranging in the church parlors and then marching to the basement where each class had furnished their own decorations and supper.

A very inspirational address was given by the Rev. Louis Brocker of Chicago. Rev. Brocker's topic for the evening was taken from Gal. 6:9: "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

The evening's program included a piano duet by Mrs. Alice Fellman and Mrs. Olive Bartz., songs by the men's quartet, composed of Charles Bradley, Sam, Edward and Reinhold Tillman. Community singing was led by C. W. Bartz.

WM. ABRAHAM.

Tommy's Suggestion

"Tommy," said his mother, "it's your birthday next week, so I was thinking of getting you a nice cake ornamented with five candles, one for each year of your age. How would you like that?"

"I think you had better get five cakes and one candle, ma," replied Tommy.—The Progressive Grocer.

The Sunday School

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

ALBERT BRETSCHNEIDER

PART TWO

While it is true that the first condition for securing bigger and better schools is to get better teachers the second is to get better equipment. Boys and girls are accustomed to fine equipment in the day schools. They will naturally drift on Sunday, all things being equal, to those schools where the equipment is the best. And especially is this true for the intermediates and seniors. Individual class rooms, tasteful furnishings, beautiful pictures,—all of these have an especial appeal to youth. The group feeling and the spirit of friendliness and of loyalty which can be developed under such surroundings will help much both to increase and maintain the attendance of the class. "Man does not live by bread alone." He also feeds on social fellowship. And this can be best fostered where the group is by itself.

Better Teaching Material

Another thing is certain. If we expect to hold our youth in our church schools we must provide them with better teaching material. Many of the lessons of the Uniform series are entirely unadapted and unadaptable to children. They should have graded material. God has graded the child not only according to age but also according to understanding. Even Jesus reserved some truths for the riper understanding of his disciples. He said to them, "I have yet many things to say unto you but ye are not able." So there are many truths in God's Word for which our little ones are "not yet able." These ought to be reserved for later years. If we try to teach them truths for which their little minds are not yet ready they will be uninterested and gradually they will become indifferent not only to the Bible and its beautiful and wonderful truths but to the church and school also and gradually they will drift away.

Lessons to Meet Needs

There ought to be in Sunday school work the incentive of progress, of getting on, of passing from the more easily understood truths to the more difficult. That has been one of the challenging features of the Scout Movement. But many of our schools have lost great numbers of their youths simply because the lesson material presented in the class session was not challenging. It did not meet their problems of daily life. It did not fit into their life situations. It did not challenge them to heroic living today.

Graded lessons are an attempt to meet this problem of holding the youth by

ministering to their interests and needs. And the more this is done we will be able not only to hold them but really to build in them right attitudes toward all of life and likewise to establish in them those habits which must issue in noble character and Christlike personalities. But this will never be unless along with our teaching of facts and principles we create situations or provide opportunities for their fulfillment. Service projects and other activities are necessary to vitalize truth into deeds. And this is the end we strive for, for it is not the hearing of the truth that makes men blessed but the doing of the truth. Therefore by the fruitful lives of pupils shall we know the effectiveness of the real teacher.

Inspiring Worship

Another means for making the school attractive is to provide inspiring services of worship. There is no phase of the church service or of the Sunday school session that young people enjoy more than the worship service when it is conducted on the level of their understanding. The more attractive our schools are made by a worshipful atmosphere and by inspiring singing and appropriate prayers; the more carefully the superintendent prepares himself for this phase of leadership; the more perfectly he is able to enlist the boys and girls in the worship itself, the more will they delight in going to the house of the Lord and dwelling in his tabernacles. There must come to them when they go to church or school a real satisfaction through the worship as well as through the lesson taught, for only so will they be drawn into and only so will they remain in the church schools.

Records and Follow-Up

Exact records, of course, are necessary if the school attendance is to be kept up. God is a God of order. He has recorded his creative acts in the rocks and in the orbits of the planets and in the fascinating structure of plant and animal life. And he has recorded his dealings with the children of men in the great record book of the Scriptures. Surely then we, too, should show diligence in making careful record of his dealing with men now through the church and school. The church school records should show the progress of the spiritual growth of the child; the first promptings of the Spirit; the time of surrender to God to do his will; his entrance upon active service and his gifts to God's great kingdom work. Here we are concerned primarily in that part of the record system which is so vital for keeping up the church school attendance. Sunday by Sunday they should show who has been absent. These facts should be made available to both superintendent and teacher.

And the absent ones should be followed up. In some schools it is the custom for the teacher to visit the absent pupil in his home early the following week. The next week, if he is still absent, the superintendent may visit the pupil also. If the pupil is sick he will surely do it. Mr. Wanamaker, great business man though he was and always busy, made it a practice to visit the sick pupils of his school. No wonder they loved him and the school as well and as a rule stayed away only when sickness or some other good reason made it necessary. A postal card should be sent to the absent one. It is good for a child to know that he or she was missed. And, in case of sickness, a few flowers sent to the sick one will help to bind their little hearts in loyalty to the school.

In some schools there is no follow-up system of absent pupils and consequently they just naturally drop out. In others it is conducted without the co-operation of the teacher or superintendent and in such case is only fifty percent effective. But where it is done with care and prayer and with the hearty co-operation of teachers and officers the school thrives. In this kind of work we need to remember the words of Christ: "Whatsoever ye have done unto the least of these ye have done unto me."

Recognition

Some schools give prizes and rewards for faithful attendance. But in the best schools these are "taboo." No less a one than Marion Lawrance has said in his "How to Conduct a Sunday School": "We hold that the practice of giving prizes and rewards of intrinsic value often works harm, while it seldom succeeds in producing results" (Chapter 16). And Ferguson says in "How to Run a Little Sunday School" that "Every reward outside the real nature of the deed done is a hindrance to the growth of good character" (page 47). Better than giving prizes to pupils for bringing new scholars or for regular and faithful attendance is to make the daily work of the school its own reward. But careful cultivation of school spirit and loyalty together with banners and school colors and badges as means; and also recognition of faithful attendance and acknowledgment of and promotion for excellent work done with public Exhibitions and Honor Rolls as stimuli; these and other means of recognition will help to tie the child to the school and inspire to greater diligence and faithfulness.

"The man who wants a garden fair,
Or small or very big,
With flowers growing here and there
Must bend his back and dig.
The things are mighty few on earth
That wishes can attain.
Whate'er we want of any worth
We've got to work to gain."

The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Continuation)

That very night, sitting by the fire in "old-house," Uncle Lot began diplomatically:

"Everywheres I go, now, 'pears like folks is a-getting in glass windows they have traded from the women. I hain't been to a funeral occasion this fall where I hain't seed one or two. Seems like hit's getting to be the fashion. Kindly quare you hain't never had craving for one, and axed me to put one in for you."

Aunt Ailsie, who was spinning, stopped her wheel and stood pondering a long time. "Eh, paw," she finally said, "I don't never aim to crave nothing I can't have. When I told you about the window Virginny wanted to give us, I seed right then you was again' one, and never wanted the house changed. Hit's your house, and your walls, and I hain't got no rael part or right in 'em, and would n't see 'em changed for nothing, less'n hit was for your pleasure. Not that I did n't crave hit bad at first—so bad I even made my eyes out dimmer than they was, so's you'd take pity-sake on me and get me a glass window. But I got cyored of sech deceiving ways; the Lord brung me up sharp, and showed me where I was wrong. And sence then I hain't got nothing to say—I don't ax you, and never will, for no glass window."

"But hit's your house, too, Ailsie."

"Fur from it, paw. I was n't borned here, or raised here, and never growed up out of hit's timbers, and hain't got the feeling for hit your git. I'm but a stranger and a pilgrim in it, by the side of you. And I would n't see your feelings hurt, chopping into them old logs, for nothing. And now I got these specs, I can make out fine for seeing."

She set her wheel in the corner, dragged the churn a little nearer to the fire, and made her preparations for bed. Uncle Lot sat for a long while, pondering deeply, as he looked around at the old log walls.

Many a night thereafter he sat thus, neglecting Job and Jeremiah and even Solomon, to gaze sometimes about the old room, sometimes at the small, active figure of Aunt Ailsie as she moved about her various labors, or lay at last resting in bed.

A day or two later, Dovey Rideout brought word to Christine that Lowizy wanted her to be sure to come up on Saturday.

She went; and on her arrival Lowizy, clad now in the pretty red wrapper and slippers and one of the nightgowns Christine had brought for her, said to her excitedly:

"You know I said Ronny never done that shooting. Well, I axed my scholars

about it, and one of 'em, Joel Caden, was hunting a cow down the branch that very morning Giles was shot, and seed a window a leetle open upstairs in Kent's house, and run up the stairs, and there was Ronny laying on a bed, fast asleep. Joel he allus did love Ronny, and he set there on the bed till Ronny woke up, and then stayed there and talked to him most of the morning, and run home and got some corn bread and meat for Ronny to eat afore he started off around dinner-time up the ridge. He said when he heard that evening Giles was shot, he knowed Ronny could n't have done it, because he was setting talking to him when hit happened. You go tell Giles."

Christine went first to Uncle Ephraim when she reached The Forks. The old man shook his head. "Hain't no dependence to be placed on the word of a young un," he said. "All the young uns is crazy about Ronny, and would tell anything for him. Giles is weak-minded to take Ronny's word he never done it. If he won't prosecute him, me and the Commonwealth will."

Accompanied by Amy, Christine then went down to see Giles. Well wrapped-up by Aunt Abigail, he was sitting on the porch in the afternoon sun, still pale, but evidently getting his strength. A number of the village men were gathered on the porch, too, as was usually the case when he sat out, among them old Riley Clemm, listening with all his ears. But though the talk veered again and again in the direction of Ronny, Giles always cut it short, keeping his own counsel. Everybody knew that, in spite of the evidence, he still believed Ronny innocent, and it was even talked in the town that, in case Uncle Ephraim had Ronny indicted in Circuit Court the following week and the case came to trial, Giles would defend him.

After the men were all gone, Christine stated her errand. Giles heard with gladness about Joel.

Circuit court sat the following Monday, with the male population of the county present, in even larger numbers than usual, because it was rumored Ronny would be indicted at once by the grand jury. In his charge to this body, the judge mentioned, "a most wicked crime, the shooting of one brother by another, which must be fully investigated by you."

The grand jury had hardly gone to its room when Uncle Ephraim, stern-faced and sad, went in to make his charges against Ronny, bringing with him the pistol in the case, and Buddy and his father and the other men who had brought Giles in, also Darcy the sheriff.

Seeing this group go into the grand jury room, a large crowd which had come down from the courtroom gathered

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in the wide hall and on the steps to await the outcome. Old Riley Clemm stood among them, confident and assured. The judge himself came down and entered the jury room.

And now there was a fresh wave of interest as Giles, followed by a small boy, three of the teachers, and a man,—Ned Dillingham, from over on Tudor,—entered the room.

Twenty minutes later, Darcy, the sheriff, stepped out suddenly. "Where's Riley Clemm?" he asked from the doorway.

There was no response.

"He was right here not half an hour ago. I was talking to him," said one of the crowd. A half-grown boy spoke up. "I seed him making tracks for home about the time Giles and them went in yonder," he said.

Darcy wasted no words. Gathering four of his deputies, he and they galloped off in five directions within as many minutes.

The circuit judge, followed by Giles and the others, now came out. He waved his hand for silence.

"Gentlemen," he said, "in the matter of Ronald Kent, accused of shooting his brother Giles, evidence just laid before the grand jury convinces them that the charge is false. Ronny has said all along that he lost his pistol the day before, while drinking. Three other teachers now testify that they were with him drinking and gambling that day, at the place of Riley Clemm. And one of the three testified that he saw Riley remove Ronny's pistol from the card table, but supposed he did it for safety, Ronny being very drunk. A little boy from Bee Tree says that he spent the entire morning of the shooting with Ronny in Ronny's home, where he was hiding. All this, however, would not be conclusive. But only this morning another witness has appeared, Ned Dillingham, who lives up a hollow this side of the school where Giles has been teaching. On that morning he was squirrel-hunting up on his ridge. The mist was very thick, but through it he saw a man hurrying along the top, and recognized him, but was not himself seen. This man went on down the spur toward the school. Shortly afterward he heard two faint shots, but could not tell just where they came from. Within fifteen minutes he saw the same person coming back very swiftly along the ridge, and put himself in his path. This person was Riley Clemm who seemed startled to see him, but at once asked if he had seen a roan cow he was hunting. Later, when he heard Giles was shot and Ronny's pistol found near, he did not at first connect Riley with the shooting, but the more he thought on it the more he felt he ought to tell what he had seen, if the matter came before the grand jury.

"This, together with the fact of Riley leaving when he saw Ned come in, seems to be conclusive. The grand jury will bring in an indictment against Riley Clemm for attempted murder, and the jailer will now release the prisoner, Ronny Kent."

December 15, 1927

"Giles desires to say a word."

"Fellow citizens," began Giles, "I had no object in coming before this grand jury save to clear my brother. There is no hatred or revenge in my heart toward Riley for trying to shoot me—all I hate is that he should have tried to fasten it on my brother. The wickedness of this is worse than the other. If caught, he should be persecuted; if not, well and good. Punishment, I take it, is only for the sake of bringing one to one's right mind; in case of the young it should never be omitted. But with the old, the hoary-headed in sin, the lifelong bond-servants of iniquity, what hope is there of an awakening? None, whatever. Nothing can avert their terrible doom. 'The soul that sinneth, it shall die.' Let us pity, then, the fate of such a one, and not add to its awful wages our hatred.

"Let us rejoice, however, that a plague-spot is now removed from our midst; that our boys will no longer be tempted to evil; that our county will now be free to go ahead in the building up of all good. Let us forget the past three months and take a new start, quitting ourselves like men, standing in the strength of the Lord, establishing a little circle of his true Kingdom here in the hills we love."

Everybody crowded forward to shake hands with Giles, and with Ronny, who had just been brought by the jailer, and to pledge new allegiance to Giles in his plans for making the schools and the county better. "And that's not all," said some of the most influential. "You stay a while and get our schools going good, and then we'll send you down to State Senate to make us some better school-laws, and then to Congress. For we have n't got anybody we can confidence like you." Others retained him for cases in the next court.

Gut Giles's greatest happiness was when, a little later, Ronny said to him, "I want to take oath right here and now never to drink another drop as long as I live, and always to stand by you." And, in the presence of many witnesses, he took it.

The following day Giles rode up to see Lowizy. Ronny had already been there on the way back to his school on Powderhorn.

He was much shocked when he saw how the child had wasted away in the five weeks. Nothing but the framework was left of her, and the mind and heart. "Spirit with scarce a veil of flesh, a soul made visible," she seemed. Her great eyes were eager, ardent, joyful as ever. "I'm so happy over Ronny," she said, taking his hand. "I allus knowed he was good. And now he won't never, never give you no more trouble—nobody won't give you no more trouble now, Giles!"

"Lowizy's a-looking pyeert, hain't she?" remarked Phebe. "Never seed her so rosy-jawed and bright-eyed. And talk and plan for her schools—I never knowed the like! I allow she'll be plumb well come summer, if I keep the air from her good all winter."

"Yes, she'll be well," replied Giles, "better than she ever was."

Darcy and his deputies returned without Riley Clemm. The wily old man knew every bypath through and across the hills, and managed to elude them.

Coming out of his office in the courthouse the following Saturday, Giles was stopped by Aunt Ailsie, who sat on old Darb near the sidewalk.

"I'm mighty proud for you, Giles," she said, "the way things has turned out. I allow you'll begin now to take rael satisfaction in life, like I seed for you a-Christmas."

"Yes," he said, "to have everybody confiding me again, and Ronny forever safe, is all the happiness I could ever ask."

"Is it?" she inquired, after a moment. "Hain't there something else, too?"

He flushed deeply. "Nothing I can ever hope to have."

"A body don't have to hope for what they've already got," she replied, slowly. "Eh, Giles, hit's yourn already. I seed it in her eyes one day while you laid so bad off, and I told her a vision I had had of you and her together. Her eyes they puddled and run over."

"It was pity she felt for me," declared Giles.

"You think what you think; but I seed what I seed," insisted Aunt Ailsie. "I never looked for you to set your heart on a redhead, but sence you have, I want you to get her."

A week later Giles rode up to Bee Tree in the afternoon. He knew that Christine spent all her Saturdays with Lowizy. She was there when he arrived, sitting by the child, holding her during the hard spells of coughing and the difficult periods of getting her breath afterward. He could see that Christine suffered the child's every pang; that her very heart was bleeding.

Phebe usually did not remain in the room much while Christine was there. The silent antagonism between the two was a thing almost tangible. But she came in to see Giles. She began as usual to talk of Lowizy's improvement, and better looks and rosier cheeks, and he saw Christine's hands clench as she did so. "Yes, she's a sight better," continued Phebe, "and got more ambition than ever. Hit's a pyore wonder to hear her plan all the schools she aims to teach when she grows up; she allows she won't stop till she has anyhow a dozen big ones. And hit's on her mind so she'll start awake of nights, hollering, 'Them young uns is in a hurry for their learning; they keep a-calling me, 'Give us larning, Lowizy, give us larning'; and hit's all me and David can do sometimes to hold her down, and keep her from lighting right out in the night."

"Hit's so hard to wait till I'm grown up!" sighed Lowizy.

Giles noticed that Christine kept her eyes averted from Phebe as much as possible. Once, however, he caught a glance between them. It was of cold hatred on Phebe's part, warm hatred on Christine's.

When Christine rose to leave, Giles went with her. "I'll ride down as you go," he said.

He helped her into the saddle and they started slowly down the branch. It was the first time they had been alone together since his shooting. Her face was so white, so sad, that his heart was stirred for her.

"I suppose you can see Lowizy is almost gone," she said. "The end must be very near."

"Say rather, the beginning," replied Giles. "In my Father's house are many mansions."

"Yes, yes—I try to think of that—but that is so far away; this so near. And, after all, it means I must lose her! I think I could bear it if I knew it to be necessary; but to feel all the time that she might so easily have been saved—that Phebe has as certainly killed her as if she had pierced her heart with a dagger—that seems to be the part I cannot bear!"

"Pray, then, that this bitterness may be taken from your heart: that you may have more charity for Phebe, who cannot help the way she is made."

"I do pray, but it does n't do any good," said Christine. "Your prayers are answered—you pray for me!"

"I do—always, everywhere—my prayers for you never cease."

Christine's eyes filled. "I need them," she said. "Things of late seem to have been too much for me." The tears dropped down one by one upon her gloved hands.

"You were doubtless distressed, for one thing, about my trouble?"

"Yes—that too was so cruel, so unnecessary."

"Not at all," said Giles, very positively. "Not one step of it was unnecessary; all was divinely planned and permitted. There is not a circumstance of it that has not worked out for good for some one. Ronny, now—my life would have been cheaply laid down to purchase this complete change in him. And the other teachers, all turned away from evil, too. And the county, fully awakened to righteousness, girding up its loins for concerted action such as it has never dreamed of before—the hand of God was never more plainly shown. And even in the darkest hour I believed it would be; for I knew in whom I trusted."

"Your faith is so strong," said Christine, "and mine still so terribly weak, fightings within, and fears without. I can't even seem to reach the point where I can give up Lowizy—say 'Thy will be done,' in this."

Giles looked at her with pitying tenderness.

They were almost down now to the mouth of Bee Tree. His home was just ahead of them.

"When I have hours of discouragement and darkness, which I sometimes do," he said, "there is something that always helps me. I come here to a place that was the home of prayer during long years of suffering—my mother's room. It is a shrine to me. And, sitting there, I never fail to find peace. Something of the strength wrung from her suffering

seems still to abide there. Do you think it might help you?"

"It might," replied Christine. "I should like to go."

He threw their bridles over the palings, preceded her up the walk, and, taking a key from his pocket, opened a door on the right side of the open hallway. "Go in," he said, "I will wait for you across the hall, in the kitchen."

He gently closed the door behind her, and she heard him walk across the hallway.

Christine looked around the plain, clean room that was a shrine to Giles. She saw the bare floor, the bed, fair and white, where Sarah Kent had lain through those terrible years, the second bed, where Giles and his brother had slept, the chest of drawers, the split-bottomed chairs. In one of the latter she took her seat. There was indeed, as Giles had said, a pervading peace in the very atmosphere. Calmness and fortitude flowed into her as she sat, thinking upon the soul that had wrestled and won its victory here. She too must be strong to meet calamity. And with courage came also something better—pity and charity for Phebe, who doubtless could not help her blindness. Bitterness ebbed out of her heart; there was no room for it in this place, or anywhere in a world God had made.

Half an hour later she came out of the room and across the hall to the place where Giles waited.

"Thank you," she said, "for letting me go in there. It has helped me. I shall be better now—and kinder."

He stepped out of the doorway. But she tarried a moment. "Wait," she said. "Is this the kitchen where you worked so hard—the stove where you cooked, the table where you fed the younger children, the cupboard where you put away the food, the barrel where you kept the meal?"

"It is but a poor room," said Giles. "Let us be going."

"No, it's not a poor room," said Christine. "It is a rich room, all golden with love and service and sacrifice! Every board of it to me is sacred!"

The hand of Giles to still its trembling grasped the doorknob.

Christine turned to him very simply and quietly. "Don't you see—don't you realize," she said "that I do love you now—that there is no more doubt about it? 'We needs must love the highest when we see it.' I could never, having known you, care for a lesser man."

Giles, very pale, in a voice tense with suffering, said, "Don't make a mistake—it is life and death to me!"

"I make no mistake," she replied. "I tried to tell you on the creek bank, but you would not listen. And since then—oh, through what fires of suffering I have passed, thinking I had lost you!"

"But all the things you must give up for me?" insisted Giles.

"I count them as nothing," she said. "My giving-up will be as nothing in comparison with my gains. For I shall have—you!"

Giles came toward her with a deep cry. "Oh, to see you under this roof-tree!" he said. "To know it will one day shelter you! Oh, the unspeakable mercy and goodness of God!"

(Concluded in our Next)

Riverview Society Debates on Burning Topic

The young people of the Riverview Baptist Church, St. Paul, Minn., are looking forward to a very busy winter season. At the annual meeting of the B. Y. P. U. a new official staff was elected as follows: President, Marie Glewwe; vice-president, Bernice Senn; secretary, Luella Cordes; treasurer, Marshall Hirt; pianist, Helen Worm; reporter, Gertrude Kramer.

The society has again been divided into four groups, and under the able leadership of Victoria Orthner, Bernice Senn, Ida Glewwe and Wilmer Miller these groups have charge of the devotional and monthly meetings. November has been named Self-Denial Month, and a contest is being staged between the four groups. A poster, on which there are four thermometers, has been placed in the B. Y. P. U. room. At the end of each week all members are to hand their group leader the money saved during the preceding week and the thermometer for each group is raised to show the standing of the group.

One of the interesting Fall events at the Riverview Church was the Homecoming Meeting of the B. Y. P. U., held on November 15. A special invitation extended to all former and associate members of the society resulted in the attendance of an enthusiastic crowd.

The main number on the program was a debate on the subject: "Resolved, that the young people of today are as good as the young people of yesterday." It was evident that both sides considered the art of pleading before juries important in a debate, for one side had a lawyer and the other a law student as members of their debating teams. Two men of the church, former members of the society, Mr. Henry Marks and Mr. Fred Ernst, who came attired in the garb of the gentlemen of some thirty years ago, spoke for the young people of yesterday, while two of the present members of the society, Harold Stassen and Elmer Stassen, pleaded the cause of the young people of today.

Some very effective arguments were presented and a comparison made of the virtues as well as dress and manners of the youth of today with those of yesterday, causing much mirth and merriment. The young people of today were convinced that there is much need for improvement, while the older people were equally as fully convinced that they were far from perfect in their younger days, especially since the young people of today have far more temptations to contend with than the young people of yesterday.

The Alpha Delta Girls very appro-

priately sang "Youth's Summertime" as another number on the program.

Rev. H. R. Schroeder gave a talk expressing his optimistic outlook on life and stating that, in spite of the apparent increase in crime and immorality, he did not believe that the world was getting worse, or that the young people of today were in a terrible state of degeneracy as some of the critics would have us believe.

Refreshments were served at the close of the meeting by girls in old-fashioned costumes.

Riverview Church has three young ladies' organized classes, and on October 15 the club rooms of the St. Paul Y. W. C. A. were the scene of a lively Get-together Party when the Searchlights entertained the Golden Hour Circle and the Alpha Delta Girls.

Many plans have been made for the young people's winter work in the church and we hope to accomplish many things with the Lord's help in the coming months.

Annual Concert of New York and Vicinity Union

The annual concerts, given on the evening of each Election Day, have become an established custom with the Young People's Union of New York and Vicinity.

The last one, held at the Second Church, New York, on Nov. 8, 1927, was received with great enthusiasm by a large gathering of young people.

The varied program included organ solos by Miss Gertrude Huenlich; violin solos by Mr. Lawrence Marshall; trumpet solos by Miss Ruth I. Mulhern; piano selections by Mr. Melvin Zeitler and an exceptionally fine missionary sketch entitled, "Ordered South," given by the young people of the Second Church, Brooklyn.

During an intermission, the Board of Trustees presented to the Union their plans for renovating our Bradley Beach Cottage. The young people were urged to be ready at our February meeting to pledge the necessary funds for the building. The estimates call for about \$5000.

Some one has said, "Blessed is the young person who is a church booster, not a church knocker; a church worker, not a church talker; a church builder, not a church blocker."

Our young people have proved to be ever ready to boost and build for our Union, to use their talent, time and money for the furtherance of God's Kingdom.

May we, in the future, display even more consecrated zeal for our young people's work!

JOSEPHINE N. RAUSCHER, Sec.

* * *

Are you good company for yourself when alone? If not you are not the best company for your comrades in a crowd.

* * *

Do not hesitate to change your mind, if it is wrong. You change your clothes, do you not, as often as they get soiled?

Christmas

ANNA BURNHAM BRYANT

Roads like iron, sleet that stings,
Frost that Winter's challenge flings,
Cold that cuts—can any know
Why we love December so?
Ay! for all men, young or old,
Christmas keeps a heart of gold.

Crowning joy of all the year
Glorifies December drear;
Everywhere a fire-lit room
Shows a Christmas tree abloom;
Or plump stockings in a row
Dangle, filled from top to toe.

Everywhere? Lest we forget
Look where children's cheeks are wet;
Look where, huddled close, they stand,
Wistful, shivering, hand in hand,
"Choosing" presents (through the pane)
They can never hope to gain!

Lo! the Lord of Christmas hears,
And his angels dry their tears;
Kind hearts on his errands speed,
Bounties bear beyond their need;
Proving in December's cold
Christmas keeps a heart of gold.

—C. E. World.

Saskatchewan Young People at Ebenezer, East

The Saskatchewan Young People's Association met with the church at Ebenezer, East, about 10 miles north of Yorkton, Sask., November 9-13. Almost simultaneously with the opening of the sessions the first heavy snow of the autumn fell and some sharp cold weather set in, augmented one day by a bitter and cutting wind. But the weather did not freeze or benumb the enthusiasm or interest of the young people, who attended in gratifying numbers from far and near. Many parents and older friends of the young people attended also and the afternoon and evening sessions packed the capacity of the church building.

Rev. W. Luebeck of Southey spoke at the opening meeting on Wednesday on, "The Waiting Faith which begets new strength." On Thursday evening, Rev. C. B. Thole of Lemberg spoke on "The Two Ways." On Friday evening a varied literary and musical program was rendered by members of the various societies represented. Many fine talents were revealed on this night. Rev. A. J. Milner of Regina gave an inspiring address in connection with the program.

Secretary A. P. Mihm and Rev. F. A. Bloedow of Winnipeg were the special guest speakers invited and had a large place on the program. On Thursday afternoon Bro. Mihm made an able address on "The Essential Qualities of a Young Christian" and Bro. Bloedow followed with an address in which wit and humor and seriousness mingled happily as he spoke on "Conditions for Remaining Youthful." On Friday forenoon, Bro. Bloedow spoke on the "History of the German Baptist Work in the Northern

Conference." As the speaker has been so long identified with our work in this conference, he made the subject live before us. Bro. Mihm then gave an "Outline of the History of the German Baptist Work in the United States," and showed himself perfectly at home in his large subject. We realized our connection with the larger work by his able talk.

On Friday afternoon the work of the Sunday school was deeply impressed on our hearts by an address of Secretary Mihm on this vital part of our work. Bro. Bloedow opened the question box on Sunday school problems and dealt with the questions in a masterly fashion. On Saturday morning a number of brief addresses were made by various young people on Livingstone, Judson and Spurgeon and on the topic: "Why am I a Baptist?"

President John Butz of Southey, Secretary Miss Julia Zepik of Nokomis and Treasurer Carrie Rumpel of Regina were all reelected for another year and Rev. C. B. Thole of Lemberg was elected vice-president. Some changes were made in the constitution. The treasurer's report showed a balance of \$174, of which \$75 was voted to the missionary and benevolent offering. The association owns a lantern and some film pictures on Bible subjects. It was voted to have film slides made for a lecture on the work of our denomination to be shown in the societies during the coming winter. Rev. O. Ratschkowsky of Yorkton has done good work with the lantern lectures among the societies during the past year. The association voted to sponsor a Bible institute during the winter and an open air assembly next summer.

Sunday was a beautiful winter day. Rev. O. Ratschkowsky and Secretary Mihm addressed the Bible school and the latter preached on the topic: "A Flourishing Soul." At the closing meeting in the afternoon Rev. A. J. Milner spoke on "The Anchor of the Soul" and Bro. Mihm conducted a consecration service. An offering was made for the work of the association. A large chorus choir composed of volunteer singers from the various societies enhanced the services much by their splendid selections under the direction of Bro. Ratschkowsky. The hospitality of the Ebenezer society was hearty and bountiful. May the work of the Lord prosper among and through the young people in Saskatchewan! is the prayer of all who were privileged to attend at Ebenezer.

Workers' Conference in New York

A conference of the Young People's and Sunday School Workers' Union of New York met on Thursday, Oct. 20, in the Second Church, New York.

We were looking forward to having Bro. Bretschneider with us as speaker of the evening, but were disappointed in that he did not come. However, we have his promise to come to us some time in the future, God willing, with a program,

set up in conjunction with the New York pastors, to cover a period of three days.

Bro. Fred Maeder of the Harlem Church was unanimously elected chairman of the Conference and led the meeting in his sincere and enthusiastic way.

A song service started the meeting, and a glorious song service it was. Surely in heaven singing the glory of God and the love of his Son will be our chief delight. A male sextet then favored us with, "I Want My Life to Tell for Jesus."

Bro. Maeder read a portion of John 1 and then spoke a few words to our hearts from the text "What seek ye?" found in the 38th verse. It is necessary that we as young people and Sunday school workers put this question to ourselves. If we seek popularity, exclusive programs, good speakers and the like, we are not answering the question in a way pleasing to God; however, if we seek a loving ministry for young people and children in the name of Jesus, the blessing of the Lord shall not be withheld from us.

A few short prayers were offered asking the Lord to help us in this.

The young people's presidents and Sunday school superintendents then each gave a report of his society and Sunday school, showing the attendance at meetings and the program he is following. This brought us to the different problems of each society and Sunday school and the remainder of the meeting was spent discussing each problem.

It was felt that conferences of this kind would be inspirational and helpful to our young people in their work whereupon a motion was made that a conference take place every quarter. This met with the approval of all and Rev. F. W. Becker invited the young people to hold the next conference in the Immanuel Church in January.

Rev. John Niebuhr of the Third Church led in closing prayer.

Forty-five were present at the supper and sixty-five at the conference.

EMMA S. HAUSSMAN, Sec.

Young People's Meeting at the Minnesota Association

At the Minnesota German Baptist Convention which met at Holloway, from November 2 to 6, Rev. C. F. Stoeckmann, state missionary, superintended the meetings.

On Sunday afternoon, Nov. 6, a special meeting was held for the young people. Rev. W. J. Appel, of the First German Baptist Church of Minneapolis, based his talk, "Opportunity," on Esther, Chapters 4 and 5, especially stressing Chapter 4, verses 13-17, wherein we are told how Queen Esther seized opportunity when it came. In his talk, Rev. Appel appealed to the young people to do likewise. His earnest appeal will cause many responses, thereby giving to the world more worthy lives of those who will not let opportunity pass unheeded.

RUTH A. GIESE.



A Slave Mother with her Child holding its certificate of freedom. Myitkyina, Burma, 1927

Head-Hunting and Slavery Must Cease

GEORGE J. GEIS

Governments are oftener criticized for the neglect of duty, but rarely praised for noble deeds done. The Government of Burma has in the past two years done a very noble and humanitarian piece of work.

In the northern part of Burma there are two large tracts of country which were not brought under British administration when Upper Burma was annexed in 1886. One of these tracts is called the Hukong valley and lies between Upper Burma and Assam; the other is called the "Triangle" and lies between the two sources of the Irrawaddy, the Mali Hka and N'Mai Hka. It extends from the confluence of these two rivers, which is about 25 miles north of Myitkyina, to about 200 miles farther north. Both of these large areas are sparsely inhabited by various wild tribes called Chins, Nagas and Kachins. From time immemorial they have recognized no other law than the law of the jungle.

Slavery existed in the Kachin mountains east of Bhamo and Myitkyina, but with the coming of the British human beings were no longer treated as chattels, but in these two outlying tracts of land it flourished up to two years ago. Occasionally raids were made into administered territory and women and children carried off and sold, at times young men were enticed to accompany Kachin traders and were sold in the far north. More than once in the past 30 years have escaped slaves from the "Triangle" come to the Mission compound for protection.

When Prof. Heinrichs visited us we saw a young boy who had been ransomed by his people perform the cleansing ceremony before he could rejoin his family.

In the mountains west and south of the Hukong valley did not only slavery exist, but also human sacrifices were made to the local spirits in order to insure an abundant harvest. As a rule the Nagas would take some old man or woman, but when these were not available they would raid some border tribe and steal their victim. R. Grant Brown, Esq., I. C. S., in his book "Burma As I Saw It" describes the offering of a human sacrifice by the Nagas as follows: "A boy or girl usually bought from another village was sacrificed with revolting barbarities at the annual festival in August in honor of the village god. The primary object was to obtain good crops, and the blood was poured over the rice reserved for the season's seed. The victim was not killed at once. He was taken from house to house, and a finger-joint was cut off at each. Then, at a post in the center of the village, he was stabbed repeatedly at long intervals. The blood from each wound was smeared on the people, especially relations of the person who had bought him. The more he screamed the better, as the god would hear. The priest who performed the sacrifice held office for life. A condition of his appointment was that he should have no relatives living"

When visiting the Hukong valley in 1906 I saw one of the coolies who had been working for me in Myitkyina then

a slave of a Kachin chief, but I could not help him. Later when on a visit to one of our mission stations in the Naga country I saw the skulls of human sacrifices decorating the house of a Naga chief.

It was therefore a purely humanitarian piece of work when the Government of Burma under the guidance of its Governor, Sir Harcourt Butler, decided once for all time to put an end to head-hunting and slavery in these two "sore spots" of Upper Burma. No one can accuse the Government of land grabbing nor of lording it over weaker people, for these tribes have been a constant terror to people living near their border. Their mountains have nothing of value and it will take many years before these wild people can pay any taxes. These expeditions have already cost the Indian Government large sums of money and the civil government which will be introduced will for years to come be a constant expense.

In the cold season of 1925-26 a military expedition was sent to the Hukong valley. The Governor went in person to explain to the chiefs the object of the expedition and that they would be compensated for all the slaves turned over to the civil officer, but henceforth slavery would no longer be allowed in the valley. All chiefs but the Nagas promised to conform to the new order, they said they could not exist without making human sacrifices. As the Government was at the time unable to establish itself in these sparsely inhabited mountains they were told that if they must continue to offer human sacrifices, they must confine their sacrifices to people of their own tribe. In the meantime Government was preparing to enforce its laws even among the Nagas.

When, however, the civil officer came in the cold season of 1927 even the wild Nagas came to claim the ransom price given by the Government for the release of slaves and as an earnest of their good faith they even brought along the skulls of former victims and a young boy whom they had bought for 640 rupees (about \$200). This boy is now on the Mission compound at Myitkyina attending school.

The expedition in the "Triangle" was not so successful. These chiefs had been living on Easy Street so many years that they did not like to move. When they were invited in January, 1927, to meet the Governor at Myitkyina and listen to his words, some refused to come, those who did come, came with bitter feeling in their hearts which was expressed by one of the chiefs in the following words: "The Government wants to cut off our hands and feet and then tie our mouths and then tell us to eat." They were told that they would be compensated for the freeing of all their slaves. Some recognized that there was no way of escape, others doubted and sought other means.

Four British civil officials with a small military escort entered the "Triangle" at different places and called for slaves. There was a little hesitancy at first, for no one wanted to be first in this game,



Government Official paying the price of slaves and handing the slaves their certificate of Freedom. Myitkyina, Burma, 1927

but when once a beginning was made slaves were brought in and daily thousands of rupees were paid over to the chiefs.

All had been proceeding peacefully when like a bolt out of a blue sky a small party was ambuscaded in which Captain West, who was a particular friend of the Kachins, was shot. Of course such a crime could not be left unpunished. These wild, lawless chiefs misunderstood kindness for weakness.

As a result of these two expeditions large territories will soon be open for the Gospel message. For years we have been praying that these "open sores" may be healed. Now the balm of Gilead can be poured into these wounds.

Our Kachin brethren already feel the responsibility and see the open door. They are planning to send some of their number this coming cold season to spread the Good News of salvation. But they alone are unable to finance this great work. We hope and pray that others may join us.

Edelweiss Chapter, World Wide Guild

The Edelweiss Chapter of the World Wide Guild of the Second Church in Philadelphia has experienced an advance in interest and spirit this year as is shown by the meetings we have thus far held.

Our October meeting will always be remembered as one spent in China. As an introduction to an evening in China we had a real Chinese supper at church with Dr. Bretthauer, our Guild Chapter missionary, as our guest. After supper we played a few games and at 8 o'clock we had our regular meeting. This we held in a room decorated in true Chinese fashion with lanterns, idols, and Chinese writings on the walls which were brought by Dr. Bretthauer. We heard about the Chinese girl and how life looks to her, from our guest. Chinese rice cakes, tea, peanut candy and nuts were served by

girls in Chinese costume. Forty-two girls returned home that night with a feeling of thankfulness in their hearts and a strong desire to use the opportunities which they have here in America to a better advantage than ever before.

In our November meeting we had another glimpse of Chinese life in the form of a missionary sketch, "A Stitch in Time." To this meeting we invited all our friends. An organ prelude and a soprano solo by Mrs. Herman Zachay opened the meeting, and Mrs. S. A. Kose, our counselor, led in prayer. Twenty of the guild girls then presented the sketch, whose missionary theme stood out forcefully showing the need of the Gospel in China. The humorous parts showed the ignorance of the Chinese and the whole was admirably presented. The special offering taken at this meeting was divided between our general missionary fund and our piano fund.

Our new president, Mrs. Paul Zabel, is leading us on with her enthusiasm. Plans have been made for several very interesting meetings in the future and we are hoping to be able to contribute our portion in the great work of advancing God's kingdom on earth.

A. D., Secretary.

Juniors of Oak Park

The Junior Society of the Oak Park, Ill., German Baptist Church met on Nov. 15, 1927, and elected the following officers for 1928: Myrtle Boyer, president; Margaret K. Krogman, secretary; Frederick Dons, treasurer; Frederick Grosser and Robert Hintz, ushers.

It was also decided that Crusaders would be an appropriate name for our society and this name was adopted.

Our meetings had heretofore been held on Wednesday evenings between 7 and 8 o'clock, but it was changed to Tuesday evening so that any of the members who wished to do so could remain for the regular Tuesday evening meetings of the young people's society.

Daily Scripture Portion

Bible Readers Course

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

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

(By Courtesy of the Scripture Union)

As soon as our membership has grown to 40, we expect to organize a Junior Choir.

Even though we are young in years it is our ambition to serve our Lord Jesus to the best of our ability and we hope through our society to accomplish this purpose and serve our church as well.

MARGARET KROGMAN, Sec.

Pleasure from Noises

A certain sage, compelled to lie in bed, for a while amused himself by counting and recording the various noises he heard. In a very short time he had a list of thirty-two different noises, ranging from the rattle of coal down a cellar chute to the drone of an airplane two miles up in the sky. The occupation was interesting and took his mind off his worries. Thus he made a game out of discomfort. How much better that was than to lie there fretting because the air was full of noise!

Young Bride: "I want a piece of meat without any gristle, bone, or fat." Butcher: "Lady, you don't want any meat—you want an egg."—Christian Register.



Rescued Human Sacrifice, Myitkyina, Burma, 1927

A Tragic Farewell

"Hello," our answer to the telephone, and we are called to see a young man who is very, very ill. We go at once, and find the family gathered at his bedside. The patient's temperature, we notice, is high, his heart is beating wildly, and we soon learn that the dreadful "White Plague" has made deep inroads on his health. Excepting to pray, only one thing can be done, the young man must be taken to Sunny Rest, a splendid institution for just such unhappy sufferers, about two miles beyond the city limits.

But what is to become of the young man's wife and their three precious ones, Jane 5, Donovan 3 and Edwin 1½? The young family had tried hard to win success on a farm in the northern part of the State, but the profits gained by hard work hardly squared with the decline in value. And now the tragedy—sickness which required long and patient treatment and rest—and no home of their own and no money. The mother wants to work, but who will take care of the children meanwhile? The grandparents, at whose home they now are, have brought up their family, and at this age cannot long endure restless days and watchful nights. Are there other kindly disposed relatives, or is there some home in which the children might be placed for a time? Yes, some one suggests, "Our own Home in 'St. Joe'."

We offer to write, and address our letter to the Superintendent, our highly esteemed "Papa" Steiger, whose work at the Home, with "Mother" Steiger, has delighted the denomination. The answer

comes back as if by return mail, and as if from above the skies: "We have room for just three children, and these could likely be taken in, if they will pass the tuberculosis test and the Wasserman blood test, as our State requires."

Jane and Edwin pass the tests successfully, and soon "Mother" Steiger with Frieda (one of the girls at the Home, about 15 years old) is here to take the children into their care. "Mother" Steiger's presence is at once felt as a benediction, and Frieda immediately begins to busy herself with the children, who must yet say "good-bye" to their father at the Sanitarium. But this is sad, very sad. And now to the station, where "Mother" Steiger and Frieda board the crowded train with Jane and Edwin, the mother's little sweethearts. Little Edwin almost shrieks as he sees his mother remain behind, and the mother, who until now seemed so wondrously brave, gave way to her pent-up feelings—feelings as only a mother can have when bereft of her children. "O Fate, thou art cruel," we caught ourselves saying almost aloud, as we, tenderly as possible, escorted the mother to the waiting car. But in a moment we recovered ourselves and said, "No, it is the Heavenly Father who sees the end from the beginning. He knows what is best. 'All things work together for good to them that love God.'" This is God's way of giving his care to these little children. The parents are glad that the Heavenly Father has prepared such a good place for them, and are hoping that soon Donovan may pass the medical test and then join his elder sister and younger brother at the Home, where

he, too, would receive the same tender care. The mother, relatives and church will affectionately assist from a distance.

And, by the way, the father, who is a member of our local church, has during this time learned to know God in a new way, and the mother has found Christ as her own Savior. And we thank our God.
Racine, Wis. H. F. S.

Does God Answer Prayer?

The question may have arisen in the minds of some of our Baptist people as to whether the West Irving Park Baptist Church of Chicago is still in existence.

Last September (1926) we were again confronted with the task of obtaining a new pastor due to the fact that the General Missionary Society withdrew their financial support which made it necessary for Rev. Rohde to accept a new pastorate. Things grew very dark for the membership and it almost appeared that the church would have to disband. In fact one of the pastors of one of the larger churches of our denomination indirectly suggested that we discontinue and split our membership with the remaining churches. But God had something to say in the matter. He used a few of the men of our church to take the stand that regardless of what happens, the West Irving Park Baptist Church must and will continue, and glory be to God, with his help the clouds were rolled away and the Church still stands. All the services are now conducted in the English language, the majority of our workers are young people, full of the spirit that always wins. We have learned how to pray, not just mere words, but expressions of faith in Him who taught us how to serve and sacrifice for the right.

Our good friend and brother, Rev. C. A. Daniel, stood by us in all our dark hours and encouraged us when we needed it the most. God has used him in a wonderful way and we hope he will continue in the way God chooses.

Bro. George Stoeckmann, student at the Northern Baptist Seminary, is now filling our pulpit every Sunday and leading the Friday night prayer meeting. A real inspiring message is delivered at each service.

Inasmuch as God has so richly blessed us, we thought it very fitting that we have a special Thanksgiving Service. This program was held on November 22. Invitations were extended to all members of the church and all parents of our Sunday school scholars. Even though our little church can only hold 120 people, 130 crowded into the building. Many musical numbers as well as recitations were offered. The pastor delivered a very inspiring address which moved many people. The program was climaxed with refreshments. The offering amounted to about \$175. The gathering was dismissed with singing "America" and prayer by the pastor.

Does God answer prayer? We know he does.

Reception in St. Paul

Following an announcement of the previous Sunday the Rev. H. R. Schroeder, new pastor of the Riverview Church, St. Paul, arrived in time for prayer meeting on Wednesday evening, Nov. 9. Imagine his surprise to find the attractive auditorium and Sunday school room filled with an eager, happy company of members and friends of this aggressive Twin Cities church to bid the new pastor and his family a hearty welcome.

The conduct of the exercises was wisely entrusted to the efficient direction of the beloved superintendent of the Sunday school, Deacon H. Hirt.

Several pastors of neighboring churches, whose willing ministries since the departure of Rev. Schmitt give evidence of their interest in Riverview, were present and had part in the program of this happy occasion. The new pastor of the First German Baptist Church of St. Paul, Rev. F. P. Kruse, appeared for the first time in a united gathering of German Baptists of the Twin Cities and led in the opening prayer for the guidance and blessing of God.

Deacon Gottfried Worm was called upon to address words of welcome in behalf of the Church and Deacon Marks followed with a speech in the English language. For the Women's Society Mrs. Glewwe welcomed the pastor and his wife whose leadership and counsel they anticipate with joy. The welcome of a devoted and active group of young people through their representative, Miss Marie Glewwe, was a challenge to Bro. Schroeder for guidance and leadership. Superintendent Hirt spoke for the Bible school of the church. Rev. Kienkle of the Evangelical Church voiced the welcome of the community. Rev. W. J. Appel of our Minneapolis Church spoke on behalf of the Twin Cities while the Statewide work had a worthy representative in Rev. C. F. Stoeckmann who greeted the newcomer in the name of the Minnesota Association.

A telegram from Rev. and Mrs. Wm. E. Schmitt was read, assuring the friends at Riverview of their abiding interest.

The musical numbers were well chosen and had a very important part in this beautiful service.

In the tastefully decorated dining-room in the basement of the church the closing hour presented opportunities for fellowship while enjoying the good things which had been so bountifully provided.

God bless this happy union of a faithful minister and a willing people!

THE REPORTER.

Always be more eager to add to your knowledge than to add to your money, for knowledge may bring money, and it surely brings pleasure and power.

One of the most useful of human abilities is the power to judge real worth, to discard from life what is worthless and to retain what is worth while.

The New Song Book has come from the press

The name of this new bi-lingual book with text between the notes is

Ausgewählte Lieder des Evangeliums

Selected Gospel Songs

This book possesses two unique features: 1. Each song appears in the two languages, German and English, and 2. it consists of a choice selection of the newest and best songs of more recent years.

For these reasons the book is adapted to our denominational condition and at the same time it makes many beautiful songs available to the German reading public which have never been rendered in their language heretofore.

Great care has been taken in the choice of the songs and much painstaking care in making the translation so as to carry over the truth and sentiment breathed in the original English.

The book is issued with the authority of our General Conference and is now offered to our churches for their adoption so that there may ascend to heaven a new burst of praise and worship to the glory of God and the edification of his people.

The book can be had in two styles of binding:

Cloth Cover at 55 cts. post-paid, **\$45.00** the hundred plus transportation costs.
Manila Cover at 35 cts. each, **\$25.00** the hundred.

Be sure to supply your need out of the first shipment. At any rate you'll want a sample copy or two.

German Baptist Publication Society,
3734 Payne Ave., Cleveland, Ohio

Anniversary of Minneapolis Union

The B. Y. P. U. of the First Church of Minneapolis celebrated its anniversary on Friday evening, November 18. An unusually large attendance was enjoyed, having many guests from our neighboring societies.

A fine program was rendered. Music was furnished by the Choir, Men's Chorus, Golden Trumpet Harmonies and a piano duet by two girls.

A group took part in a German dialog and Miss L. Hildebrandt gave a reading.

Special numbers were given by the St. Paul societies.

Rev. C. M. Knapp of Hutchinson, presented the message. He spoke on "The Things that God Uses."

Rev. H. R. Schroeder and Rev. F. P. Kruse, new pastors of the Riverview and First churches of St. Paul, also spoke after which the program closed with prayer.
ADELE ELFTMANN, Sec.

In His Service

"In the Navy we expect one-hundred-percent efficiency from every man, as a matter of course," said an officer to some friends he was showing about his ship. "That's the Navy's standard. We don't always get it, but if a man falls short we lose no time in letting him know. In other words, if a man falls twenty per cent below standard, we stress that twenty-per cent failure rather than the eighty-per cent efficiency for which he would like to claim credit."

How fine it would be if the same idea were always applied in the service of Christ. Many Christians measure themselves not downward from a one-hundred-percent efficiency standard, but upward from a zero mark of uselessness. In other words, the Christian who expends one-twentieth of his possible time or strength or money, wants to be rated for five-per cent efficiency and not reminded of his ninety-five-per cent failure. Yet he claims to be a follower of One who gave all.

"Nothing significant happens to me," said a bored and weary man to whom life had lost its pleasant taste. "Perhaps that is because nothing significant has happened in you," replied the candid friend with whom he was talking. So long as we refuse to let the Holy Spirit work a transformation in our lives, we cannot expect to get any real thrills from life.

A writer often sits with a sheet of white paper before him, wondering what he will put on it. The resourceful writer has confidence in himself that if he reaches the state of mind where he can concentrate and bring his ideas out of chaos, he will be able to produce something readable and worth while. Life ought to be like that. As we face a new day we should go forth with a conscious effort to fill it with work that will give joy and satisfaction.

A Word with our Subscribers

This number of the "Baptist Herald" concludes the volume of 1927.

Though most subscriptions expire at this time we will continue to send the paper on the supposition that your renewal will shortly follow, either through the booster of your church or direct by mail. The subscription price remains at \$1.25, payable in advance.

If for some good reason you find yourself obliged to give up the "Herald" please notify us, either through the booster or also direct. If the paper should nevertheless continue its visits contrary to your wish, a communication to the office of publication, 3734 Payne Ave., Cleveland, Ohio, will avail or otherwise refuse to receive it at the hands of the mail carrier. We are asking you to do this as a favor to us because we are pursuing a liberal policy in not interrupting the service as many other journals do.

There are some subscriptions on our books which expire at some other time of the year. What has been said in the foregoing does not apply until that respective year is up.

With gratitude for the loyal support of the past year and with an expression of hope that the number of subscribers will increase in the new year upon which we soon will enter we extend a Merry Christmas and a Happy New Year to the host of "Herald" friends.

THE PUBLISHERS.

Church Etiquette

A recent number of "Church Business" contains some excellent advice in regard to church etiquette, which, according to the writer, is as important as etiquette anywhere else. In fact, church etiquette is really only Christian courtesy, and under its head the following important points may be considered:

1. Reverence is the keyword. The church must demand this oft-neglected quality if she is to do her best for any community.

2. In prayer all heads should be bowed and all eyes closed.

3. Quiet meditation should characterize the period of the Lord's Supper. No whispering or confusion should mar the short period in memory of him.

4. Moving about in the auditorium should be avoided during any service, except by those who have the service in charge.

5. If it becomes necessary to retire during any service, extreme care should be exercised to prevent the doors from jarring behind one.

6. Drumming upon pianos and playing organs is very objectionable and shows a lack of real reverence. These instruments are to be used for service music and for definite practice work.

7. Men and boys should remove their hats upon entering the church.

8. When possible always sit toward the middle of the pew so that confusion will be avoided when someone else is ushered into the same pew.

9. The fellowship service always follows the devotional service and all visiting should be done then.

10. Great care should be exercised not to talk above a whisper within the church. "The Lord is in his holy temple, let all the earth keep silence before him."

The Lowly Grasshopper

"The grasshopper is in many ways more marvelous than a man and more wonderful than an elephant," said Dr. William S. Vinal, of the New York State College of Forestry, Syracuse University, in a recent talk to the Nature Study Leaders of New York City.

"The grasshopper has six legs and never gets them tangled. Some animals with only two legs often trip and fall. If the human being could jump with ability in proportion to that of the grasshopper he could easily clear the Flat-iron Building and would wreck himself upon landing. The grasshopper is noisy in his old age instead of in his youth, and, surprising as it may seem, this noise is made possible by his hind legs.

"Grasshoppers hatched in the spring never see their parents and what they are is due to their own efforts. They can never be favored by influential ancestors. They are 'self-made.' Another distinctive thing about this insect is that the grasshopper music is always rendered by male orchestras and always heard by lady audiences. If we would have a tent at the circus and had these wonders advertised along with the champion jumper of the world for his size, that he was the chief diet of John the Baptist while preaching in the wilderness, that he has caused the death of millions of men and women through plagues, that his skeleton is on the outside instead of the inside of his body, we probably would attract a big crowd. But this is to be seen at our front door and it is only one small phase of the unbounded wonders to be found there, with no tent and no admission fee; and yet the elephant draws the crowds.

"When nature guiding comes into its own and the public begins to understand the wonders that are now passing before their eyes unnoticed, I doubt whether the

popularity of the elephant will be greater than that of the trees, the grasses, the rocks, the waters, the insects, and the small wild animals that we see every day but do not know."

The Human Touch

A visitor to a glass factory saw a man molding clay into the pots that were used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman. "Why do you not use a tool to help you to shape the clay?" The man replied, "There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch."

At conference after conference we hear of new methods of Sunday school work, but much depends upon the personality of the teacher. In our eager search for the best methods, let us not forget the need of the "human touch."

This does not mean that we overlook the Divine touch. It means we need to remember that much of the Lord's work needs the "human touch." Is not this the lesson of the Incarnation? The Divine hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help to wipe away tears, to be laid in benediction on the heads of little children; and, therefore, God took human form, that with a human hand he might touch the sinful and the sorrowing.

Now that Christ has gone away again to heaven, the human voice and the human touch are still needed to do his work of love in the world. Your hands and mine are still to be employed in doing his work: the gentle word and deed, the influence that continues to work when the bodily presence is withdrawn, the influence of the human touch of a teacher who is in touch with the Divine Lord.—S. S. World.