

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., APRIL 15, 1927

Number Eight

I Am the Immigrant

I looked toward the United States with eyes kindled by the fire
of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I have shouldered my burden as the American man-of-all-work.

I contribute eighty-five per cent of all the labor in the slaughtering
and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather. I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

And yet I am the great American problem.

When I pour out my blood on your altar of labor, and lay down
my life as a sacrifice to your god of toil, men make no more
comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of
your national being.

My children shall be your children and your land shall be my
land because my sweat and blood will cement the foundations
of the America of tomorrow.

If I can be fused into the body politic the melting pot will have
stood the supreme test.—Frederic J. Haskin.

What's Happening

Rev. John F. Meyer, pastor of our church at Wausau, Wis., has accepted the call of the church at Pound, Wis., and will begin his work there in the near future.

Miss Alethea Kose of Brooklyn, N. Y., was the special speaker at a dinner-gathering of Sunday school workers in the German Baptist church of New Britain, Conn., on the evening of March 30. Ten teachers from our neighboring church at Meriden were also present.

Mr. Cecil F. Layher of Detroit, Mich., the treasurer of the Y. P. and S. S. W. Union of the Central Conference, was in Chicago recently, conferring with Pres. Arthur J. Pankratz as to boosting the Siberian Mission goal of the Conference Union. He also visited the Benton Harbor, Mich., society in the interests of this work.

The church at Watertown, Wis., Rev. G. Wetter, pastor, enjoyed two weeks of revival meetings from March 7-20. Rev. Hilko Swyter of Canton, O., came to the assistance of these meetings, which resulted in reviving and uplifting the church. Meetings were also conducted in Concord, 14 miles distant, from March 20-24, which were equally enjoyed. Two decided for Christ in Concord while others were awakened.

Mr. Peter Boeckel of Beulah, N. D., a member of our Immanuel German Baptist Church at that place, has done a notable piece of work since he became a member of the present legislature of the state of North Dakota. He is the father of a bill, which passed both the assembly and the senate of the state and is now law, by which printed placards, containing the Ten Commandments are to be introduced in every school-house in North Dakota.

The Young People's Society at Glidden, Sask., gave a concert on Feb. 27, which was a success. Violin numbers were played by Julius Renz and Mr. Bender. Recitations were given by Herbert Fried and Walter Bender. Beside the choir which furnished several selections, the following also participated by vocal numbers: Fred Heinrich, Julius Renz, Margaret Renz and Esther Renz. A Bible Exercise on the "Holy Spirit" with questions answered was a feature of the program.

The Herreid, S. D., church surprised their pastor, Rev. H. G. Bens, on his birthday, March 10, and gave a banquet in honor of him and his family in the church basement. The tables were richly supplied with tasty food, birthday cakes and flowers. Deacon Aldinger congratulated the pastor on his 65th birthday and expressed the wish, that his life might be spared to celebrate his 75th birthday with them. A purse was given as a token of love and esteem. Evangelist H. Anderson led in prayer. The revival meet-

ings have resulted in over 15 converts so far but over 30 others are still seeking the Lord.

The united prayers of God's intercessors are bringing results in the Andrews St. Church, Rochester, N. Y. Indifferent and wayward members returned to the Lord and the fellowship of his people. Awakened souls are seeking spiritual help and guidance. A splendid Bible day program with a full house and a record offering gave expression of the renewed interest and enthusiasm in Sunday school and young people's work. Pastor David Hamel was encouraged on entering his fifth year of ministry with the church by a \$200 increase of salary. Bro. Hamel assisted Rev. F. L. Strobel of Arnprior, Ont., in a series of evangelistic meetings the latter part of March.

Rev. Charles W. Koller began his pastorate with the Clinton Hill Baptist Church, Newark, N. J., Sunday, March 20, preaching both morning and evening. On Tuesday, March 22, a church night was held to which sister churches and friends of other denominations were invited. Brief addresses were made by Rev. G. H. Schneck of New Britain, Conn., representing the Atlantic Conference; Rev. F. Niebuhr and Dr. M. J. Twomey, representing the Baptist churches of Newark, and Rev. Loyal M. Graham, representing other denominations. The following night was Home Night at which the members assembled for dinner and the new pastor and wife were welcomed by the leaders of the various organizations in the church. Dr. F. L. Anderson, president of the International Baptist Seminary, also spoke.

Ninety-and-nine fathers and sons of the Second Church, Cleveland, O., spent a most enjoyable and profitable evening, March 18. Wilford Linsz, one of our sons, served as toastmaster. Six four-minute men gave clever talks on the following subjects: "If I had a dozen boys" (Oscar Warga); "How to bring up boys" (Rowland Bartel); "One thing I remember about my father" (Rev. G. Fetzer); "Soap and Water" (Ed Bailey); "The churchless boys of our community" (Fred Linsz); "Preparing for fatherhood" (H. P. Donner). Rev. W. R. Jewell, associate pastor of the Euclid Ave. Baptist Church, gave the main address on: "Helping the boy to unfold." The providers of meat and music reaped a rich reward of praise. Rev. C. F. Lehr of the First Church and the pastor, Rev. O. E. Krueger, also had a share in the program.

Portland, Ore.: On March 13, under the leadership of the Emanuel group, members of our G. B. Y. P. U. and church spent a very interesting Sunday afternoon and evening. In the afternoon approximately 125 members of our young peoples union and church held services on the German motor ship "Osiris" of

Hamburg. This is claimed to be the first time since the war that German church services were held on board a German boat in our local harbor. In the evening those of the crew who could be relieved, were taken to church where a light lunch was served. They all stayed for our B. Y. P. U. meeting, taking part in the interesting program which was presented. Our pastor, Dr. J. Kratt, concluded the services for the day with an interesting sermon. They enjoyed the day very much, as we all did, working for our Master. H. T. BILLETER.

Anniversary at Serath, Sask.

We had the joy of celebrating our seventh anniversary as young people's society on March 15. As a substitute for our president, K. A. Orthner, who was suffering from a cold, Rev. R. Fenske, our pastor, welcomed all present.

The annual report showed 9 meetings held of various nature. We acquired a book-case, and a number of reading and song-books. We lost 9 members during the year but added 5 new ones. Our present membership is 19.

After the report a splendid program was rendered consisting of choir-songs, dialogs, recitations and male choir numbers. Bro. Fenske followed with an address.

Although the weather was unfavorable, we had the pleasure of having a number of visitors with us from Nokomis, who addressed us briefly. Refreshments were served at the close.

May God give us grace to grow and increase in him in the future!

L. TRAPP, Sec.

The Baptist Herald

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The Baptist Herald

Home Missions

IN the succession of recommended denominational days, April is the month designed for "Home Missions Sunday."

This number of the "Baptist Herald" with its mission supplement furnishes abundant material for a stirring meeting in church or young people's service in which Home Missions might be made prominent.

Home Missions in our German Baptist scheme and service of mission work means chiefly the support of our missionary pastors and workers in the United States and Canada who labor among the spiritually destitute German-speaking people in these countries. They are to be found in the populous industrial centers of the East and Middle West, in the great rural regions beyond the Mississippi, in Eastern Ontario and the prairie provinces of Western Canada. It is now more than eighty years since the beginnings of this work in America and God has blessed us continually. Our Home Mission work is stronger today and more farreaching in its influence in many respects than ever before.

The smaller, weaker mission fields are often feeders of our larger city churches. Some of our strongest contributing churches of today were originally supported by our Home Mission funds in the days of their humble but hopeful beginnings. It pays to extend the helping hand.

In spite of restrictions, immigration has revived since the war and new German arrivals in the U. S. and Canada are becoming more numerous. In Canada the doors have been opened wide. It is our duty as German Baptists to win these our brethren after the flesh from infidelity, communism and mere nominal Christianity and to introduce them to a living faith and spiritual union with Christ. German Baptists still have a field here where intensive gospel effort yields an abundant soul harvest.

Home Missions strengthen the home base and provides the "ropeholders" for those who go down into the gold mine of foreign mission fields. The means for mission work abroad must be provided by the churches in the home land. Unceasing, energetic maintenance of home missions is basic for successful support and development of missions abroad. Let us work for the welfare and prosperity of our Home Missions and seek its good, pray unto the Lord for it and give willingly for it, for if it prospers, our missions abroad will also prosper.

Missions, the Essential Business

THE missionary enterprise is the prime passion of Christianity. When we speak of missions we come to the very heart of the gospel itself.

Missions is not a side line, a side issue or a superfluity but the chief object for which the church exists. The evangelization of the world was the supreme thought of Christ. His valedictory, his farewell charge was the great commission. It lays upon his followers an inescapable obligation.

It is clear the cause of missions is very dear to the heart of our Lord. The more we are in touch with him, the more interested we will be in his great concerns.

Missions is the organized effort to carry out the will of the Master. It is the supreme business of the church and the only hope for the salvation, temporal and eternal, of a lost world.

Missions must be the business, not the charity of the church. It must not be regarded as an outside object to be given an occasional collection as convenience may desire or occasion may serve. Missions is the work that at the present time stands in the first rank of all the tasks we have to fulfill.

The missionary job is undertaken at the command of our Lord himself and we should all be engaged in it. How intelligent people can read their Bibles, profess to love and follow Jesus and yet refuse to participate in organized effort to establish the world sway of Christ is one of the mysteries of human psychology. The disciple of Christ who has no testimony for Christ, no spirit of missions is himself a subject for gospel conquest, presents in himself a field for missionary labor. He who has no passion to convert needs conversion.

Any organization which by open boast or silent practice adopts as its motto, "For ourselves alone," may be an ethical culture society, a village improvement society or an ecclesiastical club but it is not a church of Jesus Christ. A church after the pattern of Christ must have the missionary mind and spirit. The mind of Christ is interested in the salvation and spiritual welfare of others. To have this is not optional but essential if we would be Christ's and render obedience to his will.

The Loyalty That Wins

LOYALTY is one of the most important and significant words in our language. Loyalty is one of the biggest qualities of life, one of the finest traits of character. Loyalty is the attachment of love. Home, business and church all depend on loyalty for their stability and success. Without it they would soon fall to pieces.

Loyalty is also the soul of religion. The exercise of loyalty to our Lord and all that he represents and all that he would have us do must be a fixed and unalterable, yes, a cardinal principle of action with us. A Christian ought to be a pre-eminent example of loyalty.

The cause of Jesus Christ is the one to which we owe supreme allegiance. Loyalty to Christ means loyalty to the doctrine of the church and the ordinances, to the great Commission in all its parts, loyalty to a world-wide program of missions. Baptists stand for simple loyalty to the will of Christ. A good Baptist tries to get back to Christ and to hear his voice unmixed with human voices.

Denominational loyalty is not some mystical, vague, far-off thing. It is expressed definitely and directly in our local membership. The loyalty of our Baptist young people to the denomination is primarily expressed through the local church.

Here is where you gear in. You must gear into your particular group as a praying, working, faithful member of the group. You must gear into the world program of your church through the giving of time and prayer and counsel and life and money.

Your loyalty to and your sacrifice and service for your denomination are needed to make your denomination worthy of its place in God's plan by undertaking efficiently and faithfully its fair share of the total Christian task in the world.

Your denomination is not an end in itself. It is a means by which Christ's kingdom is to come in all the earth. It is your tool by which you are to help build the kingdom of God.

Your denomination recognizes that the supreme need of the world is Christ the redeemer. It is Christ alone that can heal the world's wounds and sores and sins and meet human need. And never was your denomination more earnestly about the business of bringing him to the world than now. A study of the annual report of our General Missionary Secretary in this "Herald," bringing to our view the broad scope of our work and the extent of our God-given field, emphasizes the fact that by every means the gospel is being preached to many and daily there are being added to the church such as are being saved.

"The Old-time Religion is Good Enough for Me"

DAVID HAMEL

BUT, what do we mean by old-time religion? Are we thinking of some special creed of religious beliefs, or of a certain type of emotional religious expression? Or have we in mind the faith of the true saints of all times, the religion of the Bible? What is real, old-time religion? It has always been difficult for men to agree upon an acceptable definition of religion. Some hold that religion consists chiefly in the observance of certain traditional customs and ceremonial forms. Others put the emphasis on the deeper experiences of the soul regarding one's relation to God and things unseen. Each of these conceptions of religion is included in what we might call a fine definition of old-time religion given in the Epistle of James: "True religion before our God and Father, is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." This sort of religion passes muster with God. This is the first mark of real religion and to have re-

ligion that meets with divine approval is after all the only kind worth having. There is another kind of which the apostle speaks in the same chapter as futile, vain. That is, it doesn't count with God. Who could be content with that sort of religion?

It Is Spiritual

Note some of the outstanding marks, essential qualities, of this old-time religion: It is getting in personal, experimental touch with God through the exercise of faith. It is profoundly spiritual. "God is spirit; and they that worship him must worship him in spirit and in truth." All who want to find their way to God in a vital religious experience must be sincere, and truthful at heart in their worship and service.

It is said that once a Greek oracle was asked why the Spartans were always victorious in battle though they offered but small gifts to the gods, while the rich and prosperous Athenians who gave lavishly were always conquered. The oracle answered: "The Spartans gave their hearts to the gods, while the Athenians gave only their gifts." We have here a suggestion of the nature and secret power of true worship, true religion. It must be heart religion, a soul quality bearing the stamp of reality. Jesus employed the most severe and forceful language in denouncing the religious leaders of his day for the lack of life and reality in their devotions and religious practices. They made many and long prayers, fasted and gave alms, but failed utterly to get in touch with God.

There is a very touching incident related in the life of John Bunyan, the famous allegorist, which suggests the deeper meaning of real religion: After his release from prison John Bunyan lived in very humble quarters with his blind, motherless daughter. One day a friend called at the Bunyan home, finding the daughter alone, who informed him that her father, whom the friend had come to see, would soon come home. Wishing to say something to cheer and encourage the blind girl the friend began telling her of her father's literary genius and world-wide fame. After a pause of some moments the girl, feeling that the friend was waiting for some response on her part to his story, said: "I never knew that my father was such a famous person and that he has done such wonderful things. He hasn't told me about his work. But he is a wonderful father. Often when we are all alone he sits at my side, puts his strong arms around me and tells me that he loves me and I tell him that I love him. That's how I know my father, and it's so good to have him near me." To know and trust God in this fashion is the very heart of the Christian religion. This treasure cannot be acquired through intellectual or emotional exercises. It calls for a faith that finds its salvation and its life in Christ and its glory in the cross. It satisfies the soul and pleases God.

An Ethical Force

Another mark of the old-time religion is: "That a man should keep himself unspotted from the world." It is an ethical force in life. It not only brings peace, joy and hope to the soul, it trans-

forms the whole life. It reflects itself in Christian, Christlike character. The truly religious man will be known by the marks of a clean, consistent life. He keeps himself unspotted from every sinful stain of the world. Negatively, by barring the things that are unclean, and positively, by choosing and cherishing the things that are noble and pure. Wherever real Christian religion has been given a chance, there its ethical force has produced a higher standard of morality and a life of practical holiness. By practical holiness we mean the kind that works seven days a week in all walks of life. The kind that children and our friends and neighbors can understand and underscore. "The dear Lord's best interpreters are humble human souls; the gospel of a life is more than books or scrolls. From scheme and creed the light goes out, the saintly fact survives: The blessed Master none can doubt revealed in holy lives."

This sort of religion finds its expression in moral courage. The everyday life is dominated by principle and not by policy. The man who lives in touch with God is ready to make any sacrifice rather than soil his soul or forfeit his convictions and manhood. Robert E. Speer speaks of an incident in the life of Coleridge Pattison: When captain of the cricket team, his team was invited to dine with the football team of the school. After dinner one of the men began to tell an objectionable story. Coleridge Pattison rose up at once. "Gentlemen," he said, "if this thing does not stop, I leave this room." He left the room and refused to go back on the team until personal apologies were made. This is surely a splendid tribute to the beauty and power of the moral heroism of real religion.

This sort of religion is the great need of our day and generation. A young Chinese Christian and university graduate thrilled a great high school audience by saying: "I tell you, my friends, the greatest need of China is not political reform or educational advantages; the greatest need of my country is moral education." Yes, moral education is a universal need. But how can you have a higher standard of morality without the spiritual force of heart religion? Painting the pump will not make the water pure. Man may educate himself into good manners; he cannot create within himself a new heart. That is a work of grace brought about in the lives of all who trust God and follow the Christ. For this purpose Jesus Christ came into the world, lived, taught, died on the cross and rose from the dead that he might bring men back to God and make their lives clean and Christlike.

John Tauler, the mystic preacher of the fourteenth century, sounds a true note of old-time religion when he writes: "Verily, verily, ye err, ye people of Cologne, if ye believe that your glorious cathedral, your golden tower and your ceaseless music of bells can be of use to you for holiness. The churches make no one holy; but pious, God-fearing people hallow the churches." And it is so to this day, that God-fearing people, wearing the garments of a clean Christlike life are hallowing the churches and adorning the cause of Christ in the world.

A Social Force

The old-time religion is also known by its spirit of service. It is a social force. When men are religious just for the sake of being religious, their religion is empty and vain. Religion is for service and sacrifice, never for self-ease, self-gratification, self-advancement. It not only makes a man happy and good, it makes him good for something. It is moved by humanity's woes, sins and burdens. Its life motive and motto is that of the Master: "Not to be ministered unto, but to minister."

A young man, ill in a hospital, received each week a box of delicacies from his mother. When thanking her for the second box he wrote: "Mother dear, next time you send a box, please send something that can be passed around." The true Christian religion has something in it that can be passed around and also something that wants to pass things around. Kindliness, sympathy, service to the point of sacrifice is the very essence of real religion. It brings a man out of the prison of selfishness and opens his mind and heart to the need and suffering of others. "My brothers, what is the use of anyone declaring he has faith (religion), if he has no deeds to show? Can this faith save him? Suppose some brother or sister is ill-clad and short of daily food; if any of you say to them, Depart in peace, without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself."

Here we have come to a good testing station. Do we think ourselves into the situation of others? Are we as deeply concerned with their pain as if it were our own? Do we feel the weight of their burdens and the shame of their sin as if they were our own? In a world teeming with moral and social problems, a world with people enslaved to be set free, a world in which the kingdom of God is to be realized, in such a world a personal religious experience cannot be real without the Christ passion for the world's social redemption.

Editorial Jottings

THE SUPPLEMENT in this number is provided by our General Missionary Society and gives us the annual report and review of the work by Rev. William Kuhn, D. D., the able and indefatigable General Missionary Secretary. We invoke an earnest and studious perusal of this report and allied facts on the part of our readers. It presents clear, concise and crisp intelligence about the missionary work German Baptists are engaged in.

THE VALUATION EXHIBIT of the German Baptists' Life Association published on another page of the "Herald" is a gratifying statement and serves to strengthen the confidence of German Baptists in our Fraternal Life Insurance. The fifteen years since the reorganization of this association have witnessed a steady growth, both in membership and financial strength. Its legal reserve is intact, and in addition there is a big surplus. The association is actually 120% solvent. We congratulate the officers of the association and Brother F. W. Godtfring, the Secretary-Manager, on this excellent showing.



Knights of Honor, Tacoma, Wash.

Top row, left to right: William Langenback, class president, Robert Stuermer, Fred Schroth, Max Dingfield, Emil Helmrich and Peter Yost. Center row, left to right: Henry Schmidtke, vice-president, William Moesner, Harry Franzkeit, W. G. Dinger, teacher, Roy Monschke, Julius Schmidtke and Daniel Monschke. Bottom row: Bernhard Monschke, Benjamin Yost, secretary, Harry Moesner, treasurer, James Schmidtke, Gerhard Kageler and Bernhard Lang.

This class is noted for its good fellowship and through it has made many friends, won and kept its members. The class motto is: "To be knightly in word and deed." Its aim is: "To apply the Golden Rule to every-day life." W. G. Dinger, its present teacher, organized the class about nine years ago. The present membership is 16 active members but the class records often show 21 and over in attendance. The class has many interesting class sessions and its monthly business meetings are very good.

The Knights of Honor and the King's Daughters work jointly in many ways, such as special church and Sunday school programs or for raising funds for various causes and this class is contributing \$25 toward sponsoring a Near Relief Orphan. In the building program which the Sunday school financed and made room for more classes this class as well as the King's Daughters gave liberally

and entirely furnished their own rooms with the electric fixtures, drapes, mahogany tables, mahogany finished chairs, fire places and the interior decorating. These rooms may appear in a later issue. This class is surely trying to live up to its motto. Bro. Bretschneider held a joint session while here and has words of praise for the equipment which he may sometime refer to in the "Herald" or in his travels.

We hope that our purpose, which is to arouse a greater interest in Sunday school and church and the forming of a good Christian character among its members and thereby winning others for Christ will be realized. We know that the Lord will bless our work in 1927 as he has in the past. Do we appreciate it? Well, the vote is favorably unanimous.

Young People's and Sunday School Institute at Chicago

The Jugendbund and Lehrerbund of Chicago collaborated in conducting an Institute at the First church, during the last week in March, under the leadership of Rev. A. Bretschneider and Rev. A. P. Mihm. Rev. Bretschneider gave lectures on B. Y. P. U. and Sunday school methods, while Rev. Mihm's lectures were on "The Life of Christ" (as depicted in the four Gospels) and "The Missionary Enterprise of Today."

A fine spirit prevailed among the students at the Institute. They attended classes regularly and listened to the lec-

tures attentively. There were between 75 and 100 young people present every evening. One young lady was heard to remark after a lecture, "I listened so intently that I forgot to take notes." This fine spirit was a natural sequence of the interesting and instructive lectures which Rev. Mihm and Rev. Bretschneider delivered.

Friday evening's program was the grand finale of the Institute. A banquet at which impromptu speeches and songs were given about our coming Conference at Cedar Lake, Ind., in May was followed by a splendid pageant entitled, "Christ In America." This pageant was presented by the young women of the First Church. Participants in the pageant took the offering which was devoted to the Siberian Mission Fund. It amounted to over \$75.

Although this was Chicago's first Jugend-Lehrerbund Institute, it was certainly an unconditional success. Its edifying influence will surely be felt for some time to come in our Chicago churches. Its success marks the Jugend-Lehrerbund Institute as an established annual event in the Chicago German Baptist church activities.

ELIZABETH WOLFF, Sec.

Teacher: "Do you understand the difference between liking and loving?" Willie: "Yes, ma'am. I like my father and mother, but I love pie."

The Sunday School

The Missionary

MRS. JOHN H. CHAPMAN

She walks where the blighting darkness falls,

With a veil like the gloom of night,
She walks where the gathering mould of sin
Offers its sickening blight.

Yet her step is light
And her eyes aglow,
For a Presence is there
That the faithful know.

She sees with an eye of pitying love
What the timid would gladly miss,
She touches a mother's roughened hand—
She welcomes the child's soiled kiss.

For she joys in a love
That hallowed the way,
And she walks with the Master
All the day.

She serves with a deadly wearing toil
So humbly that men deride,
Yet she gathers each day a splendid strength
And glows with a heaven-born pride.

For she walks with God
And her heart will sing,
As in conscious grandeur
She serves her King.

Oh, wisely chosen thy pathway
That brighter and brighter shall be,
For the jewels thy hand shall gather
Shall shine through eternity.

And thy joy when his
"Well done" thou shalt hear,
Is the greatest joy
That the soul can bear.

Some "Don't's"

It is not usually considered good pedagogy to say "Don't." But an occasional "don't" may help to strengthen a weak point now and then. Here are some "don't's" for the superintendent in the conduct of the service of worship.

1. Don't start cheering in the opening service. We know one superintendent who evidently thinks he is a first-class cheer leader. At every opportunity, especially when a violinist or a singer performs, he will start the school on a spasm of handclapping. There are other and better ways of showing appreciation, and something of reverence is lost if not utterly destroyed by such practices.

2. Don't announce hymns solely by numbers. It has come to be a habit with many Sunday school and church song leaders to think of the hymn book as a sort of numerical index. A number is colorless. It has no life. How much better to announce first the name of the hymn! Sometimes read a stanza. Tell

something of the hymn's authorship and composition. Create interest in the hymn itself rather than in the number it happens to have in a given hymnal.

3. Don't overemphasize the orchestra. In many a school the tail wags the dog, and the orchestra is becoming the whole show. The players come to think of themselves as superhuman, many of whom do not even deign to attend the sessions. If the orchestra is kept in its place, and if the music it produces is of a character that helps rather than harms a service of worship, it may become a real aid in putting color and warmth into your service of worship. Otherwise it is likely to be a handicap.

4. Don't use a desk bell. Gongs find their best usefulness on fire engines and police patrols. In Sunday school they merely startle. No more than a thunder clap do they gain attention. The whole character of your worship may be ruined by bell ringing. How much more effective a chord on the piano!

5. Don't start late. If the pianist is late, start singing without instrument accompaniment or get a substitute to play the instrument. Open the service on the dot.

6. Don't mistake volume of sound for enthusiasm. Loud singing may camouflage disorder, inattention, and irreverence. It is seldom wise to exhort the assembly to sing louder or to "make it ring." Following such advice, the pupils are likely to forget the meaning of the hymn in their endeavor to create a din.

7. Don't always give the message on the worship theme yourself. Refer a teacher or an older student to materials that emphasize the theme, and do it sufficiently in advance of the service to permit real preparation. "The superintendent's five minutes" may be most effective when used by some other than the superintendent.

8. Don't delegate the praying to two or three adults who have come to look upon the weekly prayer as their opportunity to cover the whole range of life and theology in a single petition. Rather see that the prayer, as well as other parts of the service, is definitely related to the theme. An older pupil or an entire class might be assigned responsibility for preparing and giving the prayer for a given Sunday.

9. Don't always have a responsive Bible reading. A unison or concert reading will usually prove more effective than a responsive reading unless the passage (such as a Psalm) naturally lends itself to such an arrangement.

10. Don't bring announcements into the worship service. Unless notices can be placed on bulletin boards and posters or in a printed or mimeographed bulletin, try the plan of giving the announcements either at the very beginning of

the session or after the closing song or benediction. To emphasize the fact that the school's business is not a part of the worship service, step down from the platform or let the secretary or an assistant make the announcements.

These ten "don't's" by no means exhaust the list. And after you have thought them over it might be helpful to think of some "do's."—The Officer.

Why Classrooms?

Any sight or sound that emanates from any other group than the one with which the church-school teacher is dealing is in the nature of distraction and competition, and it is simple common sense and good Christianity to get rid of such distraction and competition; and this can be done by providing a separate classroom for every teacher.—From Building for Religious Education, Tralle and Merrill; Century Company; used by permission.

World's Sunday School Convention

The tenth world's Sunday school convention, to be held in Los Angeles, July 11-18, 1928, is attracting increasing notice. Only twice before have these quadrennial gatherings been held in the United States—in Saint Louis in 1893 and in Washington, D. C., in 1910—previous conventions having met in such widely separated cities as London, Jerusalem, Rome, Zurich, Tokyo and Glasgow. Representatives of a larger number of nations are expected to attend the Los Angeles meeting than was the case at Glasgow in 1924, when 54 nations were represented.

My Symphony

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely; await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common; this is to be my symphony.—William Henry Channing.

Progressiveness is looking forward intelligently, looking within critically, and moving on incessantly.

If a man is satisfied with himself he finds others awfully disappointing.—Chicago News.

For propagating Christianity the graces are often as valuable as heroism.—Amos R. Wells.

The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Continuation)

II

THE SCHOOL RAISING

That same night in "old house," while Uncle Lot read Scripture and Aunt Ailsie washed dishes by fatpine light, Aunt Ailsie told of her visit to The Forks, and the coming of the two strange young women. "Sightly gals, both of 'em," she said, "but," with a sigh, "one of 'em's a red-head;" and then went on to describe the arrival of the school windows, and, finally, of the small sashes.

"And Virginy she tried to give me 'n' you one of them leetle glass windows for a present, she allowed hit would sarve us fine in yander south wall, and help you to read Scriptor and me to weave and sech. She pressed me to fetch it back on Old Darb. I told her I never had headed you spend your opinion on glass windows, but, being its you never was one to run atter new things, and being as you and me lived well without ary'n for forty-seven year, I allowed you would be again' it."

Uncle Lot looked up over his square silver specs in great surprise.

"You never tuck it?" he asked.

"No. I thanked her kindly, and come on along home."

"I gonnies!" he exclaimed in astonishment, "You done right. I would n't a-thought it of you, though. A glass window," he ruminated, "as glass window is about the last and leatest thing hit would enter my headpiece to crave. Hain't I lived here sixty-six year' in perfect peace without ary'n? And my good old maw and paw twenty year' afore my day? I never was one to go back on my raising. What has sarved me and my forepayrents eighty-six year' will sarve me on to my eend. Not that I got any prejudyce again' windows—for a school-house or a church-house, or for young married folks jest starting in life, I take hit they don't do no harm. Some of our offsprings has 'em; Cynthy has 'em in her hotel; Ambrose and Jefferson has some. Phebe and Link and Ben and Emmy and Nancy Ann hain't got none, and hain't the wusser, that I can see. But if they was to want, I'd say, have. New bottles for new wine. like the Scriptor says; but likewise, old bottles for old. Gimme the old and tried, the pastures where I have used, the sights I have everly follered seeing."

"I'm right proud you tuck that stand, Ailsie, and right surprised, too, the cynical mind in general, and yourn in p'ticular, being prone to lust atter every new thing hit sees. I remember me when Cynthy got her new cookstove, what a franzy you was in for one, though anybody in their right mind knows vittles is sweeter cooked in a' open fire; and when Link fotched that-air washboard up the branch for Rutheny, what a notion you tuck to have one, when you got

the very finest battling-log and wash-trough in the country; and as for lamp-ile, if I'd a-give in to you, you'd have had us blowed to bits time out of mind. But hit pleasures me you use more jedgment about a glass window. Hit shows my counsel hain't been plumb throwed away."

Aunt Ailsie made no reply, but washed dishes diligently. Uncle Lot selected a fresh stick of pine from the basket at his side, lighted it at the expiring one, fixed it firmly in the chimney-jamb and, settling back in his chair and pushing up his spectacles, suffered his gaze to roam about the big old room. In the north wall was the wide, open chimney, in the east and west walls were doors, opening on front and back porches; but the south wall was solid, unbroken, its great rounded, smooth logs apparently good for centuries to come.

"These here old walls," he resumed, half in reverie, "was raised eighty-six year' gone by my paw when he fotched my maw in. His hands chopped and peeled and scribed and scored and hewed 'em, and helpod to raise and notch 'em. And from that day they have looked down on the joys and sorrows, the risings and settings, of a God-fearing generation. In that-air corner, where my maw's bed allus sot, her thirteen offsprings first seed the light of day—me last of all. Them logs looked down on me as a leetle, puling babe, nuzzling and mouthing the teat. They seed the first wobbly steps I tried to take, a-hanging on to my mother's skirt-tail as she went about her labors. The cracks betwixt 'em was allus my delight; I mind how, afore I could talk good, I follered laying in bed, working out the chinking with my toes. And when I got still bigger, a mean, mischievous chap as ever was, chock-full of original sin, I would dig out holes back in the clay with my hands, to hide my ill-got plunder in—corn-pone or ginger-cake or vinegar-pie I had snatched from the cupboard when my maw's back was turnt; or eggs I had stole from the old gray goose; or pawpaws I had beat the possums to; or chestnuts or scaly-barks or warnuts which, in their season, I had robbed the squirrels of, till they found my trove and tuck to robbing me back again. I have seed my paw take down his rifle gun over the fireboard there and knock out the chinking in one of them cracks to shoot the deer that follered coming down to our very doors; for in them days folks was skase and game a-plenty. And when I got more sizable I would lay in bed of a night and watch at my big sisters a-talking to their young men afore the fire, and maybe holding hands, or bussing, atter the foolish way of lovers. So, when I shot up like a corn-stalk in new ground, and begun to prank around on a nag, and got courting on the brain, I kindly had some idee how to go

about it. You was the gal, Ailsie, I sot my mind on; and though all flesh is grass, and beauty more fleeting than the dew, I'll say you was as pretty a looker then as ever I seed."

"I wa'n't a patching to you, paw. A prettier boy never rid down a creek."

"I sot my mind on you," continued Uncle Lot, "and when I had raised tother house yan side the old chimley here, I fotched you in. And again these old walls looked down on the joy of the bridegroom and the bride, and the waiters and kin all mustered at the infare. Then, afore long, they tuck another spell of seeing leetle feet pad about, and leetle hands explore cracks. Then come the awful day when my good old maw, laying there in her same bed, passed into glory, and pore old paw pined and pindled till he j'ined her. And then, afore we knowed it, our offsprings was all fledged and out of the nest, and you and me left here to our lone. Seems like to me, as I draw clost to threescore and ten, nigh all I used to set store by has squandered and gone. But then I lift my eyes to these here old gray walls, that, like well-tried friends, still stands staunch and true and pine-blank the same, and I feel stayed and upheld. Them logs is pyorely bound-up in my bundle of life. I could n't no more get my consent to lay violent hands on 'em, and chop out a hole for a window, than if they was folks. Hit would be blasphemious!"

Very meekly Aunt Ailsie replied, "I allowed you would feel that way about it, paw," and, hanging up her dishtowel, lighted another stick of pine and started into "tother house," to bed.

The previous Fourth of July there had been a great picnic on the quare women's hill, with songs and speeches, to which all the country had come. This Fourth was to be celebrated differently: by a big "Working," at which the new schoolhouse was to be "raised." All things were now ready—logs all hewn, foundations completed, stone hauled for chimneys.

Long before dawn on the Fourth, Uncle Lot, who was to be joint master of ceremonies with Uncle Ephraim Kent at the Working, started for The Forks, leaving Aunt Ailsie to feed all the "property" and do her own work as well. It was therefore late when, in her best linsy dress and black sunbonnet, she rode into the village. Nags were tied to palings all along the street, and riders were coming in from three directions to the school bottom. Not only were the nags loaded, but the people as well, for they were taking this occasion to housewarm the women and bring gifts—pokes of beans, corn, potatoes and apples, strings of chickens, baskets of eggs, gourds of butter.

Many men were at work in the bottom, where the great log-pen was already two or three feet high. In the cottage yard two quilting-frames had been set up in shady spots, and loud calls came from the women surrounding these for Aint Ailsie to join them. But she had no intention whatever of seeking the society of her contemporaries. She made straight

for the two newcomers, Christine and Susanna, who, at the cottage door, were helping Virginia and Amy welcome the people and put away the gifts.

Already the string beans began to make such a tall pile on a sheet in the yard that the quare women were troubled, not knowing what they could do to save them. But Aunt Ailsie was ready with a suggestion.

"Muster a crowd of the young uns that's so thick underfoot, and let 'em thread them bean pods; and then you can hang 'em up and dry 'em, and have all the shucky beans you need for winter. Hit would be a scandal to see 'em spile."

Susanna ran for needles and strong thread, Christine rounded up a number of children, mostly girls, and in five minutes they were sitting on the ground, around the sheet, having an exciting competitive bean-threading.

They had hardly taken a good start when, on an old blind nag, four children arrived at the horse block, and a little procession came down the walk, led by a small girl of apparently eight or nine, who walked with a painful limp, wore a lonk-skirted gray calico dress and sun-bonnet, and carried two hens by their feet. Two slightly taller boys and a smaller girl, all bearing gifts, followed. The first child stopped to inquire of the bean-threaders:

"Where's the quare women at?"

Cries of "Lowizy! Lowizy!" greeted her, and Aunt Ailsie exclaimed, "Well, if hit hain't Phebe's young uns! How you come on, Lowizy, and how's your maw? Here, Dovey, you hain't too big to hug your granny's neck, air you? I hain't seed none of you sence last summer in the women's tents, you live so fur—you four mile' up Troublesome and me three mile' down. Hain't Phebe a-coming?"

"The least-one hit's teething, and colicky too, and so pettish maw allowed she would n't see no peace if she come. Pappy he's been here sence sunup," replied Lowizy.

"How did the winter sarve you this time, Lowizy?"

"Hit was kindly bad; but I come through it all right, like I allus do. Where's the quare women at? We fotched 'em some presents."

"Amy and Virginy they gone in the house to put away things. But here's a new one hain't been here long—Christeeny's her name; she come from beside the briny deep. I allow she'll take in your presents."

Christine arose and conducted the four children through the hall-sitting-room-library, crowded scene of all the socials, sings, and clubs, and back to the kitchen, where Virginia and Amy were deep in consultation with a number of the village women about dinner. Everything stopped, however, when they saw Lowizy, who was affectionately greeted from all sides.

"How very nice to see you again, Lowizy!" said Amy. "Why have n't you been in before?"

"I been so busy minding and teaching young uns, and making gyarden, and cooking, while my maw and tothers

tended the crap, seemed like I could n't make out to come in. But I have thought about you a sight sence last summer, and I got that pretty book you sont me a-Christmas."

"We had your letter about it. How did you get through the winter?"

"All right, same as I gen'ally do; I was n't no wusser than common. And now I'm pyeert and feeling fine. And hit helps me up to see your faces again."

Through the kitchen door Christine had glimpses of Susanna in the back yard, with gangs of boys building fires under the big iron wash-kettles, filling them from the well, chopping the necessary wood, and the like.

The gifts bestowed, Christine and the four returned to the front yard, where Lowizy promptly took her place in the bean-threading circle, motioning to her brothers and litle sister to do the same.

"This here new woman, Christeeny here, aims to teach in the new school," said Aunt Ailsie to Lowizy. "Maybe she'll be your teacher."

The child looked up at Christine with sudden grave interest in the large, lustrous wonderfully beautiful eyes that lighted her thin face.

"I'm afraid not," said Christine, "since I'm to teach the higher grades, from fifth to eighth. Lowizy looks rather young to be in any of these."

"Giles he allowed I could take eighth reader," remarked the small creature.

"The eighth! Why you look hardly old enough for the fourth!"

"Her looks is deceiving," explained Aunt Ailsie. "She jest hain't growed good, on account of them risings in her hip-j'int. How old air you, Lowizy? I got so many grands I can't no-way keep track of their ages."

"Going on eleven," replied the child. "But even eleven is amazingly young for the eighth grade," said Christine, in astonishment.

"Hit is that, woman," agreed Aunt Ailsie, "but that-air little Lowizy hain't to be measured by no sot rules. She is famous for her larning, and the most knowingest child on Troublesome. I maybe ought n't to say it, her being my grand, but everybody knows hit for the truth."

Lowizy received the praise calmly and without self-consciousness, as she might any other mere statement of fact, and pushing back her sunbonnet, took another long, deep look into Christine's face.

"You look like a good woman—and pretty, too," was her grave verdict.

"All but her hair," agreed Aunt Ailsie. "Hain't hit a pity she's a red-head?" "She hain't no red-head; her hair's jest goldy," declared Lowizy.

"Hit's red, too," maintained Aunt Ailsie. "Any man that laid eyes on it would say the same."

During this appraisal Christine had not been so successful as Lowizy in keeping her composure. Seeing her flush of amused embarrassment, Lowizy spoke again, even more decidedly than her granny.

"Hit hain't red, and I like hit fine; and I allow she'll make a right teacher, too!"

"I hope so," said Christine. "I shall certainly try to be one."

"Of course a body can't expect you to teach as good as Giles—nobody could n't do that," continued Lowizy.

"No, of course not. I have heard what splendid work he has done here in the past four years, and teaching the entire school alone, too. I can't imagine how he did it!"

"Giles, he can do anything!" affirmed the child.

"He can that," said Aunt Ailsie. "I would n't put anything beyand that-air Giles Kent. Though he never took a start at larning till he was seventeen—his paw being kilt in the war with Fallons when he was eight, and his maw bed-rid up'ards of eight year' more—in three schools he larned all the teacher knowed, and got a certificate to teach hisself. And the four years he taught here at The Forks he studied of nights on high-school books and histry books and law books,—I have heard his lamp never went out a many of a night,—till he got him more larning than any man in the county. He allus contended, though, he never knowed enough to teach right; and when the quare women come in last summer, he was the main-chiefest one, with his granddaddy, Uncle Ephraim, to beg 'em to come back and start a proper school. And afore he left for law college a-Christmas, he allowed he was glad for all the young uns the women was a-coming back, but gladdest of all for little Lowizy here."

Christine put out a hand and clasped Lowizy's pitiable little claw. "I shall feel it a joy and a privilege to teach you," she said, "I'm only afraid I can't do you justice, as I am new at teaching."

Lowizy smiled reassuringly into her eyes. "You'll teach good, too, you will," she said. "And if any of the young uns try to sass you or fight you, jest call on me. I allus helpod Giles with 'em, and they are afearod not to mind me."

Very soon Aunt Ailsie became restless and suggested to Christine that they leave the bean-threading in Lowizy's charge and walk about.

Everywhere they found things moving. In the back yard groups of women and big girls were picking chickens, peeling potatoes, rolling out dumping-dough—all for the stew that was beginning to bubble in the great wash kettles. Other women of the village were bringing in stacks of plates, saucers, cups; and still others were unpacking baskets of biscuit, corn bread, cake, and pie.

In the school bottom, herculean labors were in progress. The huge log-pen, forty by fifty-five feet, was already breast-high. A log would be dragged by ox-teams to the bottom of the skid-poles, then a score of powerful men would push and shoulder it up, while a dozen more pulled with ropes from the top of the wall. On arrival, it would be quickly and skillfully notched by the men at the corners—Uncle Ephraim and Uncle Lot, or two other equally famous notchers—and dropped into its place. Other men, not needed for the main job, worked about in groups, finishing the hewing of joists,

beams, and rafters, or with froes riving boards for the roof or palings for the fence.

But the "raising" was the great sight, and Aunt Ailsie and Christine returned to it, fascinated.

"What a meracle to see so much peace at a gathering!" exclaimed Aunt Ailsie. "Hit's the first ever I seed where there wasn't drinking and shooting. Allus at 'lection time and Christmas and big funeral-meetings hit's the same old story, and has been for twenty year', ever sence the war betwixt Kents and Fallons tuck a start. Last summer Fult and Darcy, the two main-heads,—them two boys a-shouldering far ends of that-air log,—give their word to drap the war if the women would come back; and yander works Fallons and Kents side by side, peacified as doves. I'm afeared every minute I'll wake up and see 'em start to shooting. But Uncle Ephraim he allows the peace will hold, and so does Giles. Giles he never would take no part in the war, though some faulted him scandalous for not revenging his paw. He allowed, same as Uncle Ephraim, that killing off Fallons would n't never bring his paw back. Fult and Darcy both being married men now makes the peace shorer. Darcy—he's the high sheriff—he got one of the quare women, her that larned the young uns how to cook; and Fult he tuck a big notion to one, too, but finally come back to his true love, Lethie—Gee-oh!" she suddenly exclaimed. "Who's that a-coming down the p'int there?"

A spur of Uncle Ephraim's mountain ran down to the creek edge almost opposite the school bottom, and down it, below the timber line, a figure was hurrying.

"If it hin't Giles, my eyes has sartain failed me!" continued Aunt Ailsie. In another moment a tall young man had swung down the point, along the bank to the foot-log, and was coming swiftly across.

Aunt Ailsie left Christine and ran forward. "Giles!" she cried, "where did you drap from?"

"From the ridge-tops," he said, gravely smiling, and taking her hand. "Am I much late?"

"They been at it sence sunup, but there's a plenty left to do," she said. "Why did n't you tell nobody you was a-coming?"

"I was n't sure I could get away between college term and summer school," he said.

Calls of "Eh, Giles!" "Howdy, Giles!" rose from the men on the pen. He went and shook hands all around, impartially with Kents and Fallons, and last of all with Uncle Ephraim, perched on his corner.

"I'm hunting a job, grandsir," he said. "I traveled a long way to have a hand in this."

"Did you walk acrost from the railroad?"

"Yes, all day yesterday and most of the night. But I'm not worried; I feel better than when I started out."

The news had spread, and from all

directions shrill childish voices were crying, "Howdy, howdy, Giles!" and then the youthful population bore down upon him, the bean-throwers in a body. Lowly limping along last of all, but with the most radiant face.

Christine stood apart, watching the reception of Giles by his townspeople. As he stood beneath the corner where his grandfather was perched, she noted the striking resemblance between the two men—the same nobly modeled brows and heads and features, the same fine, intelligent, dark eyes. But where Uncle Ephraim's hair floated in a white, wavy cloud about his head, that of Giles was straight and dark; and in the face of the older man life had softened the austerity noticeable in that of the younger.

In another moment Giles, throwing off his coat and broad black hat, had climbed up to take his grandsire's place at the notching. Aunt Ailsie had returned to Christine, and the two again set forth on the rounds.

Christine saw no more of Giles until dinner-time, when she helped the other women serve the men at the long, plank tables; and then she did not meet him. The men having eaten and gone, the women and children began their dinner, but were scarcely half through when word came for all hands to hurry to a "speaking" in the school yard.

(To be continued)

A Family of Bottle Babies

Evidently there are many people who are born into the Kingdom of God who never grow. The Bible calls them "Babes." "Such as have need of milk, and not of strong meat; for he is a babe" (Heb. 5:12, 13. "I have fed you with milk, not with meat; Babes in Christ" (1 Cor. 3:2). Thus many preachers have spoken of feeding many members of our churches with a spoon. The B. Y. P. U. folks call them "Bottle Babies," when they have to read the part from the quarterlies.

Some weeks ago we were conducting in our church the Spring Training School for the Young People. Each evening we gave a fun period at which time some good amusement was furnished. One evening, the young lady who had charge at this period, called out the pastor, the assistant pastor, the B. Y. P. U. director, a Senior president and an Intermediate and Junior leader. When these were seated on the rostrum before the multitude, the young lady asked if any one desired to decline to serve in this amusement. All agreed to stand the test. She then produced a paper sack containing six bottles filled with milk, and explained that each bottle had a nipple on it and that the contest was to see who could drink all the milk quickest. She counted three and we were off. How that crowd laughed! How they screamed! It was a living sight! Just imagine such!

But when the fun was over and all had had a most hearty laugh, the pastor was given opportunity to speak a word. He said, "How many of you had a good laugh at this sight?" All hands went up. "How

many think the sight perfectly silly?" was the next question and all hands went up again. Then the pastor said, "Yes, that was really an amusing sight. It must have looked ridiculous. But you know it looks just as silly and ridiculous to see any member of the B. Y. P. U. get up before the Union and read the part from the quarterly. From now on, any person in this church who is not able to learn his part and get up like a man and say it off, will be called "A Bottle Baby."

The Lord has done everything for our spiritual growth and we should use these means and become full grown men and women in the Kingdom of God.—B. Y. P. U. Magazine.

Lifting the Tone of Life

Does not our sense of duty sometimes droop? A gentleman went into the studio of a distinguished artist one day and found him at work at his easel, with some highly colored stones close at hand. "What are these bright stones for?" asked the visitor. "Oh," replied the artist, "they are to keep my sense of color up to tone." So with duty: one needs to have his mind toned up, to feel how fine and beautiful duty is. This is one of the useful things about prayer. Often our prayers for the solution of difficulties and problems are answered by the lifting of the mind's level—toning it up to see and feel. A man who prays habitually about his life is less in danger of losing his high sense of duty than are men who do not pray about their lives. Prayer keeps the mind clear and clean, and ready for action.

Being a Missionary

To be a missionary at present in any of the stirring fields of the world beyond the seas calls for all the powers of mind and soul of the ablest and noblest disciples of Jesus Christ. Even the veterans find themselves encountering critical and threatening movements which betoken the sweep and surge of the most populous nations of the world toward a new development of nationality and liberty. It is a time to try men's souls, and the missionaries who are in the midst of these gigantic developments will not be able to stand in any merely human wisdom or strength. Only as they are guided by the wisdom from above and sustained by the grace and power of God can they hope to overcome the forces now combined against them. All Christians should pray for them that their faith may fail not, that their fortitude and courage in peril may be the means, as in the past, of winning them friends and protection, and that the Lord may yet establish the work of their hands upon them.—Editorial in "Missions."

* * *

"Liza, you remind me fo' all the world of brown sugar."

"How come, Sam?"

"You am so sweet and so unrefined."—Ohio State Journal.

† Fred Rauscher Council Member from the Atlantic Conference

We, of the Atlantic Conference, are deeply affected by the sad news of the early demise of our co-worker, Fred Rauscher, on March 5. Fred had been ill since last November, but reports from the sick room had been encouraging and we had hoped for the best. But God, in his infinite wisdom, had decreed otherwise.

From the very beginning of our organization as a Young People's and Sunday School Workers' Union of the Atlantic Conference both Fred and his wife have been actively engaged in the work. As our Mission Secretary last year, he had charge of our Rochester Seminary Building Offering. At the annual meeting last May, he was elected as Council member of the General Y. P. and S. S. Workers' Union.

Nor were his interests confined to our Union. For many years he had held a leading part in the affairs of the "Jugendbund" of New York and Vicinity, being its first vice-president for many years. At the time of his death he was one of the trustees of the Bradley Beach Cottage of the Jugendbund.

To say there is a vacant place in our midst would be superfluous. Fred's pleasant nature and pleasing smile will be missed by all who knew them. Such willingness to serve and ardor for Christ's cause, as his was, will always be needed in our work. His memory will ever be an inspiration to us for our future tasks.

Our loss, as a Union, seems great, but how much more will he be missed in his church and Sunday school, the Walnut St. Baptist Church, Newark, N. J., where he was one of the active workers. Our most heartfelt sympathy goes out to his deeply stricken wife, family and church.

Our Master, who does all things well, will send the necessary comfort to the grieving hearts.

To live in the hearts of those we leave behind, is not to die.

FRANK C. ARNOLD
President of the Y. P. and S. S. Workers' Union of the Atlantic Conference.

Oregon Conference of G. B. Y. P. and S. S. Workers' Union

On Feb. 18, 1927, the Oregon Conference of G. B. Y. P. and S. S. Workers' Union opened a four-days session at the First German Baptist Church at Portland, with Rev. H. Dymmel the efficient chairman and Rev. A. Bretschneider of Rochester, N. Y., principal speaker.

Friday evening the speaker, delegates and visitors were heartily welcomed by the entertaining church.

The topics which Bro. Bretschneider discoursed on during the Conference were as follows: "Three Essentials in the Young Christian's Life," "The Function of the B. Y. P. U.," "The Secret of a Happy Life," and "Three Great Little Words." For the S. S. Workers: "Attention" and "Distractions," "Goals in S. S.



Bellwood Mission Chapel of Oak Park German Bapt. Church.
25th Ave. near St. Charles Road, Bellwood, Ill.

Work," "The High Calling of the Teacher." During the last period of the closing session "The Wonderful Christ" was portrayed to us in a way we will not soon forget.

There was a banquet on Saturday evening and some 250 were seated about the attractive tables laden with good things to eat.

Yells, songs and speeches offered entertainment and amusement during the banquet.

On Sunday afternoon the seven churches of the state were well represented and each society gave a response when roll was called. The newly elected officers of our newest B. Y. P. U. and S. S. Workers' Union were presented to the audience and given their charge by our beloved Rev. J. Kratt.

The officers are as follows: Pres., Rev. H. Dymmel; vice-pres., Bro. A. Schneider; sec., Sister Esther Moser; treas., Bro. Dan Sherman.

There were at least 600 young people at the Sunday afternoon meeting and when this great audience, accompanied by the pipe organ and orchestra, sang: "We are the G. B. P. U.," one felt the reality of the Psalmist's words: "For a day in thy courts is better than a thousand."

Devotional exercises led by members of our local B. Y. P. U.'s opened each of the meetings. Music by Senior, Junior and male choirs, as well as quartets, solos and instrumental music did much to enhance the meetings.

Bro. Bretschneider's stay in our midst was truly a blessing. We have been inspired with renewed enthusiasm for worshipping and serving our Lord.

May this new G. B. Y. P. and S. S. Workers' Union be a dynamic for leading souls to Christ!

MRS. J. A. HOELZER.

* * *

It was little Muriel's first time in church, and she was somewhat awed by the solemnity of the occasion. "Mama," she whispered during the brief pause in the service, "does the minister live here or does he come down from heaven every Sunday?"

The Bellwood Chapel

The above is a snap-shot of the attractive new chapel of the Oak Park German Baptist Church at Bellwood, Ill. It was dedicated on Feb. 13. The Men's League of the Oak Park Church has been holding a Sunday school in this rapidly growing village for the last three years. After various ups and downs in rented quarters, a lot was purchased last fall and the church resolved to build. Bro. H. G. Fiddelke, a member of the church, was architect and supervisor of the building work.

Brethren Kuhn, Daniel and Wm. F. Grosser took part in the dedication exercises. The Sunday school orchestra of the Oak Park church furnished splendid music. Bro. John Leber, a deacon of the Oak Park church, leads the Sunday school at Bellwood.

The B. Y. P. S. of Fresno, Cal.

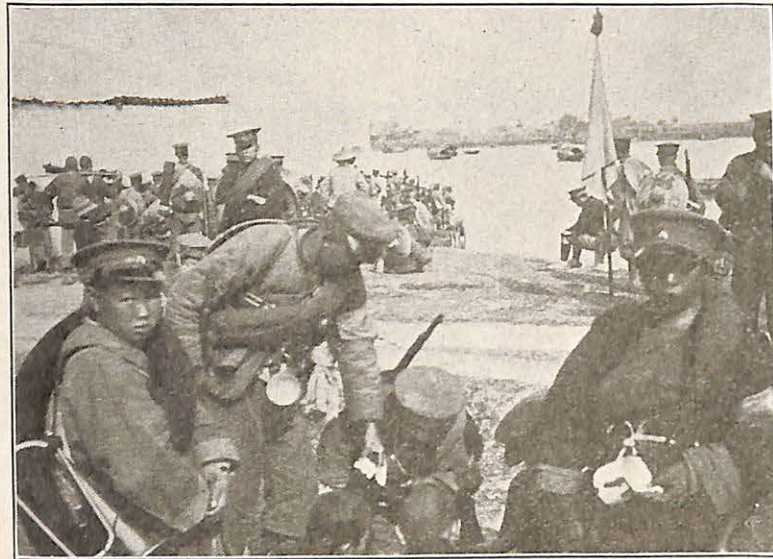
We reorganized two years ago with 18 members. It was not easy to make any headway, since all our young people were scattered through erroneous doctrines, which harmed the work of the church in general. But still the Lord in heaven has helped his cause and our membership is now 41, although most of them are very young.

We practically meet every Sunday. Our prayer meeting is led by different members. The first Sunday night of every month we have the whole evening for a program, consisting of debates, Bible contests, literary programs, questions box, etc.

On Feb. 13 the B. Y. P. S. celebrated their second anniversary. A varied program was carried out with declamations and musical numbers. Rev. C. H. Edinger of Wasco was the speaker of the evening. He chose as his topic "The Life of Joseph."

Our officers now are: Bro. H. Arnold, president; Miss M. Brown, treasurer; Miss L. Riemland, secretary.

Our aim for the future is to go ahead to higher success with the help of the Lord.
MISS L. RIEMLAND, Sec.



Nationalist soldiers crossing river at our gate in Kityang (1925)

B. Y. P. U. Anniversary at Cottonwood, Tex.

On Friday, March 25, people gathered from far and near to take in the program. Waco, Crawford, Gatesville, Dallas, Greenville and Mowata, La., were represented. Our little church could not hold all that came. The B. Y. P. U. Band gave a fine concert as an introduction. The main numbers of the program consisted of two dialogs: "Abraham and Lot" and "The Lost Ring," a recitation, a piano trio and several choir renderings. All were a splendid success. The speaker of the evening was Bro. J. Pfeiffer of Dallas. This theme was: "Ideals." Many valuable lessons will be stored up in our hearts to serve as a guide in the struggle for the right.

After the program refreshments were served. The offering received was designated for Tent evangelism for the State of Texas. All were well pleased with the program and many were the congratulations received. The society has 104 members. We are divided in four groups and gather every Sunday evening. We do our best to serve the individual, the society and the church. We look forward to a year, which we hope to make, God helping us, the most successful we have ever had.

KARL GUDERIAN, Sec.

Salt Creek, Ore.

Let those who hear of Salt Creek, Ore., for the first time and think it is an unheard of, forlorn place, read how gleefully old and young from the countryside came to celebrate the yearly anniversary of the Young People's Union on March 4, and do justice to their accomplishments.

About 31 years ago the society, which later became the foundation stone of the church, was organized. From a visitor's point of view the young people of today are still as active, earnest and willing as they have been in former years. The annual reports of the secretary and treasurer evidenced these endeavors.

The meeting was opened with a short devotional service by the president, Bro. A. Voth, after which he cordially welcomed the guests and friends. The program of the evening was extensive and varied. Recitations, selection from the choir, duets and quartets were ably and inspiringly rendered. Our hearts were stirred as we listened to the sketch—"The Leadon Image," portraying vividly the struggle against Mohammedanism in the foreign fields. Bro. H. Dymmel, associate pastor of the First German Church of Portland, Ore., in his address symbolized a lily, the root being Jesus Christ, the stem—the church, and the bloom—the young people. With a closing prayer by Rev. G. Schunke the program ended.

The sense of the fellowship deepened during a short social period which followed the program. While we were served with refreshments, the "baby" organization of the church, a band, made its first public appearance. "Three Cheers" we say to their brave endeavors.

Thus ended an evening of meditation, inspiration and good fellowship, and we came away from the hills and the country with the assurance that each one endeavored to do his best, knowing that

*Only the Master shall praise us,
Only the Master shall blame,
And no one shall work for money,
And no one shall work for fame,
But each for the joy of working.*

God grant that we be faithful, untiring in service for the Master until he come.

MILDRED B. DYMMEL.

Who She Was Looking For

"I am not looking for the undertaker but for the Uptaker," said an elderly woman to a company of pious people who were discussing the question of death. Her natural eyes had been dimmed but certainly the eyes of her faith penetrated within the veil. She knew whom she had believed and was persuaded that he was able to keep that which she had committed unto him against that day.

Report of the Young People's Society, Harlem, New York City

The record of the Y. P. S., I am pleased to say, is better for the year 1925-1926 than for the year before. Our fiscal year runs from June to June, and having been born in the year 1884, the society is now in its 43rd year. The figures will show that a greater interest was manifested in and by the young people of our church: Membership on the 1st of June, 1925, 31. Now the membership is 36, or a gain of 5.

We meet every 2nd, 4th and 5th Friday of each month and have held 16 such meetings away from here, such as the special gatherings of the Jugendbund of New York and Vicinity and the Y. P. & S. S. W. Union of our Conference. The average attendance at all these meetings was 18, with 9 as the lowest and 34 the highest figures. 3 business sessions, 3 social evenings, 6 of devotional character, including 1 Bible contest, and 1 missionary meeting; also a lecture and 1 patriotic night; the sale last May for the purpose of raising money for the Rochester Seminary Building Fund and in which the S. S. and Busy Bees helped along so nicely.

Then we had the Jugendbund here in May with Dr. Bartholow of Mt. Vernon, who brought a masterful address to young people. Five visits were made to Beacon Light Mission, with our pastor bringing the message to the fallen men and women, and special songs by our young people.

Yes, we have done better than the year previous. But is it enough to have done better? Does this report represent our best, young people? Christ Jesus is worthy of nothing short of our very best. There is room for improvement. It will come with faith, hope and love, the three graces, which also include courage and co-operation. An instance: What has the co-operative sale last done for us? It has been the means of sending \$35 to the Rochester Seminary Building Fund, purchased the stereopticon picture machine and the new report board in the Sunday school and a balance left as a nucleus for some other worthy endeavor, which it may not be wise to mention now, but which the church ought to have.

The same spirit in affairs of the mind, intellect and heart toward the Master, whose we are and whom we serve, will also bring surprising results for the increased good of others first and ourselves also. After all, what do we owe each other, as brother to brother, sister to sister, brother to sister, sister to brother, friend to friend in the community of the saints? Please answer this question with the help of your Bible.

F. J. MAEDER, JR.

* * *
An untaught conscience may do as much harm as an unguided knife.

* * *
A hero does not plan his brave deeds; bravery is instinctive to him.

* * *
Forgiving a wrong is throwing it behind us—behind even our memory.

See
Article
by
Rev. E. H.
Giedt
Page
14

I'll Stay Where You've Put Me

I'll stay where you've put me, I will, dear Lord,
Though I wanted so badly to go;
I was eager to march with "the rank and file,"
Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud
When the enemy's darts were hurled,
But I'll stay where you've put me.

I'll stay where you've put me, I'll work, dear Lord,
Though the field be narrow and small,
And the ground be fallow, and the stones lie thick,
And there seems to be no life at all,
The field is thine own, only give me the seed,
I'll sow it with never a fear;
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear;
I'll work where you've put me.

I'll stay where you've put me, I will, dear Lord;
I'll bear the day's burden and heat;
Always trusting thee fully; when even has come
I'll lay heavy sheaves at thy feet.
And then, when my earth work is ended and done,
In the light of eternity's glow,
Life's record all closed, I surely shall find
It was better to stay than to go;
I'll stay where you've put me.
—Christian Advocate.

Fortieth Anniversary Riverview Church, St. Paul, Minn.

The Riverview Church celebrated its fortieth anniversary on March 20-22. They were high festal days for pastor and people and friends. Rev. Wm. E. Schmitt ably presided over all the meetings.

On Sunday, Rev. Wm. Kuhn, D. D., of Forest Park, Ill., brought inspiring messages in the morning, afternoon and evening services, taking the place at the latter service of Rev. C. F. Stoeckmann, who was in the Midway hospital at the time. In the afternoon meeting Bro. Henry Marks spoke on "The History of the Riverview Baptist Church" and Rev. E. L. F. Warkentien brought the greetings from the churches of the Riverview section. Prof. J. Jaeger, a son of one of the former pastors, rendered special music at this service. In spite of the unexpected snow storm, the services were largely attended, the neighboring First Church, the mother church, and the Minneapolis church combining their evening service with the celebrating church.

On Monday night, the church was again filled with members and friends. Rev. C. M. Knapp of Hutchinson, Minn., brought the greetings of the sister churches in the state and Rev. A. P. Mihm of Forest Park, Ill., preached a very fit-

ting sermon on "Abounding in the Work of the Lord."

The celebration was brought to a close by a "Church Night" on Tuesday, introduced by a supper, followed by brief addresses from the members and a social time. The choir of the church, the Alpha Delta Girls and Miss A. V. Orthner delighted with songs on various occasions. Two special meetings in connection with the anniversary of the church were held on Monday forenoon and afternoon relative to the furtherance of a spiritual revival in our own churches. The forenoon meeting partook of the nature of a "Pastor's Retreat," while the afternoon gathering was open to all. Brethren Kuhn and Mihm were the chief speakers at both of these gatherings.

The Riverview church was organized March 14, 1887, by members of the First German Church living on the west side of the Mississippi River and who had been holding meetings there for more than a year. Rev. H. Schulz was pastor of the mother church at the time and also served the newly organized church as pastor till June, 1888. Other pastors were: C. H. Schmidt, A. L. Tilgner, J. Scholz, J. Jaeger, Wm. Pfeiffer, E. H. Otto, and the present pastor, Wm. E. Schmitt, who has served since 1917. The first report to the Northwestern Conference showed a membership of 38. The present membership is 208. About \$65,500 was raised for local purposes and \$12,000 for missionary objects during this period. The present church edifice was erected in 1910, the parsonage in 1904. A mission has been carried on by the church in South St. Paul since 1888. They met here in a schoolhouse till 1905, when a chapel was erected.

Miss Anna Glewwe served faithfully as missionary of the church from 1919-1926. Since May, 1926, Miss Victoria Orthner is serving in that capacity.

Emery B. Y. P. U. Anniversary

The members of the Baptist Young People's Union of Emery, S. D., presented a program to an audience that filled the Baptist church to capacity on their anniversary, Friday evening, February 25.

The program consisted of various recitations, an address, and the music was furnished by our Girl's Glee Club, Boy's Glee Club and Junior Male Quartet. Rev. Blum gave a short talk before the close.

In the year 1926 we followed out our adopted program. Bible study, first and third Tuesday; singing the second, and special program the fourth. In the month of July and August much time and effort was spent in the preparation of a dialog and the presentation was very good. On the first Sunday in December a musical program was given to an audience that filled the church.

We have at present 75 members in our society and hope to have many more join in the coming year.

The officers for the year are the following: President, Fred Ontjes; vice-president, Herman Bleeker; secretary, Viola Johnson; assistant secretary, Clara

Daily Scripture Portion Bible Readers Course

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

MARCH.		APRIL.	
St. Luke.		St. Luke.	
1	9. 37-48	1	19. 41-48
2	9. 49-62	2	20. 1-18
3	10. 1-12	3	20. 19-36
4	10. 13-24	4	20. 37-47
5	10. 25-42	5	21. 1-13
6	11. 1-13	6	21. 14-24
7	11. 14-26	7	21. 25-38
8	11. 29-44	8	22. 1-13
9	11. 45-54	9	22. 14-23
10	12. 1-15	10	22. 24-38
11	12. 16-34	11	22. 39-53
12	12. 35-48	12	22. 54-71
13	12. 49-59	13	23. 1-12
14	13. 1-17	14	23. 13-26
15	13. 18-35	15	23. 27-43
16	14. 1-14	16	23. 44-56
17	14. 15-24	17	24. 1-12
18	14. 25-35	18	24. 13-24
19	15. 1-10	19	24. 25-35
20	15. 11-32	20	24. 36-53
21	16. 1-18	21	Job. 1. 1-12
22	16. 19-34	22	1. 13-22
23	17. 1-10	23	2. 1-13
24	17. 11-25	24	4. 1-19
25	17. 26-37	25	5. 17-27
26	18. 1-17	26	9. 1-18
27	18. 18-30	27	9. 19-35
28	18. 31-43	28	14. 1-15
29	19. 1-10	29	15. 1-16
30	19. 11-27	30	19. 1-6
31	19. 28-40	31	19. 19-29

(By Courtesy of the Scripture Union)

Fluth; treasurer, John Fluth; assistant treasurer, Cora Bleeker; pianist, Ida Janssen.

We resolved to do our very best for our Master in the year that is before us.

VIOLA JOHNSON, Sec.

In the Fog

A teacher of swimming failed to break a record when she tried to swim across the English Channel, not because she lacked the skill or the strength, but because a fog came down upon her and upon those who accompanied her in a boat. For twenty-seven hours she swam about. It was a wonderful feat of endurance, but when the fog lifted it was discovered that she had made no progress after the fog had settled down. She had been going around in a circle.

The fog of uncertainty and doubt must be lifted if we are to make real progress in life. The way out of the fog is to follow the Light of the world.—Forward.

* * *

Have eyes that see, not just look. See needs, see opportunities for teaching helpfulness, sharing, love and kindness.



Chinese postoffice in Swatow

The Political Situation in China

EMANUEL H. GIEDT

As these lines are being written our daily papers are reporting the expected early fall of Nanking and Shanghai, as the Nationalistic Army is rapidly approaching the former city. Things are moving in China nowadays and making the Western powers sit up and take notice. Very probably all this will be history by the time this article appears in print. That is the way it has been in China the last two years. The political conditions changed so rapidly (not always for the better) that a report written today was almost certain to be out of date to-morrow.

Now, as the eyes of the "Herald" readers are turned toward China, no doubt many are asking themselves,

What Is It All About Anyway?

Who's who in China, and what do all those generals with unpronounceable names stand for? Why doesn't somebody stop the fighting? Perhaps my attempt to add another explanation to those already given by other writers will only serve to make confusion worse confounded, but the subject is sufficiently important to warrant the attempt. Two years ago I should have answered the question, "What is it all about?" by saying that it was "Much ado about nothing." Civil war had become chronic in China ever since the Revolution in 1911, and just as surely as the warmer weather followed winter we expected China's "annual civil war," and we were never disappointed!

During those years it was apparently nothing more serious than a game of chess between the war lords, in which the players changed sides so frequently that it was difficult to keep posted as to which side any particular general happened to be on at any given time. Nobody seemed to be fighting for any principle, but they were all involved in a vicious circle: each trying to acquire more soldiers in order to capture more cities with their revenues, in order to fill their own pockets and to pay their soldiers' long unpaid wages, and if possible to hire still more soldiers in order to con-

quer more territory for its revenues, and so on ad infinitum. Nor was the fighting ever very bloody; they would fire at long distance, and as soon as the shooting got pretty hot the weaker party would usually run away. Most of the casualties took place where the retreating army couldn't get away fast enough. Whenever it happened, however, than an army was actually defeated, the general, as if by common agreement, was always allowed to escape and take refuge in the foreign concessions of the treaty ports or in Hongkong, where his ill-gotten gain was safely deposited in wealthy foreign banks and where his own countrymen could not touch him.

The Defeated Soldiers,

on the other hand, were left at the mercy of the victors. Most of them surrendered and were re-enlisted in the army of the "enemy." But where they failed to get satisfactory terms small bands of soldiers would betake themselves to the hills, where they naturally and necessarily turned bandits. Once a soldier in China, always a soldier—or a bandit! There is practically no way for a disbanded soldier to go back into civil life again. Every conceivable occupation is over-occupied, and after tramping about in the army for years a Chinese soldier tends to become unfitted for the keen competition in normal life.

At first those bands of brigands would make raids upon nearby villages, looting all the rice, pigs, poultry, etc., that they could find. When this gave out they became desperate. The next resort was to kidnap some foreigner or wealthy Chinese and hold him for ransom, and of course it was always relatively easy to get a missionary because the missionaries travel about freely and unprotected in the inland. This probably led many good people to believe that the bandits in China are violently anti-Christian and bent on persecuting the missionaries. Such a belief is entirely unfounded. They seldom kidnaped business men for the simple reason that these are usually in the safe range of the gun-boats in the treaty ports. Naturally the kidnaped victims suffered many privations and hardships,

but most of them have frankly stated that they fared better than their poor, wretched captors who were driven from pillar to post by government soldiers in pursuit.

Another feature of Chinese militarism must be mentioned here. American readers are accustomed to think of armies as national agencies under control of the national government, but such has not been the case in China since the Revolution. There the mobilization of armies and the business of war have come to be legitimate private enterprise, limited only by the military and financial ability of the generals who have engaged in this business. And instead of being controlled by the national or provincial governments, the more powerful of the war lords have for years controlled all the civil governments by installing governors and presidents as their individual puppets.

Dr. Sun Yat-Sen

Such at least was the situation in China two years ago. But things have changed considerably since then. Dr. Sun Yat-sen, the father of the Chinese Revolution and first President of the Republic, did not live to see his plans for a representative, constitutional government realized. The great Yuan Shih K'ai, in whose favor Dr. Sun resigned the presidency, had ambitions to restore the empire with himself at the head of a new dynasty. He died before his plans materialized, but the young central government of the Republic was left weak, and from that time on the military commanders in each province gained the ascendancy over the civil governors.

Dr. Sun, however, never gave up the struggle to realize his dreams. In 1923 he succeeded in getting control of Canton, and there began the organization of what is now known as the Nationalist Army. In desperation he finally accepted both advice and financial aid from Russian Bolshevism and to strengthen his position he also admitted to his party the small communistic faction in Canton. At the time of his death on March 12, 1925, Dr. Sun's army had barely conquered his native province of Kwangtung (in which we were working), but in his last will he made a dying appeal to his countrymen to continue the fight for his principles and a constitutional government. Events which have followed seem to show that Dr. Sun will be more powerful in his death than he was in his life, for his name has since become one to conjure with and he comes very near to having divine honors paid to his picture every Monday morning in all the schools in the provinces now under Cantonese control. In my humble opinion

The National Army Under General Chiang Kai-shek

is today the only party fighting for a definite national program. This party, known as the Kuomintang or People's Party, has sworn allegiance to Dr. Sun's three principles of the Peoples Nationalism, the People's Sovereignty, and the People's Livelihood. According to his own statement the object of the first is

"to hasten the attainment of international equality by the Chinese nation;" the object of the second is "to hasten the attainment of equality in government;" and the object of the third is "to hasten the attainment of economic equality."

It will be noticed that these are all constructive propositions, and revolution is only a means to these ends. So far as Western nations are concerned this program involves at least four things: the revision of all existing treaties with China, customs autonomy for China, the abolition of extraterritoriality, and the eventual return of all foreign concessions to China.

A word must be said in regard to each of these. All existing treaties with China were dictated to her by victorious Western nations, some as far back as 1842, and she was compelled to sign on the dotted line. Whatever may be said of the justice of those treaties at the time they were made, China and the world have gone a long way since then, and the Chinese rightly denounce those treaties today as unequal and unjust. The pity of it is that the Western nations have continued so blindly to refuse to modify those treaties, especially since the Washington Conference. But it is amusing to notice how especially Great Britain is falling over herself now in trying to gain the good will of their hated enemy, the National Party, in order to be on the winning side, and be there first!

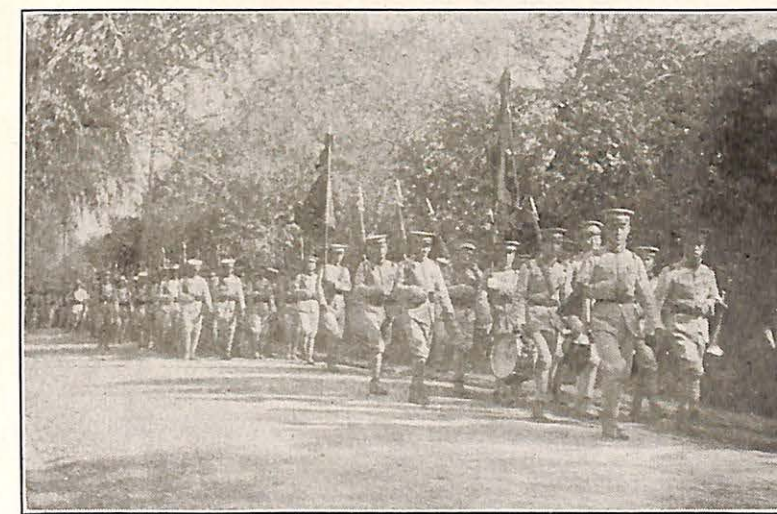
In Regard to Customs Autonomy,

who can blame China, once he knows the facts? By the treaties forced upon China she has been limited all these many years to a uniform 5% import duty on all foreign goods regardless of whether they are luxuries or every-day necessities. But when China wishes to export her products they are classified into many classes of luxuries and necessities, and in many cases foreign nations (including our own) collect from 75% to 100% and more duty on Chinese goods. The obvious result is that it is easy for manufacturing nations to dump their goods on China, while it is very difficult for China to market her products which are chiefly classed as luxuries. This lack of customs autonomy has naturally contributed towards weakening China's central government in recent years, though it was not the only cause.

Extraterritorial Rights

By extraterritoriality is meant a treaty agreement whereby foreigners residing in China are not subject to Chinese law and jurisdiction. If a foreigner commits a crime he can only be tried and sentenced by a consul of his native country, or, if in Shanghai, by the Mixed Court having both a foreign judge and a Chinese magistrate. Most of the missionaries have for several years expressed their willingness to relinquish extraterritorial rights, but the business interests continue to protest. Russia and Germany surrendered these rights several years ago.

Finally, there is the troublesome question of the foreign concessions. These



Provincial soldiers in Nanking (1920)

are considerable areas of land in the treaty ports along the coast and up the Yangtse River set aside by the obnoxious treaties for business and residential settlements of foreigners and entirely under the jurisdiction of foreign powers. The United States secured no such concessions but Americans have vast business interests in the International, British and French Concessions. Now the Nationalist Party demands that those concessions be returned to China, and the terms of the transfer will be a knotty problem for the diplomats to solve. But ultimately they must be surrendered.

Since beginning this article the Nationalist Army has actually taken the native city of Shanghai, and the daily papers are reporting wild stories of looting and rioting by the victorious forces (usually called Cantonese hordes). From what I know of Chinese warfare, and I have seen some of it at close range, I know that the looting and rioting is usually done by the retreating "hordes" before they abandon a city. As a rule the victorious troops behave well on entering a captured city, no matter to which side they happen to belong, but once the defending garrison is demoralized by defeat or by the order to retreat then the population is panic-stricken. And justly so, for there is nothing worse in China than a defeated horde of soldiers with loaded muskets and fixed bayonets. The generals are sure to hold at least one train in the railroad station ready for their escape in good time, while the helpless soldiers are left to their fate with perhaps six months' pay due them! Hence they "borrow" valuables from the unwilling but frightened citizens of the lost city, similarly as the Israelites when they left Egypt.

The National Party and the Communists

It is not to be expected that if the Nationalist Army succeeds in getting control of all China the millennium will have come for the Chinese. We must expect that it will take some years to work out a stable and effective government and to solve some of their thorny problems. The Nationalist Party is itself divided

between the moderate wing headed by General Chiang Kai-shek and the radical communist wing. At present the latter appears to be exercising undue influence on the party politics, if one may believe the newspaper reports, but I still venture to predict that the former will eventually triumph. I happen to know General Chiang Kai-shek personally. He was in our city of Kityang in the spring of 1925 when his party drove their enemy out of the Swatow region. At that time he was not yet a general but only the principal of their military academy in Canton. We invited him to visit our boys' school, and he made an address on Dr. Sun's three principles before our school. Not only did I find myself in full sympathy with what he said, but he also answered satisfactorily two questions I asked him in regard to his attitude toward the work of the foreign missions and in regard to the relation of their program to Russian communism. He gave me the impression of a gentleman from head to foot, and a man in dead earnest. To be sure, he has a difficult problem to control the ultra-radical wing, and it is now a question as to whether he can maintain the upper hand.

1204 Yale Station, New Haven, Conn.

Going Forward for God

David Livingstone, the great missionary, having broken fresh ground in a certain district in Africa, wrote to the directors of the London Missionary Society explaining the hope that this action would meet with their approval. At the same time, he said, he was at their disposal, "provided it be forward." A delegate at a convention was asked to report on the condition of the church in his community. He did so by saying: "We are doing very well. I think we are holding our own." Another member of the convention immediately asked, "Who is holding the rest?" No church, Sunday school, or Young People's society can truly be said to be prospering unless it is making some movement forward. The aggressive spirit is an important element of progress.

A Check Book or a Mite Box

I thought of it once as I sat by myself
 And looked at the boxes that stood on
 the shelf,
 One so large, one so small, with a con-
 trast most grim,
 A band box for me and a mite box for
 him.

I paid for my hat and I paid for my
 gown,
 And I paid for the furs that I purchased
 downtown,
 And when I returned it was plain as
 could be,
 A mite box for him and a band box for
 me.

I tossed in a dime, but it didn't seem
 right,
 I couldn't be proud of that curious sight,
 So I took out my checkbook and tried to
 be square,
 For I wanted my giving to look like my
 prayer.

—Church Management.

* * *

One mother who considers the marcel
 wave as the most fashionable way of
 dressing the hair, was at work on the
 job.

Her little eight-year-old girl was
 crouched on her father's lap, watching
 her mother. Every once in a while the
 little fingers would slide over the smooth
 and glossy pate which is her father's.

"No waves for you, father," remarked
 the little one; "you're all beach!"

**A Pleasant Evening at Walnut St.
 Baptist Church, Newark, N. J.**

On Tuesday evening, March 29, we
 had the pleasure of entertaining the
 young people from Passaic, N. J. About
 twenty of their people, including the pas-
 tor, Rev. E. G. Kliese, motored down in
 four cars and gave us a delightful pro-
 gram. After the opening exercises, in
 charge of our president, Mr. Ed. Kramer,
 and a few remarks by our pastor, Rev.
 George Hensel, including a presentation
 of the officers of both societies, we turned
 the meeting over to our Passaic friends
 under the direction of their president,
 William Beyer. The numbers of the
 program were as follows:

1. Choir Selection.
2. Remarks by the president, William
 Beyer.
3. Piano Solo, Helen Kliese.
4. Mixed quartet, Mr. Joseph A. Con-
 rad, tenor; Mr. Oscar H. Conrad,
 baritone; Miss Elsie Schauer, so-
 prano; Mrs. E. Earl Traver, con-
 tralto.
5. Remarks by Mr. E. Earl Traver. Mr.
 Traver is the president of our Young
 People's Union of New York and Vi-
 cinity.
6. Choir Selection.
7. Vocal duet, Mr. and Mrs. E. Earl
 Traver.
8. Piano duet, Misses Ruth and Helen
 Kliese.
9. Vocal solo, Mr. Oscar H. Conrad.
10. Remarks by Rev. E. G. Kliese.
11. Choir Selection.

After the program, which assured us
 that the "Passaicers" were both musi-

cally and intellectually gifted, we all
 gathered in the dining room for refresh-
 ments and a jolly good time. Instead
 of playing games we made it our busi-
 ness to know every visitor by name. What
 made it so easy was the fact that the
 large group was divided into smaller
 groups of kindred members. There was
 the pastor and his two daughters; there
 were two pairs of brothers; a brother
 and two sisters; a Mr. and Mrs.; a group
 of three sisters; a youthful aunt and her
 sister-in-law and her niece, and last but
 not least a number of individuals in a
 class all by themselves. The Passaic and
 Newark folk shall know each other bet-
 ter now. After singing: "God be with
 you till we meet again," we parted with
 a feeling that it was good to have been
 present. We thank the Passaic young
 people for giving us that splendid pro-
 gram and hope we shall be able to reci-
 procate some day. LYDIA HEIN, Sec.

* * *

One morning Mr. Stone was going to
 his office when he met Mr. Wood, a par-
 ticular friend of his. "Good morning,
 Mr. Stone," said Mr. Wood. "How is
 Mrs. Stone and all the little pebbles?"
 "Very well, thank you; how is Mrs.
 Wood and all the little splinters?"

Farms in Kansas

Would like to hear from persons
 having farms for sale in Kansas.
 Give details in first letter.

John E. Pust
 Burns, Montana

In obedience to the laws of all states the Board of Directors herewith publishes to all members and beneficiaries the following Valuation Exhibit.

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

Valuation of outstanding business as of December 31, 1926, on basis of American Experience table at 3½% Select and Ultimate, and American Experience 4% Preliminary Term.

Statement of Valuation Assets and Liabilities

Assets	Liabilities
Book Value of real estate	Death claims due and unpaid (4).....\$ 5,000.00
Mortgage loans, real estate first liens	Present value of disability income payments. 225.79
Market Value of bonds	Advance assessments
Cash in Association's office	Midyear reserve on 1260 certificates for \$1,-
Cash deposited in trust companies and banks	007,186 on basis of Amer. Exp. table 3½%
on interest (\$15,819.57) less Expense Fund	Select and Ultimate
balance of \$406.55	Same on 1511 certificates for \$1,433,863 on
Policy loans (secured by reserve).....	basis of Amer. Exp. table 4% preliminary
Interest due and accrued on mortgages.....	term
Interest accrued on bonds	Reserve against Total permanent disability. 4,917.98
Interest due and accrued on policy loans....	Reserve against claims for Sick and Accident
Market value of Real Estate over book value	Balance New Business Extension Fund.....
Liens and interest on Class B certificates se-	Reserve for passing of an assessment in 1927
cured by reserve on same	(Dividends)
Assessments actually collected not yet turned	Contingent Reserve
over to the Association	Unassigned funds (Surplus)
\$468,579.95	\$468,579.95

Total Assets—\$468,579.95=111.93%—ratio of solvency

418,644.51

Syracuse, N. Y.
 March 2, 1927

(signed) Wm. Francis Barnard,
 Fel. Amer. Inst. Acts.

SUPPLEMENT TO The Baptist Herald

Volume Five

CLEVELAND, O., APRIL 15, 1927

Number Eight

Annual Report of the General Missionary Society

April 1, 1926, to March 31, 1927

WILLIAM KUHN, General Secretary

SURVEY OF LAST YEAR'S MISSIONARY WORK

	Receipts from Churches through the Budget	Expended in this Department
Home Missions -----	\$ 41,078.05	\$ 64,495.80
Under appointment 66 pastors, 13 women- missionaries, 7 State- missionaries and 2 col- porters.		
Chapel Building -----	9,670.85	15,111.36
Superannuated Ministers -----	7,962.56	10,818.77
30 pastors, 25 pastors' widows.		
Ministers' Pension -----	11,388.44	5,082.26
13 pastors, 11 pastors' widows.		
Relief -----	8,459.38	16,617.98
Foreign Missions -----	29,535.58	35,685.30
American Baptist For- eign Mission Society, 2 missionaries and spe- cific contributions. Germany, 13 missionaries. Representative for Southeastern Europe, Carl Fuellbrandt. Austria, 2 missionaries. Hungary, 8 missionaries. Czecho-Slovakia, 2 missionaries. Jugoslavia, 3 missionaries. Roumania, 10 missionaries. Bulgaria, 14 missionaries. Poland, 25 missionaries and Seminary at Lodz. Lithuania, 3 missionaries. Latvia, 3 missionaries. Switzerland, 5 missionaries. Russia, 33 missionaries. Siberia, 11 missionaries. Brazil, 2 missionaries.		
For Miscellaneous Mis- sions, not under our ad- ministration -----	22,209.10	21,990.35
Total -----	\$130,313.96	\$169,801.82

Receipts from other Sources

Receipts from outside the budget -----	\$ 17,472.99
Money for remittance -----	7,350.72
Investments paid back -----	54,939.42
Interest on investments -----	34,832.80
Annual dues of pastors for Ministers' Pension -----	341.46
Trust Funds -----	9,800.00
Trust Funds, not belonging to us -----	6,228.56
Legacies -----	3,725.10
Steamship Tickets for colonists -----	14,633.49
	\$149,324.54

Disbursements outside the Budget

Administration of office -----	\$ 9,216.75
Administration of Conferences -----	2,638.38
For remittance only -----	7,350.72
Investments made -----	67,307.70
Interest on Trust Funds -----	6,086.11
Trust Fund, not belonging to us, paid --	700.00
Expenses on Real Estate -----	2,057.26
Steamship Tickets for colonists -----	8,090.80
	\$103,447.72

RECEIPTS

From Churches -----	\$130,313.96
From other sources -----	149,324.54
	\$279,638.50

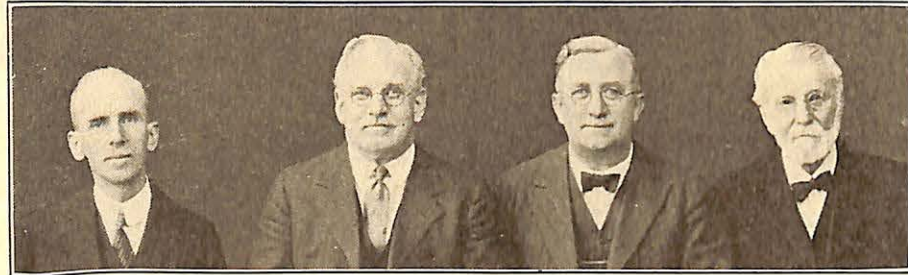
DISBURSEMENTS

For our missionary work -----	\$169,801.82
For work outside budget -----	103,447.72
	\$273,249.54

RESUME

April 1, 1926, Balance -----	\$ 9,965.66
Receipts -----	279,638.50
	\$289,604.16
Total Receipts with Balance -----	\$289,604.16
Total Disbursements -----	273,249.54
	\$ 16,354.62

W. F. GROSSER,
General Treasurer.



Officers of the General Missionary Society
 S. A. Kose Chairman William Kuhn General Secretary
 W. F. Grosser General Treasurer J. A. Schulte Ex General Treasurer

Immigration and Colonization in Canada

Living conditions in many European countries have become almost unbearable. There is much unemployment everywhere. The agriculturalists do not have bright prospects for a happy future. Since immigration to the United States has been restricted, Canada is the only country bidding welcome to the pioneer.

During 1926 we brought more than three hundred persons from European countries and settled them in Canada. If the passport charges from Russia had not been so enormously high, we would have brought many hundreds more. More than 70 per cent of last year's immigrants paid transportation charges themselves. For many of the others friends or relatives in the United States or Canada have assumed the obligations. All the new immigrants being Baptists, their coming has meant a real strengthening of the churches, where they have settled.

Since January, 1927, we have entered on our lists more than 1600 persons to be brought to Canada during the next months. All of these can pay their own transportation charges except about 40

persons. During the past two months we have received hundreds of applications from such who have not sufficient means to cover their transportation

Receipts for the Missionary and Benevolent Offering

April 1, 1926, to March 31, 1927

Aggregate Contributions from Conferences

Atlantic Conference...	\$ 53,202.31
Central "	52,698.35
Southwestern "	22,376.15
Pacific "	20,970.99
Eastern "	19,757.23
Northwestern "	17,107.27
Dakota "	16,160.68
Northern "	13,063.94
Texas "	3,567.02

Total Contributions..\$218,903.94

charges. We hope to find some way of bringing many of these into Canada.

The problems connected with the settling of these immigrants are much

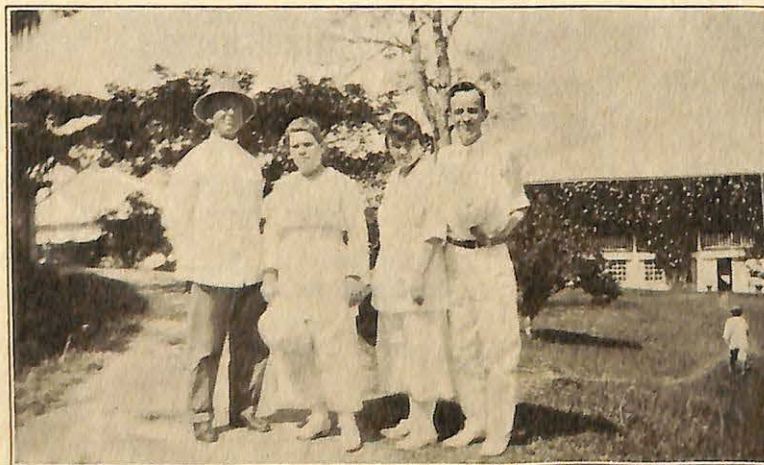
more complicated than the question of transportation. Rev. F. A. Bloedow has rendered a wonderful service in solving these colonization problems. It will be imperative that the General Missionary Committee appoint another brother to assist in this colonization work. Our churches in Canada will be materially strengthened through the influx of these many hundreds and possibly thousands. We will have a missionary opportunity in giving these newcomers spiritual care.

Our Denominational Ailments

It may be that many upon reading the above title will say that "denominational ailments" have no place in the annual missionary report. It must be conceded, however, that we cannot deny the reality of such denominational ailments and they are a strong factor in moulding our denominational life. While we would not attempt to enumerate all the frailties and weaknesses of our denominational life, we would call attention to three ailments, which are all of such a fundamental nature that they are the cause of numerous minor difficulties.

1. Like the Church at Ephesus, we have left our first love.

We cannot deny that the Lord may be saying to us what he said to the church at Ephesus: "But I have against thee, that thou didst leave thy first love." There can be no more serious charge against any church than a decline in love toward the Lord Jesus. The Lord himself reveals that the most active churches can experience a decline in love. The Lord recognizes the activities of the church at Ephesus and says: "I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake and hast not grown weary." There is a very definite remedy prescribed as a cure for declining love: "Remember therefore from whence thou art fallen, and repent, and do the first works." Are not many conditions in our denominational life like the loss of the spirit of sacrifice and the loss of the urge to witness for Christ traceable to our decline in love toward Jesus Christ?



Four Missionaries from our German speaking Churches, Rev. and Mrs. George J. Geis, Dr. and Mrs. F. Meyer.

The photograph was taken in the Philippine Islands. Rev. and Mrs. Geis have since then gone to their old Field in Burma

2. Like the Church at Sardis, our professed possession of spiritual life exceeds our actual experience.

Was the church at Sardis the only church to which the Lord ever spoke those terrible words: "Thou hast a name that thou livest, and thou art dead"? Doubtless the Lord wished to say that the spiritual life in that church was at a very low ebb. The works of the church were the evidence upon which the Lord himself based this judgment. Even in such a church, where the spiritual life has almost died, there are nevertheless some whom the Lord acknowledges as "worthy." He said: "Thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy." Such, who have not defiled their garments, have lived separated lives in this world. They are the true power and life in any church. May the Lord multiply them with us!

3. Like the Church at Laodicea, we have fallen under the curse of spiritual lukewarmness.

Because they were neither hot nor cold, but lukewarm, he charges them with half-hearted devotion toward himself.

Receipts for the Missionary and Benevolent Offering

April 1, 1926, to March 31, 1927

Conference Contributions arranged per Member

Atlantic Conference.....	\$11.91
Central "	8.53
Eastern "	8.00
Southwestern "	7.90
Pacific "	6.77
Northern "	4.13
Northwestern "	4.59
Texas "	3.20
Dakota "	2.64

Average Contribution per Member\$6.29

This condition is abhorrent for the Lord and eventually ends in death. It is quite remarkable that the lukewarm church is really under a delusion, thinking itself in possession of all riches, while it is poor, naked and miserable. Because the Lord loves his own to the uttermost, he is untiring in his efforts to win the lukewarm church. Only as the Lord himself is received into the heart of the individual member, will there be any improvement in the life of such a church that has fallen under the curse of spiritual lukewarmness.

Our Needed and Longed For Spiritual Revival

It is quite generally conceded by many of our church members that we actually do need a spiritual revival. Some of our most discerning leaders have said that in a spiritual revival lies our only salvation. Our conception of the spiritual revival is an outpouring of the Holy Spirit, a sane, scriptural quickening that will



Festive Occasion in the German Baptist Church at Schitomir, Russia

come through the presence of God himself, working through his Holy Spirit. It is beyond the power of man to give us this spiritual revival. It is a supernatural miracle, which only God can work. Although we do not know the methods God may choose to use in his

the realization of the spiritual revival must all be wrought by God through us, his servants.

Our Prayer League

At the time of this writing more than three thousand persons have voluntarily



Baptism by Rev. G. Henke, Brazil, South America

sovereignty, we are nevertheless assured that the spiritual revival will not come without us. In some way, in his own way, God will use us. There may be much preparatory work necessary before the revival can really come but the preparation for the revival as well as

subscribed as members of the Prayer League for a spiritual revival. As far as we know, no spiritual movement that has ever been projected in our churches during the past years has met with a more cordial response than this effort to organize our Prayer League. There are

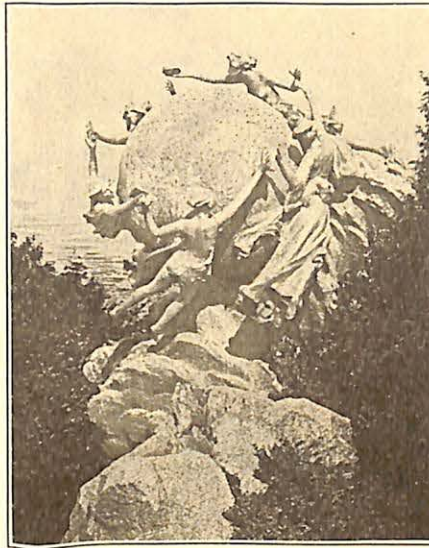


Rev. G. Henke on Missionary Tour through Brazilian Jungles

hosts of our people who do not feel themselves at liberty to sign the membership cards for the Prayer League, but who are conscientiously praying. We grant everyone the liberty to follow the dictates of his own conscience. The Lord himself knows those who are praying unceasingly before the Throne of Grace that he might send us a spiritual revival. In our helplessness, we cry unto him, who does send the Spirit. Believing his promise, we are confident that he will in his own time and in his own way answer this petition for a spiritual revival, which the Spirit himself has put into our hearts.

The Church With the Open Door

We have no more sincere desire than that the Lord might say to us what he said to the church in Philadelphia: "Behold, I have set before thee a door opened, which none can shut." Such a church surely has possibilities for work, which no power can defeat. The Lord himself states the reason why he gave to the church in Philadelphia the opportunities of the opened door. The church had three characteristics. First, the church did not over-estimate its own strength. The Lord said: "I know thy works, that thou hast a little power." It will always be true, what Paul said: "When I am weak, then I am strong." Second, the church had been true in its trust regarding the Gospel of the Son of



The Monument erected to the World's Postal Union at Bern, Switzerland, expresses in vivid symbolism the best method of passing on the Gospel of Jesus Christ by men and women of all Nations.

God which had been committed to it. The Lord said: "And didst keep my word." Third, the church had persistently and loyally confessed the name of Jesus Christ in accord with the fullness of his

divine person. The Lord said: "And didst not deny my name."

Such a church is always sure of success, because the Lord himself will give that success. He says: "Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee." The church that can report such accessions to its membership has much reason to rejoice.

The church with the opened door must always be on guard not to lose her crown. She must hold fast that which she has. If she hold fast the proper estimate of her own impotence; if she hold fast to her commission and faithfully preach the WORD; if she faithfully confess HIS NAME, then the Lord himself will keep her "from the hour of trial."

It is very evident that no church will conquer as a whole. Many individuals will be overcome by the spirit of our age. The Lord promised inexpressible glory and salvation to every overcomer in the church of the open door.

We again repeat that we have no more sincere desire than that "he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth and none openeth" recognize us as

THE CHURCH WITH THE OPEN DOOR.

Precious Pearls of Spiritual Truth

From the Writings of Rev. Andrew Murray

Dwell much in the inner chamber, with the door shut—shut in front of me, shut up with God.

*

Secret prayer cannot be fruitless; its blessing will show itself in our life.

*

The knowledge of God's Father love is the first and simplest, but the last and highest lesson in the school of prayer.

*

It was the sight of the praying Jesus that made the disciples long and ask to be taught to pray.

*

Definite prayer teaches us to know our own needs better.

Do not be thinking of how little you have to bring God, but of how much he wants to give you.

*

Faith in the promise is the fruit of faith in the Promiser.

*

May there be no doubt with God or with me as to what I have asked!

*

The law of the kingdom—the measure of faith must always determine the measure of power and of blessing.

*

Close fellowship with God involves special separation from the world.

A loving life is one condition of believing prayer.

*

Not according to what I try to be when praying, but when I am not praying, is my prayer dealt with by God.

*

To forget self, to live for God and his kingdom among men, is the way to learn to pray without ceasing.

*

Prayer is not monologue, but dialogue: God's voice in response to mine is its most essential part.

*

Personal contact with God himself is the only secret of power.

Answer For Yourself

"What kind of a church would this church be, if every member were just like me?"

These lines rhyme well, surely. They jingle like bells. Repeat them, sing them and whistle them. Every one "just like me." Such a church ought to please me. Would it please the Master? What kind of a church should we have? Every member "just like me." How about the Sunday school? And the Church Treasurer? How much money would we have? "Just like me." What would the unconverted say of such a church? How soon would God's will be done on earth as it is in Heaven?

"What kind of a church would this church be, if every member were just like me?"

Life's Endeavor

I EXPECT to pass through this world but once; any good therefore that I can do, or any kindness that I can show, to any fellow being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

One Minute Sermon

ON CHURCH GOING

Text: "Not forsaking the assembling of ourselves together, as the manner of some is," Heb. 10:25.

Church going is a means of grace and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of the man. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find a plenty except good ones. Most excuses analyzed mean simply "I don't wish to." If you will attend church regularly one quarter you will want to go. Try the remedy. Begin next Sunday if you have not already begun.