

The Baptist Herald

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

Volume Six

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Number Nineteen



Rev. Arthur A. Schade
Newly Elected Field Secretary,
Young People's and Sunday School Workers' Union

What's Happening

Rev. B. W. Krentz, pastor of the Third Church, Portland, Oreg., has resigned and closed his work with his charge end of September.

Rev. Frank Kaiser, pastor of the Bethel Baptist Church, Detroit, Mich., presented his resignation on Sunday, Sept. 9.

The German Baptist Church of Boston, Mass., Rev. R. T. Wegner, pastor, will celebrate its fiftieth anniversary Oct. 14-16. Rev. Wm. Kuhn, D.D., will be the special festival preacher on this occasion.

The Lorenz Publishing Company announces its seventh Anthem Contest for music composers. Twelve prizes are to be given, of which the first prize amounts to \$250. The contest closes Feb. 1, 1929. For further information write to Lorenz Publishing Co., Third and Madison St., Dayton, O.

Rev. and Mrs. Jacob Speicher of Swatow, China, are looking forward to their furlough next year and are planning to sail for America sometime in February. Conditions in Swatow are quiet and the work goes quietly on. Let none of our readers overlook the interesting article on the Orphanage in Swatow in this number.

Miss Bertha M. Lang, daughter of Rev. A. G. Lang of Buffalo Center, Ia., will return to her former station of the China Inland Mission, Pingyanghsien, Chekiang, China, sailing from San Francisco, Oct. 24, on the Japanese steamer "Shinyo Maru" for Shanghai. Miss Lang's first term of service in China was five years. She will carry on as before in evangelistic and Bible school work for women and girls.

The Evangel Baptist Church, Newark, N. J., Rev. Wm. E. Schmitt, pastor, has just installed a new \$5000 pipe organ, a gift of Bro. H. Theod. Sorg, Newark, N. J. The dedication of the new organ will take place on Oct. 21. Rev. Wm. Kuhn, D.D., of Forest Park, Ill., will give the address. The interior of the church has also been redecorated. It is hoped that the remaining debt of \$2000 on this fine church plant will soon be entirely wiped out.

Early Blunders

WALTER M. LEE

He started in the union,
A fifteen-year-old lad;
His speech was rather awkward,
His delivery was bad;
And he made so many failures,
It nearly ran him mad.

But now he's gone to college,
And happy to relate,
Has won the highest honors
In letters and debate,
He made his blunders early;
They helped to make him great.

Rev. A. A. Schade's Letter of Acceptance

September 6, 1928.

Miss Gertrude Fetzer,
Recording Secretary, German Baptist
Young People's and Sunday School
Workers' Union, Cleveland, Ohio.

Dear Miss Fetzter:

After giving my election to the office of Field Secretary of the German Baptist Young People's and Sunday School Worker's Union prayerful consideration, I have come to the conclusion that it is the call of God to a wider service. I am, therefore, sending this formal notice of my acceptance to you as the Secretary of the Union. May God abundantly bless our labors together in the interest of our youth!

I hope to enter upon the duties of my new post on January 1, 1929, after completing seven years of service as pastor of Temple Church. The first few weeks will be required for preparation for field work and moving, after which I hope to be ready for any call to field service.

Very sincerely yours,
(Signed) A. A. SCHADE.

Our New Genral Secretary, Rev. A. A. Schade

Our front page in this number introduces to our readers the face of our new Field Secretary of our Young People's and Sunday School Workers' Union, Rev. Arthur Albert Schade. He was born in Morris County, Kansas, and studied in the German Department of our Seminary in Rochester from 1904-1910. His first pastorate was with our church in Cincinnati, O., from 1910-1917. He was ordained in Cincinnati and also pursued studies in the University of Cincinnati during 1910-1913. Bro. Schade's next pastorate was the Immanuel church, Kankakee, Ill., from Nov. 1917-Dec. 1921. In January, 1922, he became pastor of the Temple Church, Mt. Oliver, Pittsburgh, Pa., succeeding the Editor of the "Baptist Herald," Rev. A. P. Mihm, who had been called into the Young People's work. Bro. Schade has a fine record with the Temple Church which has made marked progress under his energetic leadership and capable ministry. During his Pittsburgh pastorate he has also taken up further studies at Western Theological Seminary. Through study and practical experience our new Field Secretary is eminently fitted for his new field of labor to which our Union called him in Chicago. He will close his pastorate in Pittsburgh, Dec. 31, completing seven years of ministry with the Temple Church, and is then ready and available for his new duties. We welcome him to this great and challenging task and cordially greet him as a yokefellow and colleague in our Young People's and Sunday school work.

A. P. M.

Some Timely Resolutions of the General Conference

Among the important resolutions and recommendations adopted by the General Conference in Chicago, there are two that treat of matters of special interest at this time. They are not to be buried in the minutes but to be brought to the attention and the action of our readers now. We give them in translation from the original.

"Whereas the Atlantic Conference has presented two resolutions on which an expression by the General Conference is desired, and the first of these declares itself against war and the waging of war among the nations of the world, and the second, which contains a warm appeal for the enforcement of our federal law against the traffic in alcoholic beverages, we would recommend to the General Conference the adoption of the following:

1) That whereas the General Conference has set forth its views in the past and declared an appeal to arms as being in contradiction with our Christian confession, we declare our people as still standing on this position.

2) That we hail with great joy the efforts of certain statesmen among the nations of Western Europe and our own land, who would obligate their governments to observe peace by entering upon renewed peace agreements.

3) That the fight against alcoholic beverages which is being carried on so hotly in our land at present demands of us just now our best powers, our fervent prayers and our most energetic action."

Mr. Newlywed: "This steak tastes queer."

Mrs. Newlywed: "I can't understand it, dear. I did burn it a little, but I rubbed vaseline on it right away!"

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The Importance of Personality

PERSONALITY is one of the biggest words in the dictionary and one of the words that is very much to the forefront in our present day life. It is a great, potential and significant word, this word personality.

All human interests and pursuits have to do with personality. Whatever has to do with human life has to do with personality. Personality is the most important factor in all our work, for personality is what one is. As the man is so is his strength. The personal is the one thing that interests. In a certain sense, personality rules the world.

Personality is hard to define. Personality like influence cannot be defined clearly. It is not calculated by mathematics nor deducible by logic. It defies definition or analysis. When people try to define personality they find that no straightforward answer can be given. The power of this mysterious something, this elusive quality that we call personality is more readily felt than easily expressed in set terms of speech. Therefore people use such terms as "overpowering," "thrilling," "magnetic," "impelling," "enthraling," etc., to describe it and they refer to it as "that indefinable essence of success—personality."

Your personality may and will express itself in your appearance. Things of which we sometimes are unconscious reveal our personality. Clothes show whether one is neat, orderly and clean. The neat person has more confidence and self-respect. Our conversation reveals our character and personality. By means of it people soon learn our attitude. But after all personality is more than a matter of complexion, hair, eyes, clothes, dress, conversation and so on. It is rather that which marks you as an individual different from others. People without personality are certainly monotonous. They belong with the dull, drab crowd and never stand out by themselves, unless forced to by unavoidable circumstances. Perhaps one of the best definitions of personality is this: "It is the opposite of monotony."

We like to associate and do business with people who are agreeable or whose personalities appeal to us. Much of success in the business world of today depends on your personality. Salaries are based upon it, partnerships are founded on it. A pleasing personality helps to make a salesman successful. If he is cheerful, reliable, systematic, honorable and able to make friends, he will get the orders. In an important sense one's personality is his stock in trade. If you have an attractive, gracious, pleasing personality, doors somehow open to you that are otherwise closed and you are welcome everywhere. An amiable personality is irresistible.

Achieving a Winsome Personality

CAN we make over our personality if it is lacking in certain desirable elements? Is it possible to re-form and develop our personality?

We have too often thought of personality as a natural endowment—we were either born with one or without one and that is all there is to it. If we have one, we are lucky; if we were overlooked—well, we are out of luck and it can't be helped now.

But such an idea is all dead wrong. An attractive, appealing personality is not merely a gift from Mother Nature but is more often the natural product of a process of cultivation. "Take heed to thyself," writes Paul to Timothy. Personality is an achievement. The marvel of life is in its power to grow and develop. This is the mystery and miracle of a human being. It is possible to "grow" an attractive personality, if you will and if you do, you thereby greatly multiply your likelihood of being not only successful in the world, but also happy and helpful. No matter what vocation one may be in, it pays to cultivate one's personality, for it means power, influence, happiness.

An attractive, winsome personality can be had if you are willing to pay full price for it. It is never offered at a discount or presented to anyone without tremendous effort. Everyone can broaden and deepen and strengthen his personality and his character, if he only will.

In the last analysis an attractive and winning personality is but the expression of well-directed energy, sound health and good high moral character, combined with the art of studying to please and help those about you.

God has placed the raw material for the development of personality in us. Begin to develop a strong, attractive, winsome personality by cultivating every positive quality that is in you. You cannot get a personality by simply wishing for it. You must work at the thing you want.

Hang your hat where folks are doing things worth while. Achievement, like character, is caught. Leadership is contagious. Expose yourself to it at every opportunity. The great law of association says: "You become like the thing with which you associate."

The greatest verb in any language is the verb "to be." God has given us a trust, a stewardship, the development of personality and character. Every day should find us working at the art of being, trying to bring out all that God has put into us.

Hindrances and Helps to Personality

LACK of personality is most certainly due to selfishness. Many people are too self-centered to develop any traits that lead to the development of

personality. If people avoid us, we will likely find that it is our own fault. We must interest ourselves in others before they will interest themselves in us.

One of the first steps therefore in the development of personality is the development of an unselfish interest in our neighbor, in our fellow-man. This does not mean an idle curiosity or a prying into his affairs. Rather it means doing simple acts of kindness in an unobtrusive way. It means thinking of the other fellow instead of centering on ourselves.

Lord, help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for others.

Those who constantly talk about themselves are not attractive. The feelings we arouse in others are good indications of our disposition and personality. If we are to attract people to us, we must weed out the repellent characteristics in ourselves. We make room for roses in the garden of the soul by plucking out the weeds. We can compel people to like us if we will only be considerate of them and not be cold and reserved and distant. The more we give to others the more we will receive from them.

"Diving and finding no pearls in the sea,
Blame not the ocean, the fault is in thee."

Many people cannot get up and on in the world on account of their antagonisms and prejudices. They think that others are keeping them back while the trouble is in themselves. "Most of the shadows that cross in the pathway of life are caused by our standing in our own light."

A winning personality must embody the grace of helpfulness. The best biography that was ever written contained only five words: "He went about doing good." It is the story of the earthly life of Jesus. He is the world's pattern for service. The human race is not to be exploited for your good. It is not a cluster to be squeezed into your cup. It is your opportunity to serve. There can be no success without service. It is utterly impossible to develop a great attractive personality and at the same time cling to self-seeking, to live for oneself alone.

Personality and Character

ALL pleasing personalities do not have the right kind of influence. There must be a sound character back of it. Some persons have very pleasing and gracious manners but lack sound character. "The most brilliant qualities become useless when they are not sustained by force of character."

Character is largely the result of what life receives and does. We begin life with different inherited tendencies but character is largely formed by what our minds feed upon and our reaction toward it, what we do as a result of what we have absorbed. One person takes in the best character-forming material, good books, fine friendships, high ideals, lofty standards, wholesome experiences and

Jesus Christ. Another feeds his mind on unhealthy and worthless stuff. The one builds up a strong character and winsome personality, the other develops the opposite character. Character is the core of personality. It is to life what steel construction is to a sky-scraper.

Teaching and character building can never be divorced. That is why truth finds its best personification and expression through personality. Truth is transmitted best by personal contacts. The essence of education is the molding of an undeveloped and plastic personality by contact with a firmer and more developed personality. The teacher's material is human personality with its infinite possibilities and capacities. That is why one of the chief requirements of a good teacher is personality. Years after the last lesson is forgotten, the personality of the teacher lives in the pupil's memory. Many of the characteristics formed under a teacher's guidance will last a lifetime. The personality and spirit of the teacher counts as much if not more, as does the instruction. The successful educator, it has been truly said, attains his ends as much through unconscious influence as by conscious effort.

Personality and Influence

PERSONAL influence is essentially the influence of an individual. Our influence is ourself going out from us to other people. It is not what we say that impresses people so much as what we are.

Personality has been defined "as the center of outreaching influences going out from one and impinging on the lives of others for weal or woe. Whatever enters into life is bound in some way to report itself to others."

What is influence? It may be defined as the "power of making a difference." And what a power to make a difference the individual soul possesses! Scientists tell us that nature is a circle of cause and effect. The sun draws the vapor from the seas, the clouds store it, the winds waft it, it falls in showers on the thirsty earth and runs swiftly back to the sea again, a circle of blessing.

That is a picture of human society. The stream of influence from your life flows into the life next to yours and thence to others and on and on until it has encircled humanity to meet again one day at the judgment bar of God, bearing the interest of the years. Life is a circle of blessing or bane.

Think of the bloodstream coursing round the body. If that stream is pure, the circle means life, but if that stream is poisoned the very same circle means death. Human society is such a circle. The influence of every personality falls at last upon all humanity. "None of us liveth unto himself." Our character is ever radiating itself from us into other lives. Every man has his atmosphere. He is a force-bearer and a force-producer. He journeys forward exhaling influences. "This mysterious bundle of forces called man, moving through society, exhaling blessing or blightings, gets its meaning from the capacity of others to receive its influences. Each man stands at the center of a great network of vol-

untary influence for good." (Hillis.) But your influence will never be greater than your personality.

Says Horatius Bonar, speaking of personal influence: "I cannot raise the dead nor from this soil pluck precious dust, nor bid the sleeper wake, nor still the storm, nor bend the lightning back, nor muffle up the thunder, nor bid the chains fall off from creation's long enfeathered limbs. But I can live a life that tells on other lives and make this world less full of anguish and pain; a life that, like the pebble upon the sea, sends its wide circles to a hundred shores. **May such a life be mine!**"

The World's Foremost Personality

ABOVE all there is one supreme personality, Jesus Christ. He comes to every one of us with the age-long question: "What think ye of the Christ?" It is the personal element in the question that gives it immortal interest. The man whose whole life was one of self-denial stands forth as the world's greatest personality. The glory of his inner life shines forth to challenge us to this present hour. He always lived in touch with the people. He walked the streets of earth 1900 years ago but he still lives and calls us to his way.

The personality of Jesus has shaped the lives of multitudes of human beings. If we wish to develop the finest kind of character and personality, we must search out the basic principles that underly Christ's personality and make them our own. When the earnest and devout church school teacher studies Christ as a teacher, he will realize what the church has always realized that the **person of Christ** is as essential as **his message**. This will make the teacher conscious that his own personality must be put into his task. Surely, the teacher, the Christian worker wants to touch human personality for God. In order to accomplish that his own personality must be touched by Christ. Jesus Christ must be consciously, willingly and genuinely enthroned as the Savior and Master of Life if our life is to reach its highest development and influence. "In him is life and the life is the light of men."

The one supreme thing as Jesus saw it that will energize character is personal contact with himself. That contact will, above all and more than all, transform our life in the likeness and image of his own and give us the attractive and winning personality that we all desire, that will satisfy, that will bless others and by which we can work and win successfully for God.

Nullification

AL SMITH has stated that he favors change in the Prohibition law. If he is elected he can bring about the change he desires.

He cannot change the Constitution, and probably would not attempt such a feat. But he can nullify the law in the whole nation, as he has helped to do in the State of New York, by the appointment of the right kind of Federal officers, that is, the **wet** kind.

He can nullify the Constitution through his power of appointing judges to the Supreme Court. Before

1933 Chief Justice Taft will be 75; Justice Holmes will be 91; Justice Brandeis will be 76; Justice Van de Vanter will be 73; Justice Sutherland will be 70. Our next President will probably appoint successors to some, and perhaps all, of these men, either because of retirement or death. If Al Smith is elected, Tammany will control the Supreme Court. The appointment of wets to that high position could easily mean that the Supreme Court might find the Eighteenth amendment unconstitutional.

Let there be no mistake, the election of Al Smith means the return of booze. A vote for him means a vote for booze. And not to vote at all means also a vote for booze.—C. E. World.

A Message From Our New President

My dear Fellow Worker:

Give of your best to the Master,
Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle of truth,
Jesus has set the example;
Dauntless was he, young and brave;
Give him your loyal devotion,
Give him the best that you have.

These familiar words of a hymn are the earnest prayer of my heart, as we embark upon a new three-year period of activity as young people and Sunday school workers. Those of us who were privileged to enjoy the days of the General Conference have many reasons to be proud of our great denomination. We were inspired anew with the progress which has been made in the past and were shown the many opportunities still ahead. It will not be so long before we, the young people, will have to carry the responsibility now shouldered by our brethren who have traveled longer in the path of Christian service. They have given us something to strive after. If, during the next twenty-five years we develop the kind of strong Christian characters which have directed our affairs during the same period of the past, our denomination will have nothing to fear. I believe we can, if we are willing to heed the admonition found in the hymn above referred to.

We are fortunate as a Union, in acquiring the services of Brother Arthur A. Schade as field secretary. Together with our General Secretary A. P. Mihm, these brethren are prepared to render efficient service in our Sunday schools and amongst our young people. Let us make good use of them.

Sometime during October the executive committee of our Council will meet to consider plans for the year. We cordially invite suggestions from any of our constituency. A knowledge of what we need in various sections of the country will aid us in planning a proper procedure for work.

I appreciate very much the honor of the office which you have conferred upon me. It is my desire to carry out the responsibilities connected with it in a commendable way. It was a pleasure to meet with the members of the Council elected to serve with me in this work. Together we look to our Heavenly Father for the necessary guidance and wisdom to conduct our work pleasing to him. Pray for us.

WALTER W. GROSSER.

The Central Conference

convened at Kankakee, Ill., Aug. 22 to 25, in the Immanuel Baptist Church, Rev. J. H. Ansberg, pastor. The opening sermon was delivered by Rev. P. Zoschke on the topic, "What is Wrong With the Church?" Credit was given where criticisms were just, but it was shown, too, that mere externals cannot remedy the situation. The speaker came to the conclusion that, if there is anything wrong with the church, it is the lack of spiritual vitality, which, if we have it, will revitalize all.

Thursday morning Rev. Fink, a visitor from Germany, spoke in the devotional service on Isa. 6. Rev. A. F. Runtz delivered a paper on the status of our conference, taking his information from the church letters. At 11 o'clock the doctrinal sermon was preached by Rev. Thos. Stoeri, his topic being: "The Glory of the Church." Among other things, he said the glory of the church consisted in its divine origin, its working out of God's plan of salvation, and the transformed lives it leaves in its path.

Rev. E. R. Lengefeld delivered a paper on "How Can We Interest the Whole Church in Missions?" The remainder of the afternoon was turned over to the Ladies' Missionary Society. The missionary sermon was delivered in the evening by Rev. S. Blum on "The Great Commission of the Church."

On Friday, the day was begun with a devotional address by Rev. W. F. Raebel, his topic being, "The Church, the Abode of God in the Spirit." The forenoon was given to the transaction of business. In the afternoon we heard a cheerful report of our Seminary in Rochester, given by the Dean, Prof. A. J. Ramaker. He also delivered an address on: "The Church and Its Pastor and Teacher." Rev. A. G. Schlesinger discussed the question of "How Can the Church Perform Its Social Duty?" The question of amusements was discussed by Rev. E. Umbach and others who agreed that the young people need our counsel rather than our reprimanding. The young people had their banquet and inspirational service in the evening.

On Saturday morning, the closing session of the conference was opened with a devotional address by Rev. O. Brenner, "The Church, the Bride of Christ." The remaining business was transacted. Then Rev. H. W. Wedel closed the conference with a very fitting and timely address on "To the Work!" P. Z.

Young People's Banquet at Northwestern Conference

The second annual banquet of the G. B. Y. P. and S. S. W. Union was held in Racine, Wis., at the Grace Baptist Church on Saturday evening, Sept. 1. A very enjoyable time was had although the number present was not as great as was at our first banquet.

After partaking of the beautiful spread we listened to a program that was a real treat. The president of our Union, Mr. E. C. Quade of Milwaukee, presided.

The first number was a male quartet of the North Ave. Church, Milwaukee. Following this Bro. E. Schultz, treasurer of the Lake States Assembly, and Bro. Ed. Glantz, president of the Lake States Assembly, gave a short report of their assembly which made us realize the value of these gatherings.

Rev. F. P. Kruse of the First Church, St. Paul, Minn. spoke on the subject, "A Good Report," based on the character of Timothy. We were reminded of the significance of a good background in order to have this good report, also that activity is very essential and above all to be steadfast.

We were then favored with a vocal duet by Mrs. Lillian Thomas, Muscatine, Ia., and Miss Victoria Orthner, St. Paul.

We had the honor of having Bro. Edward W. Hoek, National President of the G. B. P. Y. and S. S. W. Union, in our midst. In a few sincere words he convinced us that every genuine Christian should "Talk Christ," and "Teach Christ," in the home or at work, that everywhere there are subconscious minds that are easily impressed with the great truth.

Our able General Secretary, Rev. A. P. Mihm, discussed the question, "How Can We Hold Our Young People?" He dwelt upon the work and objectives of the various unions, touching upon the newly opened field of work in Cameroon, which is of special interest to the young people.

The quartet of the North Ave. Church, Milwaukee, again favored us with a selection.

Rev. G. H. Schneck of the Immanuel Church, Milwaukee, then gave a short address, stating the needs of the young people of today, namely: personality, pep, purpose, patience, production and prayer.

Last, but not least, Rev. H. R. Schroeder, Riverview Church, St. Paul, Minn., left with us thoughts which will encourage us in our future work.

May the Lord bless all that was said and may those who were privileged to hear, be not hearers only, but also doers, thereby making the coming year the greatest year of all for the G. B. Y. P. and S. S. W. U. of the Northwestern Conference! IDA GLEWWE, Reporter.

News from Second German Baptist Church, Union City, N. J.

Its been a long time since our news has been in print. We had a reunion social on Sept. 6 and a good time was had by all. Our president, Herbert Dorbrandt, has planned something interesting for every meeting up to the end of the year. We meet every Thursday in the month and Thursday doesn't come quick enough. We hold street corner meetings at the corner of 39th St. and Bergenline Ave., Union City, every Saturday at 8.30 P. M., weather permitting.

We all miss our pastor, Rev. W. Swyter, who is very ill in North Hudson Hospital, and pray that the Lord sends him back to us soon.

ELIZABETH BRUMMER.

An Entertainment by the Willing Workers

On a Thursday night, August 23, the Willing Workers Class of the St. Bonifacius, Minn., Baptist Church presented to the community an evening's entertainment. The play "Broken China" was given. It is a missionary play, picturing the wonderful changes brought about by the Christian religion in China. The eight leading characters are Mother-in-law—Alice Maass; the husband, her son—Wilmar Luedtke; his wife—Marcella Beise; his older daughter—Helen Thurk; his younger daughter—Emily Luedtke; the friend—Mildred Rehbein; the photographer—Robert Ohde; the missionary—Hattie Beise. Four young men took the part of coolies, and three small children the parts of school children.

Between acts we had four male quartets, a tenor solo by Walter Heinemann, a duet by Alice Maass and Helen Thurk, and a reading by Alice Maass.

After the program cake and ice cream was served in the basement of the church. We had everybody file down and they were served cafeteria style.

We had what we think a worth while cause for which we gave this program. Our young people are working hard for a piano, and we, as a class, sponsored this evenings' entertainment to help the cause.

At the play a collection was taken up. For the lunch a quarter a plate was charged. The proceeds, which amounted to \$58.50 were given toward the piano fund.

Miss Mildred Krenke directed the program, and to her we owe many thanks.

STELLA LUEDTKE, Sec.

B. Y. P. U., Bethany, Kans.

As we again draw to the close of another year's work, we say, "Father, we thank thee for thy many blessings thou hast bestowed upon us." For we do indeed thank him that he has kept his protecting hand over us another year. During the last year we had 17 meetings, which consisted of musical, missionary and literary programs; home talent programs, community service programs and Bible studies. In our society we have a membership of 49, 3 of which are on the honor roll.

In January, the young people rendered a community service program at Lincoln. This proved to be a help and blessing to every one. At Christmas time the young people also gave a pageant. This also proved to be a great success. On August 29, the young folks celebrated their anniversary by having a picnic dinner at the Lincoln park. This was greatly enjoyed.

And now we are again looking forward to another year which we hope will hold many blessings in store for us. May our heavenly Father be in all the work that we do for him!

META GABELMANN, Sec.

* * *

Prayer is useful in emergencies, but its largest place is in daily and hourly fellowship with the Father.

The Sunday School

Jesus and the Children

MINNIE LEONA UPTON

Oh, Jesus loved the children
When on earth he stayed!
He loved to have them near him,
And they were not afraid.

He laid his hands in blessing
Upon each little head.
"Of such is Heavens' Kingdom,"
He gently, kindly said.

And still he loves the children,
And wants them all to grow
Gentle, and brave, and faithful,
Because he loves them so.

And still he helps the children,
At school, at work, at play;
Although they cannot see him,
He's with them, every day.

The Meaning and Purpose of Rally Day

A. P. MIHM

The average American Sunday school passes through what is often termed the summer-slump period. Vacations bring a summer loss in most fields. In many churches the work "peters out" in the summer and "peters in" in the autumn. In many Sunday schools there are about six months of real life, followed by two months of decreasing vitality in the spring, two of complete dormancy in the summer and two of slow convalescence and recovery in September and October.

The great enterprise of teaching and training the children and young people of the church is a steady and perennial process. It means "all at it and always at it." Religious work ought not to be a seasonal interest, and many people remind us that "Satan never takes a vacation." Yet we need not shut our eyes to the fact that the summertime does slow up our Sunday school attendance and activity in many places. Therefore Rally Day has been necessary and is recognized and observed in practically all schools. The tenth month of the year rather than the first is for an increasing number of schools the beginning of the Sunday school year.

To win back the vacationists, to recruit the attendance and enrollment to full strength, to start off the new school year with no gaps in the ranks,—that is splendid and worthwhile work and it is what Rally Day efforts should bring to pass. Rally Day and Rally Week should be the time for getting ourselves in shape for a season of real work. It is a time for lining up, recruiting, getting our work once more clearly in mind and saying, "Forward, march!"

It has been said that only about one half of our church constituency is now enrolled in our Sunday schools and the

average attendance is little more than half the enrollment. A fact like that points out a woeful lack of interest. The lack of interest is fatal to successful education. Interest must somehow be greatly increased. The observance of Rally Day is one way of calling our constituency to attention. It is calling the teachers, pupils and community to consider the significance of the school of the church.

Rally Day is more than a time for gathering a crowd or for running up the biggest attendance ever and letting it go at that. Numbers are not enough. Someone has pithily expressed it, "Every Sunday school should move forward from Numbers to Acts." We must not only seek to win every prospective man, woman and child in the church field to regular attendance, but we must make the school in its various classes and departments a power for good in the church, the community and the wider world. We must give children, young people and adults a sense of achievement and progress. We must incite an expectant attitude with regard to the new year's work. We must stimulate in the grown ups a sense of responsibility for the religious education of the children and young people. We must widen the horizon of our Sunday school workers and pupils and inform them of the channels through which their interest, prayers and funds may secure a helpful part in building up the kingdom work.

Rally time offers a splendid opportunity for personal work. Before the middle of October every family having any relation to the Sunday school should be communicated with in some personal manner, by letter, by telephone, but most of all by door-to-door visiting. It is time that the church went back to the New Testament practice—sending out its members two by two, not to get money, but to establish personal contact with the people. Thousands of young people are lost to the church and Sunday school simply because they have not been looked up when they began to falter in their interest, when they first began to drift away.

We would not disparage church office work in reaching these absentees and occasionals, using the mimeograph; we would not minimize working out schedules and programs and pageants and pedagogical methods, but all such work will never succeed as a substitute for cultivating the personal relation that should exist between the household and the church. It sometimes would seem that we are more interested in methods than in boys and girls. But the foundation of all permanent success in religious work is the individual attention that is given to individual persons. It was the method of the Good Shepherd who said: "Feed my lambs."

The voluntary nature of the Sunday school also suggests the importance of

such stimulation as Rally Day affords. Volunteer officers and teachers are not free from discouragement. The system of voluntary attendance is bound to result in irregularity of attendance. It is remarkable how many officers and teachers maintain constant interest and devote years of service to the church school. Rally Day affords an opportunity for the recognition of their faithfulness and sacrifice on the part of the church. Their spirits should be rallied from time to time to renewed devotion. Rally Day will fall short of its ideal if it does not rally the spirits of all connected with the Sunday school as well as rally the members and friends to the sessions of the school.

Rally Day? Yes. And what then? An army that rallied in great numbers, then reported for duty only when the soldiers felt like it, would win no battles. A Sunday school that rallies, then slumps for lack of leaders, well-planned programs and sustained interest, might as well not have rallied. It amounted to nothing.

Rally Day is robbed of its meaning unless the whole church rallies. It is unfair to ask devoted busy people to volunteer time and effort to teach unless the church works with them in every possible manner. On Rally Day the minister in the church service should seek to commit the entire church to their program of worship, study, co-operation, work and growth. Rally Sunday will first call the church members, young and old, to rise and renew their loyalty to the whole Christian program for which the church stands.

We must get the church back of the Sunday school. It must honor the teachers and officers. It must support them in getting training and expect it of them. It must get the co-operation of the homes.

We need more than a little spasmodic pep and some sensation or religious stunt on Rally Day. The church must mean business in this big task of Christian education. There is little use to rally unless we have a school worth rallying to and staying by. Rally Day is not a day for fireworks and an end in itself. It is the beginning of a year of serious and joyous work in which we are going to tackle our fine task with new enthusiasm, intelligence, determination and skill. With this conception in mind, Rally Day will be more than a commotion to attract attention; it will be a demonstration to win pupils and their parents to a participating interest in the movement to achieve the kingdom of heaven on earth.

* * *

Success of the real kind is always in the man who wins it, not in conditions.—Hamilton Wright Mabie.

When a person allows deceit to become part of his working capital, all that is noble in him withers and dies.—George H. Knox.

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

What a pattern these days have woven! Light and dark, white and scarlet—silver and gold!

Blessed little Bob is safe. Lovely Sally Chase can smile again without making me want to cry to look at her. Schuyler Chase—Why Schuyler Chase is strong! And I'm so glad.

Norah O'Grady says, beaming: "The prayers I've said for the blissid child—I've nearly worn me beads out, slippin' them through me fingers! Don't tell me Mary Mother o' God didn't hear."

"I'm not telling you that, dear Mrs. O'Grady. Someone heard—Someone listened. God knows Who."

Gordon Mackay—how many prayers did you say—not on beads—on your sturdy knees?

XXVI

"Miss Jenney, will you tell me something I very much want to know?"

"I will if I can, Doctor Chase, of course."

"I think you must know, and you may be the only person who does. Will you sit down, please?"

Jo took the chair on the other side of the fireplace, wondering what knowledge could be in her possession which Doctor Chase wished to obtain from her. His tone was cheerful, his manner that of a man who has a definite object in view, and who is intent upon it with no time to lose. She had not seen him in such fashion since he had come to Cherry Square. And yet she knew—or was very sure—that his eyesight had been failing more rapidly since Bob's accident, as an inevitable result of the tremendous strain upon the father's body, mind, and spirit. Though the little boy was now sitting up in bed among his playthings, even Sally, in her perfect health, still showed the effects of the shock. Schuyler must necessarily have suffered them more devastatingly than she.

"I want to know—if you can tell me, Miss Jenney—whether, in spite of Gordon Mackay's refusal to put himself in line for my—former—pulpit, he would have liked to fill it."

The question, put so unevasively, without preamble or explanation, took Jo unawares. She stared at the questioner for an instant, secure in the confidence that the impaired eyesight, still further obscured by the dark glasses Schuyler always wore, could not keep vigil upon her face. Before she could decide how to reply, or what Mackay himself would wish her to say, Schuyler went on. She realized as he spoke that he did not want to be treated as an invalid or as one who must be considered. He meant to know what she might be able to tell him. This was what, in few words, he made her understand.

"The answer to that is vital to me,

couldn't help feeling that he had reached a point where he no longer wanted to be spared the truth about himself. She felt in him a change—a decided change—since he had first come groping and alarmed to the door of Bob's room. They had all felt it. He had been stronger in that crisis, shown more consideration for them all, than they could have expected of him in his frail state. Even now, before he said a word in answer to her last confession, she had a conviction that he was grappling with himself and meant to win.

Finally he looked up—if it could be called looking—from half-blind, barricaded eyes. At least, she could see the lift of his chin, the determined setting of his lips."

"It seems I owe you much, Miss Jenney," he said. "And I owe Gordon Mackay much more. I think perhaps your intervention saved my reason in an hour when I was on the verge of becoming unbalanced. But—that time is past, I hope. I can see things more clearly, since—the experience we've just been through. Nothing else matters much, since Bob is safe. Certainly not any old ambitions of mine."

She saw his delicately cut lips quiver for an instant, then settle again into lines of firmness.

"But we must somehow undo what you and Mackay have done," he said.

She was startled. "Undo it, Doctor Chase? But you can't. Mr. Mackay's mind is made up. He's a Scotsman—you can't unmake it."

Now he actually smiled a little. "You have a great opinion of the granite will of the Scot, I see. But if he has done one thing for me, at such a personal sacrifice, he'll do another. If I can make him see that I now want a certain thing as much as he had reason before to think I didn't want it, he'll come round, won't he?"

She shook her head. "I don't believe it." "Don't you? Well, it's my will now that's to be tried out. And since you conspired with him for my good, you must conspire with me for his."

"I'm becoming afraid of conspiracies. How can any of us know what is best for another? Don't you think, Doctor Chase, that it would be wise to leave this as it's been settled? I'm sure Mr. Mackay is anxious to do this work he's laid out for himself. He will put his heart into it. In time something bigger and better suited to his abilities will come to him—it does to such men. Meanwhile—"

"Meanwhile—I've robbed him of a chance, and his refusal of it has made me richer. It's made me poorer—indefinitely poorer. I must give it back to him, if I can. Don't you see that? It's the one thing I do see, and I mean to do it. I vowed that, when my little boy lay there so long. Something happened to me then—I can't try to tell you what it was."

"I'm sure of that, Doctor Chase." Jo's tone held a thrill of genuine appreciation in it, such as he had never heard from her before. "But—I don't quite see how you can feel you robbed him, when you

couldn't possibly know how he felt about it."

"Couldn't I?" He let a long minute intervene, as if he were trying to decide something of moment. Then, with a deep sigh, as if he were making the ultimate sacrifice of that which had been supremely his, his pride, he said quietly but firmly: "As a matter of fact, Miss Jenney, I knew at the time as well as you did that he must want that pulpit, and want it strongly. When he told me so gallantly of other plans and his interest in them, he didn't deceive me for an instant. But I made myself accept that as the truth, and take the poor relief it gave me. It did, I admit, for the time being, save me from going to pieces. But I felt the shame of it, once I'd recovered from that hysteria—that's what it has to be called, I know. It's what Doctor Fiske calls it, and rightly. And when my little boy— Oh, everything looks different, doesn't it, when a life one loves is at stake! The cloak of pride and ambition falls away from one, and leaves him naked and shivering, begging God for that life at any price. I don't think I bargained with him then—that wouldn't have been good enough. But I did promise him something—and I'm going to keep it."

After the silence that followed upon the strangely humble words, it was Schuyler who broke it. Jo Jenney, looking at him, so worn and weak in his illness and in the prospect of all that faced him, could find no control of her voice. She could only get up and come over to him and lay her warm hand on his thin shoulder. She remembered vividly that it was the shoulder which had so impressively worn the silken robes of his profession in that pulpit of which he had been speaking, a shoulder covered now by the padded silk robe of a different significance. He looked up, and his tone was less grave.

"I didn't mean all that for heroics, you know."

"I know you didn't." Jo had to find her voice, so she managed it.

"I'm afraid I've been guilty of heroics in the past. It's my one fear now that I shall dramatize this situation, with myself as the chief actor—it would be like me. I had to be taken off the stage, to put an end to my acting, I'm afraid. Consciously or unconsciously all preachers in big places do it. It's more or less legitimate if they're to achieve their ends. But I think I saw myself more vividly than most. I was less real—more in love with my part before people. . . . You see, having begun to make confession I can't stop. It's a relief in a way—though—I didn't expect, when I began, to bother you with so much of it."

Now Jo saw a genuine smile break upon his face—his fine teeth were very white, and the smile was lovely. Her pitiful heart warmed still more to him; here, she felt, was the real man who had been behind the self-arraigned actor all the time. And the part he was playing now was a real one and worth the playing.

"You haven't bothered me. You've made me like and trust you as never before, Doctor Chase. And whatever you want to do, that will ease your mind, I'll try to help in, if I can. I don't think you can change Mr. Mackay's decision—I'm not sure that I want you to. But at least you can do what will give you comfort."

"And him honor. That's what I want. He deserves it. He did what not one man in a thousand would have done, because not one man in a thousand but would have felt himself perfectly justified in taking what was to be offered to somebody, in any case. Why not to him? And with the deposed man showing unreasonable and despicable jealousy—"

He broke off, shaking his head. "Acting again," he said, with a whimsical little groan. "Putting on the hair shirt, for your benefit. Oh, I've learned something about myself at last, you see."

He got up slowly, and Jo stood beside him on the hearth rug.

"And I've learned something about you, myself," she said. "But I'm not going to tell you what it is, after all these warnings!"

"No, don't tell me. I should somehow wrest it into a compliment, to wrap myself in."

"Ah, but you should be wrapped. And I'm going to tell you. I have seen brave men, Doctor Chase. . . . But none braver than you."

She went away before he could answer. She didn't want to see him even try to refuse the balm of those true words.

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

We've had a day together—a whole day!

He came for me in a car—a nice little roadster. We drove and drove—heaven only knows where. Don't think I saw anything on either side of the road. We had luncheon at a little inn up in the hills. Dinner in another—can't even remember how they looked. He said it was a day in which to get acquainted—rock-bottom acquainted. No love-making—no suggestion of it. No talk of the future. Just—the most real and satisfying companionship I've ever known or imagined, in my most perfect thoughts. All day it lasted. The whole drive home, in the evening, was in silence. I can never forget it.

Oh, yes—funny things happened. We blew out a tire, and had to wait forever to get it mended, since we hadn't a spare. This annoyed my Scotsman very much—he even muttered a word or two he shouldn't—which made him seem nice and human. He left his hat behind at the second inn, and neither of us noticed it till we were miles away. I lost a little fox fur piece out of the car, and we didn't find it, though we put up notices in the post offices in the nearest little towns, and a notice in two newspapers. Altogether, I fear our heads were in the clouds, in spite of there being, as I've said, nothing sentimental in word or deed during the whole day.

But there was—something—indescribable—exquisite—poignant—that needed

no words. We were—together. It was as if we had always been together, till a certain time long ago—and had now just got back to each other. We're going to separate again, very soon—but—oh, nothing can ever separate us, after today, if we never meet again.

. . . . After all—I can't quite stay on that plane! Before we go, each to our work—I must have something to live on. So must you. I haven't a particle of doubt—you want it, too!

XXVII

"You don't think it will hurt him, Rich?"

Sally asked the question concernedly, as she always did when there was doubt in her mind as to any move of Schuyler's. Not that her husband had made any moves, or wanted to, in these last months. But now strangely he was bent on what seemed to her a great effort, though she knew little of the details of his plans.

"Hurt him—to go in to a small dinner at Sage Pierpont's? I'm delighted that he wants to go. What if it should tire him, Sally dear? Better to suffer a little set-back than live the drab life he lives now, without a break in the monotony. Let him go."

"He will go, anyway. I've sent in for his dress clothes and he's been trying on his dinner coat. It's—oh, frightfully loose over the back and shoulders. I didn't know how much weight he'd lost till I saw that. And there's no time to have it altered."

"What of it? The pleasure of being among people again, if only for an evening, will fill him out to fit it."

"Rich!" Sally bit her lip. "I want you to admit that Schuy's forgotten himself of late. He's not self-centered now—not as he was, nor as you think him all the time. He spends hours with Bob and Barbara. And now he's deep in some plan with Mr. Pierpont that he won't tell even me about, except the mere outlines. He says he wants me to get the full value of the surprise of it. And yet with it all, Rich—oh, it doesn't mean improvement—not physical improvement. If I could only think that! But his poor eyes—"

"I know. But, Sally, you should be thankful for anything that takes him out of himself for a time. That's why I say give him his head, even though he tires himself out and has to pay for it. He's like—well—he's like a soldier who's going up to the front soon, and has a week's leave beforehand. Let him make the most of it—it will give him something to think about when he's in the trenches—waiting."

"Oh, Rich, a simile like that—"

"It's a true one, my dear—why hesitate to use it? And you must remember that some fighting men come back from the trenches."

She turned away, and he looked pityingly after her. He knew she fully understood how hopeless was Schuyler's case, as far as human knowledge could foresee. And he knew also that nothing could be of the comfort to her in days

to come as would the memories of her husband's having advanced bravely to meet his fate. Fiske did admit—he had to, as she had begged him to—that since the shock of Bob's accident Schuyler had seemed to come to himself, to be trying as he hadn't tried before to be master of himself.

Fiske really was deeply curious to know what it was that Schuyler had been planning with Sage Pierpont, in the several conferences the two had had together. Pierpont's first visit, made at Schuyler's request, had by chance coincided with one of Fiske's own. He had seen the important man go into Schuyler's presence with an impassive face, his manner polite but none too warm. He had seen him come out smiling, and if not quite rubbing his hands with satisfaction, at least showing plainly that he was immensely pleased over something. When the dinner invitation had come to Dr. Richard Fiske from Mr. Sage Pierpont a few days later, it had stated that the small affair was given in honor of Dr. Schuyler Chase. Impossible not to wonder a little over that. Schuyler had sent for his chief trustee to suggest a dinner in his own honor? Unthinkable, even to one who had long thought cynically of the ways of public men to get themselves advertised. No, something of more significance than that was on foot. Fiske determined that he would permit no professional engagement, of whatever importance, to detain him from that dinner.

(To be continued)

The Texas Conference at Crawford

The 45th Texas Conference met July 31st to August 5th in Crawford. A number of years had passed since the Conference last met with the Church of Crawford. We could not but feel at home in the beautiful remodeled church. When the pastor welcomed the visitors to the Conference, all Texas churches were well represented and all their pastors had the privilege of being present at the pastor's institute.

On Tuesday night the opening sermon was delivered by our General Secretary, Rev. W. Kuhn, who pictured before us in his earnest way the church of Philadelphia, Rev. 3:7-13. Then Rev. C. C. Gossen, pastor of the Crawford church, welcomed all visitors in the name of his congregation and Rev. H. Ekrut responded.

Wednesday afternoon was devoted to the Ladies Aid Societies. Great blessings from the little band of true working sisters have come by their giving to the Lord.

Every day was opened with a prayer-meeting from 9 to 10 o'clock, led by different pastors. On Wednesday night we had the privilege of hearing Rev. Füllbrandt pour out his heart of different things that he went through as a missionary. He also spoke to the Pastors' Institute, Ladies Aid Society and the Young People on Friday night. On Saturday night he showed moving pic-

tures of different missionary fields and work done by these. All wish that Rev. Füllbrandt will soon be back with a lot of news to tell.

On Thursday morning the organization of the Conference began. The business was soon attended to and the following were elected: Chairman, Rev. H. Ekrut, Donna; Substitute, Rev. F. W. Bartel, Dallas; Recording Secretary, Rev. C. C. Gossen; Financial Secretary, Rev. F. Mindrup; Treasurer, Otto Miller. Rev. R. Vasel was elected in Rev. Pfeiffer's place as missionary secretary. The record of Rev. Pfeiffer showed him to have been a hard worker and faithful in his office.

After the reading of the church letters, prayers of thanks went up to God for the good giving to various campaigns. Then the conference had the opportunity of adding a new church to its list of German Baptist churches, namely Rio Grande Valley church at Donna, Texas. May God grant that the little church may grow in numbers as well as spiritually. On Thursday night the service was led by Rev. H. Ekrut. He chose for his text Gen. 1:26. Friday afternoon and night was left open for the young people's work, which was enjoyed by all present.

Sunday, the last and best day of all, came with beautiful sunshine. The church bell rang at 9 o'clock when young and old hurried to the Sunday school. It was opened by Superintendent F. Jackle with a song service, after which the brethren Füllbrandt, Ekrut, Otto Hill and G. Forderkuntz spoke interesting words to the little ones. For the last time we had the pleasure to hear Rev. Füllbrandt. He spoke from 1 Cor. 3:9: "God's Helpers," which brought a blessing to young and old.

Rev. L. Gassner, president of the Young People's Union, spoke on Sunday afternoon on S. S. and B. Y. P. U. work. All could take home points how to work with the young people. A missionary sermon was delivered by Rev. A. Becker to a packed house. He chose as his text Luke 11:2, "The Mission Prayer, Thy Will Be Done." All hearts were touched by this sermon. The collection amounted to over \$100, which was promised for missions. Over \$400 was received all during the conference.

After giving some brief testimonies and words of thanks to the church and singers, the conference came to a close.

May God bless all the hands that helped to make the conference such a great success. If it is God's will, we shall meet again next year in Cottonwood. M. H.

Accommodating

She (indignantly): "I'd like to see you kiss me again!"

He: "All right, keep your eyes open this time." * * *

Friendship is the key to religion, for it implies love and loyalty and service. "I have called you friends," was one of the last utterances of the Master to his disciples. Here shines one of life's holiest ideals.

Support Your Own Missionary

WILLIAM KUHN,

General Missionary Secretary

In recent years not a few individuals, Sunday school classes, Young People's and Women's Societies as well as larger organizations have obligated themselves to pay a definite sum towards the support of a certain missionary working under our own Missionary Society. The advantages of such an arrangement are obvious. Such individuals or societies are linked in a very definite way by virtue of their specific contribution to our missionary enterprise. Their missionary interest is stimulated and sustained and they become enthused through the consciousness of being fellow-helpers in the glorious cause of extending Christ's kingdom. We endeavor to supply all such supporters of their own missionaries with interesting reports. It has given us much joy to observe how rapidly the number of such specific missionary supporters has grown during the past five years. It is the option of the contributing individual or society to state just how much the annual contribution shall be. This is usually determined by the financial ability of the contributor. The amounts range from \$25 a year to \$10,000 a year. Only recently we heard from one of our members, who is planning to contribute \$10,000 annually for certain specific missionary work. Another member has promised us \$5000 for this year. In publishing this information we hope to enlist others in this movement.

Select Your Own Missionary

As German Baptists we are at present carrying on a widely diversified missionary work. Missionary supporters in general have their own preferences in designating their contribution because one field or one type of work appeals more strongly than others. We are most fortunate in being able to offer our constituents the following list of missionary activities from which they can make their own selection.

Missionary George J. Geis, Burma

Although other men and women have gone out from our churches as foreign missionaries, we cannot assign them to our specific supporters because they do not receive their salaries from us. However, we pay the salary of Missionary George J. Geis through the American Baptist Foreign Mission Society. Both Rev. and Mrs. Geis are most intimately connected with us having come from our church at Rochester, N. Y. In their long missionary career they have achieved the distinction of being among the most successful pioneer missionaries. Their work has been fruitful in bringing many heathen to the Lord Jesus Christ. A number of young people's societies have already obligated themselves to pay certain sums toward the support of Missionary Geis. Others will doubtless be glad to avail themselves of this fine opportunity.

Kamerun Mission

In past years we German Baptists of America have supported the Kamerun Mission work with the services of consecrated men and women and with the sacrificial offerings of much money. We are glad that it is now possible for us to again co-operate in the Kamerun mission work actively. Our own missionary Adolph Orthner is at this time on his way to Kamerun. Others from our own immediate home circle are offering themselves for service there. It will require at least \$7500 to meet our obligations toward the Kamerun work during the current year. This will afford an opportunity for the co-operation of many individuals and societies. We are anticipating receiving most interesting reports from the work of our own missionary Adolph Orthner. We have supplied him with a motion picture camera, so we hope to be able to see with our own eyes some missionary scenes in Kamerun.

Russia

During the past nine years we have been supporting our work in Far-Eastern Siberia. On this field we have had marvelous success, and it is only because of adverse conditions that we were compelled to withdraw. We would suggest that contributors heretofore supporting their own missionaries in Far-Eastern Siberia choose a missionary elsewhere.

At this time we are carrying on a large and blessed work among the numerous German-speaking population of Russia. The German-speaking Baptists of Russia outnumber every other German-speaking Baptist group except Germany and America. The fields in Russia are white for the harvest, but there are many adversaries. We will be glad to assign any of our 23 missionaries to such specific contributors.

Poland

Many of our churches have been substantially strengthened by receiving members from Poland. Our work there is confined to the German-speaking population. It has been exceptionally successful. We have on our lists 24 missionaries who receive part of their support from us.

Mission Work Among the Gypsies

This is carried on in Bulgaria. We have there the only organized church composed exclusively of Gypsies. There is a romance about this work which fascinates. Two of our own missionaries are working among this strange people.

Bulgaria

In Bulgaria our work is among people belonging to the Greek Catholic Church and also among Mohammedans. It is most difficult to win Mohammedans for Christ, but in our Bulgarian churches we have not a few such converts. We can offer for support 13 missionaries in Bulgaria.

Rev. Carl Füllbrandt

In God's providence Rev. Füllbrandt has become a missionary worker after achieving success in business life. He is

our representative and superintending our work in Europe. He has also been privileged to render a conspicuous service as successful evangelist among our churches in Southeastern Europe. It may appeal to some to participate in his support.

Austria

Here we are working in the stronghold of Roman Catholicism. We have a church in Vienna and one in Ternitz, about 20 miles outside the city. Our two missionary-colporters are covering a large part of Austria, disseminating the gospel by word of mouth and the printed page. Their successes have been most encouraging.

Hungary

Although German is not the language of the national Hungarian, the great masses of German population offer us a most productive field for missionary work. We are supporting in part 9 missionaries in Hungary.

Czechoslovakia

Here our work is also among the German-speaking minority. The field is difficult because of entrenched Roman Catholicism. A few years ago we assisted in erecting a chapel. Our two missionary workers are pushing forward with faith.

Roumania

Roumania has the unenviable distinction of being one of the few countries in this century persecuting her subjects because of religious faith. Our Baptist brethren are now suffering persecution. Nevertheless our work progresses. We can offer for your support 9 courageous missionaries.

Germany

We are no longer assisting in the support of the so-called "Hausmissionare" in Germany. We will be glad to assign other missionaries to those who have been supporting the missionary colporters in Germany. We are assisting in the support of two pastors, who are engaged in the difficult work of gathering the church of Christ from out of the Roman Catholic darkness in Bavaria. This work is worth while, but progress is slow.

Jugoslavia

From a Baptist standpoint this is one of the neglected countries of Southeastern Europe. Until we entered this field there was but one German Baptist minister in all that country. Today we are supporting four men there. Even though the harvest is not plentiful, we are gathering there immortal souls purchased by Jesus Christ.

Brazil, South America

Many years we have been laboring in Brazil with but little success. During the past few years the membership has almost doubled. It will be worth while to invest your missionary funds in the support of our two missionaries in Brazil, Rev. F. Matschulat and Rev. G. Henke. Both of these men write interesting reports.

Support Some Home Missionary

The work at home may seem commonplace, but nothing can be more important. We can offer for your support about 60 missionary pastors and 8 women-missionaries. They are all a safe and paying investment.

Help an Aged Minister

Surely there could be nothing more appealing than to assist an aged ambassador of the Lord Jesus Christ, who never received for his services a remuneration sufficient to lay aside any considerable savings. We are helping many such aged ministers. After they have gone, we often help their needy widows.

Help Build a Chapel

At this time we are erecting a chapel in Vancouver, British Columbia. The church there is but one year old and has 45 members with exceptionally bright prospects for the future. They have been compelled to vacate their rented quarters on September 30. The church has already bought a lot and pledged over \$12,000. The Missionary Society must finance the building of the chapel, but the church in years to come will pay off the money advanced. The property will belong to the Missionary Society. While in Vancouver a few days ago one of our generous laymen from more than 2000 miles "way down east" promised \$500 towards this building project. Some others may care to do likewise.

Support a Child

At our Children's Home at St. Joseph we are training girls and boys to become Christian citizens. How would it appeal to you to obligate yourself for the payment in part or entirely of the money required to support such a child at our Home in St. Joseph?

Important Suggestions

1. Supporting your own missionary will improve your spiritual life by developing missionary zeal.
2. The General Missionary Secretary will be glad to give additional information. Write to Rev. William Kuhn, Box 6, Forest Park, Ill.
3. All contributions for specific missionaries should be sent to the office at Forest Park so that we can complete our records. All such contributions will be credited to the respective churches in the reports of the Conference treasurers.
4. We will endeavor to secure interesting reports from the missionaries supported. We hope to send such reports to the contributors three or four times during the year.

Mixed Voices

The visitor to the village church took the old verger to task at the close of the morning service.

"You told me they had a 'mixed' choir here. Why, they're all males."

"Yes, sir, I know that. But it's mixed all the same. Some of 'em can't."

Abiding Realities Amidst Changing Confusion

ARTHUR A. SCHADE

(Delivered at the Young People's Union meeting at the Twenty-second General Conference, Chicago, Ill., August 31, 1928.)

"This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

1 Tim. 1:15.

Mr. Chairman and Christian friends:

I am deeply conscious both of the honor and of the responsibility which comes to me in being your speaker tonight. For we are living in an age of flux. Values are being reappraised, standards are being revised, Christianity is being reinterpreted. Natural sciences have been popularized and have raised problems of faith and conduct which call for clear, unprejudiced thinking and balanced leadership. A careful diagnosis of our patient is essential to any effective ministry to our age.

Characteristics of Our Age

Let us note some of the chief characteristics of the religious and ethical atmosphere of our age. A knowledge of this trend of the time, of this way of the winds, of this course of the currents will aid us greatly in setting our sails and choosing our course across perilous deeps of life.

The first of these characteristics is the place religion holds in modern life. Religion is no more in the central position of practical life. It is no more the pivot on which life turns or the principle by which life is explained or the motive by which life is determined. It is rather on the circumference of life where it is liable at any moment to fly off into space in the busy whirl of affairs. It is an appendix the retaining or removal of which seems to have little effect upon the constitution of the patient.

Another characteristic of our age is its emphasis upon the practical side of life. It operates largely along the lines of the pragmatic principle "If it works it is true" rather than "If it is true it will work." Experience is the test of truth, the criterion of life. As a result dogmas and creeds are having a hard time to maintain themselves. Their value is below par. The result is doctrinal unrest and controversy.

And finally this is a liberal age. Old values are easily released in favor of new ones. New ideas are popular. Traditional authority is repudiated. Social leaders of epicurean ideals, with no interest in the ethical and spiritual welfare of our youth take advantage of this characteristic of our age and lead them into paths of life which are not approved by the piestitic ideals of the past.

We may not like these symptoms, but to ignore them in no way disarms them. They merit far more consideration than they are accustomed to receiving.

The Cause of this Trend of the time

We may with profit look into the cause of this situation which is confronting

Christians in our day. Space permits reference to only a few of the major underlying causes.

The first of these is the fact that natural science has come into the center of the stage. We are living in a scientific age. Our children are imbibing the natural sciences in our high schools and colleges. We are enjoying the fruits of science in our modern life.

Science is the observation and tabulation of the ways in which nature acts, and the deducing of conclusions from this data. The natural is in the foreground. Nature furnishes the explanation of the phenomena of life. Electrical storms, earthquakes, epidemics of disease, hurricanes, etc., are no longer explained by an appeal to the supernatural, but by an appeal to the natural. Hence the supernatural becomes increasingly remote. God becomes less and less essential to modern life. He remains nothing further than a postulate by which the origin of all things is accounted for, but he has little to do with the affairs of life. He is banished from his own creation.

The remoteness of God also has a bearing upon ethical ideals of life. If he is so remote, has nothing to do with the affairs of life, if we are but a minute part in a mighty machine what incentive is left for saintliness? If God is banished from nature so that he cannot punish, how can he reward? Then why not eat, drink and be merry, for tomorrow we die? This is altogether unintentional, unpremeditated influence of the prominence of the natural. It will result irrespective of the surroundings in which or the source from which our knowledge may come. It explains the difference between the primitive man with his abounding religion and the intellectual genius with his religious indifference. It becomes aggravated when unfounded, anti-religious conclusions are deduced from the scientific data which is at hand. That is the extent to which the science teacher can be held responsible for the situation.

Another major cause for this peculiar religious complexion of our age is the rise of material values. Material things have demonstrated their power to minister to our comforts and to our fame. They have become to a large extent the measure of a man. They bring enjoyments to life which embrace all in their scope. The result is a mad rush after material things in which other virtues are ruled out of court. Thus naturalism has usurped the place of supernaturalism and materialism the place of idealism. The first of these factors weighs most heavily with the student and professional class and the latter with the practical and business class. Together they explain why religion has so faint a grip upon modern life and why the task of spiritual leadership has become so infinitely important and difficult.

The Cure

What shall we do about this situation? Shall we ignore it, or shall we combat it? Shall we despair about it, or can we

find a valid place for the gospel message in such a situation?

The policy of the Church in the past has been to resist this encroachment of the natural upon the field of religious life. The Church has taken up arms against the advance of science whenever it disturbed the order of faith. Church historians do not give a favorable verdict as to the success of this resistance. The message of Jesus called for a change of religious emphasis, so the Jews nailed him to the cross. But that did not end the power of Christ. Rather it gave it a perpetual and immortal impetus. The Romans did not like the disturbance in their religious life which was caused by the apostles, so they executed them, but that did not annihilate the Christian movement. The Roman Church sought to maintain a "status quo" in its Church life by resorting to the fagot and dungeon, but Church historians sum up the result of the opposition in the familiar words, "The blood of the martyrs is the seed of the Christian Church."

We shall have brighter hopes of success if we set forth with convincing power those elements of spiritual truth which abide and determine religious faith and conduct irrespective of scientific hypotheses and philosophic speculations. The very facts that are used to rule God out of the world may also be used to show his infinite power and intelligence. "The heavens declare the glory of God and the earth showeth forth his handiwork." What bearing has biology or geology upon man's moral and spiritual ability and accountability? Christianity is a superscience which cannot be ruled out by any of the natural sciences. It has a foundation which is steadfast and sure, and which cannot be moved. And to this foundation, to the spiritual realities we must take our refuge and seek our security. They are the natural haven for the soul.

Let me now refer you to the words of my text. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Eighteen hundred years have done nothing to question the truth of those words. In them we have a message for our time.

We have first of all

The Historical Fact that Jesus Christ Came Into the World

That fact has become increasingly evident with the passing centuries. It is everywhere evident. Not only are the historical records convincing, but the effect of his life and work in the world cannot be gainsaid. We may as well seek to blot the sun from the sky as to blot the effect of the life and labors of Jesus from civilization.

How explain this wonderful effect of Jesus in the world? He was here only a few brief years. His public ministry cannot have lasted more than three years. It can be explained only as he himself explained it. He came as the messenger of God from the other, the unseen, the spiritual world. His coming is evidence

that such a world is, and that such a world is interested in our life. He came to reveal the Father.

Jesus has never been explained by science. He cannot be ignored by science. The science which excludes him from its realm of observation is untrue to its own creed, and can claim no authoritative word on spiritual reality. I am personally convinced that the secret of his supernatural life lies just where those who knew him best, who were closest to him found it, namely in his supernatural birth. Psychology or biology have given no better explanation.

His power and authority are also an evidence of his continued life after the grave. It is quite unthinkable that he would have exerted such a marvelous influence in the world if Calvary had been the end. It is much more plausible to believe that the secret of his power in the world lies in his promise to his disciples when on the Mount of Ascension he declared unto them: "All authority is given unto me in heaven and in earth . . . and lo, I am with you alway even unto the end of the world." The profound truth of his resurrection lies in the continued power he has exerted in the world.

This Jesus is the sure foundation of our faith. We can still sing as of old:

"We have an anchor that keeps the soul Steadfast and sure while the sea billows roll."

"Other foundation can no man lay than that which is laid in Christ Jesus."

It is a source of comfort to see how Jesus is becoming the refuge of the souls who seek for religious security. Those who have wandered away are returning to him as the one who stands sure and fast even in our day. His authority, his word, his power, his promise, his salvation must be the magnetic force which brings God back into the affairs of our life. He is the way, the truth and the life. Without him can no one be saved.

The other two realities which are sure in the midst of the confusion of modern thought are "The moral appeal of Jesus and the moral power of Jesus in the life of the believer."

The Appeal of Jesus Is to the Ethical in Man

He is teacher of life in its relation to others. His message is ethical in character. He demands a better righteousness than the best of his day if we would enter the Kingdom. There was plenty of religion in his day, but little love to fellows, to brothers, yea, to enemies. There were plenty of prayers, but little true communion with God. His was the perfect life. He called all men to come to him and learn of him. He is himself the standard of Christian conduct. His teachings are the best ethical utterances the world has had. His idealism is the answer to our quest of a moral standard.

Christ in Our Experience

And finally his power in the life of the believer, or what we commonly call "Christian experience" is an abiding real-

ity which stands fast amidst all confusion. The experience of the millions who during the centuries of the past found the gospel of Jesus Christ a power of God unto salvation cannot be discounted. The apostle Paul said: I care not whether the Jews take offense and the Greeks ridicule the gospel message. I am satisfied with the result. I am not ashamed of it, for to all who believe it is a power of God unto salvation.

We have in the historical fact of Jesus Christ a sure foundation for our faith. We have in the character and teaching of Jesus a sure standard for our conduct. And we have in the experience of all who honestly applied Jesus to their life a sure evidence of his power to save us. Let that be the message which we give to the world. That will stand as a faithful saying, worthy of all acceptance. Old and young, rich and poor, educated and otherwise, can do no better than to accept that message and govern their lives according to it.

Loyal Workers of Second Church, Portland, Entertain Parents and S. S. Workers

Believing that the old adage, "All work and no play makes Jack a dull boy," was just as true in regard to parents and Sunday school workers, the Loyal Workers decided it was up to them to supply some "play" and so, in the spirit of appreciation and love for our parents we planned an entertainment, to which our guests were invited by means of little white invitations with a bouquet of yellow flowers thereon.

Yellow and white being the keynote of the decorations, the tables arranged in the rear of the church parlors, forming the letter "L" for Loyal, were fittingly decorated with yellow streamers, napkins and favors. The front of the room was transformed into a living room with curtains, couches, floor lamps and everything necessary to add to the "hominess" effect. On this setting the program was carried out. After the president had assured all of the guests of a hearty welcome, Miss Elizabeth Rattey gave a very clear musical reading, proving that she had a talent which merely needed discovering. Miss Naomi Wuttke, our pastor's daughter, gave us a very original talk on "Famous Mothers and Fathers." We were all pleasantly surprised to discover that each "Loyal Worker" was the proud daughter of famous parents. Two delightful vocal solos by Miss Margaret Bueermann and a piano solo by Miss Elsie Krombein proved that musical talent was not missing from our numerous list of accomplishments. Dramatic talent came into its own in the splendid presentation of the one-act play, "Our Aunt from California." This, perhaps, was the climax of the evening's entertainment. The play was a comedy in which one of three sisters, Sally, impersonates her Aunt Mary from California so successfully that even her sisters do not recognize her. Judging from the

laughter produced we considered this part of the program a huge success.

After this number the girls escorted their parents and Sunday school workers to the beautifully appointed tables where the Misses Lydia Moser and Elizabeth Rattey once more proved that homemade apple-pie-a-la-mode and coffee was not only the way to a man's heart but also to mothers and fathers.

After several mothers and fathers had expressed their pleasure at the evening's entertainment, given in their honor by their daughters, a chorus by the girls and one verse of "Blest be the Tie that Binds," sung in unison by all present, concluded the evening of play.

The Loyal Workers concluded that it was well worth the work and time it cost to see mothers and fathers and Sunday school workers thoroughly enjoy their evening of play and recreation.

EMMA FREITAG.

New Books

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

Women of Assam. E. Elizabeth Vickland. The Judson Press, Philadelphia. 179 pages. \$1.50.

Miss Vickland is a missionary of the Woman's Baptist Foreign Mission Society who has been in Assam since 1915. Her book is a vivid and illuminating description of the life and status of the women of Assam. The well-known book of Miss Mayo, "Mother India," has directed the attention of the world to the situation of women in Hinduism. The uplifting power of Christianity for womanhood is convincingly portrayed. As Miss Vickland remarks: "The best apologetic Christianity has in non-Christian lands is what it has done for woman, the type of womanhood it produces. For, as of old, Jesus walks through the land to exalt womanhood." There is valuable material in this book for use by the Woman's Missionary societies of our churches in their meetings.

Church City Planning. Edited by Charles Hatch Sears, D. D. The Judson Press, Philadelphia. 273 pages. \$1.25 net.

This book was first published several years ago under the title, "Baptist City Planning." It is now reissued after the editor has made revisions to adapt the book to more general use. Our cities are the great battleground of Christianity. In our cities the mighty forces of evil are concentrated and have their stronghold. How to make our Protestant Christianity the strongest factor in the redemption of our cities, is the great topic of this interesting book. The long experience of Dr. Sears in City Mission work vouches for the trustworthiness of the methods outlined and recommended. Our city pastors ought to be acquainted with this book.

* * *

We all have a past, but we do not have to remember it; the future can be made memorable if we live close to Christ.

Our Devotional Meeting

H. R. Schroeder

October 14, 1928

The Christian's Duty as a Voter

Matt. 22:15-22

As Baptists we have always insisted on a complete separation of church and state. The state is not to interfere in religious matters, and the church is not as a church to meddle in political matters. However, one mission of the church is to train its members to take their place as leaders in every good cause. Hence a Christian should be the very best citizen.

Now, in our country suffrage is not only a privilege, but a duty. A Christian, therefore, cannot be the best citizen if he neglects his duty as a voter.

Just now we are in the midst of an election campaign. Within a few weeks many state officials and a new president must be elected. The candidates of the two major political parties both clamor for our votes. It shouldn't be hard to decide for whom to vote when you consider where they stand on moral questions. One candidate has promised to enforce the dry laws, the other has taken his stand with the wets. If elected, he could through his appointive power and influence do much to nullify the 18th Amendment.

Then as Baptists we have also always stood for religious liberty; we have always accorded to others the same freedom that we sought for ourselves. But while we want to be as tolerant as possible, we dare not forget that one of the candidates belongs to the most intolerant church. The Catholic Church does not consider any Protestant church a church at all. They deny the validity of the ordination of every Protestant minister, they also teach that a marriage performed by a Protestant minister is no marriage at all. And furthermore, they have always been opposed to our Public School system.

In view of these and other facts it shouldn't be hard for any of our young people who are entitled to vote to decide which way to vote. Do not let political considerations influence you, but decide the question from a moral standpoint. Vote as you pray.

October 21, 1928

How Does Law Increase Freedom?

Rom. 13:1-10

When God created man he gave him a free will, the power to choose between right and wrong. This power of choice is one of our most precious possessions. But we all know that our personal freedom is limited. Someone has described the free will of man by saying that every one is just as free as a man who is crossing the ocean on a great ocean liner.

He can walk up and down on the deck and do many other things, but all the while he is being borne irresistibly onward toward an unseen goal. So we are free to do as we please within a very limited sphere. Our freedom ends where another man's right begins, because freedom isn't license. We are only free to do that which is right.

Now, how does law increase our freedom? Laws are meant to restrain us from doing that which is evil, they are like fences which have been erected to keep us on the right road. Hence it follows that as long as we abide within the law, we need not worry that we are on the wrong road. The enactment and enforcement of wise and good laws also gives us a sense of security, we needn't fear that any one else will try to harm or defraud us. We can go about in perfect freedom because we know that our life and our rights are protected by law.

The savages have no laws at all, but that doesn't mean that they have a greater freedom. They can't even go out at night for fear that they might be scalped. In a savage country "might" makes "right," but in a civilized and in a Christianized country it is recognized that even the poorest and weakest have rights that must be respected.

We couldn't carry on any business if law and order were not maintained; we couldn't travel; we couldn't have any churches or schools or hospitals, etc., if all laws were to be abolished. Laws are absolutely necessary, and we must be loyal to the powers that be, otherwise the world will end in chaos and destruction.

October 28, 1928

Making the Right Use of Our Talents

Matt. 25:14-30

Our Scripture lesson teaches that God has given everyone some talents. It also recognizes the fact that not everyone is equally endowed. One has received five, another two, and still another has been given but one talent. There is no injustice in this for unto each has been given according to his several ability. Then another great truth to be remembered is that we shall all have to give an account of ourselves, and that we will be judged according to our faithfulness and not according to the greatness of our success.

But the point of the parable for us lies in the warning not to underestimate nor to neglect nor to misuse our talents. Perhaps there are many young people in our societies, and many members in our churches for that matter, too, who are in danger of doing this very thing. Any one who is inactive, who shirks his duties, who doesn't do all that he can to extend God's kingdom on earth is no better

than that wicked servant who was cast out into the outer darkness.

It isn't a question of whether you are as able as some one else, but whether you have done your part. So many seem to think that because they cannot give large sums they needn't give anything; because they cannot take a leading part in church work, they needn't do anything at all. Perhaps you cannot preach, but you can sing; perhaps you can't teach a class, but you can invite some one else to come; perhaps you can't even pray in public, but you can attend the prayer meeting just the same.

Neglect of duty is a sin. The one servant hadn't harmed any one else, he hadn't committed a gross crime, just buried his talent in the earth—and for that he was cast out. Too many excuse themselves saying that they don't do any wrong, but they don't do any good either. That is one delusion of the devil. He is ever trying to keep Christians from doing something really worth while. He is always trying to put churches to sleep. We should ask ourselves anew, "Have we always done all that we possibly could for our Lord and Master?"

November 4, 1928

In What Ways Do We Waste Our Time?

Eph. 5:16; Ps. 90:12

(Consecration Meeting)

In childhood and youth time seems to pass very slowly. As long as you still stand on the threshold of life, the path of life seems to stretch out endlessly before you. But when one grows older, time seems to fly faster; the older one gets, the shorter the years seem to become.

Because of this fact many young people are inclined to waste their time. They spend their days in idleness or in frivolous pursuits, and then when they get older, they often wish that they might live their lives over again. They recall the wasted days and years.

Of course, young people should never be harrassed by anxious cares as some older people are; it's natural and normal for them to be carefree and happy, but they must also be taught that even in their lightheartedness they have no time to waste. Time is just as precious in youth as it is in older age. Let us redeem the time, buy up the opportunities (Eph. 5:16) and even make it a matter of prayer that God may help us to number our days that we may apply our hearts to wisdom. (Ps. 90:12.)

We can waste our time in many ways. First of all through plain laziness. That is a sin that persistently clings to most people. You can waste time by sleeping too long in the morning, especially on

October 1, 1928

Sunday. Then you can waste your time by being busy about the wrong things. In the Old Testament we are told of a man who confessed and said, "While I was busy here and there, he was gone" (1 Kings 30:40). He was very active, but not in the right way.

We can also waste our after years of life by failing to prepare ourselves adequately in our youth for our life's work. The time spent in sharpening an ax is never lost. Let us all spend our time in diligent service for our Master.

A Quiet Talk with God Each Day. Bible Readers' Course

- Oct. 1-7. *Workers Together with God.* 1 Cor. 3:1-9.
- Oct. 1. Children of God. (Eph. 4:31-5:2.)
- " 2. Foolish Children. (1 Cor. 1:10-15.)
- " 3. God's Helpers. (John 1:35-47.)
- " 4. Division of Labor. (1 Cor. 12:4-11.)
- " 5. Humble Servants. (Luke 17:7-10.)
- " 6. The Wages. (Matt. 25:34-40.)
- " 7. God's Fellow Workers. (1 Cor. 3:1-9.)
- Oct. 8-14. *The Christian's Duty as a Voter.* (Matt. 22:15-22.)
- Oct. 8. Loyalty to God. (Deut. 7:6-10.)
- " 9. The Good of All. (1 Kings 3:5-13.)
- " 10. The Good of the State. (Rom. 13:17.)
- " 11. Obedience to Law. (Rom. 13:8-10.)
- " 12. A Good Character. (Rom. 12:9-21.)
- " 13. A Good Neighbor. (Matt. 22:34-40.)
- " 14. Love of Country. (Ps. 137:1-6.)
- Oct. 15-21. *How Does Law Increase Freedom?* (Rom. 13:1-8.)
- Oct. 15. The Source of All Law. (Exod. 20:2-17.)
- " 16. The Nature of Law. (Rom. 13:1, 2, 5, 6.)
- " 17. The Purpose of Law. (Rom. 13:3, 4, 7, 8.)
- " 18. Establishing Justice. (Isa. 32:1-8.)
- " 19. A Summary of Good Law. (Matt. 22:34-40.)
- " 20. Law and Religion. (Ps. 78:5-7.)
- " 21. A Christian and the Law. (Rom. 13:8-14.)
- Oct. 22-28. *Making the Right Use of Our Talents.* (Matt. 25:14-30.)
- Oct. 22. Amazing Variety of Talents. (1 Cor. 12:1-20.)
- " 23. A Trust from God. (Matt. 25:14-19.)
- " 24. The Law of Growth. (Matt. 25:20-23.)
- " 25. Robbing God. (Matt. 25:24-30.)
- " 26. Robbing Ourselves. (Luke 19:12-27.)
- " 27. Robbing Others. (Matt. 25:41-46.)

- Oct. 28. Co-operating with God. (Matt. 25:31-40.)
- Oct. 29-Nov. 4. *In What Ways Do We Waste Our Time?* (Eph. 5:16; Ps. 90:12.)
- Oct. 29. Finding Time. (Eccl. 3:1-8.)
- " 30. Appreciating Time. (Ps. 90:1-12.)
- " 31. The Shortness of Time. (Ps. 39:1-5.)

The Chinese Orphanage in Swatow

A By-Product of Mission Work in China
ANNA K. SPEICHER

In the year 1923 Swatow region was visited by a severe typhoon and tidal wave, in which several tens of thousands of lives were lost. Large sums of money were contributed by the Chinese, as well as by people all over the world, for the relief of the hundreds of thousands left homeless and destitute. Several missionaries took active part in the distribution and use of the funds contributed.

Later on, as there was still a sum of money left in the Relief Fund, it was decided to establish an Orphanage, to help care of some of the children left destitute, and a lady missionary of our Baptist Mission was invited to effect the organization and take charge of the institution. This she did in a very capable manner and remained in charge for several years.

As she was given a free hand in the management, she engaged only Christian women, graduates of our Baptist institutions, to teach and take charge of these orphans. No mission school had more Christian teaching than this Orphanage, though it is entirely supported by a non-Christian community. The children were well drilled in the Bible and hymn book. Though the majority had never heard of Christ until they came to the Orphanage, such was the Christian atmosphere, that in a short time Christ seemed very real to them.

In the winter of 1925-26, when the anti-Christian spirit was rife in Swatow, the teachers were forbidden to teach Christianity and no more religious meetings were allowed in the institution, nor were they allowed to have public prayer or to sing the Christian hymns. Bibles and hymn books had to be hidden and Bible pictures, which adorned the walls had to be taken down.

However, the seed of the gospel had been sown in the hearts of these little ones and germinated and its roots were not so easily torn up. One day when a member of the managing Board, a non-Christian, was visiting the Orphanage, a little girl spoke to him boldly and said, "You wouldn't let us read the Bible, and you wouldn't let us sing hymns, but you cannot keep us from praying, for we can pray in our beds behind our mosquito nets."

Soon after this time nine of the older boys attended some special evangelistic meetings being held in our Christian Institute and signed decision cards, and thus

showed their desire to be Christians. About this time we moved into our new home, which is near the Orphanage, and I invited the boys to come to our home Saturday afternoons for Bible study. In the meantime six of the older girls asked that they might join them, and so we started with a class of fifteen. We feared opposition from outside influences, but as none became manifest, we added 25 more who were begging to come, and later all who wished to come were welcomed. We soon had a Sunday school of 50-60 children, divided in four classes; but later on account of the lack of teachers it was reduced to three classes. The first period is given to learning new hymns and the opening exercises, and then they separate into classes. One meets in the dining-room, another in the sitting-room and another in the basement. Some are learning to read the New Testament and others the hymn book. After the study period we have the Bible story, and then a short season of prayer, when the children themselves are given the opportunity to lead in prayer.

Now and then some opposition from outside as well as anti-Christian influence inside the Orphanage threaten to prevent these children from attending church service and our Sunday school, but thus far they have not succeeded, though a number of the boys have ceased to come. A few weeks ago an outside school teacher threatened to beat one of the boys because he said he wanted to read the Bible. This teacher told him if he wanted to read the Bible he would have to leave the Orphanage. The boy replied, "I don't care if you send me away, I still want to read the Bible," and refused to be frightened by his teacher. The next Sunday when I asked the children to choose a hymn to sing, this courageous boy chose the hymn "Onward, Christian Soldiers," and they all sang it with vigor and earnestness.

Sometimes after Sunday school the children ask if they may hear the Victrola, and then they run up to the sitting-room and sit on the floor while I put on a few records, and they seem to thoroughly enjoy it. It is particularly interesting to watch the expression on the faces of newcomers, to whom all this is so new and strange.

Many of these children have been picked up from the streets, where all they had to eat was what they could beg or pick up out of the filthy gutters, and the only bed they had was some filthy corner, in some out-of-the-way place, in which to crawl to sleep, only to awaken to a new day of hunger and misery. In the Orphanage they are well fed and clothed. They have school half the day and the other half they are taught some useful work which will help to support them when they reach the age when they must leave the Orphanage.

This is a Municipal Institution and of course we have nothing to say in its management, but are glad through this Sunday school to water the seed which has been planted in the hearts of these children, hoping in due time it will bear

much fruit. Some of the older children are sincere Christians, and we sincerely hope that all may learn to love Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

Not a Religious Matter at All

The advocates of Governor Al-cohol Smith for President are making much of the charge of religious bigotry, claiming that the opposition to him on the part of thousands of voters, North and South, is due to the fact that he is a Catholic. They are raising the cry of religious bigotry, well knowing our American determination that all religions shall have equal freedom under the Stars and Stripes. It is to be feared that many will vote for the foe of the Eighteenth Amendment simply in order to prove that they are not religious bigots.

I do not believe that any Protestant would object to Governor Smith on religious grounds. I do not do so myself, though I am a Protestant of the Protestants, and have aroused considerable opposition through pointing out in this paper and elsewhere the errors of the Roman Catholic teachings. But while I do not object to Governor Smith on religious grounds, I do object to his Catholicism on political grounds, and so do millions of others. It is because the Roman Church claims political and temporal sovereignty in all lands, and no Protestant church does this. It is because the Pope asserts his right to dominate all secular authority and to control the actions of Roman Catholics in secular as well as religious affairs. If the Quakers made any such claim, I should object to Herbert Hoover, the Quaker, as strenuously as to Alfred Smith, the Catholic.

Let us have no more talk about religious intolerance and bigotry. It is all on the other side.—Amos R. Wells in C. E. World.

The Brass Rail and the Froth

There are some things which the American people will ever hold dearer than the chance to "put a foot on the brass rail and blow off the froth." Jane Addams, founder and superintendent of the world-famous Hull House, describes one: "Here around Hull House we used to watch whiskey and beer being left at saloons by the drayload. The poverty and suf-

fering from drink were appalling. There is such a difference now that it seems like another world. Drinking has decreased, and so has our work of rehabilitating families wrecked through intemperance. We have hardly any more squalid homes and neglected families to deal with. The stuff folks get now makes them uglier, but its evils are offset by the difficulties of getting it. I would not see the old system again for anything."

During the old license days, when nearly every hotel had its bar, hotel men were almost a unit in the belief that prohibition would ruin their business. The Hotel Association report for 1927 says: "Americans are traveling and demanding good hotels. In 1926, 840 hotels were erected in the United States, representing an investment of \$400,000,000. Many hotel men were afraid that without a 'bar' they would have to go out of business."

And the children! A million miles of brass rail, and foam that would fill the seven seas will not weigh against the happiness and hope of the heart of one little lass or lad! The federal children's bureau at Washington in an official publication says: "Only one-half as many children are brought to the children's court in New York City as in the years before prohibition; less than half in Boston. This improvement is found in varying degrees all through the country. This means 8000 fewer children in the courts of New York City alone."

And they have more savings accounts. The United States department of education reports: "During the last school year about four million children deposited \$23,000,000 in school thrift banks, bringing the total deposits up to \$39,000,000."

One better understands the reason for the happier and better life for children from these official reports: "Arrests for drunkenness in the city of Boston were less last year by 54,000, as compared with the last years before prohibition. In 1917, there were 73,000 arrests; last year they numbered 18,000." (Municipal Court Record, Boston, 1927.)

The "World Almanac" quotes figures furnished by the New York police commissioner showing that arrests for drunkenness for the last seven wet years averaged 25,813, and for the first seven dry years 11,389. On the basis of population there were more than two and

one-half times as many arrested before prohibition. The Federal census report shows that throughout the nation there were more than twice as many per capita commitments for drunkenness prior to the adoption of the Eighteenth Amendment and the enactment of the Volstead act.

All of these, and many other immeasurable benefits result from the abolition of the brass rail and the frothing schooner which some politicians are so eager to restore.—Baptist.

Washington German Baptist Young People's and Sunday School Workers' Conference

Colfax, Wash., Oct. 20-21, 1928

General Theme: *Early Baptist Leaders and Heroes.*

Saturday Afternoon 3.30-5: 1. Opening Exercises. 2. Business Meeting. 3. Open Forum Discussion. Evening 7-7.30: Song Service, led by member Tacoma B. Y. P. U. 7.30: Address by General Secretary A. P. Mihm, Chicago.

Sunday Morning 10-11: Sunday school. Reports from all superintendents or their substitutes. 11-12: Convention Sermon. Afternoon 2-2.20: Song Service, Leader, Eugene Mohr. 2.20-2.50: Short and snappy reports from all B. Y. P. U.'s and Sunday schools of Washington. 2.50-3.20: Lecture on Balthasar Hubmaier, Oscar V. Luchs. 3.20-3.50: Lecture on John Bunyan, Miss Alice Mohr. 3.50: Lecture by General Secretary A. P. Mihm on Judson, Carey. Evening 7-7.30: Song Service, led by Rev. A. Husmann, Tacoma. 7.30-8: Lecture on Roger Williams, Clarence Stabbert. 8: 1. Closing address by General Secretary A. P. Mihm. 2. Consecration Service.

(Every Sunday school and Young People's Union should be represented and is requested to contribute at least two numbers, either of a literary or musical nature, to the program.)

Invitation

The Church in Colfax cordially invites our Washington churches and Young People's organizations to a great participation in the above meetings. Come in great numbers.

E. E. KRUEGER, Clerk.

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