

The Baptist Herald

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

Volume Six

CLEVELAND, O., NOVEMBER 15, 1928

Number Twentytwo



Daily Vacation Bible School, North Ave. Church, Milwaukee, Wis.
Rev. L. B. Holzer, Pastor

What's Happening

Rev. Jacob Herman, pastor at Washburn, N. D., has resigned to become pastor of the church at Hurnville, Tex. He begins work with his new charge by the end of November.

Rev. F. J. Reichle of Fresno, Cal., has resigned his charge to accept the call of our church at San Francisco, Cal. The San Francisco church has been without a pastor since Rev. Wm. Ritzmann resigned.

The Sunday school attendance on the Sunday the Washington Association and Young People's Union met in Colfax, Wash., Oct. 21, was 232 and the offering amounted to \$25.30. There were many visitors present.

Rev. George Zinz, who has served as pastor of the church at Newcastle, Pa., for the last eight years, has resigned to accept the pastorate of our church at Akron, Ohio. He enters his new work during November.

The Immanuel Baptist Church, Kankakee, Ill., Rev. J. H. Ansberg, pastor, recently decided to underwrite the remainder of their church debt so that in the very near future they will have a property free from debt. A campaign to this end was begun Sunday, Oct. 21.

"The Gospel Chorus" is the name of a Junior Choir organized by the Rev. Ed. R. Lengefeld at the Englewood church, Chicago, Ill. It has a membership of about 25, sings at the Sunday evening services and is also instructed by the pastor in personal Gospel work. They are planning to give a concert soon.

Rev. John Koschel, formerly pastor at Freudental and Trochu churches, Alta., Can., who has been taking studies at the Bible Institute of Los Angeles, Cal., during the last year, is now temporarily making his home in Spokane, Wash. He is ready to enter upon pastoral work again. His address is East 21 Second Ave., Spokane, Wash.

Negro Spirituals were the feature at a recent B. Y. P. U. program at the First Church, Portland, Oreg. It was sponsored by the Emmanuel group, Miss Evelyn Neubauer, leader. A quartet from the Mt. Olivet Baptist Church (colored) sang four numbers with the close harmony, the perfect rhythm and the spiritual simplicity with which Negroes present the songs of their own race. A large audience was present.

Miss Gretchen Remmler of the office at our missionary headquarters in Forest Park, Ill., left early in October for a vacation trip to England and Germany lasting about two months. While in London she was a visitor at the Baptist Church House where Dr. Rushbrooke showed the interesting places, also the council chamber, where Dr. John Clifford, the great English Baptist leader, suddenly passed away after making an address.

The newly elected officers of the Washington Young People's and Sunday School Workers' Union for 1928-1929 are: President, Oscar Luchs, Spokane; Vice-President, E. E. Krueger, Colfax; Secretary, Clarence Stabbert, Tacoma; Treasurer, Miss Alice Mohr, Colfax. The program committee consists of the officers, with the addition of Rev. C. E. Panke and Rev. A. Husman. The next annual meeting will be with the Tacoma Church over Labor Day, Sept. 1929.

Rev. L. N. Schoen, pastor of the Hoboken, N. J., church, baptized three young married men Oct. 28 and extended the hand of fellowship to these and one young woman on Nov. 4. Six others are awaiting baptism in the near future. A Boy's Scouts Local has been organized by the pastor with a membership of 24 boys between the ages of 12-16. A condition of membership is that they must also be attendants at the Sunday school. All the church meetings are growing in attendance and everyone is anxious to work.

The Nebraska Association of German Baptist Churches met with the Shell Creek church, near Columbus, Nebr., Rev. A. Foll, pastor, Oct. 7-10. Rev. A. P. Mihm of Forest Park was the invited guest and was given a lion's share on the program. Rev. G. Bornschlegel, Rev. F. W. Socolofsky, Rev. A. Foll and Mr. H. Stuermer also shared in the program. This is one of our smaller associations, but the fellowship was fine and the meetings at Shell Creek, in which the neighboring Creston church participated faithfully, usually taxed the capacity of the Shell Creek meeting house. The Young People's night, Oct. 9, brought out the largest number.

North Texas S. S. and G. B. Y. P. U. Institute, Nov. 28-Dec. 2 Gatesville, Texas

- 8.40-9.00: Devotional. B. Stobbe, John Massier, Eleanora Bremer.
9.00-10.00: (six) First Period:
1. Bible Heroes (Juniors), Miss Marie Heusi.
2. Training in Bible Study (Intermediates), Rev. A. Becker.
3. Life of Christ, Rev. C. C. Laborn.
4. Teachers That Teach, Rev. A. P. Mihm.
5. Winning to Christ, Rev. L. Gassner.
6. History of German Baptists of North America, Rev. F. W. Bartel.
10.00-10.40: Demonstration of B. Y. P. U. Work (15 minutes).
Lectures: Young Peoples Work (Thur. and Sat.), Rev. A. P. Mihm.
Business meeting on Friday.
10.40-11.00: Recess.
11.00-12.00: Classes: (six) Second Period.
Noon. 1.30-2.30: Classes: (six) Third Period.

2.30-3.10: Lectures on the Social Life of our Young People, Rev. A. P. Mihm.

3.10-5.00: Recreational Activities in charge of special committee of young people.

7.30-8.00: Song and Praise Service. Song Leaders from different B. Y. P. U.s in charge.

8.00-9.00: Inspirational Meetings:
Wednesday: Opening meeting in charge of Rev. C. C. Gossen, Pres. of the Institute. Keynote Address, Rev. J. Pfeiffer.

Thursday: Gatesville B. Y. P. U. Anniversary Program.

Friday: Special Program (now being arranged).

Saturday: Address, Rev. L. Gassner.
Sunday 9.30-10.50: Sunday school. Demonstration classes: Primary, Mrs. A. Becker. Junior: Mrs. C. Frederick. Intermediate: Mr. C. Bohmert.

10.50-12.00: Sermon, Rev. A. P. Mihm.
2.30-3.30: Demonstration B. Y. P. U. Meeting. Each B. Y. P. U. to have seven minutes on the program.

3.30-3.40: Intermission.
3.40-4.40: Debate between Dallas and Waco B. Y. P. U.s. Subject to be chosen by those societies.

7.30-8.00: Song Service.
8.00-9.00: Consecration Service, Rev. F. W. Bartel.

Arrangements Committee:
OTTO MILLER, Chairman.
REV. C. C. GOSSEN.
WALTER S. SCHAIBLE.

Your Opportunity

The Gatesville Church is making preparations for a large crowd. Come Thanksgiving week and be one of the crowd. A cordial invitation is extended to all the Sunday schools and B. Y. P. U.'s in our association. Please write to Rev. C. C. Laborn, Route 3, Gatesville, Texas, and let him know how many will come from your church.

The Baptist Herald

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The Baptist Herald

The Long and the Short of It

SOME ONE has remarked that "a sermon of over twenty minutes is a clerical error," and in this decision has the support of an English judge, who when asked how long a sermon should be, replied: "Twenty minutes with a leaning to mercy." When a well-known preacher who was invited to preach a university sermon to the students at Yale, asked the president, how much time was at his disposal for preaching, the reply was: "As much as you desire, but there is a tradition at Yale that no one is converted after the first twenty minutes."

On the other hand, an eminent religious editor tells us, "The demand for brevity is a paralyzer of preachers and a destroyer of really great preaching." Again, the Rev. J. H. Jowett once said in a sermon to the Christian Endeavorers of England: "I regard with grave foreboding the encroachment of an effeminate streak in Christian character which is imperiling its robustness. Christian men and women of today do not sit down to the good, square, solid, biblical meals in which our fathers revelled in the generations past. We have fallen upon the days of scraps and snaps and chips; everything has been reduced to the titbit and we ignore the firm and solid loaf. How can we expect robustness from such a diet? I confess that I would sometimes like to see larger joints on the table and larger supplies of whole-meal bread with a fine hard crust to ensure mastication. Depend on it, our diet has much to do with our persistence; the furnishings of our table determine the temper of our battlefields."

Knowing When to Stop

UNDOUBTEDLY one of the sins which preachers are prone to is prolixity—being too long and too verbose. Many of the ante-deluvians undoubtedly objected to the 120 years of Noah's preaching as strenuously as the moderns do when the present day dominie overpreaches 20 minutes. The longer the spoke, the greater the tire. Enumerating the nine qualities which should distinguish good preachers, Luther gives as the sixth that "he should know when to stop." There is no power in mere length. If the sermon, like a mathematical line, has length without breadth or thickness, the shorter the better. There is no power in prolonged impotence. Frances de Sales packed a large amount of sense into small compass when he said: "The more you say, the less people remember; the fewer your words, the greater their profit. When a sermon is too long, the end makes one forget the middle and the middle the beginning." John Wesley found it necessary to warn Adam Clarke: "Do not please the Devil by preaching too loud or too long,

but please God by denying yourself therein." In the early part of the last century an hour was not considered too long for a sermon. But now condensed food and condensed religion are the order of the day.

Even Spurgeon with his affluent mind and speech gave to the sermon only 45 minutes in which to do its work and is said to have promised his deacons, he would adhere to this limit, though he used to steal five or ten minutes more on occasion. Perhaps he would have agreed with the sufferer from discourses more distinguished for their length than either their depth or height, who demanded: "Shorter sermons cut off at both ends and set on fire in the middle," or with the colored brother who prayed for the white pastor who occupied his pulpit: "O Lord, anoint him with the kerosine oil of salvation and set him on fire."

Sermons Should Be Weighed

MAY we not say that one reason for the preference for shorter sermons is to be found in the growth of intelligence? With no daily newspapers and magazines and with only a trickling rill of literature where now pours a headlong flood of books, with no radios in their homes, our ancestors found in the hearing, discussion and digestion of the parson's weekly sermon, the mental and spiritual food which their alert minds demanded and remiss was that parson, who either in his hour long prayer or two hour long sermon did not acquaint his hearers with all the important news of the day. No wonder the old New England minister made long sermons, when we are informed that Jonathan Edwards spent 13 hours daily in his study.

Another reason for the shorter sermon in our day is that far more time is given to the service preceding the sermon. There are more parts in it and there is much more music.

Nevertheless there are times when a subject must be treated exhaustively and when intelligent hearers are willing to have it so. Both preacher and hearer must learn to look at this matter intelligently. The length of a sermon cannot be arbitrarily settled. Sermons should never be measured, they should be weighed. Not length but strength is the true test of a sermon. If a preacher has 30 or even 40 minutes of illuminating thought clothed in a great passion, the people will not tire, but if he has only 15 minutes of watery stuff, even that short time will be too long. There is a genius in dulness which sometimes allows a preacher to be exceedingly tiresome in 10 or 15 minutes. Let not such a one delude himself into a belief that he escapes being a bore by being brief.

Clockwatchers and Prophets

THE greatest danger confronting the churches in America," says Dr. Chas. E. Jefferson, "is the possible decadence of the pulpit. Let the pulpit decay and the cause of Christ is lost. We must guard the pulpit with all diligence, for out of it are the issues of life. Any sign of decay in it must fill all wellwishers of the church with alarm. But, pray, how is the pulpit to be saved from decay if it is to be shut up to two twenty-minute performances on Sunday, which in the nature of the case could hardly be anything else than a vaudeville of tame platitudes and pious drivel. Think of any man with a thimbleful of brains attempting to discuss the great doctrines of the Bible under such restrictions. Oh, the shame of it all! In the name of all that is high and holy, how is the pulpit to be saved from decay so long as the sermonette craze is so universally abroad in the land?"

We agree with Dr. Jefferson and affirm that any twenty-minute rule curtails the handling of truth and quenches the inspiration of preaching. With what spirit can a man come to his people if he knows they are holding a stop-watch against his lips? Great truth cannot be set forth in cramped moments. Battleships cannot be floated in saucers and short sermons compel the fragmentary handling of truth.

A Christianity of short sermons produces character of short fibre. A great employer says: "The business man hates a clockwatcher ready to drop his pen or tool at the first tap of the bell." By the same token God must hate the clockwatcher, who has so little interest in the building up of life as to wait impatiently for the third of an hour to pass while righteousness, temperance and judgment to come are being presented to him.

If a preacher has nothing to say, he can say it in no time; but if he believes that he really has a message from God, he should be guided in its delivery not by the clock over the pulpit which some indifferent listeners watch but by the Spirit of God who gave him the message. Let us dignify our public worship with reverence and let us have our preachers speak as the prophets of God.

Christianity the World Religion

BENJAMIN SCHLIPP

WHEN we speak of Christianity, we are speaking of a great movement. It is being propagated by means of almost nine hundred languages and dialects, by far the greater part of those used by man in our day. Many millions of dollars are invested in property owned and used by Christian churches, and other millions are spent in endeavor to reach that part of humanity that is not yet Christian. And this is as it should be!

Christianity Designed to Be World Religion

Prophecy is a revelation of divine purpose. In prophecy, the realm of Jesus, the Christ, is seen to

extend over all the earth. So, for instance, in Ps. 72:11: "Yea, all kings shall fall down before him; all nations shall serve him." Or in Isaiah 49:6: "I will give thee for a light unto the Gentiles that thou mayest be my salvation unto the end of the earth." Daniel (7:13, 14) tells us clearly of the universality of Christ's kingdom in these words: "Behold, one like the son of man came to the Ancient of days. And there was given him dominion and glory, also a kingdom that all peoples, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." And what these prophets saw thousands of years ago is being realized today in the conquest of Christ on mission fields.

In Accord with Plans of Christ

Then, too, it is in accord with the plans of the Savior that Christianity be the world religion. In his explanation of the parable of the tares (Matt. 13:38) he says to his disciples: "The field is the world," and his last great commission to his disciples was: "Go ye therefore and teach all nations." That is the work of the churches today, work so vital that a church neglecting it ceases to be Christian in the truest sense. For the genius of the Christian religion is its conquest over the souls of men. Its very nature demands virile propaganda. For this reason anti-mission churches are doomed to die, and anti-mission souls are dry and unfruitful as the Sahara. Christianity is warfare, and the lure to war is always a vision of victory. In one of the dramatic scenes of Revelation (11:15) great voices in heaven are heard saying: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

Answers the Soul's Deepest Questions

The main reason why Christianity is being so widely accepted that we are justified in speaking of it as "the world religion" lies in the fact that it answers the deepest questions of the heart in a satisfying and sufficient way. Indeed, all these questions find their answer in the person of the Founder of Christianity. Let us consider only three of these questions.

The first: **How Can I Find God?** Evidence is found everywhere that man, the creature, craves communion with the Creator. Altars are still being erected and dedicated "To the Unknown God." Men are groping in the darkness of idolatry and superstition seeking the Lord, "if haply they might feel after and find him" (Acts 12:27). Their sacrifices bear witness to the sincerity of their desire for fellowship with God. This desire is met by Jesus. "No one cometh unto the Father but by me," he says. "He that hath seen me, hath seen the Father. I and the Father are one." The sincere Godseeker who hears these words, be he white, black, brown or yellow, instinctively feels that he is on the right road at last, and soon learns to believe, trust and

love him, who spoke them, and finds the message true.

The next: **How Can I Get Rid of Sin?** The altar with its smoking sacrifice,—what is it but a confession of sinfulness and an attempt to satisfy an outraged deity! The accusing conscience, remorse—they are found everywhere where humans dwell. And with them the quest for a means and a method for putting away sin. Here, too, the answer is found in the Christ of Christianity, who for love of a lost world became man and died in the sinner's place. Men have died in the interest of science, patriots have given their lives for their country,—all honor to them! But—

The cross is my hope for eternity,
No merits have I of my own,
The blood shed by Christ my only plea,
My trust is in Jesus alone.

Is sin repulsive to you? Then the cross must be attractive to you, as it has been for millions who have seen in it God's way for a sinner's escape from the penalty and power of sin. "And I," said Jesus, "when I be lifted from the earth, will draw all men unto me."

The third: **What of the Future?** Ancient philosophers have tried to lift the veil that hangs between this life and the next, and we wonder at the measure of their success. Hear Socrates: "All men's souls are immortal but the souls of the righteous are immortal and divine." Or Seneca: "They are not lost, but gone before." Plato and Cicero likewise taught man's immortality. But it remained for Jesus to bring us light from over yonder, and wonderfully clear light it is. "In my Father's house are many mansions. I will come again and receive you unto myself, that where I am there ye may be also."

Job asked: "If a man die shall he live again?" The resurrection of Christ gave the emphatic "yes!" to this question that has been echoing in the hearts of men ever since death first appeared among men. "I am the resurrection and the life; he that believeth in me shall never die" (John 11:25, 26). When Jesus said to Martha: "Thy brother shall rise again," he answered our question in words; only a short time later he called into the tomb: "Lazarus, come forth!" Death heard his voice and gave up its booty.

And we know that sometime our graves will be opened and our ransomed souls come forth at the call of the Lord of life. In Christianity alone do we find this satisfying answer to our question regarding the future, and believing it, we can sing with Thomas Hale:

"The loved but not the lost.
Oh no! They have not ceased to be
Nor live alone in memory;
'Tis we who still are tossed
O'er life's wild sea, 'tis we who die
They only live, whose life is immortality."

Counting Our Blessings

HENRY CHURCHILL KING, D. D.

THERE are few meaner sins than the sin of ingratitude, whether shown in relation to God or to our fellow men. We are not carelessly to take for granted God's numberless mercies in the common round of daily life, nor the thoughtful courtesies and multiplied kindnesses of our fellows. Our common daily relations with our fellow men need the softening influences of thoughtful thanksgiving.

Above all, we are not to forget the priceless gifts of the friendships God has opened to us. I have found it a helpful habit through many years to take time every Thanksgiving Day to write down with thoughtful care in a review of the year the many reasons for thanksgiving that have come to me during the year, recalling both the smaller and the larger mercies. Such a recalling of causes for thanksgiving has the power to make our relations both to God and to our friends warmer and more intimate.

Editorial Jottings

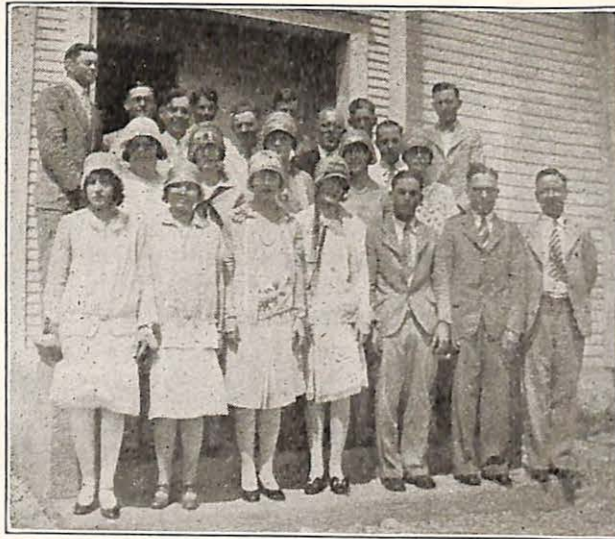
THE THANKSGIVING time poems in this number can be used in the Thanksgiving and Harvest services of the Sunday schools.

NOTICE THE NEW DEPARTMENT on page 14. Like the Sunday school page, it will now be a regular feature of the "Herald." More about it later.

OUR SERIAL STORY, "Cherry Square," ends in this issue. We have secured serial rights for one of the best stories to follow this. We have only space to indicate name and author: "Toward Sodom" by Miss Mabel Dunham. Watch next number for full announcement.

THE OVERWHELMING VICTORY for Herbert Hoover on November 6, unprecedented in the number of electoral votes, shows that the United States rejects a "wet" candidate, that it prefers a Protestant and that Tammany Hall associations are no recommendation to one seeking the White House. We are glad that the result has been so decisive. God bless our president-elect and guide him in his great responsibilities!

REV. O. E. KRUEGER deserves the thanks of the editor and of all our readers for the able manner in which he took care of the Oct. 15 and Nov. 1 numbers of the "Herald." Bro. Krueger writes that it was his first attempt at "playing the editor" and that he enjoyed the work. We would say, he played it like an experienced hand. Have you noticed how it is the busy men who can always be relied upon to find time to do a bit more when emergency calls?



The Willing Workers Sunday School Class, Crawford, Texas

Willing Workers of Crawford, Texas

We, the Willing Workers Sunday School class of the Crawford, Texas, Baptist Church, meet every Sunday morning and study the lessons as they are given in the Quarterly. Rev. C. C. Gossen, the teacher of our class, has a great interest in the work, and explains the lesson in such a way that it is easily understood.

We wish to do extension work in the future. It has been suggested that we as a class support a foreign native missionary which we hope to do soon.

Our earnest desire is that our heavenly Father may be with us in all the work that we do for him.

RAYMOND ENGELBRECHT, Reporter.

Ebenezer, Detroit, Celebrates 30th Anniversary

October 14 to 17 were jubilant days in the history of the Ebenezer Baptist Church, Detroit, when the congregation celebrated the 30th year of its existence.

From a very humble beginning in 1898 when the church was organized in an old store with an attendance of 83 people who had a vision, faith in God and a determination to work the church has grown to about 450 members and is housed in a beautiful edifice.

The able Prof. Lewis Kaiser, D. D., was the Jubilee guest pastor and preached the anniversary sermon Sunday morning with "The Open Door" as his theme.

The Sunday school session also was the occasion for the annual Rally Day with an attendance of 492. (The 500 mark has been passed several times by the Sunday school.) Prof. Kaiser defined "Rallying" pointing out the chance that youth has for living a full Christian life, also that youth of today has pretty much an equal chance. He pointed out why we should rally after the summer let-down and voiced the necessity of avoiding a permanent slump by again "stepping on the gas." He also emphasized the purpose of the Sunday school as

moulding and building character and being a recruiting station for leaders of the church.

In the young people's forum, Mr. Frank Koppin, beloved senior deacon and one of the founders, outlined a brief historical sketch of the church, pointing out that 10 young people of the church had wholly consecrated their lives during the last 30 years and now are or were in service in Africa, Philippines, China and in the homeland or at school in preparation for special work for Christ.

In the evening Prof. Kaiser spoke on "Building the Wall," using as the keynote the scripture: "So we built the wall for the people had a mind to work." The following are highlights from his sermon: The church is more than a life insurance agency, it must batter the bulwarks of Satan. It must succeed through struggle with adversity and trials which are necessary for its development. The present trend of the church, he said, is a desire for a comfortable religion without sacrifice, compromising with the world with the resultant lack of heroes to stand out for Christ. He pointed out that we are not all called for service; some are called to suffer for his sake. The church which compromises with the world becomes a worldly church with the danger of a lot of activity but no progress for the Kingdom. To fulfill the purpose of the church in building the wall is required: 1. Loyalty in spreading the Gospel of Christ. 2. Unity with love which is the greatest virtue, and co-operation. 3. Consecration—we must give of our best to the Master wholeheartedly. He quoted Gen. Booth of the Salvation Army, who on being asked the secret of such a full Christian success, said, "God had all that there was of me."

Monday night was Sunday school night. Mr. Paul Koppin for 25 years the Sunday school superintendent, spoke on the past, present and future of the Sunday school. There also was a Cradle Roll demonstration when 60 babies were on the platform with as many mothers. The

Cradle Roll is comprised of the babies of the church ranging in age from 2 weeks to 4 years.

The pastor, Rev. John Leypoldt, to whom much credit is due for the success of the anniversary program, then spoke on "What many homes have lost." Referring to the fast passing family altar he held responsible the speed of our age and the surplus of literature; the Bible being crowded out in favor of trash, resulting in divorce, juvenile criminals, etc. He urged the return to family worship, giving God the first place in the home,—which produces active workers for Christ.

Tuesday was Young People's night. Mr. Russell Koppin, a former B. Y. P. U. president, spoke on "Young People Crusading for Christ," stating that selfishness is one of the greatest hindrances keeping young people from wholly surrendering to Christ. This was followed by a stereopticon lecture by the pastor on "Pilgrim's Progress."

Wednesday, designated as Church night, climaxed the anniversary. All charter members of the church were seated on the platform and responded with scripture verses. Features of the evening were a selection by the original choir of the church, several members of which are still in faithful service in this capacity, also a huge birthday cake adorned with 30 candles and especially prepared for the occasion.

The activities of the Ladies Missionary Society were reviewed by its secretary, Mrs. Richard Schultz. This was followed by a most interesting interpretation of a "Forward Look" by Mr. E. Elmer Staub, in which all manner of unthought of possibilities for the future of the church were enumerated.

The memorial for deceased members of the church was very impressive and marked by the reading of the names of all members who have gone to the eternal home.

Each night of the anniversary was interspersed with abundant musical talent, including choir, orchestra, organ, vocal and instrumental presentations and fellowship was had after each meeting, when refreshments were served.

Ebenezer—"Hitherto hath the Lord helped us," and now we say "Onward, Christian Soldiers!" N. J. B.

Autumn

H. O. SPELLMAN
Autumn hasn't many flowers,
But she scatters seeds;
They will bloom in sun and showers,
Like thoughts into deeds.

Autumn soothes the seeds to sleeping
'Neath the grassy sod;
So that spring can lure them creeping
Out to worship God.

Autumn brings us glad Thanksgiving,
Food for winter's store;
God takes care of all the living
In and out of door.

The Sunday School

Hymn of Thanks

EDITH D. OSBORNE

I bow the knee, I praise his name
Who kindled beauty's leaping flame;
Beauty, whose voice I hear in trees,
Whose face I see in things like these.

Sycamores, yellowing with age,
And hillsides, silvery with sage;
In sunlit morn and moonlit night,
In waving grass and wild bird's flight.

In shade-filled aisles of some deep wood
Where I may walk in solitude;
In fountains, leaping up in glee,
In wind-tossed silver of a tree.

In scarlet berries on the vine,
And slender birches that enshrine
Some sapphire lake, or sunny streams
Where shadows come and go like dreams.

In burnished loveliness of wings,
In nut-brown earth and growing things,
In gardens fair the whole world over
And mountain crests and fields of clover—
Dear God, I offer thanks to thee
Without whom beauty could not be!

How Can We Get the Pupils to Study?

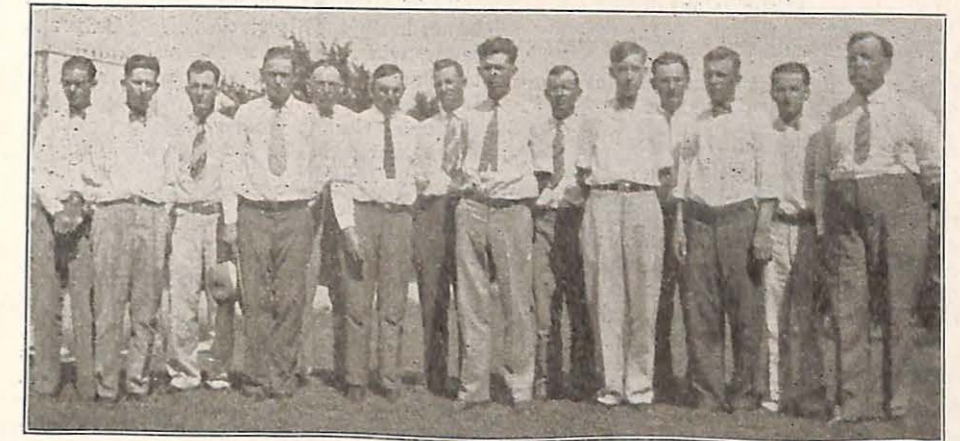
Over and over again the question has been put to the writer at conferences of Sunday school workers. Evidently there is a well nigh universal complaint that pupils come to Sunday school entirely unprepared.

Probably the best answer to the question, "How can we get the pupils to study?" is that they will study if they are given the right sort of advance assignments.

It is true, unfortunately, that many teachers have not the slightest notion of what the next lesson is about, and, of course, such teachers could not possibly assign home work in advance. It is true, also, that many teachers who try to give assignments, give them out at the close of the lesson hour when there is hurry and confusion and when the pupils do not really get the idea of what they are expected to do.

Probably in most cases the next assignment can best be given at the opening of the lesson period, although this could not be affirmed arbitrarily. The principle is to give out the assignments when they will receive most attention. This may be in the middle of the hour when some matter of special interest and importance comes up.

The assignment for study should be clear and definite. There should be no doubt in the mind of the pupil as to just what he is expected to do. The relation of the assignment to that which has al-



Young Men's Bible Class, Sunday school, Greenville, Texas

ready been done, and to what is ahead, should be made clear.

Sometimes teachers fail to call for the assignments they have given out, and of course the pupils at once get discouraged. If they do work they wish, rightly, some recognition.

Before you get discouraged, then, about your pupils' failure to prepare their work at home, give the plan of careful advance assignments a thorough trial.—Junior Teacher's Quarterly.

Thanksgiving

It was once very long ago,
The Pilgrims landed here
And made the first Thanksgiving
In the autumn of the year.
On New England's coast they landed,
In December bleak and cold,
The wind howled through the bare trees
And the waves with anger rolled.

It was a hard, cold winter
And they died off very fast,
But finally it was over
And Springtime came at last.
Then when the bright warm summer
came

With the sunshine and the rain—
It made the ripening of the harvest
And the waving of the grain.

Then in the fall, when crops
With haste were gathered in,
They were very happy
To have filled each loft and bin.
So they thought they'd set apart a day
In which to pray and praise,
And they also had a feasting
Which they called "Thanksgiving Day."

I'm thankful to the Pilgrims
Because they made the day,
For now, we too, can worship
In any kind of way.

Ada C. Miller of the High Street
Baptist Church of Buffalo, N. Y.
(Age 12 years.)

Returns of the Harvest

MRS. W. T. EDWARDS

O sing of the days of the Harvest, of the
heavy bending sheaves,
Of crispy morns and sunbright noons and
rainbow painted leaves;
And tell of the fruit that is gathered,
from shrub and tree and vine,
Brown nuts and grains, o'erflowing bins,
with bounteous benign.

The red and yellow blended, with the
green and brown and white,
Shading purple asters mixed, with goldenrod's delight.
The tang of frost, the smell of flowers
with spicy odors blending,
A whiff from out the kitchen door like
incense sweet ascending.

For mother's making many a treat to fill
the cellar's store;
Jellies, jams and mincemeats that make
you ask for more.
And pickles, fifteen different kinds, the
half you could not name,
But you only need to taste them and
you'll eat them just the same.

And while the popcorn's piling up and
nuts are cracking free,
Sweet cider pouring from the cask with
doughnuts all for me,
Plump chickens roasting nice and brown,
pies and goodies, cakes galore,
For winter eating, all I need and ever so
much more.

Don't you think I'd be a creature hardly
anyone could love,
If I didn't send a "thank you" to the
Giver from above?
Would you not think me most selfish if I
did not want to give
Of all the many things I have to help
my brothers live?

Kankakee, Ill.

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Conclusion)

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

"Ah, God, what wonderful loves are born of chastity!"—Joubert.

XXX

In Schuyler Chase's room another pair of eyes kept vigil. The old tension—and one quite new—would permit no sleep for him till nearly dawn. Sally kept him company in his sleeplessness, as she had done so many times in her married life. "Sally, I failed.... But it was meant that I should fail.... Anyhow, I can rest now, can't I—from that consuming fear of not having played the man with Gordon Mackay? Or—can't I rest from that? I can't really wipe out my cowardliness by any effort to undo the wrong I did."

"Schuy, you have wiped it out, if it was cowardliness. I think it could better be called illness."

"But if I'd let fate—and Sage Pierpont—have their way, Mackay would have been on the road to be minister of that church. I can't undo it that he isn't."

"Dear, your mind is going round in circles, as it does when you're overtired. It was meant that you should fail tonight because of Jamie Macpherson.... Schuy, I could see Jamie Macpherson, waiting for that cable, couldn't you?"

"Oh, Lord, yes! As clearly as if I'd been there, poor fellow. How a man must care about his work and the carrying on, when he can use every ounce of his spent strength to secure a successor. That's what I'd have done from the beginning of this thing, if I'd been a Jamie Macpherson."

The September moonlight was streaming in at the widely opened windows; Sally could see her husband's face almost as clearly as in the candlelight lately extinguished. He lay with one arm under his head, its beautiful profile outlined against the pillow. His eyes were closed. It was the one time of the twenty-four-hour day, that with the disfiguring black glasses gone, he looked to Sally like the Schuyler of old. Her heart contracted with the thought that never again would those eyes look up toward the sun in its splendor of midday—there was to be only dim light for him henceforth—dimmer and dimmer....

She shook herself away from morbidity. Hope that the disease might be arrested was not absolutely gone from her. Richard Fiske had never said positively that there could not by some miracle of science be left to Schuyler some remnant at least of his eyesight, so that the world would not go entirely black for him. Neither had Fiske said that life itself would cease. Until he did say these things Sally would keep on believing, and hoping—and praying. Meanwhile, it was

heart—a question, which had often been there before. He forebore to ask it. It had to do with Richard Fiske. Not for a moment had Schuyler imagined that Sally his wife had a thought for Richard other than as a dear friend. But he had long ago divined that Fiske was deeply in love with Sally. Schuyler thought he knew beyond a doubt that this man was honorable, that he would never try to win her while she was bound. But afterward, in the time that was coming—Schuyler knew it was coming sooner or later, when she should be left alone—then he was sure Fiske would try. At this moment the thought came to him with a shock, as though he had never entertained it before. He wanted to cry out: "Promise me, Sally! Promise me! You'll be mine always—in life—death. Nobody else, ever—ever."

Instead, he pressed his face deeper, shutting his lips tight against her breast. At least he could make that sacrifice for her. Never to say it—never to bind her by exacted promise, no matter how willingly given. At least he could do this, to prove to himself that he was a man. She had given her life—her mind, her heart, her partnership with him in every act of his. He owed her everything. At least he could partially pay that debt by leaving her free.

He lifted his face. "Do you love me?" he whispered.

"Schuy! You know dearest!" Yes, he knew. He could be content with that. His future and hers were in God's hands. Let him do with them as he would. Schuyler was too weary now—suddenly—to care greatly. He let his tired head sink back into its lovely resting place, and presently went quietly to sleep.

Still another vigil was kept that night, and this perhaps lasted latest of all. In Richard Fiske's apartment in the city thirty miles away the lights did not go out until nearly dawn. Pacing up and down, his pipe now burning strongly, now going out, to be after an unnoticed interval impatiently relit again, Fiske had it out with himself, as he had had it out fifty times before.

Two faces were before him. That of Schuyler Chase, pale, ill, exalted by the effort of sacrifice, earning his physician's esteem in spite of Fiske's knowledge of past weakness. That of Sally Chase, never more beautiful in its unconscious expression of love and loyalty, never half so adorable in its touchingly worn look. These two images were before this man's eyes as he walked the floor, wrestling with himself. For any other woman than this, he told himself, he could not have done it. Could not have held himself steady with the one stern command which had served him so long, and which must serve him to the end:

"I'm the friend of them both."

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

Back at the old college. Installed in position much too big for me, but mean to break my neck trying to fill it. Doc-

tor Rutherford and all the rest who know me gave me welcome so warmly friendly, I'm glad ten times over I came. Have inherited Miss Sinclair's own delightful rooms, next Professor Huston's. Have always admired both women so thoroughly, can hardly believe I'm just where I am.

Daily hurried letters from Gordon and Julian. Both deep in preparations for sailing Wednesday—can't get up here. Can hardly bear not to see them off. Work here very heavy for novice—must stay at it.

Never mind.

Don't mind!

Can't bear it.... Even colleges have hearts.... I'll prove it.

Will work like a dog afterwards, to pay up.

XXXI

"Doctor Rutherford?"

"Yes, Miss Jenney?"

The college president looked up pleasantly from behind her ordered desk. She presented to this new member of her faculty not only the face of a woman of affairs but that of a good friend. Doctor Rutherford was never too busy to be seen by any one who really needed her.

"I want to ask a tremendous favor."

"Ask it. I can see its tremendous."

"It's the middle of the week. I'm deep in my class work. And yet I want so much to rush down to New York and see two men sail for South Africa this afternoon, I don't know how not to ask you to let me go. One of these is my brother, who has been—you know his story—very lately released. The other is the man I'm going to marry in two years—you know that, too. I thought I could let them go without seeing them again, but—Doctor Rutherford—"

"I see, my dear. You haven't the stolid composure of an Indian chief or the iron will of an Italian dictator. Why should we expect it of you? You are a woman and you love these two men. Take the first train down, Miss Jenney. Of course you will explain to the Dean and to Professor Huston. Miss Dayton will see that your classes are looked after."

"I've told them already I was going to ask you. They—It's a very bad time to spare me."

"Nevertheless you are to be spared."

"Oh, thank you, Doctor Rutherford!"

It's not often done to college presidents. It had to be done to this one, this time. Jo glanced about her—the office was momentarily empty, even of the president's secretary, who had gone to the next room to consult with somebody. Jo came forward, stooped, and laid the breath of a kiss on Doctor Rutherford's broad white forehead. Then she was gone. Behind the closing door the president put her hand to her brow. She understood that only a very intense feeling could have prompted this unusual act from one of her faculty. She smiled—and there was a touch of wistfulness in the smile. To have fifteen hundred pseudo-daughters can't quite be equal to having a real one.

This was how it came about that, a few hours later, at the shore end of a gangway, Jo stood with either hand held fast in those of her "two men." They were really three now, for Dr. Carmichael Mackay was there, too. She looked into the face of her brother Julian—the face of a handsome boy still, though there were lines upon it and shadows under the eyes, which told of hard experience. He was full of excitement. How well she remembered that he was always excited over something. Never young man needed guiding more than he. And he was to be with Gordon Mackay for two critical years. How thankful she was for that!

"Jo, you wonderful girl! There never was a sister like you!"

"Jule! I didn't expect to come. But I had to."

"I should say you did. We tried to plan to get up to see you and surprise you, but we couldn't make it. I thought I couldn't sail without another look at you. I say, Jo—do you know you're a young beauty?"

"Nonsense. I'm just your sister, and you like to look at me."

"You bet I do. And, Jo—I'm crazy over going to Africa—with your Gordon Mackay. He's a peach, Jo, if I do say it to his face. After these three days with him he feels to me like an older brother. Scotty, I call him—he doesn't seem to mind."

Jo looked at "her Gordon Mackay." No doubt that he was hers! His answering look told her that. Never had he seemed to her such a rock of steadfastness as he did at this parting moment. And wonderfully good to look at—she hadn't quite known how good till she saw his face in contrast to her brother's more comely but far less interesting features, if one cared for virility in man's looks rather than for boyish charm.

"Scotty! That's rather nice. I think I'd like to call you that too," she said.

"Call me what you will, so that you call me it on paper with every South African mail. I'm looking forward to those letters, Jo—I can't tell you how."

"If you're looking forward to them as I am to yours, they'll jump out of the mail bags at each other, as they pass in the Atlantic."

But Julian couldn't let his sister talk to her future husband till he had a word alone with her. He drew her to one side, with an apologetic glance at the older men.

"Jo, you won't think, seeing me off my head like this over going—that I've forgotten—any of it? My God, Jo—as if I could ever forget!"

"No, dear. I understand."

"If you knew what it is to be free—"

"Yes, Jule—I think I almost do know."

I haven't been exactly free—while you—"

"No—I know—bless you! But—you can't possibly feel what being out of that hell means. I don't know how I ever—"

"Don't talk about it, dear. Try to forget. It's a new life for you now. Oh,

I'm so happy that you're going with Gordon."

"He's a prince. If you knew what he's done for me already—"

"I can guess."

"I'm glad you're going to marry him. He's a wonder."

There was not much time. The signal for going on board was given, Jo had a train to catch back. She did not mean to take more hours away from her post than were needed barely to accomplish her wish. Gordon said his farewells to his father, holding the strong hand hard and looking steadfastly into the eyes which looked steadfastly back.

"I'm satisfied, laddie. And pleased—well pleased. Don't forget that."

"I'll not forget, Father. I couldn't. It means too much to me."

Gordon came to Jo. His gaze dwelt upon her as Julian kissed her and clung to her like the emotional boy he still was, in spite of his twenty-five years. When he let her go to Mackay there was little time left.

"Josephine," Gordon's hand held hers tightly, his eyes were deep in hers, "in those letters I want every thought, every feeling, everything of you."

"You shall have everything, Gordon."

"I'll give you back the same."

"Yes—I know."

He put his hand into an inner breast pocket and drew out something. He put this into Jo's hand and closed her fingers over it tightly.

"It's an old ring I've had since I was a boy—my father's before me. The stone's a cairngorm—there's nothing more essentially Scottish that I could give you. There's our clan insignia inside. Have it made small enough to wear—will you?—and wear it for me? To me it means more than the platinum and diamonds I can't afford to give you—yet."

"It will mean more to me—ever so much more." She peeped at it, and saw its richness and odd beauty; she put it tight into her palm again. She was glad—so glad—to have it!

"I love you!.... God keep you safe for me."

It was even harder than she had thought to let them go. It was hard for Carmichael Mackay as well, as she could see by the look on his rugged face—an over-stern look lest he betray his sense of loss.

"Gordie, lad—God keep ye. I'll not forget—you'll not forget—"

"Never, Father. When I come back I'll stop for a real visit with you, in the old places."

It was the father who had his last word, but it was Jo who had his last look. Then Doctor Mackay marched with her down the long dusky spaces of the pier, and put her into her taxicab.

"This I'll say to you, my dear, as I said to him—I'm pleased—well pleased—with Gordie's choice. And he'll be a good husband to you. Like the rest of us he's far from perfect, he has a good bit of stubbornness in him—ye'll find

that out. But truth and honor are in him—that I know."

"I know, too, Doctor Mackay. . . . I wish you were coming with me."

He shook his head. "From here it's just an easy walk to my quarters. I'm used to my walk every day, to keep my brain clear. I like to go along your American streets and see—what I see. And I'm best alone just now. And so are you—There are times when speech is—deeficult."

Making her way through the crowd in the great spaces of the Grand Central Terminal, she was suddenly clutched by an eager hand. Looking round she saw the smiling ruddy countenance of Norah O'Grady. All in her best—an amusing best to some eyes but to Jo the garb of a good friend and therefore charming in its efforts to express fitness for traveling. Norah's rush of greeting was heart warming.

"I had to stop ye, Miss Jeney. If ye could know the impty place ye left at Cherry House! I came down to help Mrs. Chase pack her things at the place they lived here in the city and it's God's kindness that happened on ye here. Faith, ye're looking wonderful."

"So are you, Mrs. O'Grady. I'm so glad to see you again—I've missed you all so much. I wish I had time to stop and talk an hour with you—I'd love it. My train leaves in six minutes—I came down to see Mr. Mackay and my brother off for South Africa."

"The saints be with thim! I've heard all about that ye're goin' to marry Mr. Mackay whin he comes back. Himsilf's the foineest man I ever knew—but none to good for ye, Miss Jeney. My heart! but things have changed since ye told me ye was goin' to be a fascinatin' servant."

The affectionate mirth in the twinkling Irish eyes brought response to Jo's own. "That was a fearful boast, wasn't it?"

"But ye did it. I didn't think ye could, not even such a young lady as ye. Not when ye was onct in a unyform."

"Fate did it—and you, Mrs. O'Grady."

"Fate—an' yer lovely face—an' yer beautiful manners—an' the way ye carried yer head. The unyform c'uld'n't stay on such as Miss Jeney."

"You're a sweet flatterer, Mrs. O'Grady. . . . Tell me, how is Doctor Chase?"

"The same—an' not the same. He plays with the children now. Before he used not to see thim, he was thinkin' of his own troubles so intintly. They're good for him—the little dears. An' Mrs. Chase is the angel she always was."

"And always will be. Oh, I wish I didn't have to go, I want so much to hear about everything about them. Please give my love to Doctor and Mrs. Chase and the blessed children."

"I'll do that. I told her one day about Miss Jeney's sayin' she meant to be a fascinatin' servant—I wanted to cheer her, she was lookin' so tired an' a bit down-hearted. She laughed that pretty laugh o' hers, an' says she: 'That's just the word for her, Mrs. O'Grady. Next time I see her I'll tell her so. We're all servants, in a way—of somebody,' says

she! 'But we're not all fascinatin' ones.' 'It's right ye are,' says I. 'Bein' that's not so aisy.'"

"Mrs. O'Grady, I want to tell you a secret—and then I must run." Jo held tight the plump hand in its cotton glove, and smiled into the loyal blue eyes. She bent to whisper it in the ear under the bright red hair: "You're one yourself. Good-bye—and good luck!"

She had to make a dash through the gate and down the long platform, the last of several almost belated passengers. But it had been worth stopping to see and hear Norah O'Grady again. As she sat with a crowd of memories rushing through her mind, she was thinking that a life which brought such contacts as those with the Chases and the Mackays wouldn't after all be quite complete without those with the O'Grady's of this interesting world.

(The End)

B. Y. P. U. of Clinton Hill, Newark

Senior B. Y. P. U. of Clinton Hill Baptist Church, Newark, N. J., held an October election on the fourth Sunday of its fall session. Henry Speidell, our first president two years ago, succeeds Walter Staub as head of the "Seniors." John Sorrensen takes the place of George Schneider, former vice-president. Miss Irma Henneberg is our new recording secretary and is taking the place of Miss Louise Chester. George Joithe, conductor of the Bible Drill; Albert Doerr, Chorister; Martha Chester, Pianist, and Mrs. George Schneider, Corresponding Secretary, are serving another year in their respective offices. Walter Chester, succeeding P. Rehberg, is our treasurer.

Our newly elected group leaders are: Walter Staub, Magdalene Hessler, Godfrey Grimm and Mabel Allen,—leaders in whom we have great confidence for a year of achievement.

The organization is busy with plans for exchanges of meetings with other senior groups in the vicinity of New York, a conference, and a series of meetings which will exceed in interest anything we have had before. Last Sunday we voted for a plan, shared by the Girl's Club—the World Wide Guild,—to present the Church with 200 new song-books. Senior B. Y. P. U. is to contribute half of the cost. The meeting was closed by a brief and stimulating talk to the members by our new president Henry Speidell, urging greater effort in our work during the coming year.

A Smile

"No, you can't see Mr. Snapper," flatly declared Mrs. Snapper to the political canvasser at the door.

"B-but," stammered the man, "I merely wanted to find out what party he belongs to."

"Well, then," snapped Mrs. Snapper, as she prepared to slam the door, "just take a good look at me!"—American Legion Monthly.

B. Y. P. U. Motor Trip

A peppy and interesting meeting of the Young People's Society of the River-view Church, St. Paul, was had on Tuesday, October 16, at the church. In spite of the clouds and threatening rain, there were 37 young people and all found sunshine, fun and smiles at the meeting.

The program for the evening was called "The B. Y. P. U. Motor Trip." Upon entering the room we found a "Park Here" sign posted on the door, and another read "Keep to the Right."

The program was as follows:

Piano duet, Dorothy and Edna Tubbesing. Solo, Miss A. V. Orthner, "Highways are Happy Ways." "The Road Map," Marie Glewwe (Announcements). "The Horn," Marie Cordes (Advertising). "The Heater," Ethel Glewwe (Enthusiasm). "Hitting on All Four," Wilmer Miller (Co-operation). "The Batteries," Reuben Glewwe (Inspiration). "Back Seat Driving," Ida Glewwe (Criticism).

Songs were sung while refreshments were being served and everyone left the meeting in happy spirits.

REPORTER.

B. Y. P. U. Efficiency

The Efficiency Banner for this year at the First Baptist Church, Portland, Oreg., was awarded to the Emmanuel group led by Miss Evelyn Neubauer. The competition was keen, and much interest was aroused concerning the banner's rightful owner. It seemed almost a toss-up between the L. L. L. group and the Emmanuel group; but the final decision went to the latter, making the second consecutive year this group has enjoyed this honor.

The Efficiency Banner stands on a handsome frame and is displayed when the efficiency group presents its programs. It is awarded on the basis of outside activities, attendance, and the manner of presentation of programs.

The Emmanuel group has in the past year given five interesting meetings, including a radio program on "Ruth, the Loyal," an educational program on the Eskimo, and a missionary program on Inland South America. Among their special activities the outstanding is a banquet, which we all recall with watering mouths and pleasant memories. They helped our Old People's Home in many ways and did much in entertaining the sailors of the German ships coming into our port. The group, we feel, has worked very hard this year; but I am sure if you ask them they will say that it was well worth the effort; for what they did was done for the Lord. M. P.

Exit

Surgeon: "I feel duty bound to tell you that four out of five patients die under this operation. Now is there anything you would like for me to do for you before I begin?"

Colored Gent: "Yassuh, kindly hand me mah hat."—The Pathfinder.

Folsomdale Baptist Church

After two and a half years of successful service in the ministry at the Folsomdale Church, N. Y., our pastor, the Rev. Edward Stevener, is leaving to take charge of the work at the Union Baptist Church, Arnold, Pa. The work here in Folsomdale has boomed as never before. Spiritually our people here have greatly gained. The parish has been enlarged. The Church has more friends that attend the services to hear Christ's Gospel. Our edifice itself has been improved extensively, so that now the people can really boast of their achievements.

Thirteen members were added to the membership. All of them were new converts. During this period we only lost two members, making a gain of 11 and leaving a total membership of 47.

Our Ladies Aid of which enough good cannot be said, consists of 40 members, and is most properly a cosmopolitan affair, embracing 22 Baptists, 5 Lutherans, 5 Catholics, 2 Presbyterians, 2 Congregationalists, 2 Apostolics and 2 non-church members. A description of this society's good work would require more space than is at our disposal. So we cheerfully leave them with many more such accomplishments to tell of in the near future. Mrs. C. F. Schmelzle is the society's able president.

The "Boys' Club," organized under the direction of Rev. Stevener, vied with a local framer in the making of picture frames, for a year and a half, thereby making much money which was used to the benefit of God's work here.

The "Quiet Hour Girls' Club" proved to be an inspiration under the leadership of Mrs. Stevener. Organized two years ago, it grew from a membership of 5 to the number of 14. The girls took charge of a number of services, presented pageants, held socials and did much to create a Christian atmosphere among the young people of the community. They also sent a number of gifts along missionary lines to their missionary in China, Miss Schierholz, the Iola Sanitarium in Rochester, our own orphanage, and numerous gifts to the poor and needy among us here.

The parsonage has been painted, redecorated and beautified. A new lawn has been put in and a new walk laid and various alterations made. As a new state road is being completed past the church property, its value will be raised and a larger field to work in will be opened up.

The church stands today a united cooperative body of fine Christians, carrying out the Master's command, "Go out into all the world and preach the Gospel." We ask that your prayers may include God's work here in Folsomdale. The work is flourishing and it would certainly go under entirely should the church be dropped from our German Baptist missionary work. The blessing of the Lord Jesus Christ be upon his work here and elsewhere.

"THE REPORTER."



Group of Young People, Folsomdale, N. Y., Church

Flashes from Fleischmann Memorial

Those of you who have been assigned to kitchen duty by the ruler of the house, in the form of being responsible for the cleanliness and emptiness of that little drip-pan under the refrigerator, well know how much prodding and cajoling it takes until the duty becomes a habit. Here we are, reporting Fleischmann Memorials activities again, and all because our pastor, Rev. M. L. Leuschner, has reminded us of our duty, until the pan of news is almost overflowing.

Although it is difficult to realize, seven Sunday evenings have made their impression upon the members of our B. Y. P. U. since we opened in September.

Our first meeting was one of "Vacation Echoes," and it was good to see and hear old friends once more. Our president, K. Wesley Mercner, was very persistent that evening, and made all of us rise to tell our experience which ranged from the thrill of spending a week with your sweetheart down to the chill of 40 degree ocean bathing.

On the following Sunday, Chas. Kuenne, Jr., threw some motion pictures on the screen, showing a Missionary Travelog in Africa, followed by another reel depicting the Biblical story of Samson and Delilah.

The next Sunday found our keen, jovial and much loved pastor, who incidentally bears a marked likeness to Lindbergh, in many ways, speaking on "How Long Are Young People Young?" He revived in some of us, who, chronologically have progressed beyond the quarter century mark, the feeling that we are only as old as we act and feel, be we 16 or 60. He proved that young people are young as long as they are able to exercise their vivid imagination and optimistic idealism, together with a sense of striving and growth.

Next Frank Kuenne's group had prepared a night of threes,—three hymns of three stanzas each, three speakers who spoke on the three phases of life, mental, physical and spiritual, which lasted for three quarters of an hour.

The fifth Sunday was a surprise night, and so different in character, that we must go into detail. Miss Carolyn Find-eisen arranged a Radio Night, which was made possible through the kind efforts of a friend. By means of a radio receiving set a loud speaker, a Vitaphone pick-up for broadcasting phonograph records,

and a microphone and pick-up in a room apart from the main auditorium a novel and entertaining radio program was given. We had the weather report and all the features incidental to a genuine radio program. Herb Kruse announced in his own inimitable style, which made one forget Graham McNamee, while Reuben Blessing gave the impression that he was receiving radiograms from friends far away. We had received the messages beforehand through the mail, then read them to the audience through the broadcasting system. We had messages from Rev. Herman Kaaz, greetings from Rochester Theological Seminary by Prof. L. Kaiser, a message from Rev. F. P. Kruse and Lenore Kruse, a remarkable message from our former missionary, Miss Ruth Doescher, who now lies ill in St. Joseph, Mich., in which she signed herself, "Yours still on top of the heap." There was a bit of irony in that, but such courage we have not seen in a long time. Dr. Wm. Kuhn sent an interesting letter, and Miss Eva Auch, one of our members away on business, managed to get a message through.

The messages were interspersed with vocal and instrumental selections, played from the records and broadcast from the control-room. A humorous situation occurred when Herb Kruse wanted to create the impression that Mr. R. Windisch had just stepped into the studio, so he asked him to sing for us. Of course we put one of his records on, and all the while he was in the auditorium, enjoying a broadcast of his own voice.

On our next night we had a debate, the subject being "Resolved, that the Church has the right as well as the obligation to actively participate in Civic Politics." This came at an opportune time, when our whole nation is vibrating under the fire of the most remarkable national political campaign in recent years. Walter Orthner and K. Wesley Mercner upheld the affirmative, while Harold Erlenbach, who, by the way, is a native of Cleveland, O., studying medicine at Hahnemann Medical College, and Reuben Blessing staunchly defended the negative. We of the negative side thought our case almost hopeless, but were stunned by the support given us, although no judges were assigned and no official count of the result was taken.

The past Sunday being Missionary night, we had a resume of the life of Adoniram Judson under the leadership of Mrs. Lydia Straub.

Thanksgiving

My God, thou art a God of strength and beauty;

Thou art the Mighty Keeper of the seas,
Thou givest me my life, my faith, my seeing—

And I so small: What can I give for these?

Thou givest me the sun, the hills, the rainfall,

Clear eyes to see the daybreak and the night,
A mind to fathom truth and follow straightly—

And I so small: What can I give of might?

Thou givest me the love of little children,
The quiet shining of the passing day,
The flow of peace within a burning heartache—

And I so small: What can I give or say?

And then, as though thou countest not these blessings,

Thou sendest thine own Son to die for me—

And I so small: O, humbly and with gladness

I give my all—I give my life to thee!
—Ruth Piper, in "Chicago Tribune."

The New Students at Rochester

The School Committee of the German Department of Colgate-Rochester Theological Seminary met in session at Rochester, N. Y., Oct 31-Nov. 1. All the members of the new board elected at the recent General Conference were present, namely Rev. G. Fetzner, Rev. J. F. Olt-hoff, Rev. P. C. A. Menard, Rev. F. A. Bloedow, Rev. A. A. Schade, Rev. W. J. Zirbes and Rev. A. P. Mihm.

The following young men were examined by the Committee as to their Christian experience and call to the ministry and admitted to entrance on approbation for one year:

1. WERNER RIECKHOFF. Born Spandau, Germany, 1909. Recommended by the High St. Ch., Buffalo, N. Y.

2. DANIEL EWALD MAYHOEFER. Born Alten Bochum, Germany, 1905. Andrews St. Ch., Rochester, N. Y.

3. ARTHUR KANNWISCHER. Born in Rockin, Poland, 1911. Andrews St. Ch., Rochester, N. Y.

4. MAX GUSTAV MITTELSTEDT. Born Lodz, Poland, 1905. Member of Polish Baptist Church of Toronto, Ont., Can.

5. CARL WILFRED BLOEDOW. Born Ebenezer, Sask., 1906. McDermott Ave. Ch., Winnipeg, Man., Can.

6. FRANK HOWARD WOYKE. Born in Russia, 1905. First German Ch., Minneapolis, Minn.

7. NELSON H. ITTERMAN. Born in Portland, Oreg., 1911. German Baptist Ch., Fenwood, Sask., Can.

8. THOMAS DANIEL LUTZ. Born Car- rington, N. D., 1911. Pleasant Valley Church, North Dakota.

9. REUBEN PETER JESCHKE. Born Wol- hynien, Russia, 1911. Nokomis Ch., Sas- katchewan, Can.

Most of these new students are young and will need to take the full and en- larged course of seven years in academy and seminary. Others have had a better educational preparation and can enter the higher preparatory grades. On the whole, the new entering class promises some very good student material.

It was decided to encourage the fac- ulty in their plan to issue a bulletin about Seminary affairs, twice a year, perhaps in November and May, one number pre- dominantly in German, the other in Eng- lish.

Rev. A. A. Schade of Pittsburgh ad- dressed the students on "Practical Hints for Ambitious Students," at the chapel on Thursday and Brethren Zirbes and Mihm spoke to the student body after table on Thursday noon.

Teachers and students are all faith- fully at work in their great task. We have a finely equipped building now since the renovation and additions have been made. We again commend our Seminary to the prayerful interest and gener- ous support of all our churches and pray that God's abundant blessing may con- tinually rest upon it. A. P. M.

Harvest Festival at Portland, First

The First German Baptist Church, Portland, Oreg., celebrated Home Com- ing and Harvest Festival with a program on Sunday night, Oct. 21. A miniature platform was put up in the baptistry and piled high with rosy cheeked apples, pumpkins, beets, cauliflower, cabbage, to- matoes, squash and canned fruit. A background of Autumn leaves and tall corn stalks with baskets of luscious grapes placed here and there, trans- formed the platform into a beautiful gar- den. The children taking part in the program completed the picture.

After the scripture by a class of girls and prayer by Bro. D. Frey, little Mar- that Lee Benke spoke the welcome piece. Harry Pubantz welcomed us in German. Ida Haack and Howard Losli informed us in their little recitation that God could use all kinds of boys and girls. Even the naughty ones.

Of course our program would not be complete unless our dear pastor were on it. Bro. Kratt spoke on the bountiful harvest and how good God is to let so many delicious things grow.

A dialog, "Rally Day Missionaries," and a song by the Ladies chorus, Emma B. Meier, director, brought another happy Harvest Festival program to a close. L. T.

Mrs. M. W. writes: "My little four- year-old girl said to me the other day, 'Muvver, how long is it to my birfday?'" "Not very long, dear," I told her. "Well," she asked, "is it time for me to begin being a good girl?"

North Avenue Church Vacation School Summer of 1928

One of the most profitable pieces of work done in the North Avenue Church, Milwaukee, Wis., during the summer months is that of the Church Vacation School. The sixth consecutive year of such work was brought to a close this past summer. Out of the 26 schools conducted in the city under the auspices of the Milwaukee Council of Churches North Avenue Church School carried away first prize. The prize being awarded for the largest number of points made in memory work based on the average enrollment of the school. We give herewith the scripture passages that were required to be committed to memory as also the hymns. The Be- ginners and Primary Departments of the school were not included in this memory work.

Psalms 15, 20 points; Isaiah 12:2-5, 15 points; Matt. 7:7-14, 25 points; John 10:9-16, 25 points; Phil. 4:8, 15 points.

Hymns

Four of the following were required to be committed to memory: "When Morning Gilds the Skies;" "Hear Us, Our Father;" "We Praise Thee, O God;" "Wonderful Words of Life;" "Holy, Holy, Holy." The average attendance for the three weeks of 2½ hours each day was 96 plus.

Every morning was opened with a brief devotional in the main auditorium of the church. We can think of nothing more impressive than a group of boys and girls who have caught the spirit of worship gathered in the place of wor- ship for the purpose of becoming quiet. The influence of these minutes makes itself felt in the sessions following and is noticeable in the Bible school sessions on Sunday. It seems as though this very important phase of our Bible school life is being somewhat neglected. The value of this training for worship never was brought home to us so forcefully as our experience of the past summer. A visitor with us on a Sunday morning shortly after the school of the summer remarked about the fine atmosphere of worship present in the school. We do not wish to imply that all was due to the influence of the Church Vacation school, as we have a superintendent who knows the value of worship and is doing his best to foster same, yet we will say that a great deal can be accomplished in this direction when you have a group of boys and girls daily in worship.

The worship period consisted in the singing of a morning hymn, one that is conducive to create a spirit of wor- ship, a scripture lesson recited from memory, remarks by the leader, prayer followed by Lord's prayer, response sung by school. Then followed the offering and we make that a very important phase of worship. After this period school marches to the rooms where the remainder of session is held. While the mind is fresh we tackle the hardest task

of the day and that is memory work; this is followed by music. Just before the Bible story is told we have calis- thenics. After the story we go into the craft period. In the craft period we have tried to put over the message of unselfishness, teaching the child to make something for others rather than self. A large amount of the craft work this year consisted in the making of equip- ment for the Beginners and Primary De- partment rooms.

The question of workers is constantly raised. Thus far we never have had difficulty in getting sufficient help. Only one who is put in charge of such a school realizes how much of sacrifice it involves on the part of those who volun- teer their help. Here are women who are busy with their household, but who have the spirit of service within them. It was a common thing to hear of the good women doing their laundry in the afternoon or evening in order that they could render a service to this so worthy cause.

The picture on the front page repre- sents but a small fraction of the school due to the fact it was taken a week after the close of the school and many of the boys and girls were gone. The small group in costume are from the Pri- mary Department and dramatized one of the Old Testament stories at the clos- ing exercises. In passing along the streets in the community the week after school it was common to hear the boys and girls express the wish that school had continued.

In closing let it be said that every child has a right to religious instruction and we know of no other plan that works more successfully during the summer months than that of the Church Vac- ation School. The Church Week Day School takes care of this during the winter months, but what about the sum- mer months when the child is out on the street and oftentimes finds itself deprived of even a Sunday school, for there are schools which close their doors during these months. LOUIS B. HOLZER.

Bits That May Pep You Up

Upbuilding begins with "U."

To climb is worth more than the view from the top.

Backaches, headaches, heartaches sel- dom come from hard work.

Rest overmuch and you fall behind the rest.

Work hard or it will finally go hard with you.

Stick to it and you won't stick.

Tomorrow brings the fruit of yester- day's and today's sowing.

Use your head to think ahead.

The man who pulls more than his share of the load needs no drag.

Work only to "get by" and you'll get the go-by.

Be boss—of yourself.

Hollow-headed workers holler most.

Useless effort is unending, it isn't ef- fort.

Progress at Third Church, New York City

Our Sunday school is growing. Bro. F. A. Wurzbach is the superintendent. We have organized a Young People's Society which has an enrollment of 20 members. Under the leadership of Mrs. E. Friedal, one of our Danish members, an orchestra has been organized. There are some ten string instruments used in the orchestra. They are nearly all be- ginners, but have already rendered val- uable service at our Sunday evening meetings.



Miss Gertrude H. Niebuhr

Tuesday, October 2, our church had a farewell service for Miss Gertrude H. Niebuhr, daughter of the pastor. Miss Niebuhr is a student at the Baptist In- stitute for Christian Workers in Phila- delphia, Pa., where she is preparing for missionary service. For 19 years Miss Niebuhr lived with her parents in South Africa.

Sunday, October 7, we received into our fellowship Prof. Walter Heymann. Prof. Heymann has charge of the Ger- man Department of the American Bible Institute in Brooklyn, N. Y. For a num- ber of years Prof. Heymann was con- nected with the Baptist church in Dres- den, Germany. He also has been active as a member of the Jugendund in Ger- many "für entschiedenes Christentum."

We have received 20 new members since January. Our church has just suffered a great loss in the death of our much beloved Sister Annie Hausmann, wife of our highly esteemed deacon, Bro. Otto Haus- mann. J. F. NIEBUHR.

Second Church, Portland, B. Y. P. U.

Yes, our B. Y. P. U. is still on the map even if you have not seen our report in the "Herald" for some time.

Our Union has an enrollment of 62 members and is divided into four groups. We also have a thriving Junior Union of 35 members. We have found the group system very beneficial due to the fact that each member is encouraged to help his or her group present the program for the evening to the best of their ability. Friendly competition leads to instill en- thusiasm which, when all groups try their very best, cannot help but make the Union a great success.

We have arranged our programs to conform with the Standard of Excellence and in this way we are able to have a

great variety so that meetings do not be- come monotonous.

On October 1st we had our first social of the autumn quarter. This social meant "young folks get ready for the winter activities." Although it was decided last spring that we continue our B. Y. P. U. meetings during the summer months, and although our meetings were well at- tended, nevertheless we had old "sum- mer slump" to contend with as, no doubt, other fellow unions have also exper- ienced. Therefore, it behooves every Christian to get down to business and make up for lost time.

Our social was held in the Sunday school auditorium which was becomingly decorated in autumn colors. A lively program of games was provided and everyone enjoyed the evening of fellow- ship. It was urgently necessary for our Union to raise money so we decided that after having a good time, pocket books would produce money more readily. We, therefore, drew four charts, each con- taining the same number of squares, on the blackboard, one representing each group, and sold each square for 25 cents or five for a dollar. The idea was to see which group could fill in their number of squares first. A lively time ensued and \$28 was collected or promised in a very short time.

It is the earnest desire of our B. Y. P. U. to help further the work of our Lord and that we may participate in following out his great command, to "Go into all the world and preach the gospel to every creature." THEO. WUTKE, Sec.

Talking of a Good Day

Some time ago a clever writer in "Christian Endeavor World" sketched a bright little parable about the good day:

Once there was a Good Day. It was a Perfectly Good Day; warm, but not too warm; bright and snappy and glorious.

It took a walk to receive men's praises and bask in their gratitude, and this is what it overheard:

Casper Rinehart: "Dear me, we need rain."

Mary Jones: "How monotonous this weather is!"

Samuel Sprague: "Getting horribly dusty."

Morton Grant: "It's so windy today I can't burn my leaves."

Granny Simmons: "Horrid cold! I wish the sun would come out real hot and cure my rheumatism."

Ned Greeley: "Heigh-ho! The weather today gives me spring fever."

Then the Good Day went back home discouraged. "What's the use," it said, "of being a Perfectly Good Day, if this is all I get for it?"

So the next day it rained.

Grumbling at any sort of weather is very poor business. To the chronic mur- murer there is no such thing as a good day.

The Young People's Society

Purpose—Program—Plans

The B. Y. P. U. Social—Its Objects and Its Values

LOIS A. SCHROEDER

The young people's society plays a very important part in the life and development of every church. The object of the society as we all know is to offer the opportunity for the development of the spiritual, mental and social life of its members. The spiritual development, which is of course the most important, is fostered through prayer meetings, lectures, and evangelistic services. The mental development is encouraged through literary programs, requiring memorization or research work. The social development is brought about through various social activities, the most important being the B. Y. P. U. social.

The B. Y. P. U. social although not the most important phase of the society's activities, is or should be considered as

A Very Vital and Necessary Part of every society's program. The California Y. P. and S. S. W. Union considered it important enough to give it a special place on its program and it is by request of this organization that we are submitting this article for publication.

But why should the social be given such a prominent place in the society's program? Does it serve the purpose for which it is designated?

All people, especially young people, are instinctively gregarious; they love the crowds. The innate desire of every normal person is to do his work or seek his diversion or recreation in company. One usually seeks the company of those most interested in one's own activities, the people one knows and likes. Here the B. Y. P. U. has a very important function to perform. It should make its socials of such a nature and make them so attractive as to bring the young people of the church together in a social way, getting them acquainted with one another and to enjoy their Christian fellowship to such an extent that they will prefer their Christian friends in preference to their worldly friends when planning their social activities.

The Social a Stepping-Stone to Better Things

If the society's social realizes its first objective that of creating greater interest within its immediate group, then the second objective is easily and naturally reached, namely that of winning new members not of the church group. It is through the B. Y. P. U. social that one can often induce a worldly friend to enter a church, perhaps for the first time. A good, well-executed social will assure anyone of a good time and the friend

will be glad to attend the next social. But this should only serve as a stepping-stone to better things. Next invite the friend to other young people's services, then for other church meetings and finally the ultimate goal will be reached, the highest goal in anyone's life—that of being won, not only for our B. Y. P. U. but for Christ. This, you may say, sounds rather difficult and far fetched, but during the discussion at our convention several persons testified to the effect that the church social was the direct cause for their being drawn into the church.

Then, as a third objective, use the social as a means of advertising the other society meetings, especially the prayer services. Also announce the church meetings too and should not be neglected.

If then a B. Y. P. U. social creates greater interest among the society's activities, if it serves as a means of winning new members for the society and ultimately for Christ and if it is used as a means of advertising other society and church services, does it not then serve the purpose for which it has been designated and is it not worthy of a prominent place in every society's program?

Our next consideration will be the social itself. What are the necessary requisites for an ideal social and how should such a social be conducted?

The most necessary requisite for an ideal social is a leader. Choose the leader wisely, for upon him largely depends the success or failure of the social. As someone has said, "Willingness and a big voice are not the only requirements for a successful social leader." "Just anybody" can not do this job. A leader should be chosen who has good executive and organizing ability, is full of pep and enthusiasm; an unselfish leader who is there to provide for the entertainment of others.

The leader, usually the social committee chairman, who has the above qualifications will not be satisfied to "put over" a social in a haphazard way. He will realize that next to his leadership, the success of the social depends upon advance preparations. Anyone who has ever conducted a church social knows the importance of advance preparations. As Mr. Harbin, author of "Phunology," has truly said, "it means work, work, work and plan, plan, plan." To quote another leader, "Ninety-nine per cent of the work must be done before the night of the social."

The chairman with his committee knows that not only one but several meetings will be necessary to perfect their plans.

The following are the most necessary and indispensable preparations which must be cared for long in advance.

1. The Date

Set the date far enough in advance so everyone can arrange to be present. Choose an evening not conflicting with other church meetings.

2. The Place

The choice of a place depends upon the type of social to be had and the time of year. The home or church are preferable in winter. If you are blessed with a social hall in your church by all means have your social there, keeping in mind that it is God's house, and conduct yourselves and your social accordingly. If you are not fortunate enough to have such a hall, have your social in some member's home. Use unusual discretion in your choice of games and entertainment, for your quarters are more crowded and you would want nothing to happen which would discourage some other member from extending an invitation for another social.

In the summer time by all means make use of God's beautiful out-of-doors. Parks and beaches would be chosen as places for the great variety of outings which can be planned by the social committee.

3. Type of Social

This will depend upon the time of year for which it is planned; an indoor social for the winter months and an out-of-door affair for the summer months. Choose a central "theme" about which the entire social will be built. Give your social a special name to add to the interest and curiosity of those planning to attend. This theme may be connected to a date on the calendar which has some special significance. Holidays, birthdays and dates of religious, literary or political importance may serve as helps to decide upon the type of social you wish to plan.

For your out-of-door event there is a great variety of outings which can be planned such as an all day picnic, "weenie" bakes, steak roasts, bacon bats, or whatever name may be given to it. (Don't forget that this form of social demands as much advance planning as does an indoor entertainment to make it truly successful.)

4. Decorations

Decorations always lend to the festivity of any occasion. Make your decorations as simple, inexpensive, attractive and suited to the occasion as possible.

5. Advertisement

The social may be announced in Sunday school, in B. Y. P. U. meetings, from the pulpit and in the church bulletin.

Special invitations may be sent out to each member or each family represented in the society.

The poster may be effectively used. Make it snappy and catchy and attractive but be wise in choosing what is to be hung on the church wall to advertise one of the church's activities.

6. Games

All games to be played should be chosen before hand. The leader should be thoroughly acquainted with them and plan how he or she will execute them. Choose games centering around the "theme" chosen for the social. Be sure to have enough entertainment planned. Have a few extra games ready in case of necessity. The kinds of games to be chosen will be suggested under the "Social Proper."

7. Refreshments

Refreshments at a B. Y. P. U. social need not be elaborate nor expensive. They are to serve the purpose of furthering sociability and not of satisfying one's hunger. The committee should take for granted that everyone has eaten sufficient before coming to the social and have simple, inexpensive but attractively served refreshments.

Some Suggestions

We have quite fully discussed the requisites for an ideal social and finally will endeavor to give a few suggestions found successful in conducting such a social.

1. Reception Committee

Be ready from the start to greet the "first-comers," and make them feel at ease. They should not be caused any embarrassment for their promptness. Let the reception committee serve in this capacity until the number present is large enough to start your first game.

2. The Mixer or Get-acquainted Game

Begin the social promptly with a mixer or an "ice-breaker." Let it be a simple game in which all can and will participate so that your crowd will lose its formality and will be ready for the more active games later.

3. Quiet and Active Games

There is nothing so tiresome as a one-sided social, having either too many quiet or too many active games. After an active game give your group an opportunity to rest. Introduce either a quiet game, a stunt or a dialog given by only a small number of your group. Continue in this manner, alternating the active and quiet games. At all times remember to keep your party "social." It must be "sociable" through and through, providing enjoyable activity in company with young people of the opposite sex.

4. Refreshments

Serve your refreshments in as attractive a way as possible. Use various ways of serving them. If you use the cafeteria style at one time, have waitresses at another. Try to keep your social from the "cut and dried" sameness in every respect.

It is in connection with serving refreshments that the young people's social can give its short but effective testimony by offering thanks before partaking of the food. In this respect it differs from worldly social gatherings.

5. The Closing Period

These closing moments of the Christian social, while all are seated and quiet after the refreshment period, offer an opportunity for announcements by the president or social chairman regarding other services. It is at this time that the social committee should receive expressions of appreciation for their untiring efforts to entertain others. If the social has been in a home the host or hostess will receive their thanks for their hospitality. Close the evening with a song, short encouraging talk or prayer and benediction. This, as one writer has said, "not only eliminates the 'free-for-all rough-house' that characterizes the close of so many socials, but stamps the church social as sincere and worth while, holds the crowd together as a unit to the last moment and sends them home with a definite and pleasant 'good-bye.'"

As practical helps for others we would suggest the two following books as particularly good sources for material: "Phunology," by E. O. Harbin. "Handy," published by Lynn Rohrbough, 510 Wellington Ave., Chicago, Ill.

A Visit to Western Montana and Eastern Washington

(EDITORIAL CORRESPONDENCE)

An invitation to attend the Washington Association of German Baptist Churches and the Washington Young People's Union at Colfax, Wash., Oct. 17-21, afforded the Editor of the "Baptist Herald" an opportunity to pay a visit to our church in Missoula and to redeem a promise to that effect to Rev. F. Dobrovolsky, our pastor there.

Missoula

We arrived on the Northern Pacific late Tuesday night, Oct. 16, but the pastor and one of his faithful deacons were at the station to greet and receive the visiting Secretary. The trip over the Rockies was interesting as always and large vestiges of snow on the hills and plains spoke eloquently of the first real snowfall a week before. But beautiful fall weather greeted us in Missoula, where the climate is milder and the surrounding region is famed not only for its wheat, but also for its fruit and sugar-beet raising.

Missoula is an attractive city located on a level valley plain between the imposing hills. It has many attractive homes, mostly of the bungalow type, broad paved streets, a solid looking business section for a far-western city and school and public buildings that most moderate sized cities would be proud to possess. Missoula is the seat of the State University, whose grounds we visited. An imposing array of fine school buildings is grouped around the older administration building. The Campus was

decked in the glory of the autumn foliage.

German Baptist beginnings are due to Rev. Carl Brueckman, who formerly was pastor at Pablo, near Poulson. He looked up some German Baptist people who had moved to Missoula from North Dakota and began to hold meetings. When Rev. F. Dobrovolsky, our district missionary, for Western Montana, settled down in Missoula about three years ago, he found a membership of about 13; today it is well in the forties. A well-situated lot was purchased and a modest chapel erected with the help of our General Missionary Society.

There were about 80-90 people present on Wednesday night when we addressed them. They were glad to have the visit and message of one of our General Workers and pressed upon the visitor a hearty invitation for an early return visit. Many friends of the church were in the congregation, as well as a goodly number of younger people. It impressed me as a hopeful and promising field. Rev. Dobrovolsky regrets that his other stations do not permit him to devote more time to the Missoula church. It seems to me it would be a profitable policy to have Bro. Dobrovolsky give his whole time to Missoula and Pablo and to employ another man for Brady and Boxelder and other places which might open to our endeavors. Oh, that we had more men and means at our disposal!

The Association at Colfax, Wash.

Our German Baptist church is out in the country about nine miles from the City of Colfax. It has a modest country church edifice which has been enlarged by an addition of several Sunday school class rooms and a roomy vestibule during the past year. It would have been inadequate by far for this Associational gathering, so the German Baptists acquired the use of the meetinghouse of the English-speaking Baptists in the City of Colfax. Here was a commodious auditorium and a basement dining-room, serving all purposes well. The weather during the meetings, Oct. 17-21, was ideal. The attendance from the churches in the state was gratifying. Rev. C. E. Panke of Spokane served as moderator and Rev. H. G. Schmid of Startup was clerk. Practical and Biblical subjects were treated in various addresses by Brethren Panke, Klingbeil, Christensen, Schmid, F. Stober, Husman and Krenz. An illustrated lecture, showing films of our denominational work especially in its young people's and Sunday school aspects was given by the editor on Friday evening.

The Young People's and Sunday School Workers' conference began Saturday afternoon and closed Sunday night. After the business session Saturday afternoon, a banquet was held from 6-8 P. M. It was a wonderful spread with chicken as the feature—a culinary climax to the splendid meals provided by the Colfax women. Cleverly designed menu and program booklets kept us informed about the numbers provided for mind and

soul. With the light and happy banquet spirit, there mingled finely also the deeper and serious note in three brief talks on S. O. S.—Save-other-Souls, each speaker dwelling on one of the three words. After the banquet in the lower room, the meeting was continued in the auditorium, where the Editor had the privilege of speaking on "How the Young People can Help the Church."

Sunday was the last and biggest day of the feast. About five visiting superintendents briefly addressed the Sunday school and then the Editor preached to a crowded house. In the afternoon at 2.30 President Oscar Luchs of the State Y. P. & S. S. W. Union presided. Short reports were given from all the B. Y. P. U.'s; many instrumental and vocal numbers followed, closing with an address by the "Herald" editor on "William Carey." At night Rev. A. Husman conducted a spirited song service. Mr. Clarence Stabbert of Tacoma gave a well-prepared lecture on "Roger Williams" and the Editor was again pressed into service for the closing address and consecration service. A fine spirit of harmony and unity of aims and a determination to do prevailed throughout. The choir of the Colfax church under the able leadership of Eugene Mohr contributed much to enrich all services. Pastor Klingbeil and his willing people entertained all the delegates and visitors with genuine and royal hospitality.

Odessa and Spokane

Following the Colfax meetings we drove about 125 miles per auto with Rev. Christensen in the car of Bro. Wagner, a member of the Odessa church, to this town. The road led through the famous Palouse Country of which Colfax is the heart to Odessa in the Great Bend country. This is a famous wheat section and near Odessa, one is in the "dry farming belt." The clay subsoil holds the winter moisture during the dry, rainless summers and with cultivation wonderful yields of wheat are achieved from the soil.

Rev. Neils Christensen has labored in Odessa several years and there has been progress. Some is noticeable in the meetings in the town, but the greater progress is to be seen in the station of the church, 16 miles north of Odessa. At the latter place, the work is conducted in English on account of the many young people; in Odessa the work so far is carried on in German. We spoke in both places. Bro. Christensen has two other stations he visits from time to time and B. Y. P. U. have been started by him in each. The roads here are terrible at times but Bro. Christensen has an indomitable spirit which carries him and his Ford over them all. Driving with him at night over the rough hills, we felt that all the hardships and romance are not confined to the far-away heathen mission fields, but can be seen in action on many of the home mission fields in the Far West.

Spokane

In the capital city of the "Inland Empire," as Spokane is often called, our work has progressed under the energetic leadership of Rev. C. E. Panke. The church building has been re-built, enlarged and made more attractive and practical. The congregation has also been built up. We had a good meeting here on Wednesday night, Oct. 24, and after the address, also showed some denominational motion pictures. After a night in the hospitable home of the pastor, we boarded the train early the next morning for the journey eastward. May God bless our churches in Montana and Washington and everywhere over our wide field!

A. P. M.

Look out! Success has its victims as well as failures. A gilded failure is as unhappy as a bedraggled one.

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Thanksgiving Day

When the odors from the kitchen,
Tantalizin' and bewitchin'
Set a feller's palate itchin'—
Aggravates your appetite;
When you smell the turkey bakin',
See the cake your ma is makin'
Covered thick with icy flakin'—
Ain't you dyin' for a bite?

When the pumpkin, fat and yeller,
An' the cider from the cellar,
An' the apples, sweet an' meller,
Start appearin' on the scene;
When you sniff the scent o' spices,
An' o' canned fruit cut in slices,
An' the freezer's freezin' ices—
Can you guess what it may mean?

When you see your ma a-bastin'
O' the turkey, an' a-tastin'
O' the luscious pastry pastin'
At this magic time o' year,
Don't a funny sort o' feelin'
Come into your heart a-stealin';
Don't you kind o' feel like kneelin'—
Givin' thanks Thanksgivin's here?

—James Edward Hungerford,
in American Boy.

* * *

Jesus never stunted any soul. He called out its best. Christianity is not a repressive and gloomy thing. It means freedom, light, and love.

* * *

Little girl: "Daddy, why does a robber want to steal bugs?"

Father: "Bugs? Why I don't know what you mean."

Little girl: "Well, mother was reading the paper to auntie and she said, 'Robber steals \$40,000 and flees.'—Y. P. B. U. News.

* * *

Prayer is not a penny-in-the-slot machine. *It is life.*

Humorous Church Plays Wholesome

"I am publishing an article in the "Baptist Herald," of which I have the honor to be editor, calling attention to your plays and recommending those I have examined to our young people. Wish you all success in your work of providing clean and wholesome entertainment material."

Signed (Rev.) A. P. Mihm, General Sec., German Baptist Young People's and S. S. Workers' Union.

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