

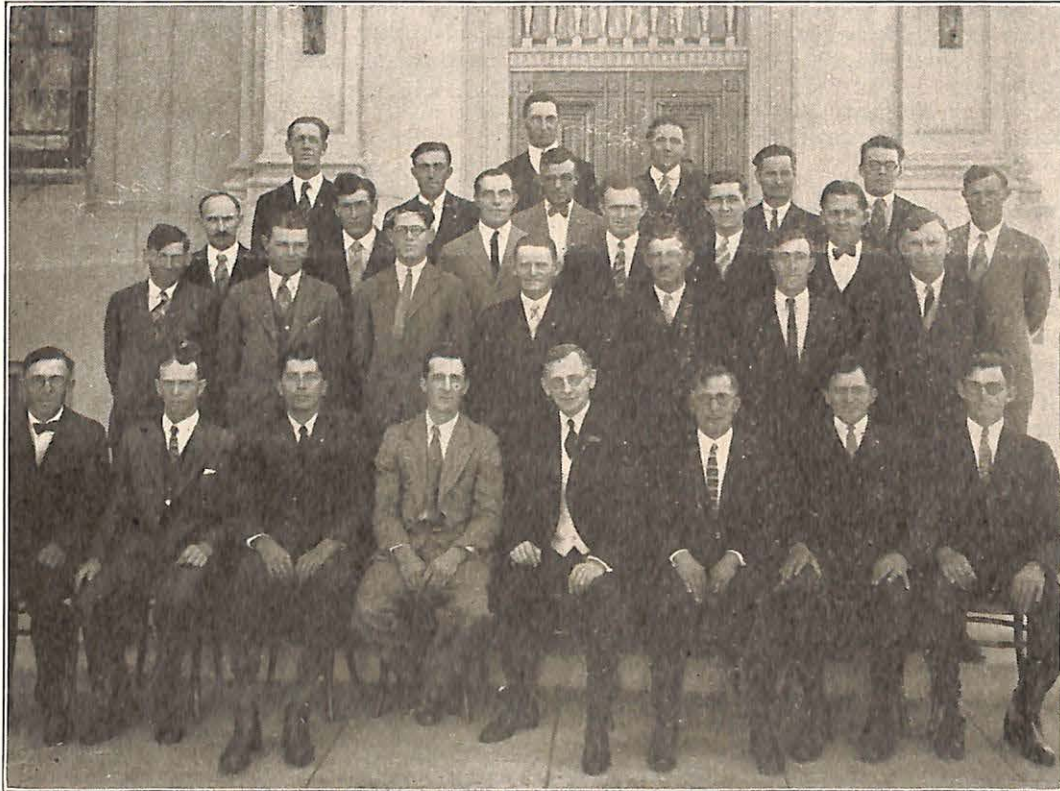
The Baptist Herald

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

Volume Six

CLEVELAND, O., MARCH 1, 1928

Number Five



Baraca Class, Anaheim, Cal.
Rev. O. R. Schroeder, Teacher

What's Happening

The Band of the Goodrich, N. D., church, Rev. F. Alf, pastor, as well as the male quartet and several young ladies from the choir rendered a radio program very acceptably from Bismarck twice in the month of January.

A Father and Son's banquet was held at the Second Church, Cleveland, O., Rev. O. E. Krueger, pastor, on Feb. 16. It was successful in every way. Rev. S. Blum was the speaker. There were 120 men and boys present.

Rev. A. J. Heinrichs, formerly pastor at American Falls, Idaho, and latterly engaged in other pursuits at Orland, Cal., has again taken up the active work of the ministry and is the new pastor of our church at Franklin, Cal., succeeding Rev. A. L. Ross.

Nine Sunday school scholars, who accepted Christ as their Savior during special meetings in January, were baptized by Rev. Theo. W. Dons in the Oak Park church on Sunday evening, February 19. Two weeks of further evangelistic meetings will be held before Easter.

"The Pioneer" is the name of the new attractive church bulletin of the Spruce St. Church, Buffalo, Rev. C. E. Cramer, pastor. It carries the motto: "The church with a gospel message." The B. Y. P. U. has been reorganized on Jan. 22 and promises to throb with new life.

Miss Fay Krapf has been chosen president and Mr. Fred Baumann secretary of the recently organized training class for Christian workers in the Second Church, Brooklyn. The class numbers 11 students. Rev. W. J. Zirbes is teacher. The class meets during the Sunday school session and at such other times decided by the class.

Rev. Eckhard Umbach, pastor of the Bethel Church, Buffalo, N. Y., has resigned to become pastor of the Baptist church at St. Joseph, Mich., as successor to Rev. Thos. Stoeri. He expects to begin his new duties at St. Joseph June 1. Rev. Hans Steiger, Supt. of the Children's Home, acts as supply pastor until the arrival of Rev. Umbach and family.

Mr. Wm. F. Grosser of Forest Park, Ill., and Miss Judith Olson of Melrose Park, Ill., were united in marriage on Jan. 19 by Rev. Theo. W. Dons. Mr. Grosser is widely known throughout our denomination as our General Treasurer. Mr. and Mrs. Grosser made a honey moon trip of 3500 miles, covering 13 Southern states and returned to Forest Park on Feb. 12. We wish the newlywed couple much happiness.

Mrs. Agnes Fetzer Hoek, the wife of Mr. Edw. W. Hoek, president of our Y. P. and S. S. W. Union, has been seriously

ill with the dreaded disease of pernicious anemia for the last two months and her condition has caused her family and friends grave concern. At the time of writing, Mrs. Hoek's condition has denoted some improvement and Mr. Hoek is hopeful of her recovery. Let us remember these dear friends and beloved fellow-workers in our prayers, that continued help, health and grace may be granted them.

The First Church, Cleveland, O., Rev. C. Fred Lehr, has decided to publish a weekly bulletin. The first and last page will be printed and the two inside pages mimeographed for announcements. The First Church has sold its property some months ago to a Negro congregation and signed the sales contract. However, the buyers are having trouble among themselves and while the law suit is pending, the deal cannot be closed. No doubt the sale will ultimately be consummated but it may be some months before the matter will be settled.

The Young People's Society of the Harlem Baptist Church, New York City, Rev. Frank Orthner, pastor, is now in its 44th year, being organized in 1884. The present membership is 44. Meetings are held the second, fourth and fifth Fridays of the month, except in July and August, when hikes or sails are usually in order. The past fiscal year showed 24 meetings with an average attendance of 17. Some of the members live out of town or are so engaged that it is difficult to come oftener. Mr. F. J. Maeder, president, says: "Some churches have more young people but no church has better."

The Mound Prairie (Minn.) church near La Crosse is now in possession of a fine parsonage, beautifully located by the side of the little white church at Mound Prairie. A well constructed building standing idle was secured for the purpose last year and now stands on a new basement foundation, equipped with furnace, etc. Since Feb. 1 it serves as the new home for the pastor, Rev. E. Bibelheimer and family,—hence the change of address to Mound Prairie. It has meant work and sacrifice financially but it is a credit to the loyal little congregation. The prayer of pastor and people is that they may build as loyally and successful in a spiritual way.

A Junior Society has been organized at the East St. church, Pittsburgh, N. S., Pa., Rev. Wm. L. Schoeffel, pastor, and with the help of some good workers, admirable work is being done. "The King-

dom of Love" by Blanch Carrier is being used as a text-book on "The Life of Christ." Bro. Schoeffel highly recommends this book for this purpose. A Teacher Training Class has also been organized and meets Wednesday evening after prayer meetings for an hour. Pastor Schoeffel prepares his own outlines for this course. On Sunday afternoon, Feb. 19, Bro. Schoeffel conducted a service over WJAS, 270.1 wave length. The choir of the church assisted. We congratulate the church for its new weekly bulletin.

Rev. A. Waldvogel of Kenosha, Wis., passed away on Feb. 1, after a prolonged illness, which had necessitated his resigning his pastorate with the Kenosha church several months previous. He was a good minister of Jesus Christ. His funeral was held at Kenosha, Feb. 4. The German Baptist pastors of Chicago acted as pallbearers. The interment took place in Graceland Cemetery in Chicago on Feb. 6. Bro. Waldvogel had a notable pastorate with the Immanuel Gross Park Church, Chicago, before going to Kenosha. We express our sincere sympathy to the bereaved widow and family, among whom are Rev. Geo. A. Waldvogel of Steamboat Rock, Iowa, Mrs. Rev. C. F. Lehr of Cleveland, Ohio, Mrs. Rev. O. Roth of Stafford, Kans., Mrs. Elsie Scharf of Los Angeles, Cal., and Miss Rose Waldvogel of Kenosha, Wis.

The Baptist Herald

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The Baptist Herald

The First German-American Baptist Church

THROUGH the kindness of Mrs. R. E. Hoefflin the much prized gift of Benedict's "General History of the Baptist denomination in America" from her deceased husband's library was made to the Editor of the "Herald." This work in two volumes was published in Boston in 1813, more than 115 years ago. When a copy of this rare work recently was presented to the Library of the Foreign Mission Society in New York by some donors, special mention was made of the fact in the denominational press. The Editor therefore highly prizes the gift of these two well-preserved volumes which tell us of Baptist work in America and other parts of the world as it was more than a century ago.

But what interested us most was that Bro. R. Hoefflin in his study of the work had discovered the interesting item which we reprint below and about which he had started to write when interrupted by his illness. It refers to what was probably the First German-American Baptist church on American Soil. Fifty years before the beginnings of our German Baptist work in Pennsylvania, we have here the record of a German Baptist church started in Virginia and then transferred to Ohio, because it opposed slavery. It is interesting to note the common-sense way in which the language problem, when it arose, found solution. It would be interesting to delve in later Ohio Baptist history and to learn more of the subsequent career of this church.

But we will let Bro. Hoefflin speak:

My dear Brother Mihm:—

Herewith I send you for the "Baptist Herald" a bit of Baptist history which I believe will be a surprise to most if not all of your readers, and which I consider will be a timely contribution to our knowledge of German Baptist enterprise in America. To give it a proper heading I will call it: The First German-American Baptist Church. This is copied verbatim from "A General History of the Baptist Denomination in America and other parts of the world" by David Benedict, A. M. Vol. II, page 260, under the heading:

Scioto Association (Ohio)

"This Association is in a central part of the State, and was formed in 1805. It contained at the time of its constitution only four churches, but it has considerably increased. It is situated on both sides of the beautiful Scioto River, from which the Association takes its name, and a number of the churches are in the neighborhood of Chillicothe. The church at Ames was constituted in 1800; it is composed of people mostly from New England, and was the first church which was gathered within the bounds of the Association. The German or High Dutch church at Pleasant Run, in the county of Fairfield, and

near the town of New-Lancaster, is the most distinguished on some accounts of any one in this Association, and is remarkable for having emigrated from Virginia, to its present situation, in a church capacity. In 1801, six families, among whom were fifteen members, removed from Virginia, and in the wilderness of Ohio began the settlement, which is now pleasant and flourishing. A number of others have since followed; some English people have also united with them; so that their church in 1809 contained upwards of seventy members. The German brethren, who took the lead in forming this church, came principally from Rockingham county, and the church, which they transplanted to Ohio, was constituted in Virginia about 1790. It came out from what was called the White-House church in the county of Shenandoah. The members of this church, in Kentucky, would be called rigid Emancipators; they were constituted on their present principles in Virginia, and carried their opposition to slavery so far as to resolve, that they would hold no slaves themselves, nor have any communion or visible fellowship with the brethren who did. On account of these principles, they were subjected to many inconveniences in their native State, which led them to seek an asylum in the wilderness, where they might enjoy unembarrassed and unreproached the free exercise of principles which they held most dear. They settled on a very fertile tract of land, and are an industrious and happy community. The church is supplied by three preachers, whose names are Lewis Sites, Samuel Comer, and Martin Cofman, who preach both in German and English. When the congregation is mostly made up of German people, they preach in the German language, and in the English when it is otherwise; and besides supplying their own church, these respectable preachers travel and labour much in the surrounding settlements, and with the young and destitute churches. This account of the German church was made out when I visited it in 1809. What alterations have taken place in it since, I have not heard."

Money: Its Nature and Powers

REV. A. F. SCHAUFFLER, D. D.

(Conclusion)

Last spring this man came back to New York and came into the office.

"How are you?" I said.

"All right," said he.

"Is your flag high still?"

"Yes," he said. "It is still high."

"Well," I said, "as you go out West, to the Pacific Coast, nail it, and never let that flag come down."

I made a little examination to see what it cost to convert that man. I don't mean of divine grace, for that cost Calvary, and I can't figure on that. I was dealing with my little arithmetic of dollars and cents. Five dollars would abundantly cover all the proportion of expense for the conversion of my friend. Supposing that the Gospel of the Grace had not been preached on Broome Street and the Bowery that day. Supposing my friend that night had met the betrayer of his sister and the bullet had flown and the man dropped. Then the state would have gone at its business of detectives, courts, juries,

appeals, and then finally the electric chair; then a corpse in the beginning, a corpse at the end, \$100,000 between, and hell fuller. That is what would have taken place, and that would have cost \$100,000 to the state. But, by God's alchemy, on five dollars given and a consecrated man's preaching, the state has saved \$100,000, one man has saved his life, and another is converted and becomes a missionary at the close—and all because someone gave \$5.00 and God's blessing rested on that. Heaven alone can tell, and eternity only is long enough for the story of what the loosing of somebody's individuality through a five dollar note did for my brother on the Bowery.

The Potency of a Five Dollar Bill

I tell you, my brothers, it makes me feel tremendously serious when I understand what potency there is in a five dollar bill with God's blessing, and how the Church of God, sending out its gifts, and adding to its gifts its prayers, can do miracles on miracles for the salvation of the world. When I understand that then I begin to say, "Oh Lord, what a blessed thing is money." I will not call it trash. I will not call it sordid, or filthy lucre. I will call it the gold and silver that belongs to Almighty God, which with blessing of Almighty God, can work the works of righteousness. And I tremble when I think of this matter of a million. I don't ask God to give me a million. If he should give me a million I should feel more sober than I do today, because the longer I live the more I see it requires not ordinary wisdom. If I had a million I don't know what I should do with it. Without God's blessing I should work ruin with it, though I gave every last penny of it away, because I haven't wisdom enough to direct the channels into which one million or even a half million should go. What I am going to say is this—that the matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it. See, I cannot loose a week's worth of myself in one minute here in personal effort. I have got to give minute by minute of personal effort. But when it comes to the matter of loosing my stored power in money, I can use my stored power of a year in one minute. That is a tremendous force and I need, therefore, divine guidance in the loosing of that which belongs to me.

Editorial Jottings

NO DOUBT our Sunday school workers have followed the series of articles appearing in the "Herald" on "Goals for our Sunday Schools." We believe they have been profitable and suggestive to all who are engaged in this important and promising field. We expected to close the series with an article on the 10th goal, viz. "Study," but have been disappointed by the writer who promised to furnish it. We shall take it up a bit later. Meanwhile we direct the attention of our readers to the splendid article by Mrs. J. E. Mavis of the North Ave. church, Milwaukee, Wis., which begins in the Sunday School page of this number.

Hidden Resources in Immigrant Hearts

EZRA M. COX

THAT is a strange thing to keep in your office." I was led to make this remark when I stepped into the office of a chemistry professor. The surprising object was a large lump of coal, about two cubic feet in size.

"I keep that there for the sake of my students," replied the professor. "I want them to ask why I keep it, just as you have asked. Then I can find out if they have the chemist's instinct."

"Try it on me," I suggested.

"Well, what do you see in that piece of coal?" he asked.

After surveying the coal to see if there were any tricks about it, I ventured that all I could see was "canned sunshine."

"That is very good for a preacher," he said, "but I would fire a freshman out of this department if that were the best he could do."

"Thanks," I said, "but go on with the story."

He led me out into the research laboratory and through my five senses introduced me to the hidden resources of coal. First, he let me smell some dark liquids. Some were awful, as I expected, but others had perfume more fragrant than a rose. All these odors came from coal tar. He then let me taste some white powder, which proved to be quinine. To straighten out my face he rewarded me with a thick, heavy liquid that was sweeter than honey. Both were by-products from a lump of coal.

I was about ready to ask him to try some other of my senses than taste when he picked up three bottles. One contained the source of purple which only royalty could once afford to buy. It was secured by taking a small gland from a fish found in the Mediterranean Sea. It was used to color the robes of kings. Now even peasant women can wear purple because of the unlimited supply from the tar barrel. It is interesting to note that America wastes more than \$75,000,000 a year by outdoor coke ovens and other wasteful devices for burning coal.

Another bottle contained a little red bug from Mexico which at one time furnished us our scarlet dye. Still another bottle held some specimen of indigo from the fields of India, which was the source of blue. Instead of going to the ends of the earth for these colors the chemists now go to the tar barrel and produce not only these three but nine hundred other colors and shades.

What another American waste, when we have so many unpaved roads! For "Tarvia" comes out of the same barrel. After being shown gas, coke, benzol, ammonia, carbolic acid, benzine, oils, acids, and diamine thylacridinium chloride, which is used to kill bugs (no wonder it kills them), I took his word for the some two hundred other by-products of coal.

Before I left he pulled my fountain pen out of my pocket and looked at it, and then hit it with a hammer. It did not alarm me, for I had seen that foun-

tain pen thrown down into the street from a fifty-seven story building and run over by a truck without injury to the pen. However, my friend, the chemist, was the first person to tell me that my pen was made out of "bakelite," which is a by-product of coal.

Before I left he took my picture. When I asked him why he wanted my picture he said, first, that it was an unusual thing to have a minister stop long enough in a research laboratory to learn anything. Then he said, "Your picture is produced by the by-product of coal."

Once more I looked at the lump of coal and wished for the knowledge to bring forth the hidden resources from such ordinary material.

II

I stood one day watching a ship unload its cargo of immigrants. As I watched this milling mass of humanity sorted and made ready for distribution, I wondered if America realizes the hidden possibilities in these new citizens.

A recent inquiry as to the nationality of some twenty-five church choirs revealed that the majority of them were of German and Welsh descent. It was surprising also to find the descendants of Polish Russians and Italian people singing the hymns of Charles Wesley. A very fine quartet found out that they were Welsh, German, Bohemian, and Russian, singing for a Canadian preacher in an American church.

Pick up your church bulletin and see who wrote the church music the organist is playing. Trace the ancestry of your choir back a little way, and you will find some immigrant coming in through Ellis Island, bringing the power to produce the music that beautifies your church worship.

We are proud of Lindbergh. Where did this young man get the ability to steer a flying machine through the trackless air? Who taught him to sail through the mist toward Paris with as unerring aim as a homing pigeon? His instructors taught him, but the ability to do it so well crept into America in 1860 when his grandfather brought to America the heritage of the Vikings.

Alexander Bell, who gave us the telephone, was born in Scotland. Michael Pupin, who improved the telephone and made possible our modern radio, was born in a little unheard-of country in Central Europe. Pupin sold some of his clothes and his books in order to come to America. If you had been present in New York to see this green immigrant boy, with only five cents in his pockets, looking for a job, you probably would not have realized that he would become one of America's best authorities on sound and light.

Two Italians were driven out of Italy. Exiled and denied the right to live in their native land, they came to America. America, to them, was the master chemist of humanity. They were skilled painters. America did not stop to inquire into their past but gave them a chance to leave to this country the priceless art that was wrapt up in their souls. The next time you visit our capitol building

in Washington, D. C., walk inside and look up into the very top and see how those exiled immigrants painted in America's foremost building like Michael Angelo of old.

In the State of Massachusetts there is a large colony of Dutch immigrants who have bought up the land that had been starved to death by the Yankees. You have to feed land as well as your horse and automobile. These Dutch farmers in a very short time have remade the soil, and their fat cattle and heavy yielding crops are a testimony to the fact that they brought something with them. Besides their ability to make New England land produce, they go to church to a service that is three hours long.

One day I had a college preacher and the head of a theological school in my automobile. On a corner stood an immigrant. I stopped my car and took him in. I told the stranger who my other passengers were when I introduced him. He was delighted, for he spoke seven different languages, had studied in Germany and Russia, and knew Hebrew.

In passing it might be well to point out that half the Phi Beta Kappa class at Harvard last year were Jews. The girl who won the national spelling contest was an immigrant Swedish girl, and the boy who won the national oratorical contest on the Constitution had been a citizen of the United States for only nine months. We should not overlook the ability of the immigrant to toil. Visit our mills and mines and get a new conception of hard labor. Cross the Great American Desert and see who are keeping the railroad tracks in condition for the fast trains; Mexican immigrants are doing it.

In closing, who are we, anyway? Sons and daughters of immigrants. What nation's blood flows in your veins? On the eastern coast there once appeared the first shipload of immigrants. They found a wilderness filled with national resources used as a hunting ground. The immigrant subdued the land and built a nation out of the people from every land under the sun.

The chemist cannot take out something that is not in coal. The reason the chemist can get so much out of coal is because the Almighty Creator first put it in when he laid the coal beds beneath the earth. If America ever becomes the greatest and most resourceful nation in the world, it will be because the great Creator is still at work in his laboratory of humanity mixing the traits of all peoples into our nation.

It is within the power of the chemist to bring forth from coal bitter quinine or sweet saccharine. If we take the immigrant, exploit him, mistreat him, betray him, laugh at his mistakes, call him a problem, he will bring forth bitterness from his heart and soul. If we treat him kindly, as the Scripture exhorts us, invite him into our homes, help him in the time of need, be honorable and honest with him, then we will bring forth laughter in his eyes and put a song on his lips, and the sweetness of his spirit will fill our days with gladness.—The Church School Journal.

The Art of Living

He never heard of Phidias,
He never heard of Byron;
His tastes were not fastidious,
His soul was not aspirin'.
But he could tell you what the birds
Were whisp'ring in the trees;
And he could find sweet music
In the soundings of the seas;
And he could joy in wintry snows,
And summer's sunny weather;
And tell you all the names of those
Who frolic in the heather.

He nothing knew of sciences,
Of art, or eke of letters;
Nor of those strange appliances
That fill the world with debtors.
But happiness he knew right well;
He knew from A to Z
The art of filling life with song,
And other's souls with glee;
And he could joy in day and night,
Heart full of pure thanksgiving—
I am not sure he was not right
In using life for living.

—John Kendrick Bangs, in
The Century.

Farewell at Second Church, Philadelphia

*Far well! there is a pathos in that word
Which time alone can never satisfy;
A conscious parting from the things that
were
The sunshine and the clouds of days
gone by.*

It was with a distinct sense of loss that we met on Monday, Jan. 30, to bid our beloved pastor, Rev. S. A. Kose, and his family "Far well." For some time it was evident that Mr. Kose's health has been failing and it was with deepest regret that we heard of his resignation. In the fourteen years that he has been with us we have learned to love, honor and esteem him. Because of his cheery disposition, his faithfulness, his humility and his spirit of self-surrender he has won a warm place in our hearts. Through his life he has taught us that it is better to wear out in self-forgetting toil than to live long in complacent self-indulgence. Not in vain did he labor in our midst and lay his strength on the altar of service, for the fruits of his labor can be seen in every branch of the church.

Mr. Richard Widmaier, one of the deacons of our church, opened the meeting with Scripture reading, after which Rev. John Schmidt led us in prayer. In behalf of the church Mr. Widmaier expressed the regret which we all felt at the departure of Mr. Kose and his family. He spoke of the fine relationship which existed between pastor and church during the past fourteen years, making the pain of separation more acute. He also pointed out that although we do not understand God's plan, yet we are ever ready to look up in faith and say, "Have thine own way, Lord," knowing that he doeth all things well.

Dr. Howard K. Williams, pastor of our neighboring church, was also with us on

this occasion. He referred to the fact that not only would Mr. Kose be missed by his church members, but the loss would be felt in the entire neighborhood where he has made many warm friends. He closed with the words of the apostle Paul: "For we know that all things work together for good to them that love God."

Representatives from the different societies and organizations of the church came forward and expressed their appreciation of the work which both Mr. and Mrs. Kose have done, each society giving them a small gift as a token of remembrance. Especially will they be missed in the Sunday school, where Mrs. Kose was the capable teacher of a large Teacher Training Class and Mr. Kose taught the Men's Bible Class. The Junior Society is also feeling keenly the loss of its teacher, as was so well expressed by one of the young members, Carl Pfeiffer. These talks were interspersed with appropriate selections by the mixed choir, the male chorus and the ladies choir.

We had the unexpected pleasure of having with us our General Missionary Secretary, Rev. Wm. Kuhn. In a few words he pointed out that it was hardly necessary to mention the fine work which our pastor and his wife have been doing in the past fourteen years because that is self-evident. The influence which they have exerted can be felt and seen in every branch of the church. Truly, Mr. Kose has been a good shepherd and leader and Mrs. Kose a true missionary in every sense of the word.

Another visitor whom we had the opportunity of hearing was Rev. John Schmidt. Mr. Schmidt has gone out from our church to study for the ministry and is now pastor of the First German Baptist Church in Union City, N. J. He spoke of the great influence which both Mr. Kuhn and Mr. Kose had had in his life, and expressed his hearty appreciation of the help and inspiration they have given him.

Mr. Martin Leuschner, who has just recently accepted the call of the Fleischmann Memorial Church in Philadelphia, was also present. Although this is the first time he has met Mr. and Mrs. Kose he assured them that he had heard reports of the fine work they have been doing.

Before the closing song Mr. and Mrs. Kose took the opportunity to say a few words to us. They assured us that although they were going away their interest in the church will continue and they will always rejoice when they hear good reports of us.

After closing prayer we adjourned to the lower room where refreshments of icecream and cake were served.

May God richly bless our dear pastor and his family and give him renewed strength so that he may again take up his work in the Master's Kingdom! is our earnest prayer. We put our trust in God and although we cannot see his plan we feel assured that some day we'll understand.

*If we could push ajar the gates of life
And stand within and all God's work-
ings see,
We could interpret all this doubt and
strife,
And for each mystery could find a key.
But not today. Then be content, poor
heart!
God's plans, like lilies, pure and white
unfold.
We must not tear the close shut leaves
apart;
Time will reveal the hidden cups of
gold,
And if through patient toil we reach the
land
Where weary feet with sandals loosed
may rest,
Then shall we know and clearly under-
stand—
I think that we shall say, "God knew
the best."*

DAISY SCHUBERT, Reporter.

Waco Society Completes Study Course

The Central B. Y. P. U. of Waco, Tex., has just completed a Study Course for Seniors and Intermediates. We chose the book "The People Called Baptists," McDaniel.

Our pastor, Rev. A. Becker, was the teacher. Every one enjoyed the course immensely and is looking forward to our next Training School.

Before we adopted the Standard of Excellence as a goal, study courses were few and years apart. But now they have become an annual affair. We realize the worth of such a goal since taking the Study Course, as well as the one last year, at which time we studied "Pilgrim's Progress."

The Friday preceding our Study Course, we had the pleasure of having with us Mr. T. C. Gardner, the State B. Y. P. U. Secretary of Texas. In addition to the message he gave us much needed information about B. Y. P. U. work. He had just arrived from New Jersey and gave us the report of the splendid work of one of our former members, Rev. Chas. W. Koller, pastor of the Clinton Hill Baptist Church in Newark.

The spirit of the North Texas Sunday School and B. Y. P. U. Institute is still with us and we are trying to carry out some of the things we learned there.

May the work we are now doing continue to bring multiplied blessings in the years to come!

MATHILDA HIRSCH, Sec.

Display and Worth

Have you ever noted that the sled with the more fancy work may prove the poorer coaster? Have you not noted that the fellow with the sporty tie may be the poorest player on the baseball team? Have you noticed that the speaker who uses Goliath-sized words makes less impression than he who uses simple words—the ammunition ready at his hand? Even the girl with the most on her head may have the least in it—although this does not always follow.

The Sunday School

The Value of Teacher Training in the Sunday School

MRS. J. E. MAVIS

A few months ago I opened one of our old and reliable weekly magazines and faced this statement: "The Protestant churches of America are losing approximately 500,000 members annually."—I was shocked—for that number equals the entire population of our city (Milwaukee).

Interestedly, I read on seeking the causes and found them in such general indefinite terms as, "low moral tone," "the automobile," "the war," "lack of harmony among the churches," "pruning of church records," etc.—but, in the conclusion of the article I read this statement: "The success or failure of the individual church depends largely upon the minister and the leadership of the church."—The latter means to me the leadership of the Sunday school, for it is in the Sunday school, is it not, that church members are made—or marred?

Has it ever occurred to you that we demand that our minister, he who ministers to the adult mind, must be well educated, ordained and a trained leader—but that our Sunday school teachers, those who minister to the "impressionable age," can be just anyone who is willing to try? Are we fair to the child?

Our Sunday school superintendent recently said to his chor of teachers: "We get but we are not holding enough of our pupils. There is a leak in the dyke somewhere." He only voiced what other earnest Sunday school superintendents and workers feel,—that they are not as successful as they should be.

In order that we might eventually if not immediately have trained leadership and greater success in our Sunday school also, we organized a Teacher's Training Class in the North Ave. Baptist Church, Milwaukee, with a four-year course of study covering "The Pupil," "The Teacher," "The Teacher's Study of the Life of Christ" and "The Coming Church School."

The past year we studied "The Pupil." Our aim was to *understand* the fundamental principles that regulate—or are natural to child development so that we as teachers, whether in the home, the everyday walks of life, or in the Church school might use these laws to help the child not only to *know* but to *live* Christianity, not only to *do* right deeds, but to do them of his own will. We proceeded to gain understanding of these laws by careful study of our text, supplemented with outside reading and class discussion; by observing children in their play; by going back into our own experience to "the child we knew best of all"—remembering how we thought and felt when at a certain age—and through sharing their life.

Everyone recognizes that there are certain periods of development through which we pass from the blank of babyhood to maturity. It is God's plan, "The Unfolding Life," so like his plan for all living things. The rose is but a bud, but it carefully nurtured, shielded from excessive wind and storm, it will blossom forth into a beautiful flower and ripen into splendid fruit.

The Sunday school recognizes (in its organization) six such periods: Early childhood under 6 years or Beginners;—Middle Childhood, ages 6, 7 8 or Primary Department;—Later Childhood, 9, 10, 11, 12, the Juniors;—Early Adolescence, 13, 14, 15, 16, Intermediates; Later Adolescence, 17 to maturity, Seniors;—Manhood and Womanhood, the Adults.

It is impossible for me here to point out the distinctive characteristics of pupils in each of these periods, so I will restrict myself to the Beginners—the Beginners as we learned to know them in our study.

The first six years of a child's life is the time of most rapid growth. That this may be normal, the child needs food, pure air, sunshine, sound sleep and plenty of exercise, for the little child is bubbling over with energy. He lives in a world of play—play that is not amusement, but his daily work. He cares nothing for games subject to rules, and loves to play alone. He finds keen enjoyment in free repetition of some action; jingles, songs and rhythmic movements are his delight. His play is imitative, imaginative and highly dramatic and through it he is a little discoverer in a strange new world seeking out the use and meaning of the things about him. He learned that "a knife is to cut"—but not on mother's piano bench.

His senses are eager and impressionable. Round-eyed, quick to hear, eager to touch, he is busy absorbing the world about him. He is curious as anyone well knows who has patiently answered his How? Why? What for? Where from? One father's son asked 439 questions in four hours. His senses will drink in everything that is presented to them for he has had little experience to contradict and is therefore unable to distinguish between fact and fancy. It follows that we must do absolutely nothing before a child that we would not have him copy and let nothing touch his senses that we would not have enter permanently into his life.

The little child is intensely imaginative. He thinks in pictures, delights in tales of miracles, fairies, angels, impossible wonders, the supernatural—and to him they are as probable as matters of fact. A little boy once asked a street car conductor:

"Where did you get those stars in your buttons?"

"From out the sky," replied the conductor.

"But how did they get in there?"

"Oh, they just dropped out of the sky and hopped right into my buttons."

The little boy was satisfied.

He lives in a world of make-believe. Did you ever ride the broomstick? Can you recall the beautiful gray prancing steed with long flowing mane that you were riding then? Were you ever a bear or an engine? Living in this world of make-believe the child often fails to distinguish between the real happening and what through his imagination it became and he grows really afraid of the make-believe lion—rushes off to mother with tear-stained face and a tale of sad experience.—It is this confusion of reality and play that is responsible for many so-called children's "lies." Should mother punish?

(To be continued)

Faith

W. C. POOLE

To dare believe when none else dare,
That in your class before you there,
So restless and so bold,
Is one that you and God can take,
And into God's great herald make,
To tell the story old,
Is faith!

To see the chance none else can see,
The moulder of a life to be,
That in God's time and way,
Shall, like a hero great and strong,
Dare put to flight the hosts of wrong,
And bring God's better day,
Is faith!

Pointing to Jesus

"John pointed to Jesus," observes Dr. Jowett in one of his helpful passages. "He did it so whole-heartedly that people forgot the pointer and looked at Jesus. Every question brought a 'not' about himself, which emphasized the greatness of Jesus. He was a voice that spoke so distinctly and self-forgetfully that men forgot the language of the voice and fixed their thoughts upon him who was its inspiration."

Is it not thus that Christians should always point to Jesus? Be satisfied, if need be, to be a mere index finger, but see to it that whatever vision follows its direction comes to rest upon Christ. If this be our supreme ambition men will see him no matter how dense the crowds that push and jostle about him or how intent their minds may be on the things of this world. And there is no higher honor in life than this. "John did no miracle," said Jesus, but he added, "Among men there has been none greater than he."

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

The Rapid Rise of the Aspiring! To church this morning with Mrs. Chase. Unexpected happening—yet expected ultimately, if not quite so soon. Uniform shuffled off, demurest country church garb sleekly donned. Enjoyed not quite concealable satisfaction in mistress's eye, when it viewed fleetingly but comprehendingly maid's appearance not in white muslin with blue sash and flowered hat, but in clothes chaste and well cut, like her own—if costing something less.

Conversation on way very nice. Recognized mistress's charming effort to adapt herself to supposed rather limited mental furnishing of companion, rapidly giving way to pleased appreciation of possible ability to talk in terms of those who have lived outside of Cherry Square. Maid proceeding cautiously, refraining from quoting Shakespeare or Strindberg, De-Quincey or Dostoyewski. Longed to play a high card or two, but forced self to be content with little ones. What snobs we are, to be so eager to acquaint others with our erudition!

Gordon Mackay preached vigorous, unusual sermon. Fear I was less occupied with sermon, however, than with preacher. Effect of him somewhat like having airplane fly low over one's head—thrilling but making one momentarily want to dodge and duck. Power, purpose, persistence—these make a stout humming from his wings. When the plane takes a slant upward and away, one breathes freer. If he should invite one to be his passenger, Lord only knows whether one would be more fascinated or fearful.

Departing congregation much interested in Mrs. Schuyler Chase in society of ex-teacher. Heard suppressed whisperings; caught glances, mostly friendly, a few a-kance. Gildersteves unconscious of J. J.'s presence; Broughtons pursuing middle course of half-nod. Thoroughly enjoyed it all.

Home again, uniform on, knives and forks laid. Reverberations of airplane dying away in distance, overcome by hummings of mosquitoes close at hand. Mrs. Lawton quite insufferable.... What does it matter?

VI

"Good morning, Josephine. Mrs. Chase in?"

"She's out riding with Master Bob, Doctor Fiske. She'll be back soon, I think.... She's coming now."

Richard Fiske turned upon the old stone doorstep to see two figures on horseback cantering up the driveway—a driveway no longer overgrown with weeds but trimly neat. At even a short distance it looked as if two boys were arriving, one

gives you pretty fair quarters, though not what I would have liked for you."

"Did the cable come just this morning?"

"Yesterday noon," said Richard Fiske, looking her straight in the eyes. "I held it till I could arrange this passage—had to have that much time. No need to tell you till you could start. You see, I know you! And when I got the passage, I cabled back."

Her gratitude to him was in her face and in her low-spoken words, "Bless you, Rich—indeed you do. I should have been tortured till I knew I could go. Now, I've only to plan how to leave the children."

She put her hand to her head for an instant, thrusting it through the shining masses of her fair hair. Her worried glance turned to young Bob, striding up the driveway; then shifted to a distant group at the foot of the garden, where Barbara played in a sand pile while the nursemaid sat crocheting beside little Schuyler, tumbling about upon a blanket on the grass.

"That's easy. Leave them with Josephine. I'd give her a certificate of fitness at sight. She's no housemaid, she's a real person, and I've no possible idea how you came to get her in a uniform."

Sally was leading the way into the house. In the square parlor she stood turning the possibilities over in her mind. "I ought to have some older women—perhaps a trained nurse. Couldn't you get me one?"

"Nonsense. The youngsters are all healthy and hearty as advertisements for a breakfast food. Josephine knows them and they like her—I've watched them running after her. She's perfectly competent, or I don't know brains and sense when I see them. And I promise you I'll run out at least twice a week, and be on call at any time. Leave the children to Josephine and me, Sally, and don't have a care."

"She is competent, I'm sure," Sally agreed. "But—that would be to put her in charge of the whole house. She couldn't do it any other way. I don't know how Mrs. Lawson and Mary—"

"Let 'em blow up if they're jealous. I'll bet Josephine can handle 'em." Doctor Fiske looked as if for the moment he had forgotten the possible tragedy taking place on the other side of the Atlantic for the more probable comedy about to be enacted on this one. "And I'll back her in any domestic emergency. I can put the fear of man into any servant alive. Trust us, Sally dear—and go pack your bag. You must have lunch and then we'll be off. I'll go and order it for you."

"No, thank you. I must tell them all myself. Josephine first—if you're really perfectly sure—"

"Dead sure. I'd pick that girl out of a thousand volunteers to help me run an emergency hospital after an earthquake, without a particle of training. Why, Sally, where are your eyes?"

"Oh, I've observed her. I do think she will do—and much better than any friend I could summon or who would come that I can think of."

Sally disappeared, and Dr. Richard Fiske stood looking at the door which had closed behind her, thinking thoughts in which he had, more or less unawfully, indulged himself many times before. She was so strong, and so sweet, so ready to sacrifice herself, she deserved somebody to stand by her on her own ground, not a step below her, pulling on her. He knew he was unfair to Schuyler, and yet—well—he felt he wasn't altogether unfair. It would take a good deal to convince him of that.

In the kitchen Mrs. Chase was stating her case. "I shall have to put Josephine in charge of everything here, Mrs. Lawson, because my friends are all out of town, my family live too far away, and I don't know of anybody to call on. Doctor Fiske thinks her perfectly competent. Of course you will manage the kitchen as usual—I can depend on you for that? But since somebody must be responsible for everything in the house, and especially for the children, I'm appointing Miss Jenney. I'm going to ask you and Mary to call her that. I understand," she added quickly, "that you will find that a little difficult at first, but it's the only way I can arrange in such a hurry."

Mrs. Lawson said something unintelligible, turning her back as she bent over the oven, and Sally realized forebodingly that trouble was brewing from the moment that the door closed behind her. But there was no time to apply more oil upon the waters than could be done in this hasty interview. Mrs. Lawson had not been long in her employ, and could not be relied upon as an old and loyal family servant. Well, Richard Fiske was right, there was nothing to do but to trust Josephine Jenney.

"Remember, please, Mrs. Lawson," Sally said, with the pleasant dignity which was peculiarly hers in dealing with domestic affairs, "that I am very anxious about my husband, and that I want to go away without any worries as to the way things will be done here in my absence. Whatever difficulties come up, please make the best of them till I am back; then we will settle everything properly. May I rely on you?"

The woman turned at this appeal, and answered humanly enough that she was sorry about Doctor Chase, and would try to get along without Mrs. Chase. "But I'm free to say I think you're making a mistake to put a waitress in charge of things she knows nothing about," she relieved her injured feelings by saying.

"Miss Jenney is a school teacher," Sally decided promptly to reveal the whole situation. "She only took this position as vacation work. Perhaps knowing that will make a difference, Mrs. Lawson. You will see that she can easily learn how to take charge of a home.... That's all, I think. I'll say good-bye to you all when I've packed and had the coffee you're to make for me."

She ran upstairs, to find that Jo had brought out her traveling clothes, her bags, and had laid everything else in readiness of which she could think. In Sally's eyes she already looked like a friend.

"Oh, Josephine—thank you! And please stay while I dress, for I'll have no other time to talk things over. Do you know I'm leaving everything in charge of you? I suppose Doctor Fiske told you, or you wouldn't have thought to do all this for me."

"Yes, Mrs. Chase, Doctor Fiske told me just why you are going, and that there was nobody except me to trust with the children and the house. Please let me promise you that I'll take care of them. I do know children pretty thoroughly, and I know your wishes about their food and sleep and the rest of it. You're not to be anxious about us."

Sally looked into Josephine Jenney's steady, beautiful eyes under their level dark brows, noted afresh the cool, charming poise of her manner, and recognized the sure signs of one who could safely be placed in authority because she was wholly fit to use it. Sally drew a deep breath of relief, and her confidence was made fast.

"Thank you—that does help so much," she said. "And now, I've told Mrs. Lawson you're to be called Miss Jenney, and you must enforce that. If you are actually mistress in my absence you must be mistress in name, too."

"Yes, I suppose so. It will undoubtedly be—the cause of interesting developments in the kitchen," Jo answered, so precisely as one of Sally's friends might have said it that even in this hour of anxiety both young women smiled amusedly, as visions of domestic furies over questions of precedence came into their minds. Then Sally sobered again as she laid practical details before her assistant, which ended with: "Please take off the uniform before I go, Josephine, so the others may see I wanted you to do it. I'm going to call you Josephine, still, you see, but as a friend now—and my strong right arm."

So when, an hour later, Sally Chase, in travelling clothes, her luggage already in Doctor Fiske's car, stood up from the long embraces she had given Bob and Barbara—a kiss on the cheek of the sleeping baby being all she had ventured—she was able to put the beloved three into the hands of one who looked, as she had looked on that Sunday a week ago, so like "one of the family," that Sally's heart was suddenly more at ease about them than she could have believed possible.

As she took her place in the car, and Doctor Fiske ran around to its other side, in a hurry to get her off and end the emotional strain, an unexpected arrival halted him. There was the sound of a quick step on the driveway, and the next instant a ruggedly attractive face looked in upon Sally; thick, sandy hair with a touch of curl in it gleamed in the sun; and a quiet voice with a strong Scottish accent said rapidly:

"I'll not delay you a minute, Mrs. Chase. I just got word you were off to meet your husband. I'm Gordon Mackay, and I'm used to trying to be of service. I want to keep an eye on your household, if you're willing. I'd like to come over and play with the bairns, and

if I'm needed in any way Miss Jenney can call on me. Will you let me take care of any deeficulties that may come up, for you?"

How in the world did the man know it all, even to Jo Jenney's new position? Let those who live in small towns tell. But Sally didn't bother to wonder about that, in this hurried moment. All she knew or cared for was that this was the Scottish preacher she had so liked, and that still another "strong right arm" was at her disposal. The man looked as if he could indeed move mountains of "deeficulties" at need.

"That's too kind of you, Mr. Mackay," she said warmly. "Of course I shall be delighted to know you are at hand. This—with a gesture of introduction—"is our friend and physician, Dr. Richard Fiske, of New York. He, too, is to be on guard, but you will be nearer by, so I feel doubly reinforced."

Doctor Fiske gave this new volunteer in Sally's service short shrift, though he shook hands politely and said: "That's very good of you, Mr. Mackay." But the next instant he added: "Sorry, but we must be off," and had the car moving. A man of violent jealousies was Richard Fiske, especially where Sally Chase was concerned.

But he was again to be halted. He hadn't spirited Sally a hundred yards down Brook Street when he met another car, the low, high-powered roadster driven by Bradley Sturgis, with Adelaide beside him. Fiske muttered something unintelligible, and reluctantly set foot upon the brake at Sally's cry: "Oh, we'll have to stop and explain to them!"

"You can have just two minutes for it," he growled. "Let Josephine explain."

"No, I must, since they're here." She told them in two sentences; Sally had been well trained in brevity of statement by the demands of the city church. She got the reaction she expected—and didn't want.

"Why, we'll stay, Sally, old dear," exclaimed Bradley, and Adelaide nodded. They would like nothing better, Sally knew. They wouldn't bother their heads much with the responsibility of the children's care, but they had been eager all along to make Cherry House the center of their social activity. Cherry Hills was an easy run for the motors of their friends, Sally's cook was excellent. What a heaven-sent opportunity for the gayest of country parties! Sally could see this thought in Bradley's sparkling eyes, in Adelaide's roused smile of assent.

There was no time to argue with them, and it would be small use to forbid them. Such a course would make an open breach, and Sally wasn't willing to do that. One point, however, must be made incontestable.

"I've put Miss Jenney in charge of the house and the children—of everything," she said, very clearly. "Miss Jenney is"—she forestalled the question—"the maid you know as Josephine. She's very competent—she's a teacher really, and has the social position of any others in a village like this. All orders to the other servants are to go through her. Of

course it will be very nice to have you two there, only, please, Adelaide, be considerate of Miss Jenney. It's a difficult position to put her in at a moment's notice."

"Let 'Laide—" began Bradley.

But Sally shook her head. "Miss Jenney is in charge, with Doctor Fiske's approval. You're not to change anything about that, my dears. Now, good-bye!"

"Love to old Schuyler!" shouted Bradley, and Adelaide's voice echoed this belated sentiment. Then Doctor Fiske had once more laid hand upon gear-shift, and this time he would not have stopped the car for any hold-ups on earth. As a matter of fact, what with all the plan-making, he would have to drive as fast as the law allowed to bring Sally to her ship.

But he did it, saw her aboard, and had two minutes with her before he had to leave her. She looked to him very young and very concerned as she stood with him near the gangway. He was finally aware of the anxious tension of the voyage before her—five days before she would set foot upon land, and a hot and crowded railway journey from Southampton to London.

"I've cabled Caldwell you're coming, and he'll wireless you if he needs to. No doubt he'll meet you at Southampton. Try not to let your imagination run away with you between shore and shore. Lots of worried wives have crossed the ocean, to find everything all right when they landed."

"I know," she smiled at him bravely, and he understood that she would keep herself well in hand—for Schuyler's sake. He bit his lip at that thought. Everything with her was for Schuyler's sake, he knew.

"Good-bye, my dear—and may the God you're so devoted to keep you," he murmured, as the call came: "All ashore that's going ashore!" He pressed her hand in his so tight it hurt her cruelly for moments after, looked closely into her uplifted eyes, added under his breath: "You're the dearest thing on earth!" and ran down the gangway. He waved his hat at her as long as he could see her uplifted arm, then made his way half blindly back to his car.

"The thing it's damned hard to keep myself remembering," he said sternly to himself, "is that I'm the friend of them both."

At least, it must be conceded, Dr. Richard Fiske was honest with himself.

(To be continued)

Fond of Music

The sergeant sang out at company parade, "All those fond of music step two paces forward!"

With visions of soft jobs in the regimental band, half a dozen men stepped forward, smiling broadly.

"Now, then," yelled the sergeant, "you six chaps get busy and carry that grand piano in the basement up to the officers' new quarters on the seventh floor."—Exchange.

Burlington Welcomes Its New Pastor

One of the happiest events of the Oak Street Baptist Church of Burlington, Iowa, was experienced Sunday, January 8, 1928, when Vice-Moderator J. F. Gerdes introduced Rev. Chas. F. Zummach, formerly of Immanuel Baptist Church of Kankakee, Ill., to a large congregation as our newly elected pastor, who after responsive remarks delivered a forceful sermon. Following the services and preceding the celebration of the Lord's Supper, Rev. and Mrs. Chas. Zummach and daughter Edna were received into our fellowship, having been dismissed from their former church to unite with us.

One event followed another. Substituting the regular Thursday evening, Jan. 12, prayer and praise service, a program consisting of "Welcome" was rendered. Vice-Moderator J. F. Gerdes, representing the church, Superintendent Herbert Hoelzen, representing the Sunday school, Church Missionary Augusta Jordan, representing the ladies' organizations, and Chas. Schekler, president of the B. Y. P. U., representing the young people's organizations, gave brief talks, bidding the pastor and family welcome. Rev. Zummach responded to these welcomes which added much to this program. The vested choir and a ladies' trio under the leadership of Bro. Dale R. Andre, with Miss Ada Snyder, church pianist, made another addition to the already 100% program. The church clerk, Arthur H. Gerdes, being master of ceremonies, announced that only a part of the program had thus far been completed and the other part was next in line. All repaired to the social hall where refreshments were served and greetings exchanged.

On Friday afternoon, Jan. 20, the Service Guild sponsored a tea, to which all ladies of the church and community were invited, Mrs. Zummach and daughter being the guests of honor.

On Tuesday evening, Jan. 24, the Sunday school workers banqueted, at which time the departmental superintendents introduced their workers and helpers to Rev. Zummach, pledging their loyal support to any undertaking which he may outline for the upbuilding of Christ's Kingdom on earth.

A. H. GERDES, Church Clerk.

Better Fuel Than Beverage

A recent writer in the "Sunday School Times," in discussing a temperance lesson, admits that alcohol is not necessarily a bad thing in itself. He goes so far as to concede that it may be one of God's gifts to man. But he goes on to specify that it is one of the finest fuels in the world. And he quotes Henry Ford as saying that "It is a very good thing for the engine, but a very bad thing for the engineer."

In short, it is better as a fuel than it is as a beverage. Pour it into the engine and keep it on the track but keep it out of the engineer, or you will have a wreck.

Clinton Hill Has Christian Workers' Institute

The Clinton Hill church at Newark, N. J., of which Rev. C. W. Koller is pastor, held a Christian Workers' Institute from Jan. 8-13. Arrangements for the Institute were made many weeks in advance. Every member was thoroughly familiar with what was coming, and what was expected of each. Mr. T. C. Gardner of Dallas, Texas, was Dean of the Institute. Mr. Gardner is the Secretary of the Baptist churches of Texas and is often referred to as the most popular man among the half million Baptists of that state. Brimful of enthusiasm and love for the work, Mr. Gardner taught two classes of Senior B. Y. P. U. members every evening from Monday till Friday, with an attendance of about 50 in each class. The attendance reflects in a small way the interest and enthusiasm of the young people as they listened to Mr. Gardner explain in his own peculiar way how to make the B. Y. P. U. a vital force in the church life and individual growth.

A class of Intermediates ranging from 13 to 16 years was taught by the pastor, Rev. Koller. About 30 of these young people attended the classes for two hours each evening, despite the pressure of school work. A Junior B. Y. P. U. class was taught by Mrs. Koller, wife of the pastor. No one could be found who could "put it over" better than Mrs. Koller. These pupils included the ages from 9 to 12. It was really remarkable how these children took hold of their work, and the enthusiasm which they maintained throughout.

An Adult Bible Class was taught by Rev. Geo. McNeely, D. D., pastor of the City Temple at Newark, and known from coast to coast as one of the greatest Bible teachers. There is only one Dr. McNeely—none other like him. He carried his class through the entire Bible in ten one-hour lectures, with an average attendance of 75.

Lunch was served each evening at 6.15 to about 125 people, without charge. At 6.45 the first class period began, followed by an inspirational address at 7.30, with an average attendance of 200, consisting almost entirely of members of our own church family. The second class period began at 8.00 and closed at 9.00. It was the consensus of opinion that never before has a series of services at Clinton Hill done more to inspire and quicken the religious life than did this Institute. The expenses, \$750, were quickly covered by a free-will offering at the close.

We are indeed thankful to our Lord for our good pastor and his real good wife. Really, we have two pastors, with one doing the preaching. Since their coming to us, wonderful progress has been made in the spiritual life of the church. Fifty new members have been added in the space of nine months, and greater things are expected in the future.

REPORTER.

From the General Missionary Secretary's Desk Rev. Wm. Kuhn

Winning Christ

Conversation No. 4

"Winning Christ" means "not having a righteousness of mine own, even that which is of the law, that which is through faith in Christ, the righteousness which is from God by faith." In winning Christ we become partners with him, and in this fellowship we share his riches. Paul states that same truth in other words in his great declaration First Corinthians 1:30: "Christ Jesus, who was made unto us wisdom from God, namely righteousness and sanctification, and redemption." Only in Christ we have a full salvation, which is experienced as righteousness and sanctification and redemption.

"Winning Christ" means then receiving his righteousness. Paul like every other moral person had his own righteousness. It was his record of right-living. It was written according to his own observance of God's law. Through his own right-living he endeavored to bring his life into harmony with God's will as expressed in the law.

At one time in his life Paul had thought his own record of right-living to be blameless. What poor judgment on his part! After his eyes had been opened and his understanding illuminated he spoke of himself as the "chief of sinners."

To the apostle Paul "Winning Christ" would mean winning Christ's record of right-living. That record is absolutely perfect and immaculate. No one in the course of the passing centuries has ever found one blot or blemish on Christ's record of right-living. To this he could attain not by self-effort, but through simple faith in Christ Jesus.

This righteousness, this record of right-living, is of God; that means, God ascribes this perfect record of Christ's right-living to all who win Christ. One's own imperfect record of poor sinful living is blotted out forever.

No other righteousness, or record of right-living, can endure the presence of God to be acceptable in his sight.

Only those having Christ's righteousness can be on terms of peace or harmony with God, so that they may have fellowship and enjoy sweet intercourse with him.

Young People's Society, Wetaskiwin, Alta.

Our society consists of 25 members. We are trying to help carry on the Master's cause in our church and community. The young people assisted by their pastor (Rev. F. W. Benke) have rendered lasting service for Christ. On Dec. 5 we had our annual young people's program, which consisted of two dialogs one in German (Einigkeit macht stark) and one in English (The Waiting Guest), which were well presented. The male choir, under the leadership of Edward Dickau,



Cast of play, "The Awakening of Brother Tightwad," given twice by young people of First Church, St. Paul

brought uplifting messages in song; recitations and a short address brought the program to a close.

During the last year our society held the following meetings: Three devotional, two Bible verse contest, four addresses, two debates, four programs, one mission evening, one business meeting, one church service, one program was held in the neighboring society. Our president for the ensuing year is Arthur Sommers and our secretary, Annie Sommers.

ANNIE SOMMERS, Sec.

Men's Bible Class, Grace Church, Racine

The Men's Bible Class of the Grace Baptist Church, Racine, Wis., held its regular monthly business meeting Jan. 16. The new officers being sworn in: Mr. Ed. Meiers, president; Ed. Gerlitz, vice-president; Paul Dulce, secretary and treasurer; and J. M. Fenton, recording secretary.

The Rev. H. F. Schade, pastor of the church, gave an interesting talk on Missions, which was very inspiring. We also had a very interesting address from Bro. August Schacht on Missions. The class is supporting a missionary in Burma. The class is increasing in membership under the very able teaching of Mr. John Weichers.

We have a membership of 32 at present. The class at this meeting decided to make a membership drive in the near future. After the business was disposed of the class repaired to the kitchen, where an oyster stew was already to be served, which had been prepared by Mrs. Ed. Meiers and Mrs. Wallace Hilker. A good time was spent and the class broke up at 11 o'clock and all went their way rejoicing.

J. M. FENTON, R. Sec.

* * *

Be proud of your Savior and not of yourself, and others will have reason to be proud of you.

* * *

"I have always maintained," declared Charles, "that no two people on earth think alike."

"You'll change your mind," said his fiancée, "when you look over our wedding presents."—Life.

St. Paul Society Repeats Program

Good things always bear repetition, especially when requests for it come in from all sides. Last December, when the B. Y. P. U. of First Church, St. Paul, celebrated its annual "Jahresfest," a heavy snowstorm made it impossible for many to attend, but the good reports of it made them eager to have it repeated.

Always willing to respond to such marks of appreciation, the society more than complied on the 27th of January by giving a supper, with the program afterward. I wish you could have peeped into the candle-lit dining room and then sat down to the delicious supper. I'm sure you would join us in three cheers for Jeanette Barrette and her band of cooks. What would we young people do on such occasions without the faithful ladies who never fail to answer an S. O. S. from the kitchen!

The program, under the leadership of our president, Grace Stoeckmann, was essentially the same as that given in December, consisting of several vocal and instrumental numbers, and a humorous but mighty truth-telling dialog in German by four young people, entitled "Ich trete aus," being the dissolving and reforming of a young people's society. But the crowning feature was the play given by a number of the young people, called "The Awakening of Brother Tightwad." Mr. Tightwad, a man of ample income, has been in the habit of giving practically nothing for the support of the church of which he is a member. A visit from the Committee of the Everymember Canvass gives him an opportunity to air his views about the bad effect of church pledges, but before they leave he is converted to a new basis of stewardship. It was most interesting in itself, but the personal message to us as stewards not only of our life but of our material possessions did not go unnoticed.

The young folks in the cast, as is evident in the accompanying picture, took great pleasure in the preparation of this play, and the fact that a large number came to hear it a second time is sure proof that their efforts were fully appreciated.

F. L. KRUSE.

Baptist Leaders

Balthasar Huebmaier

FREDERICK L. ANDERSON

Balthasar Huebmaier was the leader of the Baptists in the time of the Reformation, and the Baptists of the world may well celebrate the 400th Anniversary of his martyrdom on March 11, 1928, as suggested by President Mullins of the Baptist World Alliance. The Index of Prohibited Books, issued by the Roman Catholic Church, names him along with Luther, Zwingli and Calvin as one of the four "heads and leaders of the heretics," and this is also the verdict of the best modern historians of the period.

Why Not So Well Known

The reason that he is comparatively unknown is that his remarkable career was so brief, that the whole Anabaptist movement was cut short by pitiless persecution and drowned in blood, and that, after a century of misunderstanding and calumny, a conspiracy of silence seems to have been entered into by Protestant and Catholic alike to doom Huebmaier and his followers to oblivion. Baptist scholarly research now presents to us anew the picture given us by the Catholic Index. Huebmaier ranked with Luther, Zwingli, and Calvin in character, in learning and in eloquence, and far exceeded them in insight and foresight, a pioneer of the spirituality of the church and of religious liberty, three centuries at least ahead of his times. Luther and Calvin died in their beds. Zwingli fell in battle. Only Huebmaier won a martyr's crown.

His Catholic Period

Balthasar Huebmaier was born of obscure parents at Friedburg in South Germany in 1481. He supported himself while getting a thorough education. He gained his A. M. at the University of Freiburg in 1511, and his Doctorate in Theology in 1512, studying under the celebrated Dr. Eck. From 1512-1516 he was a member of the faculty of the University of Ingolstadt and in 1515 became its Rector. In 1516 he was called to be preacher and priest at the Cathedral of Regensburg (Ratisbon) on the Danube, a famous political center in those days, and powerfully influenced the city for seven years by his sermons and his leadership. This was his Catholic period.

Becomes An Anabaptist

About 1522, influenced by Luther's tracts, he gradually adopted the Protestant point of view, with the result that in October, 1523, at Zurich in Switzerland he openly and publicly declared himself a Protestant. From 1523 to 1525 he was pastor of the reformed church in Waldshut and brought nearly the whole town and surrounding country into the Protestant fold. He emphasized his departure from the Catholic faith by marrying in early 1524 Elizabeth Hueglein

who with rare fidelity and bravery shared his later fortunes. In early 1525 he embraced the views of the so-called Anabaptists, who baptized about Easter-time of that year at Waldshut, and immediately became a leading propagandist of Anabaptist doctrines.

When the Austrians under the Catholic Archduke Ferdinand demanded that the city of Waldshut should deliver up its beloved pastor Huebmaier, rather than expose his flock to destruction he fled to Zurich where the reformer Zwingli was in power. There, to Zwingli's lasting shame, he was thrown into prison and tortured on the rack to extract from him a recantation of his views on infant baptism. Under that terrible physical agony he did recant (let him who has suffered on the rack for his faith without wavering cast the first stone!) and was allowed to escape to Nicolsburg in Moravia, bitterly repentant for his weakness.

His Great Success in Moravia

There, under the protection of the Lords of Lichtenstein, July 1526-July 1527, he boldly renewed his proclamation of the great Anabaptist doctrines of soul liberty, separation of church and state, a spiritual church made up of baptized believers only, and the merely symbolic character of the ordinances. Evangelical teaching had already a large following in Moravia and inclined the people to Anabaptism. Huebmaier's success was simply wonderful. In the one year of his stay in the province he baptized all the evangelical leaders, and the two Lords of Lichtenstein. Six thousand people joined the Anabaptists in this one year, and many judges and nobles began to listen with interest and to side with the eloquent preacher and reformer. Tracts from his pen streamed forth from the press, tracts in German and in Latin. His influence grew by leaps and bounds. It looked as though all Moravia would turn Anabaptist.

It is no wonder that the people loved him and his enemies feared him, for he was a thoroughly educated man, a devoted Christian, learned in the Scriptures a clear and forceful preacher, a controversialist, fairer and kindlier than his contemporaries, a well-balanced, attractive and magnetic leader, who, if allowed to go on, might have changed the whole history of Europe and the Reformation.

Burned at the Stake

But Ferdinand of Austria, who had during this year become King of Bohemia and Moravia, now decisively intervened and demanded that the Lords of Lichtenstein deliver Huebmaier into his hands. Resistance was impossible and in July, 1527, Huebmaier and his wife were lodged in an Austrian prison. For nine

months they lay in various dungeons, unperfected, dreadfully cold and lonely, sick most of the time, occasionally tortured on the rack. This physical torture the high-strung sensitive Huebmaier could not bear, and again he compromised and wavered; but in the final examination on the rack, while confessing acts at Waldshut which might be construed as treason against the Austrian government, he firmly maintained his position on a spiritual church, infant baptism and the Lord's Supper. Huebmaier was therefore on March 3 condemned to be burned alive at the stake. Though strongly urged to confess to a priest and receive the last rites of the church, he steadfastly refused.

On March 10, 1528, in Vienna, he was led forth to death, his wife, exhorting him to be brave. He remained firm to the end, "like an immovable rock," says an enemy. He asked the forgiveness of any whom he might have injured and uttered his forgiveness of all who had done him harm. He died in the midst of the flames, calling on Jesus.

Wife Drowned

Three days later, his noble wife was drowned in the Danube. A more devoted help-meet, a braver woman, a more ardent Baptist has rarely appeared in our history. Elizabeth Hueglein Huebmaier deserves to be honored on this day of celebration by the side of her husband.

For What Did They Die?

They died for the ideal of a spiritual church made up of believers only, for the pure gospel of the New Testament, for the immediacy of the communion of the soul with God, for the necessity of personal experience of God and his grace, for soul liberty and the separation of church and state.

They died protesting against the corruption and tyranny of the Church of Rome, against sacramentalism and sacerdotalism, infant baptism and transubstantiation and an unconverted church-membership; and especially did they protest against the use of force and compulsion in matters of belief and religion.

They did not die in vain. Though their followers were scattered and killed and their work seemingly destroyed, later centuries, influenced by such teachings, have more or less embraced their views, and in free countries their doctrines of soul liberty and the separation of church and state are winning their way. In America they stand in the Constitution of the United States.

So Huebmaier's noble words are fulfilled, "Divine truth is immortal, and although in the present it may be arrested, scourged, crowned with thorns, crucified and laid in the grave, it will never theless rise again on the third day victorious, and will reign in triumph for all eternity."

Newton Centre, Mass.

The Belief of the Anabaptists

The great majority of the Anabaptists were peaceable folk, asking nothing but that they might be permitted to worship and serve God in their own way. There was a mystical element in their doctrines, the foundation stone of which was the conviction that to be a Christian is to be united by faith to the Son of God, so as to be a partaker of his nature. This cannot be save by a complete change of nature, character, life. One cannot be a Christian, therefore, by inheritance, by education, by sacraments. Repentance, faith, regeneration, are necessary to produce this intimate personal relation with Christ. Flesh and blood cannot inherit the kingdom, to enter it one must be born again.

This notion of the essential nature of Christianity led them to their idea concerning the Church. This outward embodiment of the kingdom should be, so far as is humanly possible, composed of those only who have been regenerated by the Spirit, who have become vitally one with Christ by faith, and are continuing in such union with him, as is shown by their bringing forth the fruits of the Spirit. The civil magistrate, in their view, had nothing to do with matters of religion. He had discharged his full duty when he had protected the innocent and peaceable, and punished the evildoer. And it equally followed that entrance into such a Church as they contemplated must be made by the voluntary act of the individual concerned, and could not possibly be accomplished for him by another. Infant baptism was therefore objectionable to them. As an act performed without faith, it was to them null and void.—Vedder, Balthasar Huebmaier, pp. 14-16.

The Weightiest Question for the Reformation

A radical wing or group gradually developed in the party of reform, and by the beginning of the year 1525 they were demanding with much insistence that Zwingli should "separate himself from the goddess, and gather a pure church, a congregation of the church of God." The only church of which they could find mention in the New Testament was a congregation of true believers in Christ, and it seemed plain to them that conformity to the Scriptures required that the church of Zurich should be reorganized on that basis. They had also discovered not only that the baptism of infants is nowhere commanded in the New Testament, but that there is no clear case recorded there of the baptism of any but a believer on his personal profession of faith. There was thus raised the weightiest question that arose for solution during the entire Reformation period—a question that goes deeper than any other, and has more momentous consequences than any other, according as one answer or the contrary be given. It was this question that became fundamental with this party, and held that position throughout the history of the Anabap-

tists. Anabaptism was but a necessary corollary from the answer given to the question, What, according to the Scriptures, is a church of Christ, and of whom should it be composed? The radicals could find but one answer: A church of Christ is a congregation of true believers, giving token that they have been born again of the Spirit of God by living in accordance with the precepts of their Lord. A church composed of the regenerate only was the ideal of this party, and they pressed upon Zwingli the adoption of this as his program.—Vedder, Balthasar Huebmaier, pp. 101-103.

The Sufficiency of Scripture

The humblest believer is able to understand the Scriptures, so much at any rate as is necessary to salvation, and it is his duty to learn this by his own study of the Word, not to take it at second-hand from anybody. The possibility of error in thus interpreting the divine Word is admitted, but this is due for the most part to the obscurity or brevity of certain passages. The remedy is to recognize that Scripture can be interpreted only by Scripture. If we put beside these obscure or brief passages other passages on the same subject, and bind them together like wax candles, and light them all at once, then the clear and pure splendor of the Scriptures must shine forth. In this way, the believer who surrenders himself to the guidance of the Spirit of God will be led into all the truth.—Vedder, Balthasar Huebmaier, p. 184.

Our Skilful Advertising

Specimen of the Sunday dinner conversation of many Protestant families:

Father: "Wretched sermon we had today, I say."

Mother: "Dull as a meat-ax. I went to sleep. I couldn't help it."

Jack: "What a disagreeable voice Dr. Smith has! It goes right through me."

Susy: "I do wish Dr. Smith would stop quoting, or else get his quotations right. He made a perfect mess of that quotation from Browning today."

Ned: "Why doesn't he cut off that long lock of hair that keeps tumbling down on his forehead? It looks absolutely silly."

Father: "I think the congregations are falling off, and no wonder, the kind of preaching we are getting."

Mother: "I noticed the Graysons were not there today. I shouldn't wonder if they were out riding. It is too good a day to go to church."

Susy: "Especially for the sort of preaching Dr. Smith is dealing out to us."

And so on.

And through it all, the Catholic servant-girl is waiting on the table, not saying a word, but using both her ears.

By the way, did you ever hear a Catholic criticising the Catholic Church, its services, or its priests?—C. E. World.

An Appreciation of Miss Elsie Miller

Our experiences in life are variable. Today we have joy, tomorrow sorrow. In every life there are points of departure, when we no longer can travel the road together. As the leaves are torn from the trees by the rude storms, so are friendships plucked from our lives by Death's remorseless hand.

Thus we feel about the seemingly untimely departure of our beloved friend and sister, Miss Elsie Miller. Though she is no longer with us, the memory of her deeds will live on in the lives of those who knew her. To us, who as schoolmates and fellow-workers learned to know Elsie, learned to love and admire her. Her charming personality and keen sense of humor won for her a host of friends.

Christ was indeed exemplified in her life, whether during her days of train-



ing, or out in active service. Truly it can be said of her, "She went about doing good." Even when the shadow of sickness began to give its signals, she went about her work with unfaltering zeal for the cause she loved.

God gives us friends and our heart's tendrils twine about them; they stay with us for a while, then leave us. But having known and loved them has enriched our lives and enlarged our vision. Thus we can say of Elsie, whom God has taken from us and placed in a larger field of service. We may wonder why God has removed a life with such possibilities for real service, however, we know that he makes no mistakes.

"What I do thou knowest not now, but thou shalt know hereafter."

*"Not until the loom is silent,
And the shuttles cease to fly,
And God rolls back the canvas,
Will we know the reason why:
For the dark threads are needful
In the weaver's hand;
As the threads of gold and silver,
In the pattern He has planned."*

LAURA VOIGT.

Our Devotional Meeting

H. R. Schroeder

March 11, 1928

How Can I Help Others to Follow Jesus?

1 Peter 3:8-16

When Andrew had learned to know Jesus as the promised Messiah, he immediately went to look for his brother and when he found him, he brought him to Jesus. (John 1:40-42.) This desire to bring others to Jesus is felt by every true Christian. But young people often wonder just how it can be done. It's comparatively easy for ministers and missionaries and Sunday school teachers, but what can the average member of the B. Y. P. U. do? Well, first of all it must be remembered that it isn't necessary to be a preacher in order to bring others to Jesus. A child has often been the means of bringing his parents to conversion. A man once said that if he had to lead a thousand people to Christ before he could enter heaven, he would not go out as a preacher, but would immediately set out to do personal work. He felt that he could reach that number sooner by personal work than by preaching.

Our Scripture passage reminds us that if we want to influence others for good we must lead a holy life ourselves. "Be likeminded, compassionate, loving," etc. The greatest hindrance in the spread of God's Kingdom is the fact that so many Christians lead such worldly and sinful lives. Actions speak louder than words. "What you do speaks so loud that I cannot hear what you say." So first of all let your life be an example to others.

Then the apostle tells us in v. 15 that we are to be always ready to give an answer to every man that asks us for a reason for the hope that is within us. We often come in contact with people who do not believe as we do, and as we converse with them we invariably have an opportunity to speak of religion and spiritual things. Young people are ever ready to talk about their social affairs, about business, politics and the weather, why then shouldn't they also be able to talk about the Bible, the church, about God and eternity? If it is done in a reverent way, it will at least set others thinking and may be the means of bringing them to Christ.

March 18, 1928

What Are the Real Values of Church Membership?

Col. 3:5-17

As soon as young people are converted they should unite with some church and take an active part in all the affairs of the church. Of course it is possible to be a Christian without being a church-member, for there are some good Christians outside the church, but they would be better Christians if they were identified

with some church. An apple tree may grow and bear some fruit out in a pasture, but it will be a better tree and bear more and better fruit if it is planted in the midst of a cultivated orchard.

As Christians we must grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Paul tells us in our Scripture lesson that we are to put off the old man and to put on the new, just as we would put off some old soiled garment and put on new and clean clothes instead. Of course our old sinful nature isn't as easily put off as an old dress or coat. We are to put to death the members which are upon the earth—our sinful habits—but somehow these evil habits have more than nine lives, they always come to life again.

And then, too, the new life must be put on, new habits must be cultivated instead, a new character must be formed, and that cannot be done in a day. Take one trait as an example—the readiness to forgive one another—it takes some people a whole lifetime to learn that.

Now, this spiritual development can only be attained in the church. Church-membership may not always pay high dividends as far as your business and social life is concerned, but it will always yield the highest spiritual returns. "Let the word of God dwell in you richly—teaching and admonishing one another in psalms," etc. In trying to help others you will be helping yourselves. It's worth far more than it costs to be a faithful church-member.

March 25, 1928

What Is My Share in the Missionary Enterprise?

1 Thess. 1:1-10

There are some people who are always wondering and asking how little they can do in order to get by with it. They are constantly asking what their share is for fear they might be doing too much. Such people are not ideal Christians and they aren't the best B. Y. P. U. members either. As young people we should never ask how little we can do and retain our representation and our membership, but rather how much we can do to serve our Master and our fellowmen?

Paul praises the Thessalonians for their work of faith and labor of love and their patience of hope. (V. 3.) They had evidently caught Paul's missionary zeal. No sooner had they been converted, than they tried to share their blessings with others. In the 8th verse Paul says, "For from you has sounded forth the word of God," etc. After the gospel had come to them it spread like a wildfire throughout the provinces of Macedonia and Achaia. Paul says that they have become an example to all other believers, and so they are held up to us as our

ideal; we, too, should manifest the same spirit and zeal.

Everyone—even the youngest and least—has a definite share in the great missionary enterprise. Just what your share is depends upon your circumstances and your personal talents. "Unto whomsoever much has been given, from him much will be required" (Luke 12:48). Some can do more than others. Some can devote their own life to missionary work, others can give largely of their means, and all can pray incessantly for the coming of God's Kingdom here upon earth. Gladly assume your share of the work and if possible go far beyond your specific responsibilities. Be willing to go the second mile.

April 1, 1928

What Happens When Young People Dare to Follow Christ?

Luke 9:57-62

(Consecration Meeting)

Too many people follow Christ something like Peter did on one occasion, "afar off." Sometimes they are so far behind that they lose sight of him entirely. They are seldom in vital touch with Christ and fail to live in the closest possible fellowship with him.

And others declare their willingness to follow Christ, but they always want to make their own reservations, just like the men in our Scripture lesson. One man said, "I will follow thee whithersoever thou goest, but suffer me first to go and bury my father;" and another said, "Suffer me to bid farewell to them that are at my house." These men were not ready to make an unconditional surrender, they didn't want to burn the bridges behind them. They wanted to begin a new life and at the same time hold on to the old. But Jesus says that that is impossible. Such half-hearted vacillating men are not fit for the strenuous work of the kingdom. "No man having put his hand to the plow and looking back is fit for the kingdom of God." First count the cost and then follow Christ regardless of what the results may be. Follow him through thick and thin, through fire and water, through life and death. Jesus was frank enough to tell his disciples that they would have to expect trials and tribulations. "The foxes have holes and the birds of heaven have nests, but the Son of man hath not where to lay his head" (V. 58). They would have to be ready to make the greatest sacrifices.

But again at other times he promised them the greatest possible blessings and an eternal life in the world to come.

Dare to follow Christ—nothing so terrible will happen. He may lead you through many a dark valley, but after all

March 1, 1928

is said and done, "Your path will be as the shining light that shineth more and more unto the perfect day" (Prov. 4:18).

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

Mar. 5-11. *What Do Missionaries Do?* Matt. 10:5-15

Mar. 5. A Manifold Task. Matt. 10:5-15.

" 6. Making Christians. John 20:19-23.

" 7. Healing the Body. Matt. 8:15-17.

" 8. Training the Mind. Acts 26:16-18.

" 9. Material Efficiency. 1 Thess. 4:9-12.

" 10. Comforting the Distressed. James 2:14-26.

" 11. Enriching Life. Rom. 1:8-17.

March 12-18. *What Our Denomination Does for Missions.* Acts 13:1-3.

Mar. 12. Sending the Gospel. Rom. 10:11-15.

" 13. Providing Missionaries. Acts 13:1-3.

" 14. Creating Missionary Interest. Acts 14:23-28.

" 15. Furnishing Leaders. Titus 1:5-9.

" 16. Caring for Mission Fields. Acts 15:36-41.

" 17. Training Native Workers. Acts 16:1-5.

" 18. Co-operating for Relief. Acts 11:27-30.

Mar. 19-25. *What Can Young People Do for Missions?* Isa. 6:6-8.

Mar. 19. Enlisting for Service. Isa. 6:6-8.

" 20. Preparing for Service. 2 Tim. 2:14-19.

" 21. The Courage of Youth. 2 Tim. 2:1-13.

" 22. The Opportunity of Youth. 2 Tim. 1:3-7.

" 23. The Practical Mind of Youth. Titus 3:8-11.

" 24. Commending the Gospel. Titus 2:6-8.

" 25. Helping the Workers. 2 Tim. 4:9-13.

Mar. 26—April 1. *Why should One Be a Christian?*

Mar. 26. Forgiveness of Sin. Rom. 5:6-11.

" 27. Fellowship with God. Luke 15:11-24.

" 28. Saved from Sin. 1 John 3:1-11.

" 29. Strength for Right Living. Col. 1:12-29.

" 30. A Helpful Guide. Rom. 8:12-17.

" 31. The True Way of Life. John 8:12-16.

April 1. Immortality. John 10:27-30.

Pray: Lord, help me to have an intelligent missionary interest in my Sunday school class, in my young people's society, and in my church. Give to my pastor and to all his people an interest in a church school of missions. May we use our money like Christians.

Special Meetings in Avon, S. D.

In response to an urgent invitation extended by the Avon, S. D., church, several months ago, to hold a series of evangelistic meetings, your General Secretary consented to be with the church from Jan. 29 to Feb. 7. The meetings, while designed to reach all unconverted with the gospel message, were intended primarily to reach young people.

We arrived at Avon on Saturday evening, Jan. 28, and were greeted at the station by Pastor Benj. Schlipf and Deacon Sattler. Soon we were welcomed at the parsonage, which formed our hospitable home while in Avon.

The Avon church is one of our strongest in South Dakota. It is the strongest in the progressive community in which it is located. It has a splendid Sunday school under the leadership of Supt. Brandt. There are various outstanding organized classes in the school, among which is the Men's Bible class, taught by Bro. Schlipf. There were more than 60 present on Jan. 29 and a unique plan to build up the class attendance, invented by Bro. Schlipf, is being used. The B. Y. P. U. is active under the leadership of Pres. Bangert. The Avon church has had the honorable distinction of leading the churches of the Dakota Conference in the matter of giving.

The Lord favored us in granting almost ideal weather for the meetings from Sunday, Jan. 29, to Feb. 5. The roads were good and dry and this means much to a rural church constituency. The Sunshine state honored its name and the days were bright. The spacious church was filled almost every night. The visiting evangelist and the pastor, accompanied by one of the deacons, were enabled to visit quite a number of families during the day and to do personal work with young and old. The choir of the church assisted ably in all services. A straightforward gospel message was presented in all the services. With the exception of the two Sunday morning services and the first two weeknight meetings (which were in German) all were conducted in English, for the benefit primarily of the younger folks. A reverent spirit was manifest throughout. Church members were concerned about the salvation of friends and relatives. A prayer circle met every evening a half hour earlier to invoke God's blessing upon the services to follow. There is no lack of material to work with in the Avon church. There are many unconverted friends attending the church services and many in the families connected with the church. They form a constant challenge to the followers of Christ to be "fishers of men."

As a definite result of these meetings about ten or eleven took a stand for Christ and expressed the desire to henceforth live for him. They are all younger folks, whose lives can count much for Christ in the future and now, if they are trained to grow and work. There are others who have been touched by the Holy Spirit and we hope they will not

quench him but yield. Contacts have been established by these meetings which will no doubt bring forth fruit in days to come.

Mention should also be made of the Young People's Mass meeting held on the afternoon of Jan. 29 at which the undersigned spoke on "The Greatest Work in the World." There were delegations of young people present at this meeting from Tyndall, Danzig, Parkston and Delmont churches. We were also glad to greet Pastors A. W. Lang, H. P. Kayser, B. Luebeck and J. F. Olthoff during the course of these meetings.

The beautiful weather took a turn on Sunday night, Feb. 5, to remind us that Winter was still with us and changed to rain and sleet and snow. This made the roads almost impassable and prevented the country people from coming in. But in spite of the inclement weather of the last two nights, the town people were there and the Lord was with us, too. Reference might also be made to the special decision service in the Bible school on Feb. 5, in which the workings of the Holy Spirit were manifest and a tender spirit prevailed in many hearts.

At the close of the meetings the church made a special thank-offering for our Missionary and Benevolent Offering amounting to \$250 and paid all our travelling expenses. The Avon church again lived up to its reputation. May God continue to bless the church and its pastor, Bro. Schlipf (who proved a fine yoke-fellow), and make it a perennial and permanent evangelistic force in the community!

A. P. MIHM.

Farewell and Surprise at Nottingham

This is the Nottingham Baptist Church of Cleveland, Ohio, broadcasting our program of Thursday, January 26, over station H-E-R-A-L-D.

While we're waiting a few minutes for the program to begin I might give you a picture of the church. It is now about 8 o'clock and nearly every seat in the auditorium is filled. Among those present I see Dr. Sharp, whom you know is the executive secretary of Cleveland; Rev. Geo. Cole, pastor of Trinity Church; Mr. Kinney, the teacher of the Men's Bible Class, but strange to say I don't see our own pastor, Rev. J. H. Ansberg. Behind me here on the platform is a screen which is apparently hiding something but I'm sure it is not the pastor. The music director is coming up now and the program is going to begin. The congregation has just finished singing and the mixed quartet is going to sing. The audience was just about to begin again when somebody said, "Here they come now." All eyes are turned toward the door and the audience is rising as Rev. and Mrs. Ansberg walk in and are ushered to their seats in the audience. They are truly surprised, as they should be, since this is a surprise party.

I wish I could let you hear all that is being said but that is impossible. One of the deacons, who is in charge of the

program, is telling Rev. Ansberg what it is all about; how the church takes this occasion to express its appreciation to Rev. and Mrs. Ansberg for their seven years of devoted service. Mr. Kinney is the first speaker and tells of the joy of teaching in the same church with Rev. Ansberg. Dr. Sharp is the second speaker and speaks as only an executive secretary can when about to lose one of his ministers. Next comes Rev. Cole. Now he has the congregation laughing over his relationship to "Brother John." Now I see several with handkerchiefs to their eyes as he says, "Good-bye." Rev. Ansberg is being called to the platform and now we'll see what is behind the screen. While one of the deacons, Mr. Parks, occupies the pastor's attention, some of the trustees remove the screen and push up . . . Well, at the close of his speech Mr. Parks presents the pastor with a beautiful Cogswell chair with a floor lamp to match, a gift from the church. The chair is put into immediate use, too, and I don't blame him, for it looks too comfortable to resist. Now he's up again and is going to make a speech. Just a bit of what he's saying: "I'll not preach a farewell sermon next Sunday and I don't want you to say good-bye. Just think of us as going on our vacation, for we'll continue to work and grow in service together; you in Nottingham, we in Kankakee." The congregation is standing and being led in prayer by the pastor. (Refreshments are being served in the gymnasium but we can't broadcast that.)

Before we sign off let us say that we wish Rev. and Mrs. Ansberg God's richest blessing in their new work in Kankakee, Ill., and though separated by a few miles we'll think of them and assure them they will always find a welcome hand when they visit Cleveland.

N. B. C. of Cleveland, Ohio.

How to Start the Day Wrong

Mr. Jones had long been growing bald, and the time had come when it was not at all difficult to number the hairs of his head. One morning at breakfast he remarked: "I think I'll get a hair-cut today."

"Which one, dear?" asked his wife.—
The Youth's Companion.

* * *

Fear is a blessed thing, fear is an ugly thing; the blessed fear is the fear of sin, the ugly fear is the fear of sinners.

Conference Program of the German Baptist Young People's and Sunday School Association of the State of Oregon

at the Second German Baptist Church,
Portland, Oreg.,
March 8-11

Thursday, March 8, 8 P. M.: Opening.
Address by Rev. A. P. Mihm.

Friday, March 9, 7.30-8.15 P. M.:
"What does the Church expect of its
Young People?" Rev. Wm. Graf. "What
do the Young People expect of their
Church?" Earl Marks. 8.15-9: "Evan-
gelism in the Sunday School Class,"
Rev. A. P. Mihm.

Saturday, March 10, 3-4 P. M.: Busi-
ness Session. (Elections.)

4-4.45: Section I. A practical lesson
in conducting and teaching a class of
Intermediates or Seniors, Rev. W. T.
Milliken, D. D.

Section II. A practical lesson in con-
ducting and teaching a Beginner's or
Primary Class, Miss Hunderup.

4.45-5.30: Missions in the Sunday
School, Rev. A. P. Mihm.

5.30-6.30: Supper.

6.30-7.15: Bible Study, Rev. J. A. H.
Wuttke.

7.15-8: How to choose a Vocation, Rev.
A. P. Mihm.

8-8.45: Consecration Service, Rev. J.
Kratt, D. D.

Sunday, March 11, 2.30 P. M.: Rally in
the First German Baptist Church. Ad-
dress by Rev. A. P. Mihm.

7.45: Closing Service in the First
Church. Address by Rev. A. P. Mihm.

HELMUT DYMMEL.

Y. P. & S. S. W. of Manhattan and Bronx

The Young People and Sunday School
Workers of the German Baptist churches
of Manhattan and the Bronx met Feb.
2, 1928, for their second quarterly Con-
ference at the Immanuel Church, Rev. F.
W. Becker, pastor. Song selections from
the floor, in both German and English,
were sung as only the redeemed of the
Lord can sing.

Our chairman, Mr. Fred J. Maeder, of
Harlem Church, read from John 4, em-
phasizing the 37th verse: "One soweth

and another reapeth." This often proves
true in the life of teachers and leaders.

Several short prayers, with concluding
prayer from chairman, were offered, after
which Mr. Fred Heubig, Sunday school
Supt. of Immanuel Church, presented the
subject for discussion: "How can a Sun-
day school serve a scholar, as stepping
stone into Church fellowship and Young
People's Society?" He declared the Sun-
day school to be an institute where the
scholar is to be brought to the saving
knowledge of Jesus Christ as personal
Savior, as the speaker himself experi-
enced, when privileged to come up
through all the grades of the Sunday
school; he was led into acceptance of
Jesus Christ at the age of 11 years, and
included in Church fellowship and the
Young People's Society at the age of 12
years. Thus the speaker himself proved
to be the strongest argument and result
on this subject. The discussion centered
upon the problem: "At what age should
young people be admitted to the Young
People's Society," whose chief aim and
purpose is to develop recruits for active
work in the Lord's service?

The second speaker set forth the sub-
ject: "Can a Sunday school or Young
People's Society afford to have teachers
and leaders who love the world?" Dr.
(Miss) Norma E. Johann, Sunday school
superintendent of the Second Church of
New York City, Rev. H. F. Hoops, pas-
tor, read passages from the Word of God
which positively declare the futility of
such an attempt, as set forth in 1 John
2:15-17, also giving several arguments
with which some teachers and leaders
like to excuse themselves for attending
theaters and "shows," namely: "I like
educational moving pictures," "I only go
to see good pictures and plays," etc.

The speaker intimated that there are
other places, such as libraries, museums
and churches, where one can see educa-
tional pictures; and that young people
may not have the knowledge to discrim-
inate between a good and a bad picture
or play. The discussion which followed
brought out the suggestion that a Chris-
tian should not be found in worldly
places, and that good pictures and plays
should be taken out of the spheres of
theaters and "movie shows" and placed
into proper assembly places; or, rather
forego the pleasure of seeing them, than
to frequent questionable places. Another
suggestion given was to refrain from fill-
ing young people with "don'ts;" rather
set them a good example, being consis-
tent in teaching and in practice.

It was then resolved to hold the next
conference in the latter part of April, for
which the Harlem constituency extended
the invitation, and the pastors of the
churches involved were added to the pro-
gram committee. A solo by Mr. Ferdi-
nand Krienke of the Second Church fol-
lowed the discussion period. With the in-
spirational hymn "Marching on, for
Christ count everything but loss" and
prayer by Rev. Frank Orthner, pastor of
the Harlem Church, we went forth to be
"not hearers only, but doers also."

ADELAIDE ORTHNER, Reporter.

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