

The Baptist Herald

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

Volume Seven

CLEVELAND, O., JANUARY 1, 1929

Number One



Eureka Men's Club, First Church, Minneapolis, Minn.

What's Happening

Start the new year right by subscribing to the "Baptist Herald."

Have you renewed and paid for your subscription for 1929? If not, see your booster at once.

A gift to some friend that will be beneficial and appreciated for the entire year is a year's subscription to the "Baptist Herald."

With this number the "Baptist Herald" enters upon the seventh year of its existence. May we all help to make it the most blessed and most beneficial year in its history!

Rev. Herman Kuhl, a graduate of the Philadelphia School of the Bible and a member of the Second Church, Philadelphia, has accepted the call of our church at Wilmington, Del. He began his work on Dec. 1, 1928.

Rev. Hugo F. Schade, pastor of the Grace Baptist Church, Racine, Wis., accepts the call of the Second German Church, Cleveland, O., to succeed Rev. O. E. Krueger. Pastor Schade assumes his new charge early in March.

Rev. P. F. Schilling under date of Dec. 12 writes that churches, schools and theaters in Scottsbluff, Nebr., have been closed on account of the "flu." The schools were compelled to close because more than half of the children did not attend school.

Mr. Fritz Stahl, secretary of the C. E. Society of the First Church, Union City, N. J., is taking studies at present in the American Bible Training School in Brooklyn, N. Y. At the close of his studies there he intends entering our Seminary in Rochester.

Rev. A. Ittermann of Berlin, C. P. South Africa, has resigned his charge and expects to sail for America from Durban March 30, 1929, via Egypt, Palestine and Hamburg, Germany. Bro. Ittermann's return to America has been necessitated by the continued illness of his wife.

Rev. H. Grossman, pastor of the First German Baptist Church, New York City, has accepted the call from the Urban Strasse church, Berlin, Germany, which he served before coming to the United States. It has been announced that he will begin his new pastorate on Jan. 1, 1929.

The Agoga Class of the Oak Park church school, a class composed of young men; Mr. Wm. Heine teacher, recently decided to place the "Baptist Herald" into the public libraries of Oak Park and Forest Park and pay for three copies to missionaries during 1929. This splendid project could be followed by other organized classes and societies.

Rev. Theo. W. Dons of the Oak Park Church conducted two weeks of evangelistic meetings at the German Baptist church of Ellinwood Kans., during the first two weeks of December. Bro. Dons was formerly pastor of this church. Good attendance and a number of conversions were reported.

The Second Church, Chicago, Ill., Rev. C. A. Daniel, pastor, now issues a monthly church paper, called "Fellowship News." It consists of 16 pages and presents an attractive appearance. The Sunday school goal at present is a 175 attendance on Sunday morning. Every pupil must wear a "Not Yet" button until the goal is reached. The sewing school on Saturday afternoons under the supervision of the church missionary, Miss Minnie Proefke, has an average attendance of 40.

A successful evangelistic campaign was conducted in the Second Church, Cleveland, O., under the leadership of Rev. Geo. W. Cole, pastor of Trinity Church, and Mr. and Mrs. B. Osterhaus. Bro. O. E. Krueger is now giving 12 Sunday school scholars a course of instruction to prepare them for baptism and church membership. The church has voted for a double morning service to meet the needs of the younger element. A newly organized Junior church with an attendance of 50 is in charge of Mr. and Mrs. Arthur Jenkins.

The German Christian Endeavor Society of the First Church, Union City, N. J., Rev. John Schmidt, pastor, made its first public appearance in a "youth-recruiting" meeting on Sunday evening, Nov. 25. A fine musical program was given including a dramatic dialog on the "Prodigal Son." The church choir and the King's Daughters chorus co-operated in the program. This society is composed of 15 members, nearly all recent immigrants from Germany. They attend English classes at the night school and are already able to participate in singing the English numbers rendered by the church choir.

Deep sorrow and great bereavement has entered the heart and home of our Publication manager, Mr. H. P. Donner, through the death of his beloved life-companion, Mrs. Donner, who passed away on December 11 after a prolonged illness. Mrs. Donner was a devout woman of sweet disposition and lovely character, who graced her hospitable home and whose warm-hearted Christian activity was full of good works. The "Herald" family unites in extending heartfelt sympathy and condolence to Bro. Donner and the children and commend them to the comfort of the heavenly father.

Good news comes in a report from Wausau, Wis., which says: "We are in-

deed happy to report that on Sunday, November 4, eight former members of the former First (English) Baptist Church of Wausau united with our Immanuel Baptist Church. Since that date, four others have united with our church fellowship by letter and five by baptism. It was on Sunday, December 2, that our pastor, Bro. F. Erion, in addition to baptizing a young man for whom we had all prayed for weeks and months, enjoyed the rare privilege of baptizing a mother and her three grown sons. Three others will unite with the church in the very near future, just as soon as their church letters arrive. We are indeed grateful to God for his providential guidance in our work here."

The First German Baptist Church of Harlem, N. Y. City, Rev. Frank Orthner, pastor, celebrated the fortieth anniversary of the dedication of their house of worship on Thanksgiving Day, Nov. 29. Pastor Orthner gave a historical sketch and representatives of neighboring churches brought greetings. The jubilee services were continued on Sunday, Dec. 2. Dr. Chas. H. Sears, General Secretary of the N. Y. City Baptist Mission Society was the preacher in the morning and at night Rev. Fred. Niebuhr of Caldwell, N. J., a former pastor, brought the message. The edifice which represented an original outlay of \$30,000, was renovated four years ago at a cost of \$4000. The building is free of debt. An illuminated electrical cross has been erected over the main entrance of the church and an all-metal bulletin board installed in front of the building. The Jubilee offering amounted to \$270.

The Baptist Herald

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Rev. A. P. Mihm, Editor
Contributing Editors:

Albert Bretschneider A. A. Schade
O. E. Krueger H. R. Schroeder

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The Baptist Herald

Never This Way Before

CHAS. S. ROBINSON

"Ye have not passed this way heretofore." Joshua 3:4.

THE Children of Israel were just going to cross the Jordan. It was a prospect, of course, calculated to try the stoutest heart among them. Their wise leader, Joshua, sent out word that they were to "sanctify themselves," and so make ready for the supreme effort of their experience. It will be good New Year's reading to go over that third chapter of the book in the Old Testament which bears his name, for a review.

"And it came to pass after three days, that the officers went through the host: and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place and go after it. Yet there shall be a space between you and it, about two hundred cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore."

Let us catch a few lessons for spiritual good from this narrative.

1. "Ye have not passed this way heretofore." Then it seems likely that **the good Lord expects to give us one more chance.**

We are continually entering upon fresh paths, which really afterwards turn out to be old ones in a new form. Religious experiences move by crises. We might remember that Israel had, not many years before, gone across this same desert, and been turned abruptly back to Sinai again, because of rebelliousness in their will. Now they were to go into Canaan, but by another route altogether.

We are always commencing new enterprises. We start new business undertakings; we adopt new professions; we choose new localities; we build new dwellings and inhabit new homesteads.

We are always beginning new experiences. Joys come suddenly and sorrows fall without any notice beforehand. We are summoned again and again to gird ourselves to some fresh endurance. None of us can escape new decisions on which our after life must turn. But in the fresh chance God is giving, he offers himself to be our helper and friend.

What we ought to remember is the undoubted fact that in this twelvemonth to come we shall find ourselves travelling over pretty much the same route we went last year. Differences will be in the details. We failed last year. The chances of life are open again. God offers to help us along. Our parts are to be played over. Will we accept a teacher this time or not?

2. "Ye have not passed this way heretofore," but it is well to remember **that the ark has not passed this way heretofore, either.**

It is significant here to notice that these people were told to accept God's guidance implicitly. They were to bear the ark of the covenant directly to the front, and follow it without any question. Indeed, they were forbidden to approach nearer to it in the course than a full thousand yards, lest the track it took should be missed or grow confused. The first time they had essayed to enter Canaan, their own folly had hindered. Now they were to be led by the sign of God's unfailing love. Herein is instruction for wise men along the ages. It makes life a new thing to put the ark on before it.

3. "Ye have not passed this way heretofore." Now, **with the ark on ahead, the joy of the Lord is your strength.**

Thus we may reach our best lesson today: take the full cheer and comfort of faith. Let us rest in the love that holds us, and understand its every pressure as being in our interest and for our help.

Let us offer our neighborly greetings for this happy new year with a glad cheerfulness. We enter upon untrodden paths; but the skies are bright and heaven is nearer and the good God is overhead.

It may be that some of us will recall the story of Longfellow in his romance. Paul Fleming entered that little chapel of Saint Gilgen. On the tomb above his head was the inscription, "Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and a manly heart." It was as if a voice came into his ear from the dead and the anguish of his thoughts was still.

Planning for True Success

AT the beginning of each year, Joseph Priestley, the discoverer of oxygen, arranged the plan that he intended to follow, and at the close of the year he reviewed the general situation of his affairs and took stock of the progress he had made, noting whether the execution of his plan exceeded or fell short of his expectations.

As the old year makes his bow to the newborn and totters off to the grave, we do well to pattern after Priestley. We cannot start entirely anew on January 1 or on any other day, but we can take stock of the progress that we have made and try to determine where we stand, and lay out the course that we intend to pursue.

Some may at first revolt at the idea of subjecting their lives to a rigid policy of invoicing, such as successful business men adhere to. They much prefer to let life flow along like a song. We hear them say, "Come what will, we shall try to make the best of it." No definite goal is set up, nor are any plans laid with a view to reaching it. They are foolhardy mariners on the tempestuous seas of life who invite shipwreck.

But the men who have won true success have feared to run the risk. They were not overcome by a foolish optimism. They faithfully kept books and reckoned up their assets and liabilities in order that they might face the future and make the most of it. They made life their chief business.

As we face the new year it is profitable for us to turn our attention to making plans for the future, so that the best conditions for growth in character may be brought about. Of course we will plan for training and education, for social and industrial progress. But we need to be reminded that unless we take an inventory of our spiritual stock and give heed to its expansion, we may grow learned and wealthy, but wither away to nothing so far as heart and soul are concerned.

Perhaps the brief sketching of two lives by way of contrast will serve to illustrate the point. The first of these two has been characterized by "The Dearborn Independent" as "the loneliest man in New York." When he was a boy he came down from Maine to that great city to seek his fortune. He became a magazine publisher, newspaper owner, chain-grocery-store proprietor, real-estate investor. A year ago he died, worth forty million dollars. But he had no friends; his life was empty.

The other man graduated from Bangor Theological Seminary in 1837, seventy-two dollars in debt. Forty years later, in 1877, after having spent himself in establishing the first Christian college in Turkey, he returned to Bangor as a teacher in the Seminary. When he was settled in his home he found himself two hundred and eighty dollars in debt. But Cyrus Hamlin was rich in the things that matter most.

January 1 is a good date on which to stop and ponder these things. The old year may depart leaving us disappointed, but there is hope in the future, and true success if we plan for it.—Selected.

The New Life for the New Year

Life Is a Journey.

I will live it trustingly.

"Though I walk through the valley of the shadow . . . I will fear no evil, thou art with me."—Psalm 23:4.

Life Is a Task.

I will live it obediently.

"We keep his commandments and do those things that are pleasing to him."—1 John 3:22.

Life Is a Gift.

I will live it nobly.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1.

Life Is a Mission.

I will live it helpfully.

"Be kind to one another, tenderhearted, forgiving one another."—Eph. 4:32.

Life Is a Contest.

I will live it earnestly.

"Watch ye, stand fast in the faith, quit ye like men, be strong."—1 Cor. 16:13.

Life Is a Battle.

I will live it courageously.

"Be strong and of good courage; be not afraid; for the Lord thy God is with thee."—Joshua 1:9.

Editorial Jottings

A HAPPY, prosperous and blessed New Year is wished all our readers by the editor and the contributing editors.

ANOTHER SPECIAL FEATURE that will give distinctive value to the "Herald" for 1929 is an eight page supplement to the January 15 number. It will present a story and study of the spiritual life and progress of a young man who is led to seek spiritual victory. It is written by one of our German Baptist leaders.

READ ABOUT THE PRIZE ESSAY contest on "How we can best interest our young people in our denominational enterprises"? Particulars on page nine. The contest is open to all. We confidently look for many of our young people, pastors and workers to enter this contest, to put on their thinking caps and to strive for the prize. The subject of the contest will surely appeal to every lover and friend of our work.

AMONG THE OUTSTANDING features on the program of the General Conference in Chicago last August were the daily addresses of Prof. Lewis Kaiser, D. D., during the "Quiet Hour." They ranked high on the program. They dealt with fundamental questions of our Christian faith and were treated in masterly fashion. Prof. Kaiser has re-written these addresses and adapted them to young people and it will be our privilege to publish them in successive numbers of the "Baptist Herald" early in this year. They will be a spiritual tonic.

I Am Today

I came to you this morning.

I came fresh from the hand of God.

I am called Today.

I am clean and white.

If you touch me with soiled fingers, my beauty will be marred.

A noble thought will glorify me.

A kind word will halo me with brightest light.

A deed of love will connect me with eternity.

A cheerful smile will gild me with the colors of dawn.

Soon I will be Yesterday.

If you use me well and wisely, I shall become a beautiful, green spot in your life, where memory will fondly linger.

Misuse me and I become a hideous, deformed thing which men name Regret.

I am your opportunity.

Your Master and mine says: "Son, go work today in my vineyard."

I am here—use me.

Eternity will be made richer or poorer because of you—and me.

I am Today!—Exchange.

A Motto

Welcome the New Year,
Wipe away the old tear,
Chase away the old fear,
Bring the Lord Christ near,
Hold the Lord Christ dear,
All your powers in gear,
His commandments hear,
His temples rear.

—Amos R. Wells.

Report of the Swatow Christian Institute

JACOB SPEICHER

The work of all departments of the Institute is now supervised and carried out by our Chinese staff. The writer is now General Director "emeritus" and apart from preaching to the Christian congregations in Swatow on certain Sundays and functioning as "adviser," he carries very little responsibility of the work within the Christian Institute.

This is a decided step in advance. During the 33 years of missionary work in South China I have experienced three phases of mission work. Thirty years ago it was necessary for the foreign missionary to go ahead and do the thing that had to be done, otherwise it remained undone. That was the first period. Then about 20 years ago, we entered upon the second period, during which there was co-operation between the foreign missionary and his Chinese co-workers, with distinct foreign leadership, due to the fact that there were no Chinese co-workers to lead. During the past three or four years we have entered upon our third period in which the initiative and leadership has passed into the hands of our Chinese constituency. This is as it should be. The child has become a young man. Perhaps not full grown, nor yet of ripe experience, but a young man nevertheless, with all his self-confidence, virility of self-expression and daring. It is good to one's eyes and heart to see and understand the work of God now unfolding among his people. Our American churches should consider this a most blessed day and stand ready to help this movement for autonomy among our Chinese Christians in every way. As a matter of fact, spiritual autonomy ought to be the goal of every mission founded in any part of this world.

The work at the Institution was in splendid condition during the period when Rev. Lo Siah Ku was the General Director. He has now resigned this position to take up the responsibilities of joint president of the Ashmore Theological Seminary. It was no easy matter to find a man to take his place. Mr. William C. Chen has been elected General Director and has thrown himself into the work with enthusiasm and consecration. Mr. Chen spent several years in America when a lad. He was educated in the public schools of Seattle, Wash., and then came to China to graduate from the Shanghai Baptist college. He is deserving of our complete confidence for we believe he will make good.

A summary of some of the outstanding

facts of the work at the Institute may be of interest.

Attendance during the year at every night evangelistic meetings	80,000
Visitors during the year at the daily Exhibit	60,000
Attendance at the special Exhibit of National Products (10 days)	50,000
Christian literature, tracts and books sold during these 10 days	40,000
Number of Patients treated at the Institutes Dispensary	5,885
Obstetrical cases	180

During the summer, the city authorities launched a local Community Health campaign. Our Institute has been doing pioneer work along these lines for years. This fact was tacitly recognized by the officials, who appointed our General Director chairman of the executive committee of this Health campaign. The aim of this movement was to educate the masses living in Swatow about the health problems of the community, of the family and of the individual. Hundreds of dollars of suitable books and tracts and illustrated posters on health education were bought from the Council on Health Education at Shanghai and from the Y. M. C. A. headquarters at Shanghai. We leased scores of films and stereopticon slides on health topics. During the campaign crowds would pack the Institute Building to receive instruction. Many doctors were invited to give lectures.

It would be beyond the aim of this report to go into the details of each department of work. The Young People's Union made itself responsible for a vigorous night-school for clerks. The Vacation Bible School was the largest in recent years. The Kindergarten in the Institute building had an enrollment of 120 children. The up-town Kindergarten has 40 children. The elementary school for boys and girls in the up-town district, recently established, has 60 pupils.

During the past year we have translated into Chinese Dr. Goodchild's book "Can We Believe?", also the Biography of the noted evangelist of Japan, Dr. Kanamori. During the summer months I prepared and put through the press a text-work for our theological seminary students. The book is an introduction with notes on the Pentateuch. At present we are translating select parts of a book entitled "Victory in Christ," which is a report of a summer Conference at Princeton on the deepening of spiritual life.

The church at the Institute is now planning for revival meetings. A noted evangelist from Foochow has been invited; thus we all look for a blessed revival of the Christian constituency in Swatow and among the non-Christians. This report does not mention much about the activities of the local church, which meets in the Institute building. At one time we hoped to get the congregation to accept and shoulder the responsibilities of the entire work of the Institute. Nearly all of the members of the church have come from churches in the interior. They

came to Swatow to get rich. They cannot find much time to serve God. They believe they can do better after they have made their fortunes and have retired to their native villages. It has been found almost impossible to get these men to do personal work. Their chase after the dollar prevents them from serving God. During the past two months or so we have had a number of men and women added to the church by baptism—21 in all. The long night of opposition to Christian truth seems to be passing and we are now on the threshold of a promising sunrise which will usher us into a wonderful day of opportunity.

American sympathy with the Chinese race in their struggle to obtain national autonomy is highly appreciated. The anti-Christian movement should not be taken too seriously. We have had a number of them during the past generation and will have some more during the coming years of the next generation. That is the way the pagan mind works! It was so in the days of the Apostle Paul. It has been so throughout all the past ages of Christian Missions. Certainly, the Gospel of Christ will arouse animosity. "Behold this child is set for the fall and the rising again of many in Israel; and for a sign which shall be spoken against." Men, entrenched in their traditions, will get fighting mad when they realize that they are challenged. A number of our Chinese Christians were put to death during the past year. The ultimate Victory is the Lords! Who is on the Lord's side? Let us not be troubled nor confused. We know whom we have believed.

A Resolution by the Minnesota Union

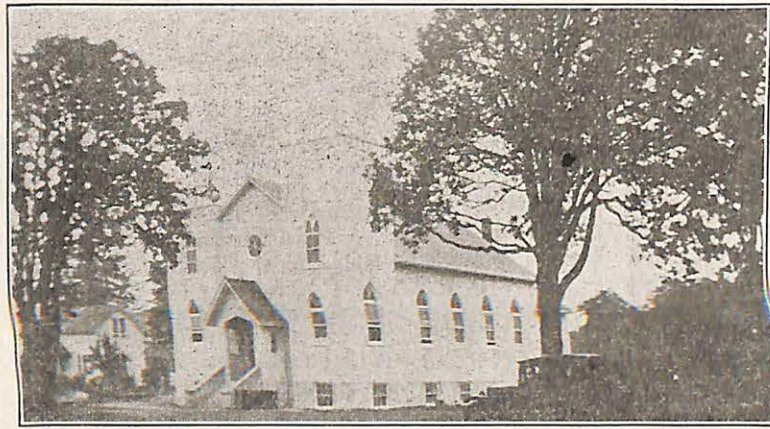
"Whereas the Lord has called to a new field of service one who has been a faithful worker and kind helper in all young people's activities, and who has endeared herself to the young people, not only of her own circle, but of the entire state, therefore, we, the members of the Council of the German Baptist Young People of Minnesota, do hereby express our sincere regret at the loss of Miss A. Victoria Orthner from our field of service. We know we shall miss her, but we feel that her influence will always remain with us, and we wish her joy and success in her new work."

Done on behalf of the Union by the Council, at St. Bonifacius, Minn., Nov. 24, 1928.

MILTON R. SCHROEDER, Sec.

Wisdom and Religion

True wisdom goes hand in hand with religion. Wisdom alone is no remedy for the suffering of the heart. Sin has a deeper cause than ignorance. A sparrow hawk sometimes lights on the back of its victim. The victim flees, but the hawk steers. So if Satan and passion steer, mere intellectual activity will not save us. Froebel once said, "All education not founded on religion is unproductive."



New Edifice of the Salt Creek, Oregon, church. Rev. R. E. Reschke, pastor

The New House of Worship of the Salt Creek Church

Situated on a beautiful plot of level ground with stately oaks guarding it, is the new Salt Creek church, which we recently dedicated. The picture also shows the parsonage in the left background. The outside of the edifice is finished off in brilliantly colored stone. When entering the vestibule, our eyes are attracted by the soft coloring on the walls and ceiling. To the right are steps leading to the basement where there are Sunday school rooms and a delightful kitchen. There are also steps that lead to the balcony. As we enter the main auditorium, we see the pastor, Rev. Reschke, in the pulpit with the choir seated directly behind on a raised platform, and still farther back is the baptistry. The oil painting is a picture of a beautiful stream of water. When we are seated in the large roomy pews we gaze at the ceiling and walls. They are done in a soft shade of tan which is very restful to the eyes.

Rev. Reschke preached a forceful sermon that Thanksgiving morning when the writer visited there. He mentioned that even though there are many things that go on in our beloved country that are not Christian, nevertheless America is still a Christian country. Also that we should be thankful for the privilege of worshipping our Lord and Savior freely. Also for the bountiful harvest this year. I believe in the hearts of all those present that Thanksgiving morning there was a prayer of thanks for their beautiful new church and for their loyal pastor, and he in turn for his loyal members who with the Lord's help made their new church a possibility.

L. T.

The Alberta Convention

The Alberta Convention met November 7-11 in Freudental. As the weather was very beautiful many of the visitors came by car so that all the churches of Alberta were well represented.

On Wednesday evening the opening sermon was delivered by Rev. Weinbender from Isa. 40:1: "Comfort ye, comfort ye my people, saith your God." Then Rev. E. P. Wahl, pastor of the Freudental, Trochu, Olds and Knee Hill churches, welcomed all visitors in the name of the

congregation, and Rev. P. Potzner responded.

Each day was opened with a prayer-meeting from 9.30 to 10.30, led by one of the brethren. The musical and vocal numbers, which were rendered by the visitors and members of the Freudental church, were greatly enjoyed by everyone and proved that musical talent was not missing.

On Thursday morning the organization of the Convention began. The following were elected: Chairman, Rev. A. Kraemer; vice chairman, Rev. P. Potzner; sec. and treas., Rev. Ph. Daum.

The reports from the various churches and the traveling missionary gave us full evidence that all are active and working for the Master's cause. It was, however, the desire of all of them that a revival might come during the winter months.

Friday afternoon and Saturday evening was left open for the Young People's work, which was enjoyed by all present. Especially Saturday evening, as an interesting program was given by the members of the B. Y. P. U. of Alberta.

On Saturday afternoon the ordination of Rev. Weinbender took place. Rev. Weinbender is pastor of the two churches, Richdale and Craigmyle.

On Sunday morning all hurried to Sunday school. Esther Jespersen, Ben Link and S. Krause spoke to the children, young people and Bible class respectively. After the Sunday school a missionary sermon was delivered by Rev. Potzner. He spoke from Acts 1:7, 8. All hearts were touched by his sermon. The mission offering amounted to over \$400.

After giving some brief testimonies and words of thanks to the church and singers the convention closed on Sunday evening.

May the Great Jehovah bestow his blessings upon all that helped to make the convention a great success!

* * *

Are you Christ's friend? Then you will want your friend also to be Christ's friend.

* * *

Temperance in the use of good things helps us to make no use at all of bad things.

B. Y. P. U. at Carroll Avenue, Dallas, Tex.

It has been some time since a report from our Union at Dallas, Texas, has appeared in the "Herald." Nevertheless, this does not indicate that we have nothing to report, but we have just been too busy to do it.

Bro. Fred Bartel, our pastor, who came to us about a year ago, has entered into the work of every organization in a great way, and especially has he endeared himself to the young people. He is ready at all times to help and lend his assistance and we thank God for this consecrated young preacher.

We celebrated our Anniversary Program Friday evening, November 23. The program attracted a capacity house, all eager to witness the beautiful and impressive presentation of the Bible drama "Saul of Tarsus." This drama was translated from the German by Bro. Bartel, and he was assigned the leading roll, that of Saul.

The various roles were convincingly portrayed by the following members of our B. Y. P. U.: Saul of Tarsus, Rev. F. W. Bartel; his sister Lydia, Mrs. Paul Petersen; his dearest friend, Luke, Mr. Chas. Bohmert; King Agrippa, Mr. Paul Petersen; Festus, Mr. Carl Telkamp; Agrippa's sister Bernice, Miss Esther Behr; the wife of Festus, Miss Louise Grube; Silas, Mr. Herman Balka; Ananias, Mr. Emil Boettcher; Guards, soldiers and sailors, Walter Schultz, Henry Nuss, Arnold Gratzl and Raymond Porth.

The beautiful and artistic settings, a different one for each of the four acts, and the costumes were all designed and made by Mrs. Chas. Bohmert. The completeness of the drama was evidenced by the fact that Paul and Silas rendered their prison scene, their feet bound in stocks and the manufactured but realistic earthquake freed them from all bonds within the twinkling of an eye.

In addition to the drama, vocal and instrumental music was rendered between the acts as follows: Vocal solos, Miss Frances Schultz, Miss Emma Windt and Miss Hannah Teubner; one mixed quartet number and one male quartet number; a duet and a number by our Junior male quartet. The Siebenhausen brothers rendered an instrumental number.

Miss Ruth Monschke, as president of the B. Y. P. U., welcomed the guests and expressed her appreciation of the fine work being done. Miss Olga Schleichert, our secretary, submitted an encouraging report of B. Y. P. U. activities during the past year. A collection for the benefit of our German Mission field was taken and Bro. Pfeiffer, our former pastor, dismissed the meeting with prayer. Sandwiches, coffee and cake was served by the social committee.

Oh, that our young people would take a lesson to heart from this great drama—The Life of Paul. May we endure all—discouragement, disappointments, etc.—as good soldiers of Jesus Christ! (2 Tim. 2.3.)

ONE WHO LISTENED IN.

The Sunday School

A Teacher's Pledge

"I pledge allegiance to these children
Whose souls the fount of life do seek!
My strength, my heart, my whole ambition
Will guide them o'er the mountain peak.
There, though they stand dazed by the vision,
God's message from the fount will speak!"
—The Journal of Educational Method.

The New Year and the Sunday School

A new year is at hand. Along with higher and finer personal ideals the dawn of the new year should bring into being new purposes, larger and worthier plans, and better methods in church school work. What are some of the objectives that should challenge the enthusiastic effort of every Sunday school administration?

In the first place, let the management of every Sunday school determine to enroll its full quota of members. Many a school fails to reach its entire constituency. In every community there are children who are not enrolled in any Sunday school; or if they are enrolled they seldom attend. More attention to Home Department work would add many worthy members. Bring them in!

Among the resolutions that every superintendent might well make at this time is this one—that there shall be better teaching in his school. We have been too easily satisfied in our Sunday school work. Any Sunday school can have better teaching if it is willing to pay the price. Greater care and discrimination can be used in the selection of teachers. Teachers should be trained before and after they start to teach. Supervision of instruction should have a greater place than it has in the average Sunday school. Our Sunday school teaching must and will be improved.

And then there is the program of worship. "Opening exercises" that not only fail to inspire and develop the pupils religiously but actually breed irreverence and disorder are held Sunday after Sunday in all types of schools. The schools in which the young are not being trained in reverent worship is failing in one of its most important functions. Let "exercises" give way to worship services. Worship does not lose in spontaneity because it is carefully planned.

Finally, there is the school's program of evangelism. Every Sunday school should maintain a working program of continuous evangelism. That means "always at it"—always at the supreme task of winning young lives to a conscious acknowledgement of Jesus as personal Savior. Decision Day once a year is not enough. Conversions, especially among intermediate and senior students, should be expected at all seasons of the year.



Willing Workers Class, Cathay, N. D.

Teachers who enter most intimately into the lives of their pupils as friends and advisers are the most successful as evangelists. Help your teachers to see the importance of this phase of their work. Hold frequent conversations with them on the subject. Give evangelism right of way in your school.

Nineteen twenty-nine should be the best year your school has ever known. What will you do to make it so?

The Willing Helpers Class

The Willing Helpers Class of the Second German Baptist Church, Portland, Oreg., was organized in 1916 by Mrs. F. Hoffmann with 18 members and has been in existence ever since.

The class has now 22 active members, all young married ladies.

Our motto is: "Serving the Lord and Others." We regularly meet with the Sunday school, Mrs. Wuttke is our present teacher.

The first Sunday of each month we have a class meeting, mostly in the different homes. At these meetings we do different kinds of work, such as making garments for needy families; linens for the Old People's Home. We made a bolt of black satin into bloomers for the Orphans Home at St. Joseph. In the 12 years we raised \$1691.30. Of this money we gave \$575 for the remodeling of the church and \$170 for the church pipe organ. The rest was given for missionary purposes.

One year we did some work for Dr. Meyer's Hospital in the Philippines. The past year we furnished a room in the Portland Old People's Home. At this time of the year we have the pleasure of making Christmas gifts for the orphans at St. Joseph. When we pack our box we feel the truth of the verse: "It is more blessed to give than to receive."

Besides our work we spend pleasant social evenings, and every one takes great interest in the class work.

MRS. H. P. SCHEIDEMAN Sec.

A Golden Year

L. D. STEARNS

Start each day with hopefulness,

Mix it well with prayer,

Add a bit of steadfast faith,

Breathe in God's pure air,

Let a dash of wholesome fun

Run through work and play,

Leavan all with kindly love,

Strew along the way,

Courage, truth and helpfulness,

Send forth rays of cheer,

And you'll find the passing days

Make a golden year.

Rich Memories

No one can study into the educational scheme of the ancient Jews without being impressed by the prominence given to the training and exercise of the memory. Large portions of the sacred law, the glorious psalms, the sayings of wise men, were laid away in the children's minds, to guide, comfort, and strengthen them through all their days. Indeed, the entire education of the ordinary child was nothing but committing to memory what was well worth adding thus to their mental furnishings.

This process was necessary in the days when books were rare and costly, but it is no less useful now that books are so accessible and inexpensive. The book on our shelf does not at all take the place of the book in our head. Our libraries might well be a tenth as large as they now are, if our memories were ten times as well stored.

Why not resolve to commit to memory every day some noble bit of poetry or prose, often from the Bible? As we go on in the practice our memories will grow stronger, and soon will be able to retain long selections with a single reading. And we shall grow in grace and power with each addition to our brain treasures.—C. E. World.

Toward Sodom

By B. MABEL DUNHAM

Author of "The Trail of the Conestoga"
(Copyrighted)

(Continuation)

The preparations for the family moving began almost immediately. The conglomerate accumulations of twenty years from cellar to garret had to be investigated and sorted. There were crocks and crocks of spreadings to be bundled up beyond all recognition, bureau drawers to be turned upside down and repacked. Sarah's "ausstyer" chests were brought out and refilled with patchwork quilts and the household linens. Lovely in their spotlessness they had been when with all the joyous anticipation of a bride she had brought them to her new home, but soiled and mended now, for the most part, when as a disillusioned woman she was to take them back again to the old home-stand.

Noah did not help with the packing. There were roots to be harvested before winter; there was grain to be threshed before the moving. Occasionally a prospective buyer came to inspect the farm. But sometimes it happened—that this was passing strange—that when the goodman of the house was wanted he was nowhere to be found. Stranger still, he never vouchsafed any explanation of these mysterious disappearances.

The fact was Noah was indulging himself in a secret. In Ebytown he had bought from a vender of tombstones a small, gray, sandstone slab, cut in the approved Mennonite style; and he had brought it home, carefully concealed on the floor of his "dachweggli." In an obscure corner of the hay-loft he was pouring out all his heart's devotion to Rachael. It was such a comfort to him to know that when he was far away in Ebytown there would stand on her lonely grave this monument chiselled with loving care, as a perpetual memorial to the great, the only real love of his life.

It was hard work, and exacting. Her name had been inscribed, and his, the dates of her birth and death, and the early days of her earthly pilgrimage. "She brought her age to nineteen years, three months and four days," had been duly recorded. Then Noah suddenly found himself face to face with a dilemma. There wasn't enough room for Job's famous utterance by which he had intended to express his own trustful acquiescence with the indiscernible ways of a beneficent Providence. In vain he searched the Scriptures to find a like sentiment expressed in fewer words. All that came to him was the stifled cry of his own distraught heart, "Oh, Lord, she was thine," and this he finally decided to use.

The carving began again, laborious work for hands unskilled, as Noah's were, in the artistic use of tools. But it was a labor of love, and each difficulty that presented itself served only to warm the heart of the lover. It was all but com-

pleated now, and it looked well. The marble-cutter in Ebytown could not have done much better.

Then he made a startling discovery. The first four letters of the last word were done, but the fifth refused to go into the allotted space. Noah sat and stared blankly at it. "Oh, Lord, she was thin." It would never do. It wasn't at all what he meant to say, and Rachael had been anything but thin. Too late now to omit the "oh," and letters written in stone cannot be shifted. There was nothing to do but to carve the necessary "e" on the line above. This he did with much misgiving. It wasn't a success. His work had been marred—irreparably spoiled.

Noah was disappointed, chagrined. His first impulse was to break the stone and hide the pieces, but later he thought better of it. After all he had done his best. It was a matter between himself and Rachael; and Rachael, he knew, would understand.

He told his secret one evening to Ezra, Rachael's son. In the darkness of the night, with only the angels peering through the starry windows of heaven as witnesses, father and son carried the stone to the clearing on the hill, and silently, reverently, they erected it over the resting-place of a loving wife and mother.

"Best not to tell the others," advised Noah, when they returned to the house. "They wouldn't mebbe understand." The admonition was scarcely necessary. Ezra did not make a practice of telling anybody anything.

The day set for the moving was drawing near, and still there had been found no purchaser for Noah's farm. Sarah was rather disgruntled over the fact and more than a little suspicious about her husband's business acumen. She ventured to suggest ways and means of effecting the sale.

Noah told her finally that he had decided to rent the place.

"Rent!" hooted Sarah. "Rent a farm and soon it looks like the people that rent. Nix-nutz!"

Noah reminded her that they were virtually renting her father's farm.

"That's different," said Sarah. "It's all in the family."

"So is this," said Noah. "I'm going to let the farm with Ezra."

"With Ezra? Alone?"

"With him and Salome Baumann," replied Noah. "It seems she's set her cap for him."

Chapter II

FIRST DAYS AT EBYTOWN

The Horsts reached Ebytown, bag and baggage, in ample time for the big Wismer sale. It had meant an early morning start and a long drive, but an auction

sale was a social event scarcely to be ignored, and this one afforded the Horsts an immediate and much-desired opportunity of introducing themselves to their new friends and neighbors.

The weather was all that could be desired. For the middle of October it was a remarkable day, with plenty of sunshine to keep the crowd in that happy, liberal state of mind so conducive to a successful sale.

Old Elias Wismer sat in his arm-chair on the stoop and welcomed the people as they arrived.

"How goes it today, Elias?" said Preacher Josiah Ernst, bending down over the armchair from his height of six feet two. "Do you know me yet, I wonder?"

The old man turned his sightless eyes upon the visitor and shook his hand with fervor. "Ach, it's Chosiah," he said. "I know you at the voice."

"I guess mebbe it goes a little hard with you today," suggested Josiah.

"Ach, a little," admitted Elias. "It goes always hard when we must give up and set."

"And if we don't see yet," said Josiah, "that's about as hard as it can be."

Elias shook his head. "We must not grumble," he said. "We must take what He sends us all."

"The good and the bad together."

"Say 'the good and the not so good,' Chosiah," was the blind man's gentle rebuke. "He sends only what is good for us."

The clock indoors struck two. Immediately all eyes turned upon the auctioneer who had just arrived. He was a young man, corpulent and jocular. His smile was engaging; his very presence exuded good nature. Having chosen the most substantial-looking of the chairs on the verandah, he elevated on it with great care and precision his two-hundred-odd pounds, took off his coat, rolled up his shirt-sleeves, and proceeded to enliven the crowd with a few jokes and running comments of local interest. Here was a real auctioneer, a type for young Cyrus to emulate.

"On with the sale, Fat," cried a voice from the crowd, when the entertainer paused a moment for breath. Upon investigation, it proved to be Simeon Ernst who had interjected this provocative remark. Young Simeon had inherited from his father, Preacher Josiah Ernst, not only a tall, spare physical frame, but also much spiritual prowess and considerable ability as a preacher.

"What's your hurry, sliver?" retorted the auctioneer. "Say, do you want to buy a wagon-load of furniture to start house-keeping with?"

The sally provoked a loud and prolonged outburst of laughter. It was a matter of common report that the young preacher had been looking around with matrimonial intent among the young Mennonite women of Ebytown.

When the auctioneer was satisfied with both the size and the mood of his audience, he motioned Leah, the unmarried daughter of the house, to hand him some

china. "Dr. Syntax plates! Ei, Ei!" he exclaimed. "How many?"

"Eight," Leah told him.

"Eight. And some has the pattern rubbed a little off," he said. "Leah was usin' them mebbe for feedin' the cats."

A burst of laughter greeted this suggestion. Leah herself was not a little amused at the pleasantry, for everyone within a radius of ten miles knew how ardently she hated the whole feline family.

The plates brought a fairly good price, twenty cents apiece. Heigho! The sale was off to a good start.

"Next," cried Fat.

She handed him a large platter in the willow pattern, blue, with trees and a dragon, a seat in a garden, and a pair of lovers.

"The whole set?"

"Some of the cups is broke," said Leah. "And the spout ain't on the tea-pot, and the handle of the sugarbowl is glued on, and a couple of plates is cracked, and..."

"Psch!" cried Fat, stage-whispering behind the elevated platter. "How many of them there dishes is there goin' to be left to sell?"

With much merriment the bidding began, and presently, in spite of Leah's indiscretion, the dinner set sold for half the price of a new one. "Here's a pewter plate to throw in for good luck," the auctioneer said, picking up an old piece and tossing it to the successful bidder. "Till your willows are all smashed already, you can eat off that. It don't break."

They brought out then all sorts of odd pieces of china, glass and cutlery, brass candlesticks, too, and snuffers, things of little monetary value but much sought after for sentimental reasons. Here was a rare opportunity to get something by which to remember Grossmommy Wismer, who had passed beyond the veil five years before. "Here's somethin that she fetched over from Pennsylvania yet," they would tell their visitors in years to come. "Yes, that was hers. She wasn't sixty yet, and not a gray hair in her head, but she had to go, too, and let all her nice things set."

Then the scene of activity changed. Fat stepped down from his chair at the east end of the long verandah and mounted another at the west end, where quantities of furniture were displayed.

"Grossdoddy's old desk!" cried Salinda Ernst, wife of one preacher and mother of another. "That would go good to our chairs."

"They won't sell that," replied Josiah, clutching his purse in his trousers' pocket. He was mortally scared he was going to have to buy it for her.

Yes, it was for sale. Fat's eyes lighted upon it first of all. He began at once to extol its good points, a book-case on the top, four drawers below and a writing-desk between. "Look at all the pigeon-holes, chust," he said, when he had opened it to public view. "Every bird can sleep alone. Now, how much will you give for this desk of solid walnut?"

"There's secret drawers, too," added Leah. There wasn't going to be any

misapprehension about that desk, if she knew it.

"Where?" was the universal demand. Leah stepped forward, pulled out one compartment, and revealed to the eyes of the curious onlookers four little, unsuspected drawers behind.

Fat held his sides and laughed. "You couldn't help it, Leah," he said, between spasms. "Women are like that."

Leah was huffed. She did not appreciate being held up to public ridicule, especially at her own father's sale. "I can hold a secret if I want to," she declared. But why withhold the knowledge of a hidden cabinet from that company of honest people?

Preacher Josiah thought he had a good excuse for not buying the desk. "If she hadn't 've told..." he said, insinuatingly.

"Then you wouldn't 've known," was Salinda's reply.

Noah Horst bought the desk in spite of its disclosed secret. He paid a good price for it, too. Sarah had always admired it, and he wanted to lay something substantial on the altar of sacrifice to atone for his marital failings in the past and to ensure an auspicious beginning of this new chapter in their married life. He bought the kitchen chairs, too, and the big brass soap-kettle. The grandfather clock, which old Elias Wismer had inherited from his father and brought with infinite pains over the Alleghanies to his new home in the wilderness of Canada, was in grave danger of passing out of the family, but once more Noah rose to the occasion and paid for it a fabulous price, thirty dollars. Sarah's face beamed with satisfaction.

"He must be rich, this Nooi Horst. that he can buy so much," remarked more than one interested spectator.

The Horsts were creating a mild sensation at the sale. It was not that they tried to make themselves conspicuous, but simply because they were the unoffending objects of neighborly curiosity. Sarah's probable age was computed to a nicety, and Lydia's matrimonial prospects were discussed. Manassah and Hannah were obviously bride and groom, since they held each other's hands. Ephraim, it was reported, wasn't much good. The little girl "favoured him," and the little boy "favoured her." Some said that "him and her didn't..."

"Ach, so?" Surprise and regret was always expressed thereby. "What was the trouble?"

There was sure to be somebody in the group who knew about Ezra that they "let back in Greenbush because he didn't suit to her people." The trouble was, "Nooi wasn't for comin' to Ebytown," it was said. "That was her idea."

"And her money, too, by what I hear," observed Salinda, who had earned a reputation for being able beyond the ordinary run of women to sum up a whole argument in nutshell. "Ach, well, it will go better now that he's give in to do what she says."

When Fat and his train had departed and the sale and the supper was over, the

young Horsts expected that they would have a long-anticipated opportunity of inspecting their new home. But Grossdoddy Wismer was still the host, and he had other plans for the evening.

Seated in his big armchair in the front room, the old man prepared to review Sarah's children. From Manassah to Cyrus they passed before him, while he stared at them with his sightless eyes, and felt their height and the strength of their muscles. He inquired about their general health, their mental attainments, their spiritual state, and their daily conduct. But with all his questioning he was very kind, very indulgent, indeed, for when they had all been cross-examined, including Manassah's bashful young bride, he summoned his daughter Leah and said, "Look once if the rock candy is all."

"It gives a couple of pieces yet," she told him.

"Then you can hand them out as long as they last," said Grossdoddy. "Start with the bubby."

The designation did not please young Cyrus, but he was shrewd enough not to endanger his prospects of a liberal share of the sweets by voicing the protest that arose within him.

Leah brought out the candy bag and distributed the contents. There was enough to go round and a second piece for the "bubby." "Grossmommy was always so great for rock candy," said Leah, becoming reminiscent. "I mind yet how she used to carry all the time some in her pocket, and every once so often she would help herself to a nibble."

Cyrus did not remember his grandmother in the flesh, but it was not hard to conjure up a very vivid picture of what the old lady must have looked like. All the grandmothers he knew looked alike. They had the same short, dumpy figure, clad in black, with a dint around the middle where the apron-strings were tied, a white cap encircling a smiling face, and a huge pocket hidden somewhere in the folds of an ample skirt. Rock candy, of course, went with the picture, which was not quite complete without a plate of curly fat-cakes on a near-by table. Fat-cakes! "Rock candy is all right," Cyrus felt constrained to remark, "but fat-cakes..." A vigorous rub around his little stomach left no doubt as to his meaning.

Aunt Leah jumped up, went forthwith to the cellar, and returned, bearing a plate of the most delectable, curly, brown fat-cakes imaginable. She had baked them, and many other appetizing things, and stowed them away in the cellar, she said, against the wearisome days of settling.

"Ach, Leah, you spoil him," protested Sarah.

"I don't spoil him any worse than you do," retaliated Leah. "I'm sure you don't need to talk."

"Well, we must say thank you anyway," declared Sarah.

Grossdoddy was getting uneasy. He thought it was time to go to his new home in the village. He did not want to be out after dark.

"But whether it's dark or light don't down at your eyes," said Sarah.

The old man smiled wanly. "You think I can't see," he said. "I can see a lot more than some that has two eyes and specs into the bargain."

Sarah meditated a moment and said, "If you see so good, mebbe you can tell me what you hit that day Nooi was down and bought the farm. He said it was such an av'rage, or what was it."

"We struck an average, yes."

"And what for a thing is that anyway? Nooi couldn't tell me, with all his eyes."

Neither could old blind Elias. "An average," he stammered, "why, that's chust what it is—an average."

Sarah shrugged her shoulders impatiently. "You talk in rings," she said. "If you don't know what he hit, why don't you say so?"

"He didn't hit nothing," declared Grossdoddy, with emphasis.

"And chust now you said he hit an average," argued the daughter. "Can't nobody tell me what you did all?"

Old Elias did his best to explain, but to no avail.

"Men are all alike blind," declared Sarah, a trifle testily. "I wonder how long it goes yet till I find out what for a thing an average is anyway."

Old Elias made no further comment. Noah was at the back door with the light wagon, ready to take him and Leah to their new home in the village. The old man reached for his cane, and Leah brought his hat and coat, and helped him put them on. But Elias Wismer was not to be hurried in his farewell to the home of many tender associations. He cast his sightless eyes about the room, sighed, wiped away the tears that rolled down his cheeks. Then he sank back again into his chair and dropped his chin upon his chest. Nobody could say a word, though Noah kept calling in from time to time that he was waiting.

"Whether they're coming?" answered Sarah, at last. "That was a dumm question now." She turned to her father, patted him on the back and said, "Come. It's time."

"You must let everything to the Lord," put in Cyrus, opportunely, as he thought. Presently the old man signified that he was ready. Manassah opened the door, and helped him into the wagon, while Noah held the horses with steady rein.

"Go on," said Noah.

"Wait, Nooi," cried Sarah, in the very nick of time. "He must have has arm-chair yet."

"Whoa," called the driver.

"Ei! Ei!" exclaimed Leah. "What would he do without his armchair yet?"

"Yes, what?" echoed Grossdoddy.

Ephraim brought the chair and put it in the back of the wagon. Noah lifted the reins and started the wheels revolving. They were on the road—gone—their backs turned to their old home, their faces towards the new.

"Ach, him and his old black armchair," sighed Sarah. "It don't go long now till he don't need it no more."

"And he must chust set and wait till the end," soliloquized Manassah.

"The end!" exclaimed Ephraim. "It seems to me like its the beginning. Chust think once, walls of jasper and pearly gates and streets of solid gold."

"What's all that to Grossdoddy anyway?" said Sarah. "I wonder sometimes will there be a old black armchair for him in heaven. He can't take his. How will us Mennonites suit to that gold and glitter up there anyway?" Will we feel to home, say?"

"It won't be heaven if we don't," said Manassah.

"It's most like heaven here," declared Lydia.

"Well, anyway, it's home," said Sarah, pleased with Lydia's evident delight in her new abode. "After all them Greenbush years, this is home."

With the first dawn of morning the Horsts were up and ready for a tour of inspection about the premises. It was, indeed, a home to be proud of. The house was a large frame structure, painted white, with solid shutters of a vivid green. The windows had fifteen panes and the doors as many panels. It had been built after the style of the Mennonites, for two families with two large hospitable front doors opening on a wide, white-washed veranda, extending across the front of the house. In one part Noah and Sarah were to live with the unmarried members, while Manassah and Hannah were to begin their married life in the other. It was all as Sarah had planned it years before, except that Hannah had usurped the place that the mother had designed for some fair, unknown maiden of Ebytown.

The picket fence that surrounded the spacious grounds was painted white to match the house. Inside stood a number of tall, stalwart trees, horse-chestnuts for the most part, and outside was a row of young maples, whose trunks were protected by temporary frames from the onslaughts of the foraging cattle of the roadside. The tie-post near the gate had been chewed down to half its height, an unsightly thing, but an evidence of many years of friendly welcome.

Manassah's interest was absorbed in the barn. He lost no time in inspecting it from root-cellar to hayloft. "There's stalls for twenty head of cattle," he said, "and such fat pigs I never did see."

"Nor I such dirty ones," remarked Ephraim, drily.

"Wait till we get at them once with our scrub-brush and elbow grease," advised Manassah.

Ephraim pinched his nose dramatically and turned away. The pig-stye had no attraction for him.

Manassah was full of plans for improvement and expansion. When he looked over the broad acres of well-cultivated land, he saw them stretching farther and farther into the forest. The granaries were full of grain; larger ones were needed. The farm fired Manassah with a great ambition to rise above his

fellows in the practice of the ancient and honorable calling of agriculture.

Noah was delighted to find in Manassah a son of such promise. If only Ephraim—"Ach, Ephraim." That was all the old man would allow himself to say, but mentally he likened his second son to a lazy, indifferent hired man.

(To be continued)

Jersey City, N. J., Visits Harlem, N. Y.

The Y. P. S. of the Pilgrim Church of Jersey City, N. J., came to the Y. P. S. of the First German Baptist Church of Harlem, New York, on Oct. 23 for a friendly inter-society and get-together social. The visiting society brought the program while the Harlem society provided the social part of the evening.

The meeting was opened with a song service and reading of Scripture, followed by prayer by Mr. Clarence Becker, president of the Young People's Union of New York and Vicinity. The visiting society rendered the program as follows: 1. Song by society, "Serving with a smile." 2. Dialog: "The Country Maid." 3. Ladies Trio: "Jesus Lover of my Soul." 4. Dialog: "The Five Dollar Tragedy." 5. Duet: "Come unto me."

After the program was over we were invited to the lower room of our church, to take part in the games and refreshments. We had a very interesting hour under the direction of Miss Goldie Sedelmeyer and Miss Ethel Ehrenstein. After the games refreshments were served.

In closing we sang, "God be with us till we meet again." We felt that we had become better acquainted with each other than before.

ALFRED F. ORTHNER, Sec.

Musical Talent at Portland, First

When referring to musical talent we of the First Church, Portland, are richly blessed. Just recently we had the pleasure of hearing our Harmonic Glee Club in a concert. Their singing was splendid. Miss Clara Oswald of the Second Church sang "Indian Love Song" and "Hear Ye, O Israel." The Glee Club is a chorus of young men, directed by A. Bartel Gunsch. On Sunday afternoon, Dec. 16, they gave their concert in Salem, Oreg. They wish to assist in paying off some of the remaining debt of our new church there, which was recently dedicated, Rev. G. W. Rutsch, pastor.

Another musical treat was a Thanksgiving Cantata rendered by our mixed choir, with a few members of the Glee Club assisting. Henry Bertuleit is director and Miss Esther Schappert is pipe organ accompanist.

We are proud as well as thankful for these singing organizations also our Ladies chorus, directed by Mrs. E. B. Meier. They sang so beautifully at the dedication service of our new church in Bethany, Rev. Wm. Graf, pastor.

May the Lord bless these organizations and in turn be a blessing to others through their singing! L. T.

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

At the suggestion of Mr. E. Elmer Staub, Chairman of the Finance Committee, we are at this time inviting the readers of the "Baptist Herald" to enter a contest and write a prize essay. The subject to be discussed is: "WINNING OUR YOUNG PEOPLE FOR OUR DENOMINATIONAL ENTERPRISES." Upon careful reflection all interested and consecrated members of our big denominational family will find this subject rich in fruitful suggestions. It will be conceded by all that our future prosperity will largely be determined by the measure in which we succeed in winning our young people for our denominational enterprises. The older generation will very soon pass on. The young people of today must very soon take up the burdens and assume the responsibility of the older generation. To bring this to pass is by no means a simple proposition. We are convinced, however, that among the "Baptist Herald" family there is sufficient wisdom to solve this problem and there are among those who will read this notice not a few who have the literary ability to cast their thoughts and suggestions into such a mould to please and convince all who may read. This invitation to enter this contest is sincerely given and we look for an active participation.

1. The topic to be discussed: "Winning our Young People for our Denominational Enterprises."

2. The manuscript shall not exceed one page in the "Baptist Herald." That will take about four typewritten pages spaced.

3. All manuscript must reach this office at Forest Park not later than February 15, 1929.

4. For the three best manuscripts we will offer three prizes: First prize \$30, second prize \$20, third prize \$10.

5. Rev. A. P. Mihm, Editor "Baptist Herald," E. Elmer Staub, Chairman of the Finance Committee, and William Kuhn, General Missionary Secretary, will act as judges.

6. In awarding prizes the judges will give first consideration to the practicability of the suggestions offered. Although literary form will count, it will only be a minor consideration. We want to get a workable prescription for "Winning our Young People for our Denominational Enterprises." Those giving the best prescription win the prizes.

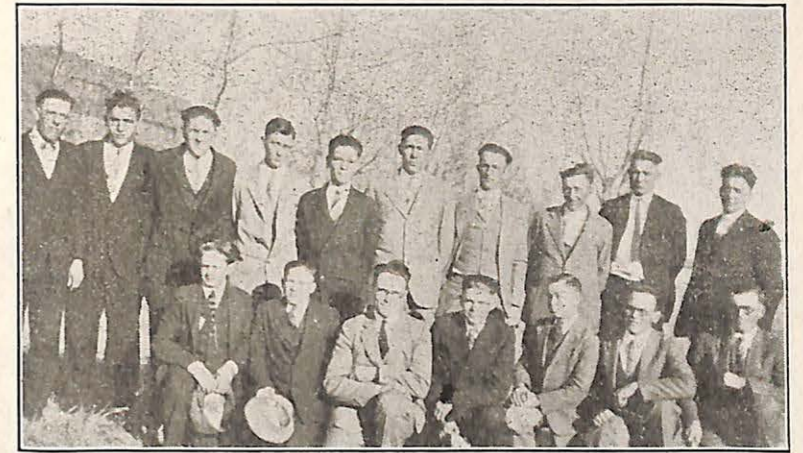
7. The prize essays will be published in the "Baptist Herald." We also reserve to ourselves the right of publishing other essays as time and space may permit.

* * *

Go to church for what you can get out of it; then go out and give to others what you have gained.

* * *

As men become subject to the law of love, they break the bars that keep them in spiritual bondage.



Young Men's Class, Cathay, N. D.

Young People's Activities in Cathay, N. D.

We are fortunate indeed in having a large number of young people in our church, and what is even more encouraging, that almost all are church-members.

Our Sunday school is divided into 11 classes. Our average attendance is over 100, with about 125 on our list. We are fortunate in having a good staff of teachers and in Mr. G. A. Reddig an able superintendent.

The three pictures are typical of all our classes. Healthy good looking groups of young people with life and vigor and untold spiritual possibilities. The young men's class has 16 members with Rev. J. Schweitzer as their teacher. The "Willing Workers" class of young girls comprises from 12-14 pupils, with Mrs. C. L. Broschat as teacher. The young ladies class, "Careful Gleaners," is well organized with Mrs. J. C. Schweitzer as teacher. They are doing splendid work to further the cause of missions. Only lately they made and sold a quilt for \$25.

Our young people's society, under the loyal leadership of Mr. F. Helm, has been wide awake and steadily growing in numbers during the entire year. For better efficiency we are divided into three groups. The programs are rendered alternately by individual groups and also by the society as a whole. Among our programs we had a great variety of subjects, such as debates, devotions, topical discussions, musical programs, literary programs, social entertainments and even a pageant-cantata.

The year 1928 has been gratifying in our young people's work. To give us better facilities, our church basement has been renovated and decorated for the use of Sunday school classes and social gatherings. With the help of our Lord we want to make 1929 a banner year in service, fellowship and devotion to our Master.

THE REPORTER.

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The doctor's little girl watched her father testing the heart and lungs of her younger brother. At last she asked: "Getting any new stations, Daddy?"

Eureka Men's Club, Minneapolis, Minn.

(See picture on front page)

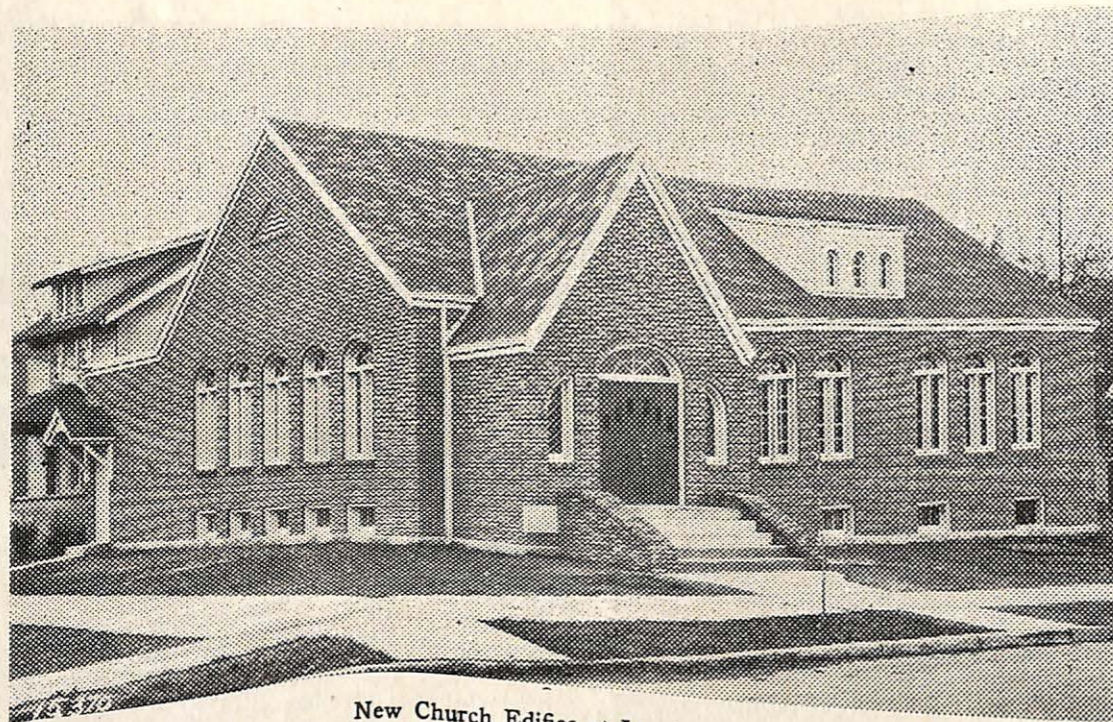
"Eureka," "I have found," the exclamation attributed to Archimedes when he found how much the gold of the king's crown had been alloyed. And so we, having found and still finding not only "alloy" in the best of us, but much more "gold," even in the worst of us, have bonded ourselves together under this banner.

Our club was organized in 1922. Since that time we have had regular monthly meetings, an annual "open house" meeting and summer outings. Our meetings at all times are endeavors to bring into practical expression the spirit of our organization, namely to develop along practical lines the intellectual and social forces that so often lie latent in young manhood, and to bring these into harmony with the principles of God's kingdom, as expressed through the church. As for example, prior to the last national election, we had for a speaker one of our neighborhood men, candidate for representative of our district and a fine Christian. This man gave us an inspiring, instructive and interesting talk on the history of our government institutions. We are also sharers in the fine work of the Twin City Baptist Union.

At present our membership numbers 27. We rejoice in that one of our members has recently dedicated himself to the preparation for greater work and usefulness for the Lord. This is our brother Frank H. Woyke, now a student in our Rochester Seminary. Officers for this year are: Pres., A. Quirring, vice-pres., Edward Adams; sec., A. E. Brachlow; treas., Otto Minks.

Bro. W. J. Appel, our pastor, seated in the center (front row) is always present at our meetings and proves a source of inspiration and encouragement, and an example of the spirit of our name—finding out the good in each.

In the "power of His might" we go on finding richer blessings in His service, and may He "find" in us glory to His name! SECRETARY.



New Church Edifice at Lansing, Mich.

Dedication at Lansing, Mich.

The 2nd to the 5th of December were days of jubilee and much rejoicing for the German American Baptist Church, Lansing, Mich., for on this occasion the beautiful new church edifice was dedicated to the glory of God. A steady growth has characterized the German American Baptist Church ever since its humble beginning, 8 years ago. The present church membership is 117. But our average church attendance now is 165 all the year around. The Sunday school has 124 scholars. The B. Y. P. U. numbers about 65.

The church was organized under the able leadership of Rev. C. A. Daniel in 1921 with only a small band of sturdy German Baptists. Dr. O. J. Price of Lansing helped along and encouraged that small group in a wonderful way. The first pastor of the church was Rev. W. Ritzmann, from 1921-1924, who did noble and constructive work here. From 1924-1927 Rev. H. Sellhorn was on the field. The present pastor of the church is Rev. A. G. Schlesinger since Sept., 1927.

For some years already the old church building had not been satisfactory, but as things went, it was not until last Spring that the small band of Christians here could think of building a new and more practical church home. But after we experienced such a wonderful revival from our Lord in our midst and added over 30 to the church, then we took courage to build a new church that would meet our present needs. The building as now completed costs about \$25,000 with furnishings. The external and internal appearance of the building makes a wonderful impression. The members of our church have been congratulated many times these days upon the simple and

yet beautiful edifice which they built to the glory of God.

There is a very cozy and homelike church auditorium which, with the adjacent Sunday school rooms, can accommodate 500 people. The electric lighting system throughout the building is dignified and beautiful. In addition to that the new building contains two robing rooms downstairs. There is also a large assembly room below the auditorium which has with the large class rooms a seating capacity of 300. A very modern kitchen and boiler room adjoin the assembly room. All the members of our church are happy indeed to have such a new church home.

The new church edifice is of fine brick and Gothic style architecture. The new church building is indeed a wonderful compliment to the architect and builder, Bro. William Powell, who is a member of our church. We all agree with our pastor, who said, a church building, may it be ever so nice, has never yet saved a soul; it is the winning of souls for the Lord Jesus Christ and the faith and loyalty to Jesus by his followers that will bring showers of blessings to the new church home.

Rev. Wm. Kuhn, D. D., preached the dedication sermon Sunday morning, using as his text the words: "The Divine Presence," and Rev. C. A. Daniel offered the dedication prayer. Rev. Adolph Bredy of the Second Church, Detroit, gave a fine inspirational address on: "Memorials" in the afternoon service. Also Rev. C. A. Daniel brought a splendid message, using as his text the words: "The Glory of the New House."

Many heartfelt thanks to the Detroit and Benton Harbor choirs for their splendid messages in song!

Monday evening was Baptist Night. Tuesday our choir gave a musical pro-

gram. Wednesday evening was the closing night, it was designated as Interdenominational Night.

Our church is deeply grateful to all who helped to make our new and beautiful church edifice possible.

MARGARET MANN, Booster.

Ladies Aid of Pleasant Valley, N. D.

On November 16 the Ladies Aid Society celebrated their 24th Annual Anniversary. Although the roads were in poor condition, quite a number came to help us celebrate. The meeting was opened by our president, Sister Krombein, followed by a word of welcome which was followed by the program, consisting of declamations, dialogs and musical selections. From the report of the secretary we could see that the society had 12 meetings during the year, 1 prayer meeting, 1 business meeting and in the other 10 meetings all kinds of fancy work was done. By the treasurer's report we could see that the sisters were working. From the annual sale a month ago we received \$164.25. From the monthly dues \$57.75. The money was given for Missions and church work.

The society has 14 members. After the program we listened to an interesting talk given by our minister, Bro. Krombein. The collection was \$10. The whole program was delivered by the sisters and was enjoyed by all. We are thankful to our Lord that we could serve him. Our wish and prayers are that in the future we may do more for our Lord and Master. The program came to a close by serving refreshments.

CAROLINE BAUER, Sec.

Would you be free? Then serve him whom to serve is perfect freedom.

A New Year's Prayer

I know a little temple,
Its walls are dim and low,
Yet up and down its darkened aisles
The blessed angels go.

And he who keeps the temple
Should pray to God tonight
That Faith may light the altar flame,
And Hope may keep it bright;

That Love may bring the sacrifice
Which Love delights to give
And all the angels innocent
May tarry there to live.

And may no evil spirit
Have in it place or part!
What is this temple beautiful?
The temple of the heart.

—Olga Moore, in Youth's Companion.



Careful Gleaners Class, Cathay, N. D.

Oak Park Baraca Class Banquet

The beautiful and commodious new home of the Midwest Athletic Club, Chicago, fronting Garfield park, was the scene of the fourth annual banquet of the Baraca Class of the Oak Park German Baptist Church on the evening of December 6. The members with their wives and sweethearts joined lustily in the community chorus led by Mr. Roland Ross. After full justice had been done to the sumptuous repast, Mr. Otto C. Braese, the teacher of this men's Bible class, entered upon his pleasant duties as toastmaster for which he is so eminently fitted, and introduced the last year's officers, who then gave their reports. Mr. R. J. Krogman, the retiring president, and Mr. Herbert Schmelz, acting secretary, were commended for their faithful work in the interest of the class.

The new officers for 1929 are Hugh G. Gardiner, president; Herbert Schmelz, vice-president; Otto R. Saffran, secretary; Paul L. Ross continues as treasurer and Fred Hintz als marshall. Brief talks were given by Rev. Wm. Kuhn, D. D., and Rev. A. P. Mihm and a letter was read from the pastor, Rev. Theo. W. Dons, who was out of the city. The main speaker of the occasion was Mr. Louis A. Crittenton, a successful business man, who is actively engaged in City mission work and a great friend of Bible classes over the Chicago area. In telling illustrations, in incisive epigrams, in passionate appeal, Mr. Crittenton held up the great goals of presenting an attractive Christ in our daily lives, in doing personal work for the Master and making Bible study central in the class program. Splendid selections by Mrs. Lulu Ross, by the West Suburban quartet and by Mr. Wm. Krogman, pianist, interspersed the evening's entertainment.

The Baraca Class enters upon a new year of activity. May its power and influence as a Christian force be stronger than ever!

Teacher: "If a farmer sold 1470 bushels of wheat at \$3.17 a bushel, what would he get?"
Boy: "An automobile."

Institute at Gatesville

The third annual S. S. and B. Y. P. U. Institute of the North Texas German Baptist churches met with the Gatesville Church from Nov. 28-Dec. 2. "Sunny Texas" was rainy and clouded during the first days but recovered by Saturday and Sunday.

The attendance was rather below expectations at the beginning, due to the somewhat unfavorable weather, but increased day by day to very encouraging proportions.

In this institute six churches were well represented. There were also visitors from several other places.

On account of lack of necessary classroom Rev. Gassner and Rev. Laborn withdrew from teaching as originally outlined in the program, thereby reducing the classes which were held to four.

Rev. A. P. Mihm of Forest Park, Ill., taught "Teachers That Teach."

Miss Marie Heusi of Waco taught "Bible Heroes" to the Juniors.

Rev. A. Becker of Waco had a class on "Training in Bible Study."

Rev. F. W. Bartel had a class on "History of the German Baptists of North America," by Prof. A. J. Ramaker.

The daily classes held from 9.30 to 12 A. M. and from 2.30 to 3.30 P. M. showed an attendance that reached 60 at times.

Seventeen of the class members took examinations successfully and received diplomas at the Sunday afternoon session. Twelve members of the Junior Class also passed their examination and will receive seals as marks of recognition and reward.

The evening services were well attended and were taken up with various preaching services, except Thursday night when the Gatesville B. Y. P. U. rendered its annual program. Many splendid numbers of a literary and musical nature were rendered.

Upon this occasion Bro. Mihm was the special speaker, and it still causes a "thrill" to think of his address on "Thrills and the Greatest Thrill."

Two things were especially appreciated, to have Secretary A. P. Mihm with his willingness and ability with us and to have the feeling that the affairs of the institute are those of the young people of this district.

Most of the visitors took part in the Outing on Saturday afternoon, when a trip was made to the Boys Training School, a state reform school, near Gatesville. About 500 delinquent boys receive schooling and training in this finely equipped institution.

Rev. A. P. Mihm spoke on Sunday morning to a full house on "Exercising Yourself in Godliness" and on Sunday evening Rev. F. W. Bartel conducted the consecration service.

There was a fine spirit of Christian fellowship throughout the entire Institute. We are already looking forward and making plans for the next Institute to be held during Thanksgiving week, 1929. RICHARD SCHAUB, Reporter.

God on the Throne

We want to put God back on the throne of the universe, to affirm his claim to rule. A boy asked his father, "Why don't the stars hit each other?" and the father replied, "Many of these stars belong to the solar system; the sun is the center, and they all recognize its right to boss them." Shall we see the day when the nations of the earth will acknowledge the right of God to control them? That is the solution toward which we are moving.

Then He Went Up in the Air

Ham: "Say, Sam, do you know ah can trace ma ancestry back to de fambly tree?"

Sam: "Waal, thar is only two things dat live in trees, birds and monkeys, and you suttinly ain't got no feathers on yu." —Boys' Life.

Suspicion in Soup

She: "Isn't it a nuisance, dear? Mother sent me a recipe for some wonderful floor polish, but I've mislaid it."

He (tasting soup, suspiciously): "Are you sure you mislaid it, darling?" —Passing Show, (London).

* * *

Let nothing disturb thee,—
Nothing affright thee,—
All things are passing—
God never changeth.

—Longfellow.

Our Devotional Meeting

H. R. Schroeder

January 13, 1929

Loving As Jesus Loved

John 13:1-17

In our last Sundays topic we were reminded of the fact that a continuous struggle is going on in the world, and that as Christian young people we must align ourselves with the forces that make for righteousness.

*"Once to every man and nation
Comes the moment to decide,
In the strife twixt truth and falsehood,
For the good or evil side."*

But what are the forces that are making the world better? The evil forces are quite apparent. There is hatred, envy, pride, greed, lust, intemperance, etc. These and similar forces are gnawing at the very heart of the world's moral life. And then opposed to these evil forces are the influences that heal and elevate and redeem the world. Education is regarded by some as one of the greatest forces for good in the world. And it has done much to make this world a better place to live in. The public press is often spoken of as a mighty power. "The pen is mightier than the sword." Public opinion is considered by others as of utmost importance. It greatly influences some people and determines their conduct in life. But all of these forces are as nothing compared with the force that we are to study tonight. *Love* is by far the greatest force in the world. "Love laughs at the locksmith," that is it overcomes every obstacle. And Paul says, "Love never faileth." It will not only outlast time and eternity, but it will also succeed in every case. Love cannot fail. No matter what the difficulties may be, love will overcome them.

So if we are to make this a better world, we must use the force that will always be successful in the end. If we could only love as Jesus loved, then we would be willing to render every possible service to others, and also to stoop to the lowest levels in order to lift others up. If everyone would permit this love to become operative in his life, then this world would be transformed in less time than it would take to tell about it. Why not try this method?

January 20, 1929

Seeing the Good in Men Everywhere

John 1:45-51

When Nathaniel was first brought to Jesus, Jesus immediately recognized him as a man of exceptional sincerity and singleness of purpose. He was without guile, that is he was no hypocrite, not merely a man who pretends, but whose professions were real and true.

Jesus was always able to recognize the good traits of character in all whom he met. He came in contact with all sorts and conditions of men. He met many that were looked upon as outcasts and regarded as hopelessly depraved. But Jesus was able to detect at least a spark of divinity in their soul. In a Magdalene he saw a potential saint; in a tax collector he saw a great apostle; in a vacillating, impulsive man, such as Simon was, he saw a man of rock-like firmness. He always saw vast possibilities of good in all men everywhere.

This happy faculty of seeing all manner of good in others is sorely needed in our day. If we are to make this world better, if we are to lift up the fallen, if we are to redeem those who are enslaved by sin, we must begin by appealing to the good that is in them. A young woman who had lived a life of shame, but who had been reclaimed, said that she had received her first impulse to forsake her sinful ways and live a clean life when a man tipped his hat to her and greeted her respectfully as he passed her on the street. "He spoke to me as though I was a lady." And she resolved with the help of God to be one. If we despise and look down upon others we will never be able to help them. Others may have grievous faults, but they also have some good traits, buried perhaps beneath sin and guilt, yet they can be awakened and developed. All men everywhere have been created in the image of God, it may have been sadly defaced, but it can be restored again. One way to do this is to appeal to a man's self-respect, and appreciate the good in his character. Men always respond more readily to appreciation than to criticism. Try it and see if it isn't true.

January 27, 1929

How Can We Serve the World Through Our Church?

Acts 13:1-3

The church of Jesus Christ stands foremost among the many forces that make for righteousness. It is able to exert such vast influence because it is an organized force and because it extends throughout the world. Two weeks ago we said that *love* is the greatest moral force in the world, and last Sunday we remarked that a spirit of good-will and appreciation will tend to elevate all who come under its spell. But these are abstract forces, and must first of all become personified—love must become incarnate before it can be effective. But in the church we have large numbers of men and women whose lives are filled with and dominated by the spirit of love, and so it naturally follows that the church

is the one great institution through which the world can be redeemed.

The church is a most remarkable institution. It opens its doors to all who want to come, rich and poor, old and young, the cultured and the unlettered alike are welcome. Its invitation is extended to all. "Whoever will may come." Its only condition of membership is faith in Christ. But the church is also a most unselfish institution. It not only invites all who are athirst to come and drink, but also to come and give and to sacrifice themselves. It exists solely for others. The church cherishes a vision of a redeemed world and all members are pledged and duty bound to labor with untiring zeal for the fulfillment of the vision.

There is no better way of serving the world than by uniting with and supporting the church in all its activities. Some think the church is like a police force, quite necessary to keep order, but they would never think of joining this force. Others look upon the church as a kindergarten or hospital, its all right for immature and weak people to belong to the church, but they themselves would never think of entering it. But anyone who has seen the real purpose and mission of the church cannot stay out of it. A Christian might accomplish a few trifling things by himself, but if his life is to mean anything for the uplift of the world, he will devote himself and all that he has to the work of the church.

February 3, 1929

The Challenge of Christ to the Youth of the World

Matt. 10:16-42

(Consecration Meeting)

Christ has only voluntary followers. He invites everyone to come unto him, but each one must come of his own accord. There is no compulsion whatever in God's service. In our lesson topic a few weeks ago we were urged to *present* our bodies unto God as a living sacrifice. But that, too, must be a willing surrender, a free-will offering. Nevertheless, we can also speak of the *challenge* of Christ. A challenge is a stronger term than an invitation, it is a summons to a contest, it is a dare. Even though you might ignore an invitation, you cannot very well ignore a challenge.

A young man once came to a prominent minister and complained that all great things had already been accomplished. He said, "All great inventions and discoveries have been made, the whole world has been explored, there's really nothing of importance left for me to do." The minister led him to his study window and showed him a saloon across the street, for that was still in the days before prohibition, and then he

January 1, 1929

said to him, "Do you see that saloon? That is the embodiment of a deep rooted evil. If you want to do something big, tackle the evil of intemperance and destroy it and you will have as big a job on your hands as any man ever attempted." There are still a few great and difficult things to be done.

Christ shows us as it were the great evils of the world, he asks us to view the continents that are still to be conquered, and then he says to us, "There is a mighty task for you, a task that will try the muscle of the strongest and bravest—now, what are you going to do about it? Are you going to tackle it? Why not accept this challenge?"

*"Stand up, stand up for Jesus, the strife
will not be long;
This day the noise of battle, the next, the
victor's song
To him that overcometh, a crown of life
shall be,
He with the king of glory shall reign
eternally."*

A Quiet Talk With God Each Day Daily Bible Readers' Course

- Jan. 1. Material Comforts. Prov. 30:7-9.
" 2. The Unity of Nations. Jer. 3:17, 18.
" 3. The Gospel. Mark 16:15-20.
" 4. Universal Education. Prov. 3:13-18.
" 5. Race Sympathy. Acts 17:24-28.
" 6. Social Service. James 2:14-26.
" 7-13. Loving as Jesus Loved. John 13:1-17.
" 7. Love that Lasts. Rom. 8:35-39.
" 8. Love that Serves. John 13:1-17.
" 9. Love that Forgives. Eph. 4:1-3, 32.
" 10. Love that Shares. Mark 8:1-10.
" 11. Love that Helps. Luke 10:30-37.
" 12. Love that Heals. Matt. 8:1-4.
" 13. Love that Controls. 1 John 3:14-24, 21.
" 14-20. Seeing the Good in Men Everywhere. John 1:45-51.
" 14. The Test of Real Worth. John 1:45-51.
" 15. Learning from a Slave. 2 Kings 5:1-5.
" 16. Regard for Immigrants. Deut. 10:17-19.
" 17. Respect for Other Peoples. Deut. 23:7, 8.
" 18. Faith of a Foreigner. Matt. 8:5-13.
" 19. The Gift of a Race. John 4:12-24.
" 20. Objects of God's Favor. Eph. 3:1-8.
" 21-27. How Can we serve the World through our Church? Acts 13:1-3.
" 21. Preaching the Gospel. Rom. 10:8-15.
" 22. Teaching Good Conduct. Matt. 28:16-20.
" 23. Inculcating Ideals. Isa. 42:1-14.

- Jan. 24. Supporting Missions. Acts 13:4-14.
" 25. Helping the Poor. Acts 6:1-7.
" 26. Wholesome Social Life. Acts 4:32-37.
" 27. Cultivating the Devotional Life. Col. 3:12-17.
" 28-Feb. 3. The Challenge of Christ to the Youth of the World. Matt. 10:16-42.
" 28. A Call to Danger. Matt. 10:16-23.
" 29. A Call to Courage. Matt. 10:24-33.
" 30. A Call to Loyalty. Matt. 10:34-39.
" 31. An Assured Reward. Matt. 10:40-42.
Feb. 1. A Call to Hardship. 2 Tim. 2:3-13.
" 2. A Call to Sacrifice. Luke 9:22-27.
" 3. A Call to Victory. Ps. 72:5-19.

Pray: O Lord, Christ, because thou didst give thy life for me, I would give my life for thee. Help me to find in thee every human need. Lord, give me faith to believe that thou canst save the world and that I can help thee to do it.

Saskatchewan Young People's Union at Nokomis, Sask.

On November 15 the young people from our Saskatchewan societies were on their way to Nokomis where our "Jugendbund" met. Rev. G. Ittermann of Fenwood preached the opening sermon. Friday then was the full day at the Bund. We heard essays on "How to make our Young People's Programs more interesting and helpful" by Rev. W. Luebeck. Then on "The Amusements a Christian can participate in and those he should avoid" by Rev. C. B. Thole. Rev. J. J. Wiens gave us a talk on "The Religious conditions among the Youth of Siberia." In the afternoon we were again favored by an essay on "Some prerequisites to Success" by Rev. Ph. Daum and one on "The Need of systematic Instruction in Missionary activity among our Young People" by Rev. F. A. Bloedow. In the evening we were favored with a literary program composed of numbers from Nokomis society and the visiting societies. The church was packed on this occasion and many had to be turned away. On Saturday we took care of our business and elected officers for the coming year. Mr. John Butz of Southey is our new president.

Sunday was the big day. We had the meetings in the Town Hall on this occasion and even this building was filled to seating capacity, as many came from the nearby churches for the Sunday meetings. Revs. Daum, Wuerch and E. S. Fenske preached morning, afternoon and evening respectively. The Nokomis church orchestra and band and the mass choir composed of young people from the Nokomis church and visiting young people furnished the music for the Sunday meetings. The collection on Sunday netted \$110. May the Lord further bless the work of the Saskatchewan Jugendbund.

THE REPORTER.

The Onesima Class, Bethel Church, Detroit

Fourteen years ago, on the 12th of June, a group of 16 ladies gathered in the home of their teacher, Mr. C. J. Netting, and there organized "The Onesima Class."

In the years that have gone by, we have assembled regularly every month in the homes of the members of the class or at church, and sometimes in the beautiful out of doors, enjoying God's nature. These meetings always were a blessing, mentally and spiritually, singing songs of praise, reading God's Word and offering prayers, asking him for his guidance and blessing in our undertakings. We had vocal selections, recitations and readings according to the talents of the various members of the class. Miss Hattie Moehlan gave us a course in Bible study and often spoke to us on other subjects of interest. At times we had other speakers with us. We did not come to these meetings only to listen, but also to plan, what we could do for our Lord and Master.

We tried to spread good cheer and blessing and when the clouds gathered over some member or friend we extended our sympathy and helped bear their burden. The ill and grief-stricken were remembered with fruit and flowers; the needy were sent baskets of food and often a little envelope went with it. Many times we performed the sad duty of placing a wreath on the bier of some loved one. These were only little deeds of kindness just scattering good cheer and sunshine in the souls of others. Bearing their burdens, rejoicing in their gladness. This makes life worth while.

In the past year the class sponsored the church bazaar in which the other classes joined in hearty co-operation. The proceeds amounting to \$791 were given toward the church building fund. \$75 was given toward our new church organ. \$174 was given toward Missions. \$103 was spent for fruit and flowers for our sick.

At the various church suppers our ladies proved to be real Marthas. Our mothers were honored with a banquet and program at which 350 attended.

We now have 52 members in our class. We regret having lost some of our dear ones through death but our loss was their gain.

Our hopes and prayers are that God may bless all we have done and give us strength in spirit to do more and better in the future. We tried to fulfill the true meaning of our class name, "One and all, for the Master." We pass this way but one, any good therefore that we can do, or any kindness, that we can show, let us not defer nor neglect it, for we shall not pass this way again.

MRS. A. POTZ, Sec.

* * *

Some lie down on the job; others lay down their lives in doing the task that God has set for them. To which class do you belong?

The Oregon Association at Salt Creek

The forty-first annual Oregon Association met with the Salt Creek church, Rev. R. Reschke, pastor, October 25-28 inclusive. The new church, which was dedicated September 16, is truly a beauty and during these days of the meetings many spiritual blessings were received.

The Sunday meeting was especially well attended as it was a beautiful sunny day. A rally of the Young Peoples and Sunday School Workers' Union took place in the afternoon. Rev. B. W. Krentz led in an arousing song service, followed by scripture reading and prayer. Earl Marks, president of the Union, gave a brief address of welcome. The roll call showed that the various societies are working together for a bigger and better Union. Of the visiting societies, the Salem B. Y. P. U. had the highest per cent of members present.

After a short program, our beloved Rev. Wm. Graf gave the afternoon message, "The Happy Life of Youth." He urged giving attention to the teachings of Jesus Christ in all affairs of life, in social relations as well as in business life. If we wish to develop the finest kind of character and personality, we must search out the basic principles that underly Christ's personality and make them our own.

*Life is the mirror of king and slave,
'Tis just what we are and do;
Then give the world the best that you
have,
And the best will come back to you.*

ESTHER MOSER.

Giving of Ourselves

James Russell Lowell, in "The Vision of Sir Launfal," tells the story of the young knight who rode out after the Holy Grail and, as he went, flung a gold piece to the beggar who sat beside the gate. The beggar, however, did not lift it from the dust because it was only worthless gold. Years passed by and Sir Launfal came home, old and weary, to find the beggar sitting in the same place. With the beggar he broke the single crust of bread and filled for him his wooden bowl from the stream. Then the blessing came to Sir Launfal and the Holy Grail was found.

*"Who gives himself with his alms feeds
three,
Himself, his hungry neighbor, and Me."*

Animal Illiterate

When an old Negro of Joplin complained he had lost his dog his employer asked why he didn't advertise for the animal.

"Dad wouldn't do no good," returned the old man. "Dat dog kain't read."

* * *

You are to live forever. Make each of your days good enough to be repeated throughout eternity.

Signs a Motorist Saw

When driving through a village not so far from Rochester we saw a funeral wreath hanging on the door of a barber shop, and on the window close to it the sign, "You're Next."

In another town we saw a sign on a pretentious house, "Funeral Director," and just below it another sign, "Tourists Accommodated."

* * *

The reason why people so often get little good from their worship is that they have not prepared for it. Undone tasks weigh upon them. They have not driven their worries out of their minds. Their bodies are worn with overwork or overplay. To get the most out of worship, as out of anything else, we must make ready for it.

Dividing Eggs

"How can five persons divide five eggs so that each will receive one and one still remain in the dish?" asked the bright boy in the class.

The teacher referred it to the boys, who, after much puzzling, gave it up.

"That's easy," explained the bright one; "one man takes the dish."

It Cured Him

A piccolo player in a music store was urged to buy a phonograph, the dealer, as a last resort, getting the man to make a phonograph record of "The Last Rose of Summer" with his own piccolo. The dealer then ran the tune off, while the player, a really wretched performer, listened with a strange, frowning air. At the end the dealer said: "There! Isn't that wonderful?"

"H'm—well—yes," said the piccolo player.

"And now," said the dealer briskly, "are you going to buy the phonograph?"

"No," the would-be musician answered, "I'm going to sell the piccolo."

Suppose

Suppose we think little about number one,

Suppose we help someone else to have fun;

Suppose we ne'er speak of the faults of a friend,

Suppose we are ready our own to amend;
Suppose we laugh with and not at other folk;

And never hurt anyone "just for the joke";

Suppose we hide trouble and show only cheer,

'Tis likely we'll have a Happy New Year.

—Christian Herald.

Only Looking

A clergyman with a large nose was invited to tea by a woman who had a talkative child, and before the visitor arrived the child was warned not to pass any rude remarks during the meal. The boy's eyes were fixed on the clergyman so long that the mother frowned upon the child. "It's all right, mother," the child shouted. "I'm not going to say anything; I'm only looking at it."

* * *

Noisy soup-imbiber (in restaurant, as neighbor turns around): "Watcher look-in' at?"

The Other: "Sorry! I thought you'd fallen in."—Boston Transcript.

* * *

"With three exceptions," says George A. Gordon, "I never heard in my boyhood or youth from a Scottish preacher a word that had the least meaning of interest for me. I happened to be brought up among country ministers, who had no gift for public speech, no juice in mind or heart. I recall the story of two Scotchmen who were discussing the sermon after church. 'Wasna that a grand sermon?' said one. 'Aye,' answered the other, 'but did you understand it?' 'Understand it?' repeated the other, 'I wou'dna hae the presumption.'"—Christian Register.

Some Job for the Backbone

Asked by her schoolteacher to describe the backbone, a schoolgirl said: "The backbone is something that holds up the head and ribs and keeps one from having legs clear up to the neck."—The Haversack.

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