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., OCTOBER 1, 1929

Number Nineteen

I AM RALLY DAY

PERCY R. HAYWARD

I am a symbol of human life.

For life moves on its way, not always with measured and even tread, but with times of inner renewal, and spiritual exaltation, and high resolution.

It is my place in life to supply the occasion and the motive for such renewal in the yearly round of the school of the church.

I touch the scattered interests of those who have been on vacations, and tell them that the church and its teaching ministry again stand open to their call.

I remind a multitude of people that, as the public schools swing their doors open in the fall, so the church also goes on its way in its ministry to growing life.

I am a ringing challenge to the church and the community that life needs the inbreathing of religion to make it full.

I lay my touch upon those whose interest has waned, and quicken it.

I arrest the thoughts of those to whom the church has been but a distant memory, and bring them to its doors again.

I am the time when all the educational forces of the church say unto themselves, "Why are we here in this our work, and wither are we bound?"

I AM RALLY DAY.

-Epworth Herald.

THE BAPTIST HERALD

October 1, 1929

What's Happening

Department of the Colgate-Rochester Divinity School will meet in Rochester on October 9.

The Executive Committee of the Council of the Young People's and Sunday School Workers' Union will meet in Forest Park, Ill., on Saturday, Oct. 12.

The North Ave. Church, Milwaukee. Wis., Rev. L. B. Holzer, pastor, has issued a very attractive church directory. It contains a complete membership roll of the church and all the organizations connected with the church, their official boards, etc. A number of illustrations enhance the value of this creditable publication

The Chicago Young People's Union of the German Baptist Churches of Chicago and Vicinity will hold a Training Institute during the week of Oct. 21-25. The sessions will take place in the First Church from 7.15 to 9.15 P. M. Rev. L. B. Holzer of Milwaukee and General Secretary A. P. Mihm will compose the faculty. Let all Chicago folks reserve these dates for the Institute.

The Church at Turtle Lake, N. D., experienced a joyful Sunday, Aug. 25, when with ideal weather conditions they met at Brush Lake for a baptismal service. Under the shade trees a large congregation listened to a message on Acts 2:41, after which Pastor E. Broeckel baptized three young ladies and one man. After the baptism the hand of fellowship was extended and the Lord's Supper celebrated. It was a most impressive open air service.

Miss Pearl Vilhauer of the Immanuel Baptist Church, Milwaukee, entered the Baptist Missionary Training School in Chicago for a two years course. Miss Vilhauer has been a very efficient teacher in the public schools of Milwaukee and a faithful, valuable worker in the Sunday school and B. Y. P. U. of her church. At a special service arranged in her honor, the good wishes of the church were expressed to her not only in word but in tangible form by presenting her with a purse.

Rev. F. W. Socolofsky was privileged to baptize four persons from the Tampa, Kans., church on Wednesday, Sept. 4. Three of these were converted during evangelistic meetings conducted some time ago by Bro. and Sister W. A. Lipphard while Rev. Klitzing was still pastor there and one of the new converts was the daughter of Bro. Socolofsky. The baptismal service took place in the church at Dillon, Rev. A. Knopf, pastor. Bro. Socolofsky is now pastor at Bessie, Okla., having recently assumed this charge.

The welcome news has come from Missionary C. J. Bender and daughter Erica of their safe arrival at Great Soppo, Cameroon, on Aug. 3. The Lord granted them two rain-free days before the rainy season set in. The joy of the people was great in having their former

The School Committee of the German missionary return to them. An unusual ing Institute has usually been held in service of three hours, from 9-12 on Sunday, Aug. 4, was held. Missionary Hofmeister and wife, who were compelled to leave Cameroon on account of ill-health, sailed on the same steamer that Bro. Bender arrived on. However they were able to spend a day together before the Hofmeisters left.

The new Sunday school building of the church at Emery, S. D., Rev. G. W. Pust, pastor, is well under way. It forms an addition, 42x34 feet, to the north end of the present edifice and provides nine fine class rooms. With space already available, this new structure will give the Emery congregation an adequate plant for Sunday school purposes. An extension 34x18 feet is also being constructed on the west end of the church auditorium. A new steam heating plant to cost \$2000 is being installed. The cost of the building operations approximates \$11,000. The hope is expressed to have the new building ready for dedication by November.

Bazaar for Old People's Home, Chicago, Ill.

The "Schwestern-Bund" of Chicago and Vicinity will hold a bazaar for the benefit of the German Baptist Home of the Aged and for the benefit of the Girls' Home of Chicago (Maedchenheim) on October 17 in the Old People's Home, 1851 No. Spaulding Ave., Chicago, Ill. The ladies have been busy for this bazaar and useful articles will be on sale. All friends of these institutions are cordially invited to attend. A program will be arranged for the young people in the evening. It is our wish that many will he present.

Out of town friends and such who may not be able personally to enjoy the day with us are kindly requested to send their donations direct to the home. The address is: German Baptist Home for the Aged, 1851 No. Spaulding Ave., Chicago, BERTHA MIHM, Sec.

Chicago Young People

The Chicago Jugendbund, an organization comprising of members of the Chicago churches and those in the vicinity, have had a very successful spring conference and are now looking forward to their annual Training Institute in October. These two events are the main functions of the organization each year. The conference in June was held at the St. Joseph-Benton Harbor churches and the Jugendbund is very thankful for having secured two such fine churches in which to hold the meetings. They are especially grateful to Mr. Edward S. Doescher for the help and co-operation he gave in getting the conference to run along smoothly. The main speaker was Prof. Lewis Kaiser, and he was able, in his inimitable way, to instill into the young people a new desire and determination to make their lives more useful in their churches and homes. The Train-

the spring also, but it was thought a good idea to have it in the fall so that these two events would not come so close together. The Jugendbund has done a great deal toward bringing a friendly, companionable spirit among the churches and has helped the young people to become better acquainted with each other. FRIEDA J. KALECK, Sec.

Fellowship-Meetings of the Y. P. Societies of New York and Vicinity 1929-1930

Proposed meetings for the Y. P. Union of New York and vicinity:

1. Devotional period of 15 minutes under the direction of the General Secretary or other officer of the Union.

2. Program of 30-40 minutes to be given by visiting society.

3. Collection for Missions (Cameroons)

4. Let us get together and get acquainted.

5. Games-in charge of entertaining society.

6. Refreshments.

SCHEDULE OF THE MEETINGS

Place of Meeting, Date, and Program given by: First Brooklyn, Oct. 8, Union City II .- West New York, Oct. 15, Walnut St., Newark .- Harlem, New York, Oct. 22. Brooklyn II.-Passaic, Oct. 29, Clinton Hill, Newark .- New York III, Nov. 12. Hoboken .- Brooklyn II, Nov. 19. Passaic .- Jersey City, Dec. 3. Evangel, Newark .- Immanuel, New York, Dec. 10, Brooklyn I .- Walnut St., Newark. Jan. 14. New York II .- New York II, Jan. 28, West New York .- Evangel, Newark, Feb. 4. New York III .- Union City I, Feb. 25, Immanuel, New York .--Clinton Hill, Newark, March 4, Jersey City .- Hoboken, March 11, Harlem, New York .- Union City II, March 18, Union City I.

P. S. If date is inconvenient, arrange suitable date with other society and notify General Secretary: John Schmidt, 411 8th St., Union City, N. J.

The Baptist Herald

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The Baptist Herald

Rally Time

THE early fall season is a fitting time to have a rally day or a rally week for our church organizations.

The summer dispersion is over, the vacation season is past and adjustments have again been made in home, school and business. To rally has been defined as to return to order, and to recover new strength. If forces have been scattered during the summer let-up, if laxity has crept into the church work, now is the time to again recover strength and to make efforts to add new recruits who shall bring in new strength.

Rally time for our Sunday schools and Young Rally time should be a time for a keen conscious-People's societies should be a stock-taking time, a ness of our dependence upon the help of our divine time to make a survey, to check up on present avail-Christ. able forces and resources and to give all a new im-Apart from him we can do nothing. In his petus forward. Nothing runs of itself all the time. strength we can go forward conquering and to con-Everything needs a push now and then. We need quer. to push ourselves on from time to time, to stimulate Let us pray for a full co-operation between young ourselves and each other to do our best, to do our and old so that young people will recognize the utmost for Christ and the church. value of adult experience and older people will Rally time in the Sunday school is often combined realize the ability and devotion of youth.

with promotion day. Some of the greatest moments Let us ask the Lord to forgive us all our mistakes in life have come to our boys and girls at times of and failures and to help us as we plan for new adpromotion in the day schools. Ought we not be ventures, that we may work harder, be more deeager to make much of promotion day in the Sunpendable and more faithful to our duties. day school as they go onward from grade to grade Rally! The very word brings a thrill of pleasure! and to emphasize the spiritual importance of these Rally week should be a great occasion. notable occasions?

Rally day for the church can help us to experience the joy of being part of a great and noble fellowship. It brings us closer together in the common cause and the colossal task and cements the ties of kingdom.

Rally week should be a time for making more friendly home contacts. The constituency roll should be gone over carefully and an invitation list made out. Work out plans for calling on the part of pasto the B. Y. P. U. or to Sunday school as a result of form letters, but many will come if they are visited. Rally time affords opportunity to cultivate and to give expression to the personal element of our religion. In this way it brings personal work to the front. No enterprise is rallied without personal work.

Rally time should be the time for planning and confess, "It is too high, I cannot attain unto it;" and beginning advance movements for the kingdom of of these windows one of the best and clearest is God. Many of our young people have been attendfriendship. ing our assemblies, conventions and conferences People become friends only in meeting upon life's during the summer. We have listened to lectures, higher levels. Men are not made friends by sharing participated in forums and discussion groups, been low pleasures; nor women by moving in the same to classes and interviewed experts. round of trivial social functions. We become friends

What now? David Livingstone, the great explorer and Christian adventurer, once wrote a remarkable sentence: "The end of the exploration is the beginning of the enterprise." New fields of knowledge and method have been explored, new visions received, new opportunities have been discovered. May vision be translated into achievement, may the challenge of opportunity be the beginning of the enterprise, may the new knowledge received be transformed into more efficient service. The enthusiasm, skill and leadership abilities are to be used in the church tasks as never before.

The advancing needs call for many new workers. for consecrated service, for heroism and sacrifice.

Friendship

66 W E lived in-well, it was really an attic," said a young American, describing his fellowship, the bonds of the brotherhood of the student sojourn in the Swiss city of Geneva. "It was too cold in cool weather and too hot in warm weather, and the roof was low and it leaked, and there weren't many conveniences. But we had one window out of which we could look over the roofs of the city and away into Savoy, where sometimes tor. deacons, superintendent, teaching force and in the early morning, or at sunset, or even during membership committees. Few newcomers will come the day, if atmospheric conditions were just right, we could get a glimpse of Mont Blanc like a steel spearhead, or at other times like an inverted, rose-

> tinted icicle against the far horizon." Some of us live in attics and some in palaces, but to all of us God has given a window (and usually more than one) through which we may look out and see a greatness of which we, like the psalmist, must

sponsibilities, and triumphs, and disappointments.

When in doubt or perplexity, in sorrow or in elation one goes to a real friend to talk it all out, he will sometimes come home saying (and with no irreverence in the thought) : "God might have given me that idea;" and later may come the question, "Was God speaking to me by the voice of my friend? Of old he talked to men so. Is it something that he does no longer?"

Love, it is said, is blind, and some kinds of love may be so, but friendship is not blind; friendship sees clearly and is exacting. One time there was a boy in high school whose work for the next day was not done and there was a girl who thought him too good a student to come to class unprepared-and told him so. A case of "puppy love," some grown folks might have said—though in later years it grew to be a strong love of husband and wife-but he went home, worked half the night, and learned that lesson, rather than disappoint her. It was a far flight but from what our friends expect of us we can guess sometimes what God would expect.

The story is told of Alice Freeman Palmer that as a little girl she was kneeling with the other members of the family at prayers one evening, when a June bug flew in through the window and tangled itself in her hair. June bugs she both feared and loathed, and this one would not be detached, but she remained on her knees until her father's "Amen" was spoken. "I wanted to scream," she told him, "but I couldn't upset you and God." We, who are older, have times when we, too, feel that however trying our circumstances, we must not let God be disappointed in us.

God has been pictured as a great Leader, a great Captain, a great King, but some of the best and profoundest of recent theologians have found that they can best describe our relations to him in terms of personal friendship. Nor is this a modern invention of any "new theology," for it was Moses of whom it was said that God talked with him as a man talks with his friend, and it is in the Proverbs that we read of the Friend that sticketh closer than a brother.-Firelight.

"Kingdom" Dividends

TN the early days of the nineteenth century, in Pennsylvania, a little group of farmers were building a church. It did not mean much money, but it required a great deal of sacrifice, for it was hard to get a living out of the hills. One farmer borrowed three hundred dollars to pay on the church while his farm was still mortgaged. His neighbors remonstrated with him; some said he was a fool.

"No," he said, "that is the thing for me to do. I have nine boys and girls. My one aim in life is to bring them up devoted Christian men and women. The church is a necessity to me. Without it my farm would not be worth anything."

The church was built and was the church home

as we share joys, and griefs, and dangers, and re- be Christian men and women. Two of the boys became Methodist preachers; two of the girls chose the harder task of being Methodist preachers' wives.

> The youngest boy went West-taught schoolstudied law; felt the pull of the law, but heard the call of the Kingdom. There was a pastorate in Iowa, nine years in India, five years in Iowa because of health conditions, seven years superintendent of missions in the Philippine Islands, four years missionary secretary, and then bishop. Soon after he was made bishop, he had the rare privilege of going back to the old home community to dedicate a new church to take the place of the one for which his father had borrowed three hundred dollars while his farm was still mortgaged. What memories must have surged through his mind as he thought of that father who "sought first the Kingdom of God," and what visions of the days that were to come.

I was with the Bishop in his Annual Conference in 1915. As he came down from the platform after addressing the class to be received into full membership, he took the hand of one of the boys-his own son-and said, "My boy, I welcome you to membership in the Upper Iowa Conference." On Sunday he ordained his son, "an elder in the Church of God." On Monday he announced his transfer "from the Upper Iowa Conference to the Bengal Conference, to be stationed at Thoburn Church, Calcutta, India, the same church where, as a lad, he kneeled between his mother and me and took his first communion." And then the bishop said, "Brethren, if there was time, I might say some things." Four years later, when the Bishop was East on official business, the son brought him a whole village to be baptized.

The second boy was a Y. M. C. A. secretary and a chaplain in the World War, then in the personnel department of the Board of Foreign Missions; then he felt the call of the mission field and is now with the Board of Sunday Schools in South America.

Influence

WE read (Acts 5:15) that certain people brought their sick folk into the streets of Jerusalem, and laid them on beds and couches that the shadow of Peter might fall upon them and presumably heal them. That is, these people expected Peter to cast a healing shadow as he passed through the streets of the city. And the narrative seems to suggest that in this they were not disappointed. The shadow of Peter was fraught with restorative power, so sick folk found healing in it.

Now, the shadow of Peter on this occasion suggests to my mind the thought of influence, and influence that is personal and unconscious. Like Peter, every one of us casts a shadow on the street, on the road, on the footpath, somewhere. And in the very nature of things it must be so. "Our deeds," says one, "are shadows that we cast." And such assuredly they are—the moral and spiritual counterpart of the boys and girls. All nine of them grew up to of the shadow cast by our bodies on street or road.

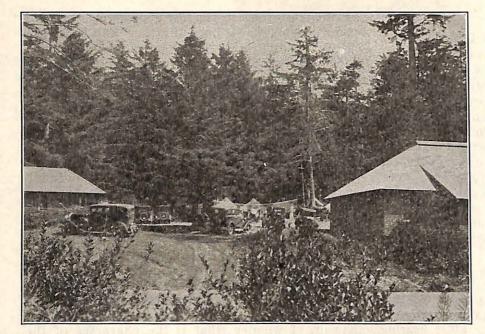
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Influential People exact opposite sort of shadow is possible. One may cast a shadow that is hurtful rather than healing, a But this is not the full truth in this connection. shadow fraught with destructive and not restora-Our influence, as well as our deeds, is a shadow we tive power. And unconscious personal influence cast, and cannot help casting, on every life we may be either beneficial or maleficent, something touch. "Influential people" is a phrase that finds a that blesses or something that blights. place in our common parlance. The simple truth is, "The Shadow of God" we are all influential people, and are of necessity such. The difference between us, between the man The Sultan used to be called "The Shadow of who is set on high and the man who fills a lowly God." It is, perhaps, the most glaring instance of a place, is only a difference of degree in this respect. misnomer in all history. For the blighting influence What is influence? Sir W. Hamilton, the great of the Turk has been forcibly set forth in the famil-Scotch philosopher, said that he could not define iar legend that wherever he sets his foot the grass consciousness. It is not too much to say that we can- withers. Plato gives voice to a truer thought when not define influence. It is something that baffles he speaks of light as "the shadow of God." For what definition. It is too elastic and too elusive to be a healing influence, what a restorative power, is mapped out in words. We might speak of it as a light! "Hail, holy light," says Milton. "Hail, healsilent, subtle, sovereign something that goes out ing light," says the man of science. And the true from every life like heat from a fire or fragrance successor of Peter, that is, the faithful follower of from a flower, and gives shape and color to other Christ, casts a shadow that is the moral and spirlives. "I have no more influence than a rushlight," itual counterpart of the light. And he may not said a humble man to his minister after hearing know it. I wonder what is the character of the from the latter a sermon on this subject. "A rush- shadow cast by the young Christian who reads these light has lighted the way to scholarship for the poor words: "Lord, thou knowest all things, thou knowstudent; it has also set fire to the whole building, est." And you will know too-know some day. and reduced it to ashes," was the minister's reply. Will the knowledge gladden or sadden? You may be an obscure and insignificant young man Prof. H. Drummond tells us that the last words or young woman, and may feel disposed to speak of of a young man were these: "My influence, my invourself as did the man to whom I referred. Let me fluence, would God it could be buried with me!" Of say to you, no matter who or what you are from the all the sad words of tongue or pen, the saddest, I social or intellectual standpoint, you are an inthink, are these of the dying youth. The feeling fluence. You cast a shadow, cast a shadow on other that his influence could not be buried with his body, lives, and that continually. Will you realize it, and but would live after him in lives blighted and let this be one of your morning thoughts? "This blasted, must have turned his death-bed into a verday I am to exercise an influence upon the people I itable hell. shall meet with; in the very nature of things it can-How are we to account for the healing power not be otherwise." Lay hold of that great thought that was resident in the shadow of Peter? before you leave your room, and carry it with you The secret lies in the one word "Jesus." The cominto your sphere of work, and keep it there with panion of Peter as he passed through the streets of you all the day.

You Cannot See Your Shadow

Now, in certain circumstances, if a man looks for home, in the school, in the place of business, "in his shadow, he may see it; but as a rule, a man's streets and openings of the gates where pours the shadow lies outside his field of vision. He is no more busy crowd;" live in conscious and unbroken felconscious of casting a shadow than he is of the lowship with the living Lord, and you needs must changes that take place in the molecules of his brain. "Our minds," says a modern writer, "cast cast a shadow that is healing, for your shadow will shadows of which we are as unconscious as we are be the shadow of Jesus. The influence that will of those cast by our bodies." In other words, every flow from you will be somewhat of the virtue that goes out from him .- The Irish Endeavorer. one of us, in his or her sphere of life and activity, is an unconscious influence. We are making and The Need of Prepared Teachers moulding people, and we know it not. You are an THE kind of leadership that the churches need unconscious influence-in your home, in the office. is that which is prepared by study and in the shop, in the wareroom, in short, wherever prayer.... Sunday school teachers will not be you work; an unconscious influence among the simply well-meaning saints with an urge to do someyoung people with whom you associate, an unconthing but will be these very people after they have scious influence in your church, and in the society come to know something about the child mind and of which you are a member. You cannot touch anthe use of the sacred Scriptures in educating little other life without leaving your mark upon it, though children. The man who sells us brushes to clean the it may never occur to you that you are doing anykitchen sink must attend sales meetings and find out thing of the kind. The weighty question, then, about brushes. But in the most important work in surely is, what sort of influence do you exercise? all the world leadership has fallen to the lot of a What is the nature of the shadow you cast? The great many unprepared people .- The Christian Censhadow of Peter was a healing shadow. But the tury.

Jerusalem was Jesus, Jesus the risen Lord. And so the shadow of Peter was the shadow of Jesus. Make Jesus your close and constant companion-in the



Where the First Oregon German Baptist Assembly was held

The First Assembly of the Oregon German Baptist Young People's and Sunday School Workers' Union

Oregon's first assembly proved to be a huge success. During the days of August 18-25 this first venture progressed from an experiment to a historymaking event and reality for Oregon young people. We believe we could not have found a more choice place to hold our assembly than at Twin Rocks, Oreg., on the Pacific Ocean. We felt the presence of God in all of our activities, including our recreation and studies. Our classes were held in the open air in the benevolent sunshine and invigorating sea breeze.

We considered ourselves especially fortunate in having Rev. A. P. Mihm as a member of our faculty and also as our spiritual leader in our Vesper services. An average registration of 35 young people participated in the most interesting and instructive studies which were very ably taught by the following: Junior Work, Mrs. Emma Meier, First Church, Portland; New Testament History and German Baptist History, Rev. A. Husman, Tacoma, Wash.; Christian Ethics, Rev. W. Graf, Bethany, Oreg.; and Young People's Methods, and Social and Recreational Problems of Young People, Rev. A. P. Mihm. You may judge the interest shown in these classes by the fact that it was often necessary to ring the dinner gong more than the allotted two times before any response was effected. At the week end, the registration totaled near to sixty.

The Vesper services and Sunday services were led by the various faculty members. Much inspiration was derived from two talks by Rev. Mihm on "Friendship" and "Life Thrills," both topics of vital interest to young people. A Vesper service led by Rev. Husman which was of great help and inspiration was on the topic, "The Shortest Distance between two

points," thus pointing out the necessity of keeping ourselves free from side-paths into the world in order to reach our ultimate goal-heaven.

Our favorable location at the beach with our camp situated on the lake, proved an ideal place to carry out a varied and most enjoyable recreational program. Fred Berger, Jr., as recreational director, took advantage of this fact, and under his able leadership we enjoyed a program including setting-up exercises, surf bathing, swimming, boating, baseball, volley-ball, hiking, horse back riding, campfires, with a debate, mock-trial and social thrown in for good measure. Perhaps this sounds like a pretty stiff program together with our studies, but we Oregonians (and some Washingtonians we are glad to mention) can cover all this within a week and not come home a wreck from our recreation. Our musicale and stunt night gave ample proof that talent was not lacking among us. (Don't let the editor in on this, but we discovered that Rev. Mihm has a knack for knocking home runs.)

And would it be fair to omit a word for the cooks who so abundantly catered to our physical needs? The necessity of good food at assemblies is a proven fact, and our cooks needed no further proof of their skill than the appetites which devoured the food with such rapidity, especially hot-cakes.

The fun, good fellowship and spiritual blessings which everyone received, who attended this, our maiden venture, were only made possible through the careful and prayerful planning of our executive committee, which under the capable leadership of Mr. Earl Marks, president, worked months ahead to insure a successful assembly. Mr. Marks was assisted by Theo. Wuttke, secretary; Mrs. Meier, vice-president; David Rich, treasurer, and Mr. Schroeder, chairman of Promotion Committee. Our assembly also proved to be a success financially, paying for itself in every respect.

THE BAPTIST HERALD

We, the Oregon Young People, have had a mountain-top experience-one which will not soon be forgotten. We realize that God was close to us and Christ and his Kingdom made more real. We have had a vision and have returned to our own societies to perpetuate that vision, so that all those who did not attend our first assembly, shall have a real longing and incentive to attend all subsequent ones, for-with God's help-this is but the beginning.

EMMA FREITAG, Reporter.

Young People's Meeting at the Atlantic Conference

A goodly number of our young people were present at the Mass meeting of the Y. P. & S. S. Workers' Union held during the session of the Atlantic Conference in New Britain, Conn., September 1, 1929.

The meeting opened with a good song service under the leadership of our president, Wm. Kettenburg. After the reading of the Scripture by Wm. Retz of New Britain, we were led in prayer by Rev. G. Hensel of Newark, followed by a selection of the Ladies Chorus of New Britain.

A report of the past year's work was read by the secretary.

Installation of officers elected in May then took place, the retiring president, Wm. Kettenburg, pledging his support and hoping that the young people would stand by the new officers as they had in the past.

Our new president, Reuben Blessing of Fleischmann Memorial, Philadelphia, then gave a short talk on "What the Young People expect of the Church. This was followed by a talk on "What the Church expects from Young People" by Rev. C. Peters of Jamesburg. The above addresses were ably given and seemingly enjoyed by all.

After a song and benediction, the meet-"REPORTER." ing adjourned.

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

As we draw to the close of another year's work, we thank our Father for the many blessings he has given us. In the past year we have gained nine new members, making a total membership of 54. During the year we had 14 meetings which consisted of literary, musical, and missionary programs, Bible studies, and debates.

As we look forward to another year's work may the Lord's blessings rest upon us and may we work zealously for his Kingdom at all times!

KATHERINE SCHULZ, Sec.

Christian Home Safest

Dr. George W. Fiske, in "The Changing Family," recently published by Harper & Brothers, estimates that "probably 98% of our really Christian homes are never broken up at all, because their religion is the best possible insurance against it."

October 1, 1929

The Sunday School

The Things That Haven't Been **Done Before**

The things that haven't been done before, Those are the things to try.

Columbus dreamed of an unknown shore At the rim of the far-flung sky;

And his heart was bold, and his faith was strong,

As he ventured to dangers new; And he paid no heed to the jeering throng

Or the fears of the doubting crew.

The many will follow the beaten track With guide-posts along the way;

They live-and have for ages back-

With a chart for very day.

Some one has told them it's safe to go On the road he has traveled o'er;

And all the things that they strive to know

Are the things that were known before.

The things that haven't been done before Are the tasks worth while today. Are you one of the flock that follows, or

Are you one that shall lead the way? Are you one of the timid souls that quail At the jeers of the doubting crew,

Or dare you, whether you win or fail, Strike for the goal that's new?

-Author unknown.

The School of the Best

Since you want to be and to do your best you attend Sunday school which is the church engaged in the study and teaching of the Scriptures. The Best Book

is studied and taught; and you want to know it and to follow it in your everyday life. The Best Day

is utilized and observed; and you wish to keep holy the holy day.

The Best People

are assembled and enlisted; and you desire the blessing of their fellowship and friendship.

The Best Institution

is awake and at work for the Master; and you ought to invest yourself where you will do your utmost for Christ and the church.

The Best Work

is being done; and you must not fail to do your part for the enlightenment, evangelization and upbuilding of your fellow men.

The Best Development

is assured and attained; and you yearn to grow mentally, morally, and spiritually.

The Best Equipment

is supplied, adapted and inspired; and you want to be thoroughly furnished unto every good work .- The Teacher.

This interesting picture was taken by Rev. J. F. Reichle at a Sunday school picnic at Golden Gate park, given by the Sunday school of the First German Baptist Church of San Francisco in honor of its oldest members. They represent some of the old timers of our San Francisco church. The youngest one is 73 and the oldest 88 years old. We are glad that they do not feel "too old to go to Sunday school."

1. Gives every pupil opportunity to participate in every lesson. This is necessary for the best results in teaching. 2. Guarantees better attention. The

inated.

sentee every week. 4. It is easier for the teacher to visit each pupil in his home and become acquainted with parents and home con-

ditions.



Oldest members of the Sunday School, First German Bapt. Ch., San Francisco, Cal-

Oldest Members of the Sunday School of Our Church in San Francisco, Cal.

Why Are Small Classes to Be Preferred?

problem of discipline is practically elim-

3. This makes it easier for the teacher to get in communication with every ab-

5. They make it easier for the teacher to be a real comrade to every pupil and thereby exert a greater influence upon the life of each pupil.

6. Smaller classes do not place upon one teacher the great responsibility of so many lost pupils .- The S. S. Builder. * * *

Man is made for difficulties, and manhood is made for overcoming them.

The Parables as Examples of How Jesus Taught

A poet once said that Jesus' parables are like bright pools of water by the wayside in which a man may catch glimpses of himself as he passes along. In these parables he is the matchless Teacher, with perfect understanding of the truth, and with wisdom and skill unsurpassed. To this day great teachers are content to sit at Jesus' feet and learn from his parables the best methods of a teacher with his pupils. Something to say and wisdom to say it in clear, strong language is his first method. His second method was equally plain. In his parables the Master painted pictures as he spoke. Many minds are visual in their operation; they must see the truth as well as hear it. So our Lord used illustrations and told stories, in a few swift sentences sketching pictures of a truth. Often he did not stop to fill in with details. But when the picture was finished the meaning was unmistakable. Frequently the parable struck home so sharply, that his enemies, like the Pharisees, were cut to the quick. They saw themselves in the picture, and, being so suddenly exposed, they "sought to lay hold on him." . . .

"You might as well try to sweep the ocean dry as to try to get rid of religion." declares an evangelist noted for his pungent sayings. There is no exaggeration in that statement. Religion is rooted in the very nature of man. If he cannot find the one true and living God, he will set up a stick of wood and worship that. It is foolish for anyone even to think of getting rid of religion.

Toward Sodom By B. MABEL DUNHAM

Author of "The Trail of the Conestoga"

got it so hard "

"Yes, mom, I know."

Sarah reminded her.

They were coming, it seemed, on the

very heels of the letter. With character-

istic masculine thoughtlessness, Ephraim

had allowed the home people no time for

elaborate preparations. The floors were

clean enough to eat off, but by all rules

of housewifery handed down through

many maternal generations, they ought

to be scrubbed again in anticipation of

company, and the windows hadn't been

cleaned for three days. But Esther was

resigned enough about it. "If we can't

do it, we couldn't," she said. "They will

chust have to take us like they find us."

"You have no baking for strangers,"

"Strangers!" There were volumes of

Manassah hitched up to go to the sta-

tion to meet the company. Presently he

was back again with his two passengers.

manner that Sarah judged quite unbe-

coming in young people who had dedi-

"That's the picket fence I told you

about, Nellie," Ephraim was saying.

"I'm glad it's still white, Manassah.

But what have you done to the house?"

remembered how different the old place

had looked after an absence of less than

female voice, "and the chestnuts all in

bloom. I love the old place already."

She had such a sweet, refined accent,

Esther thought, like the tinkling of a

and lifted out the foreign-looking bag-

gage, leaving Ephraim to help his wife

and her hoops over the wheel. Esther

came running out to meet them. She

threw her arms around Nellie, called her

threw ner and kissed her effusively. Eph-raim crept up behind, enveloped his sis-

ter and wife to capacity in his arms and

smacked them both. He didn't know

"Ephy," gurgled Nellie, in gentle re-

"They couldn't help it even if you

proof. "You mussed my hair, and you

know how much I want them to like me."

wore a wig," answered the enraptured

which tasted the sweeter, he avowed.

"Oh, the lovely maples," cried a soft

"The house? Why, nothing."

"It's shrunk."

reproach in the daughter's voice.

don't know yet, nor her folks even."

(Copyrighted) "Ach, it will do," replied Sarah. "I've

(Continuation)

Chapter XVI

THE CALL OF THE EAST

There was unprecedented excitement at the Horsts' upon receipt of a letter from Ephraim announcing that the great ambition of his life was about to be realized. He was coming home, but only to say good-bye. By August he was due in San Francisco, and then, if the Pacific did not belie its name, heigho for Japan. "We didn't get much out of Ephraim,"

said Noah from his arm-chair.

"He never was no good to start with," contributed Sarah from hers. "He never would work."

"But he thinks and studies." This. rather reproachful, from Esther.

The old people had no patience with Ephraim's mental labor. If he must think, couldn't he think in Ebytown? Why must he take that precious workshop of his all over the world? Wasn't it enough that he had been to England, and France, and Germany, and "wherever else he was," without running off now to Japan?

Esther had an answer but she did not speak it.

"If only he'd get married like every man owes it to his wife to do," said Noah. "This way, with all his running around, he gets nowhere."

Esther sat in silence with the letter in her lap. Presently she picked it up to return it to its envelope, and in so doing her eyes fell upon a postscript on the back page. "Married Nellie Jackson in England," it read. "Will bring her along. She wants to see you all."

Esther gasped. "Why he is!" she cried excitedly. "He's married already." "Huh?"

"I say he's married." She read the mesagse aloud.

"Her!" ejaculated Sarah.

"Couldn't he get nobody else?" said Noah. He had heard of this Nellie Jackson before. She was of the world, worldly. Her father was a professor at the college which Ephraim attended, and Nellie had been running all over Europe with him year after year, pursuing Ephraim, Noah verily believed. But, be that as it might, she was an outlander. Her ancesters had never seen Pennsylvania.

Esther dared not say how delighted she was with the news. In her lonesome heart there welled up a great joy. She longed to take Nellie Jackson with all her worldliness to her heart at that very moment. If only they were coming to stay in Ebytown, she and Ephraim.

"Esther!'

"Yes, mom."

"The pillow's slipped. It ketches me so in the back."

Esther made the necessary adjustment. "Is that better?"

THE BAPTIST HERALD

"We do already," cried Esther, earnestly. "We love you. And it's so good to have you back, Ephraim.

"It's the first time you have so much as looked at me," laughed Ephraim, pinching Esther's cheek. "Where's all the color gone?"

"With the years," replied Esther, suppressing a sigh.

On the stoop stood Hannah in her plain Mennonite dress and white muslin cap, a sister-in-law of a different type. She kissed Nellie very mechanically, but shook Ephraim's hand cordially enough. The children pattered up one by one in their bare feet to give their bashful welcomes. Yonder in the doorway of the "doddy-house" stood Noah, waiting with indecision, and trying to force himself, it would seem, to be civilly cordial in his welcome of this Jackson girl who had succeeded in thrusting herself and all her worldliness into his family circle.

"I know who this is," this new daughter-in-law of his was saying. She was advancing towards him with outstretched hand. "It's Grossdoddy Horst."

"Strangers," replied Sarah. "Her we Noah made a mental note of the "Grossdoddy." That was an agreeable "And it's fifteen years that we didn't surprise. Nellie Jackson had, after all, see Ephraim yet," added Noah, in justihe concluded, a very pleasant way with see Ephraim yet, auded from, in Justi-fication of Sarah's use of the epithet. "Ephy tells me you have fault," Nellie went on to say.

"Ephy tells me you have only one

"Only one fault," said Ephraim, as he shook his father's hand.

"And what might that be?" Was it They were chatting and laughing in a possible that Noah thought Ephraim had found one too many? cated their lives to the service of the

Nellie was laughing now. "He says you were too easy with him," she announced. "That's what makes it so hard for me."

"With them all I was too easy," replied Noah, with a sigh. "They ran all away from me and the meeting."

"They'll all be with you up in heaven," Nellie tried to assure him. "And you'll Manassah smiled appreciatively. He have me there, too, I hope. Where's Grossmommy?"

Noah led her to Sarah's invalid chair. "Here she is, Sarai," he said. "Here's Ephraim's missus."

Nellie turned to cast at her husband a look of infinite amusement.

"She can't talk like she used to, with the palsy," explained Noah. Manassah jumped out of the democrat

"But she hears good," added Esther.

"Then we shall have to do the talking, shan't we, Ephy? Grossmommy and I are going to be good friends. I'm going to tall to be good friends. to talk to you, Grossmommy, and cook for you, and Ephy's going to read to you. We're going to have a lovely week, and Esther's going to have a rest."

Noah made two more mental notes, "shall" and "Ephy."

"Ephy's just like all the other great men," said Nellie. "He says he owes all he is to him the says he ower is he is to his mother. He's very clever is our Enhy

our Ephy, and such a good preacher." "Hush, Nellie," the proud husband was protesting. "She knew me before you did. did. She knows me better, too."

"He never was no good," said Sarah, ith asperit was no good," said Sarah, with asperity. But she let Ephraim hold her palsied hand. "Esther !"

October 1, 1929

"Yes, mom."

"I feel for a drink." Esther brought a cup of water and held it for her while she drank. She bent over to catch the unintelligible words her mother was trying to articulate.

"What does she say, Esther?" "She says Cyrus was the smartest of

us all," was the interpretation. "So he was," declared Ephraim.

"Poor Cyrus!" In less than an hour Ephraim was

down at Levi's office. "Hello, Levi," he called out, jovially. "How's the Latin?" "Ephraim!"

"Yes. She's out at the farm, Nellie, my wife, you know.'

"So you're married!"

"Yes, why aren't you?"

There was bitterness in Levi's answer. "She won't have me," he said.

"Who won't have you? Esther?" "No, her mother."

"I call it a shame," said Ephraim. "Of course. Esther couldn't leave her now, but why must she be sacrificed, while all the rest of us go free? Is it only Esther's duty?" He related how Sarah had decreed at Greenbush in the long ago that Esther was to be the necessary old maid. "It doesn't seem fair," he added. "Life is a riddle," said Levi. "The

more you tangle yourself out the more you tangle yourself in."

Nellie was succeeding very well in ingratiating herself with the invalid Sarah. She chatted gaily about her experiences in the great world. She knew such wonderful stories, had met such famous people and had read books the Horsts had not so much as heard about. Sarah was entranced in spite of herself. Every morning she went off flitting over the continent with Nellie, looking at life through a different pair of spectacles. She forgot her poor, helpless, emaciated self, which, was, of course, what Nellie had set out to make her do.

But sometimes it happened that when Nellie thought she had Sarah with her in London, or in Paris, or in Berlin, she suddenly realized that her charge had suddenly wandered away alone to New York. Had Nellie ever seen such high buildings? Had she ever been to Coney Island?"

"I have never seen New York," Nellie would reply.

"Two years he lived there," Sarah would say. "Cyrus, my bubby-boy." She conjured up the meager bits of information she had gleaned from Manassah and Levi and she tried in her feeble way to pass them on to Nellie. But she couldn't think of the name of the street he was on when the train ...

"Never mind," said Nellie. "Some day it will come to you. Perhaps you would like a little nap now."

"Ach, so," murmured Sarah, and soon she had forgotten her sorrow in peaceful sleep.

Esther was full of admiration for Nellie, and determined that she should know it. "Your life is so full," she said one day, as they sat together beside the invalid chair. "What haven't you all seen and heard?"

age.

we are."

you?"

"Not blue, exactly." "If more had been given to me," said Nellie, "of me shall more be required. That's the way I look at life. Ephy has a little speech about a person who is wrapped up in himself making a very small parcel. Ephy is wonderful, Esther."

best."

don't you, Esther?" He's my brother."

thing more than a brother."

him down."

for me."

mured, with averted face.

them all very interesting. "Who was it today, Ephy?" she called out the morning of their proposed departure for Toronto.

"Gideon Bomberger." "Old One Per Cent's son?"

name is."

more to live."

"Better call him Half Per Cent," laughed Nellie.

"Yes." "Haven't you seen the old bookbinder yet? Schwartzentruber, or whatever his

"I've been there twice," replied Ephraim. "Both times he was out for his beer. He stays longer now. But I went into the shop and sat on the bench where I used to sit. And I saw the stove, but

not my Latin Grammar." "I wish I could see that book about Japan," said Nellie.

"I wish I could myself." "Another unfulfilled dream," said Nel-

"She's a smart one," he cried, with a lie. "But tell me about Gideon.' chuckle. "Smarter than you. If I'd 've "He's down in the mouth," said Eph had her in my shop I might 've got me a raim. "The new store across the road good bookbinder." is cutting their profits in two and steal-Nellie dug her elbow imperceptibly ing their trade into the bargain. And into Ephraim's ribs. every year, he says, it is costing him "Three days I wasted getting that

Yes. Nellie had to acknowledge that she had had opportunities above the aver-

"And you're not a bit stuck up with it all," said Esther. "You're common like

Nellie's face lit up joyfully. "That is the greatest compliment I have had in months," she said. "Why, Esther, you didn't think my blood was blue, did

"Yes. Of them all I understand him

"And Levi, you understand him, too,

"Yes, him, too. I wasn't counting him.

Nellie smiled. "Of course not," she said. "Some day, perhaps, he'll be some-

"No, Nellie, I couldn't. I mustn't drag

"Why, Esther, what do you mean?"

"I'm not advanced in my mind like he is. The Latin Grammar was too hard

Nellie acted upon a sudden resolution. 'Don't be foolish, Esther," she said. "As Levi's wife, you will be a great lady some day. You must make him proud of you. When I go back to Toronto, I'll send you a box of books. Read them. They'll help. Some day, perhaps "

Esther's face was suffused with blushes. "Some day, perhaps," she mur-

Every day when Ephraim returned from town he had to tell his wife about the old friends he had met. Nellie found

"I rather incline to Two Per Cent," declared Ephraim. "He's twice as selfcentered as his father. It's Rhoda, I suppose. I'm glad I haven't that kind of wife "

"It's because you're not that kind of husband," said Nellie. "Birds of a feather, you know, flock together."

"I haven't heard you mention Rhoda. Esther," said Ephraim. "Aren't you friends?"

Esther's heart thumped. "Friends?" she said. "I hope we're that, but we don't understand or enjoy each other now. Don't ask me any more, Ephraim. It hurts."

Nellie had an understanding heart. "We outgrow our friendships like our clothes," she said. "Didn't you tell me once, Ephy, that our characters are mirrored in our friends, those we make and those we forsake?"

The hour was approaching when Ephraim and Nellie were to set out for Toronto. It was hard to say good-bye. In one short week. Nellie had worked her way into the affections of her husband's family. They loved her now as their own. Noah was willing to concede that, deep-dyed Methodist though she was, her prospects of heaven were very good. Sarah had Esther hunt out the finest of her patch-work quilts, and these she presented to her daughter-in-law as an evidence of the admiration she could not bring herself to express in words. The old people realized that they were bidding a last farewell to a loved daughter as well as to their son in the flesh.

The last moment had come. Manassah was holding the reins. Ephraim and Nellie were in the back seat of the democrat. The last kiss had been exchanged, the last handshake over. Tears were standing in every eye.

"There's old Schwartzentruber," cried one of the children.

Schwartzentruber, and no mistake. He carried a huge parcel, which seemed to impede his progress. He was waving his cane frantically in the air, trying to attract attention.

"He wants to talk to me," concluded Ephraim.

The bookbinder approached the democrat and held up the parcel. "It's for you," he said, "and for her." He indicated Nellie with his thumb. "I thought I wanted to give you something yet."

"This is Mr. Schwartzentruber, Nellie," said Ephraim, "the bookbinder, you know."

"Yes, I know," replied Nellie, extending her hand and smiling into the eyes of the corpulent German. "I know the book, too. The one about Japan, isn't it?"

Schwartzentruber administred a sounding whack on his well-rounded thigh.

book," the old bookbinder went on, "and then if the leaves wasn't all loose. I had to make them tight. It was a lot of work. It's wet yet. Sit on it, so it don't warp."

"Sit on it yourself," said Manassah. "You'll do it more good. Climb up and drive along, or we'll be late for the train."

Old Schwartzentruber did as he was told. But no sooner had the wheels begun to revolve than he waved his cane to Esther in great excitement. "You can pay it tomorrow," he called out.

"How much is it?"

"A dollar, seeing as it's from you to them."

"I'll go down tomorrow and pay it."

"It's from Esther, then?" said Ephraim.

"From her and me," answered Schwartzentruber. "For a bick chob like that I should have two dollars."

Nellie was very polite. "You could have given us nothing that we should value more," she said.

Ephraim said nothing. He seemed to be thinking.

(Concluded in our Next)

From the Field ARTHUR A. SCHADE

What has become of the Field Secretary? Did he get frozen in the cold blasts of Saskatchewan, or go under in the floods of Texas or perish in the summer storms of New Mexico and Arizona. or in the spring tornadoes in Kansas? Or was he kidnapped from the briny beach of Southern California or did he disappear in the undercurrent of Long Island Sound? Or was he taken as a sacrifice by the beautiful Minnetonka? Stranger things than these have happened to people who persisted in venturing so far away from home. At any rate he has been peculiarly "mum" as far as personal correspondence and reports in the "Baptist Herald" are concerned. It is true, programs and reports of conventions, institutes, assemblies and conferences betrayed his occasional whereabouts, but why not an occasional report of his own?

To begin with let it be clearly understood that this is no fault of the genial editor of the "Baptist Herald." He has invited such communications, suggesting that they be frequent and brief, but his request has not been realized in the experience of the past months.

One hundred and forty days on the road in the course of six and one-half months, covering 21,000 miles from frigid Saskatchewan to sunny Texas, from the golden coast of California to the world's greatest Metropolis New York, bring their share of thrills ranging all the way from frozen radiators and stalled cars on bleak country roads of the Northland to maroonings from the torrential rains of the Southland. But your Field Secretary has been safely abiding under the protecting wings of benevolent Providence and is none the worse for it all. The reason for the long silence is to be found elsewhere

might intelligently share in its blessed experiences. But September is here and several weeks are to be spent in the study to refuel mind and heart. This refueling on the flight is all right in an emergency and for the purpose of spectacular record-breaking, but for one who has been accustomed to his daily working hours in the study for more years than he cares to publish, there is nothing like getting back into his home workshop with books and typewriter at his beck and call.

Here I sit in retrospect thinking of the homes in which I have been so graciously entertained, of pulpits in which I was privileged to preach the good news of the Kingdom, of acquaintances and friendships which have been formed, of conventions, institutes, assemblies and conferences which I was privileged to attend and of private interviews which were held with young people facing the problems of life. What a rich experience it has been! How I long to share it with all the readers of the "Baptist Herald!" But this sharing must be brief. These days are too hurried and restless for anyone to sit down and read long reports. Words can hardly be arranged together in a sufficiently interesting fashion to capture and hold anyone's attention. So details must be sacrificed and a few strokes of the pen must suffice to depict experiences which are rich in a happy memory.

An earlier report entitled "Survived" made the story of my work during January, February and early March accessible to readers of this journal. So this report covers only the middle of March to Labor Day. During this six and onehalf month period I made three major journeys. The first might be designated as The Northwestern, as it offered me my first glimpse of the vast prairies, now largely under cultivation, of North Dakota, Manitoba and Saskatchewan. Enroute I paused to visit in St. Paul and to address the Teachers Association of Chicago and vicinity. The second journey might be called the Southwestern, as it took me to Texas, Oklahoma, Kansas, and Iowa. Enroute going I took in the Lake Erie Association at Lansing, visited Peoria and Pekin, Ill., my home church, Mt. Zion, Kans., and enroute home I visited the northeastern section of our field, attending the Provincial State Convention in Killaloe, Ont. The third journey was too extensive for a geographical designation, so I will call it the Summer journey. It took me to Kansas, South Dakota, Minnesota, California, New York, then back to Iowa and Nebraska for the Northwestern and Southwestern Conferences.

These journeys were prompted by larger gatherings at which I was requested to make my contribution to the program. I succeeded in attending the Northern North Dakota Sunday School Convention, the Lake Erie Associational Meeting, the Oklahoma, Kansas, Iowa, South Dakota, California, Ontario an-

nual young people's conventions, Mound and Stony Brook Assemblies, the Northwestern and Southwestern Conferences. The Pecan Grove Rally in Texas was made impossible by heavy rains. Most of these gatherings have been reported in the "Herald."

My reception everywhere was most cordial and the response was very gratifying. I am hoping that the cause of Christ may have been advanced in the hearts of 12,891 people who composed my audiences at public meetings, classes, etc. I have been seeking to discover the viewpoints and problems of Youth on the one hand and to cultivate the mind of Christ on the other in order to bring them together into the most effective and fruitful relationship. On a number of occasions I had the privilege of working together with our General Secretary, Bro. A. P. Mihm, in a spirit of harmonious and happy fellowship. It was also a rare treat to have my beloved teacher, Prof. L. Kaiser, as a co-worker in Los Angeles and the conferences which we both attended. And last, but by no means least, our General Missionary Secretary, Bro. Wm. Kuhn, and I shared in the work at the conferences. I have learned to know and esteem our general workers and pastors for their efficient, sacrificial service and for their personal sterling worth. Knowing them, our young people, and our churches which are seeking earnestly to build God's Kingdom, and knowing our gracious Christ, the Spirit of God operating in the world, I come forth from the field in a spirit of hope. Yet I fully realize that we have a task before us in this day and age that calls for clear thinking, heroic courage, a firm faith, ardent and upright prayer, sacrificial giving of time, talent and money that we might take the field of the world for Christ.

What Prohibition Has Done for the Worker

The wage of an American workman will, on the average, buy a half more than the wage of his brother in England or Ireland, twice as much as the earner in Sweden, practically three times as much as the German and four times as much as the Polish worker. American has attained the highest standard of living in the history of the race.

Dr. Irving Fisher, professor of economics at Yale, estimates that Prohibition has contributed to this sustained prosperity by adding a minimum of six billion dollars a year to the national income. Prohibition was conceived and achieved as a moral and social reform, and in those fields it has made its largest contributions. But even its economic benefits have been epoch-making.

Emergency Case

Voice (on telephone): "O please tell the doctor to hurry round at once-my little girl has swallowed a needle."

Maid: "Well-the doctor is very busy just now. Did you want the needle at once?"-Tit-Bits.

Small Things

FRANCES CROSBY HAMLET

A pin is a small thing. But I have heard tell It takes seven stout men To make one pin well.

A heart is a small thing. (How easy we break it!) A smile is a small thing. One glad heart can make it.

The Atlantic Conference

The 35th session of the Atlantic Conference took place August 28 to Sept. 1 at the Memorial Baptist Church, New Britain, Conn. It was quite an undertaking for Rev. W. H. Barsch and his loyal group of members, but they succeeded admirably in taking care of all who came. Delegates and visitors were present in goodly number right from the beginning.

The opening sermon was preached by Rev. G. Hensel of Newark, N. J. "Having been with Jesus" was the appropriate subject.

The conference organized Thursday morning. Rev. H. F. Hoops of New York was elected moderator; Rev. J. Lehnert of West New York, vice-moderator, and Rev. Fr. Orthner of New York and Rev. G. Hensel of Newark were chosen clerks. The reports given by the various churches were very encouraging and indicated progress. The total number of baptisms reported was 303, an increase of 177 over last year. After deducting all losses by letter, death and exclusion, there was a total increase of 266 members .- Three new members were elected to the Mission Committee: Rev. J. G. Draewell of Philadelphia, Rev. V. Prendinger of Jersey City and Bro. J. Lübeck of New Britain. Rev. C. W. Koller and Rev. G. Hensel were elected as our representatives on the General Mission Board, and Rev. V. Prendinger as substitute. Our faithful Bro. J. A. Conrad was re-elected treasurer of the conference by unanimous vote. The devotional periods at the close of the morning sessions were very helpful and inspiring. Rev. H. Gezork of Berlin, Germany, conducted these meetings.

Bro. J. A. Conrad and Bro. H. P. Donner brought greetings from Europe and gave interesting reports of their journey. Informational reports of our Publication Society and of our Seminary were given by Bro. H. P. Donner and Prof. A. Bretschneider respectively. As an after supper treat, Bro. Conrad showed us motion pictures of our missionary work both at home and abroad.

A very interesting meeting was the service on Thursday evening, led by Bro. H. Theo. Sorg. Bro. Donner gave a missionary address in which he showed us the open doors in Europe and the promising outlook, which should inspire us to greater undertakings.

Very good reports were given of our Childrens Home at St. Joseph by Bro. Christ. Schmidt and Bro. R. T. Wegner. Mrs. G. Knobloch and Bro. Schmidt reported very favorably about our Old People's Home in Philadelphia.

Friday afternoon was given to the "Schwestern-Bund." Mrs. J. Speicher gave a very inspiring address about experiences in China during the last four or five years. Saturday afternoon young and old

went for an outing at Fienemann's farm. Here Rev. R. T. Wegner conducted an open forum, at the end of which he related his experiences in Mexico while visiting their recently. A trio of Sal-

trothal of Mai Tsung.'

We are very happy to know that Mr. vation Army cornetists accompanied the Bender will be with us on Sundays while continuing his studies at the Northern singing. Saturday evening the young people of Baptist Seminary during the week. To New Haven gave an amusing and inshow him our appreciation of the wonderful work he has done during the structive missionary play, "The Besummer we gathered at the church on the evening of Aug. 27. He was sur-Sunday morning Rev. E. G. Kliese of prised on arriving home to find the Passaic gave an inspiring sermon and in the evening Rev. W. E. Schmitt of Newchurch lighted up and to hear strains of music. On entering he was still more ark the closing message. Sunday aftersurprised to find the church decorated noon was given over to the young people. with flowers and his friend, Prof. Berg-The church edifice of the First Bapman, at the organ. We also had with us tist Church was used for the Thursday a soloist who sang several selections. evening and Sunday services as well as Between the musical numbers two young for the serving of meals.

We cannot mention all who helped to ladies gave recitations. make the conference a success, but this An envelope containing a gift of the we know, each and every one put forth church was presented to the pastor by much effort and inspired others to do Mr. Jaeger. A social hour followed with their best in the future. May the Lord ice cream and cake. give us a new passion for lost souls, so that others may be won for Christ and MRS. HENRY J. KRUEGER. our own faith strengthened in the saving * * * power of the gospel! Strike the iron of opportunity while it Next year, God willing, we shall meet is hot with the hammer of purpose. with the Evangel Church in Newark, . . . August 26-30, 1930. E. BERGER. Prayer, patience, and persistence bring * * *

them.



A Class in the Out-of-Doors, Twin Rocks, Oreg.

preached the doctrinal sermon on "New Testament Discipline." - A discussion of this sermon led by Rev. G. E. Friedenberg followed the next morning, which evoked various opinions.

The pure heart sees God because it is clear of the fumes of evil. Greed and anger and impurity cloud the vision. The glory of God cannot be seen because of

On Friday evening Rev. W. J. Zirbes Happy Happenings at Lebanon

The first of September was a happy day for the church of Lebanon, Wis. Following our regular services in the morning we gathered at the river in the afternoon. Mr. Thorwald Bender spoke in German on baptism and our reasons for baptizing as we do. Rev. G. Wetter of the Watertown church spoke on the same subject in the English language. A young man and a husband and wife were then baptized by Rev. G. Wetter and have joined the Lebanon church. We thank God for these blessings and pray that we may lead others to Christ.

poise, peace, and the prizes of life. * * *

Neglect to cultivate your opportunities, and you will reap a harvest of regrets.

The Young People's Society Purpose-Program-Plans

Slim's Rally Day T. H. ASZMAN

MY DEAR JOHN.

You remember how Rally Day didn't appeal to us the last few years. We felt it was all right for the youngsters, but that we had outgrown it? Well, now that we have our own department we're going to put on a real Rally Day. A committee has been at work for a couple of weeks, looking over the whole situation to find out who all should be reached. We have been surprised at what we discovered. We made a long list of names of young people we knew personally who ought to be reached and haven't been coming for some time. We also thought of the Business College where there are many from out of town. We got that list of young people and plan to ask them individually. We are aiming especially at the folks who are ready to leave the Senior Department and come in with us. The program will include a special welcome to them. I really think we covered well all available sources that might produce young people for the department.

The program for the day includes a Sunday morning breakfast in the church dining room. The girls, with some help from their mothers, are taking care of this. At Sunday school we'll have a special worship program that a committee has been working on. There will probably not be much of the old "hiphip-hooray" stuff, but we hope to sell our goods on their merits. Our department organization will be explained and some of the plans for the year will be presented. I understand some worth-while projects are being planned for recreation and service as well as along worship and study lines. I'll let you know what we'll study this fall and winter. You may want to suggest it to your group.

Of course we'll go to church. Maybe we'll sit in a body. The program for the Society meeting at night is going to carry the rally idea and culminate in a consecration service. How does the layout strike you? We'll let you know how it turns out.

Write me often, John. Let's keep exchanging ideas about our Young People's Department work. What do you say?

The best of everything to you.

As ever, SLIM. -Forward.

* * *

Sometimes I think religion should first of all show itself in good manners-that is, in true politeness, consideration for others, kindliness and deference without servility .- William Lyon Phelps.

Bring Your Part Un W. M. LEE

If your group is going down. Bring it up:

Do not scan it with a frown, Bring it up;

Do not slander and berate. Do not stand around and prate, Bring it right on up to date,-Bring it up!

If your Union's in the dump, Bring it up; Pour some water in the pump.

Bring it up: Do not sadly sit and pine, Do not fret around and whine, Do not threaten to resign, Bring it un!

Prayer Trios

For Prayer Meeting Committee and Group Leaders

A prayer meeting without prayer is like a lake without water. The following method has proved successful in training the timid to offer public prayer. Let two consecrated members of the committee approach the bashful one, urging the privilege and value of public prayer and offering help to begin. One may say: "Here is a sentence prayer written on this slip of paper. Memorize it, and say it reverently after I offer prayer at the meeting. John, here, will sit on the other side of you and immediately follow your prayer with another, and cover up any mistake you make." The timid member tries it, and takes courage. The next week he is again accompanied by the two committee members, but does not have his prayer memorized. At the third meeting he does not need his companion's support. Thus a committee can each month train two or three timid members to offer public prayer. And the best part of it is that it will help the committee members even more than it does the timid beginner. "It is more blessed to give than to receive."-C. E. World.

A Slumping Society

This type of meeting may be used when the president or some other leader feels that the society is slumping and the members are losing interest.

Send out invitations to all members of the society, urging them to be present at a special service at the regular hour. When the meeting-time arrives, each member is met at the door and conducted to the society-room, where the seats are arranged in a circle. He is seated, and is asked not to speak a word. The pianist plays the tune of some touching consecration hymn very softly during the whole meeting. When all the guests have assembled, they are conducted to an ad-

joining room where envelopes have been placed. The envelopes contain personal questions, such as "What are you doing to make the society succeed?" "Has this society meant anything to you?" "Are you willing to do your part to help the society to go forward?" etc. Each member goes from one envelope to another, and reads these questions, and then goes back to the circle, where he sits quietly as before. After all have returned to the circle a solo, "I am satisfied with Jesus," is rendered, which is followed by silent prayer and then sentence prayers. The society pledge is then repeated, after which the meeting is closed with the Mizpah benediction.

No Trouble

The type of young people's society which simply gets the young folks together once a week to be talked to will never make trouble for the church. The boys and girls will sit there perfectly meek as long as the preacher or whoever it is talks to them. They will not make inconvenient suggestions They will not propose impossible plans. They will not want to go out and try to win other young people to join the church. They will not stir up the young folks to attend the midweek prayer-meeting, and offer crude little prayers in that dignified assembly. They will not annoy the church officers by wanting to do something to improve the church and the churchyard. They will not be running to the pastor all the time to be set to work. They will not be making a lot of mistakes in their inexperience. They will be so quiet and inoffensive that the church won't even know that it has any young people

And, as a matter of present usefulness and hope for the future, it won't have.

Money Jingles

Little by little, Bit by bit We can cut Our deficit.

The bills are so many! The payments so few! If you were the Finance Committee What would you do?

"Temple" stands for helpfulness, If that be our motto true, Let's get behind the slogan And find our bit to do. Our bit may be in dollars, Our bit may be in dimes, No matter what the size may be. Let's do our bit on time.

When good is proposed, keep the ball rolling; when evil is suggested, quit the

October 1, 1929

The House With Many Windows

DR. H. A. SCHWENDENER

Should you ask me for a story, For a tale to entertain you, I would answer, I would tell you Not a tale of war and plunder, Not a tale of hunting prowess Nor of cunning nor of vengeance. I would tell to you a story Of the life of many children In a house with many windows.

Near the shore of Gitchee-gummee, Near the shining Big-sea-water, Where the river of St. Joseph Flowing gently to its outlet, Twisting, bending, on its journey Seeks the shining Big-sea-water, (Michigan the Pale-face calls it). Standing on a grassy hilltop, Looking backward on the river, Looking forward to the sunset, Where the sun dives in the water When his daily race is ended, Stands the house of which I tell you, Stands the house with many windows Glowing in the ruddy sunset. Children live there, many children, Little children, older children, Old enough to learn traditions Of the deeds of their forefathers; Old enough to study numbers, Learn to reckon loss and profit; Old enough to study Scripture, And to read and love the Bible.

From the east these children travel, From the westward, northward, southward.

Come to find a loving Father, Come to find a tender Mother, Come to find a home and comfort In the house with many windows.

Friends they have throughout the nation, From the east-coast to the west-coast, From the plains and from the mountains Come the gifts for these our children. Gifts of money, gifts of clothing, Sometimes gifts of fruit and produce, Helping through the long, cold winter, When the snow is on the meadows, When the ice is on the river, And the wind is sharp and chilly Whistling through the naked tree-tops. You who listen to my story. To my tale about the children In the house with many windows Near the shore of Gitchee-gummee Where the river of St. Joseph Twisting, winding through the orchards, Through the marshes and the vineyards Joins the shining Big-sea-water, Send your gifts to help our children, Think how much it costs to feed them, Think how much it costs to clothe them. Keep them warm, and teach them wisdom.

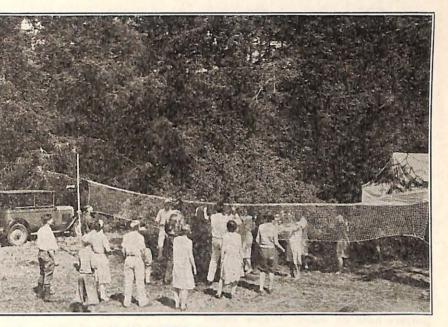
Teach them to be good and useful, Self-respecting and efficient. Send your prayers to the Great Father That he will protect our children. Help them, guide them on life's pathway. Show them how to love and serve him.

(Send your gifts to Bro. Steiger.)

met in council to examine and, if thought gymnasium, and sleeping-porches are advisable, to ordain to the Gospel mingoing to be just what we needed, but the istry Bro. Martin DeBoer, a graduate increased space means a larger boiler. from our Seminary in Rochester, N. Y. and other changes in the heating plant. Bro. J. F. Olthoff was chosen moder-The dangerous steep stairway leading to ator, and Bro. G. W. Pust, clerk. The the basement, about which the Board candidate, being introduced by Bro. A. members and other guests have com-H. Bleeker, deacon of the Chancellor plained, is already replaced by an easy church, related the story of his converand safe stairway, and the play-room sion, call to the ministry, and stated his and adjoining wash-room made sanitary. doctrinal views. After a thorough ex-We cannot build in a manner to meet amination the council declared itself enthe needs of the institution during the tirely satisfied and heartily recommended coming year without exceeding the orighim to the church for ordination, which inal allowance, but the Building Comtook place at 8 o'clock the same evening. mittee feel sure the needed funds will be The following program was carried forthcoming. out, Bro. J. F. Olthoff, presiding: Scrip-Many private individuals as well as ture reading, J. G. Rott; prayer, W. Hel-"Frauenvereine" and "Jugendvereine" wig; ordination sermon, D. Koester, pashave at different times asked what they tor of the candidate; ordination prayer, could do to really help our Home. Perwith laying on of hands, C. Swyter; mit me to answer by saying that our hand of fellowship, B. Schlipf; charge most urgent need at present is money to the candidate, G. W. Pust; charge to for the furnishing of our new rooms and the church, A. W. Lang. Bro. DeBoer sleeping porches. As the iron beds are pronounced the benediction. uniform in size and quality, and sheets Large audiences were present at both and blankets are bought in quantity at the afternoon and evening sessions. The wholesale, it is of course best to send church entertained delegates and visitors money instead of making bedding or sending furniture. The new rooms will in a royal manner. May God bless this new union of pastor and people and make be ready to furnish by the first of October. Four single bedrooms and two our brother a true undershepherd of his sleeping porches, accommodating eight to flock! G. W. PUST.

crowded and that we must build an ad-In June, 1928, the General Board decided to increase our accommodations, and after a year spent in planning how to make the money allowed us go as far as possible toward providing adequate space and after considering and reconsidering the plans presented by our Contractor, Bro. Max Stock, work on the addition to the main building was begun last June, and is rapidly nearing completion. A contractor who takes a personal interest in the Home is a great advantage. The new bed rooms, isolation-wards,

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At Play, Twin Rocks Assembly

For several years we have realized ten beds each, give many of our friends that our Children's Home was over- an opportunity to show their interest by equipping a room, or one or more beds. dition or refuse to take more children. For all gifts suitable recognition shall be given.

> Of course, if more money is forced upon us than the needed outlay requires, it can always be used for maintenance or added to the Home bank account.

Ordination at Chancellor, S. D.

On Wednesday afternoon, September 4, 26 delegates from the churches-comprising the South Dakota Association-and Bro. C. Swyter of Steamboat Rock, Ia., recently pastor of the Chancellor church.

THE BAPTIST HERALD

Our Devotional Meeting

H. R. Schroeder

October 13, 1929 Jesus Teaching Us to Pray Matt. 6:5-13

14

Jesus never argued about prayer. Just as he never tried to prove that there is a God, but took it for granted, so he never tried to prove the efficacy of prayer, but assumed that men everywhere would pray, since it is a natural human instinct. But Jesus realized the difficulties we encounter in prayer, and so he often instructed his disciples in this allimportant matter.

First of all, he insisted that all prayer must be sincere. As soon as a man becomes ostentatious and begins to pose, his prayers have no value. Prayer should be in secret where there is no possibility of parading before others. That, however, does not exclude public prayer. A minister leading his congregation in prayer, or a salvation army worker standing on a street corner can pray in secret by shutting his eyes and forgetting the world about him and being conscious of the presence of God.

Then we must also guard against vain repetitions. It is possible for a pious man to shut his eyes and talk indefinitely. But anyone really conscious of the presence of God will not feel like rambling around in his prayer. He will say what needs to be said and then quit.

Finally Jesus gave us a model prayer. "After this manner, therefore, pray ye," etc. Not always in just these words, but they are to indicate the general direction of our prayers. There are no vain repetitions here, but it covers the ground. There is nothing like this model prayer in all the literature of the world. Its simplicity, its directness, its comprehensiveness make it acceptable to all men. The structure is important. God's interests come first, then the personal needs: And in the personal requests the emphasis must be placed on moral and spiritual matters. There is only one petition for material gifts. Any one who honestly studies this model prayer will soon be able to make some real progress in his prayer life.

October 20, 1929 Taking Part in the Meeting. Why and How Col. 3:12-17

Some one has said recently that if Jesus were to come to earth again he would tell men to pray on street corners and not to go into their closets and shut the door so carefully That was a time of ostentation in religion and men had to be restrained, but now most people have become a little too reticent. Modesty is a fine virtue, but we must not of God's presence, realize his greatness become too modest.

It is true that religion is a personal matter, something that each one must experience for himself in his heart, and therefore we can say that our life is hid with Christ in God. But on the other hand our spiritual life must also reveal itself. And by taking part in the meeting is one way in which we can manifest our spiritual life. This is necessary in order to grow in the knowledge and grace of our Lord. You cannot become an athlete by watching someone else exercise himself, and you cannot become a strong, fullgrown Christian merely by watching others. You must exert yourself, confess your faith, do your own praying, Bible-reading, studying and thinking. You must do it for your own sake and also for the sake of others. Others may be encouraged and learn of you. And above all you must take part in the meeting in order to glorify God. How can anyone claim that he worshipped God when he never even opened his mouth to sing while he was in the meeting?

But how are we to take part? That is, perhaps, the thing that troubles most young people. Some find it even more difficult because they can't express themselves in the German language. They have never been trained in the English. But that difficulty can be overcome by a little practice. There is only one way how you can learn to take part in a meeting and that is by making one effort after another. The only way how to learn to dig a ditch is the get busy with a pick and spade and the only way to learn how to pray is to engage in prayer. At first you may be afraid of your own voice, but you will soon overcome that. A little practice will help a whole lot. Sing, pray and testify in public as often as you can.

October 27, 1929 What Is Worship? Ps. 95:1-6; John 4:20-24

Not all who come to church actually worship God. Some may sing and pray and listen to a sermon without entering into the real spirit of worship. The prophets often protested against the formalism of the Jewish religion. Isaiah said, "Bring no more vain oblations," etc. (Isa. 1:11-17.) And Jesus often rebuked the Pharisees for they, too, were very punctillious about the form and letter of the law. We can still make the same mistakes, and therefore it isn't altogether an idle question to ask, "What is real worship? How can we worship God acceptably?"

In worship we must remember that far more depends upon the spirit than upon the forms. We must be conscious and majesty, experience his love and

goodness and feel prompted to thank him for his infinite mercy. So we can say that singing is an essential part of worship. And each one must sing for himself. A paid choir cannot sing for the whole congregation. Sing even though you have no special musical talents, make a joyful noise, at least, unto the Lord.

But singing isn't all there is to worship. We must also bow down and kneel before the Lord, our Maker. A spirit of reverence must fill our hearts. We must be conscious of our own unworthiness and God's infinite holiness. No one who is haughty and self-righteous can ever worship God.

Then as Jesus suggested in that memorable verse, John 4:24, we must be sincere through and through. If any impure motive enters into our worship, it instantly robs it of all value. It isn't necessary to have a magnificent temple and wonderful singing and preaching, but it is absolutely necessary that the heart come into touch with Good. The service may not be very elaborate and the preaching poor, but if the soul is lifted a little nearer to God, then God has been worshipped in spirit and truth.

November 3, 1929 Making My Body a Fit Temple for God

1 Cor. 3:16. 17; 6:19. 20

(Consecration meeting)

It is a wonderful thought that the Spirit of God wants to dwell in our hearts. This is a mystery, and we will probably never know just how it is possible. But that shouldn't surprise us for we don't even know how our own spirit can dwell in our bodies. Just what is your mind and how does it function through the brain? That is a question no one can answer. But if we cannot explain how our own mind functions, then why should we doubt the statement that the Spirit of God can dwell in a human person. We cannot be saved in any other way. Sin has polluted the very depths of our personality, and so the remedy must go equally as deep.

But it is evident that if the Spirit of God is to dwell in us, then some preparation must be made for his coming. The Spirit of God does not dwell in every heart. The Spirit of God is significantly called the "Holy Spirit," and you cannot mix holiness and sin. If we permit our bodies to be defiled, then the Spirit of God can never dwell in us. A sinful heart isn't a fit abode for the Spirit of

But we must not imagine that we have to cleanse ourselves from all sin before the Holy Spirit can enter into our heart. That is going at it in the wrong way. All that we need to do is to open the

October 1, 1929

door of our heart and the Spirit of God will come in and arrange things to suit himself. Just give him full charge of your life and he will clean out some things and strengthen that which is good. But if you turn over the reins of your life to your evil passions, then you can depend upon it, the Spirit of God will depart from you.

Live a pure life, love that which is good and noble, open your heart to all uplifting influences and then you can rest Nov. 1. Providing for Sleep. Matt. assured that your body is an actual temple of God.

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

Sept. 30-Oct. 6. Ideals Worth Living For. Phil. 3:7-14; 4:8; Gal. 5:22. 23.

- " 30. Knowledge of Christ. Phil. 3: 7-11.
- Oct. 1. Divine Fellowship, John 15: 1-8.
- 2. Pure Minds. Phil. 4:8. 9.
- " 3. A Humble Spirit. Gal. 5:16-25.
- " 4. Confidence. John 16:26-33.
- " 5. A Life that Counts. Luke 10:
- 1-16. " 6. Progress toward Perfection.
- Phil. 3:12-16. 7-13. Jesus Teaching Us to Pray.
- Matt. 6:5-13.
- 7. Sincerity in Prayer. Matt. 6: 5-8.
- Faith in Prayer. Matt. 7:7-11. " 8. Humility in Prayer. Luke 18: " 9. 9-14.
- " 10. Perseverance in Prayer. Luke 11:5-8.
- " 11. Prayer for Guidance. Luke 6: 12-16.
- " 12. Prayer for Strength. Luke 22:
- 39-46. " 13. The Model Prayer. Matt. 6:
- 9-13. " 14-20. Taking Part in the Meeting. Why and How? Col. 3:
- 12-17. " 14. The Spirit of Public Worship.
- Col. 3:12-17. " 15. Faithfulness in Public Wor-
- ship. Heb. 10:19-25. What the Absent Member " 16.
- Missed. John 20:19-25.
- " 17. Discovering the Living Christ. John 20:26-29.
- " 18. Fellowship with Christ. Matt. 18:18-20.
- " 19. Discussing Religious Truth. Luke 2:41-51.
- The Power of United Prayer. " 20. Acts 4:23-31.
- " 21-27. What Is Worship? Ps. 95: 1-6: John 4:20-24.
- Recognition of God. Ps. 95: " 21. 1-7.
- " 22. Listening to God. Deut. 31: 11-13.
- Speaking to God. 1 Tim. 2:1-8. " 23. Praising God in Song. Ps. 63: " 24.
- 1-8.
- Worship an Attitude. John 4: " 25. 20-24.
- Worship in Giving. 1 Cor. 16: " 26. 1-4.
- " 27. Worship in Service. Matt. 7: 15-23.

15. " 29. 6:30-32. " 30. 1-3. " 31.

2

Of course our resting brought the peo-Exercising for Health. 1 Tim. ple around us, for it was soon murmured 4:6-16. about that one foreign lady had come and another would soon be passing in a 26:40-45. chair. Our evangelist at once spoke to Making Our Bodies Useful. 1 one man. The conversation went some-Cor. 6:19. 20. thing like this: "What a pity that people " 3. Keeping Our Bodies Holy. 1 worship these idols!' "Yes, I suppose it is," was the answer. "Do you believe in Cor. 3:16. 17. the true God?" "True God, who is he?" The Tabitha Class at Temple "The creator of all things." Then he went on with the story of the creation Church, Pittsburgh the fall of man, the Redeemer, etc. Never Under the able leadership of our presshall I forget the face of that man as he ident, Mrs Flora Kulinna, the "Tabitha said repeatedly, "Is that so? I didn't Class" of the Temple Baptist Sunday know there was a true God in heaven!" school of Mt. Oliver, Pittsburgh, has had After a chat of at least one-half hour, a very successful year. we went on.

The class held six regular meetings taking care of all business and mission study: "The Life of Ann of Ava;" a Study of The Tabernacle; one civic meeting in October to which all voters were invited; a Food Craft Luncheon and an Aluminum Health Supper. The latter benefited the class financially while the others benefited us spiritually.

During the year we raised \$453.53, which was spent for missions, the class having assumed the responsibility of \$100 toward a missionary's salary in Cameroons. The needy are remembered at Thanksgiving and Christmas as well as the "Aged" and "Shut-ins" and our orphans at the German Baptist Orphanage in St. Joseph and the Orphanage and Old People's Home at Castle Shannon, Pa. The class has a membership of about sixty and an average attendance of about forty at Sunday school and monthly class meetings.

MRS. NATHAN WRIGHT, Sec.

Evangelizing in Chinese Villages

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as possible. First of all please accept my very grateful thanks for the money you have again this year allotted to me. With famine and war conditions rampant. I can assure you, the money does not come amiss. This last week we have had floods in our own district and for miles there is no sign of a rice crop. Our people will face a hard winter since the spring crops were destroyed by insects and now the autumn crops are flooded

out.

"It's sure to clear by noon." "Look! it isn't raining any more-let's start." Such were the comments of our evangelist and Bible woman one day on our trip this spring. We bid our friends

17: 6:19, 20,

" 28. Rest for the Body. Deut. 5:12-

Recreation for the Body. Mark

Pingyangshien, Chekiang, China, August 20, 1929.

My dear co-workers of the Iowa Jugend-

It had been my intention the past weeks to send a letter to you but in these hot summer days one writes as few letters

Oct. 28-Nov. 3. Making My Body a Fit farewell and off we started-up moun-Temple for God. 1 Cor. 3:16. tains and down valleys. We hadn't gone very far before it started to rain againthe further we went, the heavier the rainfall. When we came to a large bridge that had a roof, we sat there for shelter and rest. Just opposite us were four or Guarding the Health. 3 John five idols. What a sight they were!

> We got to our destination after dinner-soaking wet! Our carriers hadn't arrived, so we had no chance to change clothes. The women were very kind. They got out their little fire boxes and we dried our clothes as best we could while we still had them on.

> Then up came a few men who were Christians and said, "Will you have a Bible school for our women the few days you are here?" We told them our plans were to go to the villages for evangelistic work and we couldn't do that and teach as well. One man said, "If you will promise to teach our women, we men will go to the villages and invite people to come." To this we consented. In that little village every morning there were about 20 studying and in the afternoons and evenings we had large evangelistic meetings.

> They treated us royally in this village-meals were prepared, gifts brought and kindnesses shown in so many little ways. After being there one day, our evangelist came with some money and said: "The men don't feel right about taking your money for carrying your things-what they have done they did in love and appreciation for your coming to help them." What a contrast to other places where heathen men had to be hired and the awful squabble over money matters!

> I've mentioned only one village. We visited twelve on our trip and at all places but one found the people most anxious for teaching.

> Our autumn's work begins with a Bible school on Sept. 29. We shall be itinerating most of the time from then on until Christmas. Continue to remember us in your prayers, will you please? We realize daily that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of darkness, against spiritual wickedness in heavenly places."

With very kind greetings,

Your in His Service.

BERTHA M. LANG.

Young Organist Translated to the Heavenly Choir

Rev. Michael Theil, Temesvar, Roumania, sends an announcement of the death of their church organist, Bro. Pavlovici, who passed away on July 27.

Bro. Pavlovici was highly regarded in the church at Temesvar. He was not only an organist, but also a composer. Recently he had composed an oratorio and several psalms. Even as a child he was religiously inclined. His mother, who was a widow, brought him to our chapel where he was taught the truth, and searched the Scriptures until he found the Christ who died for him.

During the last days of his life he had remarkable conversation with his mother. He said: "Mother, do you know how I picture death in my imagination?" The mother replied: "Do not speak of He contined, saying: "Dear mother, I picture death just as though I were going to Jugoslavia. Then it would be absolutely necessary for me to have my pass and visa. Now, instead of going to Jugoslavia, I am going to my Savior, who you know is so precious to me, and he has already issued my pass and visa." On the last day of his life he sang the beautiful hymn, "Jesus, Lover of my Soul, Let me to thy bosom fly." While singing this hymn he slept away.

His burial was an extraordinary one. The fact that he was a descendent of a distinguished family and had nevertheless become a Baptist, brought many people out for this occasion. As the funeral was held on Sunday many strangers were present, and not only the German church, but also the Hungarian and Roumanian churches were well represented. Three speakers had a part in the service and three choirs sang, so it was not only a funeral service but somewhat of an evangelistic one. It is surely true that "Precious in the sight of the Lord is the death of his saints." Because he had become a Baptist, his mother was not allowed to bury him beside his father in the Serbian cemetery, in spite of the fact that she owned two graves there. This was especially hard for her. He was buried outside of the city among the murderers. Here his body will rest, according to Daniel 12:13, until the day comes when he will arise to his inheritance. This shows how very hard it is to become a Baptist in this country. He reached the age of 27 years. His memory will long remain in the minds of our people.

Brazil knows much of the cross, but little of the Christ. So we are seeking to interpret Christ in the spirit of the cross. -A. B. Langston.

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We need to give the non-Christian world more than Christian principles; we need to give Jesus Christ himself .--Bishop W. C. White.

The spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we must become .- Henry Martyn.

Too Many Books of certain titles on hand

They will accomplish more

if read rather than by lying on our shelves.

We propose

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Yeb of Steel By Cyrus Townsend Brady. A gripping story which keeps on gripping, holding the reader through to the end. It tells of the ruin of a bridge and the rescue of a dam. It, of course, has a thread of love running through it. 336 pages.

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