

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., FEBRUARY 15, 1929

Number Four



Courtesy Art Institute, Chicago

The Cathedral Spires, Spring Morning
by Hassam

What's Happening

Rev. H. P. Kayser of Parkston has accepted the call of the McDermott Ave. church, Winnipeg, Manitoba, to succeed Rev. J. Luebeck and will enter on his new pastorate in May.

The entire Sunday school of the Elgin, Ia., church is studying at present the "Shortest Catechism" by Rev. J. G. Draewell. They have examinations on the study every three months.

Rev. Wm. E. Schmitt, pastor of the Evangel Church, Newark, N. J., extended the hand of fellowship to seven new members at the January Communion service. Three came by letter and four were recently baptized.

Miss Elsa Weldert of Chicago, Ill., who has done much nursing of the sick in our German Baptist churches of Chicago and vicinity, has become nurse at the German Baptist Home for the Aged in Philadelphia, Pa.

Mr. A. R. Sandow has accepted the call of the Ebenezer Baptist Church of Dickinson Co., Kans., to act in the capacity of a student pastor for the time being. Mr. Sandow is continuing his studies at Tabor College and drives to Ebenezer on Sunday when the roads are passable.

Rev. O. R. Schroeder of the Anaheim, Cal., church has been holding protracted meetings in January. Eight Sunday school pupils confess having accepted Jesus as Savior, and further blessings are looked for. Following the meetings in his own church, Pastor Schroeder was to assist for several weeks in evangelistic services at Wasco, Cal.

The Kankakee, Ill., Church writes: "Our 'Baptist Herald' Program was a wonderful success. We carried out the program as suggested; but also made a 'pop-corn' meeting out of it. Different ones would pop up and say what they thought of the 'Baptist Herald.' We never knew that such a splendid program could be worked out on such a topic."

Rev. W. Hellwig, who served the church at Killaloe, Ont., as pastor, was compelled by ill-health to relinquish his charge last fall and was under medical care since October. God has answered prayer for restored health and Bro. Hellwig feels able again to accept a pastorate in the near future as the Lord may direct. Bro. Hellwig's present address is 4656 Bewick Ave., Detroit, Mich.

Rev. C. F. Lehr of the First Church, Cleveland, O., is preaching a series on the Old Testament worthies and prophets on Sunday mornings during the first quarter of 1929. Moses, Samuel, Elijah, Elisha, Isaiah, Jeremiah, Hesekeil, Daniel, Hosea and Amos are being brought before the people in their life and work,

all leading up to the coming of the Lord, who is presented in the Palm Sunday and Easter themes.

From the State Park Baptist Church, Peoria, Ill., our "Baptist Herald" booster has secured 34 subscribers to the "Herald" this year. This is five more than last year. It means that we have gone over the top in our one to six goal. Our B. Y. P. U. held a very successful Christmas party on the Friday evening before Christmas, and also gave a play on New Year's Eve. The State Park Church is under the pastoral care and leadership of our Central Conference Council Member, Rev. August F. Runtz.

The numerical increase in Baptist strength in the United States during 1928 was 338,550 according to figures in "The Baptist" by Chas. A. Walker. This is a large advance compared to 1927 when the gain was only 20,000. The total number of Baptists reported for the Northern, Southern and National Conventions reaches 8,685,881 members. The 49,966 Bible schools report an enrollment of 5,396,439. The property valuation of the 55,584 churches shows an increase of \$25,000,000 over the figures of last year.

"The Burning Cross" is the name of a short dialog, based on an incident in one of our Baptist missionary fields in Japan. It was written by Rev. G. H. Schneck of Milwaukee for a class of girls in the Bible school. Five girls take part in it. Bro. Schneck has kindly placed it at our disposal for wider use. We have mimeographed the dialog and will gladly send copies free to those who apply. Send 3 cents for postage to Rev. A. P. Mihm, Box 6, Forest Park, Ill., and copy will be forwarded. It will be a good number for your missionary program.

The Trenton, Ill., B. Y. P. U. held the "Baptist Herald" Program as suggested. It created a new interest not only in our "Herald," but also the "Sendbote" and "Säemann." Especially interesting were the reports by some older members recounting the benefits they derived from our denominational papers. Our booster secured 21 subscribers for the "Herald" this year; three more than last year. It was a great pleasure to hear the message brought to us on Sunday and New Year's Eve by Elmer Renz, a student at the Theological Seminary in Chicago.

The Union Baptist Church of Arnold, Pa., gave a reception for their new pastor, Rev. Edward Stevener, formerly of Folsomdale, N. Y. Rev. A. J. Meek, who supplied the church during the pastorless interim, presided and introduced the various speakers. Rev. A. A. Schade of Pittsburgh and Rev. Wood of New Kensington made the main addresses and as well as department heads of the different church organizations brought words of welcome. The Dorcas Women's

Class presented a beautiful basket of flowers to the new pastor's wife and Mr. and Mrs. Stevener fittingly responded. At the close about 300 members and friends were served with refreshments in the church parlors.

The church at Edmonton, Alta., Rev. Aug. Kraemer, pastor, has completely renovated and decorated the interior of its commodious edifice and both the main auditorium and the lower rooms present a very attractive appearance. Nearly all of the work was done by the men of the church gratis; up to 18 working daily at the task. The Editor of the "Herald" at the close of his work at the Bible school in Leduc, spent Sunday, Jan. 27, with the Edmonton church and had the privilege of preaching the first sermon in the renovated building. Although Edmonton experienced one of the severest cold spells of the winter—the thermometer registering 45 below zero—the congregations were splendid. The evening congregation filled the church. The mixed choir, the male chorus, the orchestra and the brass band all participated in the service. The exterior of the building will be painted in the Spring. Edmonton has received some of the new immigration. Pastor Kraemer is doing a solid and constructive work. Edmonton is a strategic point in our German Baptist field in Western Canada.

"Lady," said Mike, "would you lend me a cake of soap?"

"Do you mean to tell me you want soap?"

"Yes'm. Me partner's got de-hiccups, an' I want to scare him."

The Baptist Herald

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The Baptist Herald

Our Capital

J. F. NIEBUHR

THE Standard Dictionary gives the following definition of capital—"Capital is wealth employed in, or, available for production."

What is our capital? Where is our capital? Is our capital employed? Is our capital productive? Every corporation wants its capital employed. It must be productive. The original capital must increase from year to year and an audited report of its standing made from time to time.

Our Membership

Our capital as German Baptists does not merely consist in the number of churches we have and their financial valuation. Wherever we have German Baptists, whether they have a church building, a store, a room in a home, or only the shade of a tree under which they can meet for worship—there is our capital. The individual member is our capital stock. Each member is a part of our corporation. We are an incorporated body. We have been given state rights to exist as a corporation, to transact business for our Lord and Master, Jesus Christ. But long before we received state's rights, we received a commission from Jesus to do business for our King. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

Under these orders, we have been doing business for our King, for his eternal kingdom.

We have just received the report of our several conferences and the statistics give us some interesting figures. Our capital stock in membership is 33,639. The number that has been baptized during the year is 1262. Our membership is composed of all ages and classes. We are not hero-worshippers, but we must not lose sight of the fact that we have a large number of veterans, who have done pioneer work in our denomination. Some of these veterans have ceased to be in active service, nevertheless they rejoice with us in seeing the wonderful growth in our denomination. They have sowed the seed—the Word of God—and God has given the increase. As Isaiah says, "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

Then, we have the middle-aged—the workers, who are keenly interested in every branch of our

denomination. We have the professional man, the business man, the artisan, the farmer, and every phase of the industrial world in our churches. We are not an exclusive church but a church which has the rich, the middle class and some who are poor in worldly goods, but all together we are one great body, all in need of one another.

Our report tells us that 1262 have been baptized last year. Let us divide 1262 into 33,639, which is our present membership, and we find that it has taken 26 members to work a whole year to bring one soul into the kingdom of God. Just think of it—26 members—working a whole year to bring one soul to Christ. And then, if we want to be accurate, we must deduct 1032 which are recorded as baptisms from the Sunday schools, leaving only 230 baptisms for the church. Should we deduct the 3262 Sunday school teachers from the church membership, we would have 30,377 members, and these working a whole year for the conversion of 230 souls. So it has taken the efforts of 132 members to bring one soul into the church. I have separated these figures for the time being, because I want to show how we are working in the different branches of our churches. We will now deal with the work in

Our Sunday Schools

The Conference report tells us we have 35,045 Sunday school scholars and 3262 Sunday school teachers, making a total of 38,307. We have a fine army of recruits and an earnest group of officers and teachers. Just think of it—3262 officers and teachers—in our German Baptist Sunday schools, teaching the Word of God every Sunday. They must study the Word, and get all the help they can, in order to be able to teach the lesson to their classes. To teach a Sunday school class is a divine calling and at the same time a great responsibility. We thank God for our host of consecrated officers and teachers. They are willing to spend an extra hour after or before the church services and teach a Sunday school class. Who knows how far reaching is the work they are doing? The consecrated teacher does not only come into close contact with the scholar in the Sunday school, but he or she also tries to meet the scholar in the home and takes a personal interest in the welfare of each pupil. In times of sickness and sorrow, the teacher visits her pupil and in successful achievements it is the teacher who tenders congratulations. The climax of joy for the teacher is to hear the scholar say that he or she has found the Savior and wishes to unite with the church. The teacher thus sees that the labor has not been in vain.

In our Conference report we have 1032 converts from our Sunday schools. Our total for baptisms is

1262 and of that number over a thousand have come from our Sunday schools. If we divide the number of converts from our Sunday schools, 1032, by the number of teachers, 3262, it then means that it has required the efforts of three teachers to bring one scholar into the church. This branch of our work shows a better report than that of our churches,—the latter report being 132 members to bring one soul into the kingdom, while the school shows a report of three to bring one soul in. Our Sunday school is surely fulfilling the desire of Jesus when he said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven" (Matt. 19:14).

There are all ages in our Sunday schools. We have the Beginners department; some can just about stand firm on their feet, but they want to go to Sunday school. Then we have the Primary department; the Junior department; the Intermediate department; the Senior department, all working together to teach the children Christian principles. As they advance from one grade to another, they in time accept Jesus as their Savior.

Several teachers have had a part in training the pupil and it may take five or six teachers' efforts before the scholar has taken a public stand for Christ, but all teachers rejoice to see the final step taken by the pupil, and no one teacher can say, "I, alone, have done the Christian work on this child." Of course we would not overlook the influence and work of parents and pastor in leading the child to Christ. We have valuable capital in our Sunday school of 35,045 scholars.

Our Young People's Societies

Last year's report gives us 10,140 young people in our societies. We have the B. Y. P. U., the C. E., young boys' and girls' clubs. In these societies we have the timber for the structure of our churches. We have enterprising young men and women who are better equipped than our forefathers were. They begin, many of them, with a social standing which commands respect in the business world. Their keenness and alertness is carried into our societies. Method and character are outstanding features therein. With the present generation of young people, who tomorrow will be the leaders in our churches, we can expect great things from God. Surely the young people can lead us on to spiritual heights and a wonderful revival in our churches, such as we have never seen in the history of our denomination. Our 10,140 young people, filled with the spirit of God, consecrating their talents to the service of Christ, who died for us, will be a mighty force to move the world of sin to seek the Friend of sinners, Jesus Christ. In Wales, it was a young miner, whom God used to bring about a revival. In Scotland, God selected three simple fisher lads to bring about a great revival.

Our churches, Sunday schools, young people's societies form our capital as German Baptists. Is our capital employed as it should be? Is our capital as productive as it might be? The church, Sunday

school and young people's society is one united body. We all have need of each other. The church cannot grow without the Sunday school. Last year's growth in our churches came mainly from our Sunday schools. As stated before, out of 1262 baptisms 1032 came from Sunday schools. The church needs the young people and the young people need the church with all the help and encouragement the church can give. Since we are dependent upon one another, we must work together, hand in hand, and shoulder to shoulder, as one body in Christ.

Like a mighty army,
Moves the church of God;
Brothers, we are treading,
Where the saints have trod;
We are not divided;
All one body we,
One in hope and doctrine,
One in charity.
Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before.

May we all be filled with the Holy Spirit of God, and that it may come to pass in these days, as God said: "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall have dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit: and they shall prophesy."

The Paradox

JUANITA BITTER

Prepare for war! and still desire peace!
Vile hypocrites, we stand before the bar
And trick ourselves with slothful mockery.
By stooping low we hope to reach a star.

Sunk deep in muck of weapons, newly made,
We strive to hide the semblance of our shame,
And in high-sounding phrases e'er repeat,
"We would have peace,—eternal peace our claim."

Unless within our hearts is born a faith
That casts aside our doubts forevermore,
Unless we take each nation at its word,
The future must be cursed by endless war!

Editorial Jottings

THE POEM by Miss Juanita Bitter of the North Ave. church, Milwaukee, in this number is a timely one. It presses home a stirring and searching message in these days when the militaristic elements in our national life are always bitterly ridiculing and opposing the efforts of the advocates of disarmament and peace among the nations of the world. The poem was printed in the "Milwaukee Leader" of January seventh.

HERE IS A TESTIMONY of appreciation to the "Baptist Herald" which we may be pardoned in

giving to our readers. A pastor in one of our prominent churches in the Atlantic Conference writes:

"In the last issue of the 'Herald' the several features on the editorial page were of particular interest to me. I am thinking of those excerpts on 'The New Life for the New Year' and 'I Am Today.' The arrival of the 'Baptist Herald' is always the occasion of great rejoicing. All other tasks have to wait until the issue has received its due attention."

THE ARTICLE by Rev. J. F. Niebuhr, pastor of the Third Church, New York City, is an interesting study and analysis of our denominational status and statistics. Implications are made and conclusions drawn that will give food for thought, make us pause a while to survey our situation and that also give us courage to continue and go forward in the name of the Lord. Our young people and our Sunday school work is our field and our force.

WE HAVE THE PROMISES from quite a number of our strong denominational leaders and also from the younger group of our pastors and lay leaders to furnish feature articles for the "Baptist Herald" within the next few months. It is our aim to deck the table richly for our readers. Our friends and boosters need not be ashamed to invite more guests to sit down with us. Let every one win another subscriber. Make a gift subscription to some loved one as yet unacquainted with our paper. Do it while the year is still young.

Good and Not so Good

A PROMINENT worker in our Kansas Young People's and Sunday School Workers' Union writes the following message: "I cannot refrain from telling you with how much interest we read the 'Baptist Herald.' Among all the papers that come to our home, the 'Herald' is never overlooked and its pages are ransacked more thoroughly than those of any other paper." That is good.

Then an Ohio worker writes the following rather depressing lines: "I regret very much to say that the subscription list for the 'Baptist Herald' in our church has decreased. Nearly all who discontinued it gave for their reason that they have so many magazines to read that this one is never looked at. I am at a loss what to try next." This is not so good.

How shall we explain the difference between the two classes? One evidently is filled with greater denominational zeal and loyalty, is more deeply interested in our German Baptist work than the other. There are, no doubt, many other papers and magazines, secular and religious, that are valuable and worthwhile, but we do not think any can fill the peculiar place of the "Baptist Herald" for those who have a high place in their hearts for our own distinctive work. Perhaps this can be answered by those who are writing for the prize contest on "How can we win our Young People for our Denominational Enterprises?"

Did You Know?

DID YOU KNOW—That probably one-half of all Sunday school members are never won for Christ?

DID YOU KNOW—That 70 per cent of all conversions occur under twenty years of age, and 96 per cent under twenty-five years of age, and the critical age is between twelve and sixteen?

DID YOU KNOW—That 68 per cent of all criminals committed their first crime before they were twenty years of age?

DID YOU KNOW—That there are more than 20,000,000 boys and girls of the teen age in North America?

DID YOU KNOW—That half a million boys and girls of the teen age drift out of the Sunday school every year?

DID YOU KNOW—That very many Sunday school teachers of children have never realized that they had a definite responsibility in the work of leading the children to confess Christ?

DID YOU KNOW—That a boy or girl won for Christ in the teen age or younger is usually worth to the Kingdom of God many times as much as one converted in mature life?

DID YOU KNOW—That the Sunday school is really suffering for a consecrated and adequate corps of competent, trained teachers who have a passion for soul-winning?

DID YOU KNOW—That it takes four Sunday school officers and teachers a whole year to bring one soul to Christ and into the Church?

DID YOU KNOW—That the Sunday school is the Church's whitest and most inviting field, and that more than 80 per cent of the additions to the churches come through the Sunday school?

DID YOU KNOW—That the church and Sunday school have greatly neglected their most important mission in soul-winning, so that thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ?

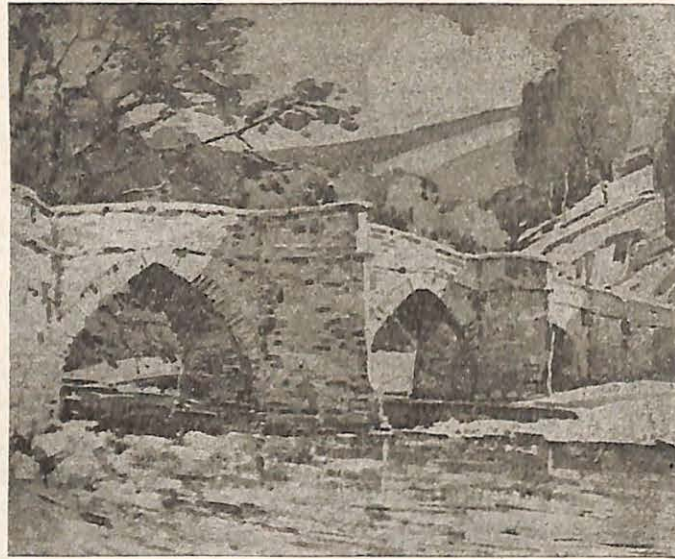
DID YOU KNOW—That is is an exceedingly rare thing for an adult who has not had religious instruction in his youth to give his heart to Christ?

DID YOU KNOW—That there are more children and young people in North America not receiving religious instruction of any kind, Protestant, Catholic or Jewish, than are enrolled in all the Sunday schools?

DID YOU KNOW—That the church owes its increase to the Sunday school, and that if it were not for the additions to the church from the Sunday school the church membership would continually decrease?

DID YOU KNOW—That only one church member in four in North America is in the Sunday school at all?

HOW MANY CAN ANSWER EACH OF THESE QUESTIONS WITH "I AM DOING MY PART"?



Courtesy Art Institute, Chicago

The Old Stone Bridge

Venturia Ventures to Report

Station V-e-n-t-u-r-i-a, N.-D-a-k., has been silent for a long time but nevertheless active as a hive of busy bees.

During the year we have added twelve members to our list, now having an enrollment of 26.

We have had five literary meetings, three business meetings, three Bible meetings which were conducted by our pastor.

On December 26 we gave our first anniversary program, rendering the following numbers: Song by society, "Stepping in the Light;" Dialog: "Untersuchung der Vereinsbücher;" Song by society: "Watch and Pray;" Recitation: "Ich kann und ich kann nicht." Dialog: "Die Klatschbasen." Duet: "The Old Rugged Cross."

On New Year's Eve the young people gathered at the church basement to celebrate the B. Y. P. U.'s first birthday and to welcome the New Year.

May the Lord bless this young plant and help it to bloom for his Kingdom.

ELEONORA HERINGER, Sec.

B. Y. P. U. at Grand Forks, N. D.

Another year has passed into history and our hearts are filled with gratitude to our Lord who has richly blessed us.

During the past year we were privileged to hold 30 meetings consisting of Bible studies, devotional meetings, mission studies and various musical and literary programs.

A short program was rendered at the watchnight service on New Year's Eve which consisted of several musical numbers, recitations and two dialogs. A presentation of the "Ten Virgins" was very much enjoyed. After the program lunch was served in the basement of the church.

It is our aim to do our part in the small corner where the Lord has placed us. We are looking forward to a greater and better year. Success to all societies!

E. K., Secretary.

Union City Society Visits Walnut St., Newark, Young People

It was a beautiful moonlight, but cold and frosty night, Tuesday, January 29, when 23 of the young people of the First Church, Union City, N. J., came with their pastor, Rev. John Schmidt, to render an inspiring program for the young people of the Walnut Street Baptist Church, Newark, N. J. In the absence of both the general secretary of our Union, Rev. E. G. Kliese, and the president, Mr. Clarence Becker, Rev. Geo. Hensel led the devotional period, basing his thoughts upon Mark 2:1-12. Following this a hearty welcome was extended by the president of the Newark society, Mrs. J. Rauser, which was kindly responded to by Rev. Schmidt in behalf of his young people.

The program was in charge of Mr. Fahrer, vice-pres. of the visiting society. We were favored with a reading by Mrs. Kumm; a piano solo by Mr. Hanson; two violin duets by Messrs. Kumm and Rohner, Miss Woelfe accompanying on the piano; vocal solo by Miss Hess, and several male and mixed choir selections, revealing a mine of musical talents of which any pastor might feel proud.

At the close of this program a pleasant social hour under the direction of Mr. H. Bosworth of the entertaining society was spent downstairs at various games such as: "O'Grady says" and a spelling match. For the latter, the group was divided into two long rows facing each other. At either end of the aisle between the rows a set of large letters on cards comprising the alphabet were placed on a heap upon chairs, one red, the other black. When the word was called by the umpire the two persons at the farthest end of each line ran to the chair and found the respective letter of the word to be spelled. When found the party held it in front of him and stepped to the right. As soon as the first one had found his letter the next party ran and so on until the word was completed. The

line which first completed the word got one point credit.

Another game was played by forming a large circle and passing a volley or inflated ball from person to person while someone played the piano. When the pianist stopped playing, the person who had the ball in his or her hands dropped out of the circle. This was continued until only one was left as the victor. After these games we gathered about the tables and had a social time enjoying refreshments. Before we departed we learned the names of our guests and they learned ours, thus becoming better acquainted with one another. Both societies expressed mutual felicitations. God bless the youth of our churches!

THE REPORTER.

Promotion Work in Kansas

The Y. P. and S. S. Workers' Union of Kansas has a promotion committee to promote Christian work among the young people and the Sunday schools. A committee of this kind is now functioning for the second year, and we are glad to report that the committee as such is not only existing in name, but is actually working.

The work of this committee is very difficult on account of the churches in the country being so far apart. Nevertheless, the committee last year succeeded in calling on all the churches, and we have started the work this year. At the present writing we are much handicapped with bad weather and impassable roads.

Some weeks ago we called upon the churches of Lorraine and Bethany. These places are 50 miles apart, and yet we succeeded in having one meeting in the morning and another in the afternoon. It was during the time of the "flu," and only two members of the committee could be present. The attendance at the meetings was remarkably large, and it is encouraging to note the interest of young and old in this phase of our Christian work. We hope and pray that the Lord will add his blessings and that the Spirit of Christ may so take hold of the hearts of our young people that there may be a turning to him and his work.

A. R. SANDOW.

Orchestra Has Good Record

The Sunday school orchestra of the Union Baptist Church of Arnold, Pa., boasts of having the only orchestra in the Allegheny Valley that plays for all church services, morning and evening, also Sunday school, B. Y. P. U., prayer meeting and church socials and parties and at special services. It has helped to boost the Sunday school attendance from about 50 to 135.

Three years ago the Union Church had no orchestra, but one by one the younger people took up learning instruments until now we have between 13 and 17 out at every service. If other churches lack music they certainly can have the same as the Union Church by sticking to it until they accomplish what we have.

The Sunday School

Hints to Teachers

HANS KEISER

When a person accepts the position of teacher of a Sunday school class, I believe a fair standard of faithful service is this:

To be present every Sunday on time; or

When necessarily absent, to provide a suitable substitute; or

To notify the superintendent of expected absence, at a reasonable length of time before time for school.

For the teacher to be absent without giving notice or sending a substitute does these three things:

1. Impose a needless burden on the superintendent;

2. Worse yet, works a hardship on the person who is pressed into service at a moment's notice to substitute without preparation;

3. Worst of all, disheartens and disorganizes the class, to which the teacher owes and has assumed a moral responsibility.

Always allowing for illness or the unexpected coming of imperative duties, is the standard here set forth too high for those of us who have accepted the obligation and opportunity of Christian service?

The Sunday school superintendent or teacher has a seven-days-in-the-week job. Unlike the public school teacher, who has half of the pupil's waking hours for five days out of seven, the Sunday school teacher has to make her teaching impression in one brief half hour once a week. The work cannot be done in that half hour of teaching. We must "follow up." I believe there are two principal ways to do this:

1. Keep track of the pupils—pay individual and social attention to them. Greet them on the street, call on them and their parents when possible, inquire after them when they do not come, call or send messages when they are sick, send birthday cards, entertain them at a party at least once a year.

2. Give them a constructive plan of social service and church work. Having them raise missionary money by work throughout the year rather than by begging money from their parents the last week of the year is good. Better yet, have them give their effort in some kindly, helpful service to the sick, the poor, or any who need it. A definite program of service, not spasmodically attempted, but planned and followed up for the year, will not only bind them to the school, but also will build a strong foundation stone into their characters. I wish that "service" might be the watchword and the persistent purpose of every class in our Sunday school for the coming year and for every year.

Education in Giving

There is a strong sentiment, which is very proper, against allowing the raising of money, even for good purposes, to receive an undue amount of attention in the work of the Sunday school. The purpose of the school is pre-eminently to reach the minds and hearts of the pupils with the truths of the Bible; and so, it misses its aim if it devotes too much attention to raising money, however good may be the causes for which it is raised.

On this account, however, there is a danger that one very important feature of Christian education, that of generosity, may be neglected. Little children are taught to bring their pennies, and even in older years are not educated beyond this standard. As a consequence pennies figure very largely in many Sunday school collections. Schools are often strong in the spirit of devotion, of service, of high ideals of Christian character; but backward in the grace of giving.

It is important that each school make the training in giving a real part of its program of education. Christ said, "It is more blessed to give than to receive," and very much of the New Testament is concerned with giving. The spirit that loves to give is a part of Christian character and should be properly developed. Besides, all life moves up to a higher plane when this spirit becomes strong. Every grace of the Christian life is augmented by the unselfish spirit of liberality.

Each school should have a program for the cultivation of this grace. There should be special objects chosen to which offerings should be given; reports of the amounts received should be made; on suitable occasions the duty and blessing of giving should be emphasized; the Bible principle of stewardship should be taught and its acceptance encouraged; literature on giving should be circulated; and in the many ways that are possible, the members of the school should be educated in the great Christian grace of liberality.

If this should be done, it would prove of great account in the Kingdom; for if a generation should be trained up with this spirit in their hearts, we would soon see the whole work of the Church marvelously expanded. This ideal, together with that of service, is the hope of the future. Christians adequately educated in liberality could easily finance every great enterprise in the Kingdom of God today, and they themselves would be greatly blessed in doing it.—Sunday School World.

* * *

"What's the delay?" asked mother, coming to the front door.

"Pa says one of his cylinders is missing."

"Well, you children get to work and hunt for it, or we'll never get off."

Clinton Hill Sunday School, Newark, N. J.

We at Clinton Hill are very proud of our Sunday school. With an enrollment of 400, we have an average attendance of 305. Our meeting is held at 11.30 on Sunday morning.

The departments of the Sunday school are: Beginners, Primary and Adult. The "Beginners" department is steadily growing which necessitated our giving them more space recently. The "Primary" department, under Mrs. Sorg's direction, has an average attendance of 93. Each year the Adult department receives about 20 of these.

In the Adult department we have classes for juniors, intermediate, young ladies, young men, older men and mothers and a class for those who prefer German. So you see we have Sunday school for all. Our young ladies class with Mrs. William Schmidt as the teacher prides itself on thirty, while our young men's class, under Mr. Harry Klausman, is fifty strong.

Not only can we speak of numbers but also of activities. Our lively superintendent, Mr. William Schmidt, always secures an added attraction for the hour. Mr. Scott, the radio singer, often entertains us. Joe Justin from New York was a rare treat. Mrs. Adams from Africa presented the school with a snake skin as a reminder of Africa. Such treats as these with the lessons taught by a worthy band of teachers make Sunday school something to look forward to.

God has blessed us in a financial way also. We are glad to help others and recently donated \$500 for that purpose.

Of special commendation is the singing at our school. Our pianist, Mr. Fred Bauder, aids greatly in this. Several musicians also give their services on Sunday mornings.

Miss Gertrude Blackman and Mrs. Emma Sorg keep in touch with all scholars.

By the grace of God we hope to continue this joyful work in our Sunday school until "God's will is done on earth as it is in heaven."

LOUISE CHESTER.

* * *

War propoganda has been called the art of mobilizing hatred. Has the church properly developed—and have we individually learned how to develop—the art of mobilizing love?

* * *

Prayer may not always lift us out of trouble, but it should always take away what is troublesome. It should bring peace.

* * *

The Bible injunction is to "run with patience," not "run with speed," the race set before.

Toward Sodom

By B. MABEL DUNHAM

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

(Continuation)

Wherever he went, Ephraim carried with him in a convenient pocket his precious "Latin Grammar." If he had a few minutes of solitude at home, he whisked it out and conned over the conjugations. He learned his vocabularies walking to and from the shop. Even during working hours there were moments when he could study, out of range of the bookbinder's watchful eye. He hit upon the ingenious device of setting the book up on the back of a chair, so that he might read and work at the same time. He had an uneasy conscience, however, on this point.

One day it happened that Schwartzentruber came upon the boy in one of these moments of dissipated interest. He had caught Ephraim at his old tricks, he thought. He would "learn" him. He seized the book exultantly! It was not the one that had been brought into the bindery for repairs. He demanded to know whose it was.

"Mine," replied Ephraim, without looking up. He was too ashamed to look anywhere.

"There it goes," said the bookbinder, and he shied the book contemptuously across the room.

It happened that the day was chilly and, following Schwartzentruber's instructions, Ephraim had built a fire in the little box stove, and he had left the door open for a draught. Whether by intention or by an unlucky chance, the book struck the hole and the flames leaped up to catch it. Ephraim plunged to rescue it, but it was gone. There stood the corpulent Schwartzentruber, smiling grimly as he turned the pages with the poker to make sure that it should be irreparably burned.

Ephraim was furious. One moment he had a mad impulse to strike the bully in the inflated portion of his anatomy under his belt, the next moment he wanted to sit down and bawl out his rage. Finally, he snatched his hat and rushed out into the street.

"There you can stop," the bookbinder called after him. "Long enough I have kept you already. You can go home and tell Nooi you ain't no good of a bookbinder."

So Ephraim lost his job. Just what it would mean to him he dared not conjecture. Forlornly he paced the streets until school was out, and then he sought Mr. Collins and told him of his misfortunes.

The teacher was full of censure for Ephraim. It was wrong of him to study during working hours against the wishes of his employer. But the bookbinder was wrong, too. He had no right to destroy the property of another, and anyway, books were much too valuable to be burned, filled, as they are, with useful

ideas. It don't look like you have many brains."

"Tee-hee!" sneered Cyrus. "Dummkopf!" It was Esther he meant, of course.

The solution of the vexed problem of the disposition of Ephraim came a few days later from an unexpected quarter when Manassah pronounced himself in favor of sending the boy to grammar school. The family would be money in pocket, he declared, if they kept him off the farm. He was "no good of a farmer." It would be next to impossible to get another job for him in the village now that the bookbinder had informed all Ebytown what a good-for-nothing scamp Ephraim was. "He won't work with his hands," said Manassah. "Try him once with his head."

"But what will he make at the end?" asked Noah, who found it hard to overcome his prejudices against this higher education.

Manassah nudged Ephraim. "Tell him," he said.

So Ephraim straightened himself up and declared that it was the purpose of his life to become a missionary to Japan.

This was something new for the Horsts to digest. They did not know precisely what they thought about missions. The problem of the great heathen world was not one of the many theological themes which had been discussed during those lovefeasts they had all enjoyed when Simeon Ernst was courting Lydia. But they didn't need Simeon to tell them that Ephraim had at least set before himself a worthy ideal.

Noah, however, was not a little disturbed because his son seemed to be imbued with the worldly idea that a secular education is essential to the successful preaching of the gospel. This was contrary to all Mennonite tradition. "Religion is not in the head," he told the boy. "You can't read it out of books. If it's real, it will bubble up like a well in the heart. Have you got the heart religion, Ephraim?"

"Yes," replied the boy, "that I have, but I want it in the head, too."

"Then watch out you don't lose it all," was Noah's word of warning. He knew the silent power of worldly environment; he feared for his children.

Manassah was disposed to be more hopeful about the matter and more liberal in his views. "We are all different," he reminded his father. "If we think at all, we can't all think alike. We can't make laws for each other. What's our conscience for?"

Chapter V

ESTHER MEETS THE WORLD

Esther's school life was of brief duration. She had scarcely more than started at Eby's red school-house when her mother decided that it was more essential that the child's hands should become proficient in the use of kitchen utensils than that her head should be stored with the useless lumber of a book education.

With Cyrus, of course it was vastly dif-

ferent. He was a boy, the doting mother's favorite son, a notable man in the making. He had a greater capacity for, and a greater need of learning. So Cyrus continued to drudge his weary way to the school-house long after his sister had graduated into the kitchen to assume the cloak of responsibility which had so lately fallen from Lydia's shoulders.

Esther soon became her mother's right arm, as it were. She milked, she cooked, she sewed. She did a myriad other duties which fall to the lot of the housekeeper. Sarah usually stood to oversee the work and give ample and detailed instructions. Any deviation from the beaten path which the mother had trod in the daily routine of her own household activities for more than a score of years, was remarked. It was the old skimmer that was to be used in the soap-making, the black-handled knife for peeling the potatoes, and the little sharp one for "schnitzing" the apples. Of all the awkward ways to hold knitting needles! Would the child never learn?

Even when Sarah seemed not to know her own mind, she did not forbear to issue her orders. If Esther should happen to be pumping a pailful of water, she might expect to hear her mother tap authoritatively on the window-pane and say, "You can stop now." The pumping would cease abruptly, but not the woman's voice. "Do I have to learn you yet not to waste water?" The child would lift the pail, only to receive a new command. "Give it a couple more cherks. It ain't full yet." And the pumping would continue to the mother's shrill obligato, "Watch out that it comes chust right. I want to learn you good."

Esther was a very human little girl, and the incessant, petty commands of her mother irritated her exceedingly. If this was housekeeping, she hated it. She wanted to do things in her own way, but she was compelled to do them according to the rules laid down, together with the china, the pewter, and the household linens, from some maternal great-grandmother. A thousand times she wished she had been born a boy, so that she might go to school and choose for herself some interesting niche in life. A thousand useless squalls of rebellion there were, against an uncompromising fate. Never could she be anything else than a woman, and, in one capacity or another, a housekeeper.

It was one of Esther's duties to make the beds in the morning. Of all the work that came to her hands she liked that best. She had a happy knack of smoothing out a feather tick as level as a board, and covering it with sheets and patchwork quilts in their proper order. This one duty she was allowed to perform without supervision, for Sarah found it difficult to climb the stairs and usually contented herself with a tour of inspection of the rooms once or twice a week.

But Esther liked the upstairs work chiefly because it afforded her an opportunity to indulge in a surreptitious peep at Ephraim's books. There were always some that he was not using at school,

and these he kept piled neatly on a wall shelf in his room. On the fly-leaf of each was inscribed the full name of the owner, Ephraim Wismer Horst, and the date of purchase.

On one occasion Esther was fortunate enough to discover among these books a copy of the magical volume, the "Latin Grammar." It was interesting, to be sure, but she found it disappointingly uninforming. It was only when she looked for Ephraim's signature that she found in its stead an inscription full of significant information. "Levi Stauffer Gingerich," it read, "from E. W. H. With best wishes."

No matter who actually owned the books, they were Esther's for the time being. Having whisked the bed-clothes into their proper places, she would select one of the volumes, squat upon the floor, and begin to pore over her treasure. Not a sound in all the upstairs but the occasional turning of a page. Tick-tock, the grandfather's clock downstairs would reproach her, but Esther would be off and away in the chariot of her imagination, riding through vapory clouds into a great, unknown world, where time and space do not count. A creak at the stairway door, however, was always sufficient to bring the young reader to earth again. With a guilty start she would scramble to her feet and stick the book back into its place on the shelf. Suddenly she would become very busy.

"Ain't you done yet, Esther?" her mother would be sure to call. "You are makin' awful slow with them beds this morning."

"I'm chust done," Esther would reply, practising, perhaps half-unconsciously, the insidious art of deception, while she bustled about the room readjusting perfectly well-adjusted pillows and running her hand on the smooth surface of the topmost quilt. "I'm done now."

"Why you must hurry so with everything else and poke with the beds is more than I know," Sarah told her young daughter morning after morning. "You'll never get a good house-keeper, never, with all the learning I give you."

Esther was nearly fifteen years of age when her mother decided that she was mature enough to be entrusted with the family shopping. Accordingly, she told the girl one day to take two shilling crocks of butter from the spring-house and to count out three dozen eggs into the big basket—"not the one with the crooked handle, the other one." She was to go for the first time, alone, to Bomberger's store in the village, and there exchange her produce for such commodities as were not native to the farm. The tea was "all," and the sugar was "gettin' all." She wanted two pounds of each, green and brown, and the balance in due-bills. "Now, tell me what it is I want," she commanded.

"Two pounds of tea, one green and one brown..." began Esther.

"Tut! Tut! It's the sugar that's to be brown," said Sarah. "I might as well write it down first as last. Then I know what I will get. If you are so

dumm here, what won't you be like yet in the store with strangers?"

Esther did not know. She was vaguely conscious that this was to be for her no ordinary expedition.

"Now what dress had I best wear on you?" soliloquized the mother, when all was ready but Esther herself. "The black one with the stripes," she decided. "The one that I've got one like it."

It was Esther's second best dress, and it seemed fitting that she should wear it on such an auspicious occasion. Not only was the material like her mother's, a somber black luster, with a fine gray stripe, but it had been cut, like all dresses, from the same pattern. The waist was scant and plain, with a high neck and with long, skin-tight sleeves. The skirt was ankle-length, full and ungored. The only difference was that Sarah's costume included an apron of the same cloth, while Esther's was made of bright blue gingham.

The girl was thrilled with the prospect of a new adventure. Her heart was as light as her basket was heavy. She knew that behind the counter would be standing a certain very agreeable young man, who always had an affable greeting and an engaging smile for his customers. "God morning, Mrs. Horst," he always called, as soon as her mother entered the store. "It's a fine day." Esther couldn't help wondering how he would greet her. He was such a handsome, happy young man.

But when the girl crossed the threshold of the store, filled as she was with joyous anticipation, the very agreeable clerk did not so much as notice her. His attention was divided between a pretty girl of Esther's own age and a set of spring scales with which he was weighing the groceries she had ordered. "A little better than a pound," he was saying. "Good measure, because it's you."

"Silly," replied the unknown girl, shrugging a shapely shoulder. "It's my mother that's buying it. You didn't forget the butter, did you? Horst's, she wants, so that she knows it's clean."

"Horst's?" said the clerk. "Here it is, chust on time." He reached over the counter for Esther's basket. "Good afternoon, Miss Horst."

Miss Horst! Nobody had ever called her that before. She forgot to drop a sedate "Good-day," as her mother always did. Instead she stammered out, "It's a fine day."

Having been cheated out of his pet remark, the very agreeable young man had nothing further to say.

An even greater embarrassment confronted Esther the next minute. The girl who stood at the counter, a very rainbow for beauty of face and apparel, was holding out her hand and saying, "So you are Esther Horst. I'm Rhoda Starling. I know your brother."

"Which one?"

"Ephraim, the one that goes to grammar school."

It was a very dainty hand, and Esther had some compunctions about taking it into her own very muscular one. She

could not believe that Ephraim knew this airy-fairy creature. In a blundering sort of way she intimated as much, though she did not mean to be rude.

The charming Rhoda was not at all disconcerted. She laughed merrily and acknowledged that she had not actually spoken to Ephraim, but that she had seen him so often that she felt she knew him.

Esther wanted to say something, she did not know what.

Rhoda became increasingly friendly. "Mr. Collins says Ephraim is the smartest boy he ever knew," she confided. "Some day he'll be a Member of Parliament."

Esther shook her head. "That won't be, with all his smartness," she said. "It don't go with our religion."

"What?"

"Polly-ticks," answered Esther. "Us Mennonites must stop out of the world."

Yes, between the two girls there was a great gulf fixed. Esther knew it instinctively, but she was disposed to feel kindly towards Rhoda, on whose lips the praise of her brother sounded so sweet.

"Something else?" the clerk ventured to interpose. He had been standing on alternate feet ever since he had transferred Esther's shilling crock of butter to the pile of groceries to be delivered at Starling's back door.

"Yes, coffee—a pound."

"Ground?"

"Ground? No, coffee, I said."

"But do you want it ground? Will I grind it?"

"Grind it?" exclaimed Rhoda. "What for? Don't you think we have a coffee-mill of our own?"

The clerk was somewhat taken back. "Some likes it ground," he explained. "Mrs. Dr. Scott..."

That settled it. Rhoda would have it ground. She turned again to Esther and continued her eulogy of Ephraim, while the slighted clerk repaired to a stool in the corner and manipulated the noisy coffee-mill between his knees. A pleasing aroma filled the store.

When the sound of the grinding had ceased, Rhoda looked over her shoulder and said, "That's all. She wants them by five o'clock."

Esther's eyes opened wide. "Must he fetch them to your place yet?" she inquired.

"Of course."

"Put them in my basket," she suggested. "There'll be room yet. We can carry them."

"Those that will carry, can," was Rhoda's epigrammatic reply, as she walked away.

Esther tried to digest the philosophy of this remark while the clerk was emptying her basket and filling it again with sugar and tea, according to Sarah's explicit instructions.

"I'd take them to your place, too, if it wasn't so far," said the affable clerk, as he handed her the basket over the counter.

Esther was fairly bewildered by his

expansive smile. "Ach, I can carry it," she managed to say. "It ain't so far."

So preoccupied were the girl's thoughts that she almost forgot to drop in at her grandfather's on her way home. Somewhere in the bottom of her basket was a parcel which Sarah was sending to her father. Esther found it, walked around to the back door, entered without knocking and deposited the gift upon the kitchen table.

"A char of cream!" cried Aunt Leah, joyfully. "A char of cream from the farm yet! That will go good to the shoo-fly pie we've got for supper."

"Are you cold, grossdoddy?" asked Esther, approaching the old man who sat in his black armchair, fairly hugging the stove in the front room, June and all, as it was, and hotter than Dutch love.

"Cold? No."

"He's chust got himself into such a habit," Leah explained. "All winter he sets like that to keep warm, and now he can't set no place else. But, so, he is out of the way." This, with resignation. "Wait once till I put the cream in the cellar, so it don't go sour on me."

When Leah returned, Esther was telling her grandfather what she had carried to the store and what she had bought. "Tea and sugar, two pounds, green and brown," she said. "She wrote it on a paper."

"A big girl like you, and she had to write it down yet?" said Grossdoddy.

"It was the first time," pleaded Esther. "And who waited on you?" queried Leah.

Esther did not know his name.

"Gideon?"

"The smiley one," Esther called him.

"That's him, Gideon," said Leah. "Lizzie Bomberger's boy, that his father owns the store. Didn't mamma know him even?"

Esther didn't think so.

"Why, Lizzie and her used to play together when they was little yet," Leah went on to say. "Lizzie was Lizzie Muselman then, and Sarah was Sarah Wismer. That was long before you was thought about, or Gideon either. And if they couldn't fight! But Lizzie's went long already with the black diphtheria. It don't do to run her down now."

Esther found an opportunity to insert a few words of commendation of Lizzie's son. He seemed so pleasant and agreeable, certainly not quarrelsome. If it hadn't been so far, he would have carried her basket home. So he must be obliging.

Grossdoddy Wismer pricked up his ears. "Are you sick," he said, "that you can't carry for yourself?"

"No," replied Esther, "but Gideon chust felt to be polite."

Grossdoddy disapproved of this form of politeness. "Are you a queen that somebody must chump for you?" he wanted to know.

"Rhoda Starling left him carry hers home," Esther replied in self-defence.

"Big-bugs," sniffed Leah. It was not a very euphonious word, but it evidently

covered a multitude of offences. "Don't you go runnin' with them Starlings yet. They have everything big but their purses, big notions, big tongues, big..."

"See that your own ain't too big," came a timely admonition from the armchair. Grossdoddy was ready to defend the Starlings. Had Leah forgotten that Susannah Starling's father was a Weber from Pennsylvania?

"It's them that wants to forget," replied Leah. "The girls and Sarah yet. They want to be English, like him—her man." She knew the Starlings.

Grossdoddy could not credit it. A little worldly, the young ones might be, like apples rotted on the surface, but sound at heart, he was sure. He could conceive of nothing so sad as to see sons and daughters grow up to be unworthy of a noble ancestry.

(To be continued)

Silent Station, Hebron, N. D.

It is indeed a great pleasure for our union at Hebron to deliver a program today, and we hope you are all listening in. It is our wish, that there may be no static, and our message ring out to all unions and to the glory of our Heavenly Father. You may wonder at the queer-ness of our name. But we do not live up to what it implies. Even though we do not often report to the "Herald" readers, we are by no means asleep or dead. Our young people's work in North Dakota is perhaps one of the youngest children in the Union. Nevertheless we have intelligent, eager and willing young people here, who are eager to work, learn and help build the Kingdom of God. We are also fortunate in having a large number of young people in our church, even though a great number of them are not members. In the past year we had a number of good programs, consisting of literary, devotional, debates, Bible contest and Bible studies, which were always enjoyed by young and old, led by our pastor, Bro. Hoeffner.

In many ways were we privileged to help further the Kingdom of God. Just recently our church in the country has been rebuilt, a basement and furnace being added at a cost of over \$1400, in which work our young men took active part. Looking over the past year we have many reasons to call out with the Psalmist: "Bless the Lord, O my soul, and forget not all his benefits." A number of young people surprised our pastor on his birthday and a very enjoyable evening was spent in his home. Our aim for the future is this: He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

COR. SEC.

Dedication of New Church Building, Andrews St. Church, Rochester, N. Y.

The good folks of the Andrews St. Church, Rochester, N. Y., are happy in the enjoyment of their new church home.

The new educational building and re-decorated auditorium make us feel as though we can undertake great things out of sheer gratitude to God for making it possible for us to so far complete this task of rebuilding.

The dedication services took place from January 6-9. The Sunday services were very inspiring. The morning service was conducted in the English language, the pastor, Rev. David Hamel, preaching the dedication sermon. He also expressed his gratitude to all who had willingly and sacrificially stood by him in this undertaking. Prof. Albert J. Ramaker offered the dedicatory prayer. Prof. F. W. C. Meyer gave a report in regard to the new memorial windows, which he was instrumental in adding to the church. Prof. L. Kaiser gave a report on the financial status of the project. The choir, led by Bro. Helmuth Dymmel, rendered some special music.

The evening service was conducted in the German language. Prof. Kaiser brought the evening message and Prof. Otto Koenig offered the dedicatory prayer. Nelson Doescher was at the organ.

On Tuesday evening the other churches in the city were invited to join us. Rev. Alfred E. Isaac, Secretary of the Rochester and Monroe County Baptist Union, brought the greetings and well wishes of the other Baptists of Rochester and vicinity. Rev. A. W. Beaven, D. D., of the Lake Ave. Baptist Church, gave a most inspiring talk on "Why is it a good thing to invest in the church?"

Wednesday evening was "Home Folks" night. Many of our friends were there, too, to help us enjoy our great family gathering. A fine dinner was served and speeches and reports were heard from all the branches of the church.

The church auditorium seems almost like a new church, with new carpet, new electric fixtures and the walls re-decorated. The organ has been rebuilt to allow a rebuilding of the front of the church—pulpit platform, choir section and a new baptistry.

New windows have been put in, which are a keen delight. They are the gift of Mrs. Edmund Lyon, a wealthy, philanthropic Christian woman of Rochester, who was a life-long friend of our honored and revered Prof. Walter Rauschenbusch. They have been presented by her to the church as a memorial to him, who delighted to worship at this place.

The new building consists of a basement accommodating a very fine heating and ventilating system, new rest room, a dining room with a seating capacity of 250 people, and a fully equipped modern kitchen. The woman are in their glory.

The main floor is a large assembly room seating approximately 200 people. This room is used for the general assem-



Courtesy Art Institute, Chicago

A House By the Side of the Road

bly of the Sunday school, for midweek services and young people's gatherings.

On the second floor is a very fine room for the beginners and primary departments, also a room for the Granite Class, Young Men's Bible Class and for the Amity Class and Senior Girls Class. This room has a curtain partition and may be opened for a larger assembly room.

The cost of this building project has come to a little over \$40,000. Gifts and pledges so far amount to about \$25,000. The Ladies Aid Society has spent over \$1200 for the new carpet and the kitchen equipment. The Amity Class has given \$700 and has pledged \$800 more. The Sunday school has pledged \$1000 and the Granite Class has plans to raise money for the new building, hoping to give \$300 this year.

The church here in Rochester becomes the church home of many of the young men of our denomination all over the country. We are privileged to have them here, but they are also privileged in sharing fully with us all that we can offer them.

Any friends in our churches who might feel that they would like to have some share in our work here, we assure you it will be greatly appreciated and will help in the work we are endeavoring to do; work which we have been doing, up to now, with practically no equipment.

We praise God for his guidance in bringing us thus far, and we invite you all to come to Rochester to visit us and to see our new home. B. M. HAMEL.

Minneapolis Is Marching On

Despite the fact that our publicity has been neglected, the interest in our Young People's Society has been growing rapidly.

Our annual business meeting was held in December at which time the officers for the ensuing year 1929 were elected as follows: Fred Woyke, president; William Adams, vice-president; Adele Elftmann, secretary; Violet Fratzke, treas-

urer; Bernard Elftmann, birthday treasurer; Olga Wannow, pianist.

We have a society of 60 members. It is divided into four groups, besides a mission group which in turn take charge of services every Sunday evening from 7.00 to 7.30.

Along with our work we have charge of a meeting at the Union City Mission in Minneapolis every fourth Monday in the month. We have also taken charge of meetings at the City Work House several times this season. These meetings have brought great blessings to us and to our audiences. Many have publicly confessed Christ as their Savior.

We have also endeavored to pay a yearly visit to our friends in Princeton, Minn., who do not have a church. They have their meetings in the homes of some member or else in the school house. Our society is wide awake and enjoying these forms of fellowship with those not so fortunate as we are.

As our president is the "Baptist Herald" booster of our church, naturally every member of the society has an interest in this paper. Four subscriptions to the "Herald" have been ordered through the society for some who are not able to pay for them.

We have sent money to orphans and to other sources where we saw fit to send our money.

In the past year, Frank Woyke, a former president of our society, has left us and is gone in answer to the Lord's call to prepare for the ministry at the Seminary in Rochester, N. Y.

The Lord has blessed us in many ways during the past year and we pray his blessing in years to come.

ADELE ELFTMANN, Sec.

Dangerous Crossing

"Marriage," said the philosopher, "is like a railroad-sign. When you see a pretty girl you stop; then you look, and after you're married you listen."—Hardware Age.

Thoughts on Fundamental Christianity

Professor LEWIS KAISER

II. A Fundamental Confession

"And Thomas answered and said unto him, *My Lord and my God!*" John 20:28.

Baptists and Creeds

It is often said, Baptists have no creed. Is that so?

That depends upon the meaning we attach to the word "creed." It is used in a twofold sense. It may simply mean a personal statement or declaration of one's belief—a confession of faith. Taken in that sense Baptists do have a creed. For where there is faith, there will also be the effort of faith to express itself in some definite form. The creed is not faith itself, but it grows out of faith and declares it. Thus viewed, Baptists as Christian believers cannot be creedless.

But the term "creed" has another meaning and use. It is also the name for a formal scheme of doctrine, prepared by others and declared to be an authoritative standard of truth, for which assent is demanded. Such creeds are for instance the "39 Articles of Faith" of the Episcopal Church, "The Augsburg Confession" of the Lutheran Church, "The Westminster Confession" of the Presbyterian Church, etc. Baptists refuse to be bound by "creeds" in that sense. They do not make the acceptance of such creeds a requisite to church membership or a test of Christian discipleship.

There is an important distinction between a "creed" as denoting the thing that one believes and a "creed" as a formulated statement of doctrine, imposed upon one from without, to be accepted as "necessary for salvation," or as a means of grace. No one can be saved through a creed. When creeds transfer the emphasis from *life* to doctrine and from *love* to mere opinion, or, when they are made a substitute for a changed heart and a godly life, they do not promote but hinder spiritual religion. On the other hand, a true believer ought always be ready—that is, to be able as well as willing "to give a reason for the faith that is in him" (1 Peter 3:15). A creedless faith is like a spineless form.

The Earliest Confessions

Jesus never formulated a creed for the use of his followers, nor did he authorize any man or any group of men to do this work for their fellows. But he did challenge his disciples to define their inner attitude to him; he did call for a confession of their faith. "Whom do ye say that I am?" he asked them. (Matt. 16:15.) And Simon Peter confessed—speaking for the other disciples as well—"Thou art the Christ (Messiah), the Son of the living God." This was in a sense

the earliest confession of faith—very brief and yet fundamental in what it implied. It was not the definition of a theologian, but the honest and heartfelt confession of the belief of a trusting disciple in the divine dignity and power of his Master. This belief in the Divine Christ is the very lifebeat of the true Christian. And "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

We are also reminded of the confession of Thomas, when in the presence of the risen Christ the full meaning of the glorious fact of the resurrection flashed upon him like a sunburst out of the clouds and he cried out exultingly: "My Lord and my God!" (John 20:28.) Here again is the spontaneous outburst of a newborn faith. Only five monosyllables and yet the very heart of the Christian faith! In the new light that dawned upon Thomas as he looked with wondering eyes upon the wounds in the hands of the Risen One he recognized not only his former Master, but indeed his sovereign and divine Lord: "My Lord and my God!" The halting, doubting Thomas becomes the ardent confessor. He yields himself in joyful surrender to the living Christ and becomes an enthusiastic witness of the risen Lord.

It was the reality of the resurrection that wrought the transformation in the hesitant disciple. Although he had revered Jesus before as a great teacher, had marvelled at his wonder-working powers and had stood in awe of the purity and beauty of his character, he now in the light of this new revelation sinks down in adoration and worship at the feet of the living Christ and rapturously acclaims him, "My Lord and my God!" Thomas is witness to the truth, that the divine Lordship of Jesus rests upon his resurrection. That is Paul's belief too: "Who was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead—even Jesus Christ, our Lord" (Rom. 1:4). "If Christ hath not been raised, then is our faith vain"—"then we are found false witnesses of God" (1 Cor. 15:14, 15).

The Lordship of Jesus

The keynote in the confession of Thomas was the acknowledgement of the Lordship of Jesus. And that too was the fundamental belief of the apostolic Christians. The conviction that Jesus is *Lord and God* was the very life-pulse of the early church—the beating heart of the apostolic message and the dynamic

in the early missionary movement. This belief in the Lordship of Jesus was the triumphant climax in Peter's powerful sermon on the day of Pentecost: "Let all the house of Israel know assuredly that God hath made this same Jesus, whom ye have crucified, both *Lord and Christ*" (Acts 2:36).

This was the truth that flashed upon Saul of Tarsus before Damascus and turned the tide of his life. When, crushed to the ground, he cried out in his confusion and blindness: "Lord, who art thou?" he heard to his dismay: "I am Jesus, whom thou persecutest" (Acts 9:5). This revelation, that the hated Jesus is the supreme Lord transformed the arch-enemy of the Christians into the devoted slave of Jesus Christ. And as he had come to *know* Jesus as his divine Lord, so he also henceforth proclaims him as such, declaring, "that to this end Christ both died and rose and revived that he might be *Lord* both of the dead and the living" (Rom. 14:8, 9). In that wonderful vision of the triumphant Christ in Phil. 2:9-11 Paul sees in the universal acknowledgment of the Lordship of Jesus the glorious consummation of the purpose of God's grace: "That at the name of Jesus every knee should bow"—"and every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father." Blessed hope! the confession of Thomas shall yet become the creed of humanity.

The Life-Giver

What practical bearing has the acknowledgement of Jesus as Lord upon us as Christians? There is the recognition here of a mutual relationship between us and our Lord—a relationship that on the one hand assures us of certain benefits and blessings from him as our Lord and on the other hand demands of us as his servants certain obligations and duties. We shall speak first of the *spiritual benefits* that Jesus as our Lord bestows upon us. The discussion of the duties he demands we reserve for another article.

The supreme gift of Jesus as our Lord is *life*, spiritual life, eternal life. Having risen from the dead he is Lord of Life (Rev. 1:18) and hence the guarantor and giver of life, of life here and hereafter. "Jesus was not primarily the Deed-Doer, or the Word-Sayer, he was the Life-Giver." His promise was to become our possession in ever increasing measure: "I came that they may have life and have it abundantly" (John 10:10). His life is the unflinching pledge of our life: "Because I live, ye shall live also" (John 14:19).

Only life can lift life. One has said: "To be (live) is to be in relations." A

dead body has no relation with anything perceptible. We are alive when we are in relations and the more relations we sustain the more vividly alive we are. The measure of our relations is the measure of our life. Spiritual life too is fundamentally a matter of relations, connections, above all a matter of relation to the *living* Christ, to the risen Lord—so that we can in all sincerity and with deep joy confess, *my Lord and my God*. That spiritual life is primarily a matter of relation is set forth clearly in the parable of the vine and the branches. (John 15:1-6.) Only as the branch is vitally joined to the vine can it have life and bear fruit. Sever the connection and the branch withers. "Without me ye can do nothing." There can be no spiritual life apart from the living Christ. Christianity is Christ.

Our Emancipator

To acknowledge and to confess the lordship of Jesus is to have *freedom*. Is not that a contradiction in terms? Are we really free when we submit to his authority and bow to his sovereign will? Only through unconditional surrender to Jesus do we become actually free: "If the Son shall make you free, ye shall be free indeed" (John 8:36). In our subjection to him we are emancipated from the thralldom of sin. To take upon us his yoke brings rest and peace to the soul. To serve self is to be in bondage to our unbridled passions;—to serve Jesus is to enjoy the glorious liberty of the children of God. He is most free among men, who is a slave of Jesus Christ. No wonder the apostle Paul gloried in being—and in calling himself—a "bondservant (slave) of Jesus Christ" (Rom. 1:1).

Power for Service

When we claim Jesus as our Lord, we look to him for a *task*, a service. He gives us life that we may impart life. He makes us free from low ambitions and aims that we may serve his high purpose and ends. God's way of growing a noble life is to harness such a life in some worth-while task.

Two things are essential to the right sort of life, a vision and a task. A task without a vision makes a drudge; a vision without a task makes a visionary. But a vision coupled with a task makes a hero. Jesus calls us to the heroic and sacrificial, not only to blessedness and safety. There are battles to be fought in the name of Christ and for his holy cause—battles that call for more courage and daring than making a dash "over the top" amid shot and shell.

How this call of Christ should appeal to consecrated youth! Youth does not care for the soft and easy. It wants the hard job, the challenging task. Would that our young Christians might catch this vision, that the sublimest business of the world—a business bigger than politics, bigger than commerce, bigger than all phases of human activity, is to be a Christian of the right sort, to relieve Christ and by confessing and reflecting Christ in a lost world, to lift up lost ones.



The Upstreamers Class, First Church, Portland, Oreg.

The Upstreamers Class

"The Upstreamers" of the First Church, Portland, sponsored a banquet a few weeks ago which was held in the church parlors. About two hundred people partook of that splendid dinner.

After prayer by our pastor, Bro. Kratt, the first course served was a delicious pear salad. The main course consisted of mashed potatoes, with gravy, creamed peas and carrots, roast pork with apple sauce and soft rolls. Pickles too. What would a banquet be without pickles? Then came the desert which was strawberry jello topped with whipped cream, cookies and coffee. Everything tasted so good that very little was said until our plates were empty. Then we listened to a program of readings, musical numbers and speeches.

"The Upstreamers" are an organized class of young ladies with Mrs. Lillian Wuerch as their teacher. They gave the banquet in honor of our boys' basket ball team, who are fast gaining a name for themselves among the church teams, having already won two cups for championship games. The proceeds of the banquet bought them new jerseys of green and white, as well as a new ball and other things.

We hope the boys not only win all the basket ball games but also precious souls for our Lord's Kingdom. L. T.

Holding Up the Hands of Others

Not all of us are called to do great work. Many people are called to hold up the hands of others who are doing important work. Aaron and Hur are examples. Their modest but enduring act in aiding Moses is too seldom remembered. A pastor inserted an item in his weekly bulletin referring to holding up others' hands as did Aaron and Hur. Several persons came to him afterwards to inquire what was meant by the reference to the two Old Testament heroes. Are there others who have forgotten what these men did? Every community must have many like them. Pastors are in a sad way unless they have a number of Aarons and Hurs. Societies and committees need members who are ready to hold up the hands of their leaders. Look up the reference in the book of Exodus.

- "Take my love, my Lord, I pour
At thy feet its treasure store.
Take myself and I will be,
Ever, only, all for thee."
- ### Questions for Discussion
1. Are creeds necessary to religion? What is their value?
 2. Why did Jesus ask his disciples, "Whom do ye say that I am?"
 3. Did Peter's confession, "Thou art the Christ," imply that he had a clear conception of the Messiahship of Jesus?
 4. Was the belief of the bodily resurrection of Jesus essential to the faith of Thomas?
 5. What is meant by the Lordship of Jesus?
 6. What truth is taught by the parable of the vine and the branches in John 15?
 7. What is meant by "freedom from the law" (Gal. 5:13, 14)?
 8. What does Paul mean, when he calls himself a "bond-servant of Jesus Christ"?
 9. Is Christian activity necessary to spiritual life?
 10. Will the Kingdom of God come without human effort?



Courtesy Art Institute, Chicago

City Roofs in Winter

News-Flashes From High Street Church, Buffalo, N. Y.

Had a splendid "Silvester" night. The new year found us stronger and more united than the old. Our students in school and Seminary were represented on New Year's Eve by three young people who spoke with a glad heart about Jesus, their Lord. Mr. Gladstone Koppole, a Hindu-Christian from Madras, India, at the present time a student in Chicago, was in our midst; he said "that he had participated in many a New Year's Eve meeting in various parts of the world, but never in his life did he find such a congenial group celebrating in such a hearty way the coming of the new year." Had this Hindu brother known the German word "Gemütlichkeit" he certainly would have used it to convey his impression concerning this meeting of our people. On the Sunday preceding Christmas Bro. Koppole delivered a stirring address in our evening service on "India's Spiritual Needs."

Our pastor, Rev. W. A. Mueller, in order to be able to time his sermons more accurately, had a golden watch presented to him by the congregation, a fact which surprised him a great deal.

On the 6th of January five adult persons, after giving a ringing testimony for the Lordship of Jesus Christ and for his power to save from sin and spiritual death, were baptized by our pastor. The fact that these people had to struggle for months before they could understand the implication of scriptural baptism means a great deal to us, because their vital experience in their conversion and their searching of God's holy Word to know the truth has set us thinking concerning the hope that is in us.

We plan to have a "School of Life" for the coming six weeks in connection with our midweek prayer meeting. The purpose is to train ourselves for the important task of soul-winning within our own church and without our church.

Our B. Y. P. U. is making progress. At a recent city wide Rally of Buffalo

Baptist B. Y. P. U.'s they won a silver cup for a 100% attendance. During the Christmas season they had a very impressive Candle Light service at which over 40 people were present.

All in all, we have many reasons to be thankful for. Halleluja, praise the Lord for all his benefits. Amen.

HERBERT BRUNNER.

World Wide Guild of Clinton Hill Church

The greatest privilege on earth is to be of service to God and mankind. The World Wide Guild of the Clinton Hill Baptist Church, Newark, N. J., has this as its primary aim.

We have 58 active members with an average attendance of 42.

Any young woman not enrolled in the ladies missionary society is eligible to join. Every candidate receives a formal invitation.

Our meeting is held the second Monday of each month. At 6.30 we meet for supper, the regular meeting following at 8 o'clock.

The entire guild is divided into groups. Each group has a leader who serves two years. This leader is responsible for the attendance of her group and with her girls furnish supper at one meeting and the program later in the year.

The guild generally has a mission study book to furnish material for the program. This year we will give Bible story dramas instead.

Our annual business meeting was held on January 14. The officers elected were: Mrs. William Schmidt, president; Miss Marie Chester, vice-president; Miss Carol Wood, treasurer; Miss Louise Chester, secretary.

During the year 1928 we gave \$158 for missionary purposes. A collection is taken at each meeting, and a special offering is given in September.

It is chiefly through the untiring efforts of our president that we have progressed.

May we always keep our covenant in mind especially these closing words: "to work henceforth with him, giving time, money, and prayer that upon such as sit in darkness the light of life may shine."

LOUISE CHESTER, Sec.

Wetaskiwin Young People's Society

The Wetaskiwin Young People's Society held their annual business meeting on January 14. Looking back over last year we must say with grateful heart that God was very gracious to us. He has blessed us with his presence and we rejoice in his service. Although we did not do any outstanding things, yet we are thankful that we were privileged to do some little deeds of love for our Master. We regret very much that we lost six members. Some have moved away and others have retired. We recognize the good and noble service rendered by former and present members to extend the cause of him who loved us and gave himself for us. Others have worked and toiled, we only carry on. Five new members were taken into fellowship of the society.

During the last year we had 14 meetings, besides young people's gatherings and conventions. Twice other young people's societies visited us and gave us splendid programs. And three times we went out to testify in word and song for our Master in other churches. The new officers are as follows: President, Arthur Sommers; vice-president, Ted Risto; secretaries, Ruth Dickau and Dury Miller; treasurer, Margaret Risto; mission secretary, Ada Dickau; promotion committee, Willie Dickau, Ted Risto, Dury Miller.

ANNIE SOMMERS.

Cottonwood Society Observes "Herald" Week

The Cottonwood, Texas, B. Y. P. U. is busy and at work. With 101 members, all of them active, we are not one of the smallest societies. We appreciate every help in our work and were so glad to receive the "Baptist Herald Week" program prepared by Mr. Mihm. This program was rendered by group 3, Bro. Walter Bremer, leader, Sunday, Jan. 6. It was prepared for some time before this date but on account of so many of our members being sick with the "Flu" it had to be postponed. We all believe we ought to have more programs of this kind to make our young people more acquainted with our denominational work. That some of our members must not have known the "Baptist Herald" well enough to order it before shows the fact that in connection with this program after a few remarks by our pastor, Bro. Gassner, the following ordered the "Baptist Herald": Louis Wedemeyer, Hilda Gummelt, Richard Will, Emil Wittner, Elsie Will, Willi Lampert, Arthur Schrader, Edwin Kraemer, Theodor Hanson and Mrs. Edwin Frederick. We welcomed them in our "Baptist Herald Family."

WM. BREMER, Booster.

Fathers' and Sons' Banquet at Minneapolis

Our first venture, a year ago, in a gathering of this kind, proved so good, successful, and of so great blessing, that we decided not to "leave well enough alone," but to repeat it. So recently we celebrated our second Fathers' and Sons' Banquet. As was the first, so was this occasion a delightful one.

The members of our Dorcas Society spread a delightful supper for the dads and sons at six o'clock. The dad who had no son, entertained the son who had no father.

Bro. F. P. Kruse of St. Paul was introduced as the speaker for the occasion by our toastmaster, O. A. Brachlow. Bro. Kruse spoke very sympathetically of the right relationship between father and son, of how this can be attained and also maintained.

Others present were called on to speak, some for the fathers, others for the sons.

Our men's chorus and the Dorcas Society rendered musical numbers.

A. BRACHLOW, Reporter.

VIOLET FRATZKE, W. W. G. Sec.

Institute at St. Joseph-Benton Harbor, Mich.

A Young People's Institute was held January 20-23 with the Young People's Union of the St. Joseph and Benton Harbor churches under the leadership of Rev. Arthur A. Schade, our new Field Secretary.

We were privileged to have Bro. Schade begin his new work in our churches and we must say that these meetings have been a blessing to us. At our General Conference we asked God to guide us in the election of a man to this office and we feel assured, since Bro. Schade has been with us, that God gave us the right man for this work. Bro. Schade is still young enough to feel with young folks and to know some of their problems and trials, and still he has been in the ministry long enough to know what they need in their Christian life. He is of a friendly disposition and has a pleasing way of delivering his messages, and more than that, he is consecrated to his Master and to this work. So he won the hearts of our people.

He began his work on Sunday morning with a German sermon in the St. Joseph church on the subject: "Das Jugendproblem."

The other two services on Sunday were held in the Benton Harbor church. He delivered an impressive sermon in the afternoon on: "Strange Ways." He pictured Jesus Christ in his way of living and preaching that was entirely different than that of the teachers of his day. His impression on the disciples was such that they too followed him in the same strange ways.

In the evening he spoke on: "Springs of Life." Jesus is the fountain of our Christian life. We must draw from his sources.

These sermons made people think and realize that as Christians we are—God's Word says—"in the world but not of the world," and if we want to be successful as young people we must follow Jesus in his ways.

On Monday and Tuesday evenings he held conferences with the young people on problems that confront them in their Christian lives. In his winning way he won the confidence of the young folks that they opened their hearts to him and the questions that were asked and answers given were of instruction and help to them.

Monday he preached on: "Life and Death Struggle." The Christian is a fighter. It is said that truth and righteousness never fail, but men and women have to fight for it. Jesus did not come to have an easy life but to fight against sin and Satan. He took up the fight against the rulers and the Pharisees because they looked down upon certain people and Jesus came to establish the brotherhood of man. Paul was of the same mind. Our enemies in this fight are: worldly pleasures, riches and the worldly spirit.

On Tuesday evening his subject was: "The Problems, Conduct, Friendship and Service of the Young People in the Church." Their conduct should be of the kind that they are not offensive but uplifting and inspiring to the good. Their friendship must be with folks of the best type and helpful to them. Our young people must find some special work in the church, something that they feel they are responsible for, and it must be a desire of our older members to have the young folks take part in the work of the church, and they must make room for them in their church plans.

Wednesday evening, as the last of these series of sermons and services, Bro. Schade spoke with deep conviction and very impressively on the subject: "Reward or Retribution." After the sermon he led a consecration meeting and earnest prayers went up to the throne of God to help us to draw our life from him, who is the fountain of life, and to perfect us to the service of him who died for us, so that Jesus may have his way.

Years ago, when the writer was pastor of a small but energetic church at Geary Co., Kansas, and the Kansas convention held their session with this church on Sunday evening, Rev. Umbach delivered the sermon "I am not ashamed of the Gospel of Christ, for it is a power of God unto salvation to every one that believeth." It was after this sermon that Bro. Schade and a number of others gave their hearts and lives to Christ. The writer had the privilege of baptizing him with the others on a cold November day in the river. So it was natural that we invited Bro. Schade to begin his new work with us in our two churches.

We have been blessed by his work here. As preachers we ask sometimes, is there any reward on earth? But I am confident this is one of the greatest rewards we can receive: to see young men and women give their hearts and lives to

Christ, and then see them busily engaged in God's kingdom here. May the Lord make us more faithful to this high calling!

Our prayers go with Bro. Schade and we hope to have him with us when roads and weather are more favorable. God bless Bro. Schade and Bro. Mihm in their great work!

H. W. WEDEL.

King's Daughters of Lodi

The King's Daughters of the Baptist Church of Lodi, Calif., met for their monthly meeting at the home of Miss Isabel Kuehn, Friday night, Jan. 25. The object of this meeting was to elect the candidates running for the different offices of the organization for the coming year. The result of the election was as follows: Isabel Kuehn, president; Violet Burgstahler, vice-pres.; Carol Grose, secretary; and Esther Stabbert, treasurer.

The members present were Mrs. Auch, Ida Shauer, Iola Miller, Carol Grose, Alice and Esther Stabbert, Ruth and Paula Blosh, Viola Burgstahler, Delia Huber, Bertha Schlag, Anna Hauso, Ramona Wittmayer and Erna Fetzer. The visitors were Esther Wittmayer, Pearl Engle and Elizabeth Helm.

After the business meeting was adjourned, several games were played, and, later, refreshments were served.

Miss Lang Reaches China Safely

Pingyangshien

Chekiang, China, December 12, 1928.

My dear friends:

That old familiar hymn comes to my mind just now. It's this, "All the way my Savior leads me, etc." How wonderfully he has led all the way! As you see I'm safely back in the land of China.

I'm not going to stop long enough to tell you of the journey across the ocean for my memories of that trip aren't very pleasant. I for one prefer dry land.

We left Wenchow for our home here just a week ago today. After half the journey had been made we were met by four of our women. What a welcome they gave us! One mother brought her child with her—a little girl that at one time was not wanted but through God's help we were able to save. This little child has a very warm affection for us and insisted upon it that she go with her mother to meet us. Not unlike our children at home, she was very excited at the thought of going on the launch and therefore at 3 A. M. she awakened her mother and said, "Isn't it time now to go and meet the teachers?" We didn't see them until 1.30 in the afternoon. Rather a long wait for a child, isn't it? Another member of that party was a dear old granny of 67. She had never had a ride on a launch before. After welcoming us back she said, "Is the boat on which you cross the ocean as large as this?" I might say by way of explanation that the launch seats about 40 people and is run by oil. Dear souls, they have no idea what a steamer is like.

We were almost at our landing place. Suddenly we heard someone calling, "Teacher, teacher!" We looked up on the bridge and there stood a number of my Sunday school scholars. They had refused to go to school that day in order to be there when we came. How I love them! I'm sure I don't know whose joy was the greatest—theirs or mine. At the launch landing another group were standing and expressed their joy at our return.

The next days were busy ones. The house itself was fairly well in order but there were so many interruptions that the things we felt needed to be done those first days, simply had to remain undone. Few of our things are missing even though soldiers lived in the house for about three weeks. We do thank God for faithful and loyal servants.

There will be little change in our kind of work. We hear on every side, "The women need you." The Chinese evangelists have mapped out a full program for us for the coming spring. Will you pray with us that we may be faithful in the task committed to our charge? There are splendid opportunities for evangelistic work. One of our workers tells of a woman whose heart the Lord opened to receive the Gospel. She is over 80 years of age. She asked the Bible woman if God would scold her when she got to heaven because she didn't believe sooner.

In closing I want to take this opportunity of thanking all those who had a share in making my furlough time such a pleasant one. I feel rich indeed when I think of the prayer that is following me. May the Lord himself draw near and bless you all!

Yours in His Service,
BERTHA M. LANG.

What Is News?

"What is news?" inquires the "American Odd Fellow," and submits the following answer from a local paper in Ohio: "If any one has killed a pig, shot his wife, got married, borrowed a stamp, made a speech, robbed a bank, sold a dog, lost his wallet, gone fishing, committed suicide, drowned a cat, been away, come back home, taken a vacation, got licked, made a bet, lost it, it's news—send it to the editor." After the reader has treated his gray matter to such miscellany until it is in the condition of a calf's brain rolled in crackers for frying, the religious paper takes a chance of getting attention.

* * *

Appearances are deceiving. Only what a man really is counts for anything.

* * *

A little girl was teaching her dolls a Sunday school lesson. "Children," she said, "you know God made Adam, and he was lonely; so God put him to sleep, and took out his brains and made a fine lady."

* * *

"To place all the evils of the present day upon prohibition is like blaming the Ten Commandments for all the sin in the world."

The Office of Publication of the

Baptist Herald

has the following statement to make concerning the circulation of this splendid periodical:

At this writing we are going ahead of last year. We have just 265 more subscribers as compared with our revised list for 1928.

This is an encouraging showing because some lists have not yet been received. Some boosters are apparently still hard at work seeking new members for the "Baptist Herald" family. They may surprise us and it may be that they will put us over the top. Incidentally however we would urge them to send in their lists immediately so that they can be properly recorded and the new subscribers can be served. Late comers will be dealt with as they arrive and we would urge all boosters to continue the good work. This year should be our record year. We are still able to furnish the back numbers or if preferred the service can begin when the names reach our office. In such cases a twelve month period, irrespective of the date, will prevail or payment can be based on a partial year to make the subscription end with December.

As an item of interest we can announce that thus far twenty-six prizes have been awarded.

Another interesting fact is that the largest number of subscribers received from any one church comes from the wide awake, aggressive Ebenezer Church, Detroit, R. E. Nast, booster. He is credited with a list of 111.

H. P. Donner,
Business Manager.
Cleveland, O., Feb. 7, 1929.

Festival Celebration at Wilmington

Here we are, folks! Right from the sunny side of Wilmington, Delaware! And we have a nice big report to bring with us too. We will tell some good things elsewhere, but here is our Christmas report, and a good one it is too!

On the 26th of December we presented our Christmas entertainment before a large and appreciative audience. Our church was filled. An unusual treat was furnished by a double quartet from the Living Water Mission of Philadelphia.

Richard Lüttke, the Sunday school supt., opened the program with a short address of welcome, which was followed by the singing of "Heil'ge Nacht, o giesse du," by the visiting singers. Dorothy Wetzel recited "The Night Before Christmas" from memory. Another Junior again sounded the note of welcome, and the quartet sang "The Morning Light is Breaking."

Then the young people of the church presented a Christmas cantata entitled, "All Aboard." About a dozen of our young people took part, while Betty Roehm starred as soloist. Miss Amelia Ludwig was the shining light at the piano. Mrs. Ainsworth took the part of Mrs. Lilywhite, and Carl Roehm, Jr., was the "poor old widow, the villain and the hero" all in one.

After the cantata, the visitors touched the hearts of the old folks by singing "Silent Night, Holy Night" in German, in which Carl Braun was soloist.

Superintendent Lüttke presented Miss Amelia Ludwig, church organist, with a gift expressing the appreciation of the church. The brand new pastor, Herman G. Kuhl, was given an envelope containing a very delightful surprise. He expressed his thanks, and then got even with the superintendent by returning the compliment. Miss Martha Kirn, Sunday school secretary, and Albert Walther, church sexton, were not forgotten.

The pastor presented gold pins for faithful attendance to Harry Henderson and Eleanor Wyss. Other rewards were: Fourth year bar, Richard Lüttke, Sr.; Fifth year bar, Edwin Lüttke; Eighth year bar, Richard Lüttke, Jr. The singing of "Praise the Lord" by the visiting singers brought an interesting program to a close.

Each Sunday school scholar received a box of chocolates. A friend had given a donation of oranges, which were distributed among the children. The young people served ice cream and saltines as a special treat out of their own fund.

Visiting children, who were not members of the Sunday school, received a candy cane. All went home with "Merry Christmas" ringing in their hearts.

HERMAN G. KUHL.

More Looking Upward

Having the face lifted may be all right in its way, but what most of us need is to have our faith lifted.