

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., MARCH 1, 1929

Number Five

Special Missionary Supplement

O Sacred Head, Now Wounded

PAUL GERHARDT

O Sacred Head, now wounded,
With grief and shame weighed
down,
Now scornfully surrounded
With thorns, thy only crown!
O Sacred Head, what glory,
What bliss, till now, was thine!
Yet, though despised and gory,
I joy to call thee mine.

How art thou pale with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn!
What thou, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But thine the deadly pain.

Lo, here I fall, my Savior!
'Tis I deserve thy place!
Look on me with thy favor,
Vouchsafe to me thy grace.
Receive me, my Redeemer;
My Shepherd, make me thine!
Of every good the Fountain,
Thou art the Spring of mine!

What language shall I borrow
To thank thee, dearest Friend,
For this thy dying sorrow,
Thy pity without end!
O make me thine forever,
And should I fainting be,
Lord, let me never, never,
Outlive my love to thee.

What's Happening

Rev. A. A. Schade baptized four and gave the hand of fellowship to four others in January at the Temple Church, Pittsburgh, before completely closing his ministry there.

Rev. D. Klein, pastor of our church at Muscatine, Ia., is preaching a series of six sermons on "The Walk of Believers." Five were recently baptized. The Sunday school is prospering and a cause of joy to the workers.

Rev. J. J. Wiens, former missionary in Siberia, who accepted the pastorate of the church at Regina, Sask., upon his return, has resigned his charge after serving the church for 6 months. He closed his work on Jan. 31.

The East St. Church, N. S., Pittsburgh, Pa., Rev. Wm. L. Schoeffel, pastor, has made a change in the method of the Sunday morning service. According to the new arrangement two services are now held, one in English and the other in German.

Rev. J. Jacksteit, an ordained Baptist minister from Germany, who has been residing in Rochester, N. Y., for a number of years and been active in our work there, is the new pastor of our church at Minnetonas, Manitoba. This is a new church composed of recent immigrants to Canada.

The Oak Park German Baptist Sunday school through its missionary committee has accepted a recommendation to pay for eight subscriptions to the "Baptist Herald" for 1929, which are to be sent to missionary pastors. This is an example of a worthy service project which ought to find imitators.

Book Catalog No. 22 on Current Literature has just been issued by our German Baptist Publ. Society. Among other features it contains very serviceable lists of Bible Study Helps, Junior Church Helps, Young People's and Sunday School Workers Literature, Missions, Entertainment, and Plays and Pageants. Write for a copy of this Catalog to 3734 Payne Ave., Cleveland, O., and use and keep it for reference.

The largest proportionate increases in our Baptist world strength in 1928 were in Africa and South America according to reports received by the Baptist World Alliance. The Southern Baptist Mission in Nigeria has added nearly 3000 and has now over 18,500 members; the Cameroon mission has gained 2200 members and now numbers 8700. A steady increase appears in Congoland. In South America the most noteworthy advance is in Brazil, where 3600 members added during 1928 bring up the total to 32,645. South America as a whole shows an increase of over 12 percent.

Supt. Ed. W. Hoek of the Sunday school of the Bethel Church, Detroit,

Mich., rejoices in the progress being made in the school. The attendance on Feb. 3 was 454 and on Feb. 10 it was 383. The aim is to reach a 500 mark. "Facilities and equipment are at hand. It only needs the co-operation of all to put it across." Bro. Hoek, the beloved ex-president of our National Union, writes that the Detroit Y. P. & S. S. W. Union is doing everything in its power to put the "Herald" over in Detroit as never before. A banquet of the Union was held Feb. 21 in the Fellowship Hall of the Bethel church at which the new pastor, Rev. Paul Wengel, was the speaker of the evening.

A Pleasant Correspondence Between Cleveland and Forest Park

Februar 7, 1929.

Rev. A. P. Mihm,
Executive Secretary,
Y. P. & S. S. W. Union,
7346 Madison Street,
Forest Park, Illinois.

Dear Brother Mihm:—

At the last annual session of the Publication Board it was decided to appropriate to the Union the profit accruing from the publication of the "Baptist Herald" for the last General Conference triennium. This amounted to \$146 and it gives me great pleasure to enclose our check for the amount herewith.

Your co-worker in promoting the interests of the "Baptist Herald,"
H. P. DONNER.

February 13, 1929.

Mr. H. P. Donner,
3734 Payne Ave.,
Cleveland, Ohio.

Dear Brother Donner:—

It affords me much pleasure to hereby acknowledge your letter of February 7 with the enclosure of check for \$146, representing the profits accruing from the publication of the "Baptist Herald" for the last General Conference triennium and which has been turned over by the Publication Board to the Young People's and Sunday School Workers' Union.

On behalf of our Union let me extend to the Publication Board our sincere appreciation of this donation to our work. We regard it as a tangible evidence of the close and sympathetic co-operation existing between the Publication Board and our Young People's and Sunday School Workers' Union. We are linked together in the "Herald." I am of the opinion that this kindly action of the Publication Board will spur on all active workers to make it an organ of even greater usefulness in its distinctive sphere.

With cordial greetings,

Yours in the work,

A. P. MIHM,
Executive Secretary Young People's
and Sunday School Workers' Union.

Ideals on Deposit

Quadrillions of dollars will be earned by a ten-dollar bill which has been deposited in a Princeton, N. J., bank to draw interest for over a thousand years, if the expectations of the depositor are realized. At the expiration of that time, he would have the accumulation placed at the disposal of the President of the United States and other Government officials.

This is a reminder of what a small deposit may do for the man who makes it early enough in life. Likewise, in the spiritual realm, an early deposit is advantageous. If in youth we lay up high ideals, they will grow to satisfying proportions in later years.

A Retired Christian

The eminent British statesman, Mr. Lloyd George, once told the story of a preacher who married a rich wife and after a time ceased his ministerial activities. The story goes that one day the rich preacher came into a railway carriage and some of his fellow passengers were so deferential that a bystander took occasion to inquire if he were the squire.

"No, sir," replied one who knew him; "he is not the squire, he is a retired Christian, sir!"

And that is what too many of us are today. We retire from our Christian activities with less reason than the British clergyman who may at least have had the pretext of a weak throat.—Kind Words.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

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"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Our Easter Offering

THE greatest day in the Christian year is an opportune time for making a special offering to our Lord. The joyous hope which Easter commemorates, the assured faith which rests on the undeniable fact of the resurrection of Jesus should register its visible expression in tangible gratitude.

Easter is usually celebrated by a festival of song. Easter Sunday is lifted up far beyond the other Sundays of the year by a special program of music and song. It is suitable for our church choirs to render cantatas on Easter. The fact of Easter warrants such outbursts of joy. Of all days it is true on Easter with exceptional significance: "This is the day the Lord hath made; let us rejoice and be glad in it."

Our denomination has also thought it especially fitting to recognize the great fact of Easter by an extra offering to the Lord's work. Easter should mean to us more than making a joyful noise unto the Lord. It should mean a renewed consciousness of the power of the resurrection life which comes to us by union with the risen Christ. It means a real acknowledgement of Christ as Lord. It means a deeper recognition of our loyalty and fealty to Christ. On Easter we can signalize this outwardly by an over and above offering for our Missionary and Benevolent Offering, an offering which will really signify something both to us and others, an offering which will be a sacrifice acceptable unto the Lord.

Our denominational treasuries are suffering from neglect. Our churches are not coming up to the requirements needed in a financial way for carrying on our work. A study of the supplement with this number of the "Baptist Herald" will convince of this regrettable fact. It will help to seriously face the situation. Let us promise the Lord we will remedy the situation. It will mightily change and help the present crisis and pinch if all our churches and organizations unite in bringing a fitting, a generous, a glad offering to the Lord at Easter-time.

Poking the Fire

MARTIN L. LEUSCHNER

TWO ministers in a grand concerto of thought have presented a challenge, which has been and still forms one of the most significant problems of the religious life. Those of you who have read the fascinating, imaginative stories by the English clergyman, Lewis Carroll, will remember this incident in the experience of Alice in "Through the Looking Glass." "She went so fast with the Queen that they seemed to skim through the air. At last she stopped, quite exhausted, and looked

round in great surprise. 'Why, I do believe we've been under this tree the whole time! Everything's just as it was!' 'Of course it is,' said the Queen. 'What would you have it?' 'Well, in our country,' said Alice, still panting, 'you'd generally get to somewhere else—if you ran very fast for a long time as we've been doing.'"

Boreham, the Australian essayist and minister, has added these comments to the story. "Alice would be annoyed if she discovered how fast many people run without getting anywhere. It is such a comfort to be doing something, even if there is no sense in what we are doing. It is wonderful how much time we waste in poking the fire!"

Poking the fire—that phrase strikes at the heart of the problem. In comfortable ease and complacency we sit before the fire, warmed by the glowing embers of services and sermons, and reflecting upon the experiences and events of bygone years, as we watch the changing shadows, cast by the dying flames. But there is nothing more than merely poking the fire.

Are We Getting Anywhere?

These are the meditations of a young minister. Too many sermons in this day are merely enjoyed by the people who listen for a while in comfortable church pews. The conventions and institutions are like the occasional college rallies, when everyone gathers round the bonfire and there is a great deal of enthusiastic poking the fire, and then the action is taken care of by only eleven men on the gridiron field. The organized life of the church is crowded with events, and the minister finds himself in the wholesale business in the distribution of words, but like Alice and the Queen "we don't seem to be getting anywhere."

The Transformation of Words

into vital, living experiences is the problem with which every teacher of life, and especially the teacher of religion, has to deal. The problem cannot easily be solved. Certain attitudes of life can only be expressed in an understanding of the challenge. The "peace-maker" cannot cease all activity with the passing of the Kellogg pact; he must help to translate those words into the spirit of peace in actual international relationships. The young enthusiast for conventions must do more than to plan "the biggest meeting for the year;" he must do all in his capacity to transform the lives of young people by more Christian attitudes, higher striving and finer spiritual living. The easiest factor in the life of a church member is to listen to a sermon; the most difficult is to try to live the spoken word.

The New Testament is throbbing with illustrations and texts on this thought. The immediate cause of Peter's denial of his Master was this en-

vironment. He was poking the fire, instead of being on hand where he might have been of assistance to Jesus during the trial. The central theme of much of Jesus' teaching and living is to be discerned in these words of his: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, who is in heaven." It may be comforting and enjoyable to repeat certain phrases and words and to attend young people's meetings and church services, but unless deeds of action follow, there is little religious value in the experience.

The paradox is that this article may also be nothing more than "poking the fire" in stirring the embers of age-long thoughts and not getting anywhere. Therefore it behooves the writer to be as practical as he possibly can be. A threefold thought will be built around the practical expression of the religious life.

The Spoken Word

is the definite expression of the thought. The only way to remember a story or an experience is to relate it to someone. The only way to vitalize a thought is to try to express it in word. For instance, what is your conception of God? I have heard that question asked of college students, and I have asked it in various groups, with the result that I was amazed by the varied, and so often, foolish answers. The person may have had an experience of the inner life, but there has been no real expression of what God means to the individual. Write a paragraph in answering that question and hand the answer to your teacher or pastor. That will be of inestimable value in your understanding of your relationship to God.

The public speakers, who are accorded the greatest fame, are those who can express in words what others have felt in life. Complete and vivid expression of one's thoughts and inner experiences is one of the greatest arts of life. Any practical plans for young people's groups, whereby the young people themselves take part, should be encouraged. The young people should have charge of several evening services in any church during the year. The discussion method should be widely used in every Bible school class above the primary department. Sentence prayers should be substituted for the few long prayers in any devotional service for young people.

The most significant result of such action in one's life is the deepening of confidence. My practical start in the career of the ministry can be discovered in the office of the Sunday school clerk in a Southern California church, where I had to read the class reports on Sunday mornings. Timidly I began, but a deepening spirit of confidence developed into an ardent love for the role of public speaker.

We all think we know what it means to be a Christian. We have certain attitudes to life or a philosophy of life. I suggested to a young people's group that an excellent stimulus to more progressive and vital Christian living is to write down what you believe about the Christian life. Do this repeatedly during the course of years and make com-

parisons as to whether you are growing progressively in an understanding as well as in an expression of Christian life.

Another more important consideration is the expression in

The Practical Deed

The main emphasis of the day seems to be centered on this thought. Ministers are stressing the importance of vital ethical conduct on the part of their members, if the church is to be cleared of all criticism. The project approach in teaching is one of the foremost principles in religious education. Sermons, young people's discussions and convention addresses must always result in deeds of action if they are to have any saving character value.

The groups of young people at an institute or conference may discuss the problems of race relationships, but the conclusions do not become real and vital until the group helps to change the attitude of restaurant proprietors and embarks upon adventures of friendships with foreign students and persons of other races. A young people's meeting may deal with problems of the American home, but in itself the discussion is useless and fruitless unless individuals begin to create in their own home the spirit of deeper love and more Christian co-operation. A sermon may be a masterpiece of literary art, but it is merely the sound of "noisy gongs and clanging cymbals," unless the message becomes a vital reality in the experience of those who listen. The most hopeful sermon I ever heard was a chapel talk on one's love to the tramps on the street, because I resolved to make the attempt to understand such men in a personal conversation and relationship with them. The first opportunity was presented on the same afternoon. The happiest experience in my brief ministry was on a certain Sunday when I learned that after a message on the practice of Christian love, several individuals had re-established a loving friendly relationship.

Just now I am reading Professor Wieman's book, "Methods of Private Religious Living." Every chapter is a challenging sermon on the methods of Christian thinking and conduct, but the book remains nothing but "Words, words, words," until the reader puts into practice every suggestion which is offered. This should be true of the results of every book read, every conversation and discussion in which one participates, and every sermon to which one listens.

The incident is related of a guide conducting a group of sight-seeing Americans through Sorbonne in Paris, saying to them: "This is the hall where the doctors of divinity disputed for five hundred years." "Indeed," replied one of the visitors, "and pray, what have they settled?" Poking the fire of contemplation and discussion will merely stir the ashes. Performing deeds in conformity to the good will of God will build "the more stately mansions of the soul" and the cathedrals of character.

Finer and Nobler Expression of Christian Living
Both of these expressions of practical Christian living can be finer and nobler when they become

habitual and sincerely natural. Too many Christians are so profoundly conscious of any good deeds which they have performed, that they expect an avalanche of gratitude in return and for every spoken word an overture of praise. When Christian young people will be active with such a radiance of noble attitudes to life and to other people and in the performance of deeds of love and kindness simply because that is the only real way to live and be happy, then we can be assured that the Kingdom of God will be closer at hand than ever before.

Horace Bushnell spoke of this as "the overflow of personality." Browning expressed this in the poem, "Pippa Passes," of the girl who did not know she was doing good. The Christian life in naturally being oneself and in expressing the inner spirit of life is like the sweet fragrance of the flower and the warmth of the burning candle. The privilege of life should signify to the Christian the joyous duty of loving others with no thought of compensation or return other than the knowledge of God's good-will. That life will be Christ-like living!

The other day I passed by an old deserted office-building in Philadelphia. Across the main entrance, where the pigeons were nesting, I could read the message of this poem, inscribed in the stone. The mortar and brick will crumble into dust, but this message will live forever, when it is transformed into living experiences.

"Think not the beautiful doings of thy soul
Shall perish unremembered. They abide
With thee forever, and alone the good
Thou doest nobly, truth and love approve.
Each pure and gentle deed of mercy brings
An honest recompense—and from it looms
That sovereign knowledge of thy duty done—
A joy beyond all dignities of earth."

"Call Unto Me . . ."

ARMIN BENDER

The world is very swift, oh Lord,
And oh, so very strong
And self-assured in judging me
Of any little wrong.
So quick, oh Lord, to turn my face
From Heaven's promised glow,
And all the splendor of the peace
That I have learned to know!

I walk a path whose narrow way
Is brambled with mistrust;
Around me are the weeds of sin,
And thistles of base lust.
And overhead the birds all sing
In songs that tempt my soul
To revel in a joyousness
Beyond control.

The path grows dim, oh Lord,
Sometimes I cannot see
The footprints that your holy feet
Laid down for me.
And yet this blindness is my own
As love to thee is brief . . .
Oh Lord, be near me when I call,
Help thou my unbelief!

Editorial Jottings

THE MISSIONARY SUPPLEMENT in this number could be profitably used as the basis for a denominational and missionary program in the B. Y. P. U.

THE SERIAL ARTICLES by Prof. Kaiser are honoring their main title. They furnish strength for the spiritual spinal column of the young Christian. Don't forget or postpone reading them week by week. They will help you grow.

WE WELCOME the decision of the Finance Committee to issue at least three supplements to the "Baptist Herald" during the year. They will deal with matters affecting our work and will no doubt be eagerly studied by all.

THE COLGATE-ROCHESTER Divinity School, which is the new name of our Seminary in Rochester, N. Y., has entered upon a campaign to raise \$300,000 in order to secure the million and a quarter promised by Mr. J. D. Rockefeller, Jr. Included in the sum to be solicited is also the Walter Rauschenbusch Memorial Fund of \$50,000 to endow a memorial lectureship in the application of the Christian message. Mrs. Edmund Lyon of Rochester has offered \$10,000, provided other friends furnish \$15,000 more. Friends in other cities, hearing of the proposed lectureship, suggested that to make it an adequate tribute to one whose national and international significance is increasingly recognized, a campaign for \$50,000 be undertaken. This is now under way. A splendid booklet entitled "Perpetuating the Memory of Walter Rauschenbusch" has been issued by the Divinity School in the interests of the campaign. We believe that many in our German Baptist churches will desire to have a share in this fund in honor of the man who sprang from our ranks.

Sacred and Secular

If I preach the gospel and you toil the soil;
If I tell the story and you drill for oil;
If I take the message to a far-off land
While you give your money with a lavish hand;
If I spend my talent for the church's cause,
While you truly labor on without applause;
If you teach or labor at some other work,
Lawyer, doctor, merchant—and you never shirk;
Shall my work be sacred and your task be vile?
Am I more important? Are you less worthwhile?

God Answers Prayer

I know not by what methods rare,
But this I know, God answers prayer,
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh, soon or late;
Therefore, we need to pray—and wait.
I know not if the blessing sought
Will come in just the way I thought,
I leave my prayers to him alone,
Whose will is wiser than my own.

Newark and Jersey City Societies in Sociable

Recently about forty members of the Young People's Society of the Walnut St. Church, Newark, N. J., met with the young people of the Pilgrim Church, Jersey City, for a social get-together.

After an inspiring song service we had the privilege of listening to Pastor E. G. Kliese, General Secretary of the Young People's Union of New York and vicinity, speak on the very timely subject, "The Passing by of Jesus." He spoke on the importance of having the assurance of the presence of Jesus in our lives. He told us to make Jesus a companion, to confide in him all our plans and wishes, to bring to him our problems and ask him for divine help and guidance to solve them so that in all our ways he will be honored in our lives.

The meeting was then taken over by the young people of Newark under the able leadership of Mrs. Fred Rauscher, who began with a short address of welcome, after which the Newark society sang a song of welcome written by the pastor especially for the occasion. It made quite a hit.

Selections by a male quartet, piano duets and a dialog followed. The dialog, entitled, "A Missionary Clinic," although very humorous, brought us quite a few needy lessons.

After the program games were played in the lower auditorium of the church, which gave us all an opportunity to make new friends and strengthen the friendship of those whom we had previously met.

A light lunch was then served and at a late hour we bade each other "Auf Wiedersehen!" and went to our homes happy in the thought that a good time can be had in the Lord's House with those that love the Lord.

We look forward to similar gatherings in the future. F. K.

Riverview Heart Meeting

A heart meeting of the Riverview B. Y. P. U. of St. Paul was held on Feb. 12 at the church. Favorite heart songs were sung and scriptural verses read by members which were printed on heart-shaped valentines.

Some of the greatest faults of young people were discovered at this meeting. Each of us wrote on a slip of paper our worst fault, not signing our name. These were then read and discussed by our pastor, Rev. Schroeder, who pointed out

ways of helping to overcome them. It was surprising to find so many different faults among the young people—conceit, hard-heartedness, selfishness, etc. It did our hearts good to face our own shortcomings, as it is so often true that the faults of others are much easier to find.

Probably the most interesting feature of this meeting was the heart-to-heart messages which came to us from our far-away friends. Valentines, in the form of letters, were sent by dear friends of the young people, Rev. and Mrs. Wm. E. Schmitt, Miss A. Orthner, Rev. A. P. Mihm and Rev. A. A. Schade, our new Young People's Secretary, and we were thrilled to hear of their inspiring messages to us—messages of love and encouragement which filled us with greater desire to more faithfully carry on our little share of the great work with which we are entrusted.

After the meeting light refreshments were served consisting of heart-shaped wafers and punch. It is certain that all left this gathering with hearts made happier. E. G., Reporter.

Temple Church, Pittsburgh, Receives Its New Pastor

A few weeks ago we reported Temple Church's farewell to its departing pastor. Close upon this sadness of parting and saying "Good-bye" came the event of gladness and saying "Welcome" to our new pastor, Rev. O. E. Krueger.

It took place Friday evening, February 1, and came about in the following fashion: 335 members and friends of Temple Church among whom were representatives of our sister churches, East Street, Union, Arnold, and Jeanette, as well as neighboring pastors and representatives of the Pittsburgh Baptist Association, gathered about the tables to a delicious dinner which the good sisters of the church had prepared. A real family spirit prevailed as the family of God entered into this table fellowship together. Our former pastor, Rev. Arthur A. Schade, happened to be home just that time and at the request of the Board of Deacons served as toastmaster.

A large number of speakers brought to the pastor and his family the most cheerful words of greeting and the assurance of a warm reception and of a perfect co-operation in his work as pastor of this great church. The church male quartet and the choir furnished excellent music. Bro. Krueger responded to all this with well chosen words and in an appreciative manner thereby winning the heart of his new congregation. Temple Church is looking forward to even greater achievements in the future than have been made in the past. Yet it is full conscious that "Unless the Lord build the house, they labor in vain who build." We therefore look first of all to God from whom all blessings flow, and pray for his help and blessing.

TEMPLE SCRIBE.

The Ten Commandments are older than most civilizations. They remain in spite of being called old-fashioned.

Ordination of Herman G. Kuhl

Our German Baptist Church at Wilmington, Del., called a Council on Jan. 24 to set apart their pastor, Herman G. Kuhl, for ordination into the Gospel ministry. Five English Baptist pastors of Wilmington, Dr. W. L. Pettingill, formerly Dean of the Phila. School of the Bible, Rev. J. G. Draewell and Rev. M. L. Leuschner of Philadelphia and Rev. L. N. Schoen of Hoboken, N. J., acted as members of the Council.

The Council organized by electing Dr. Broughton of the Delaware Ave. Bapt. Ch., Wilmington, als moderator and Rev. H. A. Eaton as clerk. Bro. Kuhl gave his testimony in a clear and convincing manner. Early in life, being raised a Roman Catholic, he was put in an orphanage. There he first felt the Spirit working within his soul. Running away from the home, he started out for himself. He was guided into several missions and finally into the Second German Baptist Church of Philadelphia, where he found his Savior.

During the ministry of Rev. S. A. Kose he was put to work in the Sunday school teaching a class of boys; doing personal work on streets and on board ships; leading cottage prayer meetings, etc., all this leading up to and awakening a desire for a better knowledge of the Bible. Through the influence of Rev. John Schmidt, now of Union City, N. J., he entered the Philadelphia School of the Bible, graduating in 1925. During the long illness of Rev. W. A. Schoen, at that time pastor of Wilmington, Bro. Kuhl faithfully acted as supply for six months in 1923.

The Council was well pleased with the candidate's Christian experience, his call to the ministry and his views on Christian doctrine and advised the church to proceed with the ordination.

The ordination service took place that evening. Dr. Broughton presided. The Ladies Aid Society sang the beautiful song, "Living for Jesus." Dr. W. L. Pettingill preached the sermon, subject, "The Education of a Christian Minister," 1 John 1:3. The charge to the church was by Rev. H. A. Eaton; charge to the candidate by Rev. J. G. Draewell; ordination prayer by Rev. L. N. Schoen; right hand of fellowship by Dr. Broughton. The service closed with the benediction and was followed by a reception in the Sunday school room.

Wilmington is a hard field and calls for much sacrificial work. Yet many have been the fruits as a result of earnest labor. Loyalty to Christ, co-operation and prayer will produce results. The Lord's blessing upon pastor and church!

REV. L. N. SCHOEN.

Youth has its choice of roads today. But it cannot make the wrong road right by thinking so.

The most brilliant thinker can only search out truth. He cannot change the least particle of it.

Bethel Church

(Read at the thirtieth anniversary of Bethel Church, Buffalo, N. Y.)

I'm thinking of my Church today
And of a time, now far away,
When it was born in faith and pray'r
Under the Spirit's guiding care.

Oh Bethel! Church, so dear to me,
Thank God, the Lord has been with thee,
And I can't help but pledge it too
I'll never fail thee and be true.

Whene'er I'm in thy sacred walls
My heart is touched as it recalls
Many a sweet and saintly face
Which once did shine around this place.

I still, it seems, have in my ears
Some prayers which once moved me to tears
Of loved ones as with God they pled
For me. Oh Lord! I won't forget.

How hallowed is this piece of ground
By such who here the Lord have found,
And such who by their godly deeds
Have helped this world in dire needs.

Many have come, many have gone.
The Lord's still here. His work goes on.
And though now thirty years have passed
His mercy will all time outlast.

Therefore, oh, that this day might bring
Us closer to the Christ, our King!
And help us all anew to start
To serve our Lord and do our part.

That our dear Church may prosper more
In future than ever before
And many a soul may yet be won
And glorify God's blessed Son.

Sunday School Work in Minneapolis

Looking back upon last year's work and accomplishments in our Sunday School, we felt that we ought tell of it in the hope that others might be filled with the joy and enthusiasm which we have in our work.

Although ours is not a large school, the enrollment numbers 123, yet we feel proud of the high attendance record which we maintain throughout the year. This averages 85%. At the beginning of the year 1928 we introduced what is known as the Six Point Record System, by which each pupil receives a certain per cent for the following requirements: Attendance, 20%; On Time, 10%; Bible brought, 10%; Offering, 10%; Prepared lesson, 30%; Preaching attendance, 20%, totalling 100%. The interest with which this system was begun and the careful observance and allegiance to it were, we believe, the reason for our fine record.

Then too, we feel we have as loyal and fine-spirited group of teachers and officers as any school could wish for. The monthly teacher's and workers' meetings are always well attended and

much work is planned. We are now planning to begin a Home Department in our school.

Our work is carried on in the English language, but we have two classes in the German for such who appreciate and enjoy that better.

We feel justly proud and rejoice in our school, but feel that there is much to do yet. So we pray that new visions of greater work, greater results and greater glory to our Master may be given us, and that souls may be brought into his kingdom. We anticipate the coming of Bro. Baum, newly elected evangelist, into our midst. May God bless him in his work!

SUPERINTENDENT.

A Devotional Year

The G. B. Y. P. U. of the First German Baptist Church, Portland, Oregon, has started the year in an earnest endeavor to strengthen our characters spiritually. We had an inspirational New Year's program given by the Pilots group led by Naomi Pfaff. In it we were shown just how to spend our new year to the best advantage. Then we were given an opportunity to exchange testimonies in the spirited devotional which Mr. G. Neumann led. Our pastor, Rev. J. Kratt, conducted a Bible study the following Sunday. We have started the year seriously, but we feel that this is fitting in these serious times. We began our special evangelistic meetings the week of January 13-20. Pray for us in Portland, Oregon.

Here is a New Year's poem that I wish to share:

*He came to my desk with quivering lip,
The lesson was done.
"Have you a new leaf for me, dear
Teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted
And gave him a new one, all unspotted,
Then into his heart I smiled:
"Do better now, my child!"*

*I went to the throne with trembling
heart.
The year was done.
"Have you a New Year for me, dear
Master?
I have spoiled this one!"*

*He took my year, all soiled and blotted
And gave me a new one, all unspotted,
Then, into my tired heart he smiled:
"Do better now, my child!"*

—Anon.

MARTHA PFAFF.

Superstition is a fog, and only the sunshine of knowledge can clear it away.

On the day on which George Müller's wife died he asked his friends to pray that his bereaved heart might be occupied with her blessedness instead of with his unspeakable loss. That is the true attitude of the Christian. Ponder John 14:28.

Electing Officers

The success of any organization depends largely upon the officers. Ability rather than popularity should be the standard by which the different candidates are measured. The most popular boy may lack the necessary ability to be the best president or leader for an organization. A good plan for guarding against a wave of popularity sweeping undesirable boys into offices is to have the duties and responsibilities of the office in question explained to the members of the organization before nominations are in order.

The president should have the good of the organization at heart. Too often the presidency is sought purely for the personal glory to be gained from that position. If the president has the good of the organization at heart, success and glory will come to the organization if not to the president himself.

The president should know how to plan for the future of the organization. He should be able to see the organization and its work, not only as it is now, but also as it might be. He should be one who can work with others. Many a president has brought success and honor to the organization by being able to gather around him loyal and enthusiastic officers and counselors.

The president should be ready and willing to do any kind of work. "Follow me!" is a better command from the president than, "Go, do that!"

The president should have a large supply of patience. Everything will not run smoothly at all times in any organization. When things go wrong the president is usually given the blame for it. Jealousies and personal hatred arise among the workers and members. The successful leader will have to learn never to quit, and to think before saying or doing anything.

The secretary should be one who likes to write. He will have to attend to the correspondence for the organization. He will have to take care of the records of the group. The secretary is almost as important as the president. He should have many of the qualities necessary for the president. In many cases the secretary is the real executive, or leader, of an organization, through the suggestions which he offers to the president.

The treasurer should have financial ability, or a liking for business. Honesty is absolutely necessary. He should enjoy working with figures and handling money. Fortunate is the organization whose treasurer is able to plan ways by which the group can bring more money into the treasury, or can suggest ways to use its money for the best of all.

Our Savior is a King who has triumphed gloriously over death.

We put ourselves in prison when we begin to lose faith in God.

"The man of the hour" is the man who takes care of the minutes.

Toward Sodom

By B. MABEL DUNHAM

Author of "The Trail of the Conestoga"

(Copyrighted)

(Continuation)

Esther had an uncomfortable feeling that there were seeds of thought in this conversation calculated to fall upon fertile ground and bear fruit a hundred fold. She decided that she must go home and help prepare the supper.

"Thank you for the visit," said the old man, when she went to offer him her hand. "And come again when it suits." "Tell Sarah thank you for the cream," added Leah, following Esther to the door. "I miss cream something awful. She knows that, I guess. Well, good-bye. Mebbe till tomorrow or the next day I'll come down once. Tell mamma."

No sooner was the child out of the house than there rushed into Leah's mind a flood of questions she had meant to ask at the first opportunity. She had forgotten, but it wasn't too late yet. She hurried to the front door and called Esther back.

The girl retraced her steps as far as the stoop.

"Is Lydy's quilt done yet?"

"Yes, yesterday we finished it already."

"And will Manassah have enough hands for the hayin'?"

"He has a hired man now."

"Yes, but will he work? There is hired man and hired men."

"Mannie says he is more worth on the farm than two like Ephraim," was the reply.

"That don't say much," sniffed Leah. The tragic story of her nephew's disinclination to manual labor had evidently come to her ears without deletion. "What's his name, this hired man?"

"Levi Gingerich."

"Him? The orphan?"

"Yes, from the cholera. They went all dead with it but him."

"I mind the time yet," said Leah. "But Levi I didn't see yet this long time."

That was strange, Esther thought. On Saturday evening when it rained he had been to the village. He must have passed the house.

"There was a stranger went by," Leah remembered. "It worried me something awful to think who he was."

"That was him."

"But he was mumbling something like as if he might be a little out of his head."

Esther laughed. He was learning his Latin, of course.

"Latin!" shrieked Leah. "He took that from Ephraim." It might have been a contagious disease. "Latin!"

"Ephraim helps him."

"Spoils him, you mean. Must Levi lean Latin to be a hired man chust? Look at Manassah. He ain't so crazy, and he's a good farmer."

"Mebbe Levi don't feel to be a hired man always," suggested Esther.

"What else can he be? He won't get nothing with his folks."

"No," agreed Esther, "but if he can learn his 'Latin Grammar' good to the end of the book, he can be whatever he sets his mind on to be."

Aunt Leah stood and gaped. "Ephraim said."

That was Ephraim, and a sample of his nonsensical theories. Was that what he learned at the grammar school? It was as childish as chasing birds all day hoping to catch one by sprinkling a handful of salt on its tail. If Manassah wasn't careful, he would have two bird-chasers on the farm.

"Mannie knows about the Latin," put in Esther.

But Leah paid no attention. She was off on a tirade of indignation on modern life and ideas. "That's the way it goes these days," she said. "Anything but work. To be all day in a big armchair or in a store with soft clothes on. Anything but the farm! Chapan even! What's the world comin' to? That's what I want to know."

Esther could not enlighten her. She wondered vaguely, too, about the big world and its destiny, but her interest was centered in the little corner of the universe which included only herself and a few others.

Notwithstanding Aunt Leah's earnest admonition, there sprang up in the days that followed, an ardent friendship between the little Mennonite and the "big-bug" Starling girl. Instead of ordering the butter from the store, Rhoda came now once a week direct to the Horst's for it, and not infrequently the errand lengthened into a somewhat protracted visit. Esther entertained her guest in her favorite nook in the branches of an apple-tree which stood near the kitchen door. There they had their sanctuary, told secrets and exchanged confidences, while the inconsequential butter was left to melt its life away on the doorstep in the sun.

It was Rhoda who dropped into the garden of Esther's character a tiny seed of worldliness. The little Mennonite girl was fully aware that the great St. Paul had expressly forbidden the wearing of gold and costly apparel, but these were the very things that made Rhoda seem the most charming girl she had ever known. She admired everything that Rhoda wore, from her bright hair-ribbon to her dainty shoes, the pretty dress, the pantalets underneath—everything. But above all else, she adored the ring that Rhoda wore alternately on her two great fingers.

"Is it gold?" she asked one day.

"Solid gold," was the impressive reply.

"Where did you get it?" asked Esther, with innocent curiosity.

Rhoda giggled. "I got it from a boy," she confided.

Esther's heart fairly stood still. "From a boy? Not Ephraim, I know," she said.

"No, not him," was Rhoda's reply. "I'd give this one back soon if he would give me one."

"He won't."

"Not now," Rhoda was willing to concede. "When he is a Member of Parliament," she added, hopefully. She never allowed herself—or others—to forget the brilliant career that Mr. Collins had predicted for his most promising pupil.

"Did Levi give it to you?" asked Esther, determined to steer the infatuated girl off the shoals of her favorite topic of conversation and to relieve, if possible, the concern of her own throbbing heart. What she really wanted to know was whether or not it was his ring—Gideon's.

Rhoda, of course, had no suspicion of this. She pooh-poohed the idea of Levi ever having enough money to buy anybody anything, certainly not gold rings. He was nothing but a poor orphan boy. Indeed, if Esther must know, the ring belonged to one of her many admirers from Shade's Mills, a young man of excellent family and of considerable means.

With the question of her heart answered, Esther allowed Rhoda to continue the conversation in her usual narrative style. The recital of the various social activities of the Starling family from week to week was dramatic enough to hold spellbound a greater audience than one little Mennonite girl. Once more Rhoda and her sister, Veronica, had upheld their reputation as the undisputed belles of the community. Their callers had been legion, and Veronica had been twice invited to go for a buggy-ride. Only sixteen and buggy-rides! No wonder the other girls were jealous.

The part of the rigmarole that interested Esther most was the vivid description she gave of Veronica's clothes. She tried to picture the innumerable tucks, the frills and the furbelows, and the yards and yards of lace, with here and there a bow of ribbon to cap the extravagance. It was quite beyond Esther's powers of imagination. If only she could sometime get a peep into the gay, unknown world inhabited by the Starlings and their friends. She heaved an unconscious sigh, when her hand brushed inadvertently against her own coarse, plain, Mennonite dress.

Rhoda babbled on, but Esther did not hear. Another voice had gained her attention. It was stern and authoritative. "Be not conformed to the world, for here have we no continuing city, but we seek one to come. Therefore let the women adorn themselves not with gold, or pearls, or costly array, but with good works, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." A flush of guilt suffused Esther's face. She recognized the still, small voice of conscience reminding her of the spirit of her people and of the doctrines of the Mennonites. It quoted to her the very word of God.

"Ain't you Pennsylvania Dutch, too?" asked Esther, when Rhoda paused momentarily for breath.

"I don't know anything about that,"

said Rhoda, avoiding on a plea of ignorance what was evidently a distasteful subject. "Now I have to go."

Esther spent much of her time thinking about the Starlings and the enchanted world that revolved about them. It was a fairy-land, mystic, wonderful. She longed to see the piano that Rhoda talked about, and the fine linen and china her mother possessed. But above everything else she wanted to see the pretty dresses of silk and velvet which adorned the fair Veronica.

An opportunity to realize this ambition came sooner than she had dared to hope. The day after one of Rhoda's weekly visits to the Horst's, Sarah, the mother, made the startling discovery that she had overcharged Mrs. Starling for the butter. Not for the world would she have her customer think that she had done so dishonestly, so she called Esther, gave her the misappropriated money and packed her off in haste to offer Mrs. Starling the explanation and her apologies.

"Must I come right away back?" called Esther from the gate.

"Ach, you can stop a while and visit, I guess," replied Sarah.

"And if they would ast me for supper?" Esther's hopes were rushing headlong down the broad avenue of remote possibility.

"Supper?" deliberated Sarah.

"If I could chust stop for supper once," pleaded Esther.

"Ach, well, then you can," decided Sarah. "You can stop if they ast you twict."

Esther was confident of a warm welcome from Rhoda, and she ran off with a joyous heart. Very soon she was knocking excitedly at the Starling's kitchen door. It was Mrs. Starling who answered. Esther made the necessary explanation and returned the money, proudly conscious that she had performed her duty creditably.

Rhoda's mother was by no means effusive in her welcome. There she stood at the half-open door, looking distantly at Esther over the rims of her spectacles. This was no Mennonite greeting, but the Starlings were Methodists, Esther remembered, and different.

"It's a fine day," the girl made bold to remark. She remembered how successfully Gideon used this invariable comment on every sort of variable weather.

"Yes, it is."

"If the rain would only hold off till the hay is all in." She had often heard her mother offer Providence this suggestion.

"Yes, we've got enough rain," thought Mrs. Starling. She was receding slowly but surely into the kitchen, and the aperture through which she vouchsafed her replies was diminishing appreciably.

Esther's heart sank. The door to fairyland was all but inexorably closed when the fairy Rhoda wafted it wide open and called out cheerily, "Hello, Esther, why don't you come in?"

Esther was speechless, but Mrs. Starling was voluble. "There's all the dust-

ing to do," she reminded Rhoda, "and we're getting company for supper—Shade's Mills company. And the pies are to bake, and tomorrow's bread to set, and the dishes are to wash...."

"I'll help," offered Esther.

"You'll both stand around in the way and nothing done. If only you didn't come."

They compromised on the dish-washing and the dusting. That done, the girls were to be allowed to entertain each other on the verandah. But no sooner had the dishpan been put away and the kitchen door closed, to keep out the odors of the cooking, than Rhoda draped her duster over the back of a chair and planned to entertain her guest after the manner of adolescents. "Let's go to the attic," she said.

"Attics are nice," replied Esther, "if there's no mice. We have two of them."

"Two mice?"

"No, attics," replied Esther. She related how on the first day of their residence in Ebytown she had been put into the "bettel-room" for punishment. "And ever since then," she said "I don't go in a attic that mice don't come into my mind."

"That's too bad," said Rhoda. "We could sit on chairs like ladies, but we can do that when we are old."

"We might go upstairs," suggested Esther, with bounding heart. Timidly she intimated that she would like to see Veronica's blue velvet dress and her green silk one. She had tried so often to picture them.

Rhoda bit her lip. "She is not home, Veronica," she said.

"But you could show them to me chust," Esther suggested.

"She's packed them in the drawer," affirmed Rhoda. "I helped her do it."

"But we could pack them in again, till we are done looking at them," Esther thought.

"She locked them up," replied Rhoda, "and she hid the key."

Esther's disappointment was keen, but Rhoda offered to place on exhibition her own Sunday dress, a pretty, white creation, made of some sort of sheer material, trimmed with little groups of tiny tucks.

Esther clasped her hands in ecstasy when she saw it. "Ach, such little bunches of tucks," she cried, "and all alike apart."

Rhoda laughed pleasantly.

"If I could put it on," said Esther, holding the dress at arm's length and trying to picture herself in it.

Rhoda gave her enthusiastic consent. She helped Esther out of her sombre, Mennonite garb and into the light, fluffy, airy, white creation that the Methodist church allowed Rhoda to wear. A jerk here and a pull there, and buttons all the way up the back. "It fits you beautifully," cried the enraptured Rhoda, her voice drawing with admiration over the big word. "You look lovely, simply lovely." She clapped her hands in delight. Then suddenly the actyesty died away, and she added, "Only your hair."

"Yes, my hair," said Esther. She

couldn't see herself, to be sure, but she knew what her hair looked like; two hemispheres of dark brown plastered down to the contour of the head, two short pigtales behind tied with a string of black thread. She knew, too, that it was only after many years of tangles and tears that her hair had submitted to this training.

"Let me make you some curls," begged Rhoda.

Curls! All her life Esther had wanted curls. She yielded weakly to the temptation. Rhoda undid the braids and combed the lovely hair in strands over her forefingers. Exclamations of anticipation and wonder proclaimed each curl a success. When it was all done, Esther's head was a mass of curls, some disjointed and awkward, others long and straggly, but all alike full of great possibilities of beauty.

"And now the glass," cried Rhoda, realizing that Esther could not see all the loveliness she had created. "Wait till you see yourself."

She dragged Esther to the mirror in the next bedroom, a small, unadjustable affair on the top of a bureau. Esther had to stand on tiptoe to see anything at all, and the quicksilver was lacking in patches. Yet with all its defects and limitations it sufficed. Esther saw only the reflection. She stood immovable and speechless before it, staring at her transformed self.

"You're lovely," cried Rhoda, dancing about in great excitement. "Really, Esther, you look altogether different. You like it, don't you?"

"It's so strubbly," commented Esther.

"Strubbly? What's strubbly?"

"My hair. It looks like it wasn't combed a whole week already."

"It's because you are not used to it," said Rhoda. "It will look even better tomorrow."

"Tomorrow!" exclaimed Esther. It dawned upon her then that this vision of herself was nothing but a beautiful dream of today. If she ever succeeded in getting the tangles out, she must go back tomorrow to her pigtales. "I couldn't go like this always," she remarked to Rhoda.

"Why not?"

"It would make me wain," Esther explained. "God don't want me to be wain."

"Then why did he give you curly hair?" said Rhoda, genuinely surprised. "If he made it curly, why do you try to make it straight?"

It was the question that Esther had once propounded to her mother, and when a satisfactory answer was not forthcoming, she had relegated it to the back of her mind, where she had stored a number of other equally bewildering problems.

Rhoda was insistent. "Why do you, Esther?" she demanded. "Why do you try to make it straight?"

There was no way of evading the issue. "I don't," she replied. "It's her." She purposely avoided Rhoda's questioning eyes and indulged in one long, last, lingering look in the mirror.

"Your mother, you mean."
"Yes, her."

Esther had turned now from the vision of beauty and was beginning to unfasten the airy, fairy, white dress that made her feel like someone else. She tried to shake the curl, too, from her hair. As fast as she could she was returning to her own true, Mennonite self.

So busy was the girl with her transformation and so preoccupied with the perplexing problem of the insidiousness of worldliness that she did not notice a quick step in the adjoining room, but happening to glance at Rhoda, she saw her friend's face blanch suddenly with terror. "Is something wrong?" cried Esther, in alarm.

A frenzy seemed to possess Rhoda. She ran frantically to the door which connected the two rooms. Esther noticed now that it was barred with a heavy chain. Rhoda wrung her hands in anguish, and then rushed back again to Esther's side and tried to hasten the disrobing. But her fingers were all thumbs, and she got nowhere at it.

Esther stood staring at her. "Is something wrong?" she repeated.

Rhoda did not answer. The door with the chain opened suddenly and forcibly to its limit. Rhoda hurried to close it, but all in vain. Through the crack there peered a pair of wildly vacant eyes, a dishevelled head of hair, and a torn night-dress.

"Veronica!" implored Rhoda, "Go back to bed."

Veronica! Was this Veronica? And Rhoda had said she was not at home. It wasn't, it couldn't be, Veronica. There she was shaking her clenched fist at them.

"Don't look!" cried Rhoda, coming now to the spot where her friend stood transfixed. "Oh, Esther, please don't look."

Esther turned her back and did not look again. But never till the end of time could she blot out the memory of the terrible scene she had just witnessed. That clenched fist, those wild eyes, the terror of Rhoda when she tried to close the door, never, never, could she forget these things. She was glad enough to heap Rhoda's finery upon the bed and to find herself once more in plain, Mennonite garb.

Down the steps the girls hurried, Rhoda ahead, noiselessly, and Esther stumbling awkwardly at her heels.

"I thought she was after us," said Esther, trying to excuse herself for tripping on the last steps. "Is she out of her head?"

"It's fits," replied Rhoda. "Sometimes she gets so bad with them we have to lock her up."

"Can't Dr. Scott cure her?"

But Rhoda declared that Dr. Scott didn't know anything about cases like Veronica's. "She always comes out of them again when they are over," she said. "Besides, nobody must know about Veronica. If my mother knew we were upstairs, she would kill me."

"I won't tell," Esther assured her.

"You mustn't tell anybody anything

that happened," said Rhoda, very impressively. "Promise me, Cross your heart and hope to die."

Esther did not know the ancient, childish rite, but Rhoda taught it to her, and very solemnly she took the oath. To the little Mennonite girl it sounded not only unnecessary but sacrilegious. Among her people a promise, even a spoken promise, was as sacred as the Bible itself.

Mrs. Starling heard the chattering and looked in to inquire about the dusting.

"We'll be done soon now," Rhoda told her. "We stoped for a while and played out on the stoop." She took the neglected duster from the back of the chair, and began to swirl it about industriously.

"It's time for Esther to go home now," said Mrs. Starling. "Supper time soon." In confirmation of her words, the clock struck five. "Tell your mother we won't need any more than three pounds this week, with Veronica away."

Esther got her bonnet and tied the strings under her chin. She had hoped for a repeated invitation to stay for supper, but instead she had been twice invited to go home. With burning cheeks, she found her way through the kitchen to the back door. Her dream of fairyland was shattered. With strange, bewildered thoughts she turned her face towards her own, plain, Mennonite home.

Mrs. Starling waited until she saw Esther on the street and then she called Rhoda to her and said, "However you can be bothered with that Esther Horst I don't know. Her name's enough for me. Why don't you try to get going with people that will get you somewhere in the world? Instead of that you waste your time with Mennonites."

"Mr. Collins says Ephraim will be a Member of Parliament some day!" replied Rhoda, in self-defence.

Her mother scouted the very idea. "Ephraim Horst won't be anything but a preacher, ever," she prophesied. "I've been finding out about him. He wants to be a missionary. He's nobody for my girls."

(To be continued)

On a New Level

Little Earl had reached the advanced age of three and was about to discard rompers for more manly knickers. His mother determined to make the occasion memorable so when he came down to breakfast the first morning, wearing his new knickers, the breakfast-table was loaded with dainties.

"Now, Earl," said the proud mother, "you are a little man!"

Earl was in the seventh heaven of joy. Edging closer to his mother, he whispered: "Say, ma, can I call pa 'Bill' now?"

She became so alarmed at her increasing weight that she went to see her doctor.

"Madam," he said, "all you want is regular exercise. Just push yourself away from the table three times regularly every day."

The Minister's Wife

By "W"

You may sing of your heroes of war and of peace,
Your soldiers of fortune or strife;
When the tumult shall die, and the shouting shall cease,
Let me sing of the minister's wife.

You may laud to the skies all the learned and wise,
The savants with dignities rife;
My heart says amen, but I take up my pen
In praise of the minister's wife.

Oh, the minister's wife is a cook and a clerk;
A dressmaker, mother, and nurse;
A wonderful teacher, a maid-of-all-work,
And a player and singer, of course!

She must listen with nerves that are raw to the quick,
To heartaches and troubles galore;
She must welcome the stranger, and visit the sick,
Wearing dresses her sister once wore.

She must work with the Aid, and the junior Hi-Y;
She must help with the Sunday school stunts;
Be a leader in missions, or tell us all why;
And not miss a prayer-meeting once!

She must comfort her husband when Mondays are blue,
And smooth out his trials—and coats;
Be ready to move every twelvemonth or two
When he shepherds new sheep (and new goats).

And whether the weather be cloudy or bright;
In season, or out—all the while,
If her heart it be heavy, or if it be light—
She must smile, smile, *smile!*

Oh, sing of the noble, the great, and the good,
Whom you meet in the course of your life;
I take up the strain, be it here understood,
In praise of the minister's wife!
—The Baptist.

(The above poem was read at a combined meeting of our German Baptist Minister's Conference of New York and Vicinity and the "Persis Circle" (minister's wives, missionaries and minister's widows). The pastors were so pleased with it that they requested its publication in the "Baptist Herald." Editor.)

* * *
An English definition of the conservative is "a person who never wants to do anything for the first time."
* * *

"Never despair," said the philosopher; "somewhere above the clouds the sun is shining." "Yes," replied the cynic, "and somewhere below the sea there's a solid bottom; but that doesn't help a man when he falls overboard."—Christian Register.

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

Pastor D. W. Braun is editor of the "Familienfreund," denominational organ of the German Baptists in Russia. Because of a scarcity of paper, the "Familienfreund" will be issued but four times during the new year. The size of the paper will also be reduced. We sympathize with our brethren in Russia in their many distressing circumstances.

Missionary H. Braeutigam, who works as colporter in Hungary, writes: "I am most happy in my work. When I have the opportunity to talk about salvation with individuals, the Lord fills my soul to overflowing. I am often saddened when I see how busy Satan is opposing Christ's work. Unbelievers and sometimes believers are his willing allies."

Rev. G. Teutsch of Hermannstadt, Roumania, reports that on December 9 they were again permitted to baptize nine converts. The baptism took place in the municipal bath house. During the past year the church added thirty-two new members by baptisms. The present membership is 182. The church has never been in a more flourishing condition. Much opposition from the Lutheran Church must be endured. The Lutheran school boards refuse Baptist children permission to attend the German schools. Recently our church appealed to the authorities who, however, have not been very prompt in replying. All our churches in Roumania have been suffering persecution in many forms. We are hoping that under the new ministry they will enjoy religious freedom.

In the spring of 1928 the General Missionary Committee assisted our church at Novisad, Jugoslavia, to pay a crushing debt on their new church building. All the property has now been transferred to our society. Rev. Robert Schlosser reports that the Sunday services are very well attended, many strangers being present. He writes that in Jugoslavia the people in general are slaves of the most terrible forms of superstition. In all his experience he has never found another place where Satan seems to hinder the progress of the Lord's work so forcefully and successfully as in Novisad. The situation is often a severe trial to his faith. His only hope is in the Lord.

Peter Igoff is pastor at Ferdinand, Bulgaria. In a certain village Klissura the priest spoke with much scorn and derision of the Baptists. The priest maintained that the members of the Greek Catholic Church were much better. The Baptist pastor told the priest to stick to the truth. Pointing to a nearby saloon filled with drunken revelling men, he asked if they were not all good Greek Catholics. The priest lapsed into silence and walked away.



Courtesy Art Institute, Chicago

The Sheen of Ships on the Stream

G. Freidank has been our missionary colporter in Lithuania. This is a Roman Catholic country and the work is very difficult. Our missionary has been arrested more than once. In the face of all opposition and many dangers, he is constantly enjoying the protection of his heavenly Master.

Rev. C. C. Gossen, Crawford, Texas, has enlisted his Young People's Society to support Rev. and Mrs. Peter Minkoff, missionaries among the Gypsies. He distributed pledge cards reading as follows: "I,, pledge to pay the sum of \$ for the support of Rev. and Mrs. Peter Minkoff, missionaries among the Gypsies, for the year 1929. I will pay this on or before"

Signature
"God loveth a cheerful Giver."
* * *

Man needs the discipline of labor to keep him from all sorts of wanderings.
* * *

Live solemnly, as if this were your last day; live joyfully because you have today.
* * *

Enthusiasm is confidence in action; it is the spark plug of any enterprise.—Colgate Clock.
* * *

News From Gotebo, Okla.

Reading the wonderful reports from other societies gives us a desired to let other societies give us a desire to let "Herald" readers to know that we are still active and are trying to make our society a success.

The B. Y. P. U. has a thirty to forty-five minute devotional meeting every Sunday evening before the church service, led by different members.

Our society has 40 members who are divided into three groups. Every fourth Sunday in the month the B. Y. P. U. has the full evening. On these evenings we have literary programs which consist of dialogs, recitations, quartets, duets and solos. On the fourth Sunday in December we rendered a pageant called "Christmas with Christ." It showed us the real Christmas spirit in giving generously to those who are in need, caring for those who are sick and afflicted, and in helping bring the gospel to the heathen. This inspired many to do more for their Lord and Master.

Brother and Sister Borchers favor us with some wonderful songs and talks, which are a great help to our young people.

We hope to be remembered in the prayers of all readers.

EDNA WEBER, Sec.

Thoughts on Fundamental Christianity

Professor LEWIS KAISER

III. A Fundamental Demand

Matt. 19:22: "And come and follow me."

A Glad Surrender

Our last article spoke of the spiritual benefits and blessings that Jesus as our divine Lord bestows upon us—life eternal, soul liberty, power for service, etc.

That is, however, only half of the truth. Jesus as our Lord not only gives; he also demands. There is not only blessedness; there is also the call to duty. Christ for me and I for Christ—that is the true formula for the Christian life. "Why call ye me Lord and do not the things I say?" We have no right to confess him as Lord, unless we also yield to him implicit, willing and glad obedience.

When on that memorable day, a week after the resurrection morn, Thomas found himself in the presence of the Risen One and in the rapture of this discovery cried out, "My Lord and my God," he was not only overwhelmed with joy; he was also overpowered by a compelling sense of duty. "My Lord and my God"—that was the glad surrender of a new-born faith. Thou art my Lord and I am thine obedient servant. All that I am and all that I have I lay at thy feet, to be ever, wholly and only thine. Thou hast full claim and sole right to my life. I acknowledge lovingly thy sway. Thy will is the law of my life.

*"Take my life and let it be
Consecrated, Lord, to thee.
Take my hands and let them move
At the impulse of thy love."*

To be a Christian is both to take and to give—it is to take again out of the plentitude of his grace and at the same time to give gladly, unreservedly, out of the abundance of our own spiritual resources. "The water that I shall give him, shall be in him a well of water springing up into everlasting life" (John 4:14.) The Lord floods our soul with his life and out of us flow the living waters through the channels of devoted service to make glad the waste places in the world about us.

The true Christian life is the surrendered life. It yields itself joyously to the will of the Lord. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father, which is in heaven" (Matt. 7:21). Not a mere profession of his name, but unquestioning loyalty to the Lordship of Jesus is the true test of Christian discipleship.

What Lack I Yet?

How suggestive is that incident of the rich young ruler! (Matt. 19:16 f.) He thought that he had really lived up to the highest standard of his religion and yet in the presence of the Great Teacher

he became conscious of a shortage in his spiritual assets. "What lack I yet?" What good thing remains for me to do to fill up the measure of my merit? The answer of the Master took him by surprise. "Go, sell that thou hast and give to the poor and thou shalt have a treasure in heaven; and come and follow me."

The emphasis lies upon these last words: "Come and follow me." Jesus had more in mind than merely to teach this son of wealth a lesson in the exercise of charity. It was not his thought that the young man should perform some shining deed of benevolence and thereby earn a full claim to eternal life. This young man lacked something far deeper. He lacked a true perspective of life. His standard of values was a false and delusive one. Notwithstanding all of his goodness he was headed the wrong way. The demand of Jesus was that he change the course of his life: come and follow me." Get a new valuation of life. Not earthly treasure, "treasure in heaven," is the supreme good and that can be found only in following me—in going my way with me.

The challenge of the Christian life is: Jesus or self. To follow Jesus is to surrender self and the world: "Whosoever would come after me, let him deny himself and follow me." The rich ruler could not make the choice for Jesus. Despite his seeming longing for eternal life and his boasted law-abiding goodness he was a child of the world, a slave of self. He went away, "much cast down, for he had a great deal of property." "He that loveth his life shall lose it."

Jesus' Way of Life

In the New Testament the Christian faith is sometimes termed "the Way." Thus it is said of Saul of Tarsus, that he asked of the high priest letters to the synagogues in Damascus, that if he found any men or women who belonged "to the Way," he might bring them in chains to Jerusalem. (Acts 9:2; also Acts 18:25 and 19:23.) Christianity is fundamentally the "Way," not merely a way, but the way, the only way of life: Jesus' way of life. He himself declared, "I am the way" and hence he demanded, "Follow me." To be a Christian is both to know and to go the Jesus-way, to relieve the life of Jesus. This is one of the axioms of Christian truth and yet when taken seriously it penetrates to the very core of Christian experience; it is the acid test of the genuineness of our Christian profession. Am I walking in the Jesus-Way, in his footsteps?

If we would go the way, we must know the way: its direction, its ultimate end and goal. That way is revealed to us in the New Testament. So we must study

the Word, if we would know the Way. Neglect of the Bible is one of the unmistakable symptoms of spiritual decline. The Bible is still being advertised as "the best seller" in the book market, yet how woeful and widespread is the indifference to its teachings, even among professing Christians!

"My people are destroyed for the lack of knowledge," was God's plaint over Israel through the mouth of the prophet. (Hosea 4:6.) Does not the superficiality of the Christian profession, so painfully evident in our day, point to the same fundamental defect—the lack of knowledge of Christ and of his demands? And this is not because we lack the sources, but because we are indifferent to the sources. The Bible suffers more from the neglect of its friends than from the attacks of its foes. One has truly said, there must be more re-bibleism, if there shall be revivalism.

But we also come to know the way through going the way: "If any will do his will, he shall know of the doctrine" (John 7:17). Spiritual knowledge comes also through spiritual experience: "Taste and see, that the Lord is good" (Ps. 34:8).

It is through the method of experimentation in the laboratory that the scientist tries to learn the facts of life; there theory must be tried out and its validity tested. To know Jesus it is not enough to read and to hear about him; we must walk and talk with him. To go with him is to know him better. Communion with Jesus in prayer, reflecting Jesus in purity of character, co-partnership with Jesus in service—these are the hidden springs of spiritual knowledge. Only through the exercises of friendship can we come to know a friend more intimately and so it is only in heart to heart acquaintanceship with Jesus that our knowledge of him is clarified and enlarged. To that end too the Holy Spirit is given to us, for it is he who reveals unto us the things of Jesus and glorifies him within us and through us. (John 16:14.) It is the Spirit who keeps us in the Jesus-Way, if we heed his voice.

No Compromise

But following Jesus is not mere pious sentiment. It involves a tremendous conflict. It brings us face to face with some of the most perplexing problems of the soul. We soon become aware that Jesus' Way of life is not the way of the world. We cannot fraternize with both. It becomes a question of either—or. The ideal of Jesus and the ideal of the world are irreconcilable opposites. If we would gain the one we must forfeit the other. Jesus puts the alternative before us, when he says, "What profit will it be for a man to gain the whole world and

lose himself?" (Luke 9:25.) To gain the world is to lose self. Does the gain outweigh the loss? What sort of a bargain was it, when the rich young ruler exchanged self for the world?

Here we stand at the crossroads of life. Whither the way? We cannot take both roads, for they go in opposite directions. We must choose one or the other and our choice determines the course of our Christian life. The fundamental demand of Jesus—"Follow me"—challenges us to a decision, than which there is none more momentous and vital, a decision that shapes our destiny here and hereafter. And we face that decision not only in conversion, but afterwards too, all along the pathway of life: shall it be Jesus or the world? It cannot be both—and it must be either—or.

Right here is the great battle-ground of the soul—and sometimes its Waterloo too. We stand between the call of Jesus and the lure of the world. And how subtle and seductive is the world's appeal! How wellnigh irresistible its blandishments and alluring charms! Perhaps we overcome the big temptations and avoid the grosser sins, but in the common everyday things of life we fail to live consistently upon the high level of Christ's teaching. Our native love of ease and comfort, the insistent urge of our lower self, the craving for worldly success and for the praise of men so often gain the mastery over us and we find ourselves lagging behind in the way of Jesus or perchance, like "Demas" of old, turning our backs upon him. Or we delude ourselves with a religion of compromise, thinking it possible to be on speaking terms with both Christ and the world.

But it is either Jehovah or Baal. There can be no compromise here. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him" (1 John 2:13).

One Hundred Per Cent Christians

Does not Christ demand the impossible? Does not his ideal lie far beyond the reach of realization? Is not all this talk about walking in Jesus' way of life a utopian dream, that might come true only if we ourselves and the world we live in were other than they actually are? Can one be a 100 per cent Christian in an environment such as ours? Are not the demands of Jesus beyond our power of realization? They would be, if it were wholly a matter of our own unaided achievement. Left to ourselves, we know too well, that we must fail. If the religion of Jesus consisted only in the lofty ideal held up to us in his teaching, it would be a mockery of our spiritual and moral impotence. This ideal would be a sort of a will of the wisp, ever luring us on and yet ever eluding us.

But Jesus not only holds up an ideal, he also, as has been repeatedly said, brings a life, imparts a spirit, conveys a power and kindles a passion, that make the seemingly impossible possible and actual. He is infinitely more than an



Courtesy Art Institute, Chicago

Winter in the Woods

incomparable teacher; he is an all-sufficient Savior. He not only tells us about God as the source of all life and power. He puts us into vital touch with that life and power, so that they become ours. It is the love that is shed abroad in our hearts (Rom. 5:5) through the Holy Spirit that works the miracle. Because we love Jesus we follow him and the closer we follow him the more we love him. Loving him, there can be no other way of life for us but his way, even though that way lead us to the cross. "And when he (Jesus) had spoken this—how Peter, who had just declared his love to the risen Lord, would be called to prove this love by martyrdom—he said unto him, "Follow me!" (John 21: 18. 19.)

*"Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, 'Christian, love me more.'"*

For Further Discussion

1. Can there be any victory in the Christian life, except through surrender?
2. Did Jesus mean his words to the rich young ruler—"Go sell that thou hast," etc. (Matt. 19:16 f.) to be taken literally?
3. Why did Jesus declare, that a rich man shall hardly enter into the Kingdom of Heaven? (Matt. 19:23.)
4. What are some of the means for spiritual growth?
5. With what meanings is the term "world" used in the New Testament?
6. What is meant by worldliness?
7. In what sense should Christians be the "light of the world"?
8. What is the relation of the Holy Spirit to Jesus in the life of the believer?

EMMA ROEHM, Sec.

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As we rise in the scale of life our capacity for co-operation increases. It is the lower animals that fight.

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To be religious is to be an optimist. The man who despairs is the man who lacks faith.

Do not fear truth. Truth is of God. Our greatest danger is from ignorance and error.

Wilmington Women at Work

The Ladies Aid of the First German Baptist Church of Wilmington, Del., held their February meeting at the church at 2.30 o'clock. They had selected this day for their day of prayer. As there was some business to be transacted without delay, they hurried through it. In this part of the meeting we voted \$50 to the General Missionary Fund. Our ladies are taking a great interest in Bible reading and during January read the Gospel of Mark and also two other papers: "The Latchstring" and "Missions." The ladies are also working on two quilts. They will be quilted at our March meeting and will then be sent to two of our homes.

The ladies stayed at the church for supper, and enjoyed the fellowship of one another. It was just like a summer picnic and a very fine spirit prevailed. It was just like a big family affair.

In the evening our ladies took charge of the prayer meeting. Our president, Mrs. Emma Hoffman, led the meeting. Her subject was "Service." She showed the dignity, scope, and results of service, and asked us to pray for the spirit of service. Then everyone of the ladies took part in the meeting, either with a verse of scripture or prayer. We were led in prayer by the pastor's wife, Mrs. Herman Kuhl. Mrs. Emma Statham and Mrs. Esther Veit sang a duet, while Miss Betty Roehm gave us a missionary reading, "Through the Gates." We enjoyed this meeting very much.

Our Devotional Meeting

H. R. Schroeder

March 10, 1929

How to Become a Christian

Acts 2:37-42; 16:30. 31.

Books on "How to Get Rich" or "How to Keep Well and Live Long" are in great demand for that is something that almost everybody would like to know. But how to become a Christian is a question that many don't consider at all. Yet it's the most important question of all.

On the one hand it is a very simple and easy thing to become a Christian. It is so simple that any child can become a Christian without much difficulty. But on the other hand, it is also the hardest thing that any man can attempt. In fact, it's so hard that no man can become a Christian through his own efforts. It requires a power that is above and beyond man. The Spirit of God alone can make a man a Christian.

There is a divine and a human side to the process of becoming a Christian. The divine side is called "regeneration" and is wrought by the Spirit of God as soon as we fulfill the necessary conditions. On the human side there are two things that each one must do for himself if he is to become a Christian. First he must repent of his sins, and then he must believe on the Lord Jesus Christ. We might say that there are three steps or stages in repentance. 1. A consciousness of sin; 2. a confession of sin, and 3. a genuine turning away from sin. And faith includes trust and obedience. You risk something very precious—the eternal welfare of your soul—by accepting Christ as your Savior and Master. And if you have done that, then you are a Christian not in name only, but in very truth.

March 17, 1929

How the Church Helps Us to Live the Christian Life

Heb. 10:19-25.

As soon as anyone takes his Christian life seriously, he discovers that it isn't an easy thing to live the Christian life as it should be lived and that he needs all the help that he can possibly get. Some believe that it is harder now than ever before. Life is far more complex and strenuous than it ever was. We have more and greater duties to fulfill, we face more difficult decisions and meet subtler temptations, and for these and many other reasons we need all the help that we can get.

The first question anyone will ask who is trying to live the Christian life is, "Lord, what wilt thou have me to do? What is thy will for me? What are my duties?" And the church is the place where this question is answered. The

church helps us by instructing and informing and enlightening us as to our duties in this world. We would never know just what the Christian life involves if we didn't attend the preaching and teaching services of the church.

But we need more than knowledge. Almost everybody possesses more knowledge than he puts into practice. We need the inspiration that comes to us as we associate with others. We are all inclined to become weary in well doing, and so we must provoke one another to good works.

The church also helps us to live the Christian life by giving us an opportunity to train ourselves. We can be active in the church, confess our Lord and Master in the church, and thereby learn to confess him before the world.

And then the church also does more for us than words can tell by constantly holding before us the ultimate goal of our race. Our eyes and hopes are directed forward toward that great day which is drawing nearer and nearer. "Therefore forsake not the assembling of yourselves together—but exhort one another so much the more as ye see the day drawing nigh" (Heb. 10:25).

March 24, 1929

Making Jesus King

Matt. 21:1-17.

When Jesus entered into Jerusalem on the first Palm Sunday, he purposely and positively declared himself a king. This triumphal entry was deliberately planned on the part of Jesus as a fulfillment of an ancient prophecy which said, "Tell ye the daughters of Zion, Behold, thy king cometh unto thee," etc. It was a public proclamation that Jesus was the long expected Messiah and king. That the people regarded him as a king is further attested by the fact that when he was crucified this inscription was put on his cross, "Jesus of Nazareth, the king of the Jews."

But he was the strangest king this world has ever seen. Instead of riding on a prancing warhorse, he rode on a beast of burden. And instead of leading a mighty army with glittering spears and swords, he led a small band of poor and ignorant disciples. His most distinguishing characteristic was his meekness. He didn't crush all who opposed him and stand with his feet on the neck of his enemies, but permitted them to crucify him. Yet he is a king just the same; his cross has become his throne.

On this Palm Sunday we shall learn this lesson anew that Christ is not only a Savior, but also an eternal king, and that of the increase of his kingdom there is no end. But he will not be our king and reign over us unless we willingly and gladly submit to his reign. We

must surrender and make him king. We often sing that coronation song, "Crown him Lord of all," but immediately afterward we insist on having our way and seek our own glory and gain. It would be well worth our while to ask ourselves, How far do we permit Christ to rule over us? Have you made him the king of your life?

March 31, 1929

The Words of Jesus About Life Unending

John 14:1-3.

(Easter)

The words of the 14th chapter of John have perhaps comforted more people than any other portion of the Bible. They are read every day at almost every funeral service, and we wouldn't want to miss them out of our Bible for any price.

"Let not your heart be troubled." O, how easily and often our heart becomes troubled. There is so much sorrow and distress in the world, and the future is so dark and mysterious. It fills our heart with troublesome thoughts. Jesus says, "Trust in God," it is his part to bring you safely through and yours to follow. "Trust also in me." I am not leaving you because I am seeking my own advantage, but because I must do something for you. "I go to prepare a place for you." Whenever we expect some honored guest, we like to get everything in readiness before he comes. So Jesus says that he is going to get everything in readiness for our coming. Just what it is that he is preparing for us, we do not need to know. We can rest assured that it will be just what we need, for he loves us and knows what is necessary to complete our happiness. And then he will not leave us to find our way alone, but will come and receive us—welcome us—that where he is, there we may be also.

To be with Jesus, to live in closest fellowship with him will be our highest joy. And if this seems almost too great and too good to be true, then we have his assurance that if it were not so, he would have told us. Jesus does not want to awaken false hopes in our hearts. If there were no Father's house, or if it were impossible to get there—if all this were but an empty dream—he would have told us the candid truth. He knew more about the invisible world than any man has ever known, and therefore we can trust his words implicitly.

April 7, 1929

Using the Bible as a Daily Guide

Psalm 19:7-11; Rom. 15:4-7; Heb. 4:12.

(Consecration Meeting)

We can learn many things about God from nature, especially that God is great

March 1, 1929

and allwise. But if we want to know just what God expects of us, what our duties are, then we must turn to the Bible. Some seem to think that we don't need the Bible in our day. They say: The various sciences have taught us more than the Bible ever did. It is true that every science has taught us some things that we would never have learnt from the Bible. But all sciences have one serious defect, they cannot tell us the meaning and purpose of life. Science tells us WHAT a thing is, but not WHY it is. So if we want to have a daily guide, we will have to fall back upon the Bible after all.

The Bible will help us to realize the presence of God. God has manifested himself in days gone by and spoken to all sorts and conditions of men, and therefore he can also draw nigh and speak to us. The Bible will also help us to discriminate between right and wrong. It isn't always easy to know just what is right and wrong, but the Bible will enlighten us and quicken our moral sense and perfection. And the Bible will also help us to distinguish between the fleeting and the permanent, between those things that have but a passing worth and those that have an eternal value.

But if the Bible is to be our daily guide, we must know and apply it to our lives. A lantern left at home will never be a lamp unto our feet and a light unto our path. You must take it along with you if it is to show you the way. Are you applying the light of God's word to the perplexing problems of your life?

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

- March 4. Believing on Christ. Acts 16:16-34.
- " 5. What Repentance Is. Luke 15:11-24.
- " 6. How does Faith Save? Luke 7:36-50.
- " 7. How Follow Christ? Matt. 16:21-28.
- " 8. Being Born Again. John 3:1-8.
- " 9. Christ as Savior. Luke 19:1-10.
- " 10. Christ as Lord. Matt. 7:15-10.
- " 11-17. How the Church helps us to live the Christian Life. Heb. 10:19-25.
- " 11. Taking a Stand. Acts 18:5-11.
- " 12. Sharing Responsibility. 1 Cor. 12:12-21.
- " 13. Influence of Public Worship. Heb. 10:23-31.
- " 14. Inspiration of Numbers. Acts 2:41-47.
- " 15. Expert Advice. 1 Cor. 4:14-21.
- " 16. High Standards. Acts 11:20-26.
- " 17. A Training School. Acts 16:1-5.
- " 18-24. Making Jesus King. Matt. 21:1-17.
- " 18. The Divine King. Matt. 21:1-17.

- March 19. Tributes of Wealth. Matt. 2:1-11.
- " 20. Social Honors. Luke 7:36-47.
- " 21. Political Leadership. Micah 5:2-4.
- " 22. Business Practise. Mark. 11:15-18.
- " 23. Religious Authority. Matt. 5:43-48.
- " 24. Honoring the King. Luke 19:37-40.
- " 25-31. The Words of Jesus About Life Unending. John 14:1-3.
- " 25. The Soul Shall Live. Matt. 10:28-33.
- " 26. The Supreme Good. Matt. 16:25-27.
- " 27. The Reward of Character. Matt 19:16-22.
- " 28. Subject to Choice. Matt. 25:41-46.
- " 29. Untrammelled Life. Luke 20:27-38.
- " 30. United with Christ. John 6:40-58.
- " 31. The Infallible Proof. John 14:1-10.
- April 1-7. Using the Bible as a Daily Guide, Ps. 19:7-11.
- " 1. A Road Map. Ps. 119:97-104.
- " 2. A Flash-Light. Ps. 119:105-112.
- " 3. A Sign-Post. Ps. 32:8-11.
- " 4. A Mirror. 2 Cor. 3:12-18.
- " 5. Good Advice. Ps. 19:7-11.
- " 6. A Guide-Book. Rom. 15:4-7.
- " 7. A Live Guide. Heb. 4:12-16.

A Clever Poster

The Young People's Society of the La Salle, Colo., church, Rev. Chas. Wagner, pastor, recently resolved to condense their society constitution in such a way that it might be constantly seen, easily read and understood. They are planning to fix up a chart or poster, 36x30 inches, using cut out letters which will be pasted on the chart. The idea might be used by other societies. The essence of the constitution is given as follows:

Name

The Young People's Society of the German Baptist Church of La Salle, Colorado.

Motto

"For God and the Church."

Aim

To love God, Christ, the Holy Spirit and his church. To love one another and win others for Christ.

How?

Through prayer of faith and work of love.

Member's Duty

Join and stay.
Be loving and faithful.
Be present and helpful.
Be cheerful and willing.
Be working and winning.
Be serving and giving.
Every month a dime—
And always be on time.
Be Christlike and church-loving.
Be glorious and victorious!

Officer's Duty

Be leading and reading.
Be inspiring and firing.
Be planning and boosting.
Be on time with a program fine.
Be with the Lord and the Lord is thine.

Buffalo-Folsomdale Institute

A most successful Institute was held at the Bethel Church, Buffalo, N. Y., Jan. 25, 26, 27 under the auspices of the G. B. Y. P. U. and S. S. Workers' Union, Rev. A. A. Schade, directing. Although there was much illness and icy pavements made walking difficult and driving hazardous, more than one hundred folks by actual count attended every session. On Sunday evening approximately three hundred inspired people filled the church. Each evening a most delectable supper was served by the women of the church. Those who enjoyed the delicious menus served at attractively decorated tables would term these dinners with a capital D. All credit to Mrs. Stumpf and her committee who toiled until midnight. An added attraction was the fun we had singing songs written and compiled especially for the occasion—this kept our singing apparatus well exercised until session time.

One evening during the social hour some young folks of the High St. Church gave a splendid presentation of a sketch, "The Fact Party." This portrayed the expenditures for luxuries of a boy and girl of the average well-to-do family and showed what could be done with giving a small portion of that money weekly in our mission field—"if we all did that" that is the "giving up." These fellowship hours meant a great deal to us besides just a bit of relaxation, the togetherness was most appealing and satisfying.

Our theme: "Fundamentals of Christian Life and Character" was presented in an excellently arranged and well planned program covering three nights and Sunday afternoon. Under Rev. Schade's energetic leadership, enthusiasm and careful preparation of the study periods and conferences, the time seemed much to short and many gave voice to the familiar expression, "I could have sat and listened for hours." Our capable director had each undertaking concentrated, "boiled-down," giving the best of worthwhile things in such abundance that mind and hand had to do rapid co-operation work in the preparation of a well-filled larder (note book) which provides much food for thought. Notable addresses were made by Rev. Mueller of High St.: "The Surrendered Mind," and Rev. Cramer of Spruce St.: "The Surrendered Heart." These evenings were not only interesting but of highly appreciated, educational value.

Sunday night brought the Institute to a close with appropriate ceremony which made a delightful hallowed evening. Rev. Schade gave the consecration address: "The Surrendered Will." The lights were then extinguished; a young woman robed in white appeared bearing a white candle—the Christ Candle—and gave a reading of the hymn: "Father of Lights in Whom There Is No Shadow."

From the rear of the church came messengers of light—one by one—representatives from the three churches wearing gowns of rainbow-hue carrying candles to match the robes. Each received light from the Christ candle, spoke a consecration poem, until a rainbow was formed when all appeared. The effect was beautiful and the girls with their fresh clean voices added not a little to the attractiveness of the occasion. Miss M. E. Detmers of the Delaware W. W. G. followed with the consecration story: "Marked for Christian Service."

Following this splendid rendition, the Christ Candle again appeared and the consecration service took place; representatives from each church going forward simultaneously to light their candles, commencing with the cradle-roll through all departments of the Sunday schools; then all societies and finally pastors and officers. As each group had their candles lighted, Rev. Schade and Dr. Dutton, our Supt. of Baptist Work, gave fitting Bible verses and sentence prayers, appropriate hymns were sung by the Misses Beuermann and Fred Menzel of Spruce St. and Herbert Brunner of High St. Untold blessings came from this quiet, impressive service in the dimly lighted rainbow-hued, decorated church.

Too much praise cannot be given Rev. Geissler and the Bethel people for their splendid co-operation. We extend to them our deep gratitude; they were truly worthwhile hosts and hostesses. To Mr. Wobig, also of Bethel, we express our heartiest appreciation for the printing of attractive posters, letters of invitation, programs and special candle-light invitations. These certainly helped to inspire our Institute Committee to work for its success, which they did heartily. To Rev. Schade we say a hearty thank you. We appraise his untiring effort, his devoted spirit, his painstaking preparation. We wish him every success and Godspeed.

FLORENCE H. FISCHER,
Pres. G. B. Y. P. & S. S. Workers'
Union, Lake Erie District.

Progress in the Philippines

Report from Bro. Feldman's Field

Central Philippine College,
Iloilo, Iloilo, P. I.
December 17, 1928.

Our dear friends:

When you get this letter, won't you just think back a few weeks, just far enough to make this letter fit the occasion. and wish yourselves a Merry Christmas and a Happy New Year for us.

Perhaps the first thing of interest to you will be the White Christmas Service at the Student Center Church, where it has been my privilege to act as pastor this year in addition to the many other duties that are loaded upon each missionary. This was the first time a service of this kind had been held at this church, and it will be remembered for many days by every one present. When the invitation for the gifts of substance was given each class or group present brought forward their gifts to the Lord.

Some had given a Christmas party to the poor children in the neighborhood; others had worked hard and had earned money and bought gifts such as towels and soap and clothing, etc., for the Leper Colony. The room was beautifully decorated, and on the platform stood the great white throne for the King with a Cross standing near it. All the lights in the room were turned off and the platform flooded with light. The giving of the gifts of substance and the placing of them at the foot of the cross was most impressive. Then, after a short talk by the pastor, following out the idea of the Christmas sermon of the morning service, the invitation was given for those who wanted to give their lives in fulltime service to the King. All of the girls in the Missionary Training School came forward and stood at the foot of the cross. Then the invitation was given for those who wanted to pledge to their Master some form of service during the year, such as winning one other for Christ, or faithfully helping in the service of the church, etc., and about fifteen more came forward. Then was given the invitation for those who had never yet given themselves to Christ and who wanted this Christmas to give the gift of themselves to the Master. Soul after soul came forward. In the quiet of the evening hour the Master spoke to many and many gave to him the best gift in their possession—the gift of themselves. It was easy to feel the Spirit at work in the meeting, and the first one to come forward was a girl with whom the missionaries had been working and praying long, the hardest one to hold out on the whole compound. The whole audience was noticeably moved. Who shall be able to measure the consequences of that service in the time to come?

Another thing that made our hearts happy has been the fact that some of our finest young men are turning to the ministry as a lifework. One young man, who has been struggling for a number of years to see the way clear, began the school year by taking an education course in college. With the beginning of the second semester he registered in the Theological Department. Another young man (our cook last year), with whom we had often spoken and for whom we had more often prayed, that he might see his way clear to take up the ministry, for he was notably talented for that work, started the year by taking up medicine in another school. At the end of about two months he wrote that God had finally won out with him and asked if he might come back at once and enter the Theological Department. He came, and at present is one of our best students. And now, again it is our houseboy, a splendid young fellow, a sincere Christian, came to me at my desk the other day, and like lightning out of the clear sky, announced his intention of becoming a minister. He said he had been thinking about the matter for several years and had fully made his decision. His parents and relatives wanted him to become a priest, and now he is on the road to the

Protestant ministry. Last night, at a white gift service, he presented himself for life service. One or two other boys also came forward to pledge some kind of service. This morning he came to me and told me about it. He said, "The other boys said they were very much embarrassed. But I was so happy." There are others with whom the Spirit is pleading, and we are much encouraged.

The work in the churches is steadily going forward. The emphasis for the last two years has been more on a deeper spiritual life, rather than on numbers of baptisms. We have sought quality rather than quantity. The result has been a decrease in baptisms, but a strengthening of the churches. We can now lay plans for an increase in membership and know we shall not lose them as soon as they have been baptized, as was frequently the case in the past. With a deepening of the spiritual life has come an increased feeling of responsibility in supporting the work of the Master. And so, though the number of baptisms this year will be smaller, the actual results of the work of the last two years is a stronger and more spiritual church membership, more ready and better adapted to care for those who shall be added.

There have been discouragements. Again and again when we thought a battle had been won, have we awakened in the morning to find the ones in whom we had trusted had proven unworthy of the trust. But it has taught us anew each time to put more of our trust in the Lord.

We are now busy planning our homeward trip. Our furlough will be due in June, 1929. We are planning to come home by way of Europe, giving a week or two to Palestine, and then by way of Italy, Switzerland, Germany and England, back to our own country, arriving in New York about the end of July. We hope to have a chance to meet all of you, our friends, while at home, and after a year of study and recuperation, to return to the field of our labor here in these Isles of the Orient Seas.

With best wishes once more for a Happy New Year,

Your representatives in the Master's Service,

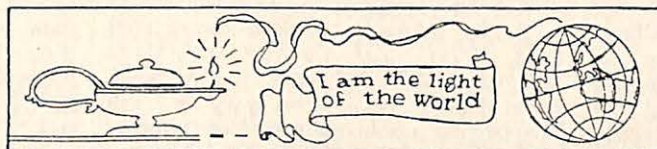
MR. AND MRS. S. S. FELDMAN.

Drifting

If we know the times are lax; if we know that manners and morals are not what they ought to be; if we know that men and women do not behave toward each other as they should; if we are persuaded that something ought to be done to better conditions; and still we sit with folded hands and flabby wills, waiting for someone else to take the step; if we refuse to do our part toward blazing a new trail, we are weakening our own characters and helping the old bad manners and bad morals along.

If we do not fight against sin, we drift along with it

Our Mission Fields



What He Saw in His Dream

The year 1928 was rapidly approaching its end. It was Saturday night, December 29. The General Missionary Secretary was anticipating with keen delight an evening in the quiet of his own home. How good it did feel to be in that comfortable chair under the reading-lamp with the radio at his left. On the table beside him was an abundance of interesting reading matter and some Christmas candy for an occasional nibble. During the early part of the evening he was reading with much interest a seriously written book showing the trend in present day Christian life and thinking.

Was He Dreaming?

After having listened to one of those humanly interesting and humorous dialect sketches, he shut off the radio at 10.15. In the quiet of that late hour he fell into a meditative mood. He surely could not have been dreaming. In fact, he remembered being consciously awake. In the earlier part of the evening he had caught himself nodding and dozing a number of times, but now he felt refreshed. It was almost midnight when he stirred enough to change his position even a little in that chair. He had fallen into a deep reverie. Some things that his spirit saw and heard in that midnight grieved him deeply.

That Frightening Nightmare

There passed before the inner eye of the dreamer an experience from the life of Abram as related in Genesis 15. God made his covenant with Abram even before he had changed his name to Abraham. In that evening hour long ago God had revealed to Abram some of the blessings of the covenant for himself and his children and also told him that his seed would come into bondage lasting four hundred years. "And when the sun was going down a deep sleep fell upon Abram and, lo, an horror of great darkness fell upon him." This picture was consciously and vividly before the dreamer's mind's eye. In fact, he was also gripped by this same horror of great darkness.

During the preceding days he had been studying the financial report of the denomination. To reach our financial goal during the next three years we must receive for the budget \$18,055 every month. But the fact is our actual receipts for the months of August, September, October and November were only \$6097 per

month. In thinking of the report of the Missionary Society the horror of the great darkness became only more depressing. It fell with crushing effect upon his consciousness that from April 1 to November 30, 1928, *we had spent in our Home Mission department \$13,400 more than our churches had contributed.* In our Foreign Mission department this *excess of expenditures amounted to \$11,300.* In our department for assisting Superannuated Ministers and their Widows it is \$1799.

Oh, God, Why?

For the dreamer those figures of deficient receipts were not just dry and uninteresting figures, but they because of his experience and insight made him realize that these figures were indicative of a serious state of unhealth among the church-membership. In the agony of that hour his soul cried out: "Oh, God, why must these things be so? If it please thee reveal unto me their causes and their cure." Then a voice seemed to say: "Man, you must not forget that German Baptists are poor people. Only this morning you signed the monthly checks for such who receive aid from our Relief department. Better than anyone else you know them in their numbers and in their needs and in their gratitude. You must not expect too much from poor German Baptists." But even before the voice had finished speaking, the dreamer could not help thinking of the many German Baptists who could not by any honest person be called poor. What a host of them they are, young and old, farmers and artisans, business men and professional men, office workers and school teachers and many others. After having had that midnight review of prosperous Baptists he was sure that it was not God's voice which told him that our decreased income was due to our poverty.

Those Appealing Faces

While musing a most wonderful picture took shape before the dreamer's very eyes. He had never seen the like before. Many in that picture he knew personally. It was our own family picture, those of our own denominational household, who sit at our table every day and whom we must support. And they were all there, in constantly changing groupings. Now there passed our student body from Rochester under the leadership of the

faculty. That merry group of thirty-five light-hearted children at St. Joseph filled the heart with much joy. And all our missionaries from the homeland and foreign field were there. Some faces were sad because of deep disappointment in not having any tangible fruits of their labors. With exulting joy the young missionary-colporteur brought a number of converts won by himself for Jesus Christ out of the darkness of Catholic Austria. How serious the faces of the men from Russia were. No wonder, they are engaged in a death struggle with the powers of darkness as expressed in atheism and communism. The wish gripped the dreamer: O that our people everywhere might behold that picture! Surely then they would respond to the appeal of these faces and generously support our denominational household with their prayers and money. Instantly another thought flashed through the dreamer's mind and deepened the horror of darkness under which he was laboring. It worried him to think of the difficult task of showing our people generally the picture with those appealing faces. Some might be utterly indifferent and many others might be so completely entangled by the vanities and frivolities and cares and snares of temporal worldly affairs so as to have lost all ability to appreciate that picture even though they might see it.

The Sequel to the Church-Wedding

The dreamer had not yet received the answer to his questioning cry: "Oh, God, why must these things be so?" He did not yet know their causes nor their cure. In spirit he was then borne back to a church, where sometime ago he had attended a church wedding. It was a Christian wedding of Christian disciples, hallowed by God's house. How charming the bride was with all her graceful attendants! In looking upon the stalwart young men, one was powerfully moved to enfold that entire bridal party in the warmest embrace of love of the heart and cordially even though inaudibly join with the minister when he prayed God's blessing upon them. Some of the more intimate acquaintances had heard there might be a dance in connection with the wedding-supper. Such who disapproved were relieved when the wedding guests dispersed without the dance having come off. According to some reports the bridal

party before dispersing to their own homes betook themselves to a certain Inn, where dancing was never frowned upon but where it was rather offered as one of the chief attractions. "Oh, God, why must these things be so? Why do Christian people not recognize the inconsistency in having a wedding march proceed through the church and end it at the dance. Is our worldliness the real cause of all our weakness, both financial and spiritual? We as thy people are the Bride of Christ. Let us not besmirch our bridal garments. Let us not break our vows of love and fidelity pledged to thee by giving a place in the love of our hearts to the world. Teach us, teach all of us that there are more deadly and insidious forms of worldliness than dancing. Keep our eyes fixed upon thee, O Christ, and let our hearts be indissolubly knit in love with thy heart. Thus only can we be healed of our financial and spiritual infirmities."

These Follow the Lamb Whithersoever He Goeth

On Saturday morning the dreamer had sent the latest letter received from Missionary Orthner to the press for publication. That letter brought the information that now Missionary Orthner was on his far away field in Africa, alone, separated by thousands of miles from his family here in America. On the table lay a photograph of the Orthner family. Father and mother with their four happy boys. This last Christmas will hardly have been spent without painful heartaches and secret tears by anyone of the family group. Many more holidays will be spent separated and the agony of homesickness and longing for each other will deeply wound the hearts of all. But why such a sacrifice? There is but one answer. They belong to that glorious

company who because of their whole-hearted devotion follow the Lamb whithersoever he goeth. These have consecrated themselves to Jesus Christ. On that Saturday night the dreamer beheld a goodly company of such consecrated ones, all belonging to us. Happily there is hardly one church without some such devoted ones. Very frequently they are inconspicuous, and their acts of devotion remain unheralded. They assume the responsibilities, and because of their unwavering fidelity the work goes on. Our women are strongly represented among those consecrated ones. Although we have many of our older saints, who have merited and also received many honorable decorations in the Christian discipleship, the dreamer was overjoyed to have the assurance in that midnight hour that among the numerous group of our young people an increasing number have already committed themselves unreservedly to Christ. In God we place our confidence on them for the future. May they increase in numbers and in loyalty!

At the Opened Grave

From New Year to Easter is a considerable span of time. This year it will be just three months, as Easter comes on March 31. On that silent Saturday night the dreamer was transported in the twinkling of an eye to the opened grave of Jesus Christ. In a few short weeks after reading this we will all be observing at Easter the glorious resurrection victory of Jesus Christ. If we will permit him, the Holy Spirit will glorify Christ before us by revealing to us richer and fuller than ever before all the spiritual blessings that have come to us through the redemption certified in the resurrection of Christ Jesus. Then there burst upon the enraptured soul of the dreamer the vision of all our members,

Spiritual Light Bearers

A. J. RAMAKER

From earliest Christian times Easter has been accorded first place among the great feast days of the Church. And rightly so. It is the victorious, the living Christ whom the believing thousands all over the world acclaim as their Lord and Master. Among the very oldest ceremonies to commemorate this momentous

event the lighting of candles from "New fire" was the most impressive. At the exact hour of twelve the blaze from thousands of candles lighted from the "New fire" ushered in Easter day and flooded the sanctuaries with dazzling light. Eager people carried the lighted candles into the humblest dwellings, everywhere pro-



Easter Morning at the Seminary

young and old, rich and poor, bringing an Easter Offering to our crucified and risen Christ. We will then give him the worship of our adoring hearts. For that he will be waiting. We will render him such service as he may commission us with. We will all offer him of our money according to the measure entrusted to us as his stewards. When the dreamer saw this, he was made glad because he knew that our Savior would be glorified by the Easter Offering of his people and that many of those appealing faces of our own denominational household would now shine with radiant joy.

"Your Old Men Shall Dream Dreams"

As this meditation was drawing to a close, Acts 2:17 kept ringing through the mind of the dreamer: "Your old men shall dream dreams." The dreamer could hardly apply that to himself because he cannot yet classify himself as an "old man." Twenty days ago he spent his birthday in Burlington, Iowa. If it please the Lord the dreamer will prefer to have yet a long period of grace before going to the Father's house. Then there asserted itself that other word: "Your young men shall see visions." Again the dreamer was embarrassed because he knew that others would not classify him as a "young" man. But at last he was comforted, when he listened further: "And on my servants and on my handmaidens I will pour out of my spirit; and they shall prophesy." Now the dreamer was sure that he would qualify as a "servant." Now he at once understood his commission: It was to "prophesy," which he interprets to mean that he must speak out intelligently and clearly what through the ministry of the Holy Spirit he saw in his dream on Saturday night, December 29, 1928.

claiming the Risen One as truly the Light of the World.

Our German Baptist churches have never adopted the ancient custom, but its impressive object lesson may well be recognized. Confessedly we often long for a new spiritual fire from which we may kindle once again our personal testimony of Him, who has redeemed us by his victorious sacrifice; and Easter day with its joyful memories would seem to be an appropriate time to make a new beginning.

In the past we have looked to our ministers to lead us on to such new experiences, and they have not failed us. For more than 75 years these leaders of ours have gone forth, year by year, from our Seminary, and the burden of their mission has been to help the rank and file in our churches by preaching, teaching and by their example as well, to be spiritual light-bearers. And their labors have been crowned with grateful success. This good work must go on, for there is yet much to do. The future success of our specific mission as German

(Continued on Page 3)

Progress and Problems

We are presenting this first number of "OUR MISSION FIELDS" as a Supplement to the "Baptist Herald." The Finance Committee has decided to issue this Supplement three times a year. With this Supplement we desire to serve our English-speaking constituency as we have done for our German-speaking constituency during many years with "Mission." It is our hope to promote our denominational interests through the medium of this Supplement.

A few days ago we were advised by a cable that Missionary Hofmeister in Kamerun was lying at the point of death. Very probably he has been called Home. His death will be a staggering blow for our Mission in Kamerun. In the estimation of all who knew him, Missionary Hofmeister was a man of outstanding ability. Even before the war he rendered constructive pioneer service. The latest reports had stated that he and Missionary Orthner had been on a tour for the purpose of locating the new station. Rev. and Mrs. Hofmeister were looking forward to returning to Germany in the fall. Now he has gone to the Father's House and his wife will doubtless return to Germany as a widow. His sudden death will make it necessary that we send out relief forces sooner than we had anticipated.

It gives us much joy to report that a very considerable number among us have decided to assume a definite obligation toward the support of some specific missionary. Individuals, Sunday school classes and church organizations are being enlisted almost daily. This arrangement will encourage the missionary greatly out on the front. We will now endeavor to secure reports very promptly. Should there be any delay in getting such reports, we must ask you to be patient in consideration of the many difficulties.

This brief letter from our Missionary George J. Geis of Burma will be gladly read by all.

Myitkyina, Burma.
December 10, 1928.

Dear Brother Kuhn:—

Please accept my warmest thanks for "Simple Talks on the Holy Spirit" by D. H. Dolman. I have read the little book twice with much interest and profit and now I shall share my joy with some of my native brethren who can read and understand English.

While the book contains nothing especially new and startling, yet it brings a very old and exceedingly important truth in an earnest and important way before the reader, so that if he yields to its message, the book will certainly lead us to a higher plain of Christian living.

I am sure greater joy awaits the Christian who is under the guiding influence

of the Holy Spirit. "He will draw upon what is mine and disclose it to you." (Moffat.)

We are often too busy attending to material and temporal things and thus miss the spiritual and lasting blessings which God has in store for us. Oh for more time to sit at His feet for the "disclosures of the Holy Spirit!"

This little book has again brought my attention to this important truth in a fresh and forceful way and again I thank you.

Your Fellow-worker,
GEORGE J. GEIS.

As many of us are either immigrants ourselves or children of immigrants, it will interest us to know what we are doing to bring others from Europe and settle them in Canada. During the past two years we have settled about two thousand immigrants in Canada. To find homes and employment for all these people is not a little task. When the immigrants endeavor to bring over their own friends and relatives, we take it as an evidence that they are satisfied and happy. We have never been privileged to undertake any work on so large a scale as this immigration business. We are fully recompensed because we can render our poor brethren in Europe this service and incidentally strengthen our own churches in Canada.

Conditions in many parts of Russia have become almost unbearable. In many localities the people are facing privation and almost starvation. Then too our brethren there are suffering from forms of oppression of which we actually know nothing. If the doors were open, most of our people would gladly emigrate from Russia. Unfortunately it has become increasingly difficult to leave that country.

We trust that every reader of this Supplement will recognize the strong appeal for an EASTER OFFERING. All our people everywhere should co-operate generously. The success of such an undertaking usually depends upon someone who will speak and work for it. You may be that key-man or key-woman in your circle. The Lord may be dependent upon you. Can he trust you? Do not disappoint him. Special envelopes are being sent gratis to all our churches.

The church at Vancouver, British Columbia, has only recently broken ground for its new building. During the past few months it has been using a large and inviting hall on the main business street. The meetings have been growing constantly. The new building is to cost almost \$8000. Under the leadership of Rev. Fred W. Mueller the church has had healthy and rapid growth. The building is to be completed in about ninety days.

We would call your attention to the last page of the Supplement. Study carefully the list of church contributions toward our denominational budget.

Rev. A. Steiger, brother of our own Papa Steiger, Superintendent of our Children's Home in St. Joseph, is pastor of three churches in Switzerland. His extended field covers about forty villages. He makes his pastoral calls by means of his bicycle.

Rev. E. Gerassimenko, brother-in-law of our own Rev. August Heringer of North Dakota, is pastor of our Bulgarian Church at Kazanlik, Bulgaria. This church has been meeting in a private house and has only had small room at its disposal. That situation has not been very conducive to growth. The little band of disciples at Kazanlik has now undertaken to build a church. Although the new building is under roof, they cannot proceed because of a lack of funds. We are hopeful that we may be able to assist this worthy church and bring the building project to completion.

We submit the statement of the Finance Committee showing the receipts for our denominational budget for the period from August 1, 1928, to January 31, 1929.

Home Missions	\$15,622.93
Foreign Missions	10,502.40
Chapel Building	2,358.08
Superannuated Ministers	2,947.60
Ministers' Pension	4,126.64
Relief	4,126.64
Y. P. & S. S. Workers' Union..	2,063.32
Seminary at Rochester	5,895.20
Widows and Orphans	3,831.88
Chicago Old People's Home...	1,179.04
Philadelphia Old People's Home	1,179.04
Portland Old People's Home..	589.52
Administration of Office	2,947.60
Reserve Fund	2,358.08

Total

\$59,727.97

To reach our budget adopted by the General Conference we must receive \$18,500 for every month during the three-year period. Our actual receipts show that we have received slightly less than \$10,000 per month during this period of six months.

(Continued from Page 2)

Baptists will depend upon our loyalty to Christ. That goes without saying. But in loyalty to Him we must also sustain the carefully prepared unified budget which is the back-bone of our general work. *May the Easter Offering for 1929 be noteworthy for its universal observance in all of our churches, East, West, North and South! And may we make it an expression of our best interest in the work the Lord has entrusted to our hands!*

A Rescued Man's Ingratitude

E. ELMER STAUB

Chairman Finance Committee

"I was lying one night," said an old fisherman, "in Plymouth Sound aboard my fishing boat when I heard a splash in the water. I was out of my berth in a minute, for there was a fishing craft not far off, and I guessed that the man was drunk and, in trying to get out of his boat, had fallen overboard. I jumped into my boat and rowed with all my might and prayed God to help me. Presently I saw him. Getting hold of his arm I pulled him into my boat and took him to his own boat. I worked and rubbed till life came into him, then made him comfortable and left him. Next morning he was leaning over the side of his craft when I pulled over to see how he was. 'How are you this morning?' I asked. 'What's that to you?' says he. 'Why,' says I, 'I can't help taking an interest in you. I saved your life last night.' 'Get out,' said he, and he cursed me for a liar. My heart was like a thing broken as I pulled away. Oh, Lord Jesus, I am sorry for thee, I know how thou dost feel. That is how the world is always treating thee. I am terribly sorry for thee, my Lord."

That story from "The King's Business" doesn't describe me, you'll say. But doesn't it indicate the failure on the part of the rescued to realize just what his rescuer did for him? How different would the actions and attitude of the rescued have been if he had only understood? Would he have refused two cents per day to help a Fund to save other fishermen in danger? If so, wouldn't he have been an ingrate?

How About You and Me?

Only two cents per member per day would more than furnish the \$18,055 necessary monthly to throw out the life-line of Jesus Christ to those among whom our German Baptist missionary work is being carried on. Because of wives and children with no income, others with little earning power, and the failure of many to do their share, the men folks who understand must give more. But during the four months ended November 30 last we have been giving less than two-thirds of a cent. Over \$47,000 short in four months; is it any wonder that our General Missionary Secretary cried out in his vision, "Oh God, Why?" Where is the evidence of our gratitude for Christ's rescue of our souls?

Builders We?

It's in First Corinthians 3: "For we are laborers together with God." "For other foundation can no man lay than that is laid, which is Jesus Christ." "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare

it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

While I was in Germany in 1925 a terrible mine explosion hurled several hundred miners to their death at Dortmund. Someone had failed in duty and agony untold came into many families. Our failure to be laborers with God in this matter of missionary and benevolent finances will result in thousands being lost. Oh, for how long will we continue building hay and stubble when we ought to be building gold and silver?

Who Fails?

Ministers fearing to preach stewardship regularly and strongly; Conference Promotion Committees not taking it upon themselves to work in their conferences; Churches, Sunday schools and Young People's Societies failing to plan for regular methods of inspiring missionary thought and giving; business men and farmers failing to give "as the Lord has prospered them," are all failing to measure up to the call to be real laborers together with God. He has chosen to work through us and we must supply the means whereby his chosen vessels can do the work "on the firing lines" in the United States, Europe, Russia, Africa, China and unto the uttermost parts of the earth.

Our Service and Our Offering

A. P. MIHM

You are invited to accompany the General Secretary on a trip such as he takes from time to time in response to the call of the workers.

The scene now shifts to the province of Alberta in Western Canada. We are assembled in the class-room of a fine new brick church at Leduc, Alta., of which Rev. Philip Potzner is pastor. It is out in the open prairie country, nine miles from the railroad. Sturdy pioneers in days past have conquered the new land and comfortable farm homes now dot the plain. As we glance through the church windows, we note the sun shining brightly in "sunny Alberta," nevertheless it is decidedly cold outside, anywhere during those days from 10 to 35 below zero. Yet for two weeks already at the time of our visit and for two weeks more to come, a group of German Baptist young people meets daily for a Bible School or "Christian Training Institute" as it might well be called. It is being held under the auspices of the Alberta "Dreibund," a Tri-league of

Young People, Sunday school workers, and Singers ("Sängerbund").

During the ten days that your General Secretary was there as a member of the faculty, 23 young people had registered and were in daily attendance. They were about equally divided between young men and young women. Some were from the local church, the First Church of Leduc, one of the largest in the province, and the others hailed from various churches throughout Alberta,—one young man travelling more than two hundred miles in subzero weather to attend the school. We found these young people eager to learn, faithful in attendance and attentive to their study-subjects in class and home-work.

The school day begins at 9.30 A. M. Three class periods are held during the morning of 50 minutes each, broken by a devotional of 20 minutes, led by the students, and a 10-minute recess. At 12.30 there is an hour's intermission for luncheon. The out-of-town students sit together at table in the church and the

Dare We Do It?

Dare we give enough to this Easter Offering to replace the \$75,000 which the M. & W. Opfer will be short by that time? Dare we pledge ourselves to larger current giving for God's work in the future than ever before? Dare we hold "Resurrection Retreats" and others (some for men only; others for women only; others for Young People only, etc.) with the objective of coming closer to God and of getting a more thorough understanding of what Christ saved us from and what he saved us for?

Only if Minister, Sunday School Superintendent, Teacher, President of our Young People's and Women's Missionary Societies dares to pray for a thorough understanding of Christ's work of Salvation, and of the part which he or she and those who they are leading should have in this working together with God, will our denominational work have that support in Prayer and Finances which it needs. Such consecrated prayer will bring such inspiration and ideas for service to each as will bring results that will be pleasing to God and fruitful to all the local churches and to the denomination. Oh, that our prayers, service and gifts might form such a part of our daily life that we could say with Jesus Christ (John 8:29): "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Will you start anew—now? If all do, think you that the Easter Offering will not be well pleasing to God? Think you, then, that there shall be any future lack in our finances? Do not our individual offerings indicate the extent of our individual gratitude for "God's Unspeakable Gift"?

basket of sandwiches and the pail of coffee disappears rapidly. At 1.30 P. M. class begins again and two class periods, following each other, are held.

It was my privilege to teach the Life of Christ, to teach in Religious Education and also in Young People's Methods every day. Other classes were conducted by Alberta pastors in Church history, in the Art of Composition and Public Speaking, in Music and in German. Rev. Wm. J. Appel of Minneapolis was to teach several weeks in February, Rev. E. P. Wahl, Rev. Ph. Potzner, Rev. Fred W. Benke and Rev. Aug. Kraemer, all of Alberta, were other faculty members, who gave a portion of their time to the school. For local reasons Winter affords the most leisure time for these young people to attend an institute of this kind.

This Bible School was the first venture of its kind in Alberta and the re-

sults so far warrant hope of expansion next year. Alberta Young People's leaders are already looking ahead and planning for larger things next year.

Was it worth while for the General Secretary to travel the long way to Alberta in the middle of Winter, to teach three and sometimes four hours a day, to discuss problems with the young folks, to speak five times every Sunday in the surrounding churches, to even freeze his cheek on one of the coldest days? Yes, it was worth every mile and every cent of it to get into such close touch with these bright eager young people, to lead them into the riches of Bible knowledge, to bring them to a clearer vision of our Christ, to help train them to be more useful in their churches, to help them attain a clearer understanding of our denominational enterprises.

We should shift the scene again and take our readers from the snow-covered

wheat-fields of the North to the snow-white cotton fields of Texas in the Fall for gatherings with a similar purpose. We could make the rounds and take them to Oklahoma and Iowa and South Dakota in the Spring; to Mound on Lake Minnetonka, to Linwood on Lake Erie, to Brush Lake in North Dakota, to Stony Brook in Long Island, N. Y., or to California in the Summer months and in all of the gatherings you would see hundreds and hundreds of our choicest young people, eager to learn with a desire to become more efficient to carry on the Master's work, to prepare better for the mastery of self and the ministry of others.

This is a part of the great work which our Young People's and Sunday School Workers' Unions, both national and in the local conferences, are fostering and

(Continued on Page 7)

The Publication Society

H. P. DONNER, BUSINESS MANAGER



the possibilities of gain from our publication interests. For the period 1916 to 1927 our denominational papers were issued at a loss. In fact they were even subsidized by the denomination for a few years. In the fiscal year ending June 30, 1928, the financial loss was overcome and this achievement must be credited to the new building, which in fact was erected to accomplish this very thing. Our condition is now stabilized and if there be no gains there should be no losses. Our publications are self-sustaining.

Neither can the Book Department be expected to throw off any appreciable profit. After all concessions are made, not more than a meager net income can be recorded. This is for the reason that while we are conducting a business institution it is for the purpose of disseminating Christian literature primarily and not for pecuniary gain. Profits are incidental.

The headquarters of this department of our general work has been located on the corner of Payne Avenue and East Thirty-eighth Street at Cleveland for fifty years. In this time there has been some accumulation of capital. The investment today stands at \$125,000.00. This includes ground and buildings conservatively estimated at \$81,000.00. What is known as the corner building is now solely occupied by manufacturing tenants. This yields some income and is the major source of the profits derived from our capital investment. Out of them the appropriation of \$2500.00 was made to our Missionary and Benevolent Offering by the Publication Board when in annual session last summer besides passing on to the Y. P. & S. S. W. U. the small sum of \$146.00 yielded by the "Baptist Herald" during the last triennium.

The Publication Society is a component part of our denominational life and is its servant.

The dominating purpose of the Publication Society is to advance the interests of Jesus the Christ by the printed page. The literature produced and distributed has a Kingdom function. No other matter is entitled to a place in its activity.

The typesetting machines and the printing presses are dedicated to this objective. They have been set apart to the service of the denomination which is making its contribution to God's Kingdom here on earth. They are holy and employed in a holy cause.

For this reason its publications are born in prayer and sent broadcast on the wings of intercession.

The ground on which the buildings stand, the buildings themselves, the tons of paper on the floor, the mechanical operations, the accounting division, the weekly mailings are one and all contributing to this spiritual aim. When this is forgotten the day of doom will come.

For seventy-five years our publications have been in circulation. They have incessantly proclaimed the evangel, they have carried inspiration to the hearts of our people, they have had an educating influence on young and old.

What This Means

This means that the editorial direction is discriminating: it recognizes the responsibility of admitting such matter only as contributes to the furtherance of spiritual constructiveness expressed in spiritual life, in missionary zeal and in the highest type of religious education. This is upbuilding, far reaching, intensive in its program. This means that the regeneration of the individual and of society are constantly woven into the literary fabric and that the Holy Spirit is enlisted in moulding the denominational life to quicken it to holy living and sacrificial service.

The books and booklets that find place

in our catalogs are selected with the greatest care and scrutiny from the countless numbers that are published from year to year. Of bookmaking there is no end. It is astonishing that so many books are written which have no purpose, no message, no justification. The percentage of dynamic books is very small. It is our business to discover this kind to our people. Our advertising columns must carry announcements worth their reading and impelling to those who read.

This is the spirit of our publication work.

The Business Aspect

The Publication Society is necessarily engaged in business. The circulation of its publications and the merchandising of the Book Department require a business organization with analytical and comprehensive accounting. A scientific and exhaustive cost finding system is applied to the mechanical operation. The question of profits is naturally raised. Do such ensue and how are they disposed of? The economic conditions since the war have removed almost entirely

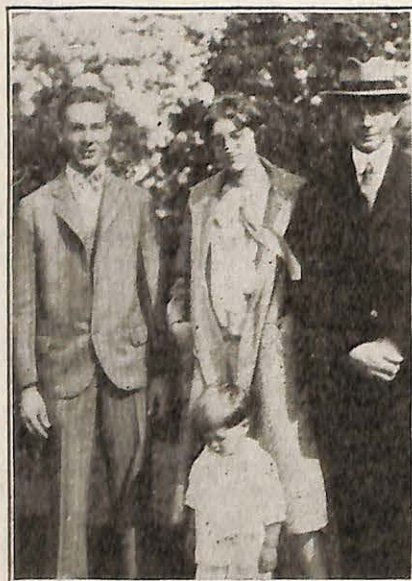
How Dreams Come True at Our Children's Home in St. Joseph

HANS STEIGER

During the past years we have shown the readers of the "Sendbote" and the "Baptist Herald" quite a few pictures of the many little ones belonging to our Baptist Home Family. At this occasion we take the privilege of introducing two "children" who have grown up in the atmosphere of our Home. The young man is Charles Bradley, the young lady—Edith Gutzeit; both were graduated as honor students from our local high school last summer.

Charles entered the well-known Des Moines University last fall and is studying for the ministry. God's providence paved the way as he is enjoying the help of good friends who are taking an interest in him. Edith's share is not quite as bright at the present; she is in charge of the younger generation of our family, and is saving her wages to enable her to pay for her first year in a Baptist college next fall. Needless to say, we are proud of the two who were once our children and who still regard our Home as their real home.

Charles was committed to our Home while it was yet located in Louisville,



Ky.; he was not much bigger than Buddy who is standing, as you see, in front of his "big sister" Edith. We present this picture at this time to show that the good seed sown into the hearts of our little ones has promise of bearing good fruit. The work done by our denomination in connection with their Children's Home is really missionary work of the finest type.

We too find ourselves occasionally dreaming: We dream that all the children in our care will grow up to be, not only good American citizens, but worthy "fellow-citizens with the saints and of the household of God;"—and we are sure that a generous Easter Offering will help to make our dreams come true.



German Baptist Old People's Home, Chicago, Ill.

H. KOCH, Chaplain

In all of our churches Easter bells are ringing in the interest of our Mission work and Benevolent Institutions. At twilight our forefathers had the custom of sitting quietly meditating about the past and planning the future.—When I let my thoughts roam in the past I see Jesus walking among men doing good, healing the lame and sick and uttering words of comfort: "Come unto me all ye that are weary and heavy laden and I will give you rest." Beneath the cross we behold John and the mother of Jesus and we hear the voice of Jesus entrusting her to the disciple's care. My thoughts wander on through the years and see another figure, a man who had the Savior's spirit, our Brother Jacob Meier, who was the founder of our Old People's Home. He was a man of many visions regarding the necessity and possibilities of the Mission work in a city like Chicago. He saw many old men and women in the German population and our churches all over the country, who had worked hard all their life without a place they could call home. Their eyes were growing dim, their steps faltering, their memory often failed them. Their hands were no longer able to work and there was no one to care for them. To provide a Home for such was Rev. Meier's wish.

In 1896 Mrs. Linder gave \$2000 toward the erection of a Home for the Aged, other gifts were added, which made it possible to move into the first building of our present home at Cortland and Spaulding Street in 1897. Other wishes at least in part found their fulfillment. Twice additions to the first building were made. At present 86 persons are accommodated; to care for these we need \$20,000 annually. Our Matron, Miss Hendricks, is a faithful and unselfish worker, looking after those entrusted to her care. Two nurses, Miss F. Riecke and Miss L. Voight, and other helpers assist in the noble work.

Not only are their bodily needs cared for but their spiritual needs as well. Prayers are offered, Gospel Hymns are sung and twice a week our "House-father" conducts a devotional service. He also ministers to the sick.

Many wishes are fulfilled, others are still a dream. Sometimes we are sad when we notice some of our lame, feeble folks laboring to make their way to the dining room and we dream of an elevator. Every week one or more applicants knock at our door seeking admission only to be turned away because there is no room. We dream therefore of a larger Home.

Last month we laid one of our dear mothers to rest at the age of 89, she had been with us 29 years. \$300 was all she could pay when she entered our Home. We count it a privilege to have been able to care for one of God's Own so many years, but to carry on such work we need your assistance. You have not failed us in the past and I am sure will not forget us in the future either.



The two oldest inmates, Mrs. Kath. Vogel and Mr. Franz Schlosser, both 92 years old

Old People's
Home,
Philadelphia,
Pa.



The German Baptist Home for the Aged, Philadelphia, Pa.

Some of our German Baptist people will recall that, over 35 years ago, some good old saints in our churches in Philadelphia had a vision that we should have an Old People's Home of our own. This vision, or dream, became a reality when the ground with a frame building, on which the Home now stands, was purchased and which Mr. Reuben Windisch had the privilege of buying for the Society in 1896. The present splendid structure was built in 1905 and is now valued at over \$140,000. What a pity that many of our early dreamers did not live to see the result of their untiring efforts of love and sacrifice.

For thirty-three years this Home has been a blessing to many. Some have entered whose early life was surrounded by every luxury, but through mistakes not their own, wealth vanished and when the Home doors were opened, they gladly came in and lived their declining years in comfort. Others having spent years of toil and hardships, when they could toil no longer entered the Home and found rest with all needs supplied. This has been the history of our Home for 33 years, during this time we cared for 178 inmates of which 126 were our own Baptist people. At the present we have 36 guests in the Home with quite a few waiting to enter when there is room.

At the close of our fiscal year our cash balance was the lowest it had been for many years. The falling off in donations is giving our Board of Directors considerable anxiety. We need your financial support, we need your prayers. If our Home is to continue we must have both.



"And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4).

The "Altenheim" in Portland, Oreg.

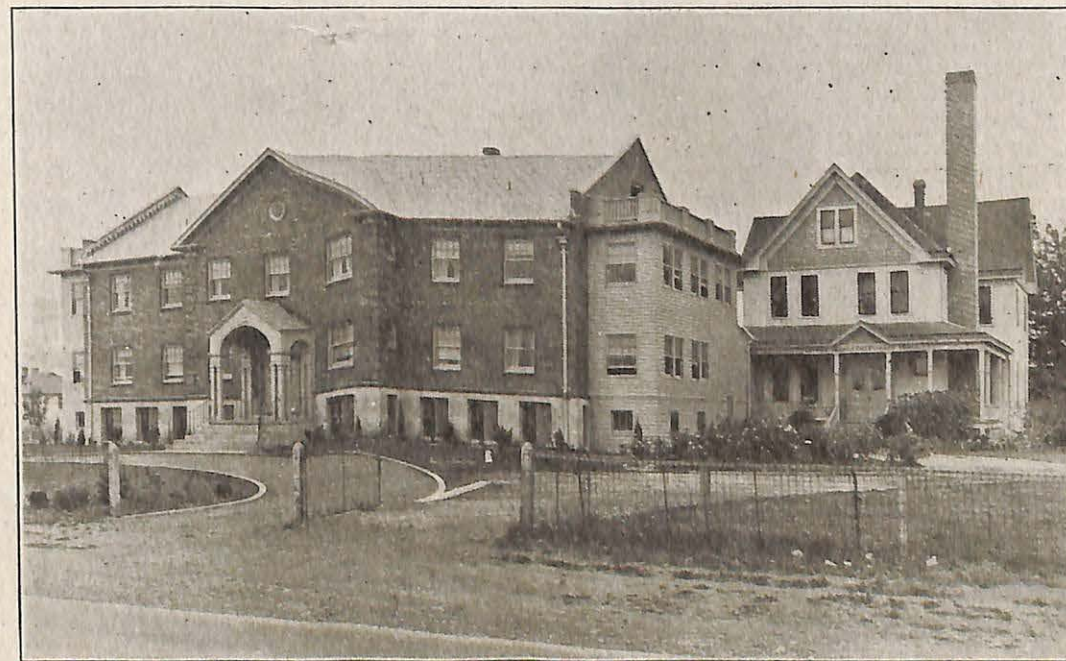
J. A. H. WUTTKE

"Where there is no vision, the people perish." This is also true of the local church or a whole denomination.

It was in the year of 1912 that 71 of our members in the "Oregon Vereinigung" had a vision and saw the great need for our old people and united as "The German Baptist Old People's Home Society of the Pacific Coast." But not until ten years later did their vision become a reality when the first home was opened. Since then it has been proven in many ways that the vision, which the brethren had years ago, was of God.

In 1927 it was found necessary to either enlarge the first building or erect a new one. It was decided to do the latter and so last year saw the erection of the first unit of a home which will, when finished, be a credit to the German Baptists of the Pacific Conference.

At the present time we have 18 inmates at the "Altenheim." The churches in the Conference are taking an active part in the support of the Home, but we need the support of the Missionary and Benevolent offering. For this purpose, therefore, we appeal to the churches at large to make the Easter Offering this year a most generous one.



Old People's Home, Portland, Oreg.

Our Service and Our Offering

(Continued from Page 5)

stimulating, which they are constantly assisting by counsel and program building, by the presence and help of the two General Secretaries and by the loyal devotion and aid of the local workers. It is surely worth-while to promote and support this work, for thereby our future leaders are trained and our young forces strengthened for Conquest for Christ. Our Young People's and Sunday school work is a sure denominational investment which will bring rich dividends in days to come.

What is the motive, the driving power in these Young People's and Sunday school activities? When we search and probe for the deep underlying motive we find it is *love to Christ*, to the Christ who first loved us, who gave himself for us, who purchased the church with his own blood and who has ordained us to be something to the praise of his glory.

Easter, the great Resurrection Anniversary of our Lord, is soon with us. At the coming Eastertide, we again rejoice in the glorious consummation of the redemptive work of Jesus; that our Lord and Savior ever lives and that we are to live in him, with him and for him. We remember the great commission given by the Risen One to his disciples and we would again measure and test our love by obedience to that great challenge and command.

We have a new opportunity to demonstrate our love by a special Easter Offering for the causes which we believe are dear to our Lord. As we first give ourselves again to him in worshipful love, let us also freely give of our means, of our money. "Let us not love in word, neither with the tongue, but in deed and truth."

Young People, let us not fail our Lord at this Eastertide.

Church Contributions to our Denominational Budget

August 1, 1928—January 31, 1929

ATLANTIC CONFERENCE

Churches	Membership	Contribution
Boston	152	\$ 48.75
Bridgeport	78	105.67
Merriden	95	20.50
New Britain	158	277.00
New Haven	149	78.00
Brooklyn, First	295	17.50
Brooklyn, Second	276	525.00
New York, First	86	.....
New York, Second	155	168.15
New York, Third	142	269.00
New York, Harlem	164	201.62
New York, Immanuel	153	280.00
Egg Harbor	61	.....
Hoboken	50	.....
Jamesburg	110	61.47
Jersey City, Pilgrim	87	97.00
Newark, Clinton Hill	382	3336.72
Newark, Walnut St.	110	662.00
Newark, Evangel	198	83.20
Passaic	97	1047.81
Union City, First	128	152.44
Union City, Second	86	191.00
West New York	170	.....
Philadelphia, First	293	525.00
Philadelphia, Second	447	147.74
Bethlehem	76	307.96
Wilmington	46	105.50
Baltimore, Miller Memorial	124	120.00
Baltimore, West	117	25.00

J. A. CONRAD, Treasurer.

EASTERN CONFERENCE

Churches	Membership	Contribution
Buffalo, Spruce St.	189	\$ 249.83
Buffalo, High St.	192	303.70
Buffalo, Bethel	182	339.00
Folsomdale	46	.....
Rochester	325	587.08
Arnprior	106	143.46
Hanover	.....	.....
Killaloe	170	51.00
Lyndock	95	21.36
Neustadt	87	20.00
Sebastopol	31	46.85
Erie	164	302.20
Munson	48	45.61
New Castle	48	40.07
New Kensington	113	200.72
Pittsburgh, Temple	453	1129.30
Pittsburgh, North Side	84	296.85

CARL GRIMM, Treasurer.

CENTRAL CONFERENCE

Churches	Membership	Contribution
Chicago, First	360	\$ 393.62
Chicago, Second	173	255.95
Chicago, Humboldt Park	188	59.66
Chicago South	145	95.40
Chicago, Englewood	70	25.00
Chicago, Immanuel	88	298.16
Chicago, Irving Park	.....	.....
Oak Park	413	209.00
Kankakee	233	832.20
Pekin	107	64.95
Peoria	155	76.13
Trenton	77	374.65
Indianapolis	85	86.05
Alpena	97	74.61
Bay City	.....	.....
Beaver	104	57.34
Benton Harbor	315	660.92
Detroit, Bethel	509	1469.53
Detroit, Second	207	140.06
Detroit, Burns Ave.	416	2700.56
Detroit, Ebenezer	445	3573.35
Gladwin	109	16.78
Lansing	117	23.88
St. Joseph	229	450.61
St. Louis, St. Louis Park	240	250.00
Akron	58	71.00
Canton	128	86.78
Cincinnati	117	389.00
Cleveland, First	159	156.10
Cleveland, Second	326	839.30
Cleveland, Erin Ave.	240	151.76
Cleveland, Nottingham	269	.....
Dayton	201	169.55

CONRAD VOTH, Treasurer.

NORTHWESTERN CONFERENCE

Churches	Membership	Contribution
Baileyville	97	\$172.25
Aplington	201	873.80
Buffalo Center	139	175.60
Burlington	647	5.00
Elgin	187	209.74
George, First	.....	82.53
George, Second	147	163.76
Muscatine	98	90.10
Parkersburg	75	59.20
Sheffield	112	14.00
Steamboat Rock	148	156.02

Victor	66	108.88
Faribault	.....	.....
Randolph	53	33.00
Holloway	22	10.00
Hutchinson	70	41.50
Jeffers	51	.....
Minneapolis	193	330.24
Minnetrista	126	157.40
Mound Prairie	28	44.42
St. Paul, First	272	75.05
St. Paul, Riverview	196	202.96
Sharon	32	97.50
Ableman	44	42.95
Concord	29	.....
Gillett	20	27.52
Kenosha	62	207.25
Kossuth	61	20.00
La Crosse	20	27.00
Lebanon	49	39.25
Milwaukee, Immanuel	447	229.59
Milwaukee, North Ave.	283	125.00
North Freedom	143	297.72
Pound	129	12.54
Racine	250	855.35
Sheboygan	80	120.90
Watertown	54	22.46
Wausau	115	87.37
Wayne	4	50.00

HANS KEISER, Treasurer.

SOUTHWESTERN CONFERENCE

Churches	Membership	Contribution
La Salle	80	\$ 60.00
Bethany, Lincoln Co.	88	211.98
Bison, First Church	88	839.65
Dickinson Co., First	171	44.04
Dickinson Co., Ebenezer	104	75.07
Durham	128	366.86
Ellinwood	73	511.60
Geary Co., Mt. Zion	34	111.00
Herington, First	16	9.01
Hillsboro, First	.....	55.00
Loraine	290	1527.23
Marion, First	115	30.00
Stafford	131	1120.89
Strasburg	69	88.00
Tampa	17	41.65
Mt. Sterling	77	69.85
Concordia	.....	127.50
Beatrice	50	179.00
Creston	71	89.00
Shell Creek, First	109	204.54
Scottsbluff, Salem	96	153.55
Bessie	55	286.90
Ingersoll, Bethel	67	225.28
Emanuel, near Kiel	74	148.44
Okeene, Zion	131	502.23
Gotebo, Salem	73	191.36
Shattuck	103	261.62

O. G. GRAALMAN, Treasurer.

TEXAS CONFERENCE

Churches	Membership	Contribution
Beasley	21	\$ 16.60
Brenham	13	21.14
Cottonwood	183	507.99
Crawford	92	191.10
Dallas	113	616.13
Donna	24	151.88
Elgin	34	69.23
Elm Creek	39	33.00
Gatesville	148	86.35
Greenville	84	147.40
Hurnville	80	57.87
Kyle	102	110.82
Waco	74	164.80
Mowata	43	113.57

O. G. MILLER, Treasurer.

PACIFIC CONFERENCE

Churches	Membership	Contribution
Anaheim, Bethel	234	\$ 799.57
Franklin	86	144.95
Fresno, First	59	80.00
Lodi, First	234	982.36
Los Angeles, First	233	420.30
Los Angeles, Ebenezer	64	32.75
San Francisco, First	38	132.00
Wasco, First	88	428.97
Bethany, First	132	270.00
Freewater, First	41	.....
Portland, First	654	3886.50
Portland, Second	221	582.19
Portland, Third	101	363.00
Salem, First	137	219.16
Salt Creek, First	103	165.57
Stafford, First	48	318.66
Collfax, First	102	93.00
Lind, First	49	218.00
Odessa, First	43	324.70
Spokane, First	71	195.45
Startup, First	90	307.10
Tacoma, First	208	889.79
Yakima, First	5	.....
American Falls	82	184.00

G. SCHUNKE, Treasurer.

NORTHERN CONFERENCE

Churches	Membership	Contribution
Fort George	12	\$ 20.00
Vancouver	89	.....
Calgary	28	135.00
Craigmyle	21	250.00
Camrose	50	114.55
Edmonton	240	276.34
Forestburg	73	29.00
Freudental	135	1063.26
Glory Hill	43	116.22
Hilda	97	214.75
Josephsburg	12	25.00
Knee Hill Creek	25	.....
Leduc, First	253	178.30
Leduc, Second	26	45.30
Medicine Hat	50	147.50
Rabbit Hill	38	38.50
Richdale	27	100.00
Trochu	98	146.27
Wetaskiwin	67	137.82
Wetaskiwin, Second	.....	8.30
Wiesental	93	78.13
Annental	19	19.00
Ebenezer, East	122	170.40
Ebenezer, West	190	66.00
Edenwald	119	72.20
Esk	21	35.00
Estuary	.....	116.50
Fenwood	71	37.00
Glidden	28	34.75
Homestead	98	.....
Leader	33	43.85
Lemberg	64	136.00
Lockwood	57	11.80
Nokomis	179	113.20
Regina	98	108.17
Rosenfeld	70	128.00
Serath	65	211.50
Southey	130	372.56
Sutherland	58	.....
Yorkton	104	5.50
Moosehorn	31	5.00
Morris	101	68.14
Whitemouth	72	37.00
Winnipeg	452	251.00

H. STREUBER, Treasurer.

DAKOTA CONFERENCE

Churches	Membership	Contribution
Anamoose	179	\$527.00
Ashley	242	718.56
Berlin	78	41.00
Bethel	.....	696.01
Beulah	31	275.02
Bismarck	65	112.68
Cathay	32	313.00
Danzig	120	898.11
Fessenden	161	49.60
Germantown	197	44.09
Goodrich	141	322.86
Grand Forks	211	206.39
Hebron	66	190.00
Lehr	126	112.00
Leipzig	178	.....
Linton	32	.....
Martin	192	755.00
Max	125	138.84
McClusky	33	194.20
Medina	78	162.80
Pleasant Valley	18	100.00
Rosenfeld	111	11.21
Selfridge	132	157.95
Streeter	58	72.25
Tabor	194	114.66
Turtle Lake	82	.....
Tuttle	94	215.00
Venturia	39	21.28
Washburn	226	938.46
Avon	131	221.00
Chancellor	254	975.25
Corona	114	293.18
Delmont	85	173.81
Ebenezer	58	48.15
Emanuel's Creek	38	96.00
Emery	188	128.57
Eureka	266	749.18
Herreid	182	241.15
Madison	236	474.00
McIntosh	304	564.44
Parkston	94	10.21
Pleasant Ridge	133	239.46
Plum Creek	47	132.00
Spring Valley	115	452.86
Unityville	37	38.53
Brady	38	120.09
Lambert	24	54.23
Missoula	39	151.00
Pablo (Polson)	52	37.31
Plevna	29	22.00
.....	85	405.00

J. J. ROTT, Treasurer.