

The Baptist Herald

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

Volume Seven

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Number Seven

Special Missionary Supplement

Prayer for All

WE find that we limit our prayer to ourselves, our families and our friends. We must constantly remind ourselves that prayer is for all, is unlimited in its outreach and is to embrace all men. We are tempted to be selfish in our prayers as well as in anything else. We recall a portion of a Socinian hymn-prayer which reads thus: "Give rain and sunshine to Greiz, Schleiz, and Lobenstein; and if others also wish them they can ask for themselves." None of us would be ready to say that that prayer meets the test of the New Testament. When Christ taught his disciples to say, "OUR Father," he certainly meant anything but to limit prayer. We have no right to expect that our petitions will receive an answer when we seek the best of everything for our own small circle. God will not hear us if we are unmindful of his children over the whole world. Covetousness is in no sense confined to business transactions, but it also has taken a conspicuous seat in our worship.

What's Happening

Mr. Erich Gutsche of the graduating class of the German Department of the Colgate-Rochester Divinity School has been appointed to supply the church at Harvey, N. D., during the summer months.

Mr. Wm. Schweitzer of this year's graduation class of the German Department of Colgate-Rochester Divinity School has accepted the pastorate of the Baptist church at Folsomdale, N. Y., and supplies the pulpit in between Sundays.

The officers of the Men's League (Männerbund) of New York and Vicinity are Joseph A. Conrad, president; Rudolph Orthner, vice-president; Fred Heubig, secretary; Emil C. Lawrence, treasurer; Rev. F. W. Becker, counselor, and Oscar H. Conrad, director of the mass chorus.

The members of our German Baptist mission station at Vida, Mont., have bought a school-house for church purposes. The building will be moved to a more suitable location. The Missionary Society will assist with a loan of \$1000, which is to be repaid in rates of \$100 annually.

The Immanuel Church at Hitchcock, Okla., Rev. H. A. Meyer, pastor, has purchased the church edifice of the now defunct congregation at Kingfisher, Okla., from the General Missionary Society. The building will be moved and renovated to meet the enlarged needs of the Immanuel Church.

Owing to unavoidable circumstances, the announcement of the decision of the judges in the prize essay contest is postponed for another issue. It is hoped that the decision can be published in the "Baptist Herald" for April 15. We beg the contestants to bide their souls in patience for a few weeks more.

The Harlem, New York, Young People's Society is now 45 years old. It numbers 42 members at present. During the last year 7 Bible meetings, 1 patriotic, 1 missionary and 2 literary evenings were held. Five visits were made to the "Beacon Light Mission." Mr. F. J. Maeder is president.

Rev. John Kepl of Durham, Kans., has resigned his charge to become pastor of the church at Regina, Sask. Bro. Kepl served the church at Durham for nine years as pastor with signal success. He closes his work at Durham the last Sunday in May and begins his new pastorate at Regina on June 9.

Mr. Martin DeBoer of the graduating class of our Divinity School in Rochester will supply a number of churches in the Dakotas during the summer whose pastors as members of the Conference Missionary Committee will visit the mis-

sion churches of the Conference to become more acquainted with their fields and needs.

Rev. Fred E. Klein, pastor at Bismarck, N. D., for the past 2 3/4 years, has accepted the call of the church at Washburn, N. D., and began his work April 1. A reception was planned for the new pastor on April 5 with Rev. E. Broeckel of Turtle Lake and Rev. H. G. Braun of McClusky as chief speakers on this happy occasion.

Rev. Paul Wengel and his people at the Bethel Church, Detroit, Mich., observed "Home-Coming" Week, March 10-16. It was an endeavor of an evangelistic nature, reaching out for the drifting Baptists with their church letters in their pockets, the unchurched former members of Bethel and the unconverted. Bro. Wengel reports large, enthusiastic gatherings and results.

The Baptists of Roumania have experienced a remarkable growth in 10 years. They have grown from 14,000 in numbers to 42,000. The Roumanians have grown from 8,000 to 28,000, the Hungarians from 4,000 to 6,000, the Germans from 1,500 to 3,000 and the Russians from 500 to 5,000. More than 200 chapels have been built in 10 years. In 1921 a small Baptist Seminary was organized, which now offers three courses. At present 50 students are enrolled.

The Men's League (Männerbund) of New York and Vicinity held its third annual meeting in the Second Church of New York City on March 7. Prof. H. von Berge of Dayton, O., moderator of the General Conference, was the speaker of the evening. His topic was: "Men Wanted." The Men's Chorus under the direction of Oscar H. Conrad rendered a number of selections. Other attractive numbers of instrumental music were given. The offering was for the building project of the Gypsy Baptist Chapel in Sofia, Bulgaria.

The first anniversary of the C. E. Soc. of the First Church, Union City, N. J., was held on Feb. 25 with a service and supper. The president of the German C. E. Union, John Jakober of Philadelphia, was a guest and made a short address. Rev. H. F. Hoops of New York and Rev. L. W. Barnard of the American Bible Training School of Brooklyn made timely talks. Supper was served by the local C. E. society to 87 people. An offering was received for the organ fund of the church. Pastor John Schmidt was delighted with the response of the young people.

Rev. C. E. Panke, pastor of our Spokane, Wash., church for the past four years, has tendered his resignation to become an executive officer of The German Baptists' Life Association, Buffalo, N. Y.

His position will be that of Field Secretary, organizing the conference districts of which managers will have full charge. These managers must be trained. This system has been successfully developed by the many denominational fraternal insurance associations. Bro. Panke has some experience in this work, having been in the employ of The German Baptists' Life Association before he entered our Rochester Theological Seminary in 1924.

The General Missionary Committee met in its annual business session at the office of the General Missionary Society, Forest Park, Ill., March 12-14. Rev. H. C. Baum was elected chairman of the committee and Rev. S. Blum recording secretary. A full representation of the committee was present and many important questions received full discussion, especially those referring to the mission work in the Cameroons and our immigration work in Canada. The supplement with this issue of the "Herald," prepared by General Missionary Secretary Dr. Wm. Kuhn, will furnish our readers with more complete information about the great work carried on by our General Missionary Society.

Some Variations

As the highbrows say it: "Do not calculate on your juvenile poultry before the proper processes of maturation have fully materialized."

As the lowbrow says it: "Don't try to get the low-down on yer cackle berries before they have done their stuff."

As everybody else says it: "Don't count your chickens before they hatch." —B. Y. P. U. Magazine.

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The Art of Living

A COURSE in "the art of living" is now open to juniors and seniors at Connecticut College, New London, Connecticut. But what is a young man or a young woman to do who cannot afford to take this course? How can the art of living be learned? The following four points selected may be far from the thought and plan of the twelve instructors at Connecticut College who will co-operate in giving the course, but the suggestions may be helpful to the thoughtful reader.

In the first place, **do right**. The late John Wana-maker said that an old friend of his, during the Centennial days fifty years ago, told his son: "Take hold of the toughest knots and try to untie them; try to be worthy of honor. There is but one test of everything, and that is, Is it right?"

We take a long step toward learning the art of living when we put everything to the conscience test. Is it right or wrong? This is a more important test than to ask, "Is it fashionable?" or, "Is it popular?" or, "Will it bring me fame and fortune?" or, "What will I get out of it?"

In the second place, **have a sense of humor**. There are men and women who seem to have schooled themselves until they are almost without fault. But they cannot laugh. They do not take life too seriously, but they take themselves too seriously.

The man who can laugh at himself derives the most from life. Fortunate is he who can tell a joke on himself. Take, for example, the man who was riding to the office on the train one morning, according to the story which he told some friends at a luncheon. In the coach opposite him was sitting a young woman on whose shoulder there appeared to be a big spider. Wishing to show her a kindness, he reached across the aisle and attempted to brush off the spider, but to his dismay discovered that it was jewelry instead. With a chuckle he remarked to his interested listeners about the table, "I might easily have been taken for a thief!"

In order to learn the art of living, we ought in the third place, to **live joyfully**. Micawber, the impetuous character in Dickens' "David Copperfield," who was always looking for something to turn up, no doubt got more joy out of life even though he was always living on the brink of financial ruin, than the man of wealth, who is forever living in fear of impending disaster. "Sufficient unto the day is the evil thereof," wisely spoke the One who mastered completely the art of living, and who will teach us the art if we become his disciples.

A fourth suggestion may be offered: **live heroically**. A coward will never learn the art of living. Courage, fidelity, persistence, patience, indomitableness—these are some of the elements that must go into the fiber of the man who would pass the exam-

ination when he has come to the end of life's course of training.

The following paragraph from the pen of an unnamed writer sums up admirably the heroic way of living: "To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joy of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes."

This course in the art of living is free to all who wish to enroll.—Forward.

Is Regeneration Out of Date

PAUL ZOSCHKE

THE change of time has brought with it an apparent slump of interest in Christian work on the part of Christians; at least so the older generation says of the younger. On the Lord's Day the churches used to be filled to the last seat. Men and women were brought into a saving knowledge of Jesus Christ, and were brought into the church, and stayed there after they got in unless they were pushed out for crimes such as girls being seen on the street with handsome young fellows, or fellows seeing sweet and beautiful girls home after dark. The crime was the more horrible if it was done in the daytime. Youth has gone from this extreme to that of throwing all propriety to the winds and doing just as they please. Which of the two extremes is the better or the worse is not for me to say here. I do say that it is only natural that the other extreme should come, for as long as there is life, the pendulum swings.

It seems a fact, however, that this present time, as compared with former days, is bringing with it a slump in interest. Pastors and those still interested in church work are complaining more than ever that the churches are empty, especially Sunday evenings. In our own neighborhood is one church that has discontinued its evening services because they could no longer get a crowd for the preacher to preach to; and the benches do not need the preaching, so why spend the money for heating and lighting, and the energy of the preacher? Within four or five blocks from our church is one of approximately two hundred members that had 27 in the service last Sunday evening. Still another has been trying to solve this problem by not having a service on a recent Sunday, but sent those few who still were coming to other churches to find out what is being done by others to solve the problem. This is not only a local problem, but we have heard the same from our own German Baptist preachers from other cities.

There are those who will say that

Bigger Churches Are Being Built

this year than ever before in the history of Protestantism. Immense edifices costing up to a million dollars are being erected. Here, there and everywhere are finer and bigger church buildings than we have ever seen. Doesn't that bespeak greater interest? The answer is that large churches are being built because the members, having more earthly means, take pride in a large and beautiful church edifice, which is not wrong in itself, provided it does not take first place in importance. And then these large churches with few exceptions are only half filled at the time of the worship service.

One of the reasons for the apparent slump in interest is that the ordinary church member has too many things calling for his attention. In the former generation people went to church to worship; they went to church to see their friends whom they did not see during the week; they went to church because the music in the church was the only music they heard and the sermon practically the only means of education; they went to church because they wanted a buggy ride and had no other place to go; they went to church to break the monotony of staying at home. Today in order to keep their friends they have to go to the friend's clubs, balls, card parties, theater parties, dances, "engagement for dinner at six-thirty." Concerts, lectures, addresses, operas, and a dozen other things they must attend, for if they don't, they will be "greatly embarrassed by their inability to intelligently converse upon current subjects." There is something drastically wrong with the person who must attend all the engagements in order to keep his friends. I wonder if they believe that Jesus will remain their friend if they never keep their engagements with him. Oh no, he won't wait, he demands attention.

This is but one step in the journey away from God. Another step is that

A God Made With Hands

has taken the place of the living God; a god who cannot lay down a law, nor punish the transgressor of any law; a god who cannot restrict liberty and force worshippers to go the straight and narrow way; but a god who acquiesces and even serves every whim and wish of his subjects; the Almighty Dollar. The people are after prosperity and in their mad chase they forget that the source of the highest prosperity is the living God, Jehovah. Man says: Why should I seek God? Why should I go to church when I get all the satisfaction I want where people will do me honor? I have all that I want; I have my rich table three times a day; I have my own downy, luxurious bed; I have my deep, soft cushions to sit on; I have my friends and fun. What more do I want? All my needs are supplied. I have no need to go to church and ask God for anything. Besides I have too much pride to ask, it is too much like begging which I despise. A noted teacher said, that man is trying to rule God out because he thinks he has all control of the universe.

With God out of the universe and out of one's life, one has no more use for the church than perhaps to teach self-respect and kindness to others. These can be acquired elsewhere, so why go to church? It may have been profitable for our fathers and mothers to go to church, but it is out of date now.

If any organization or institution is out of date it no longer supplies a need. If the church is out of date it is because that need for it has vanished.

To the question what is the need the church did supply, we answer it is the voice of Jesus saying, "Except a man be born again, he cannot see the Kingdom of God."

This Is Regeneration

But how do we know that man needs the Kingdom of God? Perhaps he has outgrown it. Jesus said, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as the shepherd divideth the sheep from the goats; and he shall set the sheep on his right hand but the goats on his left. Then shall the King say to them on his right hand: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Then shall he say also to them on his left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal."

You cannot bear to be among those on the left of the King and go to punishment, you need to get into the Kingdom. But how are you going to get in? There is only one portal, and that is regeneration; use that or stay out. Regeneration will never be out of date as long as man needs the Kingdom of God.

Regeneration is based on several things that never change. We shall mention three, one of which is an exception only when Jesus changes it.

Law Never Changes

We do not mean regulations man puts on statute books today, and tomorrow some more to get around them. We mean those laws that God has written indelibly and irrevocably into nature and into the heart of man.

What is law? Law expresses the will of the law-maker. It is laid into the world; and man cannot change it, and God will not.

Many people say that the Ten Commandments are no longer modern; we should discard them and put ten respectable laws in their place. Laws that pertain to the issues of life will never be anything but modern. They may be several thousand years old according to our counting of time, but they are never older than the heart of man. The banks on either side of the Mississippi River are older than the tablets on which the Ten Commandments were written, but we do not discard them for they guide the stream of water. So also do the Ten Command-

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ments guide the stream of life. Israel again and again experimented with discarding the Decalogue but every time they caused a flood by letting the stream out of its banks.

Some Christians say they do not have to observe the Old Testament law; their law is Christ. That is like saying: We do not have to obey the city law, we obey the law of the nation. Christ came into this world not to destroy the Old Testament law but to fulfill it, in that he carried the obligation of man far out beyond that law. Instead of "Thou shalt not kill" he said, "Thou shalt not hate," for killing is but the outer side, the counterpart of the inner. Christ gave the Old Testament law a new meaning and added far more to it. It is a harder task to keep Christ's law than the Old Testament law. Then why not go back to the Old Testament? you ask. Because the Old Testament law has no promise of mercy with it as has the law of Christ.

Law is still law.

Human Nature Never Changes

Some people believe they have done, or are doing, away with sin by trying to oust that word from their vocabulary. By avoiding consciously to think of sin we have not yet rid ourselves of its power. It is always besetting us on every hand. We pride ourselves on being scientific in this 20th century and we think with our science we have changed all things. We have indeed changed many things, but they are only outer things. Science can never change inner things. Science can direct the stream of water coming from a spring, but it can never make a bitter spring yield sweet water. Science may tell us something about the nature of life and lead us to certain activities, but science can never make us good when we are bad. The leopard's spots are not changed by whitewash.

Man wants the most possible for the least possible. If he cannot get it by worthy means he will get it by unworthy means. Why does the cow think the grass beyond the fence is better than her own? She thinks she can get more for the same amount of effort in eating. If there is no opening she jumps the fence. We want all we can possibly get, and when the fence of law is in our way we simply break the law. The desire becomes so intense that the conscience loses its power.

Take an illustration from the history of God's chosen people. Israel knew that she was called to serve the One God, "and have no other gods" besides him. But the living God did not give them all they wanted as easily as they wanted it. He promised them the whole land of Canaan but they had to conquer the inhabitants thereof. He promised them many things, but they had to acquire them. Israel thought the heathen peoples were getting things more easily, so they adopted their form of worship. They transgressed the law because of selfishness and jealousy.

Today the heart of man is no better. We want to be rich; we want to be honored; we want to get

the attention of people. If we do not get these by righteousness, we'll use unrighteousness.

The Condition to Regain God's Favor Never Changes

Man knows he will have to face a higher Being some day, who will act as judge. His heart tells him this. When the cow has jumped the fence and sees the farmer coming, she instinctively tries to get back. When man has committed a crime he is immediately accused by his conscience, for he is aware that he is seen by God and will have to face punishment. Man knows that he has disobeyed God and cannot make restitution. In other words he knows he is lost.

God has shown his mercy in that he has made a way possible by which man can return. This way is nothing that man can do. Man's works cannot make good what harm has been done; man's good works are God's rightful share. God expects them from man. There is no praise for, nor efficacious power in good works.

But God is willing to extend his scepter and show mercy when we are repentant. It is his divine grace that will cause his face to again shine upon us. The penalty for our transgression Jesus has most graciously offered to pay for us. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—For the transgressions of my people was he stricken." He also intercedes for us and asks the Father to show us mercy and grace.

With the forgiveness of our sins God has given us Something as a guide and counsellor. It is that Something that is a riddle to those who have not received it, and always eludes those who seek it and think God ought to give it to them because they are doing so much for God. It is that Something that will make those who have received it do things they have been unable to do before. It is that Something that will pave their way, if they only trust and walk each step as it is paved. It will make difficulties vanish; mountainous regions become plains. desert places to flower and foliage. What is this Something? It is the Holy Spirit, the Spirit of God. It is the power of God in our hearts that will make us bold to proclaim the marvelous works of God, as it made the apostles bold to face the magistrates, prison bars, brandished steel, and fiery stakes. It is the power of God within us that will make people sit up and take notice that we "have been with Jesus." It will make us able to do all things because it strengthens us. It will make us become all things to all men that by all means we might save some. The Holy Spirit of God!

This is **regeneration**. We are re-born into God's Kingdom. We have become "an elect race, a royal priesthood, a holy nation, a people for God's own possession, that may show forth the excellencies of him who called you out of darkness into his marvelous light." He has taken us out of the condemnation of sin and put us into the saving of eternal life.



The Parsonage at Passaic, N. J.

Mortgage Burning in Passaic

Our Church in Passaic decided three years ago to purchase a suitable parsonage for their new pastor. It was no small venture for this small group as less than \$2000 in cash and subscriptions was on hand. One brother offered a loan of \$1000 and with a mortgage for \$4000 secured, the property was purchased.

Of this latter amount but \$800 was on hand one year ago. The Brethren Conrad offered to double every dollar paid during 1928 and the members set to work. So faithfully did they give that by Dec. 31 they could say, we have succeeded in our effort.

Consequently we could plan a celebration. The day decided upon was February 21. Under our pastor's leadership the program was carried out. After the opening exercises Mrs. Ewert recited a poem she had written for the occasion. Mrs. Kliese assured us that the sisters had done what they did (and it was a goodly sum) with a desire to serve the Lord. Our senior deacon, Bro. Alnor, spoke of the completed work. Bro. J. A. Conrad favored us with a cello solo and spoke words of recognition and encouragement. Our pastor showed us in his message how much "Faith, Plus" can accomplish. Our sisters favored us with a song. Our Male Chorus contributed two appropriate selections. Our Choir sang in two selections, the second being concluded with "Onward, Christian Soldiers." During this singing the officers of the church formed in a semicircle about the altar. Then the chairman of the trustees, J. N. Alnor, held the mortgage bond while Benjamin Trippler, youngest member of the church, touched it with a lighted match. When the most of it had been consumed the congregation arose and sang "Nun danket alle Gott."

After prayer and benediction we were the guests of our faithful sisters who served refreshments to all. Here we enjoyed the hearty fellowship rejoicing in what the Lord hath done.

A HELPER.

It is just as necessary that we take care of our bodies as it is that we cultivate our brains.

Birthday Sociable for German Baptist Home for the Aged, Philadelphia, Pa.

The Lady Managers of the German Baptist Home for the Aged of Philadelphia, Pa., will give a Birthday Sociable at the Home, 7023 Rising Sun Ave., on Easter Monday, April 1, from 2-5 P. M. Friends of the Home are invited to donate as many cents as they are years old to the good cause on this occasion. If no one wishes to divulge their years of age, a dollar in silver or paper will do as well. The Ladies are anxious to enroll our young people everywhere among their friends and helpers. Even though this notice may reach some after the date (it came to the editor somewhat late), a contribution will always be timely and acceptable. Send for a card and a little bag by writing to Mrs. Lydia Menzel, 6359 York Rd., Philadelphia, Pa., and return it with a well-filled donation.

A Mexican Saved

Racine, Wis.

On Sunday morning, February 17, we had the joy of baptizing three persons. Ten were baptized a few weeks earlier, and another baptismal service followed a week later. Two of these baptized on February 17 are girls of the Sunday school. How good that they were saved early in life!

The other one baptized on that Sunday is a Mexican young man about 24 years of age. His father was a Spaniard, his mother an Indian. Six months ago, one Sunday afternoon, together with some others of his countrymen, Ralph Aparicio—for that is his name—was on his way to a "movie." In his pocket he carried a revolver, a long Mexican knife and a box of cigarets. At his home he had a bottle of "moonshine" in his bed under the pillow. But while on their way to the "movie" these men were attracted by gospel singing. A meeting was being held on the street not far from the Grace Baptist Church. Some of the men of the church were engaged in this meeting on this particular Sunday together with some men who had come from Chicago.

They preached the gospel to the crowd that had gathered. And the gospel lodged in Ralph's heart. He was saved then and there.

And what a transformation took place in his life! He now no longer carries a revolver, nor a long Mexican knife, but the New Testament in both Spanish and English. Nor does he smoke cigarets, but instead he wears on his coat a button which says, "Jesus Saves." And now there is no bottle of "moonshine" under the pillow on his bed, for instead of his former drink he now drinks the water of life which satisfies the thirsty soul. And how true to the work of God in the human heart: He finds he no longer fits into the "movie." You will see him instead in the services as regularly as God's most zealous children. Nor did men teach him this, but God. And how natural that he should yearn to carry the gospel to his own benighted people.

Watch for Ralph, and pray for him sometime when you are interceding for God's people. As he was saved, God is able to save others of Ralph's own people and to save them mightily.

H. F. SCHADE.

Harlem N. Y. Society Visits Union City, N. J.

The Young People's Society of Harlem visited the First German Baptist Church of Union City, N. J., on Tuesday, Feb. 19. They were the guests of the Union City Society. A hearty welcome was extended by Mr. Herman Kumm.

The General Secretary of our Union, Rev. E. G. Kliese, led the devotional period.

The meeting was then taken over by the young people of Harlem, under the leadership of Mr. Frederick Maeder.

A shadowgraph sketch entitled "Starting Right" was given by Mrs. F. Ehrenstein and Mr. Frederick Maeder; there was also a playlet, "Strike out my name," given by four of the visitors, Alfred and Eleanor Orthner, Martha and William Kosik. A piano duet was given by Mrs. Olga Birseneek and Miss Lydia Peterson, which was followed by Mr. Frederick Maeder who in German gave "Spare in der Zeit." The Sunday school choir of the Harlem society rendered several numbers. Mrs. Frederick Ehrenstein and Mr. Frederick Maeder gave a vocal duet, "More like Thee," followed by "Let not your heart be troubled." The benediction was pronounced by Rev. L. N. Schoen of Hoboken.

After the meeting the local young people and their guests adjourned to the social room where they joined in games and refreshments.

L. A.

The Honest Groom

"So you want to marry my daughter, eh?"

"I do, sir."

"Young man, have you considered her family in this matter?"

"I have, sir. I love the girl so much I'd be willing to put up with anything!"

The Sunday School

Aspiration

ALICE MCFARLAND

To make of life a grand success,
A man must first aspire,
Must see the gleams and dream the
dreams
That set his soul on fire.

Who chooses for his life a goal,
With eyes upon some star,
Will find that chance and circumstance
Can neither make nor mar.

The man who in his youth aspires
To brave and mighty deeds,
And fearless sails through storms and
gales,
Where his high purpose leads,

Confined not by a meager aim
Nor drifting rudderless,
With vision high and single eye
Shall win a sure success.

The Service That the Sunday School Renders

What is the service rendered by the Sunday school? There are at least four important reasons why a Sunday school in a community may be of supreme value.

First, it renders a *spiritual service to the children*. Of course, adults are included, but if a child misses in early life some of the most vital truths that go to make up life and character, the loss is irreparable. In other words, there are certain indispensable moral, and spiritual truths which must be placed in each life during the responsive, impressionable, and trusting years of childhood and early youth. If these vital truths are not incorporated into the life during this period, the chances are more than ten to one that they will never be received into that life in after years. The natural enmity of the carnal mind toward God and toward spiritual truths increases after the years of moral accountability are reached. A natural, untarnished conscience easily becomes a defiled one; a defiled conscience a seared one; and a seared conscience can at last become a dead conscience.

A book on Sunday school work makes the following interesting statements:

The normal development of the religious nature through teaching aright the teachings of God—this is the essential aim of the Sunday school. These truths are taught to both grown and growing minds. Few are too young to begin to learn; none are too old to learn the deep things of the Spirit.

To give each child a moral and spiritual vision, and to have this vision realized in life, is the first service of the Sunday school.

Sunday School Scholars Accept Christ
I was greatly impressed with this truth while conducting a revival cam-

paigned in a small village a few years ago. During our first children's service I endeavored to impress the children with their need of a Savior, and when I asked how many were Christians I was surprised to see the number of hands that were raised. Thinking they did not understand me, I explained again what accepting Christ means, and then asked all who were Christians to come to the front of the church. My heart was made glad to hear how intelligently and feelingly they prayed; and both in the service and on the way home, to hear them tell of their plans in life. Some said they intended to become missionaries. I asked the pastor the secret of this wonderful condition in his church, and he said the secret was a godly Sunday school teacher. As the children passed through her department in the Sunday school they were led to intelligently believe in Christ, and were trained by this godly woman to live lives of prayer, and to have an ambition to be used by the Master. What a wonderful service is rendered by the Sunday school in painting fifty-two great moral and spiritual pictures each year and hanging them upon the clean walls of memory before that art gallery is overcrowded!

Training for Service

The second service of the Sunday school is to *train for life service*. It was in Sunday school, after the superintendent had read a letter from the foreign missionary field, that James Chalmers, then a boy, made up his mind that should he live to become a man he would be a missionary. The faithful teacher who inspired the young life of Robert Morrison, who afterwards became the first Protestant missionary to China, is another illustration of the service the Sunday school thus renders. Two elderly ladies who have given large sums to Christian work told me of the little country Sunday school they attended when they were little girls, and of the inspiration of those years that has followed them, bearing fruit in generous gifts to extend just such kind of work today. From one of our little mission Sunday schools in the Southwest, not yet four years old, two young men have already gone out into Christian service. Neither of these two young men was a Christian when the Sunday school was organized. Many others of the same community are engaged in active work in their local Christian Endeavor, and in other services of the church. The Sunday school not only renders a spiritual service for the life, but inspires that life for its career.

Quickening the Religious Consciousness

The third service of the Sunday school is to *bring a religious consciousness to the community*. Those who work in communities where there are no Sunday

schools know the dearth and desolation of a place where there is no church or religious service. Two years ago, as I went with one of our Sunday school missionaries into a community twenty-five miles from any church or Sunday school, we found some thirty children in the public school who were without any Sunday school influences. Approaching the storekeeper, I asked him if they did not think of serious things. I shall never forget his answer. He said, "We would be different if somebody would come and teach us, but for twenty-five years there has not been a sermon preached in this community, or a single session of a Sunday school held." The fruit of irreligion was everywhere in evidence.

I have known many such communities. I know of one where four years ago the children hardly knew what a Bible, or a Sunday school meant. One of the public officials told the man who became the superintendent of the Sunday school that when they held a public meeting of any kind there would be more drunken men outside than there would be people inside. Today, after four years of Sunday school work, the whole community has changed. This same public official said to the superintendent: "Your Sunday school has done more for this community than an enforcement officer could possibly have done." This is the community I referred to previously, from which two young men have entered Christian service. Every good movement in a community will receive encouragement from a well-organized Sunday school, and every evil will feel its opposition.

A Place for Service

After the Sunday school has inspired, instructed, and guided, it performs a fourth service. By the blessing of God it *provides a place for life service*. Thousands of faithful, earnest, loyal workers, who would no doubt fail at some of the great tasks in the Kingdom's work, are in the Sunday school, rendering a great and useful service, if not the greatest that can be rendered. Were there not a field of expression for this vast wealth of talent what a loss would be sustained! In that great throng no man could number that the aged Apostle John saw, as by divine illumination he looked down through the ages, I am quite sure that many from every tongue and nation will be there because of the great service rendered under God by the Sunday school in its divinely inspired mission on earth.

— S. S. World.

Speaking of Good Turns

Sam: "Remember when we first met in the revolving door?"

Bam: "But that wasn't the first time we met."

Sam: "Well, that's when we began going around together."—Boy's Life.

Toward Sodom

By B. MABEL DUNHAM

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

(Continuation)

It was, indeed, a memorable occasion, that night of the great debate in the Scotch village. During the afternoon the men had flocked in from all directions. By seven o'clock two hundred sleighs could have been counted in the streets surrounding the hall, and still they were coming. By eight o'clock every available chair was occupied. Some dangled their feet from the window-sills, others crowded about the door. A contingent from the north had come early enough to usurp three rows of seats reserved for the people of Shade's Mills, and nothing short of force could have induced them to relinquish them. The air was thick enough to cut, Dr. Scott declared, when he arrived. He ordered every window open.

"Them doctors are awful bossy," Simeon remarked to Manassah. The Horst party had secured comfortable seats near the center of the great hall.

"We'll all catch our death of cold," Manassah was sure. "And me, I wish I could die," sighed Ephraim, who sat between his brother and his brother-in-law. "What's wrong with you?" cried both his elders at once.

"Nothing," was the evasive reply.

The cross-examination which might have ensued was forestalled by intimations that the meeting was about to open. A portly gentleman of conspicuous dignity took the chair, the governor, the Horsts suspected. Having peremptorily ordered Shade's Mills to begin the debate, he sat down and devoted his attention to a massive, gold watch which he had placed on the table before him.

The speaker from Shade's Mills proved to be no less a person than its founder and chief citizen, Absolom Shade, a man of nearly sixty, but full of energy and force of character. Straight as an arrow he stood before his audience and poured out an impassioned appeal for the village that bore his name. Half an hour he talked, argued, declaimed, until it seemed there was nothing left to be said on the subject. The case of his opponents was assuredly lost before it was begun.

Then came a pleasing diversion, as the chairman called it, a solo entitled "Home, Sweet Home." As the sentiment was one in which both parties could concur, the entire audience was invited to stand and join in the chorus.

Mr. Collins was the next speaker, and right well he realized that his reputation was at stake. It was a difficult situation he faced, but he had recourse to a fund of pungent Irish wit. He spoke with much animation, pounded the table, fanned the air, shrieked and bellowed. Without cracking a smile himself, he fairly convulsed his audience with laughter. Ebytown was lauded to the skies; Shade's Mills was trailed in the dust.

Before he sat down, there were cheers and hisses.

"That don't get us nowhere," said Manassah.

Simeon had been greatly impressed. "If only they would get so earnest about religion," he said.

"People would say they were crazy," Manassah believed.

"But this is only for time," the preacher went on, "and religion is for eternity."

Manassah glared at him. "Religion and politics are like oil and water," he said. "They don't mix. Next time I'll fetch Levi along and you can set to home with your religion."

Simeon had no time to reply. The bagpipes had started up, and the audience was greeting them with loud acclaim. Such music there never was in the ears of a Scotchman.

"It sounds like hell," Simeon felt constrained to remark. It was the one religious word that had a place, it seemed, in the parlance of politics.

Manassah bit his lip and said nothing. "Bare knees yet," sneered the preacher, "and a petticoat. He ought to shame himself."

"Shut up!"

The third speaker was on the platform executing his bow. Ah, here was the man, to judge by appearances. He was young. The smile of conquest was already upon his lips, the sparkle of triumph in his eye. A hush pervaded the hall. The audience sat on the edge of their chairs, waiting expectantly to be carried off on the crest of some great wave of oratorical effort. They were ready for the plunge.

"Fellow citizens and friends," the young orator began. "Thirty years ago this country was nothing but a wilderness, and..."

"How do you know?" harried a fat old German who sat in the front row supporting his corpulence with a stout cane between his knees.

"Put him out!" demanded a peppery Scot.

"You'll need help," warned the Teuton.

The speaker tried to ignore the interruption. He cleared his throat and began again. "Thirty years ago this country was nothing but a wilderness, and..."

He stopped again, this time from sheer apprehension lest the German might repeat his impertinent remark.

"Twice you told us that before," ragged his uncertified opponent in the front seat. "Tell us something we don't know."

A titter of amusement ran through the room, but it was immediately suppressed when it was perceived that the orator had braced himself for a third attempt.

"Thirty years ago this country was nothing but a wilderness," the young man reiterated.

"Three time and out," jeered the Ger-

man, whom all Ebytown, after much neck-craning, came to recognize as old Fritz Gaukel, the well-known proprietor of their most popular tavern. "Come on, sonny, and have a drink on me."

The young man cast an agonizing glance at his Scotch friends.

"Go on!" came the message of encouragement.

Loud and uncontrolled laughter from Ebytown.

"Don't pay any attention to that old soak."

The budding orator took fresh courage and began again on another tack. "I wish..."

"Go on!"

Another spasm of laughter from the enemy's side of the room.

By this time, despair had seized the speaker. He had forgotten his lines. Only his chagrin remained. He stood a moment, speechless, and then he blurted out, "I wish it had stayed a wilderness, then I wouldn't have to make such a blasted fool of myself." He ran from the platform, and made a wild dash over the chairs and their occupants to the exit at the back of the hall.

One half of the audience were convulsed with laughter; the other, hot with rage. The pompous chairman kept calling vainly for order.

Absolom Shade rose in all his dignity and claimed the right to use the remainder of his colleague's time. He held up a sheaf of notes, the arguments of which he hadn't time to present.

The chairman would not hear of it. They would go on to the next thing on the program, a recitation by Ephraim Horst. Had he pronounced the name correctly?

"Ephraim? Ephraim? Ephraim!" The ejaculations came from the Mennonite party, with varied inflections of voice.

Ephraim was on the platform before he knew it. He glanced at Mr. Collins, bowed and announced the title of his literary effusion, "Das alt Schulhaus an der Krick."

"Put him out!" A mere interlocution.

*"Heit is's 'x'actly zwanzig Jahr
Dass ich bin owwe naus;
Nau bin ich widder lewig z'rick
Und schteh am Schulhaus an d'r Krick
Juscht neeksch ans Dodys Haus."*

"Make him stop!" shrieked an infuriated Scotchman. He started for the platform with the evident intention of carrying out his own command.

*"Ich bin in hundert Heiser g'west,
Vun Marble stei' in Brick,
Un alles was sie hen, die Leit
Dhet ich verschwappe eenig Zeit
Fors Schulhaus an der Krick."*

The selection had thirty-one stanzas, but Ephraim got no farther. A blow on his head from the knotty cane of his enraged assailant and the boy dropped unconscious. His blood gushed forth as from a fountain.

"Murder!" roared Dr. Scott, springing up like a wild-cat and rushing to Ephraim's side. Manassah was there be-

fore him, peering anxiously into his brother's blood-bespattered face. A nameless fear overcame him.

"He's alive," announced the doctor, after what seemed an eternity of time. "But hold the murderer."

From then on, pandemonium reigned. A pitched battle broke out between the two camps. There were blows and curses. Like a pack of buffaloes on a stampede, the audience seemed to have gone suddenly mad.

"Order!" yelled the chairman over the din. He was quite unmindful now of his dignity. "Sit down! Yes, he's conscious."

The Mennonite flock, shepherded by Simeon Ernst, had sought refuge in a corner of the room. There they were huddled together, aghast with anxiety. They had learned their lesson. No more politics for them.

"Sit down!" commanded Dr. Scott. "You fools! Sit down!"

"Dr. Scott has the floor," announced the impotent chairman. "He will conclude the debate."

But the audience had had enough. The crowd was thinning out. Some risked life and limb by jumping from the windows. Broken chairs and canes lay about. There was a jam at the door.

Dr. Scott could not forbear a laugh. "This debate has already been concluded," he said, a trifle ironically. "Will the saving remnant of our audience rise and sing with me the national anthem? Sing it out of your hearts, men, like they do in auld Scotland. If we have many more meetings like this, the good Queen will need to be saved."

An exaggerated report of the turbulent meeting at Shade's Mills came to the ears of certain politicians, who, fearing further trouble, decided that the vexed question must be settled at once. At the next session of the House, after a very amiable conference over the matter, it was decreed that while Shade's Mills would probably always be the town of the county,—a pleasing sop, this, to the disappointed—Ebytown was to have the county buildings. And so, with one stroke of the pen, the hand of authority and law brought peace, or at least the forbearance of open conflict, between the two rival municipalities.

Chapter VII

THE FELLING OF THE OAKS

Near nor far, there never was such a pretentious judicial structure as the court-house which was to be erected in Ebytown. The council were unanimous in their decision that it must be ornate, if nothing else, with large arched windows and massive doors, and that only the best of materials should be used throughout. But the height of their extravagance was a large cupola, which was to be to the building a crown of glory, giving it an undefinable air of distinction. Twenty-five thousand dollars sounded a fabulous price, but the council stood their ground in the face of criticism. "Wait," they said, "until you see the cupola."

The question of the hour was to secure a suitable site for this magnificent pile

of bricks and mortar. It was not so easy as it seemed. If the council looked at any piece of land, immediately the price went up skyhigh. They became discouraged, chagrined. Was it possible the cupola would have to be lopped off in the end?

Once more old Fritz Gaukel came to the rescue. He owned two and a half acres of land situated in the very heart of Ebytown. It was valuable property, but he was willing to lay it on the altar of public sacrifice for the nominal sum of one dollar, as a token of the satisfaction he had experienced in the final decision of the Legislature. It was worth that much to him, he declared, to get ahead of Shade's Mills.

Fritz went to the next meeting of the village council and made his offer formally. It was accepted most informally with three cheers and a tiger for the donor. The reeve, Dr. Scott, happened to know that the County Council had been casting covetous eyes on that very property, but had realized its value. And now the cupola was saved. It was all due to Mr. Gaukel, who had given a worthy gift in behalf of a worthy cause. A public benefaction, Dr. Scott called it.

Old Fritz beamed expansively.

"The people of Ebytown must not be allowed to forget our friend and his generosity," said the good doctor. "I propose that we name a street for him."

"Fritz?" asked someone, evidently a trifle concerned about the dignity of the municipality.

"Frederick," the doctor thought, "would be more euphonious." He added the further suggestion that another street might be given the surname of the beneficent German.

The old tavern-keeper was pleased to the extent of an all-suffusing grin. He sat, and continued to sit, within the charmed circle, in his favorite position on the edge of his chair, or so his corpulence made it appear, his heavy cane between his knees.

"You all know that Mr. Gaukel stole my speech at the famous debate," said Dr. Scott. "I want to say that I forgive him tonight."

"You're welcome," cried old Fritz, shambling over to where the doctor stood in all his dignity of office, and shaking his hand whole-heartedly. "And if you've got two more streets handy, call them John and Scott. The doctor is the best bull-headed Scotchman I know. I move it."

With much laughter, old Fritz was for the time being adopted into the council. His motion was duly passed and recorded in the minutes.

So four of the principal streets of the village were named, and two of its prominent citizens were thereby recompensed to all time for their public-spiritedness.

In the spring of 1852 the task of erecting the new court-house was begun. But no sooner had the committee in charge decided upon its exact location than they were confronted with three oaks of enormous girth that had staked their claim centuries before in the forest primeval. There they stood in all their venerable

strength and glory, waving their branches defiantly in the wind. The worst of it was that in all Ebytown there could be found nobody who would undertake to remove the obstructions. The people saw, by turns, the awkward and the ludicrous sides of the situation and shook their heads. The trees towered over them in lofty contempt.

At length a novel scheme was hit upon to make the removal of the oaks a matter of public enterprise. If anyone could be found who could lay low the three monsters, his were to be the honor and the spoils. But whoever should make the attempt and fail, he must pay into the treasury ten dollars a cord for all the wood he should destroy or carry away, the minimum being twenty dollars. He must, moreover, expect to be held up temporarily as the butt of public ridicule.

The trees and their final demolition became the all-absorbing topic of conversation. Men stood in the near-by streets with their hands in their pockets discussing how the feat could be accomplished. Their ultimate conclusions were announced by a pugnacious wagging of the head, by an exaggerated winking of the eye, or by the expectation of a huge wad of tobacco across the sidewalk. Each man had his own individual method of declaring that to cut down these trees was as easy as rolling off a log.

There were those who felt encouraged to try it. They lopped off limbs here and there, and chopped great holes into the sides of the trunks. Soon they grew weary of what they considered a hopeless job, deposited their money in the treasury and endured the jeers of the onlookers. The giant oaks waved their crests more haughtily than ever.

Manassah Horst conceived the idea one day that he could fell the trees. He needed timber to build a new barn. Having listened attentively to numerous ideas which others entertained on the subject, he formed a rather unique plan of his own. He would carry it through, too, to a successful issue before the week was over. So Manassah threw his hat into the ring. A great cheer went up. More amusement for the crowd.

The first move of the new hero was to seek the help of men who had had practical experience in lumbering.

"Help you?" said some. "Sure we will. You're a good boss."

"Yes," said others, "if you will pay us good."

"And if the whiskey is plenty," added a big, husky fellow who, though young, had acquired the great, unquenchable thirst.

Manassah's answer was as startling as it was final: "No whiskey at all."

"What! Beer for a chob like that?"

"Not a drop," said Manassah. "Ale." Smiles broke out again.

"Adam's ale," said Manassah.

Down went the corners of their mouths. Some mumbled imprecations upon the Mennonite's accursed head. "Beer don't make you drunk," they argued. "Never."

"Mine won't," replied Manassah, doggedly.

"Stingy!"

"Crazy!" said others. Who had ever heard of refusing to give workmen their legitimate beer? Was there ever a barn-raising, or a sheep-shearing, or a threshing, or even the simplest butchering without the ubiquitous black jug? Why make an exception in this tree-feeling business?

"Liquor don't go with this chob," said Manassah, and nobody could alter his decision in the least.

Presently a handful of men were found who were willing to work without liquor. Manassah smiled and called them his Gideon band. With such men as they at his command, the three oak trees would fall to the ground, he said, as did the walls of Jericho in the long ago.

But Manassah's men did more than walk about the trees and look at their task. For two days they worked steadily in the sun, quenching their thirst from buckets of water. Some climbed the trees and severed the branches from the trunk, while others tried to weaken the trunk near the ground with axes and cross-cut saws. Levi was on hand doing the work of two men, Manassah said, while Ephraim offered his good wishes and what assistance he could.

The incredulous crowd of onlookers jeered and criticized. They wanted to know what Manassah was going to do with all that wood.

"Start a saw-mill," was the reply.

"It will cost you a penny at ten dollars a cord," came back the taunt.

"It will cost me nothing," said Manassah, so coolly that the scoffers looked at each other and whistled.

Before noon of the third day the branches had all been removed and the bare trunks of the trees stood like giants stripped of their clothing and ready for the final bout of the conflict. At their sides dangled heavy ropes, like the plaids of hair that brought about the downfall of the mighty Samson.

A noisy, excited crowd had gathered to witness the hazardous enterprise.

"He can't do it."

"No, never."

"Shut all the best men out with his crazy temperance notion." This from the disappointed man with the thirst, who emphasized his remark by emitting with great vehemence a huge wad of over-chewed tobacco.

Manassah had no ears for these comments. While the men were tugging at the ropes and plying the saw back and forth into the very vitals of the smallest of the three mighty oaks, he was giving his directions. "Yo-heave," he would say, and "Steady now," and periodically, by way of encouragement, "She's coming."

Along came a strong west wind to help. There was a cackling of timbers, a warning shout from the spectators, a scattering of the workmen and the first of the defiant trio lay vanquished on the ground. Only a jagged, sawed-off stump remained of all its glory.

"Bedad! he did it," cried Mr. Collins, elated as if he had done it himself.

"He did it—once," replied a disgruntled bystander. "But there's two more."

"He'll get them too," prophesied the teacher. "If he's anything like Ephraim, he can do anything he wants to." He caught sight of his favorite pupil. "Stay away from it, Ephraim," he advised. "You got struck on the head once. The second time it might be fatal."

But Ephraim only smiled and continued to work.

The second tree was laid down by a similar method. But it did not fall as was expected; and Ephraim, unfortunately, ran into instead of out of danger. The spectators stood screaming helplessly. It was a narrow escape, somewhere between an inch and two, it was generally computed, but after all the boy was alive and unharmed.

Mr. Collins' face was as white as a sheet. He went to Manassah and implored him to order Ephraim off. It was a shame for a boy of his brains, he said, to be allowed to do that kind of work.

"Leave me go to the ropes," pleaded Levi. "I can pull twict as hard as Ephraim."

"Yes, let Levi go, if somebody must," said the teacher.

"If I would get killed," said Levi, "nobody would care."

"I would, Little Brother," said Manassah.

Levi's heart suddenly bounded with a great joy. He was no longer a homeless, orphaned boy. Somebody cared.

Ephraim was ordered to the saw, and Levi prepared to handle a rope. The trunk was sawn to the last degree of safety. They were waiting for Manassah's "Yo-heave!"

"It can't be done," was the universal verdict. "Somebody's sure to get caught if it is."

"Yo-heave!" cried Manassah, steadily.

Every worker's eye was fixed upon the tree, every muscle strained to bring about its downfall.

But the mighty oak stood immovable. For an hour the men tugged, and jerked, and pulled; for another hour they chopped, and hammered, and sawed. At five o'clock the tree was still standing. The men were tired and hungry. Besides it looked like an impossible task they had undertaken. Cyrus and other boys, who had been among the most interested of the spectators, began to chase each other about, carrying their jollity into the very shadow of the great, immovable monster and scorning the danger that seemed not imminent.

But Manassah had made up his mind to finish the job that day. Not a wink of sleep for him until that tree was down. He called his men together for another long final pull at it.

This time the tree gave way and fell with a terrible crash beside its late companions. The impossible had been accomplished. The trees themselves with their sixty thousand feet of lumber and the honor of having felled them belonged to Manassah Horst.

A joyous shout of congratulation rent the air, followed by a shrill cry of distress.

"He's dead!" the people cried.

"Who?"

"Levi, the hired boy. He's underneath."

The excited witnesses of the horror rushed forward with their story. They had seen him fall. They had heard him scream.

A ghastly silence.

There were more screams. Where was he?

"It's Cyrus!" cried one.

"Cyrus?"

"Cyrus and him both," was the man's amazing reply. The child was running about when the tree began to totter, he maintained. Levi had seen the danger and rushed to save him. They were both underneath the branches hidden by the underbrush.

"Run for Dr. Scott," ordered Manassah.

All hands to the rescue. They dug the two boys out of the underbrush, Cyrus laughing and posing as the hero of the hour, Levi silent, and limp, and pale as death itself.

The doctor examined Levi. His right arm was broken, but that would heal. Who was "the bra laddie," anyway?

"He's my little brother," said Manassah. "Can't we take him home?"

* * *

During the weeks that followed Levi suffered much, but he endured with courage and fortitude. His arm, it turned out, had not been properly set at first, and the boy had to choose between carrying a crooked arm all his life and having it broken and reset.

"Will it cost much?" he asked, wistfully.

"Not a red penny, if it's money you mean," replied the doctor. "But it will hurt. Hoots, mon, it will hurt." Then he related that in a letter just received from across the water he had learned that a graduate of his own Edinburgh University had discovered a drug that would deaden pain. Chloroform, it was called. If only he had it. . . .

"But the Lord sent the pain," interjected Sarah. "If he didn't want Levi to have it, he wouldn't've sent it. We must let everything to the Lord."

"Stuff and nonsense!" growled the doctor. "It says in my guid mother's Presbyterian Bible that the Lord caused a deep sleep to come over Adam when he took out his rib to make that bothersome Eve. The Lord isn't for pain and loneliness. He wants everybody well and happy. If only I had some of that chloroform. . . ."

Levi declared that he would be more afraid of the drug than he was of the pain.

"That's a bra laddie," said the doctor. "Come here." He laid Levi's bare arm across his knee and broke it by sheer force, then reset it and bound it up with the bandages that Hannah had made for him. It was a painful operation, but the young hero endured it without a murmur, though tears stood in his eyes and he trembled in every limb.

(To be continued)

The Easiest Way

The easiest way—doesn't lead to fame,
The easiest way—doesn't lead to rest.
The easiest way—doesn't win the game,
For often the hardest way is best.

And thousands journey the easiest way,
Choosing the simplest tasks to do,
They love to dance and they love to play,
But the hardest road is trod by few.

But those who travel the hardest way
Are brave of heart and unafraid,
And they face the trials of today
With courage firm and undismayed.

The hardest way is long and rough,
Beset with disappointments, too;
But the man who is made of the sterner
stuff
Elects to fight with the noble few.

How to Help Miss Frieda L. Appel in Her Work in the Philippines

While attending the General Conference in Chicago last fall, quite a number of our German friends asked me just what we need in our work out yonder in the Philippine Islands or what they and some class or club could send us to help in the work. I took some addresses and names and promised to write and let them know. After a number of these requests came and some were at a time when there was no chance to take down necessary data, I thought of a scheme that would save my writing so many lists and when I spoke of sending a list for publication in this paper the Editor, Bro. Mihm, was very gracious and said it might be done, and that it would reach many more this way who might also be interested.

I feel sure from past experience that a few hints in regard to how to send articles would not be amiss, as it may save money and difficulties both in sending and also in receiving. These Islands being a possession of Uncle Sam's makes the matter far easier than in other foreign countries—postage is exactly the same as here with no duty on goods, provided an invoice stating the goods are American manufacture accompanies the same. The package should be sent Parcel Post—according to the rules governing this department—eleven pounds is the amount a package may weigh and if the value does not exceed \$10 the goods will usually pass without question. But as soon as a wooden box comes by freight or express immediately they begin to look suspicious and insist on opening it and do some rooting, which is always annoying, and the whole process may consume more time than you can afford to give.

All of these articles are things we cannot buy out in those regions, so you see how much it means to have them come to us in this way. An organized S. S. Class or Club or Young People's Society choosing one item on the list and sending it to address below will be rendering valuable service to our mission work in this

part of the Orient. Thanking you in advance for any response to this appeal I am

Yours in His glad service,
FRIEDA L. APPEL.

P. S. Count on at least a month for goods to reach the Philippines.

List of Articles Needed in Mission Work in the Philippine Islands

1. Old Choir anthems, used and discarded. Good music, simple and also more difficult.
2. Old books of song collections—Folk Songs, patriotic, religious and secular.
3. Large American Flag.
4. Crepe paper in white and colors, some with Christmas pictures.
5. Poinsettias and other decorations used at holiday season.
6. Artificial Christmas tree and trimmings—candles and holders.
7. Handkerchiefs and washcloths.
8. Pencils and other school supplies.
9. Daily Manna and other devotional books and helps.
10. Revival Gems or some other hymn books in quantity.
11. New Testaments and Bibles in quantities.
12. Magazines—subscription to musical and other kinds.
A few suggestions:
Baptist Herald.
Reader's Digest.
The Atlantic Monthly.
The American.
The Literary Digest.
The Moody Monthly.
The Etude—musical—Theo. Presser Co., Philadelphia.
Musical America.
Music and Youth, 7 East 43rd St., New York, N. Y.
13. Games good for high school girls, such as:
Checkers,
Flinch,
Helma,
Bible,
Snap,
Tiddledwinks.
14. Fans, bracelets and beads.
15. Small black umbrellas.
16. Tooth paste and brushes.
17. Brownie Camera No. 2. Eastman Kodak Co.
18. Calendars—large and small.
19. Folding Organs.

Los Angeles Young People

Another year has passed for us as a young people's society of the First Baptist Church, Los Angeles. We too would say with the Psalmist, "Bless the Lord, oh my soul, and all that is within us bless his holy name."

Our Sunday evening services were held every Sunday night in the form of a prayer meeting. Heart to heart talks were given and all in all we were able to feel the presence of our Master being in our midst, blessing us with untold blessings. The fourth Sunday in every month is wholly given over to us, and at such

times we have had wonderful inspirational services such as the Gospel Team of Los Angeles, who inspired us with their wonderful messages in song and testimony. What a wonderful thing it is to dedicate our lives in the service of our Great Commander was seen in their testimonies. Then too the wonderful talks of missionaries returned from their field of labor with the pictures taken from their respective fields were of great blessing to us. Again we would hear the call: "Who will go?" "Who will give?" Many an evening was made more pleasant through the musical talent expressed in so many of our young people.

We did not, however, neglect our boys and girls and one night a picnic lunch was served to them at one of our beautiful parks, after which they were taken to church where they themselves took part in the evening service. We, of course, have our special times too, such as a May Party at our dear pastor's house which was enjoyed by all. The Lord has been good. How often we have failed him he only knows, but he has never failed us. And so we go on into the new year with but one wish to serve him more faithfully, more loyally, more forcefully. In this beautiful city where we have almost perpetual sunshine we want the Sun of Righteousness to shine into the hearts of such as know him not.

Our new officers for the coming year are a band of true followers of our Savior, giving of their time and strength to serve us. They are Miss Ruth Schulz, president; William Scharf, vice-president; Miss Ruth Eichblatt, secretary; Miss Ruth Ferus, treasurer, with their staff of co-workers too numerous to mention, for we are all workers together for Him.

We are looking for great blessings in the new year, expecting great things, knowing we shall receive them from the hands of the One who said, "Ask and it shall be given unto you." REPORTER.

Cross-Crown Circle Holds First Anniversary

The Cross-Crown Circle of Second German Baptist Church, Union City, N. J., held their first anniversary Feb. 26, 1929. Our aim is to aid missions and bearing our Cross and some day to receive a Crown. Also visiting the sick and needy. Mrs. W. Swyter is president. The Circle presented a dialog. The choir sang, also the men's choir and other selections.

Rev. E. Finger of North Baptist Church was the speaker who gave us a very interesting talk. Refreshments were served later. "There is a Gate that stands ajar and through its portals gleaming a radiance from the cross afar, the Savior's love revealing, accept the Cross and win the Crown, love's everlasting token."

ELIZABETH BRUMMER, Sec.

* * *

The possibilities of life are practically unlimited. What we accomplish is a matter of how much we desire to accomplish.

Thoughts on Fundamental Christianity

Professor LEWIS KAISER

V. A Fundamental Commission

Matt. 28:19: "Go ye therefore and make disciples of all nations."

Therefore

"Go ye therefore." We underscore the word "therefore." It points to a compelling conclusion that follows from what we have been trying to stress in these articles. That which is fundamental in Christianity must become universal in human experience, for upon it depends human destiny. Hence the history of Christianity begins with the great commission of the risen, living Lord: "Go ye therefore and make disciples of all nations." It was a summons to the sublimest enterprise that human beings had ever been called upon to accomplish—to bring this world under the sway of the crucified and risen Christ, not through the might of arms, but through the "foolishness of preaching." Thus Christianity was from the very start designed to be fundamentally and essentially a missionary religion.

Christianity is fundamental only so far as it throbs with the life of Christ and follows the program of Christ. It is alive only as it grows. It must be active at its extremities or it becomes chilled at the heart. It must be enlarging at its circumference or its very center tends to be debased. It has been said, "It takes God and one man to make any other religion, but it takes God and two men to make the Christian religion." I take that to mean, that vital Christianity is not only worship, but also work; not only "the practice of the presence of God," but also the putting forth of the power of God; not only mysticism, but also missions. The "fruit of the branch" is not merely for the adornment of the branch, but primarily for the feeding of the hunger of men.

How shall the Kingdom of God come? Well, the Master says in the parable, that "the children of the kingdom," that is, his followers, must be sown as the "good seed" into the field of the world. If there be "no other name under heaven given among men, whereby we must be saved" (Acts 4:12), then that name must be made known around the globe, even unto the uttermost parts, as far as men dwell.

"All power is given unto me in heaven and on earth"—therefore go ye! The author of Christian missions is none other than the triumphant Christ himself, who by the divine right of his resurrection power and glory rallies the church to the spiritual conquest of the world. If there were only the story of a dead Christ to tell, this would indeed be a hopeless task. And no less so, if the gospel had only the story of a great teacher, or a mighty wonder worker to tell. But it is a living, redeeming Christ, clothed with divine au-

thority and eternal might, who challenges the church to its supreme task. "All power is given to me in heaven and earth," therefore go ye!

Come and Go

The gospel of Jesus has two foci, come and go. It bids us first to come to Jesus and become his disciples and then to go and make disciples. Andrew comes to Jesus and finds in him the Messiah and in the joy of this great discovery he goes to his brother Simon and brings him to Jesus. (John 1:41.) To be truly saved is to burn with a passion to save others. Being in contact with Christ we catch his spirit and then like him go out "to seek and to save the lost." "Go" follows "Come" in the scheme of salvation, is inseparably fastened to it. The missionary impulse is the very heartbeat of true discipleship and the strength of that impulse is the measure of one's loyalty to Christ. The challenge of the parable is: "Go out into the hedges and highways and compell them to come in" (Luke 14: 23).

There is too little "go" in our religion. We build fine churches with beautiful memorial windows and a great organ. We announce the elaborate service in catching phrases on the bulletin board or in the columns of the press and expectantly wait for the crowds to come—but they do not come. And they do not come, because the church does not go—does not go out of its cold indifference, out of its stiff formality, out of its glaring inconsistencies—does not go "into the hedges and highways and compell them"—compel them through persistent and persuasive love—to come in.

The church that is fired with missionary zeal goes out for conquest and comes back with rich spoil. A man fell through the ice into a river one bitter cold day. A fellow workman came to his assistance with a plank, one end of which was covered with ice. The struggling man grasped it again and again, but every time his hand slipped off. At last he cried, "For God's sake, man, give me the other end of the plank!" How many of our efforts for the salvation of men are performed with the icy end of the plank! Put out the other end!

Whose Business Is It?

It is related of John Vassar, who was a great soul-winner, that he was waiting for a friend in the parlor of a Boston hotel. A fashionably dressed lady was sitting across the room. Mr. Vassar went over and said, "Excuse me, madam, but I feel that I must ask if you are trusting in Jesus Christ." Then followed a conversation which deeply impressed the lady. When, a little later, the woman's husband appeared, she told

him of the strange man who had asked her so personal a question. He replied in anger, "Why did you not tell him, it was none of his business?" "O, husband," she said, "if you had seen that expression upon his face and heard the earnestness with which he spoke, you would have thought it was his business."

Sad to say, there are many in the church who think that winning souls for Christ is none of their business. That is the work of the preachers and missionaries; it is no concern of theirs. With utter complacency they say, if not in words, yet by their actions: "Am I my brother's keeper?" They have lost both the sense of spiritual need and the vision of the saving Christ—"and where there is no vision a people perish." Do we wonder at the spiritual barrenness of Christians, in whose hearts the fires of holy passion are burning low and upon whom the chill of worldliness has settled? There is a fundamental defect in our Christian life, if we are indifferent to the interests of Christ. It is the very heart of loyalty to him to make his business our own. What a privilege and joy to be a co-partner with him in the sublime mission of "seeking and saving the lost!"

The Real Task

The real task to which the followers of the risen Christ are summoned is to make disciples—not mere proselytes, not mere church members. There is a vital distinction here. The Pharisees were zealous proselyters. "They compassed sea and land to make one proselyte" (Matt. 23:15). But Jesus pronounced a woe upon them, for, said he, "Ye make him (the convert) twofold more the child of hell than yourselves." Their missionary activity was a misguided one and had baneful results. It did not lead to the betterment of the converts. There was an outer change of religion, but no change of heart and life. It was mere proselytizing.

The Master bids his followers go and make disciples, not religious partisans, not mere adherents to a church or denomination. There is much un sanctified rivalry and competition among churches and denominations, that does not really help, but rather harms the cause of Christ. Churchianity is mistaken for Christianity. Churches that are more bent upon swelling their membership roll than upon spreading righteousness are not in line with the commission of the Master; they fail to meet their divinely ordained task.

It is the fashion and the fad of the day to have canvasses and drives of all kinds. Lodges, clubs, societies and associations of whatever name now and then

have their membership drives. Many churches too follow these tactics and achieve more or less increase in their numerical strength. If such methods however—we would not condemn them as such—aim only at increased membership and not at winning true disciples, they do not have the approval of the Master. The right kind of evangelism seeks to make disciples—to lead men and women first into the fellowship of Christ and then into the fellowship of the church. We are too often hypnotized by shining numbers. We love to parade statistics. If we could only save people en masse, in crowds, this matter of soul-saving might have more attraction for us. "But men are not saved in bundles," as one said. Our supreme task—yours and mine—is to bring Christ to the individual who crosses our daily path. There is room in the Master's scheme for a ministry to the multitudes. Not many of us however can wield the net, but we can all fish with hook and line.

If the Kingdom of God comes through the "children of the kingdom," then every new disciple is an additional asset in the productive capital of the Kingdom. As the church is not an end in itself and does not exist for its own sake, but for the upbuilding of the Kingdom of God, its real task must ever be to "go and to make disciples" for Christ. Our own late Prof. Walter Rauschenbusch defines the purpose of the church to be: "To get the will of God realized in the organized life of every community and to see the life of Christ reappear in every man and woman." The measure of Christ in the Christian will be the measure of the Christian in society.

The Ultimate Goal

Whither does the Commission of the living Christ point? "Go and make disciples of all nations." "All nations"—that is the ultimate goal of God's missionary program. The religion of Jesus is predestined to be a world religion. It is to cross the seas and to be carried over every geographical border, "beginning at Jerusalem and unto the uttermost part of the earth" (Acts 1:8). It is to break through every barrier of race, nationality, caste and sex—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). Not until "at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" shall the final goal be attained.

The field is the world, the whole world—in its geographical expansion and in its diverse human relations. God's love embraces the whole of humanity—"for God so loved the world"—and his saving grace and power extend to the full limit of his love. "As thou hast sent me into the world, even so have I also sent them into the world" (John 17:18). The disciples of Jesus are the "sent ones"—that is the meaning of the word "missionary"—and their mission extends as far as their commission bids them go—unto "all

nations." In their deeper nature all men are alike, whatever their race, color, nationality and grade of culture. They all have immortal souls. They all are "dead in sin." They all need a Savior. And the Gospel of Jesus Christ can meet the need of all. "Therefore go ye and make disciples of all nations."

There is at bottom no essential distinction between Home Missions and Foreign Missions. In the last analysis they both lie in the same field—the world. The line we draw between them is purely arbitrary. As we follow Christ we must go with him, whithersoever he leads. And he never stops short of the end of the road of humanity. His love reaches out to "every creature," and so must our love also. The indwelling Christ will expand our heart of love and sympathy, so that we will take into it every one, whether it be the child of our own flesh and blood or the untamed savage in the jungles of Africa.

For Further Discussion

1. Why did Jesus say in Matt. 15:24: "I am not sent but unto the lost sheep of the house of Israel"? Was his ministry confined to the Jews?
2. Why did Jesus wait until after his resurrection before sending his disciples out upon the larger mission of evangelizing the world?
3. Why were the disciples to tarry at Jerusalem before setting out upon their larger mission (Acts 1)?
4. Why should we seek to make Christians of the Chinese and Hindus? Do not their religions have elements of truth?
5. Is denominationalism a help or a hindrance in missionary work in heathen lands?
6. Should our German Baptist churches have any interest and share in the evangelization of other alien populations in this country, for instance, the Poles and the Italians?
7. Is the betterment of the social conditions in a community—the fight against drink and vice and for law-enforcement—also a part of the missionary task of a Christian church?
8. How can the missionary spirit be kept alive in a church?

Plan the B. Y. P. U.—Reap a Great Denomination

To reap a harvest, we must sow the seed. Dan Crawford said, "You can count the number of seeds in an apple, but no man can count the number of apples in a seed." If we would have a greater denomination tomorrow, we must sow the seed today. The B. Y. P. U. trains in personal consecration, church activities, doctrine, stewardship, missions, and in all the things which go to develop loyalty to Christ and his great program. Sow a B. Y. P. U. and make it 100 per cent effective today, and tomorrow reap a greater denomination which will carry the blessed gospel of Jesus to the ends of the earth.

There is always room at the top of the ladder for those who are willing to climb to it.

Alberta German Baptist Conference

The annual Spring gathering of German Baptist churches took place in Wiesental (9 miles West of Millet), Feb. 27-March 3. 66 delegates from 15 different churches of the province and many more visitors were present. All meetings were well attended. The evening meetings were of an evangelistic type. Bro. Wahl preached the opening sermon and had charge of all evening meetings. Many were under deep conviction and souls were stirred to make a full surrender to Christ. Every morning session opened with a devotional period led by Brothers John Weinbender, F. A. Müller and A. Knaut. Special emphasis was laid on the prayer life of the children of God. Earnest petitions were sent to the throne of God during these days. It was a time of spiritual refreshing.

Three helpful Bible studies were given by Rev. August Krämer and Rev. Philip Potzner. Through these we got a better glimpse of our high calling in Christ Jesus and the work we are obliged to do for him. The various reports of the churches and of our esteemed traveling Missionary, Bro. Philip Daum, were of great interest. True, we had some failings, much more is yet to be done. But we also rejoice that last year was a very fruitful year in the harvest of souls. Many churches report a very pleasing increase in young people who have taken the stand for Christ.

Saturday evening was young people's evening. The massed choir under the direction of Bro. Potzner rendered uplifting messages in song. Several literary items were given by different groups of young people from our various churches. Bro. Wahl, our congenial president of young people's work in Alberta, presided over the meeting in his characteristic good way. The larger part of the evening's entertainment was a debate: "Resolved that Joseph had a harder task to perform than Daniel." Edward Dickau and Henry Strohschein, Wetaskiwin, ably defended the positive side and the Pazia Brothers of Leduc staunchly upheld the negative side. The affirmative side won by a small majority.

Sunday, the closing day of the conference, was especially a day of great blessing. Three of the local choirs brought appropriate message in song, the well-trained mixed choir of Leduc, the male choir of Wetaskiwin and the faithful mixed choir of Wiesental. It was a delight to listen to the large massed male choir. Also a small but very efficient orchestra assisted immensely in the success of the meetings. Bro. Daum preached the missionary sermon. Our offerings amounted to about \$400. We are thankful to each giver. Our closing meeting was in the form of a testimony meeting. A number of delegates and ministers took part. Greatly strengthened in the Lord and stronger united in the bonds of fellowship with each other we journeyed home. "Toiling on till our mission here is done." A REPORTER.

Our Devotional Meeting

H. R. Schroeder

April 14, 1929

Bible Messages Needed Today

Matt. 16:24; John 3:16; Isa. 55:1-3. 6. 7.

On the one hand we can say that the entire Bible message is sorely needed today. Preachers everywhere should proclaim the whole counsel of God, not only a few pet ideas of their own. Paul urged Timothy "to rightly divide the word of truth," meaning that he shouldn't over-emphasize one doctrine at the expense of another. We cannot afford to leave out anything. Some modern critics reject large portions of the Bible, they would give us a mutilated Bible, leave us little more than the two covers. But we must preserve the Bible in its entirety for only in that way do we get the full rounded and complete revelation of God to the world.

But then on the other hand we can also say that certain doctrines of the Bible should be especially stressed today. Every age has its own characteristics and needs, and our age is no exception to this rule. Almost all will agree that this is an extremely selfish and materialistic age. Everything is judged by its money value. People who have made the getting of money the main business of their lives must be told to deny themselves and to take up their cross and follow Christ. We need more self-denial in our churches, too. Then it is also true that so many in our day are pleasure mad. They need to hear again and again the ringing words of Isaiah, "Why do you spend your money for that which is not bread, and your labor for that which does not satisfy?" And in our day as well as in every age there are those, too, who are sin-sick and distressed. They need especially the comforting message of John 3:16. After all a man's individual needs should determine the message that must be brought to him.

April 21, 1929

The Wonder of the Bible

Isa. 55:8-13; Matt. 5:17-19; 2 Pet. 1:19-21.

The Bible is an altogether unique book. There is no other book just like it. And it can safely be said that no book will ever be written that can take the place of the Bible. Even though it was written many years ago, it is still more up-to-date than the latest edition of a newspaper. It is still the world's best seller, some 30,000,000 copies of the Bible come from the press every year. It has already been translated into over 800 different languages and dialects. You can find a Bible in almost every home; and if you come across a person who does not possess a Bible, you can easily find some one who will gladly give him one.

Again the manifoldness of the Bible impresses us. It contains every kind of literature, history, oratory, drama, philosophy and poetry. It has laws, tragedies, parables and prayers, etc. It is a book for the old and the young, for the rich and the poor, for the educated and the uneducated. It describes to us every possible experience of man. It lifts us up to the heights of glory and leads us through the dark valleys of despair. Some parts of the Bible bring us into the very presence of God and others describe to us the deadly swamps of sin.

The unity of the Bible also impresses us. It was written by many different kinds of men under varying circumstances, yet one thought runs through the whole Bible. From Genesis to Revelation there is a unity of purpose, the unfolding of a plan, etc. It is the same God who speaks to us from every page.

But perhaps the greatest marvel of all is the influence it exerts upon the world. Wherever it is read and taught and believed, there the most wonderful moral transformations are wrought. The most wicked are converted, the fallen are lifted up, the lost are restored, the sorrowing are comforted and the aching strengthened. Should anyone ever be ashamed of reading and studying such a wonderful book?

April 28, 1929

The Triumphs of the Bible on Mission Fields

Rom. 1:16. 17; 1 Cor. 1:17-21.

The Bible message appeals to every race and nationality. It is a universal book, meant for the whole human race, and wherever it is taught it makes its transforming power felt. The Bible is slowly but surely changing many of the deplorable conditions and hideous customs of heathen lands. In India it is gradually undermining the age-old caste system. The Bible declares that God is no respecter of persons, and therefore these intolerable social distinctions must go as soon as the Bible is fully known. In China the Bible has already done wonders for the women and children. The Gospel proclaims "that in Christ there is neither male nor female"—all are equally precious in the sight of God. This truth when fully grasped and believed will lead to the education of girls and the emancipation of women in China. Where the Bible isn't known in these lands the birth of a girl baby is considered a calamity and the wife is practically the slave of her husband, but wherever missionaries have gone and established churches, there joy and freedom have been brought to all that were oppressed.

In Africa witchcraft and superstition have been rampant for ages and caused

untold sorrow and suffering to the benighted tribes living there. But the Bible is gradually robbing the witchdoctor of his power and causing the establishment of hospitals and dispensaries to care for the sick. Cannibalism and slavery are fast disappearing from the earth because of the spread of the Bible. Perhaps the triumphs of the Bible on the mission fields seem much greater and more wonderful than the success of the Gospel in our country, but that is only because of the backward state of those countries. Wherever the Gospel is faithfully proclaimed, it proves itself a power of God to all who believe. Surely this fact should convince us of the inspiration of the Bible.

A merely human book could never produce such results. A tree is known by its fruit, and the Bible should be judged by the good it has done in the world.

May 5, 1929

Service a Way to Leadership

Matt. 20:20-28.

(Consecration Meeting)

During the month of May we are to consider the general subject of "Youth and Larger Leadership." In today's lesson we are told that before we can lead we must have been good followers; before we can command others, we must have learned to obey, and before we can be honored, we must have been faithful servants. There is no short cut to glory and honor, it must be attained by serving and suffering.

We should not blame James and John for coming to the Master with their strange request. They wanted to steal a march on their fellow-disciples, for they were all hoping to attain the highest positions of honor in the coming kingdom. That is quite natural and human. Everyone should be ambitious. There is something the matter with a young man that isn't anxious to get on in the world. But at the same time we must not forget that we must first pay the price for our advancement, we must prove ourselves worthy of the honor that we covet.

James and John were only thinking of the glory they were to receive. That is where they made their mistake. They had an eye for honor, but not for service. They wanted to be treated as favorites, but Jesus had to tell them, "Ye know not what ye ask." In the world such tactics may be employed and lead to success, but in the kingdom of heaven entirely different rules prevail.

There are places of honor in the kingdom of heaven, some will be nearer to Christ than others, but these places cannot be given to favorites. You cannot be near Christ unless you are like him, for it is not a physical nearness, but a moral and spiritual likeness. Follow

April 1, 1929

Christ, sacrifice yourself, do all you can to help others and then you will have entered upon the road which leads to true greatness.

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

April 8-14. Bible Messages Needed Today. Matt. 16:24; John 3:16; Isa. 55:1-7.

- " 8. Eternal Life. John 3:1-15.
- " 9. Salvation. John 3:16-21.
- " 10. Service. Matt. 16:21-27.
- " 11. Happiness. Isa. 55:1-7.
- " 12. Confidence. Luke 8:22-25.
- " 13. Profit. Luke 12:13-21.
- " 14. Purpose. Luke 12:22-34.
- " 15-21. The Wonder of the Bible. Isa. 55:8-13; Matt. 5:17-19; 2 Pet. 1:19-21.
- " 15. Standards of the Bible. Isa. 55:8-13.
- " 16. Inspiration of the Bible. 2 Pet. 1:16-21.
- " 17. Preservation of the Bible. Matt. 5:17-20.
- " 18. Popularity of the Bible. Ps. 103:17-22.
- " 19. Influence on Character. Matt. 5:17-20.
- " 20. Influence on Culture. Ps. 92:1-6.
- " 21. Influence on History. Ps. 143:5-11.
- " 22-28. The Triumphs of the Bible on Mission Fields. Rom. 1:16. 17; 1 Cor. 1:17-21.
- " 22. The Message of the Missionary. Matt. 28:16-20.
- " 23. Satisfies Heart Hunger. Acts 17:22-31.
- " 24. Relief from War. Eph. 2:11-22.
- " 25. Relief from Ignorance. Ps. 119:129-136.
- " 26. Relief from Fear. Luke 12:4-7. 32.
- " 27. Relief from Poverty. Prov. 6:6-11.
- " 28. Relief from Sin. John 1:1-34.
- " 29-May 5. Service a Way to Leadership. Matt. 20:20-28.
- " 29. False Ambitions. Matt. 20:20-24.
- " 30. Becoming Great. Matt. 20:25-28.

May 1. Recognizing Responsibility. 1 Cor. 9:14-18.

- " 2. A True Ambition. 1 Cor. 9:19-27.
- " 3. Securing Honor. Luke 7:2-10.
- " 4. Finding One's Task. Acts 26:9-20.
- " 5. A Sure Reward. Phil. 2:1-11.

Cruel Cooks

A young man married a young woman who was a member of the Society for Prevention of Cruelty to Animals. Yet, within a week after their wedding, she beat the biscuits, whipped the cream, broke the eggs, smothered the chickens, pounded the steak, roasted the corn, cut the butter, pulled the ears of the corn, cut out the eyes of the potatoes, and split open the heads of cabbage. Cruel woman!

Young People's Union of New York

On the 22nd of February the Young People's Union of New York and Vicinity had the privilege of holding the 36th annual meeting of the Union at the Second Church, Brooklyn, N. Y. The afternoon meeting was devoted to business and the election of officers.

A telegram was received from the Young People's and Sunday School Workers' Union of Detroit. It read: "The Y. P. and S. S. Worker's Union of Detroit unanimously decided to send greetings to N. Y. and Vicinity Y. P. Union. We had 300 at the banquet and over 400 in the auditorium of the Bethel Church to welcome Rev. Paul Wengel into the Detroit Union. He gave a very inspiring address. Hearty Greetings." It made our hearts glad to receive this telegram. Our roll call proved 450 to be present. Our prayer is that God may bless you in your work and Rev. P. Wengel in his new field.

The report of Mr. Fred Maeder, chairman of Trustees, showed that the past season at Bradley Beach has been a profitable one. We praise God for having been privileged to have such splendid Christian workers as Mr. W. Makowsky and his wife as caretakers of our cottage. Start planning your vacation now: a week at Bradley and a week at Stony Brook.

Following the business session a short devotional meeting in charge of the 2nd vice-president, Mr. H. Spiedel, took place. The presence of God was felt through the many prayers and the spiritual singing. We are happy to welcome the Jamesburg society into our Jugendbund.

We partook of a delicious meal served and prepared by the women of the church.

The evening service was opened with the singing of our national anthem. Moving pictures taken the past season at Bradley Beach by Mr. Joseph Conrad were shown to the audience. This treat was unexpected by the majority present and therefore proved a treat indeed.

The inspiring address of the evening was given by Rev. A. A. Schade. Those who heard his message were blessed. So closed a day spent in the presence of good fellowship and the love of God.

The report of the ballot committee was as follows: Mr. Clarence Becker president; Mrs. E. Traver, 1st vice-president; Mr. Henry Spiedel, 2nd vice-president; Miss M. L. Bendlin, secretary; Miss Elsie Schauer, ass't secretary; Rev. J. Schmidt, general secretary; Mr. Geo. Jaegerhuber, trustee; Rev. V. Prendinger, Rev. G. Hensel, Rev. Wm. Schmitt, Rev. W. J. Zirbes, as 4 ministers on the Executive Committee.

M. L. BENDLIN, Sec.

Died Hard

Diner (trying to cut his steak): "Say, waiter, how was this steak cooked?"

Waiter: "Smothered in onions."

Diner: "Well, it died hard."—American Boy.

Secretary Schade in Philadelphia

The two Philadelphia societies enjoyed an interesting and inspirational program on Sunday afternoon, February 17, when Rev. A. A. Schade, our Young People's Field Secretary, spoke to us in the Second Church at a special meeting. The various numbers on the program included a song service, scripture reading and prayer by Wesley Mercner of the Fleischmann Memorial Church, and several musical numbers, but the chief place was, of course, given to Rev. Schade's address.

He spoke about the ailments from which young people as a whole suffer today, stressing the great desires for knowledge, for pleasure and for wealth. He diagnosed the young people's case as an intellectual confusion, spiritual emaciation and ethical derangement. Such a case naturally needs a prescription and the following items were accordingly recommended by "Doctor" Schade: 1. The tonic effect which time spent alone with Jesus will leave; 2. a diet which is well balanced including the often omitted item of spiritual food; 3. and some spiritual exercise. Rev. Schade is a good social doctor and his prescription may confidently be followed, we assure you.

After the meeting we remained together for a short social period during which sandwiches and coffee were served by the Second Church young folks.

I. D.

Reminiscences of Washington's Birthday at Second Church, Portland

Would you like to hear of our activities in commemoration of Washington's birthday? You would? Well then, do have a chair and be comfortable and listen very attentively while we endeavor to give you a brief outline of everything.

The Second Church young people of Portland, Ore., on Feb. 17 depicted a very interesting pantomime on a portion of Washington's life. Mr. William Freitag, president of our society, was the writer and every one present enjoyed it thoroughly. The characters portraying the different parts wore Colonial costumes and we were taken back in spirit to the 18th century. They made their appearance on the back of a scrim screen on which a beautiful scene of a mountain in chalk colors was drawn by one of our artists, Miss Leona Oswald.

While Mr. and Mrs. Jack Adams attended a Washington party, Grandpa Higgins devoted his time to his grandson, David, by telling him stories of some of the first American settlers. Each part of the story was very effectively illustrated by the characters on the screen. Indians appeared and a chief with Pocahontas, and of course, Captain John Smith. The Pilgrim girl also had an important part.

But David preferred George Washington stories. So Grandpa gave him a brief synopsis of George's history. George

appeared as a boy with his father. Then he again appeared as a General, and very distinguished he was in his uniform of red and white and three-cornered hat. There also was the charming Martha Washington and Betsy Ross, the maker of the first American flag, was not omitted. Patrick Henry came forth and in his deep voice delivered his famous speech. And last Miss Liberty appeared and sang "America." We all felt that we had an interesting review of history.

Then on Friday evening, if you could have peeked into our dining room and seen how radiant everybody's face was, you would immediately have known that there was something unusual in the air. It was an entrancing sight and everything spelled patriotism. The room was bewitchingly decorated in the national colors and tiny flags were waving here and there.

A real honest-to-goodness Washington Banquet is what our social committee had planned and they surely succeeded in giving us a very delightful and interesting evening.

Mrs. Harding and Mrs. Marks, two of our most efficient ladies in the culinary art, prepared the most delicious dinner which fairly melted in our mouths.

The tables were very attractive with centerpieces of variegated spring flowers. Our dessert was topped off with a small carton hatchet in national colors which reminded us of Washington's truthfulness. Miss Naomi Wuttke and her class of eight girls were the charming waitresses. They wore head bands and aprons of red, white and blue.

Mr. William Freitag, master of ceremonies, extended a hearty welcome to all members and friends present. He then introduced Mr. Edmund Berger as toastmaster who then assumed responsibility. He gave a brief outline of Washington's work and kept us in merriment with his witty anecdotes. He then introduced the 3 speakers of the evening, who each gave a five-minute talk on their respective subjects. Miss Emma Freitag talked on "Courage." She emphasized the fact that it took courage to be a Christian but encouraged us to be courageous at all times and perform our God-given tasks cheerfully. Miss Anna Schmund talked on "Purity." She emphasized the fact that God expected only wholesome and pure thoughts from Christians, and we must be examples of purity. Mr. Earl Marks spoke on "Loyalty" and as his symbol he chose the four letters of "Blue" which were "beauty, love, unity and endurance." He very vividly showed us how these four words, linked to "Loyalty," are essential in proving our loyalty to Christ and our church.

Indeed we couldn't call a program complete without music. We were favored with several piano selections and a number of vocal solos. A reading was much enjoyed and a dialog also was not amiss. It was entitled "February 22nd in School." It represented an old-fashioned school and judging from the peals of laughter sent forth from the crowd, was a huge success. Last but not least, stereoptican pictures conveying

Washington's life were shown. These were very instructional and much enjoyed by all.

Altogether too quickly ended a very profitable evening filled with contentment. Since we have the assurance that Washington was a God-fearing man, we can safely apply his creed to our everyday lives. It is our earnest desire to always be ready to promote God's work.

LYDIA MOSER.

Beautiful Thoughts

NINA WILLIS WALTER

Beautiful thoughts are only God's way
Of leading us upward day by day;
Thoughts that are noble and pure and true,
Reflect as a mirror in what we do.

Beautiful thoughts make beautiful lives,
From which noblest impulse the world derives;
Thoughts that lead upward and on to the light,
Keep brightly burning the strong flame of right.

Do You See Things?

It is significant that a man has two eyes and two ears, but only one tongue. We must see twice as much and hear twice as much as we say. Probably that is what is meant by the adage, "Silence is golden." It is not golden to be silent, however, unless we are doing something in the meantime—seeing and hearing and thinking. There is an old pun we sometimes use on a person who talks without thinking. We say every time he opens his mouth he puts his foot in it. Talking gives us away. It tells all those who listen just what we are and how much we know.

There is a Latin proverb, "Observation, not old age, brings wisdom." Not every one who lives a long life profits from his experience. It is possible to see many things without observing them, Isaiah says. Observing requires a special effort, and one does not make a special effort unless he is interested. It is possible to go through life doing nothing more than seeing things. It is the observation, the effort made that brings wisdom. We sometimes say a person can always find what he is looking for. If he wants to find the ugly and the vulgar, he can; but if he wants to find the beautiful and the good, they are about him on every side.

Wasted Instruction

Little Charles was slow to learn "please" when asking for food at the table.

"Give me some meat," he demanded of his father.

"What else?" asked the father, sternly. "Some potatoes," came the reply.

* * *

No matter what your occupation in life may be make of it a thing worthy of your labor.

Value of Daily Devotions

Business houses have stated meetings of the responsible heads in order that all concerned may know what the will of the organizations is. How are Christians to know the will of God unless they meet with him and hear him speak? Daily devotions afford us the opportunity of finding out the Father's will.

Daily devotions are valuable because they open the way into the presence of the heavenly Father. Instead of waiting to come to him in time of calamity with fear, we experience in our daily contact with the Infinite a fellowship that grows dearer day by day.

One Sunday night a preacher said, "If I were to stop every car on the street in front of the church tomorrow and ask the drivers what their purpose in life is, few would be able to give a ready answer." Daily devotions give us a chance to renew our purpose. We are enabled to see the goal more clearly and so are more likely to arrive somewhere.

Funny Idioms

A man who has traveled extensively in our country says that two of the funniest idioms he ever heard had to do with mealtimes.

In one locality in the Kentucky mountains, where he found great hospitality among the natives, his hosts would draw rhythmically before each meal: "Don't be back'ards in comin' for'ards. Make a long arm and lean to. Everythin' stands handy nigh you."

Among the Pennsylvania Dutch he heard a girl call to her brother in the street: "Come in here and eat yourself once. Ma and I are on the table now, and pa's half eat already!"

Preliminary Relief

"Have you given him anything or done anything to relieve him?" asked the young doctor, who had fared into the backwoods to see a patient in the dead of a stormy night.

"Well, no, doc—that is to say, nothin' to speak of," said the wife of the patient. "I had him soak his feet in almost b'lin' water with a lot of mustard in it, and I slapped a red-hot plaster on his back, and another on his chest, and I've put a couple of blisters I had in the house under his arms, an' a bag o' cracked ice in the back of his neck, but I didn't feel like as if I ort to give much o' anything, until you come an' see what you think ailed him. Then I reckon we could do something for him."—Forbes Magazine.

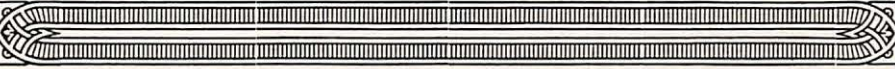
Honest Sport

As a result of the scepticism surrounding prize-fights and ball-games, the charges of professionalism within college football ranks and tennis, plus the recent golf fuss, a Broadwayite was heard to remark, "The only thing left on the level is fishing."—The Outlook.

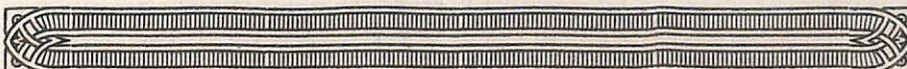
* * *

Ideas are the greatest warriors of the world.—James Field.

Our Mission Fields



Erica Dipita Bender, Registered Nurse



"Whom shall I send?—Here am I; send me"

It is a great joy to me, indeed, to have been called as a worker in the Lord's vineyard. Already at the early age of eight years, while in the Children's Home in Neuruppin, Germany, I had the desire, some day to follow in the footsteps of my dear parents and serve the Lord in the foreign field. The interesting experiences and the dire spiritual and physical needs of the natives of which the missionaries spoke when coming home on furlough, only deepened this desire. As I look back now, I can see how the Lord led me step by step to prepare me for the work to which I feel called.

In 1919 my parents returned from Africa. In January, 1920, they left for America, taking their children with them. During the years that followed I completed my education. After leaving High school I came to Chicago to take up music in the Chicago Musical College. One Sunday night in 1924, while returning from a mission-meeting it was made clear to me more than ever before that the Lord wanted me in the foreign field. It was then that I made a full surrender. From that day on my mind was set on preparing myself more fully for my future work. I took a correspondence course in Bible-study at the Moody School, and in the fall of 1925 entered the West Suburban Hospital at Oak Park to take the full three years course in nursing. I graduated in September, 1928. Since that time I have been quite busy in taking care of cases in and out of the hospital and found great satisfaction in my work. Thus the Lord has led me on step by step and prepared me for the greater work to which I feel myself called.

It is especially pleasing to me and a source of great joy that I should be privileged to take up and continue the great work among the native women and children, which was started by my dear mother about twenty years ago.

I do not know what the future may hold in store for me. But this I know that in following Him who has called me, all will be well. Whatever the nature of my work may be, and whatever difficulties may arise, one thing should ever be foremost in all my thoughts and actions: to live for Him who died for me, my Savior and my Lord.

ERICA DIPITA BENDER, R. N.

Under Africa's Sun



The Great Market in Kumbo or Bansa Between Bamenda and Mambila

Baptist Mission, Gr. Soppo,
Post Buea, British Cameroons.
January 5, 1929.

My dear Fellowworkers in
the Lord's Service:—

With great joy I have taken notice of the increased interest by our Young People's and Sunday School Workers' organizations toward our mission work in Cameroons and already I have received personal inquiries about it. If some dear friends are waiting in vain for a reply from me, let me tell you, that the first mail since my arrival in Cameroons I received only a few days ago. For over eight weeks no mail could reach me and

for several weeks on our tour in the interior of this colony Bro. Hofmeister and I were cut off from all communication with the outside world.

Only two weeks after I set foot on Cameroons' soil we started on one of the longest missionary tours undertaken by our missionaries in quest of a suitable place to open up our new work. The few days I spent in Soppo previous to our departure on that long journey were taken up in getting my few belongings through the customs and in preparation for the tour. It was on the 28th of December, when reaching again the railway about 125 miles from the coast, that a

Frenchman told me, in America a "dry" President was elected. As I knew whom he meant, I was glad to receive this meager news. We have traveled about 200 miles by auto, 60 miles by railway and nearly 700 miles on foot over high mountains and bad roads or rather narrow paths. Bro. Hofmeister has traveled very much in Cameroons and is well acquainted with the tribes and conditions in the interior, although we traversed many miles of territory which was new. Severe attacks of malaria have weakened him so, that he arrived in Soppo seriously ill, but he is recovering slowly now. He is anxiously awaiting the arrival of Rev. Bender, as it is necessary that he should go to Europe as soon as possible.

This mission tour was necessary, as until now we did not know where our new field of work shall be. For a long time we thought of the many African tribes in the interior of Cameroons altogether untouched by the gospel, but also being little influenced by the post-war conditions as they exist along the coast and better highways. This renders real missionary work difficult. It will be our privilege to be the first in that field and the first to bring them the wonderful message of Salvation through Jesus Christ. These places are hard to reach and it will mean hard pioneer work for us. But shall we march in the rear and let others blaze the trail? Shall the Moslems and the Catholics take possession of that territory before we enter in?

All beginning is difficult, and it is especially true of that place which under the Lord's guidance we have selected for our new station. Our nice dreams of auto travel, easy communication with the coast and frequent mail service, a suitable modern mission house, we have to drop for the present time and be content with primitive dwellings of mud and grass. It will take one week for a carrier to reach the next post office at Bamenda and again as long to bring our mail. The Lord has led us so wonderfully not according to our own plans, to this place.

Our new station will be situated at Birkba, which is not shown on the existing maps of Cameroons. It lies about half way between the towns of Fumba and Banjo but in British Cameroons not far from the French border line. The people are *Tikar* among whom Missionary Reimer and our well known Rev. H. P. Kayser had begun mission work shortly before the war. We are on the border of Mambila, which territory is still closed for Europeans, but two chiefs of the Mambilas are near us in the open territory. We have access to the Kaka tribe among whom we intended to begin this new work. The people received us gladly. A neighboring chief sent a representative who followed us three days through the worst roads to tell us that we should settle among his people. Shall we rise to the opportunity and enter the open door which God has set before us? Will you earnestly pray for this new undertaking and have a personal part



In Quarter With the King of Ngom. This Place Is Near Our New Station

in the blessings which will come with bringing the Gospel of Salvation to the inland tribes of Cameroons?

On our tour I have taken some interesting Cine Kodak pictures and if the material has withstood the ravages of the tropical climate, the pictures will be undoubtedly of great interest to all friends of the Cameroon Mission.

With hearty greetings for all,
Your Missionary
A. ORTHNER.

Past and Future of Our Cameroons Mission

All successful enterprises have their history. Our Cameroons Mission is no exception to the rule. And what a wonderful history it is! From the very start the work was signally blest. True, it was anything but popular at first, but with the conviction of a living faith that knows no obstacles Father Scheve, the founder, tenaciously clung to his God-given task.

In its early stage the work was looked upon as a private and rather dubious venture, and the majority of the Baptist churches in the fatherland evinced a more or less indifferent attitude toward the new enterprise. Had it not been for his persevering faith and the financial and moral backing of personal friends on both sides of the Atlantic, the work perhaps could not have survived. As time went on indifference gave way to increasing interest and even enthusiasm. This was largely due to the marked success of missionary effort on the field. Consequently the Baptists of Germany felt encouraged to take over the work, and the "Missionsgesellschaft der deutschen Baptisten" was organized with Father Scheve as its first inspector.

From the very start our German Baptist churches in America had predominant share in the work. They not only helped financially, but also sent a goodly number of efficient missionaries to the field. The work was actually begun by two Americans, Rev. and Mrs. August Steffens. Other Americans followed at short intervals. Of the 15 Americans sent out since 1891 up to the beginning of the World War, 6 made the supreme sacrifice. During the same period the Baptists of Germany sent out 43 workers. Of these 9 gave their lives for the cause.

God has wonderfully blest the work. At the outbreak of the World War the status of the mission was as follows: Central stations 6 with 49 outstations; white workers on the field 22; native pastors, evangelists and teachers 67; church members 3124; contributions 7317 Marks; children in Sunday schools 1643; pupils in day schools 8582. At the beginning of the World War the work suffered seriously. All the missionaries but two were taken away as prisoners of war. The outlook at the time was anything but bright. But the seeming calamity proved to be a blessing in disguise. In the providence of God the



In the Court of the King of Nsob

storm that threatened to destroy the work marked the beginning of a new era. Our work in the French Cameroons was taken over and is still looked after by the Paris Mission Society. Under the efficient leadership of our French brethren, and as a result of progressive evangelism the membership up to date has more than doubled, and the revival spirit still continues.

In the British sphere two American workers and the only missionaries left on the field continued in the work all during the war. There were but 39 native Christians when they first came to Soppo in 1909. On taking up the work there they were told by their superiors to refrain from propaganda, as the station was located in Basle territory. Yet there were many towns that had never heard the Gospel. After prayerfully considering the matter they felt that they ought to obey God rather than men. A friendly understanding was entered into with the Basle brethren, and an evangelistic campaign begun in a number of

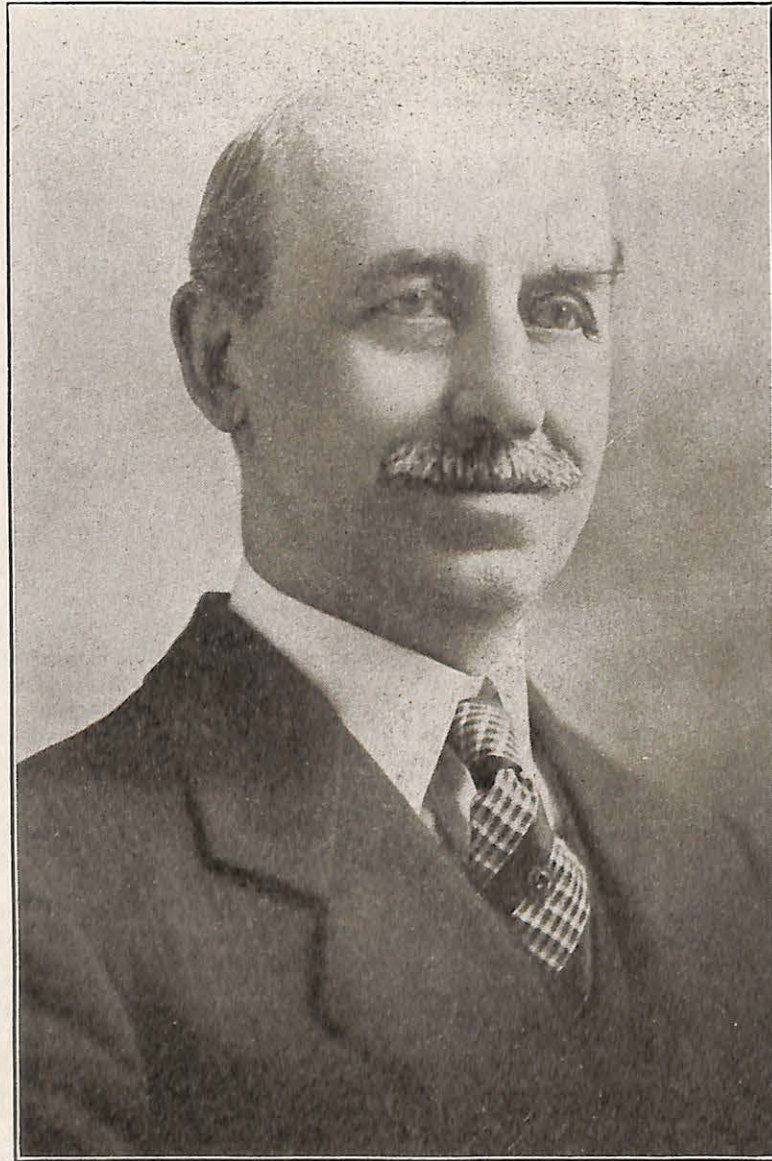
towns. In the providence of God this action was to be of far-reaching importance. It was the beginning of a greater work in British territory which made possible the return of our missionaries and has become the base of our present new beginning. It is at present the only part of our former extensive mission-field where we can work independently and in our own right.

In the spring of 1914 the membership of the Soppo church was 129, and contributions amounted to 456 Marks. Here too like in the French mandate a great harvest was gathered in during the war. Toward the close of 1919, when failing health necessitated the return of the missionaries to America, there was a membership of over 850, and contributions amounted to over 4000 Marks. The church supported 11 evangelists who preached regularly in 28 towns. Apart from the missionaries' salary the work had actually become self-supporting.

After the departure of the missionaries the work was without adequate super-



The Wild Mambila



C. J. Bender

Missionary Progress and Problems

The second number of "Our Mission Fields" as a Supplement to the "Baptist Herald" contains much interesting and vital information. Anyone who will study the financial report of the General Treasurer and the summary of the appropriations made by the General Missionary Committee, will be amply repaid by receiving a more intelligent grasp of the scope of our own missionary work. We are confident that our readers everywhere will be delighted over the reports of our own Kamerun work.

* *

During the annual sessions of the General Missionary Committee here in Forest Park on March 12, 13 and 14 many important missionary matters were disposed of. However, nothing was more important than the appointment of Rev. C. J. Bender and his daughter Erica Dipita Bender for service in Kamerun.

Rev. Bender has made for himself a most honorable record as our missionary in Kamerun. His daughter Erica is a registered nurse, and she will render a most important service in her own special capacity among the women and children of their own station Soppo, which was originally founded by her father. Our new missionaries will enter our service on May 1, sailing for their field early in June. On their way out they will stop at Neuruppin to confer with the German Committee. There will be arranged here in Chicago sometime early in June a special service for the sending out of our new missionaries.

* *

We are confident that many of our women's societies and our young ladies Sunday school classes will desire to cooperate in the support of Miss Erica

vision and naturally suffered. Pastor Moki who was left in charge did his best, but as a native he lacked authority and initiative. The missionaries after their return home remained in constant touch with the work and advised and aided the native evangelists as best they could until, in 1927, the way was opened to Rev. and Mrs. Hofmeister to take up and reorganize the work at Soppo. Last year Rev. and Mrs. Sieber and Bro. Orthner followed. Hitherto the Lord has helped us. The outlook is promising. We have at present 4 German and 1 American missionaries, 30 evangelists, 2 accredited teachers and 1 ordained native pastor in the work in British territory. The membership at this time is approximately 1500, including several stations in the interior. The church at Victoria is self-supporting and carries on an independent work of its own.

A new station is now being opened among the Mambila and Kaka tribes, some 300 miles inland. This new work links up in the Southeast with our work in the Tikar country, where we have our most northern outpost in the French mandate. This may be of great importance in the near future. There are also points of contact about halfway between Mambila and Soppo, where some of our people have settled and where several small churches are disseminating the Gospel. Great tasks lie before us. Our evangelistic work must be carried on more vigorously; the school work needs to be built up; evangelists must be trained; the work among women and girls receive more attention, and the sick and suffering must be cared for—a big program, indeed. To accomplish all this, we need the prayerful and enthusiastic support and co-operation of our young people. Young folks, the Lord of missions is depending on you—and so are we!

Yours for united, earnest and consecrated effort,
C. J. BENDER.

Bender. It will require a considerable sum of money to provide the necessary funds for her equipment and travel and support. If Miss Bender is to carry on an influential work in Kamerun, we must have sufficient money so that she may not be hampered. Many of our societies and Sunday school classes can cooperate. All correspondence in this matter should be directed to the General Missionary Secretary.

* *

It was a pleasure to have Rev. G. Fetzter, Editor of our "Sendbote," attend this year's session of the General Missionary Committee. He will write up his impressions of our missionary work for his own paper.

* *

Our Children's Day Programs have always been an important factor in se-

curing funds for our Chapel Building Department. In past years various men have prepared these programs. The task is really a very difficult one and almost without any compensation. We acknowledge our gratitude to all the men who have rendered this important service. Rev. A. P. Mihm has been signally successful in preparing programs over a number of years. By a request of the General Missionary Committee Rev. A. P. Mihm will prepare the Children's Day Program for 1930.

* *

We are fortunate in having our Rally Day and Harvest Festival Program for 1929 prepared by Prof. O. Koenig. Long ago we have all learned to appreciate the versatility of Prof. Koenig. By request of the General Missionary Committee he will prepare these programs for 1929 and 1930.

* *

It is always an evidence of healthy development when a missionary supported church declares itself self-supporting. In many cases such progress is due to the leadership of the pastor. Our Shattuck Church, Rev. August Rosner, pastor, became self-supporting on January 1, 1929, and our church at Arnprior, Ontario, Rev. F. L. Strobel, pastor, declared itself self-supporting on April 1. We congratulate these two pastors upon this success.

* *

We would herewith express to Rev. F. W. Socolofsky and his family our sincerest sympathy upon the death of their daughter. Although this beautiful family circle has now been broken, there is a glorious day of reunion awaiting them and all of us.

* *

During the past year Rev. John Weinbender has been pastor of our churches at Craigmyle and Richdale, Alberta, Canada. When his wife came from Germany a year ago, she could only bring a few of the children and was compelled to leave others there because they could not get a doctor's certificate. This has been an almost unbearable hardship and a crushing expense. Two of the children are still in Germany taking a cure. Rev. E. Bonikofski, pastor at Elk and Biggar, Saskatchewan, has had a similar experience with his children.

* *

At Minnetonas, Manitoba, we have a new church composed entirely of new settlers from Europe. Rev. R. Jacksteit has taken pastoral charge of this church. Plans are now being made for the erection of a new church building. The construction work will be done almost exclusively by the members themselves.

* *

Brother Henry Geis has been carrying on a most successful work as missionary-colporteur on a widely scattered field

centering about Hawk Springs, Wyoming. Under his leadership meetings are being conducted in the homes of the settlers. Rev. Otto Roth, Missionary Secretary of the Southwestern Conference, has visited this field and is hopeful for the future development of this work.

* *

It is proposed to conduct a tent campaign during the summer months at different places in the State of Texas. Rev. J. Pfeiffer will be in charge of this campaign. Colporteur Erich Arnold, who has been working since February 1st with marked success, will assist.

* *

In Montana we are still doing a pioneer work. Only recently we bought a school house and removed it many miles to Vida, Montana. Here it will serve as a meeting place for our church and be erected on a lot to which the General Missionary Society holds title. This project has been carried out successfully under the supervision of Rev. Eduard Niemann, District Missionary for Montana.

* *

Our church building at Kingfisher, Oklahoma, which had previously been deeded to the General Missionary Society, is now to be sold to the Emanuel Church of Oklahoma. The lot at Kingfisher is to be sold to another purchaser. The congregation at Kingfisher had long ago been scattered.

* *

Years ago our church at Hillsboro, Kansas, transferred its entire property to the General Missionary Society. The membership has now disbanded and the property is to be sold. The General Missionary Committee has authorized the sale of the church building and one-half of the lot. Mr. Karl Ehrlich of Durham, Kansas, is taking care of this matter for us.

* *

When our church at Bridgeport, Connecticut, erected its new building, it incurred a considerable debt to the General Missionary Committee. The church has now consistently and conscientiously met its obligations and repaid the debt. To the entire church membership and to the pastor, Rev. Emil Berger, under whose courageous leadership this was accomplished, we tender our sincerest congratulations.

* *

We have about withdrawn from supporting missionary work in Germany. In Catholic Bayern we are yet supporting Rev. H. Fiehler and Rev. H. Grossmann. These men are waging a desperate fight and winning many victories. Years ago Rev. Heisig of Texas bequeathed to our society \$5,000 for the erection of a memorial chapel in Neuruppin, Schlesien. As this chapel has not

been erected, we are paying the pastor there, Rev. R. Kormannshaus, the interest on this money toward his salary.

* *

Rev. Carl Fuelbrandt has been fortunate in interesting Doctor Held, who is a Baptist pastor in Texas, in our work in Vienna. Doctor Held came as a boy from Vienna to Texas and was converted under the ministry of our own Father Gleis and baptized by him. Now Doctor Held has interested some friends so that they are paying the entire salary of Rev. Arnold Koester, who has recently assumed pastoral charge of our church at Vienna. We are looking forward to prosperous times in that church.

* *

During many years we have confined our work in South America to Brazil. Rev. Gustav Henke, who labored at Ijuhy with such marvelous success, has now accepted pastoral charge at Ramirez, Argentine. Rev. J. H. Landenberger was at one time pastor of this church. We are supporting this church for one year in the hope that then the church will be able to care for itself.

* *

Our Missionary Committee has again voted to pay the entire salary of Rev. George Geis, missionary in Upper Burma. An interesting letter from Brother Geis will be found in this number. Many Sunday schools and Young People's Societies will be delighted to assume a definite part of this salary obligation. Write Brother Kuhn about it.

* *

The successful development of any church is largely dependent upon the type of its minister. In Southeastern Europe the development has often been hindered because they did not have trained men as pastors. Since we have assisted those churches there has been a marked improvement. Such improvement has been especially noticeable in Jugoslavia. At present we are assisting six students from Southeastern Europe who are preparing for the ministry at Hamburg. Although our entire contribution is only \$360, it means more than these figures tell.

* *

Southern Russia and Bessarabia, Roumania, are at this time face to face with such desperate conditions that amount to almost a famine. Our own German Baptists are suffering. Many of the friends and relatives in the United States and Canada are sending money through this office almost daily. The General Missionary Committee made a small appropriation for both of these stricken areas.

* *

Mr. H. P. Donner, Manager of our publication work, has decided to go to Europe with us. Of course, his trip will not mean any expense to our society. We are delighted to welcome Brother Donner as our traveling companion.

A Survey of our Missionary Work for 1929

Appropriations made by the General Missionary Committee

HOME MISSIONS		FOREIGN MISSIONS	
Atlantic Conference 5 pastors and 3 women-missionaries	\$ 3,150.00	Kamerun, 3 appointees together with equipment	\$ 8,000.00
Eastern Conference 4 pastors	2,000.00	Germany, 3 appointees	1,085.00
Central Conference 5 pastors and 5 women-missionaries	5,150.00	Switzerland, 5 appointees	807.50
Northwestern Conference 10 pastors, 1 state missionary and 1 woman-missionary	7,400.00	Austria, 5 appointees	4,465.00
Southwestern Conference 6 pastors	2,065.00	Hungary, 10 appointees	2,520.00
Texas Conference 4 pastors and 1 colporter	1,830.00	Czecho-Slovakia, 3 appointees	1,056.00
Pacific Conference 5 pastors	2,487.50	Poland, 24 appointees	3,988.60
Northern Conference 17 pastors, 1 district missionary and 2 colonization secretaries	15,825.00	Lithuania, 1 appointee	300.00
Dakota Conference 10 pastors and 3 district missionaries	8,900.00	Latvia, 1 appointee	430.00
Total: 66 pastors, 9 women-missionaries and 5 district and state missionaries and 2 colporters, 2 colonization secretaries	\$48,807.50	Russia, 23 appointees	3,510.00
		Brazil, 1 appointee	450.00
		Argentina, 1 appointee	600.00
		American Baptist Foreign Mission Society, 1 appointee ..	1,750.00
		Bulgaria, 14 appointees	5,048.00
		Jugo-Slavia, 6 appointees	4,782.00
		Roumania, 10 appointees	3,171.00
		Total, 111 appointees	\$41,963.10
		RELIEF ABROAD	
		Beneficiaries in 11 countries are receiving	\$2,308.00
		SUMMARY OF APPROPRIATIONS	
		Home Missions	\$ 48,807.50
		Superannuated Ministers and Ministers' Widows	9,545.00
		Relief at Home	3,160.00
		Foreign Missions	41,963.10
		Relief Abroad	2,308.00
		Total Appropriations	\$105,783.60

SUPERANNUATED MINISTERS AND MINISTERS' WIDOWS

Atlantic Conference, 8 beneficiaries	\$1,375.00
Eastern Conference, 6 beneficiaries	1,500.00
Central Conference, 5 beneficiaries	750.00
Northwestern Conference, 6 beneficiaries	1,650.00
Southwestern Conference, 8 beneficiaries	1,370.00
Texas Conference, 1 beneficiary	200.00
Pacific Conference, 13 beneficiaries	2,400.00
Northern Conference, 1 beneficiary	300.00
Total 58 beneficiaries	\$9,545.00

RELIEF AT HOME

In our nine conferences we have 15 beneficiaries, who are receiving together

\$3,160.00

Report of the General Treasurer of the General Missionary Society of the German Baptist Churches of North America

From April 1, 1928 to February 28, 1929 (11 months)

Deficit April 1, 1928	\$ 455.70		
		Receipts:	
From churches:		Departmental:	
Home Missions	\$ 42,970.07	Home Missions	\$ 53,808.38
Foreign Missions	25,118.09	Foreign Missions	34,478.46
Chapel Building	8,171.26	Chapel Building	4,979.21
Superannuated Ministers	8,328.74	Superannuated Ministers	9,348.61
Ministers' Pension	11,660.24	Ministers' Pension	5,801.76
Relief	10,487.63	Relief	16,532.81
Miscellaneous Missions	49,870.43	Miscellaneous Missions	47,741.07
	156,606.46		\$172,690.30
Other sources:		General:	
Contributions from outside conferences	\$ 15,585.24	Office Administration from April 1 to July 31, 1928	3,715.41
Monies transmitted	10,632.35	Conference Administration from April 1 to July 31, 1928	1,397.92
Investments paid up	74,075.00	Monies transmitted	10,632.35
Interest on Investments	37,299.37	Investments	101,441.00
Legacies	2,904.70	Attorney Fee on Trust Fund not belonging to us	500.00
Premiums from Ministers for Pensions	2,352.52	Payment of Trust Fund not belonging to us	1,000.00
Trust Funds	10,200.00	Interest paid on Trust Funds ..	6,520.54
Funds held for others	9,090.63	Interest paid on Trust Funds not belonging to us	437.19
Transportation for immigrants, Commissions and Administration Fees	33,655.69	Expenses for Repairs and Renewal of Property	2,018.47
	195,795.50	Steamship Tickets for Immigrants	22,207.73
	\$351,946.26		149,870.61
		Total Disbursements	\$322,560.91
		Balance on hand February 28, 1929	\$ 29,385.35

W. F. GROSSER, General Treasurer.

Good News from Far-away Burma

Camp Gambkawn, Htawgaw, Myitkyina District, Burma, January 18, 1929

Since it is pouring outside, so that travelling over a mountain trail is too dangerous, I shall have a little visit with you and with the numerous "Rope holders" in the homeland.

I left my comfortable home in the plains of Myitkyina on the 5th of January in order to pay my annual visit to the churches in the northeast corner of my ever expanding field.

In a long trip of this kind one has always to consider the financial cost and as the cost of transportation is a very expensive item we go over each item with great care, so as to reduce the cost to a minimum. We have several good camp cots, but both had to be left behind on account of their weight. In their place I make rice straw take their place where I can get it or even a bamboo or pine floor. Fortunately I am a good sleeper, so that a few minutes after I place my head upon my pillow it does not matter much in what hut or what hotel I am sleeping.

In the matter of food I feel the same way. I prefer rice to potatoes any day and as my Christian brethren and sisters up here supply me with more rice than I can eat I am never in want and when in addition chicken and eggs come towards my cooking pots I live like a king and never grow tired of chicken curry and rice, so along material lines I am never in want and daily thank God who so abundantly supplies all my daily needs.

My chief purpose in coming up here this year is to organize these small churches into an Association of churches so that they may better plan and work for the spreading of the Kingdom of God.

In addition to the two ordained preachers we have three schools and during last April and May we sent up five of our older school boys to hold vacation schools in the larger villages. This proved such a success that we plan to do the same thing this coming April and May. Our sewing, weaving and carpenter department as well as the Christian Endeavor Society made some contributions for the support of this work and the local people who were being served boarded the boys and made a small contribution so all here had a share in it and all rejoice in its success.

Two nights ago I held a preaching service at Htawgaw where we have a small company of very energetic Christians. During the past year the collected funds and hired a Kachin carpenter who was trained in our school in Bhamo and erected a chapel which would be a credit to any pioneer community. This carpenter with the help of another young man, went out in the forest, cut down large pine trees, sawed them into proper scantlings and planks, had them carried to the building place and there erected this splendid building which was dedicated in November, the services being attended by about 500 people.

Yesterday I rode and walked a distance

of four miles from here to see the booths and tabernacle in process of erection for the meeting of the Association which convenes this evening (provided the rain stops) and continues until Sunday.

They expect about 500 to 600 people. For this purpose all the church members have been taxed a certain quantity of rice and a small sum of money with which to buy cows or oxen for their curry. I counted no less than twenty holes for large cauldrons in which the rice and curry is to be cooked.

The huge tabernacle consists of bamboo and small saplings for the frame work and the nearby tall grass serves as walling and covering for the roof. For the "big teacher" (Sora Kaba) they had erected a small house of the same material, a bamboo shelf for my bed, a smaller inclosure for bathing and a table for eating and writing purposes. There were even pegs on the small posts on which to hang my hat and coat. All was very neat and thoughtfully arranged.

When I arrived here at eleven o'clock day before yesterday wet and cold from the heavy rain, can you imagine my surprise to find a hot breakfast of rice and chicken curry ready for me? The finest and most expensive meal in America would not have tasted any better if as good for I realized the kind and loving hearts which provided so thoughtfully for my comfort. In the dining room (the auditorium of the chapel) was a warm open fire which was a Godsend, for while it rained in the lower hills the higher mountains or peaks of 8, 9 and 10 thousand feet high were being covered with snow. Having just come up from the heat in the plains I felt the cold very keenly, so that the warm breakfast at 11 o'clock alongside an open fire was a gift which could not be paid for in hard cash.

Just before leaving home on the 5th of

January I counted up the number of additions to the churches during the year 1928 and found that 240 persons had been added by baptism. This is by far the largest number in any one year.

Not only up here, but in other parts of the field the churches are taking an independent stand and constantly surprise me with their new plans and new undertakings, they are no longer under the full tutelage of the foreign teacher; Christianity is taking root in the hearts and homes of the people.

I have had a new experience along the line of earthquakes. In past years we have had a few in Myitkyina, but ever since the beginning of December 1928 we have been having them with increased frequency. It seems that Htawgaw is located near the source, so that the nearer we come to Htawgaw the severer and more frequent were the shocks. On one day 45 shocks were officially recorded. Of course all were of only a second or two's duration. They are preceded by a rumbling noise and immediately followed by a shake.

At first it was rather an uncanny feeling but on account of their frequency one soon becomes used to them especially when living in a bamboo house. The Fort at Htawgaw and the officers and seep quarters which are built of stone had to be abandoned, for the are falling apart.

I hope to reach home again the first part of February. During my absence my wife has to carry a double burden. It is ten days since I last heard from her and it may be ten more before a letter can reach me, so we are still living and working in pioneer days.

The prospects for this field have never been brighter. I have never been more happy in my work.

I thank you for your support and your earnest prayers to God on our behalf.

With Christian greetings,
GEO. J. GEIS.



Christians on Bro. Geo. J. Geis's Field, Burma

Church Contributions to our Denominational Budget

August 1, 1928—February 28, 1929—Seven Months

ATLANTIC CONFERENCE

Churches	Membership	Contribution
Boston	152	\$ 70.75
Bridgeport	78	105.67
Meriden	95	20.50
New Britain	158	277.00
New Haven	149	78.00
Brooklyn, First	295	152.50
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	213.00
West New York	170	
Philadelphia, First	293	525.00
Philadelphia, Second	447	2647.74
Bethlehem	76	307.96
Wilmington	46	115.50
Baltimore, Miller Memorial	124	120.00
Baltimore, West	117	100.00

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	837.08
Arnprior	106	143.46
Hanover	170	51.00
Killaloe	95	21.36
Lyndock	87	20.00
Neustadt	31	46.85
Sebastopol	164	302.20
Erie	48	45.61
Munson	48	40.07
New Castle	113	200.72
New Kensington	453	1129.30
Pittsburgh, Temple	84	296.85
Pittsburgh, North Side	84	296.85

CARL GRIMM, Treasurer.

CENTRAL CONFERENCE

Churches	Membership	Contribution
Chicago, First	360	\$ 646.37
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	413	209.00
Kankakee	233	832.20
Pekin	107	85.95
Peoria	155	76.13
Trenton	77	374.65
Indianapolis	85	86.05
Alpena	97	74.61
Bay City	104	57.34
Beaver	315	660.92
Benton Harbor	509	1469.53
Detroit, Bethel	207	140.06
Detroit, Second	416	2700.56
Detroit, Burns Ave.	445	3907.25
Detroit, Ebenezer	109	16.78
Gladwin	117	23.88
Lansing	229	465.61
St. Joseph	240	250.00
St. Louis, St. Louis Park	58	71.00
Akron	128	86.78
Canton	117	439.00
Cincinnati	159	156.10
Cleveland, First	326	1004.30
Cleveland, Second	240	151.76
Cleveland, Erin Ave.	269	
Cleveland, Nottingham	201	369.55
Dayton		

CONRAD VOTH, Treasurer.

NORTHWESTERN CONFERENCE

Churches	Membership	Contribution
Baileyville	97	\$172.25
Aplington	201	952.80
Buffalo Center	139	261.00
Burlington	647	5.00
Elgin	187	239.75
George, First		82.53
George, Second	147	163.76
Muscatine	98	111.50
Parkersburg	75	59.20
Sheffield	112	14.00
Steamboat Rock	148	252.96

Victor	66	108.88
Faribault		
Randolph	53	33.00
Holloway	22	10.00
Hutchinson	70	41.50
Jeffers	51	
Minneapolis	193	330.24
Minnetrsta	126	157.40
Mound Prairie	28	44.42
St. Paul, First	272	132.70
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	97.37
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	366.66
Ellinwood	73	511.60
Geary Co., Mt. Zion	34	116.00
Herrington, First	16	9.01
Hillsboro, First	290	55.00
Lorain	115	1527.23
Marion, First	131	30.00
Stafford	69	1625.94
Strasburg	17	88.00
Tampa	77	41.65
Mt. Sterling	17	69.85
Concordia	50	127.50
Beatrice	71	179.00
Creston	109	89.00
Shell Creek, First	96	204.54
Scottsbluff, Salem	55	153.55
Bessie	67	286.90
Ingersoll, Bethel	74	225.28
Emanuel, near Kiel	131	148.44
Okeene, Zion	73	502.23
Gotoho, Salem	103	226.36
Shattuck	103	261.62

O. G. GRAALMAN, Treasurer.

TEXAS CONFERENCE

Churches	Membership	Contribution
Beasley	21	\$ 16.60
Brenham	13	21.14
Cottonwood	183	523.64
Crawford	92	191.10
Dallas	113	646.13
Donna	24	162.10
Elgin	34	89.23
Elm Creek	39	33.00
Gatesville	148	106.10
Greenville	84	150.10
Hurnville	80	57.87
Kyle	102	110.82
Waco	74	274.80
Mowata	43	113.57

O. G. MILLER, Treasurer.

PACIFIC CONFERENCE

Churches	Membership	Contribution
Anaheim, Bethel	234	\$ 824.57
Franklin	86	144.95
Fresno, First	59	80.00
Lodi, First	234	1032.36
Los Angeles, First	233	537.79
Los Angeles, Ebenezer	64	32.75
San Francisco First	38	157.00
Wasco, First	88	428.97
Bethany, First	132	270.00
Freewater, First	41	
Portland, First	654	3886.50
Portland, Second	221	832.09
Portland, Third	101	363.00
Salem, First	137	281.31
Salt Creek, First	103	165.57
Stafford, First	48	318.66
Colfax, 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	213.50

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
Annenal	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	73.85
Lemberg	64	136.00
Lockwood	57	11.80
Nokomis	179	113.20
Regina	98	108.17
Rosenfeld	70	128.00
Serath	65	227.14
Southey	130	372.56
Sutherland	58	
Yorkton	104	5.50
Mooshorn	31	5.00
Morris	101	68.14
Whitemouth	72	37.00
Winnipeg	452	401.00

H. STREUBER, Treasurer.

DAKOTA CONFERENCE

Churches	Membership	Contribution
Anamoose	179	\$527.00
Ashley	242	718.56
Berlin	78	41.00
Bethel	31	696.01
Beulah	65	296.27
Bismarck	32	133.33
Cathay	120	450.25
Danzig	161	898.11
Fessenden	197	563.60
Germantown	141	436.89
Goodrich	211	422.86
Grand Forks	66	206.39
Hebron	126	214.30
Lehr	178	112.00
Leipzig	32	
Linton	192	755.00
Martin	125	138.84
Max	33	224.20
McClusky	78	187.75
Medina	18	100.00
Pleasant Valley	111	45.51
Rosenfeld	132	232.95
Selridge	58	90.75
Streeter	194	114.66
Tabor	82	
Turtle Lake	94	215.00
Tuttle	39	21.28
Venturia	226	938.46
Washburn	131	221.00
Avon	254	975.25
Chancellor	114	373.18
Corona	85	240.51
Delmont	58	48.15
Ebenezer	38	96.00
Emanuels Creek	188	191.22
Emery	266	749.18
Eureka	182	262.15
Herreid	236	484.00
Madison	304	641.70
McIntosh	94	10.21
Parkston	133	239.46
Pleasant Ridge	47	132.00
Plum Creek	115	574.17
Spring Valley	37	38.53
Unityville	38	120.09
Brady	24	54.23
Lambert	39	151.00
Missoula	52	62.31
Pablo (Polson)	29	23.80
Plevna	85	467.37

J. J. ROTT, Treasurer.