

The Baptist Herald

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

Volume Seven

CLEVELAND, O., AUGUST 15, 1929

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A Group at Assembly of German Baptist Young People's and Sunday School
Workers' Union. Mound, Minnesota, July 8-14, 1929

What's Happening

On July 28 Rev. E. S. Fenske of Fenwood, Sask., had the joy of receiving 11 new members into his church, 8 through baptism and 3 by letter. The work is progressing nicely.

Rev. C. A. Daniel of the Second Church, Chicago, Ill., upon special invitation assisted Rev. C. C. Gossen of the Crawford, Tex., church in a series of evangelistic meetings for two weeks. The meetings began July 29. It is the custom of the Texas Baptist churches to hold their protracted meetings during the summer months.

A used Ford Truck was purchased for service in the Tent Mission work of the Texas German Baptist Conference. The cost was \$350 of which all but \$100 had been defrayed by private donations at the time of the Conference in Cottonwood end of July. It is expected other personal donations will cover the remaining debt. The truck will be property of the Texas Conference. Rev. Jacob Pfeiffer will carry on the Tent Mission work till the end of August.

Rev. E. P. Wahl of Trochu, Alta., Can., held protracted meetings from June 19-30. Evangelist H. C. Baum was with Bro. Wahl from June 23-30. "No new conversions occurred but a rich blessing," writes Bro. Wahl, "came through these meetings." On July 21 a baptismal service was held in the forenoon and a communion service in the afternoon. Fifteen souls were baptized, 8 of which were from Trochu, 6 belonged to Olds and one to the Freudental church.

The Vacation Bible School at Temple Church, Pittsburgh, was a success. There were 17 teachers and 108 pupils enrolled. The highest attendance was 92, the lowest 72, the average 84. Twenty pupils had a perfect attendance for the 14 days. Denominations represented were Baptist 54 (47 Temple), 19 Catholic, 9 Presbyterian, 5 Lutheran, 4 Methodist, 4 Church of Christ, 1 Christian Science. Many of the parents and friends came to the closing program on Friday night, July 26, to see the exhibition of hand work and listen to the program of memory work. Much favorable comment was made on both.

Directions for Getting to the Church in Burlington for the Conference

Motorists coming from the north keep on Route 61 till Oak Street. Church is just to the left. Motorists coming from the east, after crossing the bridge take either the Bluff Road on to Oak Street or go down Jefferson to Central Avenue, pick up Route 61 to Oak Street. Church is just to the right.

If more reverence dwelt in us, there would be less room for some of our undesirable attitudes.

Attention, Young People of the Southwestern Conference

The G. B. Y. P. U. & S. S. W. U. of the Southwestern Conference will hold its annual meeting in connection with the Conference at Shell Creek, Neb., Aug. 27 to Sept. 1. All are cordially invited to come, and we request that as many come as can make it possible to be there. There are so many good things in store for you at Shell Creek. Come and take advantage of the blessings God is willing to give. Bro. A. A. Schade and Professor L. Kaiser will be with us, and they always have many good things to say. In case you come, kindly notify Rev. A. Foll, R. R. 3, Columbus, Neb.

A. R. SANDOW.

Welcome to Tacoma, Wash.

The Young Peoples Society of the First German Baptist Church, Tacoma, Wash., extends a hearty invitation to all the Young People's Societies and Sunday School Workers of the State to the German Baptist Young People's and Sunday School Union to be held September 1st and 2nd.

All workers planning to attend kindly write names beforehand, so arrangements can be made.

OLIVE RAHN,
2526 So. L St.,
Tacoma, Wash.

Attention, Young People of the Eastern Conference

The Temple Church, Pittsburgh, Pa., extends a hearty welcome to the members of the Y. P. & S. S. W. U. of the Eastern Conference to attend the annual meeting of the Union and also the sessions of the Conference. There will be a picnic Saturday P. M. and a banquet at the church at 6 o'clock. The Saturday evening and Sunday meetings will be in the interest of the Young People and Sunday school workers. Our Editorial Secretary, Rev. A. P. Mihm, Missionary Jacob Speicher, D. D., and Prof. A. Bretschneider will be the speakers. Dr. Speicher will be on the program every day during the Conference, beginning Aug. 28, with an address in English.

This is going to be an unusual conference. Plan to come. The central thought will be: "Thy Kingdom come!" Send your reservations for lodging and banquet early to Mr. Wm. Waugh, 207 McKinley Ave., Mt. Oliver, Pittsburgh, Pa.

Came the Dawn

He: "I've never seen such dreamy eyes."

She: "You've never stayed so late before."—Judge.

There's nothing against the inferiority complex, except that it doesn't affect the right people.—Publishers Syndicate.

Roumania: Adjustments Not Yet Complete

Our readers are aware that definite steps have been taken in the direction of religious peace in Roumania. The late Government of that country, by administrative action, "recognized" the Baptists of Transylvania on the same conditions they had enjoyed while under Hungarian rule. The Parliament confirmed this administrative action, and at the same time passed a law under which the Ministry has power to extend the recognition over the whole land. This extension has not yet taken place, and Baptists are subjected to a great deal of arbitrary interference, amounting in some cases to persecution. It was understood that the new Government of Roumania—the first since the War which has genuine popular support expressed through free election, would adopt a liberal policy; but it appears that sinister and reactionary influences have once more been brought to bear upon the Ministry of Cultus. Only by slow steps does Roumania emancipate herself from mediaeval ideas. There is still wide distrust of religious freedom.

No Room for Any More Talent

"You love my daughter?" said the old man.

"Love her!" he exclaimed, passionately. "Why, I would die for her. For one soft glance from those sweet eyes I would hurl myself from yonder cliff and perish—a bruised mass upon the rocks two hundred feet below."

The old man shook his head. "I'm something of a liar myself," he said, "and one's enough for a small family like mine."—Richmond Christian Advocate.

The Baptist Herald

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The Baptist Herald

A "Lizzie" and a Limousine

EVELYN KRUEGER

ON the highways and byways of the world there are many cars that whiz by or crawl along. Out of these many autos we shall choose two for our consideration. They are alike in name only, for there is a vast difference between them. The one is

A 1914 Model of B. Y. P. U.

It looks shabby to the indifferent observer. The attendance at the meetings is small. The programs hardly warrant the presence of those who do attend. There are flapping curtains ready to drop off in an ill wind doth blow. These hangers-on in the organization do little except offer resistance to the wind, thus slowing up the car that much. But the fact that there is no spare tire is more of a detriment to the machine than these other faults. If one member, who has been keeping the machine going, falls flat, what then? The poor old tire will have to be patched as best it can be. All this takes time and the journey will be greatly retarded. So if you're a spare tire, hang on even if you do have to ride on the back and eat all the dirt. You'll be needed some day.

A closer survey of this car reveals the sad truth that practically no new device has been added since the beginning of its existence. It is the same old car run in the same old way. New devices and inventions seem taboo. The noise, rattle, and bang indicate that there are ill-fitting parts, loose bolts, and a balky engine.

And truly, the internal condition of the mechanism of this machine is in good keeping with its deplorable outward appearance. The timer is set so that energy is lost. In other words the committee system is not working efficiently. This is shown by members of the executive body, who meet without plan or purpose. Little more can be expected from sub-committees. This indefinite procedure results in haphazard work, loss of energy, and small accomplishment. Still more important is the gasoline supply, which has gone low. No B. Y. P. U. can expect to get anywhere without force or power behind it. Then too, being low on oil causes friction. It all makes hot going and perhaps "no go" at all.

The second machine is

A 1929 Model of B. Y. P. U.

Its special title is "B. Y. P. U. Ideal." It certainly is slick-looking, a veritable "vision" of a car. Many and interested are those who attend the regular meetings. The programs are of the kind that even attract those who care not. The spare tire, a minus quantity in the 1914 model, is in good condition. If one should chance to go flat, the change can be made quickly.

There are some improvements that add to the

machine. Contests keep up enthusiasm. Definite courses of study educate those who care to learn. The Bible can never be learned too well; it is a valuable text book. What to do in leisure and how to do it is taught in Recreational Study Courses. The working systems of the different B. Y. P. U.'s are taught in Administration Courses. Aside from these new improvements this model has other marks of quality. There is a society paper edited and printed by society members. It may be of local interest only, but it gives practical experience to the staff. It is like good upholstery, not necessary but desirable. Another desirable feature is the Duco finish,—advertising. The advertising may be done in any number of novel ways. There are posters, newspaper notices, and announcements. All these let people know that there is something alive and shining in the community.

The machine runs smoothly, indicating that each does his part without blowing about it. And truly, the internal condition of the mechanism of the machine is in good keeping with the super-fine appearance. Efficiency is the order of the day. The members think out ideas and the work is outlined. The result is a definite aim accomplished. Water, gas, and oil are last but not least. The radiator is full of sparkling good times to cool the engine. And because foresight was exercised in filling the radiator before the beginning of the trip, there will be no need to stop and get green, scummy water out of the ditches. The gas tank is full of energy supplied by the time, thought, and work of the members. The engine is well lubricated.

The B. Y. P. U. Ideal

goes fine and fast. But it is hard for the old models to keep up with this vision of a B. Y. P. U. Your B. Y. P. U. may not be as bad as the 1914 model nor yet as good as the 1929 model. Judge for yourself and do what you can.

In overhauling our own machine we may have to repair parts or put in new ones. There are probably some loose nuts to tighten down to their duties. A coat of paint helps some. Then when it is all repaired we'll fill the radiator with clean social good sport. It keeps the engine cool. Let's lubricate it with love. It keeps down friction. Then we'll fill the gas tank with time, work, and thought to produce energy. It keeps us going. Now that we are ready to run, we shall be able to keep more closely behind the Ideal. Above all, let us not lose sight of the vision.

Who will run our B. Y. P. U., model improved? In our constitution there are words to this effect: "The purpose of this organization shall be to help carry on the work of Jesus Christ." So we shall let Jesus drive our B. Y. P. U. Here's hoping there is carrying capacity for a big bundle of his work.

Warfare

LIFE is a warfare. Particularly the Christian life is one of conflict. The forces of wrong are arrayed against the forces of right. It is a battle to the death. There will be no stop until the victory is won.

What is our flag? "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psalm 60:4).

What is our equipment? "Put on the whole armor of God" (Eph. 6:11).

What about our training? "Suffer hardship with me as a good soldier of Christ Jesus" (2 Tim. 2:3).

How may we master ourselves? "Abstain from fleshly lusts which war against the soul" (1 Pet. 2:11).

What about our foes? "Mine enemies are lively and are strong; and they that hate me wrongfully are multiplied" (Psalm 38:19).

How may we be ready for the onset? "Be sober, be watchful; your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8).

Is it our duty to fight? "War a good warfare" (1 Tim. 1:18).

Is victory assured? "We are more than conquerors through him that loved us" (Rom. 8:37).

What will be the reward? "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Co-operation

You have an idea,
I have an idea;
We swap.
Now you have two ideas,
I have two ideas!
Both are richer.
What you gave you have,
What you got I did not lose—
This is co-operation.

Baptist Principles

O. R. SCHROEDER

IV

The subjects of this article are **Church Independency, Equal Rights of all Church Members, and Separation of Church and State.**

1. Church Independency

By church independency we mean that each local church has the right and authority to govern itself. This of course must be done under the leadership of its head, Jesus Christ.

There are three principal forms of church government in current use among the various denominations: The **Episcopal**, in which the governing power lies in the hands of the bishops and the clergy in general; the **Presbyterians**, in which the governing power resides in Assemblies, Synods, Presbyteries, and Sessions; and the **Independent or Congregational**, in which the governing power rests entirely

with the people, i. e., the members of the church. To this form of government the Baptists adhere, because it accords with the form of the Apostolic churches, which were congregations of baptized believers, self-governing and independent of all others.

Each church has the right and authority to elect for itself officers: Bishops or Elders, Deacons, and Delegates. (Acts 14:23; 15:2, 22.) Each church has the right and authority to receive members into its fellowship. The Lord must add to the church (Acts 2:47), but the church admits to its fellowship. (Acts 2:41.) And each church has the right and authority to exercise discipline. (Matt. 18:17.) But no local church, no matter how large and influential it may be, has the right and authority to exercise discipline over any other local church. This right the Lord has reserved for himself. (1 Cor. 11:31, 32; Rev. 2:3.) Although each local church is an independent organization, yet there is among them

A Vital Binding Union

All have in Christ a common Head. Their relation to the Kingdom is the same. They have the same responsibility with reference to the spreading of the Gospel. They are all by regeneration animated with the same life. And they all have the same rule of faith and practice.

Each local church also has the welfare of its sister church at heart. They aid one another in times of need, as may be seen in the Apostolic time. They assisted one another in deciding difficult questions and in the work of the Lord. The Antioch church sent out Paul and Barnabas, and the support of the workers came from the various churches. And out of this spirit of love for the lost world the various missionary societies and benevolent institutions have arisen, through which the united effort of the various churches can be made more effective.

2. Equal Rights of All Church Members

We believe that all members of a local church have equal rights. Thus our church government is really democratic. Some even think that it is too democratic, lacking power and authority. This may be true in some cases, because some of our members lack the high Christian ideals which are necessary for such government, but it is Scriptural and undoubtedly the best. What are then

The Bases of Equal Rights of All Church Members?

The equal rights of all church members are based upon the **equal relation** of all the believers to the Lord and to one another. According to Scriptural teaching every member of a church is—he ought to be—a member of the body of Christ, a branch of the vine, and a living stone built upon the foundation of the Apostles and Prophets, Jesus Christ being chief corner stone. They are based upon the **teaching of Christ**. His words in Matt. 23:8-12 speak against any church power: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in

heaven. Neither be ye called masters: for one is your Master, even Christ." And their equal rights are also based upon the **equality of their common task or duty** as the holy and royal priesthood in spreading the Gospel of Christ. They all pray, sacrifice and work for this end.

How Is this Principle Carried Out?

In the Apostolic churches were two offices according to Scripture, the **ministry**, and the **diaconship**. (Phil. 1:1.) The **ministers** are servants of Christ and leaders of the churches. The various names of their office are, Elders, Bishops, Pastors, and Teachers. (Acts 20:17, 28.) Paul wrote to Titus to ordain Elders (Tit. 1:5); Peter exhorts the Elders as pastors and bishops to feed the flock. (1 Pet. 5:1, 2.) The **deacons** or servants are helpers of the pastors and ministers of God. (Acts 6:1-6.) Some one has made the statement that they serve at three tables, the table of the pastor, of the poor and widows, and of the Lord.

The Departure from this Principle

The Apostolic church did not know anything about a Pope, Patriarch, Cardinal, Archbishop, and Archdeacon. Paul did not write his letter to the Pope or Bishop in Rome, but to the saints in Rome. (Rom. 1:7.) At the end of the second century the church began to depart from the principle of equal rights of all church members. Churches were organized into districts or dioceses under a bishop. These districts were again organized into dioceses under the head of an archbishop. And finally the Pope arose as the head of the whole church.

Thus members of the Roman church have lost their personal right or liberty to think and believe in religious matters for themselves. Every member must believe as the hierarchy dictates. Since 1870, when the Vatican Council constituted the infallibility of the Pope, members of the Roman church must believe that the Pope can not err in religious affairs, that what he says is absolutely true.

Baptists have no pope, no bishops, no priests. They are all, whether pastors, deacons, or members, priests and servants of equal rights.

3. Separation of Church and State

Ignorance and undervaluation of this principle has caused much shedding of tears and blood. Some of the best citizens who were the salt of the nation, have thus been condemned by their rulers or magistrates.

The State's Right to Exercise Its Power

must be recognized without question. The civil government has a legislative right and power to make and enforce laws for the welfare of the commonwealth. Rulers are to be respected, because they are according to the divine order. (Rom. 13:1-7.) They are appointed for the punishment of the evil doers and for the praise of them that do well. (1 Pet. 2:13, 14.) The government is also duty bound to protect its citizens and to uphold the moral law. "It beareth the sword not in vain." Yet it has no right to make and enforce laws contrary to the

Christian conscience and the Word of God, nor has it the right to dictate in religious matters. A church that is dominated by the state will become worldly and lose its power. The best interests of the church will be preserved by giving Caesar the things which belong to Caesar and to God which belongs to God. (Matt. 22:21.)

The Mutual Relation Between Church and State

The church in its relation to the state must render to the state the things to which the state is justly entitled. Christians must be ideal citizens, seeking the welfare of their government. They must pray for it and submit to its rules. (1 Tim. 2:1, 2; Tit. 3:1.) On the other hand, members of the church have also civil rights. They are fully justified in claiming the protection of the government, of which even Paul made good use. (Acts 22:25.)

The state in its relation to the church has no right to dictate or interfere with matters pertaining to religion. It must allow all good Christian citizens the peaceable enjoyment of their religious rights and privileges, and protect them in it. It has no right to prescribe to the citizens how they should worship and serve God. The authority to do this belongs to the Lord Jesus Christ, the only Lawgiver and Head of the church. (Acts 4:18-29.) Neither has the state or government the right to demand contribution for the support of the state church. And the church should not expect any financial support from the government to carry on her work.

Some Historic Facts With Reference to This Principle

In 323 A. D. Constantine the Great adopted Christianity as a state religion and thus established the state church. The church, which had been a spiritual body, now became absorbed by the state. And the fact is, the church did not conquer the state, but the state conquered the church. Now great evils and corruption of the church followed for twelve centuries, because the church, when it is dominated by the state, will become worldly and thus lose its power.

The Protestant leaders at the time of the Reformation did not realize the folly or danger of the union of state and church. They well recognized religious liberty for themselves but not for others. They used the favor of kings to suppress those who did not believe as they did. Christians were forced to support ministers and churches that they could not recognize. Parents were forced to baptize and confirm their children. And those who refused to do it, were persecuted.

Baptists founded the state of Rhode Island upon this principle. Through the influence of Baptists it was also adopted by the United States, and in 1789 added to its constitution. And today this principle has been adopted by most of the other countries of the world.

No Baptist needs to be ashamed to belong to a denomination that upholds such principles, but should be proud of the privilege of belonging to it, and consider it his duty to give it his loyal support.



Riverview Church Group at Girl's Cottage, Mound, Minn., Assembly

The Minnesota Summer Assembly at Mound

The seventh annual assembly of the Minnesota German Baptist Young People's and Sunday School Workers' Union was held July 8-14, 1929, at the Mound Assembly grounds, situated on the shores of the beautiful Lake Minnetonka. It greatly pleased our loving Father to give us agreeable weather for the greatest length of this time, and therefore no change of our activities was necessary. Jesus Christ revealed unto us the love and omnipotence of God, both through nature and through the words of his messengers.

The speakers of the assembly were: Rev. A. P. Mihm, Y. P. General Secretary, Rev. A. A. Schade, Y. P. Field Secretary, who were also teachers; Rev. F. P. Kruse, Rev. H. Wedel, Rev. E. Bibelheimer, Rev. F. H. Heinemann, Rev. H. R. Schroeder, and Rev. W. J. Appel.

The teachings of Rev. A. P. Mihm and Rev. A. A. Schade proved to be extremely helpful and inspiring to those who attended the classes. About 25 pupils were awarded diplomas in recognition of satisfactory work.

Friday evening was the banquet and at this time the assembly was at its climax, and this was not only because of the fact that all banquets are accustomed to be the most enjoyable, but because of the truths, the warnings and the inspiration we received. Dr. Earl V. Pierce, pastor of the Lake Harriet Baptist Church in Minneapolis, spoke on "What Is Your Life For?" after which Mr. Ray G. Fletcher, director of religious education, House of Hope Pres. church, St. Paul, very intelligently spoke on "Science and Religion." Everybody left the banquet hall with the ingrained conviction that God, the almighty, is the maker and upholder of all things, and with a desire to have a purpose in life.

The recreation, led by William Adam, was very enjoyable and stimulated both body and mind. Besides the ball games, races, etc., we had a mock trial. Rev.

Bibelheimer, having violated the ground rules one evening as he was in his room, came before the court to be tried, and a penalty was to be inflicted upon him. Due to the lack of a coop to put him in, Rev. Bibelheimer was permitted to leave for his home after the assembly.

Sunday also was a day of great blessing, as Rev. A. P. Mihm told us something of "The Joy of Christ," or rather "Christ's Joy In Us Fulfilled." In the afternoon Rev. A. A. Schade delivered the closing message. His subject was, "The Challenge of Christ to Youth," and he spoke with great earnestness.

The officers elected are as follows: President, Grace Stoeckmann; vice-president, Milton Schroeder; secretary, Rudolph Woyke, and treasurer, Edna Tubbesing. Rev. W. J. Appel was appointed to succeed Rev. C. F. Stockmann as Dean, while Marcella Beise was appointed registrar.

We give our Lord the glory for all that has been done at this assembly, and may the Lord bless all assemblies until we shall have that great and glorious assembly at the throne of God!

RUDOLPH WOYKE, Sec.

South Dakota Union at Avon

The eighth annual Convention of the Y. P. Association of South Dakota, held July 1-3, was given a hearty welcome by the Avon society which showed great hospitality during the convention days.

At the opening meeting the various societies responded to roll call in song, scripture passage and instrumental music. Menno, a newly organized society in our state, made their first appearance and were heartily welcomed by the "Bund" president, Mr. Arthur Voigt.

It was a great privilege to have Rev. A. A. Schade, Field Secretary and Sunday school worker, as main spokesman for the convention. He brought grave truths, inspiration and an abundance of spiritual nourishment to our souls in the addresses of the three evenings, respectively "What's the matter with Youth?"

"The Consecrated Life," "The Supreme Reward of Christian Service." We as young people might take the three short words "Live for God" home with us and in truth "live for him," and our reward shall be accordingly.

The morning sessions were opened with a thirty-minute devotional service. The talks following, given by members of the societies, were of value, dwelling on the personal work in various lines, which gives the young Christian opportunity to labor for the Master.

Bro. Schade was not slighted in the morning and afternoon meetings. The topic "The Christian Life" aroused much interest when he called for volunteer answers to a number of questions in connection with it.

We must give due reward to the talented musicians in our societies. "Make a joyful noise unto the Lord" was done in song—solos, quartets, trios, etc., instrumental music—piano trio, orchestral music, guitar, piano solos by Miss Esther Buchholz secretary of the Union. To the surprise of all was a number rendered by one who played on two guitars and a harmonica at one time. We are prone to believe there are exceptions to all rules, which also applies to "A man cannot do more than one thing at a time."

"When you find something worth having, hang onto it," is our motto in regard to election of officers. Mr. Arthur Voigt, our new president, has held this office since the organization of the association; Wm. Lang, vice-pres.; Miss Esther Buchholz, sec.; Ed. Dirksen, treas. They have served faithfully in the past and shall have our confidence in this year of service.

In a few words we express our thanks to Bro. Schlipf, pastor, and the entertaining society for the fine hospitality and entertainment in the homes, and for the special musical numbers presented to make the meetings of the Convention a success. To God be given all praise and honor for he has given the talents which were displayed by the young people of our South Dakota churches.

F. D. KOESTER.

Why Doesn't It?

A more than usually pointed anecdote is reported in the papers. Little Lucy asks her auntie, "Why do you put powder on your face?" The aunt replies, "To make me pretty, dear." Little Lucy: "Then why doesn't it?"

If folks could see themselves as others see 'em, the cosmetics manufacturers would go dead broke.

What kind of teaching about the skin are the public schools doing in the physiology classes? Not very effective, certainly. But maybe the physiology teachers use powder and lipsticks themselves, in which case the whole absurdity is explained.

* * *

A bad book is a dose of spiritual poison. It may not kill, but it lowers the vitality of the soul. It weakens what is best in it, and checks the growth it might have had.

The Sunday School

A Living Radio

H. O. SPELMAN

You are a living radio,
With many listening in;
Be sure you live so others hear
The music, not the din.

You're sending out your messages,
Select those well worth while;
Do not complain that you must work
To make folks sing and smile.

Be always glad when you are used
Some lonely heart to fill;
Be happy, too, with glad content,
If you must just be still.

Three Teachers

Three teachers there were, in a certain Sunday school. The first, an attractive young girl, had but six months before become a teacher. She had been a faithful attendant at Sunday school all her life. She had come to the point where she felt that she should be recognized with an office. And then, it would be such jolly good fun to teach those little kiddies! So the superintendent had hailed her request with joy and placed her in the primary department. Her enthusiasm at the start was great. Her own interest was contagious, and passed on quickly to the children. But the superintendent soon discovered that her attendance at workers' meetings was very sporadic. (She found them so dull.) The elementary magazine, which the school furnished all teachers she left where the secretary put it. ("Who do you think that I am, that I should read that stuff! I can teach without it.") His efforts to interest her in the community training class were in vain. "I'd just love to go," she said, "but you have no idea how hectically busy I am!" The charm of teaching the dear little ones had by this time worn off, she was usually late to Sunday school, often absent, and never bothered about sending a substitute.

The second teacher, when invited by the superintendent to take a class, had accepted only after some coaxing, and with the words "I want to do my full Christian duty." And thus she continued her work, as a duty. She was scrupulously on time, and rarely absent, but her manner lacked the buoyancy of doing a task with joy. She sighed whenever time came to think about Sunday school. She would attend outside meetings or read magazines and books. "There are so many other things to keep me busy," she said. Small wonder that the class lacked enthusiasm. And thus she will go on, a half-hearted teacher, until she has satisfied her conscience at having done her full Christian duty, when she will be a teacher no more.

The third teacher was one who rejoiced in her task, "as a strong man to



King's Daughters, First Church, Leduc, Alta. Mrs. A. Potzner, teacher

run a race." It is true that she had accepted her class with some misgivings, but her interest and enthusiasm had grown by leaps and bounds. The public consecration service of teachers had been a real crisis in her life, and when in answer to the formal pledge she had said, "I do!" it had been with a will to make this task her very life. And she did! She it was who on Sunday mornings was there ahead of any pupils and who lingered with them for final words after all others had gone. Her cheery voice was known by all the mothers when they took down the telephone receiver—and not many weeks went by that there was not a friendly chat about some assignment, some problem, or about a particularly good deed which a child had done. She was the life of the teachers' meetings. As she put it, "Our educational conferences are occasions that I look forward to, for we are all much like a big family." She was always finding something new to read. She eagerly attended training classes and institutes—and was a joy to the instructor who took to heart the problem of his students (and a thorn in the flesh to him who came for a list of perfunctory lectures without caring for individual problems!) When asked how she could sacrifice so much for her Sunday school work, she replied, "Sacrifice? No! It would be a sacrifice for me to give this up! You can not speak of this work as sacrifice any more than you can speak of a child's play as sacrifice!"

These teachers were in a certain Sunday school. Even so they are in every Sunday school! In which of these classes do you belong?—Reproduced from the November Number of the International Journal of Religious Education.

The danger of possessions is that they are likely to possess us.

To be good without being goody-good is an object worth striving for.

Sunday School Picnic, Killaloe, Ont.

As young people of Killaloe we are still moving forward. I am here in my new field since May 26. The people are nice and friendly. We have two church buildings, one in the village and the other 3½ miles out in the country. We have many young people and a great future to look upon.

Many honorable men and women have gone out of this section into the service of the Lord in years past, such as Rev. F. A. Bloedow, Rev. Chas. F. Zummach, Rev. A. F. Runtz, Rev. J. L. Hartwick, Rev. F. L. Strobel's wife, Rev. A. J. Milner's wife, Rev. A. E. Jaster's wife, Rev. Chas. Thole's wife and many others whom I cannot mention here. Looking on such a cloud of witnesses gives me strength to go forward in my field with great expectancy.

July is a Liberty month in the U. S. but the first of July is also a day for us in the Dominion to be joyful. July has also been great for our Sunday school in Killaloe. Our picnic was held July 10. We provided ball games, a fishing pool and other interesting games. Also a place to obtain dinner and two selling booths were provided for. It was a pleasure to watch our young folks having a day off. The old folks felt contented too. A number of brief speeches were given. We cleared \$107.09 from the picnic to help along in our church affairs. We thank all who helped to make our picnic a success.

WM. E. JASTER.

* * *

I conceived a great prejudice against missionaries in the South Seas, and had no sooner come there than that prejudice was first removed and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot.—Robert Louis Stevenson.

Toward Sodom

By B. MABEL DUNHAM

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

(Continuation)

Chapter XIV

THE WORLD ENCROACHES

While Simeon Ernst was devoting himself unreservedly to religion, Levi Gingerich was listening to the siren call of politics. On the horizon of that great world there was looming up a question of greatest importance in world history. It was concerned with the possible consolidation of the British possessions in North America into one federated unit. There had been a conference in Charlottetown to discuss the matter, and another later in Quebec. Levi was keeping his ears to the ground. If such a union should be consummated, it would mean much for the country, and it might mean the realization of some ambitions he had cherished in secret for many years.

Manassah was interested, too, in the political situation, despite the deterrent influence of the prevailing revival. There were some novel features about the proposition which caught his fancy and which seemed to justify his interest. In all the history of the world, he knew of no country that had not been born in the blood and gore of battlefields. The story of the nations was a long chronicle of wars and the devastations of war. Was it possible, he asked himself, that in the outposts of the British Empire there should one day arise among the nations a child, whose glorious birth should not be marred by travail and the welter of blood? Could this be the herald of that great era of peace and brotherly love, so long awaited?

It looked as though Manassah's hopes and Levi's ambitions might be realized in due time, for on the first day of July, 1867, the greater Canada was born. On that glad day not a bayonet was fixed, not a sword was drawn. The cannon boomed, but joyfully, to announce to a happy people the consummation of their hopes. Yes, a new nation had been born in the Northland. Let the world rejoice. Vast territories of land, rich in resources and potentialities, were its birthright, the glorious traditions of the great nations of the world, its proud heritage. Favoured Canada!

The natal day of the new Dominion was the occasion of great rejoicing in Ebytown. The celebration began with the dawn, and at nightfall the day was far from spent. Very early the entire population was astir with excitement, and by eight o'clock the bands of the county had arrived and were parading about the streets playing martial airs. The crowds were enormous. Where did the people all come from? Flags were unfurled from the houses, bunting was strung across the streets. Soon the volunteers from the neighbouring towns and villages were marching down King Street, resplendent in their redcoats, stepping out to a lively

tune, and whetting their appetites, no doubt, for the anticipated noon-day feast.

There never was such a dinner as was served in the drill-hall to two hundred and fifty of the leading men of the county. Three rows of improvised tables groaned with choice German dishes, wurst, sauerkraut and speck. Such hilarity! Such fun! Everybody sang whether he could or not, everybody ate until he couldn't.

When the feast was over, the speeches began. There were the usual toasts to the Queen, to the Prince of Wales and the Royal Family, and then the banqueters pledged their hearts' loyalty to Canada, the new Dominion. They cast a retrospective glance over the past, then turned their prophetic eyes and peered into the dimness of the future. Great cities, they saw, teeming with population and busy with the commerce of the world. Hidden mines were discovered and operated, the prairies, tilled. From coast to coast Britain across the seas was bound by bands of steel but more closely still by those cords of love which united them to their common motherland. They toasted the Governor-General and his statesmen, and promised them their whole-hearted support. Nor did they forget "The Ebytown Announcer" and the radiant host whose vintage had left nothing to be desired. Altogether, it was an occasion long to be remembered. Throughout the day five thousand people demonstrated their patriotism and devotion to the new Dominion which was to be to them and to their children's children their much-loved Canadian homeland.

Manassah incurred the displeasure of his father as well as that of his brother-in-law by compromising with the world to the extent of attending the big dinner. He had been invited to sit at the head table with Levi Gingerich. They were an abstemious, serious-minded pair, whose chief concern was not the noisy celebration of the day but a consideration of the outlook which the federation afforded for the future.

"And now that we've got this big Canada," said Manassah, "who's going to govern it? That's what I wonder."

"Why, we must," replied Levi. "We, the people, you know."

"But for a big country it needs big men," maintained Manassah.

"And if our men aren't big enough," was Levi's answer, "they'll have to grow. I tell you, Manassah, I'd like to get a chance at it some day."

Manassah dropped his knife and stared at him. "You!" he cried, in a none-too-complimentary tone of voice.

Levi confessed that to be his chief ambition.

"You? Politics?"

Levi laughed. "Is it me that's no good, or the politics?" he said.

"You are a Mennonite."

"That's what they tell me over in the Methodist Church where my name's written down," replied Levi. "I'm so Mennonitish in my ways, they say."

"You came by it honestly," Manassah reminded him.

"All that is good in me I owe to the Mennonites," said Levi, wholehearted. "I'll stick up for them, no matter what. But politics, I always did hanker after them. It started that day I couldn't go with you to Shade's Mills to fight about the county-town."

"They're of the world, politics," argued Manassah.

"And we're of the world, too," replied Levi. "At least, we're in it. Is it wrong to try to make the world better? Say, Manassah, is it?"

"Ach, no, but . . . I know how you feel, Levi. I hanker, too, sometimes to mix with the world. I wish I could do something for this new Canada that we've got. It's a temptation I have. I must hold myself so in."

Levi felt just the opposite about it. He saw in his inclination to public life a call to public service, a call which he dared not disregard. "It will do our Canada good," he said, "if we can get some Mennonite ideas into the government. I'm going to try. Why should I sit and fold my hands and let the devil's crowd run the country? Will you vote for me, say?"

"Wote for you, Levi? You don't mean you're going to be a Member of Parliament?"

"Eat your pie, Manassah. Of course I am. They want me to run."

"Well, if you do," said Manassah, "you won't need my vote to get in. But don't be rash, Levi. Think once where it will lead you."

"That we don't have to worry about," Levi thought. "We can't see the end of our life from the beginning. Only one step at a time we must go."

"You started out to be a teacher, but your Uncle Joe stopped that, coming like he did with all his money."

"Yes," said Levi, "Uncle Joe and her—Veronica. I must have an office to suit her, and then I got so tied up with my money that I couldn't get out. And next I'm getting into life insurance."

Manassah stopped eating again. "Life insurance!" he ejaculated. Here was another evidence, if he needed it, that Levi was treading the broad way of the great world. "Life insurance! You are going into that, did you say?"

"Yes, Manassah, your ears are hearing right."

"Shutting up your other shop?"

"No, the company isn't formed yet. I've got to start it."

"So? And did it grow out of your head?"

Levi had to confess that it was not his idea. His work was to carry out the ideas which clever minds had evolved. Brilliant ideas they were, too, and new. In this company which he was to manage, the shareholders were to be not a corporation of wealthy men but the entire

body of shareholders. Nothing was to be invested but the premiums. It would mean the maximum protection at the minimum cost. Safe as the Bank of England.

Manassah was interested. He inquired how many policy-holders they would need.

"Five hundred to start," Levi told him. "The idea is to get them to unite and by their premiums provide the funds to float the company. It's to go all over Canada soon. You're in my book, Manassah, for one of the five hundred. I want to give you the chance, good friends like we are, but I've got an extra name at the bottom of the list."

Manassah laughed. "You have such a way with you, Levi," he said. "You can get anything you want, but not from me—not with life insurance. I don't hold to any kind of insurance. Not even a lightning-rod will I have on my barn, you know that, Levi. It is a defiance to God."

Levi had heard that argument before. "I'm not selling lightning-rods," he said. "It's life insurance I'm talking about." He pointed out its humanitarian aspect. It was such a boon to widows and orphans. That was why he was interested in it primarily, he thought. "It takes an orphan to feel for orphans," he said.

Manassah allowed himself a guttural expression of disapproval. "Tell me," he said, "where do you find it in the Bible that widows and orphans must trust in life insurance? Tell me one place, say. I've read already how God cares for his own, the sparrows and the lilies of the field. And he counts the hair of our heads yet. 'Leave thy fatherless children, I will preserve them alive,' it says, 'and let thy widows trust in me.' But you say we must go and get insured. What did life insurance do for you, Levi?"

"Nothing," was the answer, "but if I would've had it. . . ."

"Shame, Levi," cried Manassah. "Not a copper did you have, but did you starve ever? Who sent your Uncle Joe, eh?"

"The Horsts did more for me than Uncle Joe," Levi avowed. "But will you shove your children out in the world when you die, Manassah? Will you leave them to charity?"

"There'll be ten thousand for every one of them," was the answer. It was no idle boast, either.

"But if you would lose it and die poor?"

"Then somebody must help. I would do the same for them. We must bear one another's burdens."

Levi saw the opportunity and he seized it. He launched forth into an explanation on the principles of life insurance. It was nothing more nor less than a society of friends, neighbors and acquaintances, banded together in a larger way to bear the burden of any one of their number whom death might call.

"It's nothing but a gamble," exploded Manassah. "A lottery, that's what it is. What right have my children to money I did not earn? I don't want to give them the idea they can get something without working for it. That's not the way to fetch them up."

Levi was ready to refute this argument. Insurance was no lottery, he de-

clared, but a scientific business. The company takes no financial risk, for it knows in advance the approximate number of losses it will be called upon to meet and through its rates it collects the necessary amount. Insurance rests, he said, upon two solid bases, the law of human mortality and the law of compound interest.

"It's the men you insure that does the gambling," said Manassah.

"It's the man that don't insure that takes the chance," Levi maintained. "Death is certain, and everybody knows it. The man who will not insure his life gambles with fate, and the widow and the children have to pay the stakes."

"It's no use talking, Levi, I ain't going to take your life insurance."

"You think it is wrong?"

"I think it is exceedingly sinful."

"Then for you, it is wrong," said Levi, slipping his little book of prospectives back into his pocket. "To me it looks different. I think it is a man's duty."

"That don't make it so," said Manassah, a trifle dogmatically. "It only goes to show that when you mix with the people of the world, it don't go long till you are throwing with them."

It wasn't very long, indeed, before Manassah himself was in imminent danger of "throwing with the world." At least, he got tangled up with municipal affairs, and it was with some difficulty that he finally extricated himself. It happened that Ebytown wanted a town hall in keeping with the dignity and importance of the municipality, and Manassah had offered to build it for the sum of fifty thousand dollars. There were no specifications, there was no inspection. Manassah Horst could be trusted in every circumstance of life. When the building was completed, it was found to be eminently satisfactory to the last detail. To show their appreciation of Manassah's integrity, the people elected him mayor by acclamation. Manassah thanked them for the honor which he had not coveted, presided over one meeting of the council and then abdicated. "It don't suit my religion," he explained. "Us Mennonites ain't for getting ourselves in high places. If any man would be great, let him be the servant of all."

When election time came, Levi Gingerich was in the very thick of the tussle. He had been given the nomination of the Liberal party, and he intended to leave no stone unturned to win his way into the house of Commons. His genial manner stood him in good stead, and there was nothing he enjoyed so much as to argue the issues of the day on the public platform. Politics! They were his delight, his life.

Most of the editorials in "The Ebytown Announcer" were the products of Levi's fertile brain. Here he practised that powerful political weapon known as invective. Sir John, the leader of the Conservative party, was the chief object of his denunciations. He and his whole nefarious crowd must be exterminated, or Canada would be utterly ruined in her infancy. If the Conservatives got into power, the country would go from bad

to worse. Every day it would be plunged deeper and deeper into debt. The proposed railway to the Maritimes would be the last straw. The Tories had always been too lavish with the people's money. Fifty thousand dollars a year was too much for a Governor-General who spent his time moose-hunting with the Blues. It was nothing short of outrageous. The ills of Canada were multiplying rapidly, manufacturing was hopelessly imperilled, agriculture suffered for want of reciprocity, commerce was everywhere stagnant. The people were flocking by hundreds to the States. Sir John was a traitor. Ship him and his hangers-on to Van Dieman's Land, and a good riddance. The Liberal party alone could save Canada in her infancy from plunging headlong over the brink of national annihilation.

The good people of the county had every confidence in "The Ebytown Announcer" and a predilection towards Liberalism. They elected Levi to the coveted seat by a handsome majority. It became his duty to keep Sir John and his followers in their places. He must have shown some aptitude for the task, for his faithful constituency elected him as their representative for many successive years.

Meanwhile, the insurance company in which Levi was interested evolved out of its rather nebulous state into actual being. The five hundred policy holders had been signed up, and a Dominion charter had been obtained. With Levi Gingerich as its capable manager, the company was looking forward to a development commensurate with the growth of the young nation. Its assets would increase, it was hoped, with Canada's prosperity.

There was one episode in the early history of the new company, which Levi told over and over again with much appreciation. It had to do with Samuel Bricker, an old man with a flowing white beard and a face seamed with the cares of many years. He it was who in the very dawn of the century had trekked his way through untravelled wildernesses to the Canadian border, had paddled across the turbulent Niagara in the box of his conestoga wagon, and had then groped his way through the Beverly Swamp to the Hoesley Tract. This was the man who had been entrusted with twenty thousand dollars to convey from Pennsylvania to Canada. More than anyone else he was responsible for the Mennonite settlement in the heart of Upper Canada. There was none in all Ebytown but had heard the almost incredible story of Sam Bricker's many adventures and escapades.

It was this same Sam Bricker who came one day and knocked on Levi's desk with his heavy cane. He wanted to take out some life insurance, he said.

Levi gasped.

The historic old gentleman rapped again more imperiously than ever. "Don't you hear good?" he said. "I feel to take some of your life insurance, or what you call it. Life insurance!"

Levi wanted to laugh, but for his life he dared not. "How old are you?" he asked. He had long since learned to

elicit the most necessary information in an apologetic tone of voice.

"Ninety-four."

Levi was nearly convulsed with internal laughter, but he restrained himself sufficiently to remark, "Your a little old, Mr. Bricker."

"How old am I? Ninety-four, I told you."

"I say, you are too old."

"Then why don't you speak out? I don't hear as good as I used to. So you don't want to give me my life insurance?"

"I'm afraid it's too much of a risk," said Levi. "Too much of a risk, I say."

"A risk? Is that what you said?" The old man began to sputter about impatiently.

"Yes, a risk," confirmed Levi. "I'm sorry, but I can't."

"Well, if you can't you couldn't," said Sam Bricker. "But where's the risk? I'm sure there's not many dies at ninety-four."

"Not many," Levi was forced to admit. The old man picked up his cane and prepared to go. "People don't know what risks are these days," he said. "They want everything made easy."

"Let me help you down stairs," offered Levi, opening the door.

Sam Bricker flung at him a look of withering scorn. "Your help I don't need," he said. "I'll take the risk."

There was nothing for Levi to do but to stand impotently at the top of the stairs and watch.

The descent was slow, but steady. On every step the old man halted, thumped his cane, and muttered, "Risks." But when he reached the street, he chuckled, shook his cane at Levi, and called out at the top of his voice, "You can keep your life insurance. Do you hear? Risks! You don't know yet what them are."

The men on the street that morning wondered when they saw Old Sam Bricker hobbling along fairly convulsed with unadulterated glee.

(To be continued)

Baptism at Brush Lake, N. D.

Sunday, July 14, will long be remembered by the Baptists of McClusky and vicinity. On this beautiful Lord's Day we had an open air meeting at "Brush Lake," N. D. Bro. H. C. Baum, our evangelist, who was with us, preached in the forenoon as well as in the afternoon to a large gathering. Then our pastor, Rev. H. G. Braun, baptized 9 converts—8 Sunday school scholars and an middle-aged man.

In the evening we met at the church and after a heart-searching message by our visitor, the pastor then extended the hand of fellowship to 10 new members. As a church we are thankful for these blessings which our heavenly Father bestowed upon us. May we all grow in the knowledge and grace of Christ Jesus!

REPORTER.

Consider the Mosquito

Your work would not be so humdrum if you put more hum into it.



Rev. F. W. Benke baptizing in an Alberta Lake

Baptisms at Glory Hills, Alta.

It was a joyous occasion on June 7, when seven Sunday school scholars of the Glory Hills Sunday school were baptized by Rev. Fred W. Benke. The scene of the baptism was in a beautiful lake which added to the impressiveness of this memorable occasion. Rev. Edward Wuerch of West Ebenezer, Sask., assisted Pastor Benke at the service.

Texas Conference at Cottonwood Church

Ideal weather and an ideal meeting place characterized the 46th annual session of the Texas Conference of German Baptist churches this year. It met with the Cottonwood church, near Lorena, from July 23-28. The fine facilities of the splendid new church building of the Cottonwood congregation were tested to the utmost at this gathering and proved adequate in every respect. The Cottonwood church has one of the finest rural edifices that German Baptist churches can boast of, if not the best of all. The hospitality of the Cottonwood people was most cordial and generous, both in the homes and in the spacious basement of the church where the meals at noon and evening were served by a host of willing waiters and waitresses. Over 500 were served at table on the Conference Sunday. Pastor L. F. Gassner and his people had everything pertaining to the conference entertainment well organized and it functioned perfectly. The attendance of delegates and visitors was large.

A Pastor's Institute preceded the Conference sessions at which General Secretary of Young People's Work A. P. Mihm gave two addresses and Brethren A. Becker and J. Herman also read able papers. At the opening session of the Conference proper Rev. C. C. Gossen of Crawford preached on "Jesus Only" as his theme and expressed the wish this might be the aim and spirit of the entire Conference.

Bro. F. W. Bartel who was elected vice-moderator last year automatically became moderator this year and ably presided at the sessions of the Conference. Rev. L. F. Gassner was elected vice-moderator and Rev. P. Hintze of

Mowata, La., recording secretary. Rev. Fr. Mindrup of the Greenvine church was re-elected statistical secretary. Rev. F. W. Bartel was made missionary secretary of the Conference in place of Rev. R. Vasel who left the bounds of the Conference. Rev. C. C. Laborn and Mr. H. W. Engelbrecht were elected to fill vacancies in the missionary committees. Bro. O. G. Miller, the faithful Conference treasurer, was re-elected. Colporter Erich Arnold gave a vivid recital of his many-sided experiences as a colporter among the German unchurched people of Texas and Rev. J. Pfeiffer reported for the Tent Mission work which has been conducted during the summer months in various parts of the state. More equipment is needed to carry on this work in an adequate manner. There is much prejudice, indifference and outspoken opposition to be met with in this work among the dead ritualists and anti-Christian elements, but the seed sowing will not be in vain. The number of baptisms reported was small and the Conference membership remains the same as last year, viz. 1050.

Rev. Fr. Mindrup preached the doctrinal sermon on "Christian Perfection." Rev. C. C. Laborn preached Thursday night on "The Testing at the Jordan." Rev. H. G. Ekzut preached the missionary sermon on Sunday morning. Rev. C. A. Daniel of Chicago spoke at the meeting of the Women's Missionary League of the Conference and also preached Saturday night on "Visions."

The Young People met in a business session on Friday afternoon. The organization was brought in line with other conference young people's organizations by the adoption of a new constitution as the "Texas Conference Young People's and Sunday School Workers' Union." Bro. Otto Hill of Kyle was elected president; Rev. C. C. Laborn of Gatesville, vice-president, and Miss Eleanor Bremer of Cottonwood, secretary and treasurer. Plans are being laid for an institute during Thanksgiving week at Waco. Vice-pres. Laborn is to act as dean of the institute. A rich and entertaining program was rendered on Friday night by the young people with the church crowded to capacity. Sec'y Mihm also gave a brief address. Sunday afternoon was also under the auspices of the Y. P. Union. Pres. Hill presided and Bro. Mihm spoke on the "Joy of Jesus and how it may become ours." Moderator Bartel preached the closing sermon Sunday night. Next year the Conference will meet at Kyle. All in all it was a delightful Conference.

Unrecognized Faces

What business have rouge and paint on a Christian's cheek? Who can weep when her tears wash her face bare and make furrows on her skin? With what trust can faces be lifted up toward heaven, which the Maker cannot recognize as his workmanship?—Church Father of the Fourth Century, quoted by H. H. Milman, History of Christianity, Vol. 3, p. 350.

The New Addition to the Children's Home in St. Joseph, Mich.

The new addition to the Children's Home in St. Joseph is finally under way. By the time this article appears in print the new building will already be under roof. Our Bro. Max Stock, who has so many fine buildings and churches in St. Joseph and Benton Harbor to his credit, is the builder. He has been a member of the Board for many years, has always had a great interest in the work and made many sacrifices for it. In this undertaking too he is acting in a very unselfish manner.

It is known that we were forced to undertake the building of this new addition on account of the fact that we would be in very awkward and desperate condition in case of a contagious disease ever breaking out among our children. The hospitals both in St. Joseph and Benton Harbor have no facilities for such patients and will not receive them. We, therefore, have to provide for suitable isolation rooms on our own premises. The new addition will take care of that. Furthermore we need at least two rooms for the hired girls who do the work in kitchen and Home, and who so far have had no rooms affording them any privacy whatsoever. At times they have looked for such rooms outside of the Home. Two rooms for this purpose will be in the new addition. Besides that there will be two more rooms and an enclosed sleeping porch which will give us the possibility for the reception of about fifteen more children than we can take care of now. Requests for the placing of more children in the Home which now have to be declined can be heeded then.

All these considerations led the Orphan Board to recommend and the General Conference in Chicago last fall to approve the building of this new addition. So far about \$7000 have been secured among the friends of the Home. But about \$7000 more will be needed before we will be able to take care of this enterprise without getting into debt, because there are some changes in the old building which will be taken care of now at the same time. One of the most necessary changes will be the relocation of the steep old stairway leading to the basement of the old building. It is so steep that it must be considered as a miracle that none of the children has ever come to harm going down.

The many friends of the Home have now an opportunity to have a share in this worthy undertaking and to show their gratitude to God for his blessings by their liberality. And as some may have the desire to do something special we purpose to name the rooms after anyone, personal giver or society or Sunday school who will furnish one of the rooms with the necessary equipment, furniture, etc. We will place the name of the respective donor on a metal plate on the door. Our superintendent, Rev. Hans Steiger, will gladly furnish the necessary information of what is needed. It might be appropriate in closing to say that



Group of Sunday School Scholars at Glory Hills, Alberta
Pastor F. W. Benke at right

those who have given pledges for the building of the new addition would help us greatly by redeeming them now as we shall have to meet heavy payments soon.

By order of the Building Committee,
ECKHARD UMBACH, Sec.

Reception in Grace Church, Racine, Wis.

For four months after the departure of Rev. H. F. Schade we have been without a regular pastor. The pulpit, however, was always supplied by other ministers and Prof. J. Heinrichs or one of the students of the Northern Baptist Seminary. Rev. Paul Zoschke accepted our unanimous call to become our pastor. He began his work in our midst on July 1.

The formal reception of our minister and his wife was held July 11, with the senior deacon, Mr. Aug. Schacht, in charge. Rev. W. P. Rueckheim of the German Baptist Church in Kenosha, Rev. N. Solimene of the Italian Church in Kenosha, both of which are daughter churches of Grace Baptist Church, and Rev. Petersen, a retired Danish minister of this city, participated in the program with addresses of welcome and benediction. Musical numbers interspersed the addresses. Rev. and Mrs. Zoschke spoke words of acknowledgment and gratitude.

We then joined in singing "We're Marching to Zion" as two deacons led the procession of Rev. and Mrs. Zoschke, the honored guests, and all present into the Sunday school room where refreshments were served. A table for all honored guests had been placed in the center of the room, and all chairs were circled around it. Everybody now had a chance to shake hands with, and personally greet, the new minister and his wife. May the Lord's blessing attend the new union thus formed between pastor and church!

WALLACE HILKER, Sec.

Self-praise cannot abide when we lose ourselves in praise to God.

Faith that is not worth fighting for may be surrendered without loss.

I Am Calling You

I am the best friend of mankind. To the man who prizes purity, peacefulness, pure-mindedness, social standing and longevity, I am a necessity.

I am hung about with sweet memories—memories of brides, memories of mothers, memories of boys and girls, memories of the aged as they grope their way down the shadows.

I am decked with loving tears, crowned by loving hands and hearts. In the minds of the greatest men on earth, I find a constant dwelling-place.

I am in the lives of young and in the dreams of the old.

I safeguard man through all his paths—from the first hour life's sun slants upon his footprints until the purple gathers in the west and darkness falls.

I lift up the fallen. I strengthen the weak. I help the distressed. I show mercy, bestow kindness, and offer a friendly hand to the man in fine linen and the man in homespun.

I am the essence of good fellowship, friendliness, and love.

I give gifts that gold cannot buy, nor kings take away. They are given freely to all that ask.

I bring back the freshness, the spirit of youth which feels that it has something to live for ahead.

I meet you with outstretched arms and with songs of gladness.

Sometime, some day, in the near or far future, you will yearn for the touch of my friendly hand.

I am your comforter and best friend. I am calling you.

I AM THE CHURCH.—Author unknown.

Will He Get That Far?

"I've asked for money, begged for money, cried for money," said the tramp, in an agonized voice.

"That's all very well," answered the lady of the house, "but have you ever thought of working for it?"

"Oh, no. Not yet, mum. You see, I'm going through the alphabet, and I haven't got to 'w' yet."—Onward.



L. L. L. Group. German B. Y. P. U. First Church, Portland, Ore.

A Banner Winning Group

We are justly proud of this group of young people who this year carried away the efficiency banner which they display. They are the L. L. L. group of the G. B. Y. P. U. of the First German Baptist Church of Portland, Ore. They earned this banner by faithful prayer meeting attendance, participation in B. Y. P. U. programs, addition of new members, B. Y. P. U. attendance, and original Christian activities which displayed self-sacrifice and evangelistic effort. They won this banner over five other groups by a margin of about 200 points. The reports of all the groups showed the stimulating effect of this sort of healthy competition.

May this report give helpful suggestions to other societies and may we all be spurred on to further, better work for the Master!

MARTHA PFAFF, Reporter.

The "Anne Judsons of Bethel," Buffalo, N. Y.

Although there has never been a write-up about the "Anne Judson Society" of Bethel Baptist Church, Buffalo, N. Y., this does not indicate that we have nothing to report.

We are a very active group of 30 or more ladies, striving to do our bit for our Master.

We meet once a month in the homes of our members and show an average attendance of 20 per meeting. At various occasions flowers and cards are sent to the sick and shut-ins. Baskets are filled and taken to the sick and poverty-stricken at Thanksgiving time.

During the past year, at Christmas time, we were privileged to send homemade cookies to the Orphanage at St. Joseph, Mich.

"Anne Judsons" are generous! We gave money to and for quite a few causes, among them money for Mrs. Knapp, pastor of the Baptist Indian Reservation, to Mrs. Sweet in China. We were permitted to give \$75 to the Building Fund in our own church.

Our handwork consists of cutting and

sewing quilt patches, and White Cross work.

We had a Birthday Party in April to which everyone was invited, young and old. Each person was given a tiny bag, in which they were requested to put the amount of money in accordance with the years the Lord had granted them to live. We had an enjoyable time and also received a pleasing amount of money for our treasury.

"Anne Judsons" do not meet during the summer months, but our last get-together is a Mother and Daughter Banquet. We had a wonderful banquet this year on June 18, at the Y. M. C. A.

Fifty-three mothers and daughters were present. It was indeed a happy occasion to see so many cheerful faces. We enjoyed a splendid dinner, prepared by the workers of the Y. M. C. A.

Our president, Miss Anna Tresch, acted as mistress of ceremonies, and at this time was presented with a shoulder bouquet of beautiful flowers. Songs were sung, and we heard a few readings, given by members of our group. We have musical talent at Bethel in both sexes. We have some fine ladies' voices in our society. We were favored with two different selections, in a double duet, also heard a piano solo from one of the young ladies.

Five of the girls gave a humorous play, entitled "Scandal on the Brain," which ended the program.

May the Lord help us as a group of Christian young women, to do bigger and nobler things for him in the coming year!

MILDRED SCHNAPP, Sec.

Where Skeeters Are Skeeters

"I haven't noticed any mosquito netting around," remarked the visitor who was making his first trip to Swampville. "No," answered Mr. Summering-Thayre, "we use mouse-traps."—Montreal Star.

* * *
We gain spiritual ground on our knees.
* * *

Love makes all life sacred and supremely worth while.

New Books
(Order all books through German Baptist Publication Society, Cleveland, O.)

Eternal Contrasts, A Series of Original Discourses. A. H. C. Morse, D. D. The Judson Press, Philadelphia. 213 pages. \$1.50.

The sixteen discourses touch upon the vital things in Christian life and experience. They are given in direct, virile, clear English. The writer knows his Bible and how to apply it, how to emphasize the very heart of the Gospel truth. We feel ourselves in full accord with the author's position as to his theological views in these discourses. A good book for our preachers and for all who desire to stiffen and strengthen their Bible faith and their expression of the Christian life and who wish to become worthy witnesses to the power of the old Gospel for Salvation.

The Master Purpose of Jesus. John D. Rhoades. The Judson Press, Philadelphia. 243 pages. \$1.50.

This is a unique book and also, we may state, a great book. The author is a Christian lawyer and presents herewith the fruits of his continued studies for 20 years in the world-wide scope of Bible teaching. It takes up the claim of Jesus to "all authority" and summarizes the evidence that Jesus gave of his right to such a claim. He reveals the inherent right of Jesus to supreme leadership. He shows that Christianity is essentially missionary in its purpose. This book will richly repay careful reading and study. The Department of Missionary Education recommends this book to all thoughtful students of the Bible and of Christian missions.

Red Men on the Bighorn. Coe Hayne. The Judson Press, Philadelphia. 123 pages. \$1.00.

This book contains the story of Swift Eagle, based on Crow legends as told by Plenty Crows (Red Neck) to his son Alvin. Here is the true story of an Indian boy, who, heir of tribal hatreds and sworn by his mother to avenge his father's death, came under Christian educational influences and experienced transforming contacts with devoted missionary teachers. Now for many years he has been giving his sturdy personality to highly appreciated pastoral service among his people. The general reader as well as the student of home missions will delight in this book. It will afford fine program material for missionary work among the Indians of our land in the young people's society.
A. P. M.

It Costs More

- To lose a friend than to pay a debt.
- To break the law than to suffer inconvenience.
- To ruin a boy than to be his hero.
- To break faith with conscience than to resist temptation.
- To surrender to passion than to be taunted by the crowd.
- To forsake your mother's faith than to be called narrow.—Roy L. Smith.

The Evangel Baptist Church, Newark, N. J.

"I will praise thee, O Lord, my God, with my whole heart," is the song of praise that we as members of Evangel would sing with the psalmist, for the Lord has richly blessed our efforts in the work which he gave us to do.

On Easter Sunday our gifts for missions amounted to \$505.63. This goal was reached through the interest of Mr. H. Theodore Sorg, whom we deem it a privilege to call a special friend of Evangel. He promised to double our offering provided we gave \$500. Consequently our total offering for Missions was \$1011.26. We are deeply grateful to Mr. Sorg for having spurred us on to give, "not grudgingly, or of necessity," but cheerfully.

We have been busy carrying on the work of the kingdom in the various organizations of the church. We have truly experienced the promise of the Lord, "My Word shall not return unto me void," when through the earnest and consecrated efforts of the workers in the Bible school, many of our pupils were won for Christ and followed him in baptism. Others are asking for the way of Salvation and we are hoping to reap even greater harvests in the future.

On the 28th of June we had a Love Feast, at which time all the members of the church who had united with us in the past two years were again welcomed into the fellowship of the church, this being the period of time which our pastor, Rev. Wm. E. Schmitt, has been with us. Forty adults and twenty-three children have united with us during this time; thirty-six by baptism and twenty-seven by letter, making a total of sixty-three new members.

Mr. J. F. Hoops, our senior deacon, spoke hearty words of welcome to the German members and Mr. Wm. F. Kettnerburg, Sr., equally as hearty to the English speaking members. Miss Marie Baudisch, our Missionary, spoke to the children, challenging them to be loyal to Christ and the church, emphasizing especially the words of Paul to Timothy, "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." Miss Erika Bingel responded in behalf of the German members and Mr. Vincent Brueschwylar in behalf of the English speaking members. A German and an English song especially written for this occasion was sung by the congregation after which our pastor expressed his joy for the co-operation of each individual member, and the splendid spirit that prevails in our midst and asked us to continue to be loyal in the service of the King.

We did not fail to remember those of our number who could not be with us, namely: Miss Priscilla Hoops, former missionary of this church, who has recently organized and is now in charge of an orphanage in France; Miss Mary Hardy, who is preparing for the missionary service at the Moody Bible Institute in Chicago; Rev. E. Kneisler, who



Rev. E. P. Wahl of Trochu, Alta., officiating at baptismal service

is laboring for the Lord in Poland; and Mr. Hans Grygo, who is a student at the Colgate-Rochester Theological Seminary.

The meeting came to a close with a social hour, and we went home feeling that the Lord had been in our midst and that it was good to have been there and to have enjoyed this Christian fellowship one with another.

We are thankful for the blessings of the past and will pledge our allegiance to the One, "Whose we are and whom we serve," with the following prayer in our hearts:

*Draw thou my soul, O Christ, closer to thine;
Breathe into every wish, thy will divine;
Raise my low self above, won by thy deathless love,
Ever, O Christ, through mine, let thy life shine.*

A REPORTER.

Union Evangelistic Services and Baptism in Leduc, Alberta

When the news came to the far north that Rev. H. C. Baum had become the Evangelist for our German Baptist churches of North America, we began to ask, "How will it be possible to have some of Bro. Baum's services up here in Alberta?" It would hardly be possible for all the churches up here to have some of his services at a suitable time. The slack time in summer is so short and the winter so long and often so bitter cold that it would be impossible to visit all the churches in succession. Therefore someone suggested that we combine several churches near one another and have tent meetings during the month of June. We thank the Mission Committee for making it possible for us to have Bro. Baum with us during this time. Bro. Baum visited Craigmyle, Leduc and Trochu.

In Leduc the following churches took part: Leduc First, Leduc Second, Wiesental and Rabbit Hill. Bro. Potzner is pastor of the former and the writer of this report has charge of the latter three.

It was our plan to erect the Conference tent for this purpose but the continual winds prevented us, so we took up the kind offer of the Curling Club to use the Curling rink. This offered us an opportunity to arrange for even more seating capacity than in the tent. We had seats

arranged for over 800. Every seat was taken and a number standing several times during the campaign.

Bro. Baum brought us the message of the cross every evening, from June 10-21, in his characteristic way. Sinners began to ask the question of old, "What must I do to be saved?" and Christians were aroused to new interest. It was the privilege of the pastors to speak personally to a great number of souls during these meetings, most of whom confessed peace in their Savior Jesus Christ.

On July 7 it was our privilege as local pastors to go down into the water with those who wished to be obedient to their Savior in this step also. As John the Baptist baptized in Jordan so we baptized in Bigstone Creek, near Millet. A large crowd gathered for the occasion in spite of threatening weather. We had an open air service in the morning near the water and in the afternoon we had our baptismal service.

The number of those that were baptized and added to the churches that day were: Leduc First, 26; Leduc Second, 7; Wiesental, 14, and Rabbit Hill, 12. Each pastor baptized those from his own church.

Both the meetings and the baptism will long be remembered by the people of Leduc and surrounding churches.

*"Dear Master, in thy way
Our willing feet shall tread,
What joy thy mandate to obey,
Our great and glorious Head!"*

C. B. THOLE.

Some Folks Must Pay Their Church Dues This Way

A country storekeeper wrote the following letter to his wholesale merchant after an urgent request for payment of his bill:

"Dear Sir: I am running my own business and do not need any one to tell me how. I have my own system. At the end of each month, I put all my bills in a large basket and have the clerk, blindfolded, to draw out as many as I can pay with the money I have on hand. If you continue to harass me with your letters, I will not even put your bill in the basket."

* * *

Strike the specter of doubt with the sword of the Spirit.



Mixed Choir of our Church at Colfax, Wash.

Church Choir, Colfax, Wash.

This is the Colfax, Wash., church choir. Each person on the picture is also a member of the Young People's Union and all of them are either teachers or scholars in our Sunday school. The two young ladies on both sides of the flower basket are our pianists and the man between is our efficient choir leader, Eugene Mohr. The good looking fellow to the extreme right is our Bible school superintendent, E. E. Krueger. So you can see the group is a very busy bunch and was extremely so at our Children's Day program, after which occasion this picture was taken.

Convention of German Baptist Churches of Western Canada

The Northern Convention of German Baptist Churches of Western Canada held its 27th annual session in the church of Leduc, Alberta, July 10-14. This is one of our largest German Baptist churches in the province. The congenial pastor, Rev. Philip Potzner, ably lead his people in erecting a very roomy and beautiful house of worship. Right at the beginning of the convention we were made to feel at home by the warm words of welcome of the pastor and the hearty greetings of friends. Rev. J. J. Wiens, formerly missionary in Siberia, brought the first message of the convention: "The Prayer of Moses: That I may see thy glory." And that seemed to be the keynote of the convention and the earnest prayer of those present, "That Christ may be glorified in me."

All morning sessions opened with a devotional period led by Rev. John Luebeck. The following topics were dealt with and proved an inspiration to all: "Jesus' prayer for glorification," "Jesus' prayer for his disciples," "Jesus' prayer for all believers."

The evening meetings were of a missionary nature. Thursday evening Dr. William Kuhn, our highly esteemed General Secretary, brought a heart-searching message in the interest of home missions. On Friday evening Rev. H. P. Kayser, formerly missionary in Africa, vividly depicted the need and importance of for-

ign mission. On Saturday evening we saw with our own eyes, through the medium of the moving picture machine, what has been accomplished and what yet remains to be done for the Lord in the mission fields.

Sunday was a wonderful day. The dreary atmosphere of the first days changed to a more pleasant aspect. Sunny Alberta truly was smiling at its best. Dr. Kuhn again spoke at the morning session. The people responded nobly and a large mission offering was gathered in. Although the church holds close to 700 people it was far too small to provide seats for the great throng of people that met on Sunday. So the afternoon meeting was held outside. Some 2000 people had come together. Professor Meyer of our Seminary in Rochester gave an interesting talk to the young people. Rev. S. J. Fuxa of Nokomis, Sask., brought the closing message of the convention.

Special mention must be made of the uplifting and inspiring messages in song that were delivered by different choirs and individuals. Surely the service of song is of untold value for time and eternity. The following choirs deserve special commendation. The choir leaders and members no doubt put forth much effort to train in the service of song for the Master. Leduc mixed choir, Rev. Philip Potzner, director; Forestburg mixed choir, Edgar Klatt, leader; Glory Hills male choir.

The report of the churches showed an increase during the last convention year. We have 45 organized churches with a membership of 3736. 315 new members were received during last year. Of this number 194 were received through baptism.

The officers of the new convention year are as follows: Rev. F. A. Bloedow, chairman; Rev. E. P. Wahl, missionary secretary; Rev. Willie Luebeck, corresponding secretary; Rev. H. Schatz, recording secretary; Mr. H. Streuber, treasurer.

Joyfully we returned to our respective fields of labor with the realization of having spent blessed days of inspiration and fellowship. Till we meet again next year in Southey, Sask.

FRED W. BENKE.

"A Few Blessed"

Blessed are the parents who live so well that no irregularity of morals or conduct is reflected in the lives of their children or children's children.

Blessed is the business man who does not try to carry his religion in a brief case, but makes it a part of every attitude in matters of honesty, kindness, and right relations with his fellow men.

Blessed is the college student who doesn't learn everything in his first college year, for verily he has a chance to learn even as a senior.

Blessed is the B. Y. P. U. that never grows old in ideas or personnel, for verily it will become a fountain for the inspiration of growing youth.

Blessed is he that will not say "no" to opportunities of service, but who will flatly refuse to expend his energies on worthless and degenerate things.

Blessed is he who writes or speaks if he knows when to stop.—Exchange.

Others Say:

WANTED—A good recipe for preparing a Sunday school lesson in fifteen minutes, as I am too busy to give more time. Address Miss Society Belle, corner Gad-about and Folly Streets.—From "Church Chimes."

FOR SALE—My teacher's Bible, as I find I haven't much use for it. The lesson leaf is good enough for me. Address Miss Haventime to Study-much, teacher, "Worst Class in Sunday school," corner Carelittie and Doless Avenues, Dancingburg, La.—From "The Methodist Messenger."

WANTED—A recipe for interesting my class without the bother of being interested myself. Will pay liberal price. Address Miss Takeiteasy, Restwell, 27 Hammock Row.—From "Church Chimes."



Group of Good Fellows from First Church, St. Paul Mound Assembly

The Young People's Society

Purpose—Program—Plans

Ideas for a Missionary Social

Publicity, Costumes, Decorations

Arrange posters with pictures showing scenes from other lands, mission stations, foreign children playing. Guests might be requested to dress representing some other nation. Decorations would of course represent other nations, each group being kept together, using flags, pictures, etc. As a part of the scheme prepare an exhibit showing common and useful commodities imported from other countries, for instance, tea, rice, and silk from China. You might also prepare large cards showing the various religions of each land.

Refreshments

Take a group of other countries, using four or five lands, and serve appropriate refreshments of each. For instance, in China serve Chinese cakes and tea, using costumed waitresses. These periods might be introduced at different times on the program.

Other Suggestions

A short dramatization, like "Ordered South," might be presented in connection with this social. You could have a good reader or speaker tell a short, interesting mission story. Secure such material from your denominational board. The guests might be divided into a number of groups from the first, either according to costumes or by distributing slips designating some country or mission station. This might be an appropriate time to briefly outline some good mission-study book, and organize a study-class to begin the next week.

Games

There are well-known games adapted to the missionary theme. We do not attempt a definite program, but suggest the games with which you can arrange your own, using as many of the suggestions given here as you like.

Peeping over China's wall. The old plan of marching past a table on which is displayed a number of articles, then endeavoring to make out a complete list of articles seen. Erect a sheet for the wall, and put on the table articles found in China. Or this may be made "India's Coral Strands," "Greenland's Icy Mountains," "Africa's Golden Sands."

Who Is It? or, What Is It? Copy the idea of hanging on a wall a series of large advertisements cut from magazines, but with the names taken off, each trying to make a complete list of the advertised objects. This time hang pictures of missionaries, mission stations, natives, etc., to be identified by name, nation, etc.

League-of-Nations Telegram. For couples. Each couple to make up a telegram for President Hoover regarding the League of Nations, or else some foreign problem. The telegram must be made up

of words beginning with the letters of last names. For instance, suppose the girl's name is Jones and the boy's Smith, the telegram must be made of words beginning as follows: J—O—N—E—S—S—M—I—T—H.

Animated Spelling. Having formed two or more lines of equal numbers of people, give each line letters of the alphabet on large cards. The leader calls off a word to be spelled, and each line sends to the front the persons with the

girl's; they march around the room arm in arm, return, and replace the clothes, then touch the next couple in line. Put in the suitcases clothing from various nations. Name each relay team from the country whose clothing they have, and see which country wins.

Chinese Hop. This is a Chinese game, for single races or relay teams. Use clothes-pins or sticks, say four to six for each line or player. Place the pins on the floor about one foot apart, in front of the players. The first man hops over all the pins, picks up the last, returns to the line still hopping, and repeats this without getting on two feet until all the pins are picked up, then replaces them, and touches the next man.

Cane-Catch. This is an adaptation of spin the plate. Either a plate or a cane may be used. Each player receives the name of a missionary or station; have the list on the board in view. Some one in the center of the circle spins the plate or stands the cane up, calling the name of a missionary or a station from the list; whoever has it must catch the cane or plate before it falls; if he does, he can return to his seat, otherwise he pays a forfeit and spins the plate or cane.

Find and Be Seated. The old idea was to hide some object about the room or rooms. All search for it. When it is found, the finder says nothing, but quietly takes his seat. There may be a penalty for the last one to find it, or a prize for the first one. Of course several things may be hidden, but only one is the right one. Those who did not find the right one pay a forfeit. In this case, hide a doll or object representing some mission field, and have the finder whisper to the leader the country represented by the object.

Japanese Tag. When one is tagged, he must place his left hand on the spot touched and hold it there while he catches another.

Pictorial Geography. A series of cards is prepared, each card representing some geographical location. For instance, Pennsylvania might be represented by a picture of a pencil and one representing a vane; Arkansas, by a letter R and pictures of a can and a saw. Use names of mission countries and stations.

Puzzle Picture. Cut up pictures of mission stations, missionaries, or mission scenes. Give each one present one section. At a signal all hunt around, comparing sections until they can make the proper picture. Then each group acts out the scene or name to be guessed. All pictures should be cut into the same number of pieces, but of different shapes. Instead of acting, those taking part might tell some facts about their station or hero, facts prepared for them in advance or literature provided from which facts could be gleaned.



Group of Girls from First Church, St. Paul Mound Assembly

proper letters to spell the word. Keep the score of the winner each time. Use names of missionaries, stations, countries, etc.

Group Stunts. Prepare in advance cards each bearing a description of some scene from missionary life. Give one to each group, they to represent after a time a stunt describing the scene, its location or nature to be guessed by others. This might also be worked by preparing slips with names of missionaries, each name being on an equal number of slips. Distribute these. All having slips bearing one name get together, and then receive a card naming a scene from that missionary's life. They are to represent the scene.

Costume-Race. The plan is the old one of a relay by couples. Two suitcases are provided for each relay line, one with clothes for a boy, the other with clothes for a girl. A couple runs to the bags, takes out the clothes, and the girl puts on the boy's and the boy puts on the



Rev. P. Potzner and Rev. C. B. Thole Baptizing

If a social or party on Japan alone were desired, there is a whole series of these, very well planned, including games, etc., in the book entitled "Joy from Japan," by Catherine Atkinson Miller. It sells for \$1. It may be purchased from the Reformed Church Board, Schaff Building, Philadelphia, Pa., or from the International Society of Christian Endeavor, Boston or Chicago.

In closing use a series of songs from other lands, either as special numbers or with the entire group; then let all sing hymns with a missionary emphasis, ending with prayers for missions, and close with a missionary benediction. A booklet entitled "Music from Foreign-Mission Fields," by Belle M. Brain, may be secured from the International Society of Christian Endeavor (41 Mt. Vernon St., Boston, Mass.) for 20 cents.

Saved to Serve

"Saved to serve" is a trite maxim but absolute true, for the saved person who is not serving his Master is a loafer in the vineyard. He is dead wood in the Church for some one to carry. A man remonstrated with another who was actively engaged in Christian work. "You are wearing yourself out," he said. The other replied, "When my Master saved me and placed me in his vineyard, I concluded that he placed me there for service, not to eat grapes."

* * *

Youth has much to learn. Learning by making mistakes, and profiting by them, is after all a very slow and uncertain method, because some mistakes are fatal. Learning by study and counsel is the best way, and a loving father and mother are usually the best teachers.

* * *

Christ loves strong, enthusiastic followers. He selected strong young men, in the prime of their lives and the midst of their work, as his disciples. The idea of a nerveless, negative religion never came from his plan for the kingdom of God. He loves and calls to the young and the brave.

The Women of Temple Church, Pittsburgh, Know How

We might begin our report with the words of the Psalmist: "Bless the Lord, O my soul, and forget not all his benefits."

The Master had given us another year in which to work and labor in his vineyard. As a society we have passed another "mile stone" with God's help and under the leadership of our president, Mrs. Emma Schade, and her corps of helpers. The year has been a busy one for the society. One prominent stride forward was the enlisting of every woman in the church who was not a member of the W. W. Guild. Many responded nobly and in a self-sacrificing way.

As the society is divided into groups, it was possible to do the work in a more systematic way. With few exceptions there was one German and one English meeting held each month; also several social meetings and one civic meeting. The English speaking groups conducted a "Mission Study Course," while the German speaking groups conducted a number of devotional meetings. With the group system we were able to keep in touch with most of the women of the church. Even the sick and shut-ins who were not able to attend the meetings, were cheered by a "call" from one of their groups.

We have made another stride forward in creating a new office, that of "Secretary of Stewardship," which has been ably filled by our Sister Elizabeth Davis. This branch of work will keep us in touch with other societies, and will also help us to see wherein and how to be "stewards" of all our talents and means. All in all the year has been a helpful one, and God has richly blessed us.

Financially, too, we were permitted to help in the upbuilding of God's Kingdom here and elsewhere, as our financial secretary reported disbursements of \$70 for missionary purposes and \$345 from the general fund.

So we close with another word the psalmist uses in the 75th psalm, "Unto thee, O God, do we give thanks."

MRS. BENJ. HAMEL, Sec.

Patriotic Picnic at McIntosh

The German Baptist Young People of McIntosh, S. D., are not very noisy, but are on the job just the same. They gave a program on the Fourth of July under the trees by the Grand river, which turned out to be a great success.

The program was opened by singing the familiar hymn "America." Student J. J. Renz read the Scripture, after which our pastor, Rev. S. Blumhagen, led in prayer. Some of the most inspiring numbers were two dialogs presented by the young people of the society, several selections were rendered by the Mixed Choir, Ladies Choir and Men's Quartet and were presented in a very able manner.

We had the privilege of having Student J. J. Renz from Rochester with us who delivered the message for the day, entitled, "Red, White and Blue." With a few remarks by the pastor the morning hours were concluded.

The afternoon was spent with all sorts of stunts, tricks and games under the leadership of J. J. Renz. Everybody present gave the impression that they had a fine time.

Our society has always been wide awake in putting on programs each year.

We also have the group system and it seems to be a great success. Our aim is to serve the Lord better.

AN EYEWITNESS.



Harry Johnson,
Retiring President B. Y. P. U. First
Church, Portland, Ore.

Harry Johnson of Portland

The president of the B. Y. P. U. of the First Church of Portland, Ore., wishes to say "Howdy!" Mr. Harry Johnson is the big figure back of the prosperity in our society. For 5½ years he has been our president through a period of progress and Christian profit. He has led the meetings both in English and German and has introduced us to a remarkably large variety of meetings. We have found that he could do almost anything which we needed done and has sacrificed and labored almost endlessly for us. We are sorry to see him step from the presidential chair now, but we know he will still be an active worker in our society. We trust that the Lord will reward Mr. Johnson liberally for his honorable service.

M. P.

* * *

A mind saturated with the Scriptures becomes fragrant with the Truth.