

The Baptist Herald

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

Volume Eight

CLEVELAND, O., JANUARY 15, 1930

Number Two

Missionary Supplement

The Compelling Power of the Cross

WE must have something that lays compulsion on us to be what in our hearts we quite agree we ought to be and yet that we are not, something so haunting that it won't be forgotten, so strong that we cannot resist it, and so persistent that there is no possible escape. Many things can do that for us in a measure. But religion has been far the most efficient. And nothing in any religion has proved to have anything like such masterful power as the Cross of Jesus Christ. Stand upon Calvary, and look at it for yourself. There, where you are now, is the spot where more souls have been won for God than anywhere else. Somehow that grim thing grips the heart; it calls and has got to go; it lays on us compelling hands that won't shake off. Do you feel nothing? Jesus thought you would, was sure you must, believed that no one could stand there unmoved. And are you too petty a thing to feel the thrill of it? Can you look at it unconcernedly and turn away back to your own small hopes, and puny and starveling dreams?

Arthur John Gossip.

What's Happening

The Young People's choir of Immanuel Church, Milwaukee, Wis., Bro. W. H. Wengel, leader, broadcasted a program over radio station WTMJ on Monday evening, Dec. 30.

Rev. Wm. Kuhn, D.D., our General Missionary Secretary, will conduct special meetings with the Immanuel Church, Milwaukee, Rev. G. H. Schneck, pastor, from January 26-31. Preliminary prayer groups are meeting in intercession for these services.

Rev. P. A. Friederichsen of the Immanuel Gross Park Church, Chicago, baptized five young people at the watch-night service. Both the Christmas festival of the Sunday school and the watch-night service were well attended and proved a blessing.

The Missionary Supplement of this number of the "Herald" is rich in soul-stirring incidents from the wide field of our work. It gives a colorful panorama of kingdom endeavor. Other leading articles deserve careful reading and the financial statistics and reports show how we have or have not come up to our goal.

The Men's Society of the Harlem Church, New York City, celebrated its anniversary on Dec. 12. Rev. Fr. Orthner presided in the absence of the president, Mr. E. E. Lawrence. Rev. W. A. Mueller of Brooklyn was the guest speaker. The rich program lasted two hours. The missionary offering of the evening came to \$25.00.

The Memorial Baptist Church of New Britain, Conn., Rev. W. H. Barsch, pastor, enjoyed a fine Watchnight Service. The church was filled to capacity by members and visitors. The service of the evening was a threefold one. It was a baptismal service, a social hour, and a communion service. The baptismal service was arranged with an outdoor setting. The social hour enabled everybody to meet his friends and those who were baptized. The communion service served as a consecration service as we entered into the New Year. At this time we also gave the hand of fellowship to the three baptized and two other adults who had been accepted by letter.

North Freedom, Wis. During the first two weeks in December the Rev. H. R. Schroeder of St. Paul, Minn., helped the pastor of the North Freedom, Wis., church in protracted meetings. Weather conditions were unfavorable during the second week which influenced the meetings adversely. Bro. Schroeder preached very acceptably, and surely the word will not return void. The Sunday school celebrated the Christmas festival, and everybody rejoiced on this old but ever new and significant festival. At this occasion an offering of \$28.00 was taken for the

Orphanage in St. Joseph, Mich. Our prayer is: May this spirit of joy and peace and good will fill our hearts during the coming year!
H. HIRSCH.

William Umbach, son of Pastor E. Umbach of our church in St. Joseph, Mich., and a senior in the local high school, was one of four recently elected to membership in the E. P. Clark chapter of the National Honor Society. Election to the Honor society, which in secondary schools of the nation corresponds to the Phi Beta Kappa of the colleges, is by faculty vote. Selection to this society is made upon the basis of scholarship, leadership, service and character. Election to membership is considered the highest honor that may come to a student. William is a leading member of the debating team. We extend our hearty congratulation to him and his parents upon the merited distinction which has been conferred.

The Benton St. Baptist Church, Kitchener, Ont., Rev. A. S. Imrie, pastor, had the services of Rev. Henry von Bruch and Mr. Walter B. McDonald, both of Chicago, to conduct an evangelistic campaign during the month of November. The messages of evangelist von Bruch were fundamental and the necessity of the new birth was emphatically proclaimed. The singing under the direction of Mr. McDonald won its way into many hearts. The church reports that the entire community felt the impact of these two men of God. Christians were strengthened in their faith and sinners rescued from Satan. 199 decisions for Christ were registered. Cards indicating another church preference were gladly forwarded to the pastor of that church. Thirty-nine have been baptized by Pastor Imrie and others are waiting.

Rev. Jacob Pfeiffer, one of our well-known ministers, died in Dallas, Texas, on Dec. 17. He had been ill for some time, which caused him to relinquish his pastorate with the Dallas church, but during the last Summer he had been active in evangelistic tent work. In November he had been in the hospital but was out again when the Editor of the "Herald" visited him the day before Thanksgiving on his way to Waco. He seemed hopeful of restoration to health and further activity, but the Lord disposed otherwise. In the loss of his oldest daughter and his wife, who pre-deceased him, Bro. Pfeiffer had gone through deep waters of affliction. He was born in Switzerland, June 15, 1868. He studied in Rochester, graduating from the German department in 1891, and from the English department in 1895. His pastorates were in Chicago, Third church, Parkersburg, Ia., Plum Creek, S. Dak., Madison, S. Dak., Lorraine, Kans., and Dallas, Tex. He was studious, aggressive and faithful and a brother beloved. His memory will be blessed with many.

Evangelistic Services at Second Church, Cleveland

The Second Church of Cleveland experienced a gracious time during the evangelistic services from December 2-10. Rev. C. W. Koller, pastor of the Clinton Hill Church in Newark, N. J., was with us and brought a series of fine and searching evangelistic messages. A goodly number responded by confessing Christ as Savior. Many of the members of the church, also, responded to the appeals made for a more real devotion to Christ. It was a victory.

The First Church, with their pastor, Rev. C. F. Lehr, also joined us in the work. For this we were thankful and happy. This co-operation between the two churches was the more fitting since Bro. Lehr and Bro. Koller have been friends from their very early years, both having been brought up in the church in Waco, Texas. Well done, Waco church! Your voice will go out to the ends of the earth. These services have brought to us a renewed outlook. We are thankful to God for bringing to us Bro. Koller and to the Clinton Hill Church for lending us their gifted pastor for a few days.
H. F. SCHADE.

"I used to think it was all right to do it," said a girl, speaking of a doubtful form of pleasure. "Then I was not certain, for a while, whether or not it was wrong. Now I am sure that it is wrong—for me." Her moral nature was growing—that was the explanation of the change of view.

The Baptist Herald

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The Baptist Herald

The Emphasis for 1930

AS we survey our denominational situation and look into our church life, as we note the state of the Christian life of our people, the forceful question arises again and again in our minds, What are our greatest spiritual deficiencies and needs and how can we best meet them? In other words, as we enter this new year of grace, 1930, where shall we place the emphasis?

The situation may be viewed diversely by different observers and therefore the needs and the remedies may not be adjudged alike. In the following we are expressing our conviction as to where we think the emphasis for 1930 is imperatively needed and might be helpfully and profitably placed.

We must emphasize

1. The Supremacy of the Spiritual.

This means seeking the Kingdom of God first. It means keeping the things of God uppermost and in the foreground of our life. We are in constant danger of being submerged by the trivial, the ephemeral, the material, the non-essential. God and his claims upon us must be considered primary in our life and not secondary. It is right here that an unceasing, a most relentless battle must be fought with the tendencies of our own heart and our own age and the purpose of the fight is to keep the soul on top. The age and the purpose of the fight is to keep the soul on top. The things that make for spiritual health and growth must be kept within clear and rectifying vision if we would go the way of God's will.

Another matter that calls for emphasis is

2. To Take more Time to be Holy.

We must cultivate the devotional life. The struggle for existence is keen. Life is crowded and rushed and the increasing complexity of life today crowds us still more. We are often overwhelmed with things that demand and claim our time. It becomes very difficult to catch up and to keep up with the affairs that we ought to look after and that clamor for our rightful attention and care. The daily round and grind seems endless and there is hardly a pause in the swing and momentum.

Yet how essential is the "quiet hour!" How needful to stand still in order to get our real bearing, to see whether in all the movement there has been any worth-while progress. How necessary it is to check up on our relation to our God! We need to examine ourselves as to whether we are advancing in the spiritual life or whether we are losing, suffering a decline in spiritual power, joy and interest.

It is true, we believe God can be found and is in the round of our daily tasks, that every realm of activity can be permeated by the spiritual, that sometimes our distinctions between the secular and

the spiritual are superficial and shallow. Yet even in the good fight of faith there must be periods of recovery, rest and new outfitting. The Pope has recently seen fit to call upon Christendom to awaken to the need of more reflection. Long before his voice spoke the Spirit of the Lord had said: "Be quiet and know that I am God. Wait on the Lord, yea, wait thou on the Lord. They that wait on the Lord shall renew their strength."

Another emphasis that is called for is

3. A Deeper, more Gripping Passion for Evangelism.

"Revivals," says S. G. Neil, "are the fountain head of Christianity, the source from which all its growth, all its conquest, all its enlargement proceed." If the Kingdom of God is to come on earth, recruits from the ranks of sin and unbelief must be led to the Savior. "Wherever the Christian church has put upon Jesus Christ a higher emphasis," says Dr. T. R. Glover,—"above all where everything has been centered in Jesus Christ—there has been an increase of power for the church and man." A new sense of Christ as living, as available, as Savior of the world—is the beginning and end of a revival.

The greatest need of our churches is evangelistic passion. We must have evangelistic passion in the pew as well as in the pulpit. The meager number of conversions reported by some of our conferences during 1929 tell us where we need to place the emphasis for 1930. If our churches fail to display a living and vigorous evangelism, they have failed in their essential and ultimate mission and the days of their influence are numbered.

Another field in which emphasis is needed among us is in

4. The Stewardship of personality, time and money.

We are not taking it seriously enough, this whole matter of being stewards of Christ. This becomes evident in the decline of missionary interest and giving. The boards of nearly all the evangelical denominations are struggling with heavy debts. The receipts for missions are falling off at a time when Christian people have more money than at any period in history.

We must give more of ourselves and our precious time to God's work, but just now in our own German Baptist circle we need to emphasize the stewardship of our possessions. Stewardship is more than tithing but tithing among our German Baptist churches would lift all of God's needy causes out of the attitude of the beggar. It would remove the reproach that attends many of the methods that are used to raise money. Tithing usually leads to the full measure of stewardship. It has the promise of the divine blessing. There would be abundant provision in the Lord's storehouse. The sadly recurrent story

of deficits in our missionary and benevolent budget would be a thing of the past.

Another realm in which we must place more emphasis is

5. The Consciousness of our Need of Divine Help through Prayer.

In the rush of modern life we neglect many things that are supremely worth while. We are afraid prayer is to be numbered in this category. It has been said, prayer is the most neglected and abused art of the modern church. Ours is a day of methods and plans and policies. But not more methods are needed. It is power that we lack. In the emergency call of the present day, our human strength is insufficient and our human devices are failing. It seems to us that prayer is the supreme business of the hour.

The church in order to have power with men must first have power with God. Three thousand souls were saved after one church had spent a night in an upper room with one accord in earnest, prevailing prayer. Three thousand churches today can, without prayer, save no souls.

Prayer is the root and strength of all real, permanent church work. It is prayer that will bring us power because prayer links us to the throne. Not enough of us have yet tried the faith that can remove mountains. Such a faith there is. There are no limits to what it can do. We believe in great causes being won by absolute faith in God. Shall we not endeavor in 1930 to become more acquainted with the measureless power of believing, prevailing prayer?

Finally we would stress and emphasize in 1930

6. The Recovery of the Lost Intensity of Zeal and Enthusiasm.

Apathy, listlessness is a very common ailment among Christians. We have lost something. There is no doubt about that. We ought to be far more like Jesus Christ or like his first followers. We have lost the intensity that Jesus Christ meant us to have. What is wrong with us? Why do we "cut no ice" today? Why can't we put it across as we should?

A band of young preachers once asked John Wesley how they could get the multitudes to come to the hearing of the gospel. His reply was: "Get on fire and the people will come to see you burn."

There is an unforgettable picture in the Book of Revelation of the church, the only popular church of its time. It was described as neither cold or hot, it was just apathetic. It regarded itself as rich, with need of nothing and knew not that it was wretched, miserable and poor. These people make Christ sick, he says bluntly. Because they are lukewarm, he will spue them out of his mouth.

We have too many who are mildly Christian but not much. They would regard it as a great omission if they did not attend church or subscribe to the usual funds and charities, but they are not hot for Jesus, are not absorbed in his cause. Often they do a little for him, but nothing that spells sacrifice. They have no enthusiasm for the concerns of the

church. Even devotion is irksome and attendance at the house of the Lord is more a matter of duty than a delight. They can not say: "Did not our hearts burn within us?"

The unfailing cure for apathy is deeper down. Our religion is too much on the surface. Enthusiasm is a concern of the heart. It is a resultant of conviction. There must be an intense belief that a given object is worthy and possible of attainment. To become "fervent in spirit" we must dwell deeper in the love of God. The enthusiasms of life have their source in God. Jesus is the perfect exponent of consecrated zeal in his life. Apathy dies in the atmosphere of the cross and the cross is not hard to find. If we lose ourselves in Christ's big cause we will truly find ourselves.

"His Heart is in the Right Place"

HALFORD E. LUCCOCK

IT is an important item of anatomy to have your heart in the right place. A few months ago the newspapers carried the story of a physician who had discovered during an operation that the patient's heart was on the right side of his body. It is not often that such a discovery is made. Our great pumping station is usually located in the left half of the chest. But in the meaning of the common saying, "His heart's in the right place," there are a great many who have their hearts in the wrong place.

Many people wear their hearts on their sleeves. That is a bad place to wear it. It will get so many bumps and bruises that it will soon be black and blue. We say that a person wears his heart on his sleeve when he is abnormally sensitive and self-conscious and is always getting offended where no offense is meant. We all know a number of boys and girls and men and women who are always being slighted or offended or insulted. They wear their hearts on their sleeves, taking with great seriousness little happenings that are not worthy of a second thought. Trying to work with such people is like taking a walk with an overgrown baby—no one knows at what moment they will burst out crying.

The principal objection to wearing your heart on your sleeve, is not that it will get bumped so often, but by doing so you will delay the game. People who are always having their feelings hurt are not very much use in any important piece of work. Too much time has to be taken while they are being revived or brought back into a good humor by massaging their self-esteem. Any advance in any useful piece of work must be gained at great effort, like the progress of a football team down the field. People who are always withdrawing because their feelings have been hurt cause the ball to be fumbled. The man or woman who is always packing up his tin dishes and going home hinders just about as much as he helps. We know a woman who had been an active church member, who never went into a church for eleven years because some one made a remark about a cake she had baked for a church

supper. Now, of course, we ought all to be charitable about what we say about cakes. Cakes are temperamental things and cakes which do not rise are liable to happen in the best of families. Nevertheless, think of the appalling childishness of allowing a remark which anybody might have made to be the reason for withdrawing oneself from all the uplifting influences of Christian work for eleven years!

Other folks wear their hearts in their lungs. That is, all their sympathy is expended in talking. They are very warm-hearted and sympathetic, but they find that it is much easier to exercise their lungs than their muscles. That is the great delusion of talking about anything very much. It creates the impression that we have done something about it. That is why it is well always to watch with suspicion any growing powers of eloquence which we may have.

The Good Samaritan, when he met the man who had been beaten by thieves, did not say to himself, "I must write a letter to the newspapers about this, nor did he say, "I must get through a ringing resolution on these Jericho atrocities at the next meeting of the Jerusalem Rotary Club." He got down from his horse and helped the man, which was a lot more trouble and a lot more use. People whose hearts are in their lungs are very quick to express their sympathy, but when they have expressed it, they feel no more concern than when one expresses a package.

Most of us have had the unpleasant experience of a growing knowledge of people which proves more and more disappointing as time goes on. At the beginning we are charmed with them, their sentiments are so generous and their manner is delightful. But we begin to have a suspicion that they have a dark secret in their lives, and the dark suspicion turns out to be just this—they never do anything. All their noble ideas are exhausted in talking. Leaning on them for support is like resting back against a hollyhock.

Mark Twain tells of a Mississippi River steamboat which had to stop whenever it used the whistle—the whistle used up all the steam. It is for such people who are mostly whistle that William James gave the advice in his famous chapter on "habits" in his text book on psychology. He says, "Never have a kindly emotion without giving it some sort of an expression, even if it is only getting up and giving your seat to a lady in the street car or saying good morning pleasantly to your grandmother."

A great many people have their hearts where their head ought to be. They substitute sentimentalism for good judgment. They do not think what the consequence of an impulsive act may be, but they do the act because it gratifies their feelings.

A great many parents pride themselves that they are soft-hearted, but it would be much nearer the truth to say that they are soft-headed. They use their hearts instead of their heads. One mother will say sweetly, "I simply cannot refuse the little darlings anything." But she soon finds out that she hasn't any "little darlings." Any of the neighbors

can tell you that they are overfed, selfish, bad-tempered, impolite little children. Under the impression that she was being kind in giving the children everything they wanted, she has done them an unkindness whose ill effects will last for life. The same is often true of indiscriminate giving to beggars. We must use our heads. Helping the world calls for much more than a pious wish to relieve its suffering. A doctor may have the most tender and sympathetic heart in the world, but that will not help very much if he does not know how to set a broken leg, when it is a broken leg that needs to be set.

If we are to help the world very much, it means not only that we must desire to help, but that our desire must have enough backbone running through it to keep us at the hard task of preparing to serve, which may be a task of years. If we wish to help our friends, it means that we must give them more than sentimental affection, we must bring every bit of common sense and judgment which we have to understanding their position so that our counsel and friendship may be a real advantage.

The best place to keep your heart is where God put it, in harness with your head. It is so in the physical body. The channel between the heart and head by which the blood is sent to the head is an intricate piece of mechanism. It is just that relation between our sympathies, our affections and enthusiasms and our cold-thinking machine—the brain, which ought to be maintained.

There is a fine meaning in the old word hearty. The brain can be as mechanical as an ice manufacturing machine in a refrigerating plant. Cold prudence which always works out for one's self interests has ruined more lives than prodigal vice. Young men and women and boys and girls in these days are met on all sides with the preaching of the gospel of success. It is hurled from magazines and advertisements, urging them to double their salary in three weeks, and similar statements. The effect of this emphasis on getting on in the world, unless it is by the development of warm sympathy for others and the strengthening of the affections, is that a man's heart turns into a cash register.

There is another kind of success far more important to the happiness of life than "pushing to the front." It is found in the service which one gives to the world and the rewarding comradeship which is its result. A long time ago, a thinker whose work is preserved in the Book of Proverbs, put the case into memorable words: "Keep your heart with all diligence, for out of it are the issues of life."—Classmate.

Editorial Jottings

THE LETTER of Missionary Giedt in this issue shows that our missionaries in some parts of China, at least, are living in adventurous and stirring times. Don't miss reading it.

THE FINAL INSTALLMENT of Rev. W. S. Argow's interesting story of "The Baptist Contribution to Civilization" appear in this number. It possesses permanent value. Preserve these articles for reference. Use the material for a "Baptist Evening" program.



A group of Juniors with their Teachers from the Second Baptist S. S., Pekin. Rev. Ralph Paul Blatt, minister

Holiday Events in Pekin, Ill.

Events have been happening faster than we can write about them.

The Christmas Cantata, "His Natal Day" by Edward W. Norman was received most splendidly by the audience on the Sunday night preceding Christmas. A balanced chorus of twelve women and six men under the leadership of one of our young men, Mr. John Albers, and accompanied by one of the young women of the church, Mrs. Robert Zimmerman, presented the beautiful music with a fine spirit and enthusiasm. Suggestions were made that the number might be sung again for the benefit of those who could not be present on the Sunday evening. The pastor, Rev. Ralph Paul Blatt, then made arrangements to have the first period of the New Year's Eve Watch Night service devoted to the repetition of "His Natal Day." It was a very pleasant surprise and inspiration for the chorus and for the audience to have as our guests a group of 35 young people with their pastor from the neighboring Baptist church at Delevan, a city about 22 miles from Pekin. This group had also given his "Natal Day" on the Christmas Sunday evening and desired to receive the blessing that would be forthcoming from hearing it rendered. Six automobiles transported the group to the Second Baptist Church, Pekin, and back home again. After accepting the German lunch of coffee and kuchen, they sped on their way home to arrive in time to ring their own bell and welcome in the New Year.

The Sunday school program, held on Tuesday night, Christmas Eve, was attended by an audience that filled the church and adjoining room. The "White Gifts for the King" type of Christmas was introduced this year and the offering amounted to \$40, which will be sent to the Orphan's Home at St. Joseph, Mich. Soon after the Week of Prayer, which will be observed with union services in Pekin, the Church school is planning to conduct a course in teacher training to be conducted by the minister on Monday evenings.

The people of the Second Baptist Church of Pekin, "The Little Grey Church on the Corner," and their pastor extend our wishes to all other readers of the "Baptist Herald" for God's especial guid-

ance and a prosperity in spiritual things for the coming months of 1930.

Revival Among Young People in Delmont

It has been a long time since we sent in a report from our B. Y. P. U. in Delmont, S. Dak., but we are still trying to do our part for the Lord's cause.

We meet once a month and have various programs. Our Lord has blessed us in many ways.

The first two weeks in December were of great rejoicing for our church here in Delmont, when 13 young people, most of them being members of our B. Y. P. U., confessed Jesus as their Savior. It is our desire that every one of them will in due time follow the Lord in baptism. Rev. Benj. Schlipf of Avon, S. Dak., helped to preach the Word of God during these two weeks of revival.

We also made a special drive for subscribers for the "Baptist Herald." With cordial greetings,

Yours in the Work,
ANNA WEBER.

Texas Fall Assembly

"We can do more for Christ." This was the motto for the Fall assembly of the Texas B. Y. P. U. & S. S. Workers' Union which met with the German Baptist Church at Waco, Texas, Nov. 27-Dec. 1.

Wednesday evening, Rev. A. Becker, pastor of the Waco church, gave a very hearty welcome, to which Rev. C. C. Laborn responded in a very fitting way. The keynote address was given by Rev. A. A. Schade. His theme, "A Friendly Introduction," was based on the motto and aim of the Institute. Everyone present saw the need of giving Christ a friendly introduction, and also the importance of giving the right conception of God to children.

For Thanksgiving morning a pleasant hike and sunrise breakfast had been planned, which was enjoyed by many of the young people.

The forenoons were devoted to two class periods and one lecture period. The Junior class was taught by Miss Heusi on "Trailmakers in Other Lands." The Intermediate class was taught by Miss Ruth Becker, on "Training in Christian Service." An interesting course on "The Manual of Practical Church Music" was taught by Rev. A. P. Mihm. Rev. A. A. Schade lectured on various phases of training.

The afternoons were devoted to one class period, one lecture period and recreation.

Thursday evening one class period was held, which was followed by an eloquent address, "Doing the Best You Can With What You Have," by Mrs. Dawson, wife of the pastor of the First Baptist Church of Waco.

Friday evening we had the pleasure of seeing motion pictures of our German Baptist work at home, given by Rev. A. P. Mihm. Rev. Schade delivered the address for the evening.

Saturday evening we had the pleasure of being entertained with the anniver-

sary program of the B. Y. P. U. of the Waco church. A very touching play, "The Heroine of Ava," which portrayed the life of Adoniram Judson, was given.

Sunday was the greatest and finest day of the Institute. General Secretary Mihm brought the Sunday morning sermon. He chose his text from Numbers 10:29: "The Invitation of the Church." Sunday afternoon a short program was rendered by the various B. Y. P. U.'s of the State. Then followed an address from Bro. Schade on "The Youth of Today and the Church of Tomorrow." Sunday evening some pictures of our foreign mission field in Cameroon were shown. Rev. Schade led the consecrational service. His theme, "Giving Your Life to Christ," left a lasting influence on everyone present. This was evidenced by the testimonies which followed.

These days will long be remembered by all who were present. The hearts and minds of all were filled with spiritual blessings which will live on in the Young People's work during the coming year. Greater work is being planned for the future. A number of churches have resolved to have study courses during the coming year.

The Waco people took very good care of all the visitors. We feel that a strong word of praise is due to them. Thanks for the many good "Eats." Not only were our hearts and minds greatly refreshed but our bodily needs were provided for in a generous way.

ELEONORA BREMER.

B. Y. P. U. of Venturia, N. Dak.

At the close of 1929 we find that we have crossed our second milestone towards our heavenly goal.

During the year we have had 8 regular meetings, 2 farewell parties, 2 social gatherings. In our regular meetings we had Bible study which was conducted by our pastor. The theme of our study was, "Sowing Good Seeds."

In the past year we gained 9 members, having a total membership of 31.

On Nov. 1 the society installed the following officers for 1930: President, Abia Haas; vice-president, Pauline Fueller; secretary, Eleapora Heringer; treasurer, Edalia Wiedmann.

On Nov. 24 the society rendered its annual program which consisted of piano solos, dialogues, girls chorus, double quartet and group singing.

In the past year we have contributed \$35 to missions.

As we look forward to the coming year we pray that the Lord may bestow his blessings upon us.

ELEONORA HERINGER, Sec.

The Truth

There is a story of a gentleman who had to dismiss his gardener for dishonesty. For the sake of the man's wife and family, however, he gave him a "character," and framed it in this way:

"I hereby certify that A. A. has been my gardener for over two years, and that during that time he got more out of the garden than any man I ever employed."

Stirring Letter from Missionary Giedt in China

Kityang, via Swatow, Kwangtung, China, November 17, 1929.

Dear Brother Mihm:

In looking over some pigeon-holed correspondence I find a letter from you dated October 13, 1928, in which you reported sending me a back number of the "Herald" at Bro. Donner's request, while at the same time soliciting an article or two from me for your paper. I did not mean to keep you waiting so long, but under the impression that there was no urgency the months have slipped by until nearly a year has passed. Thank you for the desired number of the "Herald," which was duly received. We also appreciate every issue of the paper as it keeps us in touch with the many friends in the German churches and the movements in the denomination. What I am about to write this time is not an article but simply a news-letter, and perhaps that will be even more welcome.

Renewed Internal Trouble

Poor old China is still far from getting over her internal troubles, so that even her friends who know her best become impatient at times. Last winter I was rejoicing that the way had opened up again for me to go out into the country to visit the out-stations and preach the Gospel, but before I had visited all of our thirty churches the country was all upset again with civil war and banditry. The latter part of May and early June I was up in the hills at one of our farthest out-stations, 40 miles southwest of Kityang, when Mrs. Giedt forwarded me a letter from the American Consul at Swatow, in which he advised my family and Miss Bohn of the hospital to leave Kityang for the port. He knew that I was out in the country. The letter reached me Friday evening, and since we were having very good meetings at the chapel every night I decided to remain there over Sunday as planned. The church attendance Sunday morning was unusually good and I was glad I had stayed over. After communion services in the afternoon I started on the homeward journey, walking 10 miles to the next chapel. The next morning I walked another 10 miles where I got a gas launch at noon for Kityang, where I arrived about 4 P. M. and found that after consultation with Chinese friends my wife and Miss Bohn had decided to remain at Kityang. A pontoon bridge had been made over the river right by our house, and after about two weeks some 7000 or 8000 soldiers arrived from Canton and crossed the river at this point, a thing which had been done over and over again during the last ten years but never before on a pontoon bridge. This of course afforded boundless entertainment for Eugene and Harold, as well as for the rest of us!

Bandits on the Rampage

However, the defection of Kwangsi and the consequent fighting between that

province and ours left the cities in the Swatow region without magistrates for about two weeks in June, and that gave the bandits and robbers a new lease of life. We had fully expected to be able this summer to go to our own summer resort in the Thaiyong hills, only about 30 miles northwest of Kityang, after nobody had dared to go there for three years. But in May reports came that four Communist villages were threatening an attack on Thaiyong, hence our plans were again frustrated. In June the bandits became so bold that they came near Kityang and attacked villages all around us with the purpose of carrying off wealthy and influential men in order to hold them for ransom. For two nights in succession a village within a quarter of a mile from our house (which is outside of the city) was attacked, and we could hear the shouting, drumming, shooting, and calling for help.

Vacation in Baguio

We just had to go away somewhere for the summer and so we decided to go to Baguio in the Philippine Islands. We arrived in Manila on the morning of the 4th of July and immediately on leaving the steamer we were treated to a wonderful aerial stunt party when about ten or more army planes were performing over Manila Bay. After a day in that city we took a train the next morning to the foot of the Baguio hills, a distance of 200 miles and requiring six hours on the train. There a big bus snatched us up and in two hours more carried us about 30 miles into the mountains, climbing over 4000 feet in doing so. The Mayor of Baguio happened to be at the station and kindly took us in his car to our cottage, a considerable distance as Baguio is spread out over a very large area. The government has constructed over 40 miles of good macademized roads or streets up there, connecting the various parts of the city and points of interest.

Years ago the government also built a larger number of cottages to lease to government officers during their vacation periods, or rather the whole insular government was moved up there during the hot season. The cottages are made of wooden frames, galvanized tin walls and roofs on the outside, and lined with sheets of woven bamboo instead of plaster, so that it feels like living in a huge basket! The Philippine hot season comes in March, April and May, so that most of the cottages are vacant when we have our hot season in China. Hence the government is glad to lease them to missionaries from China in the summer time. They are all furnished with running water, electric light, and all the necessary furniture, cooking utensils, dishes, linen, and even cheap silverware. The smallest cottages with four rooms rent at 35 pesos a month. We had one with five rooms for 40 pesos. (A peso is just 50 cents U. S. A.) There are several very large hotels there, a lot of stores and bakeries, and a splendid large market where one can get all kinds of fresh fruit, vegetables and meat every day. Most of the business is in the hands of Chinese. Baguio is a

great place, only there is too much rain in the summer. There were only two or three days a month when we didn't have some rain within the 24 hours. You may have noticed a good description of "Baguio, the Dream City in the Philippines" by a Mr. Munger in "Missions" for May, 1929.

Missionaries Kidnaped

When we arrived in Hongkong September 1 we learned of the capture of three German missionaries at Kaying, about 100 miles north of Kityang, where our Mission also has a station among the Hakkas. The German Basel missionaries had ventured early in August to go to their summer resort in the hills near Kaying, and after two weeks our missionaries of that station, including Miss Katherine Bohn of Kityang, followed them to the hills. They had been up there only two nights when early in the morning of the third day, under cover of a heavy fog, bandits attacked and captured the three German men, led them off into their stronghold, and demanded \$2,000,000 ransom! They have since come down to one million, but after three months the men are still in captivity with little prospect of early release. At first they had also bound the women and children and threatened to take them along, but were persuaded to release those. One bandit had also corralled the four ladies of our Mission, but when the other bandits sounded the bugle for departure he abandoned them. Mr. Burkit, the only man of our Mission there, escaped by hiding in a place where this one bandit failed to find him. Bandit spies had looked the situation over the week before the attack, before our missionaries had gone up, hence the bandits were not looking for them but the one sentinel apparently just stumbled into the ladies' hiding place. About ten days ago a strong force of Communists (slightly different from bandits) made two attacks on Kaying and held the city for a day or two. Our missionaries again were fortunate to escape by fleeing and hiding in Chinese homes, but the "reds" looted and destroyed about \$1000 worth of their household possessions, leaving our two men up there with only the one suit of clothes in which they fled. At the same time they carried off another one of the German Basel missionaries to hold for ransom.

Mission Station Endangered

When we returned to Kityang things had quieted down some, but robberies and kidnappings are with us still. Only three weeks ago a most daring and almost successful attempt was made to kidnap a wealthy lumber man here in Kityang. About 6.15 P. M. some twenty bandits, disguised as soldiers, disarmed the river police, cut their telephone connection with the yamen, got their man (three men) and escaped with them in row boats five miles down the river, when, fortunately, a hostile village attacked the bandits, who, by being pursued by gas launches, abandoned their boats and ran through the rice fields with their captives. It

(Continued on page 16)

Faith Lambert

By MAUD C. JACKSON

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Sunday School Board Southern Baptist Convention

Nashville, Tenn.

(Continuation)

CHAPTER II

Partake only of such joys as may have a joyful remembrance.—Berthold Auerbach.

Jed took Trix to the H. H. R. dance. She arranged that he should dance several dances with her. The music, furnished by an imported orchestra, was, mostly, the jazziest jazz; the kind of music which has been described as "synopated incoherency, superinduced by a concatenation of indeterminate sounds."

Jed had never before noticed the girls with whom he associated, with any thought of particularizing details. They were up-to-date and "peppy," the two essential qualities for admission to this circle, which called itself exclusive. But tonight, as he danced with Trix in his arms, her brilliant cheek close to his shoulder, her too-red lips pouting or smiling as the mood seized her, an indefinable feeling akin to revulsion came over him. He glanced about at the other girls in the room and something like a sigh escaped him as he noted their painted faces and scarlet lips.

He caught himself wondering idly if Faith painted. He rather thought not. He fell abstractly to picturing her as she sat with him that glorious October afternoon and watched the blood-red sun dip below the purple, autumn hills. Somehow he liked to recall the serious brown eyes and the lovely, glowing face. And all at once he realized that she was as remote from this crowd with its noise and its artificiality as a Vestal virgin. As he recalled her attitude toward life and their conversation on the evening of their little picnic, he began to realize she would find little pleasure and little congeniality in such a pastime with such society.

He gave another little, involuntary sigh, which caused Trixy to say impatiently, "Going to a funeral, Jeddie?"

"Yes," said Jed shortly.

"Whose?"

"My own," he retorted somewhat crisply, "I'm going to bury the old, selfish, pleasure-loving Jed and settle down."

"You big stiff," said Trixy crossly as the music stopped. They sat out the next dance because Trix wished it, but both were rather sullen and silent.

As the evening wore on and the "refreshments" began to appear, and to be imbibed more and more freely from small flasks, which, in spite of the Volstead Act, contained the elements considered by some thrill-seekers as a requisite to a good time, Jed recovered from his apathy,

of Faith, as she appeared to him, so friendly, warm-hearted and self-possessed, calmed him and he smiled as he said, "I am a desert traveler; Faith is an oasis. I believe I'll see what she is doing this evening."

Unlike most of the girls of his acquaintance, she had not called him on the telephone, and he had seen her only a few times in crossing the campus since their little picnic supper. He had felt a little piqued at her refusal to go to the dance with him. Viewed in the light of what happened, however, he was quite thankful she had refused.

With a half-formed resolve to cut out his wild parties and settle down to his work, he went down to dinner which was served about one-thirty on Sundays.

Immediately after dinner he was summoned to the telephone. It was Trixy. She and some other boys and girls were going on a hike. Wouldn't he come along?

"Can't do it today, Trix. Beastly headache."

When she had slammed up the receiver, he put in a call for Faith.

"Are you going to be busy this evening?" he asked. "I would like to come over a while. I have a song I would like to hear you try."

"Why, I'm going to church. If you care to go with me, we might run over the song afterward."

"I do not care to go to church but I'll be around to walk home with you if you don't mind," and Jed experienced a queer feeling of complacency when Faith agreed to this arrangement.

CHAPTER III

*If thou hast truth to utter,
Speak, and leave the rest to God.*
—W. D. Gallagher.

Faith was a little surprised at the call on the telephone. She had known and admired Jed for a long time, as every girl knows and admires her school's heroes. But she had been introduced to him only that fall, at a social function. Their paths had been widely divergent and beyond mere scraps of conversation when they chanced to meet on the campus or the street, their acquaintance had been quite formal. Faith could not help noticing that these "chance" meetings had become more and more frequent. Then had followed the little outing at Hudson Hill. Since that evening, she had scarcely seen Jed, and decided that he was offended because she had refused to accompany him to the dance, or that he considered her too prudish to interest him.

"Perhaps I was too 'preachy,'" she said to herself, "but he insisted on knowing my views and I told him. He was interesting and agreeable and would have made a pleasant friend. I'm sorry if I've offended him, but I could never see any good in having convictions and then being afraid to stand by them." And with that, she dismissed all thoughts of Jed from her mind, and became absorbed once more in her music and other activities.

Jed met her that Sunday evening as she was coming down the church steps. "Shall I call a taxi?" he asked.

"Oh dear me, no," she answered. "I've hardly been out of the house all afternoon, and the evening is so fine I very much prefer to walk, if you don't mind."

He "didn't mind," so they strolled along in the direction of the Rogers home where Faith had her room. Though it was November, the evening was warm, with a clear sky, so liberally besprinkled with stars, which seemingly hung so low that Faith said, "you could almost reach up and gather a handful."

"Did you hear a good sermon tonight?" asked Jed for no reason whatsoever, since he was never interested in sermons.

"Very!" said Faith with enthusiasm.

"I'll wager you a dozen roses you cannot repeat the text—or do they still use texts?—verbatim."

Jed had started to wager candy, but somehow, he could not associate mere confections with this sparkling, lissom, young creature, who was the picture of glowing radiant health. Roses seemed more appropriate.

"Agreed!" said Faith. "Yes, Dr. Pierce still preaches from a text, and tonight it was, 'Almost, thou persuadest me to be a Christian.'"

Jed was silent a moment, then he said a little sarcastically, "Was anyone 'persuaded' tonight?"

"Two young men," answered Faith.

Jed broke the silence which fell upon them by asking abruptly, "Where do you get all your puritanical ideas about religion and so on?"

"Are they puritanical? Well, I hardly know. My father is a wonderful Christian character, and ever since I can remember we have had family worship in our home. I was bored, I remember, when I was little because often I wanted to rush off to my play; but as I grew older, I came to look forward to that time when father would read and explain a chapter to us—my mother was with us then—and now that I am away from him, I often look back to those hours as the sweetest of my life."

"If I had had a father like that I might have been—like you," said Jed moodily.

"Then you have no father?" asked Faith softly.

"He left my mother when I was a baby and went off West. We heard of his death a few years ago. He called himself a Christian. And since then we, mother and I, have made our home with her father, who is an atheist."

"Oh, I see," said Faith pityingly.

"He's a rather queer old fellow. Straight as a string, hard as nails and close as—the dickens." Jed finished somewhat lamely for want of a better simile, remembering with what difficulty he made his allowance extend over what he considered his needs.

"And your mother?" asked Faith.

"She is like grand-dad in her views, only a little more bitter," replied Jed. "I suppose her unhappy marriage and the disillusionment which followed were contributing factors. However, she used to send me to Sunday school when I was

small, but I haven't gone to church for years now."

They walked on in silence. Faith didn't know what comment to make on Jed's revelations of his history, which to her were astounding.

Presently Jed said, "I am not quite so bitter as they are, and heaven knows, I would like to be able to believe as you do. But I have read the Bible some, and studied science a great deal and I simply cannot make the two dovetail together. And besides, there are many discrepancies in the Bible records."

"Well," said Faith thoughtfully, "I have studied science very little, but I have read the Bible a great deal. And I do think that, considering the fact that there were no stenographers to take down notes, no telephones, Morse codes or radios by which to transmit news, and no publishing houses to publish it, it has all come down to us in a very lucid state, and we might overlook those little discrepancies you mention, or at least allow for them."

"For you will have to admit, Mr. Carlton, news gets fearfully bungled now, sometimes, in spite of our modern facilities for transmitting it. Why, I remember when Wilson was re-elected, I was visiting with my father in a town which was about equally divided politically, and father has often laughed about the episode since that time. When the first election returns came in, the news was given out as authentic that Mr. Hughes was elected. His followers had a grand parade, which included a hearse in which was supposed to be the political remains of President Wilson, while his followers stood about looking on, so solemn and disappointed. But when the later returns came, and it was established beyond a doubt that Wilson was re-elected, the Hughes followers discovered, in that instance at least, he who paraded last, paraded best. Now, if that news had had to be carried across this great continent by camel, with all the tedium and delay connected with such a trip, as in the olden times, many of us might not know the difference even yet, and we would still be thinking Hughes was president and so hand the news on down to our posterity."

Jed laughed heartily at Faith's quaint comparison. "Well, admitting you are right about the news getting 'bungled' there is another thing I have been thinking about since our talk at Hudson Hill that afternoon. You do not think Christ a 'sissy.' Just what is your conception of him?"

"Well, not being a theologian, Mr. Carlton, I hardly feel competent to answer your question, though I have these things figured out to my own satisfaction. I am afraid my way of looking at them would hardly satisfy a scientist. But since you have asked me, I will tell you if I can. In the first place, I think too many people look upon Jesus, the Christ, as a stern personality, who went about denouncing everything, or as a character too weak to defend himself. They lose sight of his human qualities and his great consuming desire to help the help-

less and the oppressed, not only of his own time on earth, but of all time. I have never had a brother, but somehow, I always like to think of him as a great, kind Elder Brother, to whom I can go in confidence with my doubts and perplexities. And when I have the skein of my life all tangled because of my inexperience and ignorance, I can leave it in his wise and capable hands to straighten out all the snarls, and then with renewed confidence and hope I can go on."

"That is a very beautiful way of looking at it," said Jed. "I never heard it explained so before. But his deity or divinity or whatever it is you call it, how do you explain that? I hope I can make my meaning clear. I don't know just how you Christians would express it. How do you know he is a living Lord?"

"As I said, I am not a theologian. I cannot tell you how I know. I can only say like Job of old, 'I know that my Redeemer liveth and that he shall stand in the latter day upon the earth.'"

Faith spoke so earnestly that Jed was surprised to find himself growing more and more interested. When she had finished, he said soberly, "If he had many such champions of his cause, there would not be so many such fellows as I. 'Almost,' Miss Lambert, 'thou persuadest me to be a Christian.'"

They had reached the porch now, and he said softly, "Goodnight, Faith. Goodnight, my guardian angel."

"What about the song?" asked Faith.

"I am in no mood for music tonight." And with another softly spoken "good-night," he turned and strode away in the darkness.

The truth was, for some reason which he could not explain to himself, Jed always experienced a curious feeling of exaltation when in Faith's presence, and the song, being one of the popular songs of the day, seemed neither desirable nor appropriate in his present mood.

Wishing to be alone with his thoughts, he walked down to the river and stood leaning over the parapet on the embankment, his heart filled with an unutterable yearning for he knew not what.

And Faith, in her beautiful room on S Street, added this little entreaty to her evening devotion, "And, dear God, help *him* to become indeed the beloved of Jehovah." And she slept to dream very sweet and tender dreams of Jed.

(To be continued)

Did Not Like Dirt

Speaking of his work in Africa, I heard a missionary say, "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking have nothing to do with it. We have orders to 'go,' and we go. Love constrains us."—The Presbyterian of the South.

The Braese Loan Library of the Y. P. and S. S. W. Union

The first announcement of the Braese Loan Library appeared in the "Baptist Herald" under the signature of Rev. A. Bretschneider, then Secretary of our Young People's Union, a little over two years ago. The thought of this library originated with Bro. Bretschneider and he interested Mr. Otto Braese of Oak Park in the idea. Mr. Braese donated \$200 to the project and about 150 selected books in the field of religious education were purchased. The purpose of the library was to make these books available to our pastors in the field and to our young people and Sunday school workers in our churches in the United States and Canada. The books could be borrowed upon application for the term of one month free of charge. The library was located in Rochester, N. Y., until last fall and served many of our people.

The Executive Committee of our Y. P. & S. S. W. Union decided to locate the Braese Loan Library in Forest Park, Ill., in the future in charge of the General Secretary of the Union. The Library has been augmented from time to time and lately 85 books, mostly all new, have been donated by the undersigned to the Braese Loan Library from his own private library. There are 225 books in the library with 200 separate titles. Of some books there are 2, 3, 4 or 5 copies. The complete list of books in the library at the present time is printed in this number of the "Baptist Herald."

It might be well for all our workers to preserve this list for reference and future use. The Library is listed for convenience under a number of leading subjects. Pastors, Young People and Sunday school teachers and workers, these books are at your disposal, for your study and use. The undersigned General Secretary will be glad to serve you as you write in for the books from time to time. Additions to the Library will be listed in the "Baptist Herald" at regular periods.

REV. A. P. MIHM,
Box 6,
Forest Park Ill.

LIST OF BOOKS IN BRAESE LOAN LIBRARY

of the
German Baptist Young People's and Sunday School Workers' Union on Religious Education and Kindred Subjects.
May be borrowed for one month at any time.

Address REV. A. P. MIHM, Box 6,
Forest Park, Ill.

I. On Organization and Nature of the Sunday School

Ferguson. How to Run a Little Sunday School (2).
Athearn. Organization and Administration of the Church School.
Cope. Efficiency in the Church School.
Lawrance. How to Conduct a Sunday School.
Raffety. Church School Leadership.

Thomson. The Sunday School in the Modern World.
Cope. Modern Sunday School in Principle and Practice.

Gee. Methods of Church School Administration.
Chalmers. Church School Improvement.
Chalmers. The Church and the Church School.
Gage. A Bigger and Better Sunday School.
Chalmers. The Baptist Sunday School Manual.
Brown, M. C. Sunday School Movements in America.
Tralle. Sunday School Experience.

II. Officers in the Sunday School

Brown. The Sunday School Officers' Manual.
Hatcher. The Pastor and the Sunday School.
McConaughy. S. S. Teaching and Management.
Alexander. The Secondary Division organized for Service.
Brewbaker. The Devotional Life of the Sunday School Worker.

III. For Beginners

Lamoreaux. The Unfolding Life.
Mumford. The Dawn of Character. Study of Child Life.
Oglevee. The Beginner's Department.
Beard. The Beginner's Worker and Work.

IV. For Primary

Thomas. The Primary Worker and Work.
Black. Practical Primary Plans.
Danielson-Conant. Songs for Little Children.

V. For Juniors

Brockway. Church Work with Juniors.
Baldwin. How to Teach and Train Juniors.
Powell. Junior Method in the Sunday School.
Mudge. Psychology of Early Adolescence.
McKinney. After the Primary What? Manual of Methods for Junior Department.

VI. For Intermediates

Finn. Church Work with Intermediates.
Covgill. How the Boy was Lost.
Stewart. A Study of Adolescent Development.
Kerschner. The Missionary Education of Intermediates.

VII. For Seniors and Young People's Division

Maus. Teaching the Youth of the Church.
Moxcey. Psychology of Middle Adolescence.
Mudge. Varieties of Adolescent Experience.
Shaver. How to Teach Seniors.
Reed. Making Life Count. An Elective Course for Seniors.
Raffety. Brothering the Boy.

Slattery. The Girl in her Teens.
Moxcey. Girlhood and Character.
Moxcey. Leadership of Girls' Activities.

VIII. For Adult and Home Department

Barclay. Adult Worker and his Work.
Karnell. The Home Department.
Stebbins. The Home Department of Today.

IX. Principles and Methods of Teaching

Betts and Hawthorne. Methods in Teaching Religion.
Hartshorne. Childhood and Character.
Ikenberry. Motives and Expression in Religious Education.
Harper, W. A. An Integrated Program of Religious Education.
McKinney. Practical Pedagogy in the Sunday School.
Benson. An Introduction to Child Study.
Slattery. Living Teachers.
Slattery. Seed, Soil, Sower.
Horne. Jesus the Master Teacher.
Marquis. Learning to Teach from the Master Teacher.
Gregory. The Seven Laws of Teaching. Rev. Ed.
Tidwell. The Sunday School Teacher Magnified.

X. Stories and Story Telling

Eggleston. The Use of the Story in Religious Education.
Tralle, B. B. Stories New and How to Tell Them.
Stockwell. Stories for all the Year.
Everyday Stories Relig. Interp.
Adam. I Wonder Why Stories.
Woolston. Bible Object Book. (Object Lessons.)
Hurlbutt. Wings of the Spirit. Stories.

XI. Teacher Training

Betts. How to Teach Religion.
Barclay. First Standard Manual of Teacher Training.
Spillman-Leavell-Burroughs. The S. S. Manual. (2)
Oliver. Teacher Training, Preparation for. English.
Oliver. Teacher Training, Preparation for. German.
Weigle. The Pupil and Teacher. (5)
Beardslee. Teacher Training with the Master Teacher.
Wells. Teachers that Teach.
Schauffler-Lamereaux. Training the Teacher.
Boyd-Machen. Teaching the Teacher.

XII. Bible

Dodds. The Bible, Its Origin and Nature.
Peake. Origin, Significance and Abiding Worth.
Crosby. Geography of Bible Lands.
Laufer. The Bible, Story and Content.
Grant. Life and Times of Jesus.
Hunting. Hebrew Life and Times.
Grant. Early Days of Christianity.
McFayden. Guide to the Understanding of the Old Testament.
Fosdick. Modern Use of the Bible.
Sledd. St. Mark's Life of Jesus.
Bailey. Christianity a Way of Life and Belief.

Tralle. The Teacher and Bible.
Main. Our Bible.
Krampe. Bibelkunde. Ein Lehrbuch.
Berger. The Sunday School Teacher and the Book.
Leach. Is my Bible True?

XIII. Psychology

Betts. The Mind and Its Education.
Sheridan and White. Learning and Teaching.
Tralle. The Psychology of Leadership.

XIV. Week Day and Vacation School

Gage. How to Conduct a D. V. B. S. School.
Stafford. The Vacation Religious Day School.
Stout and Thompson. The Daily Vacation Church School.
Cope. The Week Day Church School.
Carrier. The Kingdom of Love. Text-book for Classes in Religion.
McKendry. Life of Jesus for Junior High School Pupils.

XV. Evangelism

Pell. How can I Win my Pupils to Christ?
Brown. Plans for S. S. Evangelism.
Weatherford. Introducing Men to Christ.
Borroughs. Winning to Christ.

XVI. Drama and Pageantry

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Meredith. Pageantry and Dramatics in Religious Education.
Russell. Dramatized Bible Stories for Young People.
Russell. Dramatized Mission Stories for Young People.
Miller. Dramatization of Bible Stories.
Clemens. That Flag that Flies Highest of All. Dramatized Story of the Christian Flag.

XVII. Personal Problems of Young Men and Women

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Cabot. What Men Live By.
Galloways. Sex and Life.
Sailer. What Does Christ expect of the Young People of Today? (1 Series)
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Weston. Jesus' Teachings for Young People. (3)
Elliot. How Jesus Met Life's Questions.

Gullick-Jewett. The Control of Body and Mind.
Stevens. Marriage Questionnaire.
Beaven. The Fine Art of Living Together. (2)

VXIII. Vocational Guidance

Doxsee. Getting Your Life Work. (2)
Crawford. Vocations Within the Church.
Reid. Making Life Count.
Shaver. A Christian's Life Work.

XIX. Young People's Societies and Methods

Thompson. Handbook for Workers with Young People.
Smith. Leaders for Young People.

Boyd. Young People at Work in Baptist Churches.

Phelps. The Pathfinder in Church Work with Young People.
Miller. The Successful Y. P. Society.
Leavell. The New B. Y. P. U. Manual.
Lambdin. A General B. Y. P. U. Organization.

White. Our B. Y. P. U.
Detwiler. Baptist Young People at Work.
Stock. Organizing a Y. P. Society or Club. Pamphlet.
Pittenger. The Debaters Treasury.
Maus. Youth Organized for Religious Education.
Leavell. The B. Y. P. U. Manual.

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Versteeg. The Modern Meaning of Church Membership.
Van Ness. Training for Church Membership. (2)
High. Youth Looks at the Church.
Verkuyl. Qualifying Men for Church Work. (2)
Wilson. Rural Religion and the Country Church.
Agar. The Local Church, Its Present and Future.
Agar. Enlisting Laymen.
Cope. The Efficient Laymen.
Knight. Program of Christianity. Paper.

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McDaniels. The People called Baptists.
Jones. A Restatement of Baptist Principles.
Vedder. A Short History of the Baptists.
Ramaker. Geschichte der Deutschen Baptisten.
Wallace. What Baptists Believe.
Mullins. Baptist Beliefs.
Kirtley. The Baptist Distinctive and Objective.

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Vedder. A Short History of Baptist Missions.
Prescott. The Baptist Family in Mission Fields. Miss. St. Bk. Y. P.
Beard. Graded Missionary Education in the Church School.
Carr. Missionary Anniversary Programs for S. S.

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Hawthorne. Manual for Training in Worship.

Hawthorne. Stories for Worship.
Weigle & Tweedy. Training the Devotional Life. (3)
Weigle. The Training of Children in the Christian Family.

XXVI. Religious Music, Song and Hymn Collections

Lorenz. Practical Church Music.
Sellers. How to Improve Church Music.
Reynolds. Manual of Practical Church Music. (2)
Main, L. C. Religious Ed. Music Manual. (Week day and Vacation Bible schools.)
Stowell. Story Worship Programs.
Boville. Manual with Hymns, Songs, and Marches. (For Daily V. B. Schools)
Sumerau. Life of Christ in Song for Young People.
Baker-Kohlsaat. Songs for the Little Child. (2)
Tullar-Meredith. Junior Song and Service Book.
Baldwin. Services and Songs. Junior Dept. Church School.
Smith. Hymnal for American Youth.
Rader. Tabernacle Hymns No. 2.
Coleman. Harvest Hymns.
Stebbins-Kingsbury. New Church Hymnal.
Mihm-Von Berge-Schneek. Selected Gospel Hymns.
Excell. Hymns and Sacred Songs.
Sankey. Selected Gospel Hymns.

XXVII. Biography

Burr. Life of Russell Conwell.
Strickland. Roger Williams.
Hunnex. James Hudson Taylor.
Byrum. John Paton, Hero of the South Seas.
Percy. Adoniram Judson. Apostle of Burma.
Adcock. C. H. Spurgeon, Prince of Preachers.
Sharp-Hill. Living at our Best.

Words of Wisdom

(From the "Calumet Subdistrict Vacuum Cleaner")

"So live that you wouldn't be ashamed to sell the family parrot to the town gossip."

* * *

"Don't shift your mouth into high gear until you are sure that your brain is turning over."

* * *

"The elevator to success is not running; take the stairs."

* * *

"Fashion note: There will be little change in pockets this year."

* * *

"A woman of forty will work like sixty to look like twenty."

One Disadvantage

Once you could foretell a change in the weather by the rheumatic pains in your joints, and now you can tell by the agony in your radio.—Life.

The Bible

Clasped in my hand I firmly hold
The Book of books for me;
Here mines of sacred wealth I find,
And records rich, I see.

To read this Bible more and more
Be my supreme delight;
Live by its dictates day by day,
And think thereon at night.

Here God himself draws very near,
His is the voice I hear;
'Tis my Redeemer speaks to me,
In words my life to cheer.

To study, learn, and ever live
Upon the truths here given;
This be my purpose and my joy
Till earth is changed for Heaven.
—Christian Index.

New Pastor Welcomed in Dayton

After being without a minister for five months the Fourth Street Baptist Church of Dayton, O., can surely congratulate itself in securing for its pastor such a man as Rev. Elmer J. Baumgartner. It has been the misfortune of Rev. Baumgartner to be out of the ministry for about three years, due to failing health. Now with health again restored, Bro. Baumgartner is very glad indeed to again take up the work he likes best. On Wednesday, Dec. 4, the church gave a reception to Rev. E. J. Baumgartner and his dear wife. At 6.30 the members and guests enjoyed a splendid dinner prepared by the Ladies Aid Society. Prof. H. von Berge was chairman of the committee and acted as toastmaster. Our choir under the direction of Mr. Thomson sang "How beautiful upon the Mountains." Rev. G. Sonneborn, pastor of St. Luke's Lutheran church, represented the Ministerial Association and the neighboring churches and gave the opening address. His well chosen words of welcome were so impressive, that the whole church said "Amen" to his speech. Mrs. Schultze welcomed the pastor on behalf of the Women's Missionary Society.

The B. Y. P. U. in addition to the welcome speech by Miss Jeanett Reinecke also sang the following welcome song:

*We welcome our pastor,
We hope you'll like it here.
We'll do our best
To help to success
In the coming year.
The B. Y.'ll stand by you
In all you endeavor to do.
In sunshine or rain
We'll work for a gain
For our church and B. Y. P. U.*

Mr. John Tapper spoke for the Sunday school, Miss Henriette Martin for the W. W. G. and Deacon John Dornbush welcomed in behalf of the deacons. The various talks were interspersed with a solo by Mrs. E. Roth and a reading by H. Martin. Rev. J. De Puy, pastor of the Linden Ave. Baptist Church, welcomed the pastor on behalf of all the Baptist churches of Dayton. The pastor then

with a touched heart and confident spirit responded to the various greetings. The celebration came to a close with the song "Stehe fest" by the male chorus.

Our prayer, that the Lord may send the right man to Dayton, has been answered. Now our future prayer is, May the Lord bless our pastor and wife and may they continue to work among us for many years to come!
H. KNORR.

Alberta German Baptist Young People's Convention

The annual convention of the Tri-Union of the Alberta German Baptist Young People was held in Trochu, Oct. 25-27. The opening message was given by Rev. A. Kraemer on the evening of Oct. 25. The business meetings were held on Oct. 26. Rev. E. P. Wahl was elected president and Bro. B. Link, vice-president. The secretary for this year is Bro. W. Kujath and the treasurer is Bro. A. Weisser. The director for the music section is Rev. P. Potzner. The Sunday school director is Rev. A. Kujath and for the Young People Rev. J. Weinbender was chosen.

On Sunday, Oct. 27, which was the last day of the convention, many reports were received from the different branches of the Union and new resolutions for better service in the cause of the Master were adopted.

Yours in the Master's Service,
HAROLD JESPERSEN.

The Children's Christmas at St. Joseph

Give heed, oh friends, and we will tell
Of where some happy children dwell!
'Tis on the outskirts of a town
That braves the wild waves' wintry frown;
Where dunes are heaped with ice pans high,
Wild ducks o'er frigid waters fly;
Where little blue jays caw and flit,
Bright cardinals on pearl-twigs sit;
Where droop the spruce trees' snow-clad arms,
And deep white downs deck homes and farms.

'Twas Christmas Day, and old St. Joe
Groaned 'neath an avalanche of snow.
In morning hours the church bells tolled
And spread their Noels through the cold.
To dine at noon the families sat,
While hearts were cheered with friendly chat.

Within the "Home" on Langley Hill
The youngsters had a mighty thrill—
There was excitement, buzz and whirr,
And young and old were all a-stirr!
The seven and thirty clean and neat
With "Pa" and "Ma" sat down to eat,
While roasted gobblers from the West
Like magic disappeared with zest.
The hour of four found one and all
In spacious parlor off the hall.
With carols sung, and Scripture read,
In supplications they were led;
The children's genial pastor told

THE BAPTIST HERALD

Of Magi and the Star of old;
The "Home's" own builder kind words said,
Ere toward the setting sun he sped;
Then "Pa" with solemn tones in all
A grateful heart sought to install.
But, oh, we missed the friend who healed
The children's ills when they appealed!
The little doctor, great in soul,
Toward rising sun had set her goal.

Now, as we haste, let all be still,
To hear about their greatest thrill:
Impatient hearts went pit-a-pat
As they around the tables sat,
While Santa, ruddy and rotund,
Cave presents from his ample fund.
A heap of love was sent along
With every gift wrapped neat and strong.
Oh, how these presents were enjoyed!
Midst exclamations and surprise
They stared and stared with tea-cup eyes.
We heard no disappointing voice,
All seemed to get their mind's own choice.
Where'er you are, oh, worthy friends,
To you each child a "Thank You!" sends
For money, victuals, games and toys,
Despatched to grateful girls and boys.
To guild, society, or class,
A "Thanks!" from every lad and lass.
Oh, happy all, who far or near,
Took part in giving hearts this cheer,
For surely angels praise and sing,
When loving hearts their tokens bring!
We will not try with words to tell
How presents given weave a spell
Of charm around a little heart
And joy to girl or boy impart,
For long ago or recently
We all were treated tenderly
By father, mother, kith or kin,
And know how children feel within
When comes the happiest of times,
The day when sound the Natal chimes.

Yet aye life weaves in robes of cheers
Her scarlet strands deep-dyed in tears.
Beneath their joys, for those who see,
Are hidden tales of tragedy:
The tales of broken hearth and heart.
Of family circles rent apart
By devastating storms that left
The children lone and sore bereft,
Deprived of mother's love and care,
The boon of childhood they forebear.
While stranded on a forelorn shore
Their puzzled eyes men's help implore.
Their silent plea divines and tests
Emotions stirring human breasts.

But where do we incentive find,
That unlocks sentiments which bind
Sweet obligations on our hearts
Toward those who've felt life's poignant darts?

On fancy's pinions we will fly
To where the Syrian stars pass by.
And there behold in straw encased
A golden Key God's heart has placed!

In Bethlehem's crude fodder-trough,
There millions still in homage bow,
There is the Key for Christmas Day,
And for the part all love-gifts play!

O. E. SCHULTZ.

January 15, 1930

Diamond Jubilee of the Grace Baptist Church, Racine, Wis.

By the grace of God we have been able to complete 75 years of service in his vineyard. God has led us wonderfully during these years. It is true that many trials and temptations have had to be overcome, but the victories won by his might have overshadowed all the hardships. We pledge our lives to him who has given his life for us.

Our anniversary services were a wonderful inspiration to us. Thursday night, Dec. 5, we had Jubilee night. 'Twas on that night 75 years ago that 16 German Baptists of Racine met to organize the First German Baptist Church of Racine. The beginning was small indeed, but the growth was steady. On the platform was the pastor of the daughter church, Rev. W. P. Rueckheim, the Immanuel Baptist Church of Kenosha. The letters sent in by former pastors of this church were read. They refreshed many happy memories of times gone by. Professor J. Heinrichs, who has been working off and on in the church and been interested in its welfare since 1885, preached the Jubilee sermon. He used as his text the words of Christ to Peter: "Upon this rock will I build my church and the gates of Hades shall not prevail against it." He said it was impossible for him to be pessimistic about the church in view of these words of its Founder. The church shall stand forever, he said, because Jesus Christ is its founder. It rests upon the deity of Christ, who also is its head. Based upon such a foundation and led by such a Captain the church shall ever march on victorious. It shall stand, too, because it is not merely a human institution but a divine institution. The history of its existence also bears witness that it is not one of the human systems "which have their day and cease to be," but that it is the body of the Son of God.

Friday evening, Dec. 6, was young people's night. The president (Henry Binder) of the B. Y. P. U. was on the platform and took part by reading the Scripture. Letters of congratulation from former friends in the vicinity were read. Rev. A. A. Schade, our field secretary, preached the sermon on "Youth and the Kingdom Enterprise." The young people of today are the subject of books and magazine articles and the object of study of secretaries. They are to carry on the work of the church. To do this well they must be trained. They must have a personal experience of the goodness of the Lord. Here is where parents can do much good by giving the child a worthy idea of God. To many children God is misrepresented as a hard taskmaster or an unloving father. The children have a right to be instructed about God in the best possible manner, thus paving the way for future personal experiences. But with these experiences must also go an opportunity for service. It is only right that we give to young people an ever greater responsibility for the welfare of the church and the Kingdom of God.

Saturday evening, Dec. 7, a Jubilee

banquet was held. Decorations carried out the Diamond effect and the songs were especially adapted for the occasion. At the speakers' table were seated a number of the old members of the church, who in turn briefly told of their happy relationship with the church these many years. Bouquets were given by the church to Mrs. August Schacht for longest membership; to Mrs. Susan Helling for highest age; and to Mrs. Wm. Hempel for combining both membership and age. A dedicatory prayer was offered by Rev. M. Solimene, pastor of the Italian church of Kenosha, which is a daughter of Grace Baptist Church. Prof. A. J. Harms then delivered the address on "The Power of a Christ-Inspired Vision." - Addressing himself largely to the younger generation within the church he said we must prepare ourselves for the service of God's Kingdom and the church. This preparation consists in "coming to grips with God," learning to know his Book and being active in his service. These are essentials without which no one can carry on the work of the church. We ought to prepare ourselves because allying ourselves with Christ is allying ourselves with a winning cause.

Sunday morning, Dec. 8, Prof. C. H. Moehlman, a son of a former pastor and a son of this church, preached the sermon on "Our Mothers," emphasizing that the mothers of this church had contributed immeasurably to its progress. In the evening a mass meeting was held in which Rev. E. Umbach of St. Joseph, Mich., a former pastor, preached the sermon on "Removing Mountains." Great difficulties await any worthwhile undertaking, the church included. He expressed the belief that in the future tremendous problems will confront the church. But Christians can be equal to these problems provided their faith in Christ is strong enough. Jesus told his disciples that "if ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Looking back over 75 years of history we accept the challenge to go forward to greater things.
PAUL ZOSCHKE.

Brief History of the Grace Baptist Church of Racine, Wis.

"Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." How exactly these words express God's dealings with Grace Baptist Church! Every phrase of the Psalmist's prayer of praise can be literally applied to experiences of this church.

In 1854 some of the German immigrants of this city met at designated places for the development of their spiritual life. The need of worship and prayer will always bring kindred souls

together. Rev. J. Eschmann of New York was employed by the Mission board to work amongst the German speaking people in the State of Wisconsin. He made Racine his starting point. Ere long a number of German Baptists of New York located here. So this nucleus of Baptist Germans organized the First German Baptist Church of Racine, Wis., on Dec. 5, 1854. The following were the charter members: Casper Egli, Katharine Egli, Mr. and Mrs. Rudolf Haab, Mr. and Mrs. Fred. Hubacheck, Mr. Ordeman, Julia Amon, Mr. Hesch, Mr. and Mrs. Ulbrecht and daughter and aunt, Mr. W. Rittman, and Mr. and Mrs. Eschmann.

Rev. J. Eschmann was at the head of this little church for a period of about two years. During his ministry the members of this church became steadfast in their faith and zealous in their work.

In 1856 Rev. E. Tschirch became pastor of the church. The church flourished well under his ministry and a goodly number of members were added. The meetings had been held in the English Baptist church and for a time in the old Courthouse. During the ministry of Rev. Tschirch, however, a small chapel was erected on Villa Street. This was a great step forward.

Rev. F. Meyer accepted the call of the church in 1863 and terminated his pastorate in 1866 because of broken health.

The brethren then called Rev. J. Wilkens of Germany in 1867, and a number of Baptists of Germany emigrated with him to Racine. The work was strengthened considerably. Rev. Wm. Schunke succeeded Rev. Wilkens in 1876, during which pastorate a brick edifice was erected on Huron Street, also a parsonage. In 1881 Rev. Tschirch began his second pastorate here, terminating it in 1885. Rev. J. Heinrichs and Rev. G. Schunke supplied the church till the beginning of the ministry of Rev. J. H. Moehlmann in 1886. God sent the church a wonderful revival, due to which the membership again experienced a considerable increase. In 1895 Rev. D. Zwink accepted the call of the church, and piloted the ship safely over the rough seas of a serious crisis. During the service of Rev. E. Wolf, 1901 to 1903, a site was purchased on the corner of Milwaukee Ave. and Hamilton Street. After Rev. H. Grasenick had supplied the church for two months Rev. O. R. Schroeder became the pastor of the church. The church had long been ready for a revival. Their prayers were answered and 47 were added to the membership. The present church edifice was erected during his ministry. The church had the rare privilege of dedicating the new home at the time of its Golden Anniversary. A number of the former pastors and members were present to share the joy with the church. The membership of the church had now risen to 211 and the enrollment of the Sunday school to 139. The efforts of all the organizations to advance the Kingdom were richly blessed. A mission station was organized in Kenosha.

In 1910 Rev. E. Umbach succeeded

Rev. Schroeder. It was his privilege to organize the mission station in Kenosha into a church and erect a chapel. Likewise the First Italian Baptist Church of Wisconsin was founded under his leadership. Having served the church for ten years Rev. Umbach resigned his charge to become denominational evangelist. Rev. H. F. Hoops accepted the call in 1921 to begin a blessed ministry. Rev. H. F. Schade succeeded him in 1924 and terminated his pastorate in 1929. Prof. J. Heinrichs then took upon himself the responsibility of supplying the church till another pastor could be called. Rev. P. F. Zoschke became pastor in July, 1929.

Thus 75 years of God's guidance and grace now belong to the past. We review them with happy recollection. May it be the honor of Grace Baptist Church to experience the Goodness of the heavenly Father for many years to come!

The Baptist Contribution to Civilization

REV. W. S. ARGOW

PART III

Will you bear with me while I enumerate some of the illustrious sons of our country? I again quote from McDaniel, p. 20, 21.

"Daniel Boone's brother, Squire Boone, and several members of the great pioneer family were Baptists. William Penn, the founder of Pennsylvania, was the son of an English Baptist. General Madison, brother of President Madison, was a Baptist. Thomas Jefferson's aunt, Mrs. Woodson, was a Baptist. Thomas, when young, loved to visit her home in Goochland County and to attend the Baptist church with her. This may be the foundation for the unsubstantiated tradition that he got his ideas of government from a Baptist church. President Abraham Lincoln and President Jefferson Davis were both sons of Baptist deacons. Lincoln attributed all that he was to his Baptist mother. Davis devoted the ground where he was born in Fairview, Kentucky, as a site for a Baptist church and it is so used now. At the dedication of the building he delivered the address and stated that perhaps some people wondered why he, who was not a Baptist, should be so interested in that faith. He explained thus: "My father, who was a better man than I am, was a Baptist."

Henry Clay and President Arthur were the sons of Baptist preachers. General Sam Houston, the most picturesque hero of the Southwest, the conqueror of Santa Ana and the first president of the Republic of Texas, died a loyal Baptist. William Jennings Bryan was the son of a Baptist father and William Howard Taft is the grand son of Baptist grandparents. Major-General Tasker Bliss, one of the American Peace Commissioners to Versailles, is the son of a former professor in Rochester Theological Seminary. Major-General William Graves, who was the head of the American forces in Russia, is a Baptist and a graduate of Baylor

University. Lieutenant Reid, the first aviator, to cross the Atlantic, was a member of the Baptist church at Annapolis. Lieutenant Maynard, who won the flight across the American continent, was a Baptist preacher.

Lloyd George, who piloted the British ship of state through the stormy seas of the world's worst war, says of himself: "I am a Baptist." Mr. Davis, Secretary of Labor in President Coolidge's cabinet, is a Baptist. Charles Evans Hughes, who has rendered distinguished service as Chief Justice of the Supreme Court and Secretary of State, and recognized as one of America's ablest lawyers and wisest statesmen, is the son of a Baptist minister and a member of a Baptist church. The lamented President Harding was a Baptist. He and Secretary Hughes, accompanied by President Chandler, of William and Mary, were going by automobile from Williamsburg to Yorktown. Dr. Chandler observed that the three were Baptists. Whereupon President Harding remarked: "We are members of the freest of all the denominations."

But Baptists are not known for their pugnacious activities only. They also left their influence in the realm of art and letters.

Baptist Educators

Henry Dunster, the first president of Harvard College, who, by his scholarship, enthusiasm and proficiency and by his sacrificing of his means and health for its interests, brought the college into a position exceeding the hopes of its best friends. He lost his office because of his espousal of Baptist views. The largest early benefactors of Harvard College were Thomas Hollis and his descendants. He founded the Hollis Chair of Theology, the first in the United States. Brown University, the first college in the Middle States and seventh in the United States in the front ranks of American institutions of learning, was founded by Baptists in 1764 and the charter requires that the president shall be a Baptist. Vassar College, generally conceded to be the first college in America for the higher education of women, was founded by Matthew Vassar, a Baptist. Rochester University, the Chicago University were also Baptist institutions, but are not considered so at the present, as also Vassar.

Baptist Editors and Writers

The late Daniel Sharpe Ford, a Baptist, long time editor and owner of "The Youth's Companion," left a lasting influence on his many readers. Among the leaders of Baptist journalism in America must be mentioned Dr. Justin Smith, for 43 years editor of the "Standard," now "Baptist" of Chicago. Henry S. Burrage, for 34 years editor of the "Advocate," Baptist paper in Maine. George W. Lasher, for half century editor of the "Journal - Messenger" in Cincinnati. Speaking of Baptist editors and authors, one must exclaim: "And what shall I say more? for time would fail me to tell of Luther Rice, the companion of Judson, who edited the "Columbian Star" of At-

lanta, Ga.; of Nathan Burns, who had the honor of translating the New Testament into the language of Asa; of Martin B. Anderson, who as president of Rochester University molded the lives of the students; of Aivah Hovey of Newton and E. G. Robinson and W. A. Stevens and A. H. Strong of Rochester Seminary, who gave the world the fruits of their learning in commentaries and writings; of William Harper and Shailer Matthews of Chicago."

Baptists have at all times considered themselves as stewards and endeavored to render a good account of their stewardship. The Colgates, the Croziers of the past, the Rockefellers and Krafts of today have through their gifts running into the millions benefited mankind in numerous ways.

Bible Societies

were originated by a Baptist, Joseph Hughes, and the founding of the British and Foreign Bible Society gave the Bible to the world. He was a Baptist from Wales. William Carey began his work by translating in 1800 the New Testament in Bengali and a similar blessing was conferred on China by Joseph Marshmann, on Burma by Adoniram Judson, on the Karens by Francis Mason, on the Assamese and Japanese by Nathan Brown, on the Telegus by Lyman Jewett, all Baptists from America, excepting William Carey. And I am persuaded that Doctors Cone, Conant, Wykoff, Everts, Hackett and others of recent day were influential through the Bible Union in giving to the English-speaking peoples the better knowledge of Holy Writ that has come to us through the different versions.

Leaders in Sunday School Work

The International Uniform Sunday School System is credited to B. F. Jacobs, a Baptist layman of Chicago. The first Sunday school paper for young people in the United States, "The Young Reaper," was established by Baptists. Marshall A. Hudson, a Baptist, has the honor of starting the Baraca movement.

Hymnology

has been enriched by songs written and composed by Baptist authors and composers. Only a few of the many can be mentioned: "How Firm a Foundation," "My Hope is Built," "The Morning Light is Breaking," "Shall We Gather at the River," "Almost Persuaded," "Where is my Wandering Boy Tonight?," "He Leadeth Me," "My Country, 'Tis of Thee."

Walther Rauschenbusch

It was a Baptist, a former German Baptist minister and professor at the German Department of the Rochester Theological Seminary who told the world to "Do Your Christmas Shopping Early." Well do I remember the occasion. While teaching New Testament theology, he emphasized applying the Golden Rule in our everyday life and to consider the overworked employees in stores and post offices. He was the misunderstood prophet of the Social Gospel, 25 years

ahead of his time. Ridiculed, scoffed at, he undauntedly blazed the trail upon which we now walk so complacently. The late Dr. Cornelius Woelfkin, one of his co-laborers in the seminary, said of him: "To hear him pray was to feel a benediction. He was like a child at his father's knee, speaking with simplicity, confidence and hope his requests to God. His prayers, like his messages, were free from the platitudes and stilted phrases which too often characterize prayer. His heart beat with the pulse of the Master. He was one of the voices to proclaim the social emphasis of the Gospel." President A. H. Strong said: "No more chivalrous or loving spirit was ever born, except our Lord and Redeemer." Prof. Henry B. Robins, another teacher of the seminary, reveals this trait: "There was a rare simplicity about his personal approach to God and a passionate yearning for genuine humility of spirit and experience with Christ which suffused his whole bearing with an unflinching quality of reverence. How often did I say to myself: 'Why yes, I would have prayed for this cause, for this grace—if I had only thought,' and it made me reflect upon the poverty of my own spiritual life whose poor expression was so in contrast with the wealth of his own."

He himself said: "I am a Baptist, because our churches by their constitution approximate the Christian principle of social life and thereby teach their people the spirit and habits of truly Christian community life. They trust the people with self-government, and form little democracies."

Walther Rauschenbusch gave to America, yea to the whole world, for most of his books have been translated into many tongues, the following books: "Life of Jesus;" "Biography of August Rauschenbusch," his father; "Civil Government of the United States;" "Christianity and the Social Crisis;" "Section on the United States in Krueger's Church History;" "Prayers of the Social Awakening;" "Unto Me;" "Dare We Be Christians?"; "Social Principles of Jesus;" "A Theology for the Social Gospel."

I must make mention of only two more of Baptist contributions and then I have finished. They gave their quota of

Orators and Missionaries

I will just mention two or three. George C. Lorimer for many years pastor of Tremont Temple in Boston, was as one of his biographers describes him: "An Irishman, a little over five feet high with a voice like the filing of an hand saw. He was equally unconventional, but he gained for himself a wide hearing, especially from the non-church-going public. His message was direct and it found responses in the hearts of men. He had an immense influence for good among those who were untouched by the more conventional methods of religious effort." The late Russell H. Conwell, whose lecture "Acres of Diamonds" had been given more than 8000 times, earning for him a large amount of money, which he promptly put back into the philanthropic

work of his own church and other institutions as Temple College and Samaritan, Garretson and Greatheart hospitals, is the proof that God answers prayer and helps the man who is willing to help himself. The others are P. S. Henson and Robert Burdette.

Baptists were pioneers in the work of the Middle and Far West into which John Peck carried the banner of Jesus Christ. Work was begun among the Negroes largely through the efforts of the Baptists and supported so generously by the Rockefellers.

As a matter of fact, Baptists have led in agencies for the world's redemption. Were not Carey and Thomas, the pioneers in foreign missions, Baptists? Was not the first Foreign Mission Society of modern times formed by English Baptists in 1792? Were not Adoniram Judson and Luther Rice among the first to go from America to the heathen? Were not the first Christian churches organized in India, Burma, China and Siam Baptist churches and are not more than one-third of all converts from heathendom Baptists?

Roger Williams was the pioneer missionary to the Indians. He began his work among them in 1633, antedating John Eliot by 13 years. His purpose in plunging into the wilderness was to evangelize the Indians. "My soul's desire," he said, "was to do the natives good." "God was pleased to give me a painful, patient spirit to lodge with them in their filthy, smoky holes, even while I lived in Plymouth and Salem, to gain their tongue." And again he says: "As to these Barbarians, the Holy God knows some pains I took uprightly to dig into their barbarous rockie speech, and to speak something of God into their souls." His key to the Indian language antedates Eliot's Bible by 20 years. Williams preached to the Indians as long as he lived and never for an instant lost their confidence. Baptists have followed his example and led the Indians on the "Jesus Road."

The Missionary Atmosphere

The American churches were thus born in a missionary atmosphere. Years later the same impulse made them the first to enter Ohio. The church at Columbus, organized by Stephen Gano in 1790, was the first Protestant church in all the territory north and west of the Ohio River. The Miami Association dates from 1797 and the first church in Illinois from 1796. The pioneer preachers had a parish, as one put it, that "took in one-half of creation, for it had no boundary on the West." "And these men," as Prof. Vedder, the church historian, says: "uncouth as they would now seem, led multitudes to Christ, built up churches and laid denominational foundations deep and broad."

The growth of American Baptists is another story. But it may be noted that in 1733, the year of the Great Awakening, there were probably not more than 300 Baptist church members in America. In 1740 there were 21 churches, 11 of them

in Rhode Island; in 1768 there were 69; in 1790 the number was 286. In 1800 the total membership was not more than 100,000. Today there are more than 8,670,895 members of Baptist churches.*

The German speaking Baptists as well as other foreign groups have been a vital factor in this great movement. Although never more than 33,000, with perhaps as many more in the English speaking churches, they were found among the early settlers in the Middle West from 1840 and gave the impress largely found in many communities out there today.

We humbly weave these garlands and offer them in grateful recognition of their contribution to our country and sing with our Baptist brother Samuel F. Smith:

*"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrim's pride,
From every mountain-side
Let freedom ring.*

*Our father's God! to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King!"*

*Statistics of 1927. The latest figures obtainable for all Baptist Bodies in the U. S.

Minister's Retreat at Portland, Dec. 2-4

These gatherings no longer are an experiment; they have proven their worth and will henceforth be an annual event. The First Church accommodated the majority of the visiting brethren with great hospitality. All of the meetings also took place there.

Bro. Wm. Kuhn was our special guest, and he served the brethren of the Retreat as well as the evening gatherings with his spiritual messages in untiring manner. Repeatedly the note was struck that our life must be rooted in Jesus Christ, if we are to experience this much needed revival in all our churches.

The brethren who planned the program were most thoughtful in selecting the themes and also the most appropriate men to present them. We do not wish to go into detail, but let it be said, all the addresses were most practical; some will lead us to a life of greater devotion.

Those brethren who serve small, isolated churches appreciate most the fellowship and inspiration which prevails at such gatherings. The writer of this report rejoiced as he was invited to attend and this was the case with several other brethren.

Both the noon and evening meals were served free by the ladies of the First Church. God bless them for it!

Tacoma is our goal for 1930. Are you invited?
FRED W. MUELLER,

Vancouver, B. C.

Letter of Missionary Giedt

(Concluded from page 7)

seems they were outnumbered by the villagers and so decided to leave their captives behind to save their own lives. Two of the bandits were found dead in the rice fields the next morning. Since last summer all of the villages are well armed and have guards on duty every night. After dark we hear the latter shooting their guns off here and there to let the bandits know that they are prepared.

Our mission institutions here are also employing two night watchmen to guard our mission premises. On the night of the attempted kidnapping we were entertaining the Hobart family who had just that day returned from furlough, and we were just finishing our supper when a volley of shots was fired right outside our compound. It was near 7 o'clock and dark already when those bandit boats were passing by our house which is right on the river. One of them fired a shot in the direction of our mission compound, and our night watchman, who is stationed next door, returned the fire in the dark, demanding that the boats halt. But instead of stopping they opened fire and then there was excitement for a little while until they got out of range. A few minutes later several hundred men from the neighborhood of the captured men came running in the direction of our compound armed with torches, rifles and revolvers in pursuit of the bandits, and they searched the rice fields beyond our house. Later the launches started in pursuit. It was only afterward that we learned what had happened. For the moment we did not know but that the attack was aimed at our compound. When all had quieted down we jokingly said that the "reds" had staged an elaborate reception for the Hobarts.

Cause of Christ Marching On

As a result of this attempted kidnapping our schools were obliged to close for a week as the students were afraid of being captured. We were without a magistrate again for a week or ten days, but a new one arrived a week later, so we are hoping that he will restore order again. Our junior high school has purchased three rifles at a cost of Mex. \$300 for self-protection, and now we are disagreeably jarred every night by the firing of those noisy guns so near by. But in spite of dangers and difficulties the cause of Christ is still marching on. Two weeks ago we had baptism here at the central church and 14 persons—9 boys, 4 girls and an older woman—were baptized. Most of them were students. This was the second time we have had baptism this year, 19 having been baptized in April. There have also been a number of baptisms in the country churches, so that the total of new members for this field is about 60 or 70 this year. That is the average we had before 1926. There has also been a great increase in the number of students in our schools, so that we shall be back to normal soon in this respect. The spirit in the schools also is good, so that considerable religious work

can be done. There is a determination on the part of our indigenous church to carry on that is constantly gaining in actual accomplishment. \$20,000 for the 70th Anniversary Memorial Church at Kak-chich (opposite Swatow) has been fully subscribed, and the leaders are impatient to proceed with the building which Mr. Page is to supervise. He is on furlough just now and they may get under way without him. Our Mission Society has agreed to match the \$20,000 subscribed on the field with the same amount (in Mexican) from home, so that a year from now we shall have a \$40,000 church at the central station of the Ling Tong Baptist Convention.

Our family are all well at this writing, and unless the bandits get us we feel fit for a good year of work before us. With the season's greetings to all readers of the "Herald," I am cordially yours,

E. H. GIEDT.

Giving Is a Better Interpretation of Life Than Receiving

To many young people there comes a time when they seem to get a vision of the meaning of life, and they feel that they would like to write an essay on what life is; that is, they would like to interpret life for everybody. And many have written on life and its meaning. One writes:

*Life is a sheet of paper white
Whereon each one of us may write
His word or two—
And then comes night.*

But what is that word or two that we write? We all write our definition of life. One writes, "Life is a jest." Another, "Life is a bubble." A third, "Life is a warfare." One says that life is like a sponge, to absorb; another that it is like a power shaft, to transmit; a third, that it is like radium, to give off; but at bottom, we all define life as either giving or getting. Which is the true interpretation? It is a question for Jesus to decide. What does he say? "It is more blessed to give than to receive."

Sad, But True!

"Johnny," said the teacher, "if coal is selling at \$6 a ton and you pay your dealers \$24, how many tons will he bring you?"

"A little over three tons, ma'am," said Johnny, promptly.

"Why, Johnnie, that isn't right," said the teacher.

"No, I know it ain't," said Johnny, "but they all do it."

As It Seemed to Her

When baby Muriel woke up one morning, she saw her first snowstorm. Running to the window, she gazed out upon the swirl of big snowflakes. "Oh, mamma, come quick!" she called in great excitement! "the outdoors has flew all to pieces!"—Boston Transcript.

* * *

The best reason most people have against tithing is, they don't want to.

Peace in Our Time

"If you want peace, prepare for peace. Believe in peace, sacrifice for peace. Enshrine it among the noblest ideals of life. Give it a place alongside honor, integrity, truth. Cultivate a passion for it. Dwell on its beauties, worship at its shrine, sacrifice on its altar, and it will come and abide. It may come sooner than we think. Sentiment is stronger than armies. Witchcraft, a heritage of the ages, was completely stamped out in a decade owing to a change in human sentiment. With the death of Hamilton, duelling was given its deathblow by the sudden precipitation of sentiment which had long been uneasy but inert. So, too, with this growing and widespread sentiment for world peace. The elements seem to be all in the crucible. Perhaps all that is needed is a little more heat, a little more ardor and enthusiasm, to cause the precipitation of the sentiment that will usher in its greatest of blessings for mankind. God grant it—the peace we want.

"Not an idle dream, but an energizing reality.

"Not a mere cessation from strife, but ardent, courageous fellowship.

"Not born of fear and cowardice, but begotten of hope and sacrifice.

"Not negative, anaemic, passive; but positive, vital, passionate.

"Not based on policy and selfishness, but the fruit of conviction and service.

"Not bought at any price, but won at heavy cost.

"Not the submission of the weak, but the bestowal of the strong.

"Not just conserving moral values, but achieving spiritual victories.

"Not the peace of man, but the peace of God."

—Dr. George Ashton Oldham.

Tests of Speech

A distinguished speaker addressing a college group not long ago proposed three tests of speech which are very searching and stimulating:

The first was this: "Can you instruct without insulting?"

The second was this: "Can you contradict without antagonizing?"

The third was this: "Can you rebuke without humiliating?"

Has any one of us ever stood successfully any one of these tests of speech without taking into account all of them together?"

Yet they indicate goals in conversation to which all of us might well aspire. Let us see if we can more nearly approach them in the future than we have done in the past.

A Tragedy

A little boy was crying in the street. "What's the matter?" asked a kindly passer-by.

"We've got pancakes and molasses for dinner," blubbered the boy.

"Well, that's nothing to cry about."

"I know; but I can't find my way home."

Our Mission Fields



“Call Upon Me in the Day of Trouble”

AS we are a part of the living church of Jesus Christ, we receive from time to time a special message from our Lord. At this time our message is from the ancient days by the Psalmist Asaph, and it is recorded in Psalm 50:15.

“Call upon me in the day of trouble;
I will deliver thee,
and thou shalt glorify me.”

WE ARE IN THE DAY OF TROUBLE

Anyone proclaiming this message with loud voice from our housetops should not be considered a troublesome pessimist nor a prophet of gloom, whose delight it seems to be to hinder the progress of our work. It gives us much joy to acknowledge with grateful and generous appreciation every good thing among us; nevertheless our love to our own churches urges us to send forth this message.

We have financial difficulties

It may be that some have already grown tired of hearing this note. We fear that it has not even yet taken hold of the consciousness of many. During the past months the financial statement of the Financial Committee has always shown a shortage in budget receipts. Although financial statements are not read nor understood by many, the message of such statements is of supreme importance. At this time our financial statements tell of a most serious state of affairs. From month to month our shortage has been increasing.

August 31, period 13 months, shortage \$61,619.15
Sept. 30, period 14 months, shortage 75,682.02
October 31, period 15 months, shortage 85,223.17
November 30, period 16 months, shortage 94,250.23

This increasing shortage in our budget receipts has produced a most serious situation in our denominational household. Every department is groaning and suffering under it. Only as our members everywhere supply sufficient funds can we give to those many missionary workers all that is due them. In making this frank statement we are only fulfilling our duty toward our churches.

We are facing obstacles in mission work

How happy we are that in our own country our Government never hinders us in carrying on Christian work according to our own conscience. Nevertheless the forces of evil under the rule of the prince of darkness are uninterruptedly making plans to hinder the progress of the church of Jesus Christ. Even

in our enlightened days, when we are all enjoying the many benefits of modern civilization and culture, the prince of darkness is always combating the progress of Christ's cause. Conditions in this respect are much worse in other lands than with us. The work of the church of Jesus Christ is often seriously embarrassed through deep poverty, or enslaving superstitions or internal dissensions. It may be that today in Russia the powers of evil are dominating the situation more completely than in any other country. There the church of Christ is to be forcibly destroyed and faith in God is to be completely eradicated. One cannot read the recitals of those terrible experiences of our fellow Christians in Russia without distinctly seeing the hand of the prince of darkness in all these persecutions.

Our spiritual life is endangered

The greatest harm that can come to us is to have our life endangered. The writer observed on a recent journey in California that on every seat of the railroad coach there lay a striking circular warning against bringing into the State of California the Mediterranean fruit-fly. This pest had already wrought such untold havoc to the fruit-growers of the State of Florida. In this warning circular one could see in picture the ground literally covered with the fallen fruit under the grapefruit trees caused by the fruit-fly. A state official politely asked each passenger on the train whether he or she was carrying any fruit into California. All supplies had to be either eaten or destroyed. Our federal government has already appropriated four and a half million dollars to rid our country of this pest. Unfortunately we must confess that there is another pest attacking the spiritual life of our members. It is already too late to try and avert the intrusion of this pest. Worldliness as expressed in worldly mind and in a love to the world has already found a lodging-place in the hearts of too many old and young. The ravages of this intruders are so apparent that they cannot be denied. Anyone with an enlightened mind and honest heart will admit our spiritual life is endangered.

WE WILL CALL UPON GOD

Some may at this time impatiently protest and say that if we are really in such a time of trouble we ought to pursue other measures and seek deliverance. They say we must be up and do; the call of the hour is for action and sacrifice. We will not for-

get, however, that it will doubtless be better for us to follow God's advice than to do what men tell us. His advice is: "Call upon me in the day of trouble." Our experience also teaches us that sincere pray-ers are always the most active workers and never shirk an obligation or a sacrifice.

With sincere gratitude before God and all our churches we gladly acknowledge that in almost every church we have such who actually do call upon God. Such pray-ers are the real supporters of our churches. They may be inconspicuous, but nevertheless they exert the widest and the best influence. Not even the most sanguine among us could assert that we as an aggregate of 33,000 German Baptists call upon God. The number of such earnest pray-ers must increase.

Adopting the following suggestions will doubtless help us to more fully reach our ideal and collectively call upon God.

1. We must actually see our own trouble and become convinced of our impotence to relieve the situation.
2. In confidence we must apply to our specific trouble God's own ordained means of help and call upon him.
3. Those among us who are experimentally acquainted with prayer must without ceasing implore God to pour out the spirit of prayer in rich measure upon his people.
4. From our pulpits everywhere instruction on the subject of prayer should be given. This instruction must be intelligent and in accord with the teachings of God's Word.
5. The weekly prayer-meeting which in many places have lost their vitality, will again be revived if our people will with much intelligence and love call upon God in the face of our trouble.
6. It will be a great help if prayer will be used as a major subject for sermons and discussions at the annual meetings of our nine conferences during the summer of 1930.
7. Since a few years our conferences have adopted the "Quiet Hour" for each day. Would it not foster this prayer-spirit if each conference would decide

that in the annual meeting of 1930 some phase of the subject of prayer should be discussed in the "Quiet Hour"? It might not be amiss to assign the "Quiet Hour" to one of our general workers, who might be in attendance upon that conference. Our general workers being so varied in their temperaments and in their specific ability and the subject of prayer being so inexhaustible, there is room for the exercise of the talents of many for the edification of all.

8. Our summer institutes and assemblies, which in recent years have proved themselves such valuable agencies for the upbuilding of the life of our youth, afford an excellent opportunity to enlist our young people in the ministry of prayer. Among our young people God has his chosen servants and handmaids. We believe our young people would welcome a course on the teaching of prayer at each of the summer gatherings.

WE WILL YET PRAISE HIM FOR DELIVERANCE

Deliverance has been promised us by God himself. We have no such assurance when we apply any other relief measures in the time of our trouble. No one can say just how God may deliver us. Not infrequently God delivers without using us as he may do when he liberates our brethren from their appalling persecutions in Russia. Judging from past experience, we will be called upon to co-operate in bringing about our own deliverance. Deliverance may not come without many of us going out as Peter did in that black night, when he denied his Master, and weeping bitterly; the hearts of many of us will have to break in godly sorrow over our flagrant infidelity; we must experience a cleansing of ourselves in the inner parts and reconsecration of ourselves to our Lord; our young men and our young women must again see Spirit-given visions; we must all of us receive a profuse outpouring of God's Holy Spirit so that our daily lives may be effected to the extent that each of us becomes a "cheerful giver" for the extension of God's kingdom.

THE FINANCE COMMITTEE,

In the name of all Societies co-operating in the Missionary and Benevolent Offering.

We Called — God Answered — We Glorify

The following letter, which we are publishing anonymously and in an English translation will speak for itself. "December 24, 1929.

Dear Brother Kuhn: —

We, my wife and myself, had decided to give a certain sum of money for missions. During past years we already gave a small part of that promised amount. It was now our intention to contribute the full amount of the promised sum by New Year's, but that does not seem possible.

In accord with our own promise we are sending you enclosed our check for \$1000. The balance will be sent later. With cordial greetings and God's blessing for the New Year."

We accept this generous contribution with sincere gratitude and interpret it as convincing evidence that the Lord does hear our prayer. We believe he will put it into the hearts of many others to carry out his will so that we may be enabled to meet every need in our denominational household.

Our Lord will never desert his own work. May we all his servants fulfill our part so faithfully that we will merit and receive his approval!

POSTSCRIPT.—After the above manuscript had already been written we received another missionary offering of \$1000 from a husband and wife, who through their generous giving for the cause of the Kingdom of Jesus Christ merit the distinctive honor of being "FELLOW-HELPERS FOR THE TRUTH."

Native Workers and School Children from our Kamerun Field



Joshua Ndam

Marco-Ngate

Jakob-Kunde

Samuel Njungwe



Kieka

Naya

Bakonga

Njimbie

Individuals or Organizations may adopt the above or others for support. Write the Gen'l. Miss. Secretary for particulars. Read Life Sketches next page.

Life Sketches by Missionary A. Orthner, Kamerun.

JOSHUA NDAM, TEACHER. I received a very good impression of him and he does good work. He is on trial with us for three months, teaching, and next year he is to be engaged at \$5.00 per month. He has written the enclosed letter himself without any help.

MARCO-NGATE, is a nephew of the Chief of Ntem. He, with another messenger of the Chief, accompanied Brother Hofmeister and me three days on one of our journeys and entreated us to settle in Ntem. Upon the second day of my arrival in Mbirikpa, Marco came and offered himself as my assistant. He spoke the Negro-English very well so that we were able to converse with each other, and can also speak the language of most all the neighboring tribes. Marco is very faithful and can be depended upon. We believe that he is "not far from the kingdom."

JAKOB-KUNDE, is a boy of about 14 years of age and quite talented. Even before the opening of our school he came to the station and asked for work. He is a half-brother to one of the greater chiefs in this district and one of the best scholars in our school. We expect that he will soon accept Christ as his Savior.

SAMUEL-NJUNGWE, came to us from the district of the Ngu tribe, and we have appointed him as helper to our teacher Joseph Luma. He is industrious in school and longs for the assurance of salvation. The people of this tribe are our best and most regular attendants at our services. Perhaps some day Samuel can be a teacher in Ngu.

KIEKA, belongs to the family of the Chief of Mbem of the Kakas tribe, who were formerly cannibals. Among the neighboring tribes they still have a poor reputation. They are hostile toward the government and mistrust every white person. Recently, after I had twice tried to get in closer contact with these people and became better acquainted, God touched the heart of their Chief through his grace, and now they are very much attached to us. After my last visit, the Chief sent two boys to our school. Kieka looks very much frightened because he is afraid of the camera. We hope that some day he will be a "messenger of God" to the tribe of the Kakas.

NAYA, the daughter of one of our workers by the name of John, at Bekom, is but five years of age and the only girl in the school. She is very eager to learn and we hope that when she grows up, she will make a fine wife and helpmate for one of our teachers. Her father and mother are both members of our church at Bekom.

BAKONGA, lives in the village of Mbirikpa. Although he is only about 10 years old, he is a faithful and industrious boy. Notwithstanding the fact that some have often tried to induce him to leave our school and station, he has remained

faithful and is a good scholar. Among their fellow countrymen the people of Mbirikpa are considered to be on a very low level. For this reason we are glad these boys come to our school and are under the influence of our Mission.

NJIMBIE, came to us from Ngonkong. The people there are devoted to us and I have repeatedly reported about the large meetings held there. Njimbie has not been with us long, but he loves to go to school and is very studious. We have reason to believe that he will be a real "helper" in the work of God's kingdom.

Letter from Native Worker Joshua Ndam

(Written by himself unaided and printed uncorrected)

Baptist Mission

Mbirikpa, Nov. 5, 1929.

This my pleasure to submit this of mine to you through that it is my information regarding my engagement in Baptist Mission Mbirikpa. I beg to state that I was under the German school for the period of two years, before the war. After the war I was down at Victoria attending doctrines until my baptism took place in the year 1917. I was also engaged Navy (the man of war) the Dwarf, as a steward. I was during serving my time, under the Navy, it was not that should be pleased me, inasmuch, that my life. This was The Cause of my resignation and I returned home Fumban (Bamum) without hesitating I join the teacher lecture, and I was granted to be a Preacher, of which I serve for a period of seven year and six month, I was permitted for a leave of four months. At the same time the Lord deliver me to the hand of Mr. Orthner Missionary, to be with him continually, and I made up my mind at the same time to be with him because I am intended to do the Lord's work, and go where he send me. Yet I was now in service. I am also a man who can speak in Bali, Hausa, light French, and I can write and read in English as much as I can. I have a wife and who are in Fumban and children, a son and daughter. I beg to repeat that I am glad to be in the midst of the Baptist Church and assuring Your Earnest prayer will bring a Great profit in this work to me through Christ Jesus our Saviour

Friends in service salute You

I am sincere

Your in Christ

JOSHUA NDAM

"I Have Sworn by the Altar"

"I wish to relate a few experiences which I made while selling Bibles. In a little village not far from where we are located there are several milk dairies. As the officers in one of these dairies were very glad for the opportunity to purchase these Bibles at such a low price, I decided to visit the other dairies also. However, my courage soon failed me when I reached the next firm. Although I received a cordial reception from the

workmen, one of the officers rushed up to me saying: 'Do not come a step further, for I have sworn by the altar that if any person comes to me with such stuff I will give him a sound thrashing.' I would have liked to ask him some questions, but as he was so very much excited I was obliged to quietly leave."

JOHANN KREIS, Hungary.

Personal But Interesting from Dr. Bretthauer HOSPITAL FOR WOMEN AND CHILDREN Suifu, Szechwan West China

October 29, 1929.

Dear Brother Kuhn,

I was so glad to get a letter from you last night. The enclosure of the \$30 check was also very welcome. Will you kindly thank the member who gave it?

I am depending on having the prayers of our German Baptists and I ask you please at the next Conference to please request them to remember me before the Throne of Grace.

One hears a great deal of China's progress, and really she is forging ahead in many ways. I believe that a great deal of her progress, in the direction in which we Christians desire her to go, is due to her having half of the cabinet open Christians. But oh, there is so much of darkness among the multitudes of people. And China's only hope lies in her people's accepting Jesus as the Savior who died to save them. For this reason I would ask you all to pray that God will raise up from her number evangelists filled with the Holy Spirit, who will proclaim the message of the atoning Savior with fervent zeal, that he will raise up these evangelists in all parts of the country.

There is no fighting going on here, and the people are glad for peace.

Our work is going on nicely and we are glad that we have been able to relieve so much suffering since I have gotten back.

The summer was terribly hot and dry and I suppose that added a good deal to the always large number of sick people.

Yours cordially,

EMILIE BRETTHAUER.

EDITOR'S NOTE. About twenty-five years ago Doctor Emilie Bretthauer was sent out from the Second German Baptist Church of Philadelphia as a medical missionary to China under the auspices of the Women's American Baptist Foreign Mission Society. During these many years by her sacrificial and efficient service she has erected an enduring monument for herself. Although she has not labored under our own Missionary Society, we are nevertheless happy to have had the privilege of winning her for the Lord Jesus Christ in one of our German Baptist churches.

Personal Messages from our Missionaries

REV. G. MUELLER, Hidas, Hungary, reports progress at the several stations where he is laboring. At Varalya two souls have been awakened and are seeking to make peace with God. At two of the new stations the beginning is small, but the people are very eager to hear the Word of God. The services are never too long for these people. Even though the meetings last three hours, it is usually the case that they desire to hear more. Through the grace of God he is looking forward to doing some good work this coming winter in the Lord's kingdom.

*

REV. FRITZ FUCHS, Ternitz, Austria, relates two noteworthy experiences which he had during his visitation work and otherwise, with people who are not acquainted with the Baptist religion. It is especially noticeable in that country that the Catholics have a fear of reading our literature. During the course of conversation with one of his countrymen, whom he met on a train, he offered him some literature. The man accepted the same with thanks. Later on he visited this man in his home, but as soon as he turned the conversation to the contents of the literature he had given him, the man's sister spoke up immediately, saying: "Those were sectarian papers and I threw them into the fire instantly without reading them." These people are so bigoted because the priest has strongly forbidden them to read other literature.

In contrast to this experience he had another, through correspondence with a man who had come from the socialists. Rev. Fuchs writes: "In response to my invitation to come to our services he wrote me that for a long while he had had a deep longing in his heart to hear a convincing sermon and know the real truth. Thank God for those who are still hungering for the truth. It makes one truly happy to show such the way of salvation through Christ Jesus."

*

REV. G. FEHR, Basel, Switzerland, rejoices that their new chapel has been completed. He writes: "We praise God that it has at last been made possible for us to have this suitable church-home with the necessary requirements. We have resolved in the strength of the Lord Jesus Christ, to institute a live missionary work here among the young and old. May God help us to be faithful in this resolution!" The chapel contains one large room with a seating capacity of 200 and another smaller room where 100 can be placed, separated by sliding doors which can easily be opened when more space is needed. Many present at the dedication agreed that the arrangement was very fine and practical.

*

REV. C. F. STOECKMANN, State Missionary in Minnesota, reports that in spite of very unfavorable weather conditions dur-

ing a week's visit with the church at Hollo-way, the meetings were well attended. The Holy Spirit was in their midst, and hearts were opened to receive the message. Several souls confessed their faith in Jesus Christ and others were touched and requested the prayers of those present. He regrets that it was necessary to discontinue the services on account of the bad weather.

*

REV. H. C. WEDEL, Randolph, Minn., writes that God has been gracious, and he has been permitted to baptize seventeen persons. He hopes and prays that the life of the church will be greatly helped by the coming in of this fine number of new members. A large number of the women of the church have formed a "Prayer Circle" which meets once a month, and will continue to do so as long as the roads permit. May God bless this group of "Prayer Helpers" and use them to his glory!

*

REV. JOHN WEINBENDER, Craigmyle, Alta., expresses his gratitude for blessings received from the Lord. The meetings are being well attended and the work in the Sunday school is progressing and gives him much joy. The young people are also active and seeking to promote more spiritual life. Revival meetings have been held at a number of stations and souls were converted. Two Catholics were in one of the services and became deeply touched and moved to tears while listening to the gospel message. At the close of the meeting the man arose and requested that services might be held in the settlement where they were located. He said: "We have never heard the Word of God explained so clearly and distinctly as here. Come and bring us this message, we too desire to be saved."

*

REV. H. SCHATZ, Golden Prairie, Sask., rejoices that as the result of revival meetings held, he was privileged to baptize five persons. Twenty-five others also united with the church by letter and testimony. He praises God for these blessings and prays that the hearts of his children may be filled with more love for the work of the kingdom which may result in a spiritual awakening.

*

REV. G. PALFENIER, Hilda, Alta., writes that if we "attempt great things for God" he will do "great things" for us. This truth has again been proven in the church at Hilda. During revival meetings held there, in which Rev. E. P. Wahl and Rev. P. Daum assisted, twenty young people were converted. Others who were members and had become indifferent experienced a spiritual awakening, and the church is looking hopefully forward into the future. They request the prayers of our "Prayer-Helpers" for these new converts.

REV. HERMAN KUHL, Wilmington, Del., gives us a glimpse of his field there. Owing to the influx of the colored race since the war, and also to the fact that the Jews and Italians have settled in this district, the work has become rather discouraging. Most of the church members have moved to the West Side of the city and there are but a few German families living in that section. However, the Sunday school, young people and the loyal group of Ladies Aid are still at work. Bro. Kuhl writes: "This field is also a challenge. These many souls, being colored or white, are lost, and I am sometimes filled with fear and dread because I feel that the gospel is being withheld from them by those who ought to be giving it out."

For this reason he and the Polish Baptist missionary held street meetings at various points bringing the message of salvation. The singing and preaching created quite a commotion. One evening they borrowed a small truck and stood at one of the street corners. The singing of the gospel hymns soon drew a crowd. During the preaching a drunkard tried to break up the meeting by asking questions. The crowd became boisterous and demanded to know where they had their authority. This they answered with Scripture. There was no response to the invitation given, but here was an opportunity to distribute tracts and Gospels in several languages.

At another meeting held later in spite of earnest preaching the people stayed at a distance. Here also they created such a disturbance that it almost became necessary to call the police. They cursed, and several of the crowd started to mock and threatened to stop the meeting. A member of the group brought order out of chaos by asking them to think why they were in the world, how they had missed God's ideal, and how God had provided a Savior who died for the sins of all the world and would they not take this Savior as their Savior too. However, the meetings were not all of this nature, and God can bless the seed sown and cause it to bring forth some fruit in answer to prayer for eternity.

The church at Wilmington is praying for a much needed revival in that section.

*

REV. A. E. JASTER, Wolfe, Ont., rejoices that the manifold works of the Lord have been evident in the churches at Lyndock and Sebastopol. The work there has made progress. Through the Holy Spirit hearts have been touched and made willing to accept Jesus Christ through faith as their Redeemer. Fifteen have been baptized and added to the church.

*

REV. JOHN KEPL, Regina, Sask., writes that his field in Regina is a promising one. Among the population of 60,000

there are 10,000 Germans, representing all the countries of Europe. The meetings are well attended and a number of strangers are always in the services. There is also a good attendance at the prayer meetings and they are striving to become true "Prayer-Helpers." The Young People's Society Choir and the Ladies Missionary Society are active and endeavoring to serve the church and their Master.

*

JULIUS E. HERB, one of our students, sends an interesting report of his work in the church at Lambert, Mont., where he spent several months. The hearty welcome extended him upon his arrival by our State Missionary, Rev. Niemann, and a number of members who had gathered in the home of Deacon Ferdinand Fust that first evening, encouraged him greatly. He was deeply impressed by their kind hospitality and soon felt very much at home in their midst. On the following morning in the service the congregation expressed their greeting by singing "Wir begrüssen dich all." He writes: "The Sunday services both morning and evening were conducted in the German and English languages respectively. Quite frequently the little school house was filled to capacity, due to the visits of English friends, some of whom were regular attendants.

Although very small, the Sunday school is graded, and the people feel justly proud of their school and are confident that their efforts will be crowned with success. A young people's society was founded and is progressing under the efficient and competent leadership of the president, Mrs. Jno. Pust, who is experienced in young people's work and willing to devote much time and energy to this noble cause.

The mid-week prayer-meetings play a large role in the religious life of the Montana people. They were well attended. Only two meetings were omitted on account of harvesting. Both the English and German language were used in the testimonies and prayers that ascended to the Throne of God, which were inspirational and uplifting to all.

The dedication of another church near the little village of Vida is a very clear indication that the work in the large state of Montana has not ceased growing. Vida also experienced God's abundant blessings in the baptism of seven Sunday school scholars who came to a personal knowledge of the saving power of Jesus Christ through the messages of Rev. Alf.

The school house was filled to capacity on the evening of my farewell service. Following the sermon an opportunity was granted to members and friends to express their impressions of the summer's work. Many things were mentioned which convinced me anew that our work for the Lord is not in vain. Montana is a hard field and calls for much sacrificial effort. Rev. Niemann has been a diligent and successful State Missionary for the past 18 years. Though few in number, the Lambert church is loyal both to our denomination and our Lord. My

heart will be filled with rich memories whenever I think of the church at Lambert, and the blessings I enjoyed there will not soon be forgotten."

Shall We Be a Missionary Church?

Shall we be a missionary church? That is a question we must soon get settled, seeing that we have debated it so long. How to settle it is a serious matter not only for the pagan world, but also for the Christian one. There are, of course, plenty of reasons why we should Christianize the world for the sake of the non-Christian peoples. There are equally good ones why we must do it for our own sakes.

The missionary spirit is the antithesis of provincialism, and provincialism is the foe of all progress. Wherever communities or races shut themselves in, stagnation results. An occasional Old Testament voice calls the Hebrew people to broader conceptions. Jesus refused to recognize their provincial barriers and distinctions, and they slew him. Where is that provincial civilization now?

The Book of Jonah is one of those Old Testament challenges to the missionary spirit. The message of that book does not concern a fish, nor a man, but a nation guilty of selfishness with its religion. Its message is that a people refusing to preach its faith to the heathen world would be swallowed up in a great captivity. It all came about. The religion kept to oneself becomes ingrown and ruinous. Only shared faith is redemptive.

The Christian religion began to prosper only when it began to be a world religion. Jesus called his disciples from among men who represented the old Jewish religious provincialism. It took a long time to get them wholly recovered from that idea. For a while after his departure the church was more or less static. Then Saul of Tarsus, the cosmopolitan, was converted. He made it a missionary church, and then it began to grow.

Some of the most notable Christian history has been made in northern Africa. There the first Latin New Testament was translated. There some of the greatest early church fathers lived and wrote. There some of the first strong churches were planted. But as the church grew strong it rested on laurels already won. In the seventh century the Mohammedan, a zealous religionist, came, and today Christianity is largely a memory and a heap of ruins. It is always so when the church loses the spirit of conquest.

People Fear the Baptists

"Owing to the influence of the priests and pastors in East-Galicia, the people fear the Baptists, and only occasionally there is one who has courage enough to come to our services. We are glad, however, to report growth in our Sunday school. We were also privileged to take part in a baptismal service, when Missionary Lutz baptized 12 candidates in the Prut River. I had the opportunity

to speak to several souls who are seeking the Savior and they requested me to visit with them again."

ADOLF SOMMERFELD, Sniatyn.

Witnessing Before Socialists

"Owing to the help we receive from our American brethren and sisters, we have been able to take possession of a better place for our meetings in the central part of Kronstadt. Strangers have again begun to come to our services. During my house to house visits recently, I have often come in contact with Socialists. Here was an opportunity for me to witness for Christ and my testimony seemed to make an impression. It was also my privilege to point the way to the Savior of sinners to a dying soul."

JACOB JOACHIM,
Roumania.

Our Church Shines Like a Candle-Light

"Our church is located at Gulianzi, a Bulgarian-Roumanian district. Here sin has a mighty influence and has penetrated into the hearts of the people. One can see by the expression of their faces that they have no rest or peace, as sin is clearly stamped there. It makes me very sad to see them wandering back and forth, knowing that they have no desire to learn about the love of God. Among these people our church stands as a little candle-light longing to show wretched and erring ones the way to the Cross. Remember us in your prayers."

CHRISTOFF NEYTSCHOFF,
Bulgaria.

These Witnessed in Spite of Ridicule

"During the past quarter we were privileged to baptize six candidates in our church at Sibui. Our field of labor is expanding. Some of our brethren, besides attending to their daily vocation, are diligently helping to preach the gospel and are also active in the Sunday school. One young man with his sister visited village after village distributing Christian literature. They held meetings, prayed and sang hymns with the people in spite of ridicule and persecutions. We are hoping to soon again have baptism."

G. TEUTSCH, Roumania.

Jewish Children Interested

"Recently our Sunday school became a 'child of sorrow,' due to the fact that a number of our children have been put into an orphanage where they are not allowed to attend our school. Others have moved away, while the rest received orders in the public school to attend the ecclesiastical services for children. Since no children appeared last Sunday I invited some Jewish children on the street to attend. There were 20 who came and we had an animated discussion about the story of the Israelites. They wanted to buy the Bibles they had used, and wished that I would take up the story of Samson with them some day. However, I do not know whether the parents of these children will allow them to come again after they relate their experiences at home."

JACOB JOACHIM, Kronstadt.

Prayer a Part of God's Armor

In the experience of Christians everywhere prayer has served the most practical purposes. God himself has provided us in the privilege of prayer a most useful instrument in overcoming the difficulties of every-day life. Although we do not usually think of prayer as a part of God's armor for every Christian, nevertheless that is the distinct teaching of that classical passage in Ephesians 6: 10-20. We are using Moffat's translation.

The Need of Every Christian to Have God's Armor

"Put on God's Armor so as to be able to stand against the stratagems of the devil. For we have to struggle, not with blood and flesh but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spiritual forces of evil in the heavenly sphere.

So take God's armor, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe."

Every Christian is engaged in this warfare. Although the enemy is unseen, he is not unreal, not imaginary. Although the enemy is not flesh and blood as we, he nevertheless uses flesh and blood. In strength and craftiness and numbers we are no match for our enemy. We are struggling against that world of darkness, the kingdom of the devil, with all his mighty organization of evil. We actually "wrestle" with our enemy and he shoots the "fiery darts of evil" into our minds and hearts. Because of all this we need God's armor.

The Nature of God's Armor

"Be strong in the Lord and in the strength of his might. Hold your ground,

tighten the belt of truth about your loins, wear integrity as your coat of mail, and have your feet shod with the stability of the gospel of peace; above all, take faith as your shield, to enable you to quench all the fire-tipped darts

flung by the evil one, put on salvation as your helmet, and take the Spirit as your sword (that is, the word of God)."

God himself has provided this armor for every Christian. Without it, even the strongest among us will be defeated in the "evil day." God's provision in this armor is both for offensive and defensive warfare. A closer study of the individual parts of the armor will repay us magnificently.

Prayer a Part of God's Armor for Every Christian

"Praying at all times in the Spirit with all manner of prayer and entreaty—be alive to that, attend to it unceasingly, interceding on behalf of all the saints and on my behalf also, that I may be allowed to speak and open my lips

in order to expound fully and freely that open secret of the gospel for the sake of which I am in custody as its envoy.

Pray that I may have freedom to declare it as I should."

Any careful reader will very soon notice that prayer which is a part of God's armor for every Christian does not in the least resemble what we usually call formal prayer. Study the characteristics of such praying. Try to enter into the spirit of such praying. Think of the purposes of such praying. Acquire such praying for yourself as a part of God's armor in your struggle with the enemy.

Church Contributions to our Denominational Budget

August 1, 1928—November 30, 1929—Sixteen Months

ATLANTIC CONFERENCE

| Churches | Membership | Contribution |
|----------------------------|------------|--------------|
| Boston | 152 | \$ 229.65 |
| Bridgeport | 78 | 310.79 |
| Meriden | 95 | 199.15 |
| New Britain | 158 | 390.55 |
| New Haven | 149 | 620.00 |
| Brooklyn, First | 295 | 272.65 |
| Brooklyn, Second | 276 | 1521.61 |
| New York, Second | 155 | 210.51 |
| New York, Third | 142 | 817.15 |
| New York, Harlem | 164 | 556.26 |
| New York, Immanuel | 153 | 643.50 |
| Egg Harbor | 61 | ..... |
| Hoboken | 50 | ..... |
| Jamesburg | 110 | 145.43 |
| Jersey City, Pilgrim | 87 | 302.00 |
| Newark, Clinton Hill | 382 | 13079.91 |
| Newark, Walnut St. | 110 | 836.55 |
| Newark, Evangel | 198 | 1643.93 |
| Passaic | 97 | 1617.39 |
| Union City, First | 128 | 609.87 |
| Union City, Second | 86 | 592.00 |
| West New York | 170 | 286.00 |
| Philadelphia, First | 293 | 1936.00 |
| Philadelphia, Second | 447 | 5100.44 |
| Bethlehem | 76 | 633.18 |
| Wilmington | 46 | 386.50 |
| Baltimore, Miller Memorial | 124 | 321.43 |
| Baltimore, West | 117 | 310.00 |

J. A. CONRAD, Treasurer.

EASTERN CONFERENCE

| Churches | Membership | Contribution |
|------------------------|------------|--------------|
| Buffalo, Spruce St. | 189 | \$ 852.16 |
| Buffalo, High St. | 192 | 963.98 |
| Buffalo, Bethel | 182 | 1020.35 |
| Folsomdale | 46 | 1.00 |
| Rochester | 325 | 1444.00 |
| Arnprior | 106 | 285.46 |
| Hanover | ..... | 20.00 |
| Killaloe | 170 | 157.00 |
| Lyndock | 95 | 203.10 |
| Neustadt | 87 | 118.75 |
| Sebastopol | 31 | 70.35 |
| Erie | 164 | 890.03 |
| Munson | 48 | 107.19 |
| New Castle | 48 | 150.86 |
| New Kensington | 113 | 664.50 |
| Pittsburgh, Temple | 453 | 3072.81 |
| Pittsburgh, North Side | 84 | 387.15 |

CARL GRIMM, Treasurer.

CENTRAL CONFERENCE

| Churches | Membership | Contribution |
|---------------------------|------------|--------------|
| Chicago, First | 360 | \$1860.72 |
| Chicago, Second | 173 | 672.77 |
| Chicago, Humboldt Park | 188 | 519.66 |
| Chicago, South | 145 | 207.47 |
| Chicago, Englewood | 70 | 133.73 |
| Chicago, Immanuel | 88 | 603.16 |
| Oak Park | 413 | 3241.67 |
| Kankakee | 233 | 1066.15 |
| Pekin | 107 | 197.60 |
| Peoria | 155 | 817.67 |
| Trenton | 77 | 614.34 |
| Indianapolis | 85 | 214.45 |
| Alpena | 97 | 268.76 |
| Bay City | ..... | 20.00 |
| Beaver | 104 | 211.96 |
| Benton Harbor | 315 | 962.68 |
| Detroit, Bethel | 509 | 3420.21 |
| Detroit, Second | 207 | 527.62 |
| Detroit, Burns Ave. | 416 | 5167.80 |
| Detroit, Ebenezer | 445 | 10377.64 |
| Gladwin | 109 | 64.84 |
| Lansing | 117 | 97.78 |
| St. Joseph | 229 | 1160.26 |
| St. Louis, St. Louis Park | 240 | 1365.00 |
| Akron | 58 | 191.10 |
| Canton | 128 | 392.45 |
| Cincinnati | 117 | 899.16 |
| Cleveland, First | 159 | 352.00 |
| Cleveland, Second | 326 | 2324.89 |
| Cleveland, Erin Ave. | 240 | 951.12 |
| Cleveland, Nottingham | 269 | 88.39 |
| Dayton | 201 | 1340.75 |

CONRAD VOTH, Treasurer.

NORTHWESTERN CONFERENCE

| Churches | Membership | Contribution |
|----------------|------------|--------------|
| Baileyville | 97 | \$ 418.81 |
| Applington | 201 | 3407.65 |
| Buffalo Center | 139 | 758.75 |
| Burlington | 647 | 2174.05 |
| Elgin | 187 | 1040.26 |
| George, First | 119 | 405.03 |
| George, Second | 147 | 582.96 |
| Muscatine | 98 | 299.23 |
| Parkersburg | 75 | 172.89 |
| Sheffield | 112 | 130.50 |
| Steamboat Rock | 148 | 662.29 |
| Victor | 66 | 385.93 |
| Faribault | ..... | ..... |

| | | |
|-----------------------|-------|---------|
| Holloway | 22 | 124.05 |
| Hampton | 53 | ..... |
| Hutchinson | 70 | 109.50 |
| Jeffers | ..... | ..... |
| Minneapolis | 193 | 972.99 |
| Minnetrista | 126 | 313.55 |
| Mound Prairie | 28 | 92.53 |
| Randolph | ..... | 216.90 |
| St. Paul, First | 272 | 797.85 |
| St. Paul, Riverview | 196 | 411.84 |
| St. Paul, South | ..... | 14.65 |
| Sharon | 31 | 169.50 |
| Ableman | 44 | 83.20 |
| Concord | 29 | ..... |
| Gillett | 20 | 38.05 |
| Kenosha | 62 | 390.25 |
| Kossuth | 61 | 374.11 |
| La Crosse | ..... | 142.00 |
| Lebanon | 49 | 239.56 |
| Milwaukee, Immanuel | 447 | 1024.51 |
| Milwaukee, North Ave. | 283 | 695.50 |
| North Freedom | 43 | 1115.75 |
| Pound | 129 | 129.75 |
| Racine | 250 | 1854.69 |
| Sheboygan | 80 | 257.05 |
| Watertown | 54 | 174.92 |
| Wausau | ..... | 261.71 |
| Wayne | 4 | 60.00 |

HANS KEISER, Treasurer.

SOUTHWESTERN CONFERENCE

| Churches | Membership | Contribution |
|-------------------------|------------|--------------|
| La Salle | 80 | \$ 86.79 |
| Bethany, Lincoln Co. | 88 | 399.66 |
| Bison, First Church | 88 | 365.24 |
| Dickinson Co., First | 171 | 828.08 |
| Dickinson Co., Ebenezer | 104 | 338.29 |
| Durham | 128 | 315.45 |
| Ellinwood, S. S. | 73 | 450.77 |
| Gary Co., Mt. Zion | 34 | 105.00 |
| Herington, First | 16 | 49.86 |
| Lorraine | 290 | 2085.62 |
| Marion, First | 115 | 334.91 |
| Stafford | 131 | 2128.37 |
| Strassburg | 69 | ..... |
| Tampa | 17 | 41.25 |
| Kansas City | ..... | 40.00 |
| Mt. Sterling | 77 | 60.84 |
| Concordia | ..... | 225.60 |
| Beatrice | 50 | 134.25 |
| Creston | 71 | 336.53 |
| Shell Creek, First | 109 | 952.66 |
| Scottsbluff, Salem | 96 | 63.00 |
| Bessie | 55 | 493.21 |
| Ingersoll, Bethel | 67 | 113.88 |
| Emanuel, near Kiel | 74 | 168.04 |
| Okeene, Zion | 131 | 522.36 |
| Goetbo, Salem | 73 | 200.81 |
| Kingfisher | ..... | 74.77 |
| Shattuck | 103 | 189.81 |

O. G. GRAALMAN, Treasurer.

TEXAS CONFERENCE

| Churches | Membership | Contribution |
|------------|------------|--------------|
| Beasley | 21 | \$ 67.85 |
| Brenham | 13 | 21.14 |
| Cottonwood | 183 | 1044.54 |
| Dallas | 92 | 1146.54 |
| Crawford | 113 | 1598.17 |
| Donna | 24 | 347.65 |
| Elgin | 34 | 141.64 |
| Elm Creek | 39 | 96.00 |
| Gatesville | 148 | 301.52 |
| Greenville | 84 | 251.90 |
| Hurnville | 80 | 150.22 |
| Kyle | 102 | 241.69 |
| Waco | 74 | 621.14 |
| Mowata | 43 | 278.80 |

O. G. MILLER, Treasurer.

PACIFIC CONFERENCE

| Churches | Membership | Contribution |
|-----------------------|------------|--------------|
| Anaheim, Bethel | 234 | \$1594.24 |
| Franklin, Zion | 86 | 320.62 |
| Fresno, First | 59 | 167.60 |
| Lodi, First | 234 | 1752.87 |
| Los Angeles, First | 233 | 1292.02 |
| San Angeles, Ebenezer | 64 | 148.81 |
| San Francisco, First | 38 | 250.00 |
| Wasco, First | 88 | 756.13 |
| Bethany, First | 132 | 383.17 |
| Freewater, First | 41 | 47.46 |
| Portland, First | 654 | 7638.40 |
| Portland, Second | 221 | 1706.48 |
| Portland, Third | 101 | 485.68 |
| Salem, First | 137 | 528.68 |
| Salt Creek, First | 103 | 282.72 |
| Stafford, First | 48 | 421.93 |
| Colfax, First | 102 | 574.76 |
| Lind, First | 49 | 338.00 |
| Odessa, First | 43 | 570.53 |
| Spokane, First | 71 | 357.59 |
| Startup, First | 90 | 371.76 |
| Tacoma, First | 208 | 1709.60 |
| Yakima, First | 5 | 13.60 |
| American Falls, First | 82 | 443.33 |

G. SCHUNKE, Treasurer.

NORTHERN CONFERENCE

| Churches | Membership | Contribution |
|--------------------|------------|--------------|
| Fort George | 12 | \$ 20.00 |
| Vancouver | 89 | 144.74 |
| Calgary | 28 | 212.50 |
| Craigmyle | 21 | 415.55 |
| Camrose | 50 | 153.55 |
| Edmonton | 240 | 554.14 |
| Forestburg | 73 | 101.00 |
| Freudental | 135 | 1456.59 |
| Glory Hill | 43 | 223.22 |
| Hilda | 97 | 393.55 |
| Josephsburg | 12 | 65.50 |
| Knee Hill Creek | 25 | 58.50 |
| Leduc, First | 253 | 298.30 |
| Leduc, Second | 26 | 273.30 |
| Medicine Hat | 50 | 239.10 |
| Rabbit Hill | 38 | 119.03 |
| Richdale | 27 | 100.00 |
| Trochu | 98 | 163.07 |
| Wetaskiwin, First | 67 | 227.32 |
| Wetaskiwin, Second | ..... | 27.10 |
| Wesental | 93 | 129.09 |
| Ebenezer, East | 122 | 224.35 |
| Ebenezer, West | 190 | 147.63 |
| Edenwald | 119 | 140.20 |
| Esk | 21 | 95.78 |
| Estuary | ..... | 245.15 |
| Fenwood | 71 | 106.00 |
| Glidden | 28 | 329.00 |
| Homestead | 98 | ..... |
| Leader | 33 | 234.60 |
| Lemberg | 64 | 136.00 |
| Lockwood | 57 | 38.73 |
| Nokomis | 179 | 251.55 |
| Olds | ..... | 79.65 |
| Regina | 98 | 179.17 |
| Rosenfeld | 70 | 293.85 |
| Serath | 65 | 362.52 |
| Southey | 130 | 470.46 |
| Sutherland | 58 | ..... |
| Yorkton | 104 | 145.86 |
| Moosehorn | 31 | 19.30 |
| Morris | 101 | 169.20 |
| Whitemouth | 72 | 58.70 |
| Winnipeg | 452 | 1156.25 |
| Minitonas | ..... | 1.00 |

H. STREUBER, Treasurer.

DAKOTA CONFERENCE

| Churches | Membership | Contribution |
|-----------------|------------|--------------|
| Anamoose | 179 | \$ 863.00 |
| Ashley | 242 | 1223.20 |
| Berlin | 78 | 289.50 |
| Bethel | 31 | 953.21 |
| Beulah | 65 | 568.49 |
| Bismarck | 32 | 266.73 |
| Cathay | 120 | 604.45 |
| Danzig | 161 | 2149.77 |
| Fessenden | 197 | 676.70 |
| Germantown | 141 | 488.89 |
| Goodrich | 211 | 1417.27 |
| Grand Forks | 66 | 453.89 |
| Hebron | 126 | 321.30 |
| Lehr | 178 | 876.16 |
| Leipzig | 32 | 78.53 |
| Linton | 192 | 1232.49 |
| Martin | 125 | 365.36 |
| Max | 33 | 442.35 |
| McClusky | 78 | 463.37 |
| Medina | 18 | 330.00 |
| Pleasant Valley | 111 | 378.09 |
| Rosenfeld | 132 | 325.96 |
| Selfridge | 58 | 218.13 |
| Streeter | 194 | 426.25 |
| Tabor | 82 | 15.00 |
| Turtle Lake | 94 | 119.75 |
| Tuttle | 39 | 114.03 |
| Venturia | 226 | 1375.21 |
| Washburn | 131 | 900.74 |
| Harvey | ..... | 25.00 |
| Avon | 254 | 2932.94 |
| Chancellor | 114 | 847.08 |
| Corona | 85 | 485.92 |
| Delmont | 58 | 402.05 |
| Ebenezer | 38 | 231.55 |
| Emanuel's Creek | 188 | 845.77 |
| Emery | 266 | 2272.86 |
| Eureka | 182 | 478.07 |
| Herreid | 236 | 1118.90 |
| Madison | 306 | 1349.91 |
| McIntosh | 234 | 615.63 |
| Parkston | 94 | 994.29 |
| Pleasant Ridge | 133 | 435.00 |
| Plum Creek | 47 | 1585.84 |
| Spring Valley | 115 | 194.24 |
| Unityville | 37 | 226.67 |
| Brady | 38 | 159.87 |
| Lambert | 24 | 199.02 |
| Missoula | 39 | 126.82 |
| Pablo (Polson) | 52 | 88.25 |
| Plevna | 29 | 680.37 |
| Glanton | 85 | 7.13 |

J. I. ROTT, Treasurer.