

# The Baptist Herald

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

Volume Five

CLEVELAND, O., JANUARY 1, 1927

Number One

## The New Year

**E**VERYONE likes to wear new clothes, ride in a new car, or read a new book. And everyone looks forward expectantly to the New Year as something full of promise and surprise. The New Year stretches before us like a new, fresh sheet of paper, upon which the future records its indelible impressions. What will the coming days record there? Will they record high thoughts, noble resolves, Christlike actions, or will they record ignoble motives, unworthy ambitions, selfish desires, un-Christian conduct? Make the New Year in the highest and truest sense not the same old year, full of failure and defeat, because lived in your own strength. Make Christ the silent partner in your life and see how different the year will be. "Live for self, and you live in vain; live for Christ, you live again." There is happiness, purpose, power in the Christ-filled life. Try it for the New Year.



# What's Happening

In the schedule of months advised by the conference promotion committees, during which some particular phase of our denominational work is to be emphasized in the churches, January is the month devoted to the cause of Young People. Let every pastor on some one of the Sundays in January preach a sermon in which our young people's and Sunday school work is emphasized and the great need stressed of a sympathetic and helpful attitude toward youth in general. Enlist our churches to win our youth for Christ. Let's make it a month of prayer for our youth.

Let every booster-representative see that every member of the young people's society, every member of that organized class, every Sunday school teacher in his church gets an opportunity to subscribe. Keep at 'em until you land 'em.

Rev. A. F. Runtz, pastor of the East St. church, Pittsburgh, N. S., preached a Christmas sermon over the radio on station W J A S on Sunday afternoon, Dec. 19. Christmas carols were sung by the choir of the church.

From questionnaires filled by half the ministers of the Methodist Episcopal Church (South) the secretary of the department of ministerial supply and training learns that 96 per cent attended Sunday school before joining the church.

In response to earnest prayers of the people and untiring efforts on the part of the pastor, Rev. R. T. Wegner of the First German Baptist Church of Boston had the joy of baptizing six boys between the ages of thirteen and sixteen on Thanksgiving Day.

The monthly church bulletin of the Second Church, Brooklyn, N. Y., appears in a new and attractive dress and form with the December issue. The Young People gave a concert on Dec. 9, a fine male quartet and Miss Lottie Drews being the chief artists on the program.

Pastoral intervisitation and evangelism has been carried on in our Kansas churches with good success of late. Rev. C. F. Dallmus of Bison assisted Rev. John Kepl in Durham in special meetings. Rev. J. G. Draewell of Marion helped Rev. Dallmus in Bison from Nov. 16-24. Rev. Geo. Lang of Lorraine performed a similar service for Rev. G. O. Heide at Bethany Church in Lincoln County.

Bro. A. V. Zuber of Fessenden, N. D., our genial chairman of the Council of our Y. P. and S. S. W. Union, and his good wife, Mrs. Ida Zuber, are juvenile commissioners for the fourth judicial district

of the district court of the state of North Dakota. Their field comprises eight counties. We are glad to know that such strong and sympathetic Christian people are identified with this important juvenile work.

Rev. O. R. Schroeder of Anaheim, Cal., was called to Chicago the second week in December by the death of his only sister. He preached for his former charge in Oak Park on Sunday, Dec. 12. The Oak Park church enjoyed the visit and sermons of its former pastor. Bro. Schroeder informs us that the new church edifice in Anaheim is making good progress. The congregation now worships in the basement.

The Young People's Society of the Oak Park church had a lively debate on the subject: "Resolved that the criticisms on modern youth are justified," at their meeting on December 7. Mrs. Karl Jungkuntz headed the affirmative side and Mrs. Walter Grosser captained the negative side. The attendance was large and the interest keen. The judges decided for the affirmative side, while the audience by vote decided for the negative side.

The Andrews St. Baptist Church, Rochester, N. Y., Rev. David Hamel, pastor, issued a fine souvenir program in connection with the celebration of its seventy-fifth anniversary, Nov. 21-24. Prof. L. Kaiser wrote a "Retrospect" packed full of interesting data culled from the eventful years. During the seventy-five years 1514 were added to the church, 848 by baptism. The present membership is 316. Since 1923, 75 have been admitted by letter, many of these have come from churches in Europe.

The Young People's Union at Scottsbluff, Nebr., Rev. P. F. Schilling, pastor, is alive again and active. The present membership is 28 with more new members in prospect. The annual harvest and mission festival was celebrated by the church on Dec. 5, three meetings being held throughout the day. The Evangelical church united in the afternoon and evening services. The offering amounted to \$123.64. The Mexican Baptist work in Scottsbluff under the direction of Rev. E. V. Garcia is carried on in the basement of the German Baptist church four evenings in the week.

The Benton St. Baptist Church, Kitchener, Ont., conducted a four-weeks evangelistic campaign with the help of the "Chas. E. Neighbour Evangelistic Party," which closed Nov. 20. The local skating rink was fixed up with seats, furnaces, etc., and here the meetings were held, seven or eight other churches uniting. The meetings are reported as being profitable and blessed. Hundreds of souls were saved and hundreds of Christians reconsecrated their lives to the Lord and his work. The Benton St. church was greatly blessed and Pastor

Imrie will have baptisms every Sunday for some time to come.

The Bethel Church, Buffalo, N. Y., paid off another \$1000 on its mortgage on Dec. 1. Rev. and Mrs. F. A. Licht, formerly of West Hoboken, N. J., and now residing in Niagara Falls, have united with the Bethel church. Mr. Chas. Newman is the energetic representative of our publications. Last year he had 52 subscriptions for the "Herald" and hopes to go beyond this number for 1927. Bro. Newman is a hustler. We wish him all success and hope he will prove to be one of the winners in the contest. Eighteen of Bethel's young people devoted Sunday afternoon, Nov. 28, to singing for a number of the older members at their homes and sang Christmas carols on Christmas eve for others unable to attend the services.

An excellent example of how the young people of our German speaking Baptist churches are being chosen as leaders in the larger denominational work is seen in the case of the East St. church, Pittsburgh, Pa. Mr. Clarence Grimm is vice-president of the greater Pittsburgh B. Y. P. U., Miss Frieda Uffelmann is the North Side group representative on the greater Pittsburgh B. Y. P. U. board, Mrs. George McCallum is chairman of the social committee of the North Side group, Miss Frieda Uffelmann is also the Junior and Intermediate leader for the North Side group and Mr. Clarence Grimm is vice-president of the Pennsylvania State B. Y. P. U., the pastor, Rev. A. F. Runtz, is one of three ministers that represent the pastors on the B. Y. P. U. board.

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

Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider A. A. Schade  
O. E. Krueger G. W. Pust

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

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

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

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

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

# The Baptist Herald

## Progress in Our Young People's Work

NEARLY four and a half years have elapsed since our Young People's and Sunday School Workers' Union was organized at the General Conference at St. Paul in August, 1922. There were some present who prophesied an early death for the new organization. Others viewed the new denominational infant and dubiously asked: "What then shall this child be?"

But it could be said of this latest addition to the denominational family as it was said of the son of Zacharias and Elizabeth: "For the hand of the Lord was with him." And because of that glorious and assuring fact, there has been no decline but increase and this German Baptist denominational child has grown and waxed strong in spirit.

At the recent session of the Executive Committee of the Young People's and Sunday School Workers' Union in Detroit a retrospect of these years was taken and a bird-eye view of our young people's and Sunday school work made. It was noted that every conference with one exception has now an organized young people's and Sunday school Union, that quite a number of new state and provincial unions have been started and are flourishing. In some of our larger centers like Detroit, Cleveland and elsewhere strong city unions have sprung up and are vigorous in various activities. At least a dozen or more young people's summer assemblies were held at different points of our field last summer where perhaps one was held four years ago. New calls to assist in starting such assemblies are coming to us right along. Young people and Sunday school institutes ranging over three days to a week's session have been arranged for during the fall, winter and spring months as local conditions may favor and are reporting a fine attendance and class participation. The number of Sunday schools and young people's societies connected with our churches is larger than ever. Intensive field work has been done on the part of the two general secretaries and a closer contact with the local churches has been made possible. When the "Baptist Herald" was launched four years ago, dire results were predicted for the "Sendbote" by some prophets addicted to pessimism. But our older German brother in the denominational journalistic field is going stronger than ever, while the "Baptist Herald" has been filling its own particular place with greater acceptance on the part of the people from year to year, so much so, that the General Conference in Pittsburgh authorized its publication from once a month to twice a month. We believe the day is not far hence when the demand will be for its weekly publication.

All these signs of progress cause us to thank God and to take courage. They prove to us the unflin-

truth of God's promise, that our work shall not be in vain in the Lord. Our Executive Committee in the name of the B. Y. P. and S. S. W. Union wishes hereby to record its deep sense of gratitude to our pastors and the host of loyal, faithful and persevering workers in the ranks of the young people's societies and Sunday schools, to whose efforts under God, this advance and progress has been made possible, has become a reality.

These facts are not mentioned in the spirit of boastfulness or self-complacency. We realize we are not at the end of our goals. We have not reached our objectives yet by far. There is still much land to be possessed. There are still wide stretches of field to be cultivated by our Union. But we would be strong and of good courage as we look forward at the beginning of another year of grace and endeavor because the retrospect look has given cause for thanks and made the future more hopeful and brighter.

## Editorial Jottings

THE EDITOR expresses the good wishes of all who help to make the "Baptist Herald" to all who read it. May 1927 be to every one of them a happy, prosperous and blessed year!

YOU MAY get along with last year's suit, umbrella, automobile and city directory, but you must have this year's calendar.

THE WEEK OF PRAYER at the beginning of the new year is observed in many of our churches and calls for the faithful participation of our young people. Evangelistic meetings often follow the week of prayer. They offer a splendid opportunity for our young people to do personal work and lead their unconverted comrades and chums to Christ. This time of special prayer and revival effort ought to be a harvest time for the Sunday school teacher, a time of special concern until all the members of the class are out and out for Christ. "Continue instant in prayer."

FOLDERS CONTAINING a list of the entire Scripture Portions for 1927 of the Scripture Union can be obtained from our office at the rate of 2 cts. per folder. They contain all the scripture portions for our Bible Readers Course that will be published in the "Herald" during 1927. We can furnish them in English or German. They are just the thing to keep in your Bible as a reminder to regular daily Bible Reading. Many societies order them in quantities for their members. Others get them to distribute them among their friends. Copies of the "Scripture Almanac," containing a short verse to be memorized each day, can also be obtained at the same price. Send orders to Rev. A. P. Mihm, Box 4, Forest Park, Ill.



MANY REPORTS from societies, classes, conventions and special gatherings are coming in to our columns in increasing numbers and we are glad that the "Baptist Herald" can give them wide publicity. May we again request our reporters to send in their news and accounts of what is happening promptly, while the news is fresh and not to postpone writing for weeks after the event. Brief and condensed reports are desired. The editor would rather have you boil down your report first than for him to do it afterward. It is more difficult to practice the art of condensation in writing and to pare and shave off many of our remarks than just to spread out all over with minute detail. Moses wrote the story of creation in six hundred words. Some take twice that many for the story of a convention. Boil your articles and reports down, dear contributor, and their decreased bulk, like maple syrup, will be less watery and more sweet.

WE EXTEND to our honored and older editorial colleague, the Rev. Gottlob Fetzer, our most cordial congratulations on the completion of twenty-five years of faithful service as editor of "Der Sendbote." The achievement of a quarter of a century's record in denominational service is in itself a notable event and worthy of special mention. Bro. Fetzer is deserving of all the honors and tributes to his person and work which this jubilee will call forth. He is a conscientious and hard worker, an unassuming and lovable brother and fellow-laborer in the Lord. May many years of health and glad service be granted to him in his responsible editorial chair!

BY THIS TIME our subscription campaign for the "Herald" ought to be at its height. "The Baptist Herald" really ought to be in every German Baptist home. Boosters, friends, pastors, help us now to put it there. Now is the time to put our strongest and final licks in the contest.

For the new year, may this be our earnest prayer and loyal pledge

#### Christ Supreme

In all our homes and all our hearts,  
In all our schools, our churches, marts  
Through all the year—  
In all our thoughts and all our ways,  
Controlling all, through all the days,  
Let **CHRIST BE FIRST.**

#### The Pigs of a Far Country

BERNARD C. CLAUSEN

I THINK it was New Year's Day. Of course I have no way of proving it. The story is undated. There is no positive indication of the season. But it is the kind of event which is characteristic of the beginning of a New Year.

There seems to have been no outward circumstances which reminded him of the prosperity and plenty of his father's home. No recollected strain of music, no word from a friend who had lived in the home town, served to start his wistful thoughts in the direction of better days.

He came unto himself, so the narrative reads.

You may disagree with me. But that sounds like New Year's Day to me. . . .

It is this consideration which makes a preachment like this seem freighted with such extraordinary possibilities. I am talking across miles to thousands of men, young and old, who under the pressure of the season's circumstances are beginning to come to themselves. The sins and the failures of the old year are haunting them. The fleeting speed of time, the solemn, silent procession of the passing months, the transitory appeal of material achievement, the pathetic cry of fine resolutions unfulfilled, the unbelievable chances of the new year, unsoiled by any failure as yet,—these things are all thronging their minds.

Where do they go? And do you know  
Do they come back at fall of dew,  
The little ghosts of long ago  
That long ago were you?

And all the songs that ne'er were sung,  
And all the dreams that ne'er came true,—  
Like little children dying young,—  
Do they come back to you?

So for this sermon there has been no mere ordinary preparation. No hymns and prayers have sought to play upon your psychological combinations. You were ready before I started to preach. The season had already slemnized every thought. You were coming to yourself. Just as he came to himself. In the long ago. Perhaps at New Year's Day.

Pigs! His reawakened mind sensed them with new poignancy. They had not been so bad before. All in a day's work. He had managed his duties without complaint. Hunger can drive a man to almost anything. And he was hungry. There were times when he would have taken for himself some of the food which the animals noisily guzzled,—if he had dared. But on New Year's Day, he fell to thinking about home, and all the sordid shame of his surroundings poured in over his mind like a dark storm cloud overshadowing the whole dome of the sky. . . .

DO not deceive yourselves. I know that the formal and beautiful King James calls them swine. But the stilted word makes no difference. Call them what you will,—they were just pigs. Their noises were the uncouth gruntings, the greedy squeals, the raucous roars, the flap-flop of heavy fat-laden bodies in the soft morass of the mud. Their manners were the boorish selfishness, the swinish shoves, the eager snoutings of any pigpen. And their odor was the indescribably offensive stench which has been one of the typical torments of the ages. It was in the midst of such companionship, envired by such circumstances, that this young man found himself on New Year's Day.

So does every man who sells himself to sin. Laugh about it as you will, coin fine words for it if you can,—but the citizens of sin's far country are unfaithful friends, hard task-masters, and pigs. The habits of sin are the habits of pigs,—the noises of sin are swinish noises,—the odor of sin is the stench of the

pen,—and the dark-brown taste of the furry tongue in the morning is only an added detail of misery. You men who are blinking your eyes a bit as you read this and come to yourself,—you contradict me if you dare. . . .

NOW this lad had known better things. The memories of happy days on the farm were still real to him. He had known the fragrance of a farm kitchen at breakfast time, he had known the quiet hum and buzz of bees droning through the summer afternoon, and the buoyant "ho-hilly-ho!" of men who worked through the fields together—he had known the pleasant talk of long evenings when the work was done and the sky was just beginning to fade into night. Aye, there's the rub! He fell to remembering. . . .

HOW is it with you? Have you tried to blot out the intruding memories of better days? Have you sought forgetfulness as you hurried through the hectic gestures of your sin? You have failed, and you know it. They are coming back unbidden. You are remembering in spite of yourself. It is the magic of the New Year's promise.

Across the fields of yesterday  
There sometimes comes to me  
A little lad just back from play,—  
The lad I used to be.

And O, he smiles so wistfully,  
Once he has crept within,  
I wonder if he hoped to see  
The man I might have been.

OF course, this lad would have died among the pigs had he been fool enough to suppose that New Year's Day could be a success without translating his mental experience into the program.

He said, "I will arise and go to my father." I think he said it loud, so that the very pigs could hear. He was wise if he did. For these hidden resolutions or secret desire, modestly kept from expression lest they fail in execution, very often die still-born, and our hopes are bitterly mocked by them. Even if there are no ears but pigs' ears to listen, say the words of your determination out loud, without fear or shame.

He prepared in advance the exact statement of his appeal, when he should arrive at his father's house.

Then he arose!  
Man, what drama in those unobtrusive words!  
Out of the ruck of a million perished resolutions,  
this man had the grit to stand.

He had been down in the mud with the pigs.  
He clenched his hands, his lips flattened into a thin red line of determination, his eyes flashed, a purpose galvanized his limbs.

He stood to his feet and started.  
Way down the road his father caught a glimpse of him. The boy had been gone for months. Yet this day the father was watching.

Was it because this was New Year's Day, and

fathers know what always happens on New Year's Day, and just cannot give up hoping?

Or had this brokenhearted father been watching every day, with his patience still surviving? Certain we may be that this was no mere stray glance. When the boy was yet a great way off, his father saw him, and was moved with compassion, and ran,—O! what a New Year's Day it was!

Of course, the boy began blurting out his carefully prepared sentences of repentance—the creed of his correct apology. But before he had managed the first sentence, the father broke in with an order to his servants, and the canned words of his pleading were lost in tears and caresses.

There was one pig yet to be considered. He stood in the background of the welcome-scene. And when the silly noise of sentiment quieted down, he ventured to suggest that if all this fuss could be made over a sinner, it did not seem to pay for a man to be good.

"Why, he's dirty,—he's ragged,—he's lost all his money,—and can't you imagine was bestial things he has done?" . . .

I CONFESS to some amazement at the ability of young men who know what decent life is to cast aside all restraint and find the far country and its pigs. But I am not at all amazed to find some of them going **back** to the distant pig-sty after one look at the frozen glances, the sharp-featured cynical sneering countenances which wait at home and blast the returning wanderer with a compassionless remark.

Bartenders may be soul-less brutes but they will hand a fellow a dollar when he is down without investigating his criminal record and sending him through the involved machinery of an Associated Charities Bureau. Boon companions in sin at least laugh with you and slap you on the back as if they meant it. Uproarious peals of laughter often sweep hilariously through dens of vice, which put to shame the faint cackles of a Christian's joy.

BUT with all this granted, and with the lesson of it pressed home upon Christians everywhere, it is worth the risk for the wanderer to start for home. There has been no more cruelly deceiving delusion in the history of faith than the idea that the pigs of sin are the natural comrades of man.

The fact is that God is the home of our souls, that sin is a far country of pain and disappointment, and that the Christian is to "speak home to their souls." O blessed, happy privilege, especially on New Year's Day, when thoughts of home are thronging through the mind. Especially to this great host of men whose hearts have been prepared for the summons through the gentle insistence of the resolution season.

You cannot avoid "coming to yourself." The idea will not go away at your bidding. But the day will be a holy one only if in the might of your manhood, you turn the thought into a deed, and "arise and come to your Father."—Association Men,



### A New-Year Prayer

MINNA IRVING

I hear the voices of the bells  
Announcing to the earth  
Another year of frost and flower,  
Of promise, hope and birth.  
Lord, teach me in the days to come  
To do some worthy deed,  
Guide some poor soul toward the light,  
Help some faint heart succeed.

Let me not strive for self alone,  
But lend a hand to aid  
The stranger on the upward path  
Who falters on the grade.  
Strengthen my spirit, that the weak  
At need may lean on me,  
And make me, Lord, the instrument  
To lead their hearts to thee.

\* \* \*

Speak a shade more kindly  
Than the year before;  
Pray a little oftener;  
Love a little more;  
Cling a little closer  
To the Father's love;  
Life below shall liker grow  
To the life above.

### Benton Harbor Reviews the Year

October 19 marked the closing of 17 years of service for the B. Y. P. U. in Benton Harbor, Mich. Although it is impossible for us to hold meetings during the summer months, we managed to have 16 meetings throughout the winter months. These meetings were interesting and proved beneficial to both our spiritual and social life. These various meetings were in the nature of: 1 business meeting, 3 Bible studies, 1 surprise program, 1 radio demonstration program, 1 musical, 1 mission, 1 question box, 3 literary, 2 chalk talks, 1 box social and 1 valentine party. We also had the privilege to welcome two new members into our society.

Our financial report showed an income of \$130, expenses \$105; the society having bought new song books and giving \$65 for missions.

It was decided that the society do not give an annual program this year, instead we expect to render a Christmas Pageant December 21. May our Heavenly Father help that those participating may convey the lesson of this scenic play into every one's heart!

Our sincere prayer is that we may grow in the knowledge of our Lord and Master. We trust that, with the help of God, the year 1927 will be the best our society ever had, both spiritually and financially. ERMA STUBENRAUCH, Sec.

### Sunday School Teachers' Union of Chicago and Vicinity

On Thursday evening, Nov. 4, it was again proven that "in unity there is strength." It made us happy to see the large number of interested Sunday school workers present at this semi-annual meeting.

We were the guests of the very hospitable folks of the South Chicago German Baptist Church. Their Sunday school superintendent, W. Van der Hoogt, led in the devotional exercises and their pastor, Rev. G. C. Schwandt, led in

prayer. The remainder of the meeting was led by the president of the Union (Lehrerbund), Mr. H. Siemund. The report of the secretary, Miss Olga Justin, was well given.

Music had a large place in the program. It was good to see and hear the splendid choir of the South Chicago church. The Englewood Sunday school orchestra gave two selections in an admirable manner. The two numbers given by the West Suburban Male Quartet were indeed rich in content and a real blessing. The personnel of this quartet is from the Oak Park church. They are Harry E. Ross, first tenor; Paul L. Ross, second tenor; Otto R. Saffron, baritone; Robert J. Krogman, bass.

The address of the evening was given by Rev. F. L. Hahn, pastor of the Humboldt Park church. He chose to speak on "The Ideal Sunday School Teacher." The topic itself indicates the worth-whileness of his message.

Our real purpose for coming together was to increase our efficiency, to be workmen who need not to be ashamed and thus better perform our duty and privilege as Sunday school teachers. The words from the speaker were well chosen and vital food for thought. We want to continually aim toward the "Ideal."

Another helpful feature of the program was the Bible drill under the direction of Miss Mildred Baum, Missionary of the First church. We saw again how readily lessons are taught through the eye-gate in conjunction with the ear-gate.

An impromptu number was given by a group of S. Chicago Sunday school children. Mr. Siemund suggested to them to sing a favorite song. They immediately sang heartily, "O Come to the Church in the Wildwood."

After words of gratitude were directed to our hosts by the president of the Union, the benediction was spoken. Refreshments were quickly served and a few social moments were enjoyed. A warm welcome was evident at every hand. Surely each one in attendance felt a greater desire to perform more faithfully his or her part in our God-given task as Sunday school teachers and thus glorify our Master-Teacher, Jesus.

FRIEDA M. RIEKE, Cor. Sec.

### Banquet of Baraca Class, Oak Park

The Second Annual Banquet of the Baraca Class of the Oak Park German Baptist Church was held on the evening of Dec. 2 at the Oak Park Arms hotel and proved to be an exceedingly enjoyable affair. About 100 persons, members of the class with wives and sweethearts, friends and guests sat down at the tables. The genial teacher of the class, O. C. Braese, was toastmaster and master of ceremonies and kept things moving in his bright and breezy way. New songs and old-time songs were sung with vim and spirit by the gathering between the courses.

After the close of the enjoyable repast, a fine program of music, song and speech-making followed. The class is rich in

musical talent. The West Suburban Male Quartet (well known in Chicago over the radio) is composed of members of this Baraca Class. Messrs. Wm. and Robert Krogman and Carl Granzow delighted with several instrumental trio numbers. Brief reports were given by the president, vice-president, secretary and treasurer of the class, reviewing the work of the year and outlining present status and future plans. Bro. Braese, the beloved teacher, spoke of his appreciation of the members of the class and their faithfulness to him. Periods of Church History were treated by Bro. Braese in his teaching during the year. The class has asked him to teach the Book of Revelation this coming year. Rev. A. P. Mihm made a brief address of encouragement, stressing the importance of loyalty. Rev. Harold Stanley Stewart, pastor of the Oak Park English Bapt. Church, gave a brilliant address as the main speaker of the evening, bringing before us the great task of the Church of Christ and the measure of our devotion, if we are to win the world for Christ.

The class joins with a ladies class in the Sunday school in the support of a missionary on the foreign field and has just raised \$100 to make Christmas a happy time for some needy families. The efficient officers of the class, all of whom were recently reelected for another term, are Robert Krogman, pres.; Earl T. Marquardt, vice-pres.; Herman Herzfeld, sec'y; Paul Ross, treasurer; O. C. Braese, teacher. To the energetic efforts of these men much of the success of the class is due. May the new class year bring growth in numbers and increase in spiritual devotion and purpose.

### New Society Started at Lyndock, Ont.

November 30 in the evening a group of young people met at the parsonage of the Lyndock Baptist Church and a young people's society was organized with 35 members. We had a short address from Rev. A. E. Jaster and he read a constitution which was unanimously adopted and then eight officers were elected.

The remainder of the evening was spent as a social hour with playing of various games and after that we had refreshments. VIOLA KEUHL, Cor. Sec.

### By-Standers or Stand-Byers

A family once said: "Yes, we think the church is necessary, but we have not attended for weeks." They were by-standers. Another family said: "Yes, we believe in the church. We never miss except for sickness." They were stand-byers. Which are you?—North Avenue Bulletin.

\* \* \*

Time is our friend when we make the most of it, our enemy when we under-value it.

\* \* \*

Cultivate the habit of churchgoing, and you will reap a rich harvest of spiritual uplift.

# The Sunday School

## A New-Year Prayer for the Sunday School

We come to thee today,  
At the beginning of a New Year,  
To pray for thy hand to guide us  
And keep our feet from falling.  
We thank thee for past days  
Of joy and usefulness,  
In the happy Old Year;  
For the cloudy days  
And the days of hard lessons.  
May we reconsecrate ourselves  
To thee this first Sunday of the New Year.

May it bring many new blessings,  
New opportunities for service,  
And new courage to do the right:  
And this we ask for Jesus sake.

Amen.

## The Haunted Class

There really is such a thing as a haunted class. It's located not very far from where you live and I just heard about it the other day. It is a good-sized class, made up of intelligent boys, is well-equipped and in a fine location. There ought to be no reason why the class shouldn't go ahead and become the best class in town. But it isn't. It just drifts along and amounts to nothing. And all because the members are scared stiff by three ghosts and can't do a thing.

The first ghost is known as "No Use." Ever hear of him? Rather funny ghost he is, after all. He always appears when the class is about to start some real live plan for work and starts whispering: "No use, no use, no use. You tried something like that before and made a fizzle of it."

That's the end of it as far as that plan is concerned. The members begin to think of that last failure and drop the new idea like a hot cake.

The second ghost is the Ghost Can't-Be-Done. He's another big nuisance, too, but always succeeds in throwing a healthy scare into that class. Once let them propose something real big, bigger than they ever tackled before and then that ghost makes his presence manifest. "Huh, can't be done," he groans. "It takes too much time and work. You'll have to give up lots of good times if you do that. The effort isn't worth it. You can't do it."

So they listen to that ghost and there's the end of another perfect idea. Last of all is Ghost Ridicule. He's one of the foxiest and convincing of all the ghosts. He has a line something like this:

"Huh, you don't mean you're going to do that stunt, do you? Why, just think how your friends outside the class will laugh at you when they see you tied up with a little Sunday school affair like that. Of course, if you want to stay in class, that's all right, but keep quiet outside."

School boys learn to make  
dahs and other iron tools at  
Myitkyina, Burma



So those fellows are afraid to open their mouths outside the class to speak a good word for the class and invite others to attend because that ghost has told them that they'll be laughed at.

There are lots of other ghosts around that class, but these are the worst. But they are all just ghosts, phantoms that are not real. If that class could just get the idea into their heads that those are nothing but shadows and would lay those ghosts for good, what a lot of work they could do.—Organized Class Magazine.

## "Precious Seed"

Some years ago a gardener's daughter learned that her mother could never supply the demand upon her for petunia seed. So the younger woman undertook to grow these flowers. Day after day, with camel's hair brush, she conveyed the pollen from the anther of one flower to the stigma of another, down the long rows of low-growing flowers. She soon learned by aching muscles why the tiny seeds were not abundant in market. But throughout the season and for a succession of years she pursued her self-allotted task. At first she had no fondness for these flowers and the work was drudgery. But a love for the delicate manipulation and for the blossoms developed with her increasing familiarity. In time she produced new strains of exquisite tints and shades of color, and her work became almost a passion.

Others besides this woman were similarly engaged. But instead of their efforts lowering the market value of petunia seed, the price increased. Why? Because the quality of the seed improved, as greater toil and taste and skill were devoted to the culture of petunias, and so the demand increased faster than the supply. As the human investment in petunia seed increased, the seed became more precious.

"We receive one hundred twenty-five dollars per ounce for our Fringed Perfection Double Snowball," says one grower, "That may seem a great deal to you, but

there is an endless amount of skilled labor connected with this business. It takes care, infinite care, to produce seeds, and hence their value."

Yet even this costly seed is far from perfect. "At present," says the same grower quoted above, "the seed-buyers only ask that thirty per cent of the hundred be perfect."

"The seed is the word of God," spoke our Master. The gospel cost Jehovah his only Son. "God so loved the world, that he gave his only begotten Son." In the gospel the Savior invested himself—he left heaven, his home; spent many weary years on earth; was despised and forsaken of men; took upon him the sin of the world; saw the light of his Father's face withdrawn; endured the cross. The Word of redemption is as rare as costly, "There is none other name under heaven given among men, whereby we must be saved." Unlike the flower seed, this seed of the Word is perfect. "He is able to save them to the uttermost that come unto God by him." There is never a failure. "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This precious seed, "the Word," is committed to us. Shall we not be active sowers? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Convention Teacher.

\* \* \*

1. "No life amounts to anything until it becomes absorbed in some aim which carries it out and beyond itself."

2. The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.—A. J. Gordon.

3. What is the best sign that I have good, healthy lungs? It is that I am not conscious of them. But if I have a diseased lung, I think of that lung all the time. The healthiest Christian is the man or the woman who thinks of God—not of himself, and of others.—Moody.



# Jessica of the Camerons

SYLVIA STEWART

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(Continuation)

November's early chill was in the air, and gray skies ushered in the dawn of Kittie Leighton's fifteenth birthday; but within the elegant parlors of that favored young lady's home all was brightness and good cheer. Under Mrs. Keith's clever management the preparations for the party had gone smoothly forward with much less work and worry than usually accompany an affair of this kind. There had been scarcely a ripple of excitement in the several households, and the respective mothers voted Mrs. Keith an unmixed blessing!

Wise schemer that she was, she had gently but persistently declined the numerous and insistent invitations to be present at the birthday "shower," but had promised to look in upon them after the luncheon was over, then to unfold the plan for which she had asked their cooperation when the "shower" was first proposed; and they had been obliged to be content with this.

The "shower" was a complete surprise to its recipient. A great amount of not very secret consultation had been indulged in concerning a suitable joint gift for Miss Kitty's birthday offering, which had led her entirely astray as to the real plan of celebration. The girls had furnished the menu—a very simple one—and Kitty's father had obligingly taken her to the limit of the city for a birthday spin, that the preparations for the luncheon might be hastily completed at her home.

When she returned, her mother met her at the door with the announcement that Marjorie and Jessica had called, and she went to her room to dress, where she found a pretty new frock laid ready for the afternoon.

"Margie and Jessica, fudge!" she thought to herself, as an occasional smothered giggle was wafted up the stairway. "That whole bunch of kids is downstairs, if I know anything about it, and it is a party, or a tea, or—something. This is what they have been slipping around corners and whispering about for the last week, and I have been suspecting horrid things all the time!"

With the help of her mother's maid she slipped hurriedly into the new dress, and went expectantly down. The drawing-room was empty; and she peeped into the dining-room. Sure enough, there was the "gang," seated at the table with Jessica at the head, and only the place of honor-guest still vacant.

Jessica rose with great dignity, and marshalled her to her seat, and, as Kitty afterward expressed herself, her "nerve" all gone for a moment, she slipped shyly into the vacant chair amid a chorus of "Many happy returns!"

The luncheon was served at once. After it was concluded, and the dishes had been removed by the smiling maid, a ribbon attached to a very large fancy basket

which had been suspended above the table throughout the spread, was put into Kitty's hand by the merry mistress of ceremonies, and she was invited to pull the string.

"I've been keeping one eye on that basket all through this 'eat,'" she remarked, doubtfully, "and I have guessed in my mind a hundred things it might contain. But I would really like someone else at the table to upset it."

"It isn't as dangerous as the sword of Damocles, Kitty," assured Jessica, "though you may think that it is before you get through with the stunt it will impose on your gray matter. And I assure you it hasn't a gold brick in it. Ready, one, two, three!" and yielding to their merry importunities Kitty gave the ribbon a vigorous pull. She was almost overwhelmed by an avalanche of floral offerings which were such excellent imitations of their natural sisters, even to perfume, that, as Kitty remarked, "the whole conservatory seems to have been upset."

"Each flower contains a remembrance from some one present," explained Jessica. "You may open each one and appropriate the gift, only as you guess from the inscription on the written slip outside who is the giver."

"H—m! Quite an interesting program for every one present except 'yours truly!'" commented the recipient of the "shower," somewhat sarcastically. "If I must, however, I must; so here goes!" unfastening, as she spoke, a card from the flower lying nearest.

*"The naughtiest, smallest, and homeliest too,*

*Of the gang that roams on the avenue,  
Brings you good wishes, Kitty dear,  
To greet the morn of your fifteenth year."*

"Am I supposed to recognize and point out one of those present from this description?" demanded Kitty, in great dismay. "Pray who hatched up this rude plot to set me back forever in the kind regards of my friends? But I think I see a way to evade such a dangerous possibility. Hazel, you are the 'smallest' of the gang, so I hereby deny and set aside claim my right to search this charming posy for my rightful spoil."

Hazel laughingly assented, and Kitty shook from the depths of a great white lily the first of the set of doilies, with the monogram H. L. in the center surrounded by a wreath of dainty fern leaves.

*"Your friends and companions bring greetings today,  
To a comrade and chum always pleasant and gay.*

*As your past has been bright, may your future be brighter,  
And your life's page as fair as the name of this writer.*

*May your pleasures be many, your sorrows not any.*

*Please accept these best wishes! Your loving friend ———"*

Kitty promptly supplied the missing signature.

"Thank you, so much, for making it easy, Jen," she said, making a profound bow in Jennie's direction. "I am afraid I am in some danger of mental collapse before the flowers all shed their internal fragrance, so to speak," placing a wild-rose doily by the side of the fern.

"Oh, thou transcendently lovely being, queen hollyhock of the hollyhock garden of girls, so to speak, deign to receive from one of the humblest of thy adoring admirers this slight tribute to the return of thy natal morn! Hail, glorious morn!"

This glowing apostrophe was folded about the stem of an immense, gorgeous hollyhock, and when Kitty had read it she laid it down and gasped for breath.

"Who would suppose anyone would ever pour out such a gusher for poor me! Mabel, this effusion could have originated nowhere except in your fertile brain," nodding her head in Mabel's direction. "Am I correct?"

Having extracted the doily in response to Mabel's assent, Kitty still continued to separate the glowing leaves.

"There is but one piece in each flower," ventured Mabel. "What are you looking for, Kitty?"

"The dictionary you must have used," returned Kitty. "I thought it might have been included as a silent interpreter of the beautiful thought."

She proceeded to inspect the doily, which bore three beautifully wrought monograms.

"M. U. is for you, Mabel; K. L. is for me; but where does the H. H. come in?" questioned Kitty, with a puzzled frown. "Perhaps this is a quotation from Helen Hunt."

"Helen Hunt, nothing! Holly Hock, goosie," laughingly answered the donor. "I was long on monograms, and short on embroidering hollyhocks; so the H. H. monogram will remind you."

*"The rose is red and so is my head;  
The violet's blue, and my eyes are, too.  
This rhyme is bum, for my wits are few,  
But I love you, Kitty, I truly do.  
Accept best wishes from you know who."*

"If I didn't, I would as soon as I saw this," responded Kitty as she held up the doily whose surface was almost covered by a glowing, red carnation. "Who ever loved carnations more than you do, Kathie, or can embroider them more beautifully?"

"I rather thought myself that I could 'do' carnations till I saw a centerpiece Jessica's grandmother did," answered Katharine, lightly. "Since then I have taken a backseat with my needlework."

*"Who would presume to indite  
E'en to a chosen comrade crude verse,  
When the great bard himself such wisdom lends*

*As 'Pansies, that's for thoughts.' His views and mine are one."*

Of course this offering was accompanied by a bunch of pansies, and Kitty gave a swift glance toward the head of the table as she laid it down and remarked, "It seems to me I recognize the fine, Italian hand of somebody's grandmother, in this high-flown tribute. How about it, Jessica?"

"Oh, it might have been her brother, but I think it was grandmother; yes, it could have been no other," chattered Marjorie. "Say, girls, don't you know it's just as easy to think in rhyme—"

"Be still, Margie!" cried Hazel, impatiently, "and let Kitty get on with her stunt! Mrs. Keith will be here directly."

"I am 'on' to this one," rejoined Kitty, holding up the pansy doily to show that in the center of each flower face Jessica had embroidered a diminutive "J." Kitty laid the favor aside with a last loving pat.

*"This simple little 'billy doo,'  
Herewith inscribed, dear Kit, to you,  
Contains some birthday wishes true.  
May all your skies be brightest blue,  
May fame be yours and riches too,  
Your friends be neither false nor few,  
Roses your crown, unmixed with rue,  
Fond lovers for your favors sue,  
Life's fairest flowers your pathway strew,  
And Fortune smile on all you do."*

A gale of merry laughter went round the table as Kitty finished reading this medley of "best wishes."

"This is surely from the poet laureate of the gang," declared the reader. "It sounds as if you were wound up and couldn't stop until you were run down, Margie."

"I told you it was easy, if you just get started right," reaffirmed Marjorie.

"I'm sure I didn't find it so," was Edith's emphatic disclaimer. "Perhaps I didn't get rightly started."

"You just get the spelling book," explained Margie, "and find a list of words that sound alike, and put them down in a row. Then put some more words before each one that will say just what you want to say, and there you are!"

"Such an easy recipe!" jeered Edith. "You sure ought to get it patented, and put it on the market, Margie. You would find a ready sale for it among lovers, and spring poets, and mutts like me!"

Margie's doily was sprinkled thick with blue forget-me-nots, and Kitty laughed as she laid it with the others.

"I'll always associate you with forget-me-nots and spelling-book poetry from this day on, Margie," she said.

*"White rose, that blooms for Beauty's bower,*

*I pluck, dear friend, for you,  
And bring to grace this festal hour,  
And prove my friendship true.*

*Go to my friend, O lovely rose,  
And nestling in her hair  
Whisper sweet wishes from her chum,  
For future birthdays fair."*

"This is like a fairy story being acted out before my eyes," said Kitty. "My chum," with a loving look at Edith, "has just tied another string to my affections, if I may so express myself," holding up Edith's offering, a doily with a single white rose, without bud or leaf.

*"Warm are my wishes, though my name sounds chill;  
While birthdays come and go I'll love thee still."*

"This hints of snow and other chilly things," remarked the recipient, shaking a mammoth snowball, until the gift dropped out. "There isn't a dish of ice cream or real snowball, hidden somewhere in it, is there, Gracie dear?"

The last flower, a magnificent silk poppy, lay before Kitty, and she picked it up slowly, as though half-reluctant to bring to a close the afternoon's pleasure.

*"An original couplet your birthday to grace,  
Is a task far too great for my brain.*

*To frame up a ditty, both pleasing and witty,*

*I have wooed all the muses in vain.  
So with many good wishes, and fifteen warm kisses,*

*I'll close this effusion at once,  
To make out the label I'm sure you'll be able,*

*For I'm only the Avenue Duncie."*

Kitty sighed with pleasure, as she extracted the poppy-bordered bit of fancy work from its silken envelope.

"Leaving out those already guessed, guessing is getting easy," she commented. "Though I could never assign the duncie cap to anyone who can woo the Muse like that, Helen. This has certainly been the most perfect birthday greeting I ever had, or ever saw had," she continued.

"Jessica, a little bird whispered to me that you were the prime mover in this series of birthday surprises. How can I ever thank you properly?"

"You do me too much honor," answered Jessica. "The originator of most ideas, and many of the arrangements, fastened her birthday remembrance in the bottom of the basket, and I think you overlooked it."

Kitty immediately fished under the table for the supposedly empty basket and, having untied the ribbon which had confined it, drew from its depth a dainty booklet. In the center of the chamois-skin the letters "D. K." and "K. L." were skilfully interwoven in pyrography, with a simple border of pansies. Opening the book, Kitty was delighted to find that each page contained a water color of the flowers that had been used in the "shower," with its accompanying inscription written below in elegant text, each signed with the giver's own autograph. On the flyleaf was inscribed, in golden lettering in Old English text, "May every link in the chain of your friendships be of purest gold. D. K." and the group of girls that crowded around Kitty for inspection of this pretty memento seemed to feel that the wish were not alone for the recipient of the birthday favor.

"What a beautiful thought!" exclaimed Kitty, "to put all these lovely remembrances in such a permanent form! Nobody but Mrs. Keith could have planned and carried out such a perfect idea! It will always be a sort of echo of this happy afternoon!"

"That's what grandmother said," rejoined Jessica, shyly. "She said the flowers would spoil, and the written slips could not easily be preserved; but this booklet would keep, to remind you when you were old of your fifteenth birthday and how it was celebrated."

(To be continued)

## Institute at Kyle

For the first time in the history of the Texas Conference we had planned for an Institute in the southern district to meet at Kyle. Thursday night, Nov. 18, the opening address was given by Bro. C. C. Gossen on the subject: "Dying in order to live." Friday morning Bro. G. Sprock led in a discussion on the Life of Christ for one hour. Following that, Bro. A. Bretschneider, Field Secretary, gave an interesting lecture on Sunday school work. Bro. Fr. Mindrup lectured for one hour on the principles of the Baptists.

In the afternoon Bro. A. Becker discussed the timely subject, "Stewardship." Then Bro. Bretschneider again spoke on the great work of the Sunday school. In the evening the B. Y. P. U. at Kyle rendered a very interesting and instructive program.

Saturday morning Bro. Sprock continued on the Life of Christ. Bro. Bretschneider continued his lecture on Sunday school work. After that Bro. Fr. Mindrup again spoke on the principles of the Baptists. In the evening Bro. Becker preached on the text Deut. 33:3.

Sunday morning instead of Sunday school as generally directed, Bro. Bretschneider gave a demonstration on how to teach a Junior Sunday school successfully. After the Sunday school Bro. Bretschneider preached on Phil. 3, and in the afternoon he spoke on: "A hundred per cent B. Y. P. U." In the evening Bro. Sprock preached the closing sermon.

The officers elected for the coming year are: Ernest Hill, Kyle, president, and Bro. Erich Arnold (Burton), secretary and treasurer.

Although this was our first meeting of this nature, we learned a great deal. We hope and pray that our next meeting at Beasley will be a still greater success.

C. C. GOSSEN.

\* \* \*

Bruce Barton once expressed himself to the effect that ministers' sons are generally regarded as good-for-nothings; he then marshalled the names of many of them who had risen to places of prominence, the climax being the presidency of the United States. The conclusion he reached was that "one-third go to the devil; one-third float about somewhere in between; and the other third rule the world." Being a minister's son, he should know.



## New Year's Wishes

FRANCES RIDLEY HAVERGAL

What shall I wish thee?  
Treasures of earth?  
Songs in the springtime?  
Pleasure and mirth?  
Flowers on thy pathway?  
Skies ever clear?—  
Would this insure thee  
A happy New Year?

What shall I wish thee?  
What can be found  
Bringing thee sunshine  
All the year round?  
Where is the treasure,  
Lasting and dear,  
That shall insure thee  
A happy New Year?

Faith that increaseth,  
Walking in light;  
Hope that aboundeth,  
Happy and bright;  
Love that is perfect,  
Casting out fear—  
These shall insure thee  
A happy New Year.

Peace in the Savior,  
Rest at his feet,  
Smile of his countenance  
Radiant and sweet;  
Joy in his presence,  
Christ ever near—  
These will insure you  
A happy New Year!

## Regular Radio Services From Radio Church

A great spiritual enterprise has been inaugurated at the Evangel Baptist Church of Newark, N. J., Rev. F. Niebuhr, pastor, now better known as the Evangel Radio Church. Mr. H. Theodore Sorg, president of the New Jersey Baptist Convention, saw the possibility of doing a great work here by means of the radio, and procured the services of the Rev. Merril T. MacPherson, former pastor of the Spencer Memorial Presbyterian Church of Brooklyn, N. Y. In addition to the pastoral duties, Mr. and Mrs. MacPherson had been engaged in radio work for nearly two years and are well beloved by their vast radio audience in this metropolitan area. In accepting the call, Mr. MacPherson stated that for more than a year he has felt a definite urge to confine his activities to radio preaching. He is a graduate of Lake Forest University, McCormick Theological Seminary and Moody Bible Institute, of which his wife is also a graduate.

The initial broadcasting service was conducted on Sunday evening, October 10. It was inspiring to see the spacious auditorium well filled, and to know that thousands in the invisible audience were hearing the gospel in sermon and song. Despite the fact of inclement weather conditions during October and November, the attendance has increased and 20 souls have definitely accepted the Lord Jesus Christ as their personal Savior.

The Evangel Radio Church is indeed grateful to God for the privilege of having Mr. Sorg's unselfish service in this vast undertaking for the furtherance of the cause of Christ. He not only arranges the programs for the Sunday evening services, ably presides at each service, but also assists most generously in a financial way.

In addition to the regular Sunday evening service at 7.45 which is broadcast over station WNJ on a wave length of 350 meters, the Evangel Radio Church has just entered into a contract with this station to broadcast four additional services a week, i. e., two in the evening, Monday and Thursday 7.30-8.30, and two in the afternoon 2-3 o'clock. We would be delighted to know if our friends tune in on any of these services.

This entire venture is one of faith and we are looking to God for great and mighty things, for we are cognizant of the fact that "it is not by might nor by power, but by my Spirit, saith the Lord." PRISCILLA E. HOOPS.

## The C. E. Society of Boston Has a Good Year

We are, perhaps, the farthest away of any of the other churches but we are still always on the job.

We meet every Sunday evening about half an hour before the services and have our prayer meeting. The first Sunday in every month is consecration meeting where everyone takes part giving either a Bible verse or testifying. We always set this evening for a special offering to be taken. We also have one Sunday evening for our missionary meeting where our missionary committee chairman presides or has a speaker for us. We have done very well in this line of work. We had mite boxes for the Rochester Seminary and when we opened them found we had collected \$20. We also contributed toward the Near East Relief and helped wherever we could.

Our social committee provided for at least one social a month. We always had a good time. One was a progressive supper by which we collected \$12 towards our share in Boston's State Convention Fund.

The sick members of the church have never been overlooked due to the faithful work of our flower committee chairman.

Our entertainment chairman worked very faithfully and earnestly this year and put across two very successful entertainments. Due to this fact, we were able to give \$50 toward our "Mai Fest."

We have a membership of about 22 active members and we all try to work to the best of our ability to help the society along. However, this year we have added five new members to our ranks due to the work of our able lookout committee chairman.

Our president was also assistant missionary chairman of Boston Union and we gave her our support in going to different hospitals to cheer up the sick by singing hymns to them. One Sunday we had charge of the service at Charles

Street Jail. At this meeting we sang in unison, had some solos sung and our quartet favored us with selections. A short address was given by Dr. Inman, pastor of the Baptist church in our vicinity. At the close he asked if there were any in the audience who would like to be remembered in prayer and six hands were raised. One of these six was a Jew and another was a man awaiting trial for murder. We found that this was a well spent Sunday afternoon.

As our C. E. pledge says "Trusting in the Lord Jesus Christ for strength" we are going to strive to do even better in the coming year. CLARA BLUM, Sec.

## Tacoma Tells Record of the Year

On Thanksgiving Day at 7.30 the Tacoma B. Y. P. U. celebrated their annual program. The program consisted of various musical numbers and readings and a short play.

After the program refreshments were served by the social committee at which we enjoyed a social hour together.

The following report was given by the secretary on this evening: At the close of this B. Y. P. U. year we certainly have to be thankful to our Lord and Savior for the many blessings we received in our meetings.

Our Union now has 63 members; we had an increase of 6 members this year. Our average attendance was 37.

We adopted the "Group System" this year, and under the leadership of our president, Miss Elizabeth Ahrens, and our three captains, we find this system has worked with great success. Each member was more interested and had better opportunity to take part. We also had several contests between the groups.

We also had a banquet and patriotic program on Lincoln's Birthday.

Our social committee had the pleasure of entertaining the student's quartet of Rochester on the evening of their concert here.

Bro. W. G. Dinger was appointed as leader for our Intermediates and they, as well as our Juniors, are making good progress.

We want to express our appreciation again for the interest Bro. M. Leuschner showed in our Union while he worked among us during Rev. Wuttke's illness.

We, as members of the G. B. Y. P. U. of Tacoma, want to encourage each other to work with more zeal this coming year for our Master's glory.

MRS. E. W. HELMRICH, Sec.

## A Smile

A young physician was buying furniture for the equipment of his office. The salesman racked his brain to think of something else to sell him.

He had sold almost everything that was appropriate or necessary, when he had a happy thought.

"Oh, yes; I nearly forgot," he exclaimed. "You need a doormat."

"Not a new one," said the young doctor. "I'll get that at a second-hand store. A worn one will be a much better advertisement for me."

## The Ideal Subscriber

How dear to the heart the steady good reader  
Who pays in advance at the birth of the year;  
Who lays down the money and does it quite gladly,  
And casts round the office the halo of cheer.

Of our paper he never says stop it; I cannot afford it,  
I'm getting more papers now than I read;  
But tells us: I can hardly await its coming,  
In fact, I think it's a great help and a need.

How welcome his check when it reaches our sanctum,  
How it makes our pulse throb, how it makes our heart dance;  
We outwardly thank him, we inwardly bless him,  
The steady good reader who pays in advance.

## Subskriburs

Deer Skinny,

Our Preechur took a census the other week of what papers we all subscribe to. Every family had to make out a List.

Dad didn't much like to for he knew it would look queer. But he did. First, there was the dailie paper that he gets the News and Markets from, and I get the base ball scores. Then there is a weakly that keeps him posted on his politics. He takes 3 trade journals to tell him how to run his store and we get 4 popular magazines with stories and such. I get a Scout paper and mother has a woman's magazine. But there wasn't a single thing on the list to keep us posted about the church or missions or how to live a Christian life.

"Ain't that fierce?" says dad. "If the other lists are like ours the Preecher will give the Hole Bunch the very dickens."

And he did. He told what wonderful papers and magazines there are about religious work and Christian living, and how could we suckseed in making life what it ought to be without this information? Every family that calls itself Christian should take its church paper, a missionary magazine. If a family wouldn't put \$6 a year into such important information it should admit that it was blind and didn't want to see.

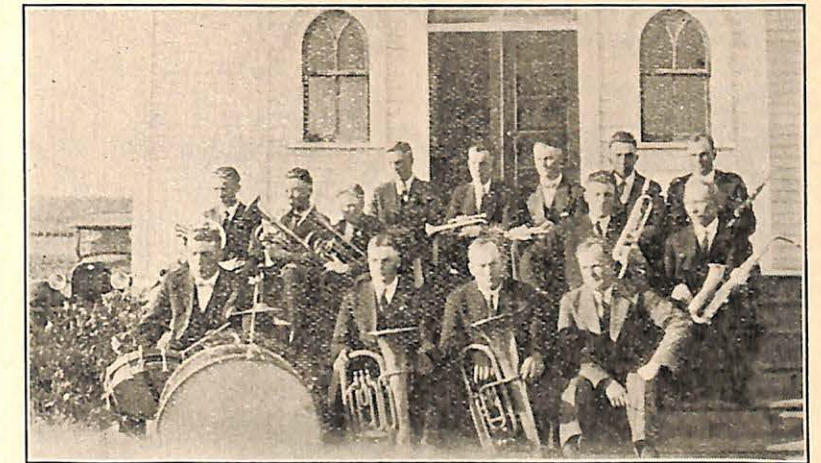
Then he passed out sample papers and subscripshun envelopes and told us to hand in our subscriyshuns next Sunday. Which we did. But dad says he don't see when he is going to get time to read them. Ain't it queer? Yours,

PUCKER in C. E. World.

## Or a Mop

"Why don't you bob your hair?" asked a friend one day.

"I can't decide on the style," answered Miss Cayenne. "I don't know whether to have it look like a whisk-broom or a feather duster."—Washington Star.



Band of Wetaskiwin, Alberta, church. Edward Dickau, leader

## The Saskatchewan B. Y. P. U.

The B. Y. P. U. had their annual meeting from Oct. 27-31 with the "Young Folks Society" at Southey, Sask., Can., Rev. R. E. Reschke, pastor.

On account of people being delayed with threshing it was not possible for the majority to come, but after all we had a good number out and a full house on Saturday evening and Sunday all day.

The opening sermon was given by Bro. Ed. Fenske, pastor of the Edenwald church. Thursday morning the meeting was opened with a short prayer meeting by Christ Rumpel of Edenwald. After the prayer meeting we had election of new officers and some reports. On Tuesday afternoon after the reports we listened to a very interesting essay by Rev. A. J. Milner of Regina, Sask., "The Sunday School a Place for Religious Education." In the evening Rev. S. J. Fuxa, pastor of the Ebenezer churches, preached an appropriate sermon for young and old on Matt. 5:6. On Friday morning the meeting was introduced with a prayer meeting under the leadership of Miss C. Rumpel of Regina. Following that Rev. A. Bretschneider gave his first lecture, "How to gain and hold the attention of children."

The afternoon meeting was introduced by a short song service by Rev. A. J. Milner, following that we had the second lecture by Rev. Bretschneider, "Better Teachers—Better Service." Friday evening furnished a general program under the leadership of the Southey "Young Folks Society." The program consisted of one dialogue, some songs and a short talk by J. G. Rott.

On Saturday morning the prayer meeting was led by Miss Lydia Henrich of Yorkton. Following that Rev. Bretschneider gave us his third lecture on: "The Purpose of a Young People's Society." Saturday afternoon two themes were up for discussion by appointed delegates. First: "What Can the Church Expect of their Young Folks?" Second: "What Can the Young Folks Expect of the Church?" Then Rev. Kuhn and Rev. Bloedow each gave an interesting talk to us. The Saturday evening service was an illustrated song service. Sunday was a blessed day for all of us. At 9 A. M.

Sunday school, where Rev. Bretschneider and Rev. Bloedow spoke to us, following that the morning service, which was under the leadership of Rev. Wm. Kuhn. The message was from heart to heart. His text was John 20:2: "The Lost Christ."

In the afternoon Rev. Bloedow spoke on "But one thing is necessary." The meetings were brought to a close by Rev. Kuhn with an earnest consecration service.

We are grateful to the men who gave us such helpful talks and lectures. We also feel thankful to Rev. and Mrs. Reschke and the Southey congregation for their hospitality. God bless you abundantly. We all shall remember the wonderful time we had at Southey.

The new officers are: Mr. John Butz, president; Rev. R. E. Reschke, vice-president; Miss Julia Zepik, secretary; Miss C. Rumpel, treasurer.

JACOB G. ROTT, Monroe, S. D.

## The Severe Test

George Whitefield was asked if a certain man of his congregation was a Christian. Whitefield replied: "How should I know? I have never lived with him."

The severest test of our Christian faith is to be found in our everyday living. Almost anyone can be religious at certain times and upon certain occasions, but Jesus' religion was intended for every day and for every occasion. John Newton once said that he had known Christians who could sustain courageously some severe trial such as financial loss, bereavement, or sudden affliction, who would go to pieces at the breaking of a dish or at a taunting word from the lips of some one whom they disliked. Let us not forget that our testimonies in public would often have greater weight with our closest friends if we were equally concerned about the witness we bear to Christ in private.

Every time a man answers God's call, he takes a step in advance.

To come a little nearer heaven and to bring heaven a little nearer earth each day is a worthy ambition.





Buddhist Temple in Swatow, China

### Difficulties Encountered in Evangelistic Work

EMANUEL H. GIEDT

My first article concluded with the reference to a frequent objection or excuse offered by many Chinese for not accepting at once our Christian religion. It was based on the economic reason that they cannot afford to suspend work or business on Sunday in order to go to "worship."

#### A Second Economic Difficulty

in the way of securing converts to Christianity is the fact that thousands of people in China make their living by manufacturing worship money (cheap gilded or silvered paper sent to departed ancestors by burning it in large quantities), incense sticks, special ceremonial candles, and other ritual accessories. If they become Christians they have to give up this business, and in a densely populated country where every conceivable occupation is more than occupied it is not easy for the poor man to shift from one means of livelihood to another.

#### Polygamy or Concubinage a Hindrance

The well-to-do have other reasons for keeping aloof from Christianity, a common one being that of polygamy or concubinage. In China one can often judge the wealth of a man by the number of wives he has. Sometimes I accompany my wife and one or two single ladies in our station on a walk down the road between the rice fields and thinking that we do not understand Chinese some farmer will occasionally say: "That foreigner has two (or three) wives; I wonder which one is No. 1 and which No. 2." They think we Americans are rich, so why shouldn't we have more than one wife? Polygamy is based, at least theoretically, on the pagan superstition that a family must have male offspring to make the prayers and sacrifices to their deceased ancestors, lest they be unhappy in the other world and so become evil spirits haunting the living. Hence, if a

man has no son by his first wife he is justified in taking a second, and it is an easy step to extend the privilege to a third and fourth. As a rule, the first wife readily acquiesces in this arrangement, for she remains officially his real wife, while the others are practically concubines. Because this practice is so closely bound up with pagan superstition the missions have all consistently refused regular church membership to polygamous converts, and if a church member indulges in this practice he thereby automatically excludes himself from membership. Poor men do not meet the contingency of being left without male offspring by resorting to polygamy, because it costs money to buy wives. They adopt a male relative or an orphan as their son and endow him with the sacred function of ministering to the departed spirits.

The educated classes, whether they are well-to-do or poor, are all

Loyal Followers of Confucius whom they regard as equal to the Western Jesus. To accept the teachings of the latter means to them disloyalty to the former, hence very few of that class have thus far been won over to Christianity, unless they were educated in Christian schools. In the past this fact has furnished an additional difficulty in reaching the better classes of Chinese with the Gospel. Because our church constituency has from the beginning consisted largely of the poor and uneducated classes our churches have in many cases assumed the character of lowly communities with no conspicuous attraction either in their social life or in their church services. Naturally our church leadership, the teachers and preachers, had to come in the absence of good schools and funds for their adequate training in former years, the native preachers stood but little above their congregations in intellectual attainments and often far below those of the better classes of non-Christians. You can't very often get college professors to come and listen to a preach-

er with only a high school education in America, and the situation in China was, and still is to a considerable extent, analogous to that, only that very few of our preachers have had even a high school education. However, this difficulty is rapidly giving way under the ever increasing impact of education in general and Christian education in particular.

#### The Chinese Family System

Still another evangelistic obstacle is the solidarity of the Chinese family system. This is not confined to either the rich or the poor but is common to both. The so-called Confucian teaching of filial piety has had the effect of subordinating the interests of the individual to those of the family as a whole, and of exalting to an excessive degree obedience to one's elders over individual freedom and initiative on the part of the younger members of the family. The counterpart of this is a clan or family responsibility as over against individual responsibility, a very essential element in Christian teaching and belief. Hence Christianity is ultimately disruptive of the old Chinese conception of the family. It demands individual freedom and imposes individual responsibility within the family.

One of the immediate practical difficulties arising when one or more members of a family become Christians is their refusal to participate in the family worship of ancestors and to contribute financially towards the support of pagan ceremonies, festivals, etc. This becomes all the more serious if perhaps the oldest or the only son becomes a Christian. To whom can the rest of the non-Christian family look to care for the spirits of the departed ancestors, as well as for those of the parents, who may be still living and thus faced with the disturbing prospect of going to their graves without provision for their peace and happiness in the future world?

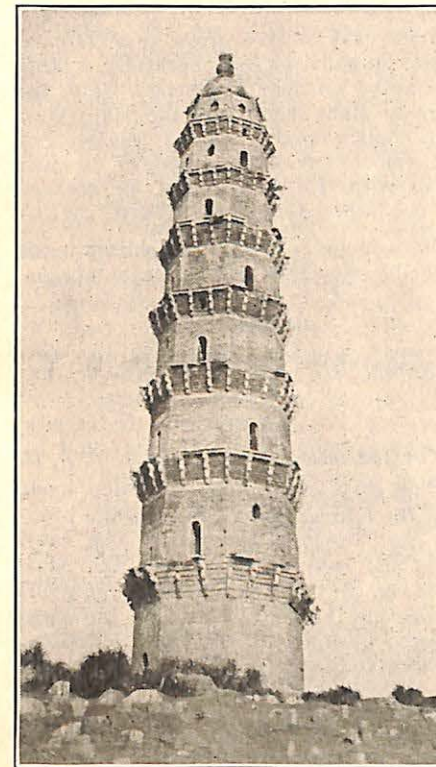
But regardless of all the other difficulties there remains that of

#### Native Chinese Disposition

their apparent lack of emotional susceptibility. True, human nature is the same the world over regardless of race or color. The Chinese do not lack the emotional element in their natures, but by studied artificial suppression of feeling through many centuries they have reduced the emotional element to a semi-dormant quality which is not easily awakened, and when suddenly awakened it tends to issue in undesirable manifestations of hysteria. This happened in our South China Mission about ten years ago when, in her short-lived career as a remarkable native evangelist, Dora Yui succeeded in bringing that dormant emotion to the surface. At that time a number of people became religiously insane, and there were other hysterical phenomena which rather discouraged a repetition of the experience.

Hence, our evangelistic appeal is directed not so much to the emotions as to mental and moral persuasion, and this is decidedly more difficult than the former method where conditions favor its application. Moreover, in my humble opinion,

the distinctive contribution of Christianity to Chinese religion should and would be in the realm of religious experience, that is, chiefly in the realm of feeling, but for the semi-dormant condition of that element in Chinese nature. We have less to add in the realm of ethics pure and simple, of which they have an abundance in their Confucian teachings, and most of them excellent—if they would only live up to them. I am quite aware that some missionaries would take issue with me in regard to what I have said above of the emotional element, and affirm that the Chinese are as emotional as other races. But the evidence they would quote could, I think, be sufficiently explained on the basis of curiosity, which lies at the bottom of a multitude of apparently emotional phenomena in China.



A Pagoda near Kityang, China

The last difficulty I shall mention lies in the nature of the missionary enterprise itself, that is, in

#### The Foreign Character of Christianity

In the minds of the great majority of Chinese the Christian religion is classed as imported goods, and most of the anti-Christian agitation in recent years was simply the outgrowth of anti-foreign sentiment. Space does not permit to show in detail why the latter is largely justified, and I only wish merely to point out that it is difficult to convince many of the educated classes that there is no causal relation between missionaries, foreign traders and foreign gunboats. They regard the missionary as the entering wedge opening their country to the trader for exploitation, entailing the gunboat as a protection for both. Although without any premediation, there is of course a large measure of truth in this. But aside from this extreme attitude the sentiment

has been quite general that Christianity is a foreign religion. How could it be otherwise? It was brought from foreign countries, was preached for over a hundred years by foreign missionaries, was associated with foreign ecclesiastical institutions, and until within a year or two practically all of the work of Christian missions was under the control of foreign missionaries and mission boards. There was of course good reason why this should be so, but it could not fail to leave on Chinese Christianity the stamp of "made in Great Britain" or "made in America," etc. But with the awakening of Chinese national consciousness, manifesting itself in vigorous patriotism, Christianity could not escape sharing with other things foreign a determined boycott.

I have now mentioned and defined seven formidable difficulties we encounter in our evangelistic efforts in China. Let them stagger some and create the impression that the task is hopeless let me add that our efforts have been fairly successful in spite of the obstacles, so that Protestant missions in China now have about 500,000 church members, and their influence on the pagan masses is entirely out of proportion to their number. When we remember that Protestant missions in China began with Robert Morrison in 1807, that he baptized his first convert in 1814, and that after laboring 25 years his converts numbered only 10, we may thank God and take courage. In the Kityang field alone we baptized 299 converts in the five years 1921 to 1925, the largest number being 75 during the last named year. But so far we have never had any mass movements towards Christianity, such as they have had in India and Burma.

In my next article I shall attempt to describe recent changes which are prophetic of much more rapid progress in the evangelization of China.

1204 Yale Station, New Haven, Conn.

#### A Question for You

How much time do you suppose the average member of a Baptist church gives to thinking about, studying about, or knowing about missions? Or to make it more concrete, about the missionary work of our denomination? Consider yourself an average member for this purpose, and put the question to yourself. How much actual time do you devote to learning what your own denomination is doing in its mission fields in all parts of the world? An hour a week? Ten minutes a week? Honest now, how much? And what sources of information do you seek?

These are by no means idle questions. They touch upon one of the most important phases of our Christian life. We are members of the church of Christ. By that token we are believers and followers. We have assumed certain definite obligations. To support missions, which means world evangelization, is foremost among these obligations. But we cannot support missions intelligently unless we know about them and their needs and

### Daily Scripture Portion Bible Readers Course

ENDORSED BY YOUNG PEOPLE'S AND  
SUNDAY SCHOOL WORKERS' UNION

JANUARY.		FEBRUARY.	
1	Joshua. 1. 1-18	1	St. Luke. 1. 1-17
2S	2. 1-14	2	1. 18-33
3	2. 15-24	3	1. 46-64
4	3. 1-17	4	1. 65-80
5	4. 1-14	5	2. 1-17
6	4. 15-24		
7	5. 10-15	6S	2. 18-35
8	6. 1-5	7	2. 36-52
9	6. 6-19	8	3. 1-14
10	6. 20-27	9	3. 15-23
11	7. 1-15	10	4. 1-15
12	7. 16-20	11	4. 16-32
13	8. 1-13	12	4. 33-44
14	8. 14-23		
15	8. 24-35	13S	5. 1-16
16S	9. 1-15	14	5. 17-26
17	9. 16-27	15	5. 27-39
18	10. 1-15	16	6. 1-16
19	10. 16-27	17	6. 17-35
20	11. 1-9	18	6. 36-49
21	11. 10-19	19	7. 1-17
22	12. 1-13		
	12. 14-33	20S	7. 18-35
		21	7. 36-50
23S	Psalms. 78. 1-16	22	8. 1-15
24	78. 17-35	23	8. 16-25
25	78. 36-54	24	8. 26-39
26	78. 55-72	25	8. 40-56
27	79. 1-13	26	9. 1-11
28	80. 1-19		
29	81. 1-16		
30S	84. 1-12	27S	9. 12-22
31	85. 1-13	28	9. 23-36

(By Courtesy of the Scripture Union)

claims upon us. As a matter of fact, those who do not care enough about missions to know about them do not recognize the need to give to support them.

We ask these questions to arouse interest, if possible, in some who will confess that they have not devoted any special time to the real study of missions.—"Missions."

#### One Hundred Per Cent American

To Mexico belongs the credit for defining, with naively unconscious humor, the well-known term "one hundred per cent American."

During the showing not long ago of a certain moving picture in Mexico City, a picture that dealt with life in the United States, the term was used to describe one of the characters. As is customary in the case of foreign pictures, the English caption was thrown on the screen first, then the Spanish translation. The latter, in explanation of the sentence "He was one hundred per cent American," said: "One hundred per cent American—one who has never been far from his home town."



# Our Devotional Meeting

G. W. PUST

January 9

## What Confession of Christ Includes

Rom. 10:1-10; Luke 12: 8, 9

Read the scripture passages. Note what our Master himself and his greatest apostle has to say about confessing Christ. For the apostle it would seem to be quite as important as it is to believe on Christ. It logically follows believing. Jesus promises to reward us by confessing us before his Father and the angels; but if we deny him, he will also deny (disown) us. Were Jesus and Paul serious when they made these statements? Are you as serious as you ought to be in this matter?

*Confession of Christ is made "with thy mouth."* See John 1:49; 6:68, 69; 9:25, 38; 11:27; Acts 5:29-32, 42; 9:29. What if the apostles had kept still? Christ's coming, of course, would have been in vain. There would be no Christianity. But silence on their part was impossible. Christ dwelt in their hearts and they felt impelled to confess him. "Of what the heart is full, the mouth will overflow." How much the world owes to the countless witnesses, who in spite of danger and death, bravely confessed their Lord! And we—have we not often been silent when we should have confessed Christ? Who can tell what loss the world has suffered because of much craven silence!

*Confession of Christ includes our deeds.* "Actions speak louder than words." It is possible to confess Christ with the mouth and to deny him with our deeds. If our deeds are to honor our Master, they must be in accord with his principles. Let us practise the golden rule. (Luke 6:31.)

January 16

## How to Develop Our Devotional Life

Ps. 40: 1-8

*Read devotional literature.* The Bible, of course, must have first place. Nothing can excel the Psalms in this respect. There we find revealed the deepest longings of the human heart and we are inspired by the most sublime words of gratitude and praise of which man is capable. Our Lord himself often entered this devotional store-house, as some of his utterances indicate. There are also other devotional books that are very valuable, likewise good hymns are very helpful.

*Form the habit of prayer.* Reading the prayers and thoughts of others is not sufficient. We must speak to God ourselves. This should not be the case in special circumstances only, such as danger, sickness and grief; but we ought to have some time during each day when without hurry or haste our souls can communicate with the living God.

*We ought to attend devotional services.* We need the inspiration which God graciously supplies through close contact with others. (Matt. 18:20.)

*We ought to meditate on what God has done for us.* Has he not brought every true Christian out of the horrible pit of sin and set his feet upon the Rock, Christ Jesus? And what about his daily care and guidance? We need to meditate upon his mercies, thus enabling God to draw us closer to his loving heart.

*We ought to contemplate his works.* (V. 5.) They are truly wonderful and to the devout heart they become vocal with God.

January 23

## How Can We Train for Service?

Acts 18:24-28; Luke 9:1-6, 10

Christ has called us into his vineyard to work. And we are under obligation to give him the best of which we are capable. "Give of your best to the Master; Give of the strength of your youth; Throw your soul's fresh, glowing ardor into the battle of truth." But our "best" today need not be our "best" tomorrow. We should constantly be training, in order that our service may constantly grow.

*Study.* This enables us to become better acquainted with our particular field of work. For instance, a teacher in the Sunday school should study her lesson; but she should also study her pupils. Much valuable knowledge may be gained from books. We may learn there the laws that govern the mind; then, too, the things that are of interest to a pupil in the various stages of his development. Thus it is in every field of endeavor. But we can only make the facts our own by study.

*Serve.* When a nurse trains for service, she is put to work immediately. We learn how to do things by doing them. Study and by service train for service. Some people are always getting ready to serve, but they never actually serve. This can become an attitude of mind.

January 30

## How Show Our Loyalty to Our Church

Rom. 12:3-13

(Denominational Day)

Let us place a little emphasis on that word *our*. It is *our* church. That includes you as well as the other members. Then you must share its responsibilities as well as its privileges.

*Attend its services.* Not only when you feel like it. Be regular in your attendance. Do not let your love of sleep and ease on Sunday morning nor your friends on Sunday evening keep you from attend-

ing. Your presence will help your pastor and the others that attend. Besides it will abundantly repay you—if your attitude is right—by constantly transforming you into a better Christian.

*Contribute liberally and promptly of your substance.* Do not let others bear the burdens that belong to you, nor wait until December 31st until you square your account. That is neither fair nor Christ-like. We should be as honest and prompt in our financial obligations toward the church as we are in our dealings with the grocer or the butcher.

*Serve the church with your talents.* Read Romans 12:3-13 carefully. Note you are a member of Christ's body, the church. Each member of the body (your body) has a special mission (the eye, the ear, the tongue, etc.). Each of us must serve with the talents that we possess. Do not bury your talent. (Matt. 25:18.)

*Pray for your church.* A church needs God's blessing if it is to fulfill its mission.

February 6

## Fellowship Through the B. Y. P. U.

Eph. 4:1-6

*The fellowship of the local B. Y. P. U.*

This may be enjoyed once each week. It is the fellowship of planning and praying and working together. The same aims are held up before us, the same problems confront us and the same gains rejoice our hearts. We learn the same lessons, we listen to the same addresses, we sing the same songs, and—in our social gatherings—we play the same games. We cannot measure the value of such fellowship. The motives it inspires, the temptations it helps to overcome, the help it lends to character-building—all these, since we are not able to look into the deepest recess of the soul, are beyond human reckoning. But we should be profoundly thankful for this fellowship. It may have done more for us than we are inclined to credit it with.

*The fellowship of the neighboring societies.* This must, in the nature of the case, be far less frequent than the fellowship we enjoy in the local society; but, nevertheless, it has its place. It adds to our friendships, it inspires new plans and it often lends new zest to our lagging efforts. Above all it helps us realize that we are one in Christ.

*The fellowship of our unions.* We refer to the state and conference organizations. What inspiring scenes transpire when our young people have gathered in large numbers from far and near! And what a strong bond it is that unites us! "One Lord, one faith, one baptism." Let us cultivate this fellowship whenever we have opportunity.

January 1, 1927

## The New Year

The Book of the New Year is open,  
Its pages are spotless and new,  
And so as each leaf is turning,  
Dear Christian, beware what you do.

And if on a page you discover  
At evening a blot or a scrawl,  
Kneel down and ask the dear Savior  
In mercy to cover it all.

So when the strange book shall be finished,  
And clasped by the angel in light,  
May you feel, though the work be imperfect,  
You have earnestly striven for right.  
—Selected.

## Rome and Our Marriage Laws

C. F. ZUMMACH

Bishop Manning of New York has rendered this country a service by his denunciation of the hierarchy in Rome for declaring null and void a marriage solemnized in this country 31 years ago. We ask with Bishop Manning: "What right has a vatican court sitting in Rome, to pass upon the validity of a marriage between Protestants, solemnized under the laws of the United States?" The assumption of such right is not merely an "impertinence" as the Bishop says, but an arrogant insult to this country. From its own records it is shown that the Rota (the Pope's marriage bureau) dissolved 54 such marriages within the last year. In view of this what becomes of the claims of Rome that marriage is indissoluble?

The incident ought to serve as a sharp reminder to the American people the importance of complete separation of church and State, a fundamental doctrine of Baptists. The whole affair is of course a disgraceful scandal, with which we are little concerned. What does concern us is that a foreign court in Rome presumes to sit in judgment upon the laws of this land and a people who yield no allegiance to the self-styled vicar of Christ.

We have no quarrel with the Roman Catholic people or their religion, they are free to believe or not to believe it; we have no sympathy with any movement that seeks to foster religious hatreds, but if Protestant America will sit idly by and meekly swallow this insult offered to our institutions, we do not deserve the religious liberties we have.—(The Messenger. Immanuel Church Bulletin. Kankakee, Ill.)

## Washington German Baptist Convention

Held at Odessa, Wash., October 28-31, 1926

Delegates from all parts of the state of Washington greeted each other with smiling faces and hearty welcome in the friendly little town of Odessa, Wash. Before a well filled church Rev. H. G. Schmid spoke on "A Christian as a shining Light in a sin darkened World." It was a very inspiring message and a blessing to every one present.

Friday morning during the hours of 9 to 10 o'clock a devotional service, led by Mr. Ahrens, Tacoma, Wash., on the topic "Solomon's Song, 6-10," was enjoyed by every one, as it brought forth many earnest prayers for the betterment of the Master's work. After the hour of devotion the following officers were elected: Rev. R. M. Klingbeil, reelected as president; Rev. H. G. Schmid, vice-president; Rev. C. E. Panke, recording secretary, and Mr. Ahrens, treasurer.

At this time the reports of the various churches were given, which were very inspiring and hopeful. It was great joy to hear of the many souls which were rescued from sin and won to Jesus Christ and his kingdom. The ups and downs in the different churches did not take away the courage of the little churches scattered all about the state, but increased it by the Lord's help and spirit. Through Bro. Haeber and Rev. J. A. H. Wuttke a new plan and new vision was given to the delegates on new fields and greater opportunities to be seized in the coming year.

The afternoon session began with a Bible study as found in James 2:14-20, which led to a very lively discussion on the impossibility of being a real follower of Jesus Christ and only having faith without works. The right and only way is faith and works. The Ladies Aid gave a program, in which they gave some idea of their work in the different churches. After an interesting reading by Mrs. Ahrens, Tacoma, a discussion followed by Rev. H. G. Schmid leading on a plan to raise money for mission and home work in the different territories. After a prolonged discussion about what to do and what not to do, it was decided to stay in the old and trodden path, "If your heart is right, your purse will also be right" and the money for the Master's work will be given plentifully. The afternoon session was closed after a most wonderful message from Rev. R. M. Klingbeil on "Die Gnadenwahl."

The evening service was given entirely to the Rev. J. A. H. Wuttke and his wonderful message moved many hearts to a better Christian life and sacrifice.

Sunday morning marked the beginning of the last day. Sunday school was enjoyed by many as we listened to the different superintendents who had a word of welcome. Rev. R. M. Klingbeil, Colfax, was the speaker in the morning services. His topic was, "We will do greater works than he, when he is gone" (John 14:12). He showed that we are the salt of the earth and the light of the world and will do greater works than he did.

The afternoon began with a Young People's song service, Bro. Eugene Mohr, Colfax, leader. The scripture, 2 Tim. 1: 1-14, was read by Bro. Arthur Luchs, Spokane, and Bro. Henry Schmid led the congregation in prayer. Rev. Panke spoke on, "How do we meet the English language problem in our churches?" He made clear that the language was not the goal, but "soul winning." Rev. H. G. Schmid spoke on "Our Young People, the leaders of the coming Generation," in

which he plainly showed the characteristics of a leader. "Know thyself" is the motive every leader should have, as well as faith in himself and humanity.

In the evening Rev. C. A. Panke spoke and made a great appeal for souls to come to Christ and receive him as their Savior.

The meetings were diversified throughout with choir songs, quartets, duets and solos, which were a blessing to all.

MOTHER.

## The North Texas Sunday School and B. Y. P. U. Institute

The North Texas S. S. and B. Y. P. U. Institute was held in the First German Baptist Church of Dallas, from Wednesday, Nov. 24, to Sunday, Nov. 28.

Each service on Wednesday, Thursday and Friday evening was opened by a devotional service at which Rev. A. Becker of Waco was the prominent speaker.

Wednesday evening, after the devotional service Rev. A. Bretschneider spoke on "Happy Christians."

Thursday evening Mr. Hopkins of Dallas spoke on: "Building a Soul-Winning Sunday School."

Mr. Robert H. Coleman of Dallas, a song leader and publisher of hymns, had charge of the Friday evening service. He spoke on the subject: "Worship in Song." His points were: 1. The right kind of atmosphere in a song. 2. The right attitude of the singer. 3. We must have regard for the aspiration.

Every morning from 9 until 9.20 the devotional service was led by various laymen, and members of the different Unions participated. Rev. Bretschneider had charge of the time from 9.20 until 10 o'clock. The first two mornings he elucidated the subject: "Purpose of the B. Y. P. U."

The time from 10 to 10.40 each morning was very well utilized by the teaching of two courses: "The Life of Christ" by Rev. H. Ekrut of Petrolia and "History of the Baptists" by Rev. J. Pfeiffer of Dallas.

A recess of 15 minutes followed for recreation and then a very uplifting song service was conducted principally by Rev. and Mrs. C. W. Koller of Seminary Hill for another quarter of an hour.

Two other courses began at 11 and continued until 11.50, which were 1. "Missionary Heroes" by Rev. A. Knopf of Lorena. In the three days the lives of Adoniram Judson, David Livingstone and John Paton were brought before us. 2. "Old Testament Characters" taught by Rev. C. C. Laborn of Denton.

Rev. A. Bretschneider lectured each morning from 11.50 until 12.30 on: "Sunday School Work." There was also an interesting discussion in connection with these lectures. This work was very interesting and also of very great value to Sunday school workers.

The afternoons were devoted to "Recreational Activities," conducted by Rev. and Mrs. C. W. Koller. Thursday afternoon the entire crowd assembled in the basement of the Ross Ave. Baptist church and the first and most important object



was, that all folks became acquainted with each other. Rev. Koller made a brief talk on "Uplifting Socials" and how to direct them. Then we had a real social hour and everyone enjoyed it to the utmost. Friday afternoon was well spent, first by Rev. Koller giving a brief lecture on: "Kinds of Socials." Then the entire crowd went to a park, where a number of games were played. At the close Rev. C. C. Laborn made a very brief talk.

Saturday afternoon the crowd assembled earlier than usual for a brief business meeting. The young folks were not only interested in the good meetings and socials, but were also anxious to know more about the city. We visited the First Baptist church of Dallas. It is a magnificent building. Then we spent about an hour at Buckner Orphan's Home. This was a very interesting place to visit. Those that were present received some idea of how this Orphan's Home is conducted. I am sure it will encourage some to contribute more for the benefit of the poor children.

Sunday was a full day, it being the closing day of the Institute. Sunday morning instead of having the Sunday school lesson taught as usual, several good musical numbers were rendered and Rev. Bretschneider utilized the other time in speaking to the entire school. Rev. R. Kaiser of Gatesville, the chairman of the Institute, delivered the message in the 11 o'clock service. His text was Acts 27:23. His theme: "A Life Dedicated to God." It must be a life of: 1. Constant communion with God. 2. Unconditional surrender to God. 3. Never ceasing service for God.

We reassembled at 2.30 and Rev. Bretschneider delivered a wonderful sermon especially for the benefit of the young people. He spoke on "Attitudes, Attachments and Achievements."

The B. Y. P. U. met as usual and Rev. Bretschneider spoke to the B. Y. P. U. on: "The Organization of a Young People's Society." He gave a number of points on this subject, some that probably many of us knew but had really forgotten.

Rev. H. Ekrut conducted the closing service. He compared the audience of the evening with the children of Israel when they were ready to take the new land. He pictured the Bible story so that each one could grasp it. Then he gave an opportunity for folks to testify. The testimonies showed spiritual enlightenment on the part of the young people and proved the institute a great success.

Everyone enjoyed the days spent in Dallas and we want to thank the good Dallas folks for their hospitality. Only one thing is to be regretted, that it wasn't possible for our entire B. Y. P. U. to be present. It was an opportunity for pleasure, but a greater opportunity for spiritual development and that is what the majority of our young folks were interested in. This was proven by the remarkable participation of our young people. We are now trying to put in action what we learned and we are looking forward to the next S. S. and B. Y. P. U. Institute.

ALBERT G. BARSH.

### New Books

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

*Crannell's Pocket Lessons, 1927.* Philip Wendell Crannell, D. D. The Judson Press, Philadelphia, Pa. 35 cts.

Here is a vest pocket manual on the International Improved Uniform Sunday school lessons for 1927. About 200 pages of compact, condensed, yet helpful notes, full of suggestive material for the busy Sunday school teacher or lesson student. The lesson text, additional material, the daily home readings, the setting of the lesson and an orderly exposition with notes and question topics are given for each lesson of the year. This is the tenth annual volume.

*The American Baptist Year Book.* American Baptist Publ. Society, Philadelphia. 400 pages. 75 cts.

This is an indispensable book for every one who must consult our denominational statistics and lists. Here we have all the information given about our Baptist denomination in North America as repre-

sented by the different conventions, state organizations, lists of ministers, officials, missionaries in foreign lands. Here is all the information about our Baptist schools, orphanages, hospitals, homes, periodicals. What Webster or the Standard dictionary is to the writer and student, this year book is to the Baptist worker and student of denominational conditions. Dr. Walker, the editor, performs a stupendous piece of work from year to year and does it well.

*Seams of Glory.* Philip Wendell Crannell, D. D. The Judson Press, Publishers. 181 pages. \$1.50.

The president of the Kansas City Baptist Theological Seminary presents in this book a series of thirty-four little essays, arising out of many different contacts made in the schoolroom and pulpit and through the press. Dr. Crannell wields a facile pen, has a brilliant style, is a master of epigram and whatever he treats stimulates our thinking. It is a book that can be taken up again, and again with profit. Not only helpful to the minister but to the average reader.

A. P. M.

\* \* \*

Gruff father to son: "Why don't you get out and find a job? When I was your age I was working for \$3 a week in a store, and at the end of five years I owned the store."

Son: "You can't do that nowadays. They have cash registers."—Boston Globe.

\* \* \*

"Young man," said the boss pompously and pointedly, "what we need in this business is brains—b-r-a-i-n-s—brains!"

"Well," argued the youthful applicant for a job, "that does seem to be about what's lacking."—American Legion Monthly.

\* \* \*

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