

THE COMENIAN

VIA LUCAS



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THE COMENIAN

Volume XXIII.

BETHLEHEM, PA., FEBRUARY, 1914

Number 5

Hints For The Student Volunteer.

ARTHUR F. BUTZIN, '15 SEM.

WE do not intend to read an article on the clothes a Student Volunteer may need upon sailing for some foreign shore. That subject, however important, is left for the practical consideration of any volunteer about to set sail. What we wish to consider is more personal than clothes. It concerns the animal and spiritual nature of the man.

The Student Volunteer must have some confidence in his own physical frame. It is not asked of a missionary that he be a physical giant, though at times he is called upon to do feats rather heavier than dignified, or demanding greater haste than compatible with dignity. Any member of your Alaskan force will have at some time or other appeared as a hard-working farmer, or dirt-begrimed foundry-man. To face a sharp biting cold blast from the comparatively nearby North pole demands animal courage—the courage to energize yourself warm in the snappy cold. Once out, you will not mind the chilling air; in fact you will find it to be a great pleasure. The cold plunge taken by some of the fellows at college is somewhat similar. There is the shivering and possible hesitating before, but then activity and the glow of health after. Or it might be compared to the parting with a warm bed in an unheated room on a cold morning!

Animal courage is needed to brave the cold, wet slushy trail that leads to some dirty village, or the cutting blizzard, or the cold rains and the sickening odor of exhausted distillate on a rolling sea!

On the mission field, especially on those fields where the work is not so highly specialized, the young man is often called upon to do things for which he may have no hereditary inclination and knack or may never have attempted before. He may never have cut up meat, soldered cans,

rolled logs out of a creek, repaired dog harnesses, tied any of the hundred and one varieties of sailors' knots, or moved a house. There are many odds and ends a missionary is called upon to do, which he as volunteer may have considered rather outside of his sphere, yet the necessities of missionary life in some unreachable place may compel him to do those very improbable things. A young man may hesitate to undertake something when he feels awkward about the doing of it. Again it demands a sort of animal courage to overcome this timidity of being laughed at.

The Volunteer setting his face toward the mission field has every reason to train himself to be indifferent to luxury and to master every tendency to ease with athletic sports or other healthful exercise. The Volunteer should educate himself to be cool, fearless and like the Athenians of old, though in a better sense, eager to take hold of any new thing coming along. Events do not move according to a scheduled plan at a frontier mission station. You may plan a solid half day's work at the desk studying the language or in preparation for some service or in studying the Word, when along comes Mr. Native with some fish you need to buy for your huskies. To parcel out his tea, sugar and pilot-bread or whatever his wants may be, may not take long, but long enough to disturb the first concentration at your morning's study.

There is in a country like Alaska a great gold fever. It thrusts itself upon you at every turn. Men are not seeking for a living, but a fortune is their quest. Breathing this air surcharged with the gold fever the young man may consider himself shackled by the limitations of a missionary's salary and be stricken with the ambition for making money. This is apt to create a tendency toward stinginess. For whatever a

person does he will begin to consider what is it worth at "Alaskan prices." According to rules a missionary cannot use his time for earning personally. He is working under an exclusive contract. Of course, he may have his insurance policies or other investments if he have independent funds to invest. But in the field he is the messenger of the Glad Tidings. These he is to preach by word of mouth and by deed of life. The Student Volunteer will not do amiss to practice Christian courtesy, kindness and thoughtfulness. It will be good training to practice making yourself useful to others and a friend to be desired. It is not demanded that he aim at a large hospitality by spending much. Such a training would be seriously amiss, for unless the missionary possess independent funds, his hospitality must necessarily be of lesser proportions. But this must not occasion the prospective missionary to worry, since the spirit in which the deed, however small, is done is what creates the difference—and especially is this the case in the frontier countries. There actually seems to be a feeling among some men that a missionary cannot be expected to invite them in to warm up and to enjoy a simple meal after a day's traveling. A certain one when so invited thanked so very heartily that the missionary assured him that the trouble was not so great and that it was no more than the miner himself would do should the missionary drop in on him. But said he "I could hardly expect it of one in your position." The idea that the missionary is sent to preach the gospel to the aborigines ought not to debar him from practicing it before his own race and color. A majority of the miners have the notion that the Christian Teaching is not practical. A cup of hot coffee and a slice of bread and butter with the warmth and cheer of a home offered at the proper time and in the proper spirit, will do much to stave in the props of this idea of impracticability. On the other hand a man can spend pretty well all day in just chatting with the men who are constantly passing. While waiting for some ship or circumstance they are at leisure and they love to spin yarns by the yard. Time is no consideration for them then. If the missionary is naturally inclined to visiting and chatting he can

spend a morning just as he spent many a Saturday morning at college—in chatting with the fellows. The Volunteer will take stock of his Saturday mornings. It is an exercise well worth while to concentrate during that particular morning study period in spite of pretzels, popcorn, peanuts and Moravian mints and the fellows who will drift in for a chat.

An all important question is how you can live with your near associates. A missionary may properly be expected to be filled with the spirit of the Master, but you will find in him in varying degrees the motives and the tempers of the Twelve—yes, and of all the saints. A young man may leave home for the Theological Seminary expecting to find budding saints there. After having lived at the Seminary he cannot leave for the mission field expecting to find the missionaries already perfected in grace. His experience has made him wiser. A missionary is still very earthly and human. If he be aware of this, all is well, but if he assume, by virtue of his calling that "Holier than Thou" attitude the spirit of the whole place is restless. Instead of finding yourself on the Mount of Transfiguration you may discover yourself in something like the Spanish Cloister described in Robert Browning's Soliloquy. By assuming that attitude a barrier between yourself and those of your own race, whom you would help is set up. The missionary is not a whit less liable to error than any one else. He is a human being; therefore has every reason to be merciful and lenient in his judgments. If he judge; he will be judged.

Everybody seems to entertain an excellent opinion of himself. Missionaries need to learn how to be politic in this matter. We need to learn early and very thoroughly that new commandment which bids us love one another. A man cannot well be impersonal, but if he be a disciple of the Master he will practice a becoming Christian charity over against the personality of a fellow worker. A machine lacking oil runs hard and with a great deal of noise; a Christian band without love makes a burden of Christian service and becomes the by-word of the scoffers. On the other hand it is a foretaste of Paradise to be able to work in harmony and love in this glorious work of evangelizing the

world. That unhappy desire of becoming great; of being second to none is disturbing to health, peace and happiness. All God asks of Volunteers or of any one is that he "do his best." "Plucked flowers fade and praises slay."

The Volunteer and missionary need to hold the Master's way before themselves as a method to be followed. Do we find in Him bigotry or

pride, envy or jealousy, uncharitable judgments or unkind feelings? What do we find? Those very traits of character, that very largeness of soul which we will need if our lives are to be an inspiration and an encouragement to our fellow-men and if we desire The Light that is within us to shine on to others undimmed.

Moravian Mission Work in the West Indies.

TAYLOR M. VAN VLECK, 12 SEM.

THE eastern limits of the Caribbean Sea are marked by a long chain of islands, extending from Porto Rico southward to Trinidad. Of the West Indian islands, these form the group called the Lesser Antilles. It is in this group, together with Jamaica, that the Moravian Church has her largest Mission Field. But this field is divided, Jamaica forming the Western Province, while the work in the Lesser Antilles constitutes the Eastern West India Province.

Many, many years ago, the first Moravian Missionaries came to these islands. Years before they came, the white people, from England and other European countries, had come to make their fortunes in these islands. They had their ministers and places of worship but their slaves were kept in total ignorance of spiritual and intellectual things. "The type of religion dominant amongst the whites was distinguished by narrow intolerance and a comfortable belief in one's own predestined inheritance of heaven together with a large measure of indifference as to the predestination of any other man. In fact the poor slaves had hitherto supposed that to rejoice in a Saviour was a prerequisite of their masters while obeahism and fetichism were sufficiently good for them."

The Gospel was first preached in the island of St. Thomas. The Brethren David Nitschmann and Leonard Dober were the first messengers, and the slaves on that island the first of their race to hear the Gospel Message. These two men landed in St. Thomas in December, 1732.

"Great was their joy when on the third Sunday in Advent, the Moravian Missionaries commenced their labours with the message, 'The poor have the gospel preached to them.'"^{*}

Dober and Nitschmann were the forerunners of the Missionary work of the Moravian Church, and the heralds of a new age in the Christian Church, the Age of Modern Missions. The Spirit of God, filling the hearts of other brethren, sent them forth to the West Indies to sacrifice their lives on the altar of service. Before the end of the eighteenth century there were Mission Stations established in the Danish Islands: St. Thomas, St. Jan and St. Croix, and in the British Islands: St. Kitts, Antigua, Barbados and Tobago. In the year 1890 work was begun in Trinidad, where we now have five stations, two in the cosmopolitan city of Port of Spain, and three in the country districts far from the city. Five years ago work was begun in the Island of San Domingo, where we now have a fine little church and a flourishing congregation in the city of Macoris. The work in San Domingo is the Home Mission Field of this Province. There are large opportunities there for work; if we only had the men and means, our Church could do a great work there. Recently Brother Charles was sent to assist Brother Bloice in our growing Macoris work.

It is not an uncommon thing for friends at home to write and ask about the heathen who are supposed, by a few, to still inhabit these islands. Those who make such inquiries show

^{*} Hamilton's "History of the Moravian Church," p. 53.

that they do not know or realize how long the gospel has been preached here. Why, almost thirty years before the slaves, who were held in bondage in the enlightened land of America, were given their liberty, the slaves in the British Islands were set free. For over a hundred years the Lord's work has been carried on here by the Moravian missionaries, while the Wesleyans have been in the field almost as long. In the two provinces already mentioned there are 40,000 souls under the care of the missionaries. There are very few of the congregations that have less than 300 communicant members, and when to these there are added the baptized children and others under the Church's care, the numbers run from 500 to 1500 per congregation. We can hardly call this Foreign Mission work any more.

It has always been the aim of Moravian missionaries to help those who are oppressed by their fellowmen and by Satan. During the early days of our mission work here there were only the two social classes, the slaves and the white people, and the latter professed allegiance either to the Church of England or the Roman Catholic Church. Since the days of slavery the West Indians have risen from their low state. Today there are in every congregation many educated people who have business enterprises and are independent in their business or employment. But there are very many poor people who are greatly hindered by the lack of proper labor and wages. The poor economic and social conditions in which some have to live is the cause for many becoming careless. But the majority support their church as best they can and many a poor widow gives her mite, all her living, to the Lord's cause.

While the "country minister" in the States is racking his brain to find the solution of the problem of the country church, the workers in the West Indies are trying to solve a similar problem, namely, that caused by emigration. The people have left these islands by the hundreds, going to Panama, San Domingo and New York. Many who leave are the best workers—Sunday School teachers and officers, organists, choir members and leaders in the congregational activities. This exodus has been going on for over twenty years, and the different congregations

are greatly handicapped by the loss of so many workers. There is nothing to keep the young people at home. Even if there was sufficient employment on the estates, they do not want to become field laborers as their parents were. Since there is no other general occupation for the laboring class, they leave their homes and seek their fortunes across the seas.

The lack of efficient workers in the congregations brings to our minds the need of ministers to carry on the work properly. There used to be twelve ministers in Antigua, but now there are only six men to do almost the same amount of work. Despite the appeals of the Mission Board, both in England and America for volunteers to come to these provinces, there have been none to answer during the last year. The Mission Board foreseeing such a crisis in the work and also desiring to reduce expenses in view of making the work self-supporting, have been trying to train up a strong West Indian ministry. In 1876, a Theological Seminary was opened in Fairfield, Jamaica, but it was only kept up for a few years. Then a Seminary was begun in Nisky, St. Thomas, by Augustus Romig. Only with many changes and much difficulty has the Seminary been continued to the present day. During the past ten years the College and Seminary has been at Buxton Grove, Antigua, under the directorship of Rev. C. E. Romig and Rev. S. Morris as tutor. The educational work has always been prominent in our Mission work in the West Indies. Since the year 1840 we have had a Female Teacher Training College. For this school as well as our educational work in general we owe much to the late Bishop George Westerbe.

There is a future for our Church in the West Indies. God is using and will use all of His servants in this great field to advance His Kingdom here and elsewhere. We never can fully understand what God's Word has accomplished and will accomplish in this field. Upon our feeble understanding and senses the work of the men and women who have lived before us makes little impression while the future is not revealed. Many consecrated men of God have lived and died here, giving their best for Christ and the Church. Has their work vanished with their decease? How little do we think of and value the

lives and work of our fellowmen. But our God who places the right value on every life, our God who lets no labor in His name be in vain, our God who sees the end from the beginning, will bring forth the full fruit of all labor done in His vineyard and will have His cause to be trium-

phant. "May the great Lord of the Harvest grant us wisdom to discern the needs of our day and the wisdom to help discover and enlist the workers of His own appointment who shall go forth to meet those needs."

Moravian Missions In Nicaragua.

RUFUS BISHOP, '12 SEM.

THE part of Nicaragua in which the mission work of the Moravian Church is carried on is on the coast commonly called the Atlantic Coast. This is wrong, for the east coast of the republic is on the Caribben Sea. Here dwell a number of tribes of Indians, among them being the Moskito, the Sumoo, the Woolwa, and the Rama. Of these, the most numerous, and also the dominant, is the Moskito. It was for this reason that formerly it was called the Moskito Coast, also when the coast had a semi-independence, the Moskito Reserve, or Mosquitia. For about two centuries this reserve was a protectorate of England, but by the Treaty of 1850, and the Treaty of Managua of 1860, the protectorate was given over to Nicaragua. However, in 1895, all semblance of the protectorate was given up, and Nicaragua assumed entire control in government. Up to 1895 the coast had a kind of self-government, under a so-called Moskito Indian king. Now it is part of the Republic of Nicaragua.

While the greater part of the population on the coast is Indian, yet there is a large percentage of mixed population. At the urgent request of a German prince, who was interested in a German immigration to the Coast, two of our Jamaica missionaries set out for Bluefields, by way of Greytown, to inspect the country. That was in 1847, and the two men were Henry Pfeiffer and Amadeus Reinke. They found that the whole coast was almost destitute of any religious influences, and that along the coast there existed a grand opportunity for Christian Mission work. Therefore, in consequence of the report of the commission, and the willingness of Henry Pfeiffer, he and Eugene Lundberg and

Ernest George Kandler were sent out as the first missionaries to the Moskito Coast. They arrived in Bluefields in the spring of 1849. Here work was begun in the English language. At the same time the Moskito language was studied, and Indian villages further north were visited and the gospel preached to them. In 1855 a station at Pearl Lagoon was established.

In the year 1858 Rama Key was also started as a station. This latter station was among the Rama Indians, who lived on a small island in the Bluefields Lagoon, about nine miles south of Bluefields. As many, or rather most, of the Ramas spoke Creole English, and they were the only group of Ramas that the gospel was preached to, the English language was used there instead of learning the Rama language. These three stations with one in Corn Island, that was shortly after given up, were the only ones that used the English language entirely. The remainder of the stations are entirely in the Indian country, and there the Moskito is used. The work of the Church was well received by the Moskito government, and at the same time was encouraged, so that the work spread as means and opportunity allowed. In fact, it might be said that there was plenty of opportunity, and is now, for a great extension of our work along the coast. Gradually the work was spread, always farther north, or more inland, as was seen best until, in 1907, Sangsangta was founded, as the farthest north and west. This place, on the Wanks River, is in the midst of a heathen country, and for that reason is a most important place at present. On the coast of Honduras there are also a large number of heathen Moskito Indians. Here also a work has been begun, in what

is known as the Kruta district. Unfortunately, because of lack of men and means, it is not possible as yet to establish a permanent station in this district. It is a field already white for the harvest, as is shown by the little work that the missionary at Cape Gracias a Dios has been able to accomplish. There have been some very sincere and earnest Christians from this district.

But it is not only the newest stations that are bringing forth good things for the kingdom of God. Such stations as Yulu on the Wawa River, and Quamwatla, close to Prinzapolka, and Karawala on the Great River, also have, in recent years, opened up new territory among heathen Indians. The story of the Quamwatla missionary and a few of the helpers during their trips up the Prinzapolka River, and its branch the Banbanna, is very interesting and encouraging to the spread of the gospel. There have been many Indians coming down to Quamwatla to be baptized, and have stayed there until they have received instructions and been received into the fellowship of the Church. They have then gone back to their homes and taken with them a real living faith in their Saviour. In his trips up the rivers, the Quamwatla missionary, Rev. Mr. Newton Wilson, relates how he is received gladly, where formerly he was told to go about his own business. Not only is he going into the Indian country but he is also keeping services in the town of Prinzapolka. At the present time a church is being built there, to accommodate the Creole population. The same can be said of Great River. At Karawala, close to Great River Bar, is stationed the Rev. Mr. Lewis. He is also keeping services at the Bar, and is now erecting a church building there. At Kru, about ninety miles up the Great River from the Bar, he has built a church and has an out-station there. This place will, in the future, become an important place, for the banana industry is opening up the country all along the river.

Then, on the Bluefields River, there are many planters, to whom one of the Bluefields ministers goes about once a month. These latter

people are, for the most part, Creoles. So it is seen that the work here in this field is among Christian Indians, heathen Indians, Creoles, and also immigrants from other countries, as well as Spaniards from the interior of the republic. No firmly established Spanish work has been begun as yet, except for the hospital work carried on in Bluefields. Here, once each week, the minister in Old Bank goes to the hospital and, by speaking with the patients and giving them the little literature that he has, tries to make a little bright spot in the days that a patient has to spend there. Most of the patients in the hospital are Spaniards, only a few being Creoles or Indians. Then, also, one finds that a few Spaniards come to church services at many of the stations. Yet the real progress in Spanish work may be said to be a negative one. There is much work yet to be done and, at this present time, there are very few workers in the field. At the present time nearly every missionary is doing what two used to do, and yet the future is just as bright, if not brighter, for the spreading of the work. The opportunities, perhaps, never seemed so many or so encouraging. While there has been steady progress and good work done for over a half century, yet there is still much territory that needs the gospel. In the past there have been many difficulties in the way of mission work, and even now there are many difficulties confronting the workers here, yet there is no need for despair, but rather for encouragement. In fact there is so much still to be accomplished that we must take new courage to go forward. Greater efforts must be made to make this coast, in truth, part of the kingdom of God. In the recent visit of the Superintendent of this mission, the Rev. Mr. Theodore Reinke ('00 Sem.), he returns not with a discouraging report, but rather with a very encouraging one. He does not belittle the difficulties that confront the mission staff, but believes that, with the help of God, the work will thrive and succeed in spite of and because of the difficulties.

The World For Christ.

RICHARD E. SHIELDS, '14.

THE one question which should be, and is the most vital before Christian peoples at the present time, is, how to win the world for Christ? After much theorizing on the subject the Students of the North American Continent are working it out on a large scale. The Movement which has more to do with this question than any other one agency is the Student Volunteer Movement. The simple, but highly significant, purpose of which is, in the first place, to furnish the Mission Boards of the United States and Canada with a sufficient number of student volunteers, capable of meeting the demands made upon them in the effort to give all living men the opportunity to know the living Christ; and, secondly, to lead the students, whom God does not call to become missionaries, to make their lives count most as clergymen and laymen in developing in North America a strong home base for world-wide missions, and in backing up that enterprise in all ways within their power. Success has crowned their efforts, for already within the lifetime of the Movement 5,882 of its members have sailed for the foreign field.

What could be a grander sight than to see seven thousand North American students, professors, missionaries returned and missionaries-elect, ministers, laymen, Chinese, Indians, Syrians, Africans, and Europeans gathered under one roof not once but twice every day for five days? In Kansas City, on the last day of the year 1913, all of these were gathered together, to see the wholeness, to see together, to feel the oneness, to demonstrate, to challenge for that religion which we all love—the cause of Jesus Christ—thus Mr. Mott, Moderator, brought out the purpose and limitless possibilities of the Convention in the opening session.

The platform meetings of the Seventh Quadrennial Student Volunteer Movement Convention, were held in Convention Hall, Kansas City, Mo., December 31 to January 3. There were morning and evening sessions with side conferences in the churches of the city, in the afternoons on the separate fields and separate phases

of the work. Little of the spirit of the Convention can be measured in words, rather must we look at the lives touched by the stirring appeals brought forward by such men as Dr. Mott, Dr. Horton, of London, George Sherwood Eddy, Dr. Shailer Mathews, Dr. W. D. Mackenzie, Dr. S. M. Zwemer, of Cairo, Egypt, and the Secretary of State, W. J. Bryan, and many others, to realize the power and conviction which was at work there.

John R. Mott opened the first meeting with a statement of the purpose of the Convention. He was followed by Dr. Horton challenging also in the tremendous simplicity of his appeal for the lordship of Christ over self, and that the old Florentine cry "Jesu est Rex" might thrill from the heart of the Convention. Then Mr. Robert E. Speer emphasized the fact with his powerful personality, that God has a distinct purpose for every life, whether it seems lost in the throng for the moment or not; and that power for living comes only as we think and will aright—as we comply with the conditions of the coming power. That session had been so planned by master minds that from the first hour the individual should be challenged to face God.

That night began the challenge to face the world. Seven thousand people with bated breath gazed out past Dr. Watson and Dr. Zwemer into the great world field where, for the first time in history, the whole of Christendom faces the whole of Mohammedanism in the open. They presented deliberately but with stinging force, Islam's inadequacy, its loss of territory, of prestige and power, and the terrific impact of the West that has torn loose five millions of the Mohammedan world and left them without a foundation. The cry from the land of Mohammed, "Islam is dying! Whither shall we turn?" brought to many a heart in the stillness of the closing prayer that last night of the old year the challenge for a life decision.

Thursday morning, in the report of the executive committee, Mr. Mott brought statistics showing a marked and increasing interest in

the subject of missions among the students of North America. There followed through the words of four men, who were thoroughly acquainted with the conditions, a series of swift and vivid portrayals of student conditions in Latin America, in Japan, in China and India. These appeals from men, who have a love for their countrymen, touched many a heart, as the hearers thought of those foreign students seeking for the higher learning in our own college walls, and wondered what they received. Thursday night, "The Neglected Continent," South America, was presented for consideration. That continent where, for centuries, on account of the established religion, individuals have had no opportunity or responsibility for private judgment, with the open Bible denied them, and the great student class unchurched. In this meeting Mr. Speer held up the Watchword of the Student Volunteer Movement, "The Evangelization of the World in this Generation," for new emphasis.

The Friday morning meeting must have effectively frightened into oblivion any flimsy-hearted aspirant to missionary life. The demands for preparation must have been appalling to one who thought to enter by a haphazard route. It must be preparation through keen intellectuality, through social study and social service, through "eager, adventurous, determined study" of the Bible that characterized the attitude of prophets of old toward the Word of God; through soul-winning in student days—"because only by winning men one by one does a man become a winner of men."

Dr. Mott gave us a resume of his trip through the heathen lands on Friday night, and before every wondering mind was spread conclusive evidence that the doors of the non-Christian world are in truth opening wide and the Christward movement of the nations is increasing, both in volume and momentum. Russia, Turkey, Africa, India, Korea, Japan, China, Manchuria—we saw them all, with their active-minded, hungry-hearted students, pushing their way in eager thousands to hear the straight truths of Jesus Christ. It was with glad faces that the students of the North American Continent pledged their support presenting amounts ranging from one to five thousand dollars, to be

paid annually for four years. World facts increased the value of the dollar.

The following day, Saturday, was given up to considering the forces to be wielded on behalf of the world's evangelization. The forces which were presented for use were: individual statesmanship; money power; the power of co-operation and unity; the power of sacrifice; the great unwielded power of the college world today, and, above all, the power of intercession. In the evening meeting America as the Home Base was presented by three noteworthy speakers, Dr. Shailer Mathews, Dr. Macdonald, of Toronto, and Secretary of State, William J. Bryan.

"The Message" and "The Messenger" were the subjects of two speeches delivered by Dr. Horton and Mr. Speer, respectively, on Sunday morning. The message brought by Jesus Christ of the loving Father, and the messenger who can carry that message, not alone with his mind but much more by his life, were indeed *word pictures*.

At the closing session Sunday evening, the Honor Roll of the dead since the last convention, hushed every heart. Then quickly did our thoughts turn back to the large band of volunteers about to sail who stood together on the platform. It was indeed a noble sight!

There were three powerful impressions which almost every one must have received at this wonderful convention.

The first was the Christian unity of the students of America. The gathering was cosmopolitan, but with one aim and purpose. It was made up of students of every denomination, yet with that spirit of love for your neighbor which tears down differences and lets us live our lives together as brother with brother. Never was that prayer better answered than in this convention, "Holy Father, keep through thine own name, those whom thou hast given Me, that they may be one."

The second was the vitalizing power which is even now at work and which we call Christianity. Never was the power of our religion brought out more strongly than here among this large group of Christian students. To know that Christ still lives was enough to warrant attendance at such a gathering.

And the third was that dynamic which was ever emphasized throughout the entire convention—intercession. The meetings were started with prayer, continued with prayer and were closed with silent prayer.

So were the opening words fulfilled in every session—students saw a whole world problem

instead of a small section; they saw together; they felt their oneness with each other and the world; the vitality, the reality, and the conquering power of the religion of Jesus Christ were demonstrated, and every individual faced a continual challenge—the challenge to come out of self, for the world, for God.

“Bruedergruesse aus dem Mutter-Ort.”

On the Saturday evening following last Christmas, a bit of America entered Herrnhut, Germany, and took possession of the audience hall of the Moravian Hotel. American flags brightened the walls and American songs rang through the room, songs in which five Americans could join with patriotic enthusiasm.

But proud as we must be of all honor given our country, there was shown that evening a spirit more noble than patriotism itself. It was the motive that inspired our German friends across the sea, to join in the American national hymn without disloyalty to their own dear Vaterland. It was the motive that caused the young folk of Herrnhut and students of Gnadenfeld to exert themselves in behalf of the stricken college whose colors decked the tables and whose banner had its place among those of our country. For this evidence of fellowship and brotherhood, we, the students of Moravian College and Theological Seminary, are sincerely grateful. It is a proof that the bond of brotherlove still holds strong in our church though we no longer speak one tongue nor own one native land. For the spirit that prompted this “Familienabend” as well as for the material aid rendered the rebuilding of our college, we would express our heartfelt thanks to all concerned.

The following is the poem which introduced the musical program of the evening:

Noch brennt der Weihnachtsstern in unsern
Herzen,
Noch flammen an den Bäumen Weihnachts-
kerzen,
Noch stehn voll Andacht wir an Beth'lem
Krippe
Und heisser Dank entströmt der sünd'gen
Lippe,
Dass Er, der Heiland, kam, ein armes Kind,
In dem allein wir glücklich, selig sind.
Doch heut ein *andres* Beth'lem sich uns naht,
Fern, fern von uns im Pennsylvania Staat,
Dort, wo das freie Sternenbanner weht,
Ein Zweig der teuren Brüderunität.
“Comenius Hall” zerstört durch Feuers Glut,
Wie bitter weh *die* Trauerkunde tut!
Die “Alma Mater” senkt umflort den Blick
Und schaut voll Wehmut aufs zerstörte Glück!
“Doch Mut, Ihr Brüder überm Weltenmeer,
Am Fest der Liebe kommt die Liebe her!
Es grüsst Euch heut nach lieber deutscher Sitte
Frau Musika aus unsrer Jugend Mitte!
Wir wollen mit Freuden unser Scherflein
spenden,
In etwas Eure schwere Not zu wenden!”
So tönt's hinüber. “Wellen, tragt sie fort,
Die *Brüdergrüsse* aus dem *Mutter-Ort!*”

J. M., 14-12-13.

THE COMENIAN

(Published on the 15th day of the month.)

Devoted to the interests of the students and alumni of the Moravian College and Theological Seminary.

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EDITORIAL

A Common Fault

The average student is very apt unduly to criticise his professors at college. In no small measure, the college training itself develops the tendency to analyze and then to criticize. It is not unnatural, as a consequence, that the student acquires a disposition to look for flaws. And, of course, his professors are not passed by in silence. Neither do they ask to be overlooked. But they have every good reason to request that the student shall not fix his eyes so intently on the comparatively little faults of their character as to become forgetful and unappreciative of the far greater and truly laudable virtues that crown their accomplishments and attainments in life. Yet this is a common fault to which most of us, we dare say, are inclined. And in so far as we give place to the same, to that extent we mar our own happiness and fail to show ourselves worthy and efficient students.

The very fact that little faults become so clearly apparent is evidence that excellence of character and ability predominate. On the ordinary surface of things, slight scratches never attract our attention. But with a fine piece of work-

manship just the opposite is true. Even the slightest scratch thereon stands out in such bold contrast that it cannot escape our immediate notice. And should this be a reason to question the superiority of such a piece of workmanship? Does it not rather prove its excellence? Now, the same principle has its parallel in respect to the comparative excellence of character and ability in the person of our professors. Therefore, instead of magnifying any apparent faults let us rather seek to recognize and to appreciate more justly and truly their real merits and superior worthiness.

We need to recognize, also, that our criticisms very often, if not most often, are still more unjust. For, how often do we criticise real faults? Is it not generally a mere complaining against the wholesome discipline of our professors whereby they endeavor to develop in us greater efficiency? Which is the more manly, therefore, to complain or to endure? And if for some reason of inability, we find it impossible to accomplish every task assigned, let us acknowledge our inability rather than indulge in unjust criticisms.

E. L. M.



Rebuilding

Owing to the exceedingly mild weather during the winter months work on Comenius Hall has been continued almost uninterruptedly. All the steel forms for bracing the roof, and the brick walls forming the room compartments, have been put in place; the roof also has been built and slated. At the present writing nearly all the partitions for the rooms have been put in, and plastering will be begun in the near future. Work can continue now without delay as weather conditions will not seriously effect the rebuilding, the roof being completed and the open windows covered with cloth to keep out wind and rain.

At the present time some \$7489.84 have been contributed towards the rebuilding. Much more will be needed in order to complete the work satisfactorily. The faculty has issued statements concerning the building needs, and it is hoped that every alumnus and friend of the College will co-operate in this work as much as possible. Bishop Moench, also, on his official tour

through Wisconsin and North Dakota will represent the College and Seminary, and gather funds for the rebuilding of the Hall. This is a work which will require the help of every minister and member of the Church, for upon it depends the future of the College and Seminary as well as the future of the Church itself, in that upon the College falls the responsibility of supplying the Church with ministers. It is hoped also that this effort for the rebuilding will not only result in the completion of a better and more modern dormitory, but also awaken a more vital interest throughout the church in the life and work of the Moravian College and Theological Seminary.

W. J. W.



Set-back for Christianity

Yuan Shih-Kai, the new President of China, issued a mandate last December showing that he favors the adoption of Confucianism as the state religion. This means that Christianity would have to labor under a disadvantage in the future. It shows that, in spite of the reception which China has given to the Western world, she is still bound to her ancient religion. She is willing to have the Western learning introduced and permits her students to attend American universities. But she is appropriating only those features which she thinks will contribute to her national glory and development. Western customs, inventions, methods of warfare and education are eagerly assimilated. But the decision of the President indicates that they hesitate to accept the Western religion.

This decision is a disappointment to many who are enthusiasts in the Christianizing of China. It stands in striking contrast with the request for prayer in their behalf sent out by the General Assembly less than a year ago to the Christian churches. Amid so many encouraging signs of recent years, we are reminded that the progress of Christianity in China is not without its repulses.

The attitude taken by the President of China ought to be regarded as a challenge to Christianity. We may be inclined to look on it rather lightly as being but one of the reverses which attend all true progress. But we should accept the lesson which this counter movement teaches.

It reflects discreditably on the Western world that China is allowed to divorce our religion from our civilization, taking only the latter. The fundamental fault is perhaps that we have allowed this to happen to a certain extent in our home countries. The remedy is a Christianity at home which shall control our civilization, instead of a civilization which tramples on Christianity. Then China, when she invites our civilization to enter, will not merely tolerate but gladly welcome our messengers of Christ.

A. P. Z.



Y. M. C. A.

January 15, 1914. On this evening we had the pleasure of hearing Mr. Shields' report of the Student Volunteer Convention, held at Kansas City, Mo. Space would not allow to give the entire report so we will just sketch a few thoughts briefly.

The power of prayer was certainly well illustrated at this convention. After every message, the seven thousand people assembled spent a few minutes in silent prayer and about fifteen minutes in a continued prayer. The power for good which could be exerted was shown in this strong unity, this being a gathering of all denominations and various races. Furthermore, the influence of the convention on the students, who attended, to call forth such a large number of volunteers, was of great interest.

The description of the Missionary Exhibit, of which only a bare outline can be given, aroused considerable enthusiasm. The large map, stretched on a curtain at the rear of the auditorium, showed the distribution by countries of the 5,568 volunteers who have gone to the foreign fields since the movement started. Here also were charts, maps, curios, etc., setting forth conditions on the field. "The Court of Religions" was a semi-circular row of booths, each one of which was devoted to a summary, on charts, of the different creeds and social customs of the non-Christian faiths. All of the other non-Christian faiths, Judaism, Hinduism, etc., were outlined and contrasted with Christianity. The department devoted to medical missions deserved and received a large share of attention. If the supply of medical doctors were proportioned to that of the mission field the whole United States would only have thirty-three doctors. Mission study in the universities and colleges in North America since 1893 has grown from twenty classes to 2,695 classes, with an enrollment of 46,406. Upon the whole, the Kansas City exhibit was a most compelling illustration of the careful and scientific administration of the affairs of modern missions and the time and labor given to the presentation of its methods and results.

(Continued on page 66)



Letters of a Japanese School-Boy.



To Editor of Jocosity Leaf of Comedian Magazine, whose delusious joyfulfulness bubble out monthly like champagne drunk:

Dear Mr. Sir:

Recently of late I run diagonal across of the Rev. Jonas G., prominent long-distance speech shooter, who arrest up with gleeful expression peculiar to Theolog who is exempt from exams and other athletics.

"Would you not rejoy a visitation to see our College and Sem?" he snag out for father-of-twins expression.

"And is their resemblance of father peculiar to side-whiskbeards?" This from me.

"It are not babies whereabout I speak," corrupt Hon. J. G., making old-maidness with eyebrows, "it are my dear old Allmore Matter!"

"Please accuse my mistake," I humiliate, while being conveyed off to electric shake-up wagon.

As we are arriving I note to hear him perform Sunday School sing-song under his breathe and I prepare for the worst to be delivered up.

"What kind of things are to see in this noble institution of learning?"

"Library, athletic, Happy Flath and other such steam heat, and as I am influential personage, you can see them for free cost, unless Vaclav expound ransom."

"Ah, not to say, are it really that you are influential?" I make sympathy touch-back on his shoulder and wonder when the influenza had caught on.

"But you are just timely to observe great game of Basknit-Ball with Laughayet, to be played in jimnasium," he commute.

When we have encroach one flight heavenwards we meet up with and stroggle through large crowd of gentlemen with coats of aggravated colors, who all make considerable explosion with mouth, as Hon Sousa's Brass Foundry, while $3\frac{1}{2}$ athletix make simeon ape motions with hands, feet and other biceps.

"Such game are very extrenuous! For learn to preach loudly sermons?" I ask to know.

"No, not," snib the Rev. "Those is not Basknit Ballers. They is college spirits."

I stand gast for this inflammation.

"Observe the Hon.(?) Ball-play," he continue on.

I attempt to do so while setting down besides of one (1) gentleman of great length of statuary, and hair-raising appearance, entitled Hoffman. He appoint out to me a numerous amount of 10 men in shocking lack of haberdashery, who perform dangerous motions peculiar

in resemblance to jiu-jutsu and tango dance at greatly speed, while giving chase to unfortunate Ball over entire expense of floor, which, being closed entire up, as for male cow fight, allow no extract at which to escape. Accordantly brutally salted Ball attempt leap into basket-net for get-away. But oh! weeps! Hon. Ball collapse straight through and is total golluped up by youths with great gnashing of dentistry. Much sorrow enjoyed by Hon. Home Team, and I elope off to more peaceful hari-kari or other vaudeville.

I am met up by wild Bohemian with great knowledge of wisdom, who have been civilized in U. S. so much that he know that cows donate milk and bulls distribute tobacco. (Durham.) After convincing me of this truth and the doubtful state of his sanitary, we evolve into Hall where is Students' Orchestra, doing so.

"Will not they soonly make Deliberation Waltz or somewhat like music?" I snuggest baffably in whisperryell for noise.

"Please to remain shot up," he stagger with debated breath, "it is being done on a tough Over-chewer in Beef-flat! Ah, what rupturous melody!"

"Such clamor is not to be listened!" I snitch out with fingerprints in ears and expression of peeve as from Rich. Wagner opera-show. Howevertheless I must still hear Hon. Clara Nett with tone as from feline cat in disgust, and large slippery horn which erupt "Woof!" like soup day at the Zoo. I observe one diligent apparition with horn all full of crooks like Tammany Hawl, but who elucidate no sound. I thank him suffusely, and nextly tempt to make rapid descension of staircase, but encounter to great smoke-steam, and while whooping fog-horn noise in declamation of "Fire!!" I collidescope with enormous personality and am rendered flat. He punch me gently on head with his shirt cuff while making following psychology: "For why you disjoint meeting of Anti-smoke-puff Club?"

Hon. Domer corrode amid cussing-talk: "Pshaw! Gus, let the bally rottah up, bah Jove!" and I jump up and snook off in very considerable astonish such as head-bump.

Because of therefore I am enticed to offer you my coagulations on the great wonder of such colledge life, one try of which have construed my heathen emotions quite pulverized.

Hoping you are the same,

Yours truly,

HASHIMURA TOGO.

(Apologies to Wallace Irwin. He won't care.)

LOCALS

The mid-year examinations were given during the week from January 26 to 30. All have survived these ordeals and are now ready for the work of the spring term.

A lecture will be delivered under the auspices of interested Alumni by Professor Frank D. Watson, of the School of Philanthropy, New York City, in the College gymnasium, Friday evening, March 13. The public is cordially invited.

Among the visitors to the College during the month were Lloyd Jones, of Penn. State College; Roland Bahnsen, of Union Theological Seminary; Archibald Johnson, of Yale; Bernard Wolter, and Wilfred Vogler.

Edward Swavelly has been chosen as superintendent of the Emaus Moravian Sunday School. Mr. Swavelly occupied the pulpit in the Emaus Moravian Church, Sunday morning, February 1.

Dr. A. G. Rau addressed the Arts and Science Club of Lehigh University on the evening of January 15, on the "Early History of Bethlehem."

The Rev. Morris Oerter, of Sharon, Ohio, is visiting in the East for a few days, having attended the meeting of the Hymnal Revision Committee in New York, January 26 and 27.

The Rev. Matthew Wolter has returned to the West Indies, to take charge of the work in Santa Croix.

A Spanish class has been organized by Dr. Schultze, with an enrollment of four students.

The College extends its sincere thanks to friends in Herrnhut and Königsfeld, who have sent gifts for the rebuilding of Comenius Hall.

On Saturday, January 17, Dr. W. N. Schwarze addressed the Teachers' Local Institute at Nazareth, on "The Relation of Church, School, and State."

Dr. S. H. Gapp preached in the Moravian Church, at Elizabeth, N. J., January 18.

William R. T. Scheel occupied the pulpit of the Emaus Moravian Congregation, Sunday, January 18.

On the evening of January 18, J. George Bruner preached in the First Moravian Church of Easton.

Dr. Schultze attended a meeting of College Presidents in Philadelphia, Friday, January 23. He also met with certain alumni in the First Moravian Church, in the interest of the College.

Professor and Mrs. Gapp entertained E. Clewell, D. Rights, E. Hagen and R. Shields at dinner, Friday, January 23.

Dr. W. N. Schwarze held German service in the Moravian Church in Emaus, the morning of January 25.

Dr. W. N. Schwarze and Dr. S. H. Gapp attended the meeting of the Committee on the Revision of Moravian Hymnal, which met in the First Moravian Church, New York City, January 26, 27. The Committee is composed of the following gentlemen: Dr. S. H. Gapp, Rev. F. E. Grunert, Rev. E. S. Hagen, Bishop M. W. Leibert, Rev. Frederic Nitzschke, Rev. Morris Oerter, Dr. W. N. Schwarze, Dr. J. Fred Wolle and Rev. Christian Weber. Both gentlemen spoke at the annual luncheon of the New York Alumni Association, which was held in the Martha Washington Hotel.

The Rev. W. H. Romig presented a paper entitled, "Bethlehem and Nazareth, Missionary Centers of the Eighteenth Century," before the Northampton County Historical and Genealogical Society at a meeting held at Easton, Pa., January 19, 1914.

The Rev. D. Hayes Keech, Sem. '96, occupied the pulpit of the Moravian Church in Emaus on the evening of January 25.

Kenneth G. Hamilton gave a short address at the meeting, Tuesday evening of the Week of Prayer, at Central Moravian Church, Bethlehem, on the "Student Volunteer Movement." Mr. Hamilton, also, spoke to the Easton Moravian Christian Endeavor Society on "Moravian Missions," Wednesday evening, February 4.

The Rt. Rev. Edward Rondthaler, D.D., of Winston-Salem, N. C., took dinner in the Refectory, Sunday, February 1. The students appreciated his after-dinner speech very much.

J. Campbell Moore preached both morning and evening of Sunday, February 1, in the Germantown Congregational Church in Philadelphia.

Walter J. Wesenberg delivered the address at the celebration of the Fifteenth Anniversary of the Christian Endeavor Society of the Emaus Moravian Church, Sunday evening, February 1.

The Rev. J. S. Romig, of Philadelphia, visited the College, February 3.

Bishop C. L. Moench, President of the P. E. C., has started on an extended official tour through Ohio, Wisconsin, and North Dakota, for the purpose of collecting funds for the rebuilding of Comenius Hall.

On Wednesday evening, February 4, Dr. and Mrs. Schultze entertained the faculty and students at a dinner given in the Refectory, celebrating the Doctor's seventy-fourth natal day. A Latin hymn, partly composed and partly adapted by Prof. W. V. Moses, was sung in honor of the Doctor. Postprandial congratulations and speeches occupied the greater portion of the evening, after which all adjourned to the gymnasium, where a game of basketball was played between two picked teams. This is one of the occasions which will always be remembered by M. C. students with much pleasure.

C. L. S.

The election meeting of the Society was held, Saturday, January 10, in Students' Hall. The chaplain read from the 113th Psalm, after which the election of officers for the coming spring term were elected by ballot. The results of the election are as follows: President, Douglas Rights; Vice-President, Richard E. Shields; Secretary, Allen Zimmerman; Chaplain, Edward Swavely; Treasurer, Arnold W. Flath; Custodian, Andrew Stoltz; Executive Committee, Kenneth Hamilton, Herbert Kant, Henry Kuehl.

The regular miscellaneous meeting of the Society was held January 17. The chaplain read the eighth Psalm, after which the program for the evening was given. Extemporaneous speeches: Mr. Hagen, "The Freshman Basketball Team;" Mr. Scheel, "Writing Theses;" Mr. G. Mueller, "Observations made in the D. D. I. on Early Rising;" Mr. Moore, "Christmas Celebration in Philadelphia;" Mr. W. Wesenberg, "The Last Term in College." Declaimer, Mr. Swavely, "The American Flag," by Drake. Reviewer, Mr. G. Mueller. The question, "Resolved, That Great Britain has a better form of government than the United States," was debated affirmatively by Messrs. Gutensohn and Kant, negatively by Messrs. Stolz and Zimmerman. The decision of the president was in favor of the affirmative, which decision was not upheld by the House. After the general debate, the decision *per se* favored the negative.



(Continued from page 63.)

January 22, 1914. Mr. Wucherer led the meeting. Rev. Fluck spoke to us on "Our Work in Nicaragua." The address was very interesting to us but only a few thoughts can here be given. We must realize that by doing real missionary work, we are bringing the only true joy these people have or get. Through the guidance of the Holy Spirit and the consecration of our workers, the Moravian Missions have gained great efficiency in their work. Our Nicaragua work is a result of the great revival which swept over that country during the time of the last Mosquito kings. The work among the coast Indians and fishermen has become stereotyped. Back from the coast, along the rivers, the real primitive heathen conditions still exist. The Mosquito language is not complicated and therefore easily learnt. After you have mastered it, the whole country is open to you. Preaching in this language can be learnt in several months. This makes the work very enthusiastic. This field offers you great opportunity for personal contact with the people in their everyday life. Here you can be "all things to all men." But we must not let personal ambition take away our consecration to our work. This is the secret of missionary success.

On the 29th of January we had a song and prayer service. Mr. W. Wesenberg led the meeting.

ATHLETICS

The last month has seen the height of the basketball season, during which time the M. C. Varsity and Scrubs have been doing some very good work. The Varsity has lost two out of the five games played in the last month, one of which was played under protest. The Scrubs have won every game thus far, and there is little chance of their being beaten this year. This week coach T. Mueller has cut down the practice as the squad seemed to be growing stale. He has tried a new lineup in a few of the games, which seems to work well. The following are the games played.

On January 10, Drexel Institute, of Philadelphia, was beaten by the Varsity, at Bethlehem, 31 to 25. The College Five started with a rush and gained a lead in the first ten minutes of play which they kept the entire game. The visitors showed excellent form in passing, but owing to the close guarding of the M. C. Five, were not able to cage more than seven field goals, to the thirteen of M. C. The game was fast and not marred by any intentional roughness.

Moravian.	Positions.	Drexel.
Mueller	.....forward.....	Vanaman
Shields	.....forward.....	DeMaris
Wucherer	.....center.....	Ingram
Kuehl	.....guard.....	Walls
Clewell	.....guard.....	Walborn

Goals from floor: Shields 6, Mueller 5, Clewell, Wucherer, Vanaman 4, DeMaris, Ingram, Walls. Goals from fouls: Shields 2, Mueller 3, DeMaris 11. Referee: Ebberts, Muhlenberg.

On January 17, the Varsity journeyed to Pennsburg, to play Perkiomen. The refereeing of coach Raby was protested, but to no avail, and the Varsity entered the game knowing they were doomed to a raw deal. Perkiomen made two field goals in the first half to the five of M. C.; in the second half they scored the same number of field goals as we, but the coach called some 25 or 30 fouls on our men out of which their really good foul shooter caged 16, thus winning the game. This game lasted over an hour, owing to the outrageous decisions made, which necessitated some rebuke from our coach, which netted us heaps of satisfaction but no victory. The score was 29 to 25.

Moravian.	Positions.	Perkiomen.
Mueller (Turner)	.....forward.....	Miller
Shields	.....forward.....	Ruos
Wucherer (Kuehl)	.....center.....	Stony
Clewell	.....guard.....	McCloskey
Kuehl (Mueller)	.....guard.....	Yeakel

Goals from field: Mueller 4, Shields 3, Wucherer, Turner, Miller 2, Stony 3, Ruos, McCloskey. Goals from fouls: Mueller 4, Shields 4, Yeakel 16. Referee: Coach Raby, Perkiomen.

On January 24, the Varsity left for Lancaster to play F. and M. Academy in the afternoon and the S. R. C., of

Lititz, in the evening. The Varsity easily won from F. and M. by the score of 31 to 20. We wish publicly to thank the Academy fellows for the good time and square deal we received. After supper the *enjoyable* trolley ride to Lititz was begun and an hour after landing the Varsity climbed into their still damp togs and began the game against the professionals. We were unable to get limbered up in the first ten minutes, owing to the damp clothes and being somewhat tired from the afternoon game and as a result the Lititz bunch sort of stepped on us. After the first onslaught, however, the M. C. spirit began to assert itself and the Varsity played ball, and succeeded in outscoring their opponents in the second half, but not sufficiently to overcome the large lead, and the game ended 47 to 30. The Linden Hall Seminary girls are certainly good sports and cheered lustily for Moravian during the entire game. Thank you.

Moravian.	Positions.	F. and M. A.
Shields	forward	Mountz
Turner (Mueller)	forward	Alesbury
Wucherer	center	Troll
Mueller (Kuehl)	guard	Salen
Clewell	guard	Hartmann

Goals from field: Shields 5, Clewell 2, Turner, Wucherer, Mueller, Mountz 2, Alesbury, Hartmann. Goals from fouls: Shields 10, Mueller, Mountz 12. Referee: Stein, F. and M. College. (Very good.)

Moravian.	Positions.	S. R. C.
Shields	forward	Stark
Turner	forward	Diehm
Wucherer	center	Zimmermann
Mueller	guard	Smith
Clewell	guard	Lobach

Goals from floor: Shields 3, Turner 6, Clewell, Stark 6, Diehm 3, Zimmermann 8, Smith 2, Lobach 2. Goals from fouls: Shields 10, Zimmermann 5. Referee: Scott, Lititz. (Square but did not call nearly all the fouls.)

On January 30, Moravian slipped one over on the University of Pennsylvania Freshmen, and won by the score 31 to 22. The game was fast and hard fought, but the Varsity was determined to win and succeeded in getting five points before the visitors obtained a foul goal. The Varsity stayed in the lead the entire game. The visitors had fine teamwork but this was smashed when they approached their goal.

Moravian.	Positions.	U. of Pa. Fresh.
Shields	forward	Evans
Turner	forward	Clark (Weiser)
Kuehl	center	Cobbett
Clewell	guard	Altman
Mueller	guard	Gallian, Jr.

Goals from field: Shields 3, Turner 4, Kuehl 3, Clewell, Evans 3, Clark 2, Weiser, Cobbett 2. Goals from fouls: Shields 9, Evans 6. Referee: T. Shields, Nazareth A. A.

The Reserves had a walkover against the South Bethlehem Church team and won 41 to 6. There was nothing to it, but putting the ball in the basket.

M. C. Reserves.	Positions.	S. B. C.
Scheel (Hagen)	forward	Seems
E. Wesenbergs	forward	Walter
(G. Mueller)		
Hassler (Stolz)	center	Schmalz
Wedman (Flath)	guard	Ruth
(Gutensohn)		
Lopp (Rights)	guard	Schrempel

Goals from field: Scheel 5, Wesenberg 6, Hassler 5, Hagen, Walters, Schrempel. Goals from fouls: Wesenberg 6, Rights, Seems, Walters. Referee: Ebberts, Muhlenberg.

On January 17, the Reserves walloped the Perkiomen Reserves 41 to 8. The Perkiomen Scrubs thought a cyclone hit them and were absolutely at sea during the entire game (and then some).

M. C. Reserves.	Positions.	Perkiomen Reserves.
Scheel	forward	Stephen
E. Wesenberg	forward	Hull
Hassler (Lopp)	center	Wiley
Flath	guard	Schwartz
Wedman	guard	Stauffer

Goals from field: Wesenberg 5, Scheel 6, Hassler 4, Wedman, Lopp, Wiley. Goals from fouls: Wesenberg 6, Hassler, Hull 6. Referee: Unknown, teacher from Perkiomen.

On January 30, the Reserves beat the Ex-High team from Bethlehem, who are fairly good, by the score of 24 to 14. The guards of the Reserves sure are made of brick, as no team thus far has been able to get the best of them.

M. C. Reserves.	Positions.	Ex-High.
Scheel	forward	Teis
E. Wesenberg	forward	Irwin
Hassler (Lopp)	center	Dynan
Flath	guard	Herman
Wedman (Rights)	guard	Reed

Goals from field: Scheel 4, Wesenberg 4, Hassler, Lopp, Teis, Irwin, Dynan 3. Goals from fouls: Scheel, Wesenberg 3, Teis, Dynan 3. Referee: T. Mueller, L. U.

The Freshmen have organized a basketball team and are developing into a nifty little passing five. They ran away with the Nazareth High School team and won 35 to 10. Against the Scrubs they have shown up creditably and without a doubt they will be the future Varsity of M. C.

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