

# The Baptist Herald

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

Volume Ten

CLEVELAND, O., DECEMBER 15, 1932

Number Twenty-four

## SUGGESTIONS FOR FILLING CHRISTMAS BASKETS

During many years most of our Sunday schools have remembered our Children's Home in St. Joseph, Mich., with a CHRISTMAS OFFERING. A generous Christmas Offering from every Sunday school for Christmas Baskets for our Children's Home is needed this year more than ever before and will fill our Home with jubilant happiness.

Some rural churches not far removed from St. Joseph can place provisions in the Christmas Basket and send them express prepaid to Rev. Hans Steiger, 1401 Langley Ave., St. Joseph, Mich.

We are sending a sufficient supply of very attractive CHRISTMAS COLLECTION ENVELOPES to every Sunday school. If the Sunday school superintendents will make much of this Christmas Offering in their respective schools, then the entire school will respond generously and experience the joy of giving. Please do not wait until Christmas Day before making practical plans for this offering.

Organized Sunday school classes can help fill these Christmas Baskets by making their own specific contributions. A lady, who wishes to remain anonymous, has just now placed her offering of \$1,000 in the Christmas Basket for our needy denomination. Our young people especially will surely want to do their share. Do not miss the joy of planning and then actually giving.

**MANY HELPERS FILL MANY CHRISTMAS BASKETS**

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The Finance Committee  
Missionary and Benevolent Offering  
Box 6, Forest Park, Ill.



## What's Happening

Our Cover carries a message of great import. Every reader of the "Baptist Herald" should ponder this appeal and do his utmost in these difficult times to help carry on for Christ and the church.

Rev. A. R. Sandow, pastor of the Ebenzer Church, Elmo, Kans., assisted pastor R. Vassel of Bison, Kans., in revival meetings for two weeks in November. About 15 made a decision to accept Christ as Lord and Savior.

Rev. August F. Runtz of Peoria, Ill., who has so ably edited the Devotional Page of the "Baptist Herald" for the last two years, has been re-appointed by the Executive Committee of our National Union for this task during 1933.

The First Installment of our new Serial Story, "Keziah Coffin," by the noted author Joseph C. Lincoln will begin in the January 1, 1933, number. Its scenes and incidents are in the famous Cape Cod country. Don't miss the beginning. Renew your subscription promptly.

Rev. R. A. Klein, pastor of the Mt. Zion Church, Geary County, Kans., had the misfortune while helping to saw wood to get his hand into the circular saw. The thumb and the palm of his hand were badly cut. We wish Bro. Klein a complete healing and hope no permanent disablement will result from this accident.

Rev. John H. Ansberg, who resigned the pastorate of the Immanuel Church, Kankakee, Ill., about a year ago on account of ill health, has recovered and has accepted the call of the Nottingham Baptist Church, Cleveland, O. This is the church that Bro. Ansberg served so acceptably before going to Kankakee. He began his new pastorate on November 1 and had the joy of welcoming 10 new members on Sunday, Dec. 4. The Sunday school has reached the 300 mark in attendance.

Rev. F. Friedrich celebrated his 80th birthday on Sunday, Dec. 4, and the First Church of Chicago, of which he was formerly pastor, arranged for a reception in his honor in conjunction with his son-in-law on the afternoon of this natal day. The pastors of the Chicago German Baptist churches attended. Bro. Friedrich several months ago joined the Baptist Old Folks Home in Chicago. Bro. Friedrich is well-known and esteemed as preacher, pastor and poet. We join his many friends in wishing him God's blessing.

Mr. Fred A. Grosser, who served as superintendent of the Sunday school of the German Baptist Church of Oak Park for the last 12 years, declined re-election at the recent annual business meeting

because of frequent absence from the city on account of business. High regard for Bro. Grosser was expressed by the teachers and officers present. Mr. Walter W. Grosser was elected superintendent for the new year and Harold Johns and Roland Ross are assistant superintendents. Edwin Maxant is general secretary and Margaret Krogman recording secretary. Gretchen Remmler is enrollment secretary, Carl Jenkins is treasurer and Carl Granzow serves as chorister.

The churches that show the most interest in missions, in education, in benevolence, in evangelization are those in which Baptist papers are most generally taken.

Our subscription campaign slogan is: "We need a Thousand more." Let every friend of our young people's and Sunday school work ask himself: "How can I help to realize this goal?"

The semi-monthly visits of the "Baptist Herald" are a repeated renewal and strengthening of the ties that bind you to your brethren and sisters all over the land, yes, all over the world.

### Chicago Young People Hold Debate

"Resolved: That the Young People have failed to meet their share of the world's challenge to the church" was the subject debated at the fall Rally of the Young People's Union (Jugendbund) of Chicago and vicinity, held at the Humboldt Park Church on November 29.

The affirmative upheld by Roland H. Lange and Herbert Siemund of the Second Church society and the negative defended by Elizabeth Wolff and Alvin Eichholz, members of the East Side society, both produced very effective arguments.

That the subject was of vital interest to our young people was manifested by an attendance of 145 young people and the seven ministers of our Chicago churches, this attendance exceeding that of many previous rallies; also by the lively discussion entered into while the judges, Herbert Koch, Walter Grosser, and Walter Pankratz, adjourned.

The negative side, upheld by the East Side society, won the decision, the decision being based on delivery, organization and arguments presented.

Special music was furnished by the Englewood and the First Church societies.

At the close of the meeting refreshments were served in the Sunday school room. GERDA M. ALBRECHT, Sec.

### The Baptist World Congress in Berlin Postponed Until 1934

The Executive Committee of the Baptist World Alliance met in the Madison Avenue Baptist Church, New York, on Tuesday, November 29, 1932. Representations regarding the advisability of a change of date for the Baptist World Congress were considered. Extensive correspondence from the United States, South America, Germany and other countries of Europe was submitted by the Secretaries. The President added a brief report respecting representations that had reached him.

After prolonged and careful consideration the Executive Committee unanimously adopted the following resolution:

RESOLVED: That in view of the present economic situation and the serious burdens resting on the missionary enterprises of the denomination throughout the world, the Congress of Berlin be postponed until 1934. The Executive Committee hopes and believes that an improvement in world conditions will permit it then to take place without the disadvantages which would at present be difficult to avoid. The members of the Executive Committee trust that Baptists from all parts of the world will unite to insure that the Baptist World Congress to be held in Berlin at that time shall be fully attended and be spiritually effective.

During the discussion it was mentioned that in the event the Congress being held in 1934 it will fall in the centenary year from the birth of Charles Haddon Spurgeon and the beginnings of Baptist work in Germany.

## The Baptist Herald

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# The Baptist Herald

## Can You Keep Christmas?

HENRY VAN DYKE

ARE you willing to stoop down and consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas!

## The Lowly Birth of Jesus

JAMES STALKER

THEY reached the inn, but found it crowded with strangers, who, bent on the same errand as themselves, had arrived before them. No friendly house opened its door to receive them, and they were fain to clear for their lodging a corner of the inn-yard, else occupied by the beasts of the numerous travelers. There, that very night, she brought forth her first-born Son; and because there was neither womanly hand to assist her nor couch to receive him, she wrapped him in swaddling-clothes and laid him in a manger. Such was the manner of the birth of Jesus. I never felt the full pathos of the scene, till standing one day in a room of an old inn in the market-place of Eisleben, in central Germany, I was told that on the very spot, four centuries ago, amidst the noise of a market-day and the bustle of a public-house, the wife of a poor miner . . . brought forth in sorrow and poverty the child who was to become Martin Luther, the hero of the Reformation and maker of modern Europe.

## How Many Days Until Christmas?

WHEN children eagerly count "How many days until Christmas?" what is the basis of their eagerness? Probably their expectation of receiving gifts. When the shopkeeper counts warningly "How many days until Christmas?" he is seeking to stimulate additional buying of gifts and counting his remaining opportunity to profit by the season's commercial impetus. When the busy housewife counts anxiously, "How many days until Christmas?" she is thinking of the many packages which just must be gotten off if they are to reach their destination in time.

The exchange of gifts at Christmas time is a delightful and joyous practice. It ought to be continued with those of our loved ones who normally expect it. It ought to be extended to bring a happy surprise to many who never can reciprocate. The custom is a fitting symbol of the Supreme Gift in celebration of which the season is set apart.

Yet is there not danger that we Christians, parents, even church school leaders, may become so preoccupied with the giving and receiving of gifts at Christmas that we endanger or lose sight of much greater values? Is the child for whom Christmas is simply a time to receive a new supply of toys and gorge himself with confectionery, getting out of Christmas that to which he is entitled? Are the hectic days of Christmas shopping the real holy days?

Preserving the values in our gift custom, may we not look beyond to the real objectives of Christmas? If clearly defined aims are important in planning one lesson, perhaps they are equally important in making the best use of a whole season like Christmas. As individuals, as families, as churches we have a spiritual opportunity in the Christmas season which may easily escape us in the welter of gift giving.

He who made of his life the Supreme Gift said out of that experience, "It is more blessed to give than to receive." Such blessedness comes not by mere exchange but by actual giving. As one personal Christmas objective, why not make at least one considerable gift in a personal manner with genuine friendliness divested of all condescension, to someone who cannot reciprocate? As a second personal objective, why not seek during these holy days a deeper and clearer insight into the meaning of the Supreme Gift and the discovery of new ways in which to appropriate him?

As a family objective may we suggest the use of the Christmas season for the singing of carols in the home and for the conduct of simple worship services in which the matchless story of the Holy Family will help to hallow our own family relationships? The most should be made of such occasions for experiencing the religious character of the family if we would stem the tide of secularism which seems steadily to rise around the foundations of the modern home.

As objectives for the church, the consecration of substance, service, and self, offers a wholesome emphasis upon the true Christmas spirit. Interpretations of the Christmas story through pageantry, tableaux, and dramatics are happily replacing the traditional "Christmas tree entertainment" and reassert the essentially religious character of Christmas.—Selected.



## The Meaning of Christmas Day

T. R. GLOVER

JESUS stands for the God-centered life. There never was anyone for whom God was so real, for whom God was so near, and this sense of his for God lies at the very heart of all that he has done in bringing men freedom and light. It was not that he did not know the darkness and the limitations of ordinary life. If he believed in God it was not for want of knowledge of hell. He lived in a land enslaved by foreigners; he was a carpenter, he was poor. One of the early fathers of the church reminded the Christian rich that the Lord brought no silver footbath from heaven. He had to work for a widowed mother, for little brothers and sisters; he knew the tragedy of the money being lost, and the joy when it was found. He knew how hard it is to keep children in food and clothes, how fast they wear their clothes out, and how the time comes when clothes can be patched no more. He lived in a little town which, like other little towns, had its stories of squalor and pain, of broken lives, of prodigal sons, of oppression and tyranny. We can see in his story that he knew our problems, that he knew above all where they hurt. "He suffered," we read in the New Testament, and it tells what he did suffer—conflict of mind, temptation, repudiation, betrayal. The story is summed up as agony. All these things he knew, the commonplace troubles of ordinary people, the soul-destroying tragedies that from time to time break down the best and most beautiful spirits. He knew life and he had the intellectual habit of taking the incidents of life without an anesthetic, the hero's way of facing what is to be borne with open eyes and unflinching.

Jesus brings home to us, both by his teaching and by the story of his life, the possibility of real contact with God, not in mere moments of exaltation, but in the steady sober business of life, in its enjoyments, in its sorrows, and in the happiness which we take without noticing. For him the center of everything is God. God is not for him a vague abstract noun; he never defines God as if God were a problem in philosophy. But he lives on the basis of God, in the presence of God; he accepts God as a child accepts the best sort of father; God is **there**, God is good, and kind, and fatherly, and a friend, and a lover, One Who shares all our interests, Who never excludes anything in our lives from his mind or from his heart. Children always know when their parents are really interested in their affairs; the dolls, the stamp collection, the little house among the bushes, the bow and arrow. The great thing that Jesus gives us is the conviction that God is interested in us, down to the last details of everything that appeals to our minds and natures, and that he is interested in us because he is fond of us.

Let us look at little at what his coming has meant in human history. Nothing has been more effective in safeguarding the individual man and woman

from wrong and oppression than the conviction that he, or she, was one for whom Christ died. If Christ died for the slave, then we must at least be kind to him, and one day we shall set him free. If Christ died for the prostitute, then we shall have to rethink the conduct of life and our whole estimate of women. There can be no exploiting people for whom Christ died. (This, by the way, is the essence of sin, the exploitation of man and the using of God's gifts against God.) Historically where men and women have believed that Christ died for the least important of us, there has been a new honor for men and women, a new love for them, and a growing resolve that everything shall be theirs which their Great Friend could wish them to have. In this way Jesus has been the best champion of the people. Jesus increases the significance of men for one another; "he possessed and he conveys the genius of appreciation."

For a long time before Jesus was born, men had been wrestling with the idea that even foreigners are human. Jesus himself is the great pledge that we all are of one blood, "barbarian, Scythian, bond and free," English, German, Indian and Chinese. There is a certain truth in nationalism, but Jesus made humanity a real thing in God. He must lay the foundations for any League of Nations that is to be real and to last.

In ancient days, and in the heathen world today, the object of religion is to get away from God. Jesus has changed all that, and made the object of our religion to get into the heart of God. He has interpreted God to us, for he himself is the bond of kinship between us. He is the author of peace, the giver of a happy mind, and that is why, to this day, we keep Christmas. Christmas is the Children's Day; what better day is there for them to keep the birthday of the Great Friend, who (as it were) discovered them, who liked them, and was fonder of them than any of the world's great teachers, and who taught us all to love children with a new tenderness, and a new interest that the world had never known before?

So the ancient Church perhaps did not make a bad choice, when it chose the day associated with freedom and light, with the rebirth of nature, on which to remember the coming of Jesus. We shall use the day to the best purpose if we set our minds to work to discover, this Christmas, some new features of the Jesus whom we commemorate, if we read the Gospels over again and find out for ourselves what Jesus was and what he is. It is not a day on which we are called to celebrate a dead Jesus, but one which speaks to us of life and calls us to come face to face with a Friend, who is waiting to talk with us, to help us, to set us free, and to give us the light we need to face the darkness round about us.

Even in hard times you can't afford to be without the "Baptist Herald." In these hard times the "Baptist Herald" can't get on without your subscription.

## Pilgrimage

VERNA LOVEDAY HARDEN

The blessed Babe is born today;  
Oh, see the light in Mary's eyes!  
And see the sheep that gather close  
And gaze on him with mild surprise.

We think of his as Teacher great,  
The Holy Man of Galilee,  
But let us picture him today  
The helpless Babe on Mary's knee.

We see the hill, the awful Tree,  
Where Jesus faced the final test,  
But let us think of him today  
As Babe that clings to Mary's breast.

The Baby Christ is born today;  
He smiles, and earth is young and sweet—  
Come, cast your hate and fear away,  
And haste the Holy Child to greet.

## A Timely Word From Our Vice-President

Dear Fellow Baptists:

Do you realize that it is a privilege to belong to the great group of Baptist folk comprising our General Conference?

Behind the scenes of this great organization are multiple activities in every corner of this land and in many parts of the world, through the medium of our churches, Y. P. & S. S. W. Union, B. Y. P. U.'s, Mission Societies, Missionaries, Field Secretary, Seminary, General Secretary, etc.

You are a part of all this. You must be kept informed of the progress of this organization.

The English mouthpiece of your organization is the "Baptist Herald," which for the past 10 years has been constantly seeking to fill its important purpose and has faithfully brought you news, inspiration, instruction, and pleasure, and has always been worthy of reading from cover to cover.

No one has come through the recent strenuous times entirely unscathed. Our Publication House and staff have reduced expenses to the minimum, but they need your support and loyalty to continue through the storm. The life-blood of a publication is its circulation. We are embarked upon another "Herald" campaign, and instead of looking back with fear we look forward with confidence and courage. Instead of thinking in terms of defeat—forge ahead with a determination to make real the slogan—

### "One Thousand More For 1933"

This cannot be accomplished by merely wishing. It can be done—it must be done with the active help of you, and you, and you! Your subscription at \$1.25, plus your neighbor's subscription, plus all those in your Conference and all other Conferences will assure the continued publication of the magazine we have learned to respect as a necessity to the welfare of our denomination and whose inspi-

ration we will require during the coming year more than ever before.

Boosters—work as you have never worked before! Do not feel satisfied unless you have made a gain over last year's totals,—then go out and get a few more for good measure. Start **now**—turn results in promptly. Much is at stake! Think in terms of Success—then go after it.

Sincerely,  
Norman J. Boehm,  
Vice-President,  
Y. P. & S. S. W. U. of A.

## Christmas a Time of Giving

IT is a beautiful custom that we have of bringing gifts to our friends at Christmas time. But it is a more beautiful thing for the friends of Christ and humanity to bring gifts to those who are in need and who cannot repay the giver. Someone has said, "Too much of our Christmas giving is extravagant waste and bondage to social custom. Too little of it is prompted by the unselfish love that is the inspiration of Christmas giving."

If our Christmas is to be truly Christian, we will not be seeking gifts for ourselves, but giving them unselfishly to those who cannot return our favors. In many places it has become the custom for the departments of the Sunday school even up through the Young People's departments to have Christmas trees for themselves, where each member receives a gift. Was our celebration of Christmas not more truly Christian when our Sunday school departments used to bring their gifts for the needy, and send well-filled baskets out to feed the hungry, with no thought of receiving for themselves?

Christmas should also be a time of rededicating our lives and our substance to Jesus. When the Wise Men came, they brought their gifts of gold and frankincense and myrrh and laid their gifts, with the worship of their hearts, at the feet of Jesus. So at this Christmas season, the gift that Christ most desires is the gift of our lives, and the gift of that which he has given us dedicated to the service of his needy ones. His love was meant to banish selfishness from men's lives, and if we keep Christmas in a way that honors him, we will busy ourselves in lifting the burdens of others.

## Editorial Jottings

WE WISH all our readers a Merry Christmas and a Happy New Year. May the Lord make it brighter for us all in the new year!

STUDY THE FRONT PAGE and be a good-fellow and a willing and glad helper in filling the Christmas Baskets.

THIS NUMBER, we believe, is rich in good things. The story, "The Gift of a Wise Man," is appropriate for this time. The Life Story of Spurgeon is great and the article worth preserving for your scrap book or file. Bulgaria, a Land of Opportunity, will interest our young people as it is our own special mission field.





Intermediate Girls Class, White Ave. Church, Cleveland, O.  
Miss Verna Schade, teacher

### Rally Day and Harvest Festival at White Ave. Church, Cleveland, O.

It has been our custom for a number of years to observe Rally Day on either the last Sunday in September or the first Sunday in October and Harvest Festival just before Thanksgiving Day. This year we rallied on Oct. 2 and had a record attendance of 273. No special program was provided for. We had our lesson as usual, but introduced a little extra music and called the roll. Each class responded with total enrolled and number present.

Three classes had an attendance of 100%. They were the Intermediate Girls class, taught by Miss Verna Schade, the Junior Boys class, taught by Mr. Wilbur Herschelman, and the Intermediate Boys class, taught by Mr. Carl Pfaff. A promise was made that all classes achieving an attendance of 100% on Rally Day, would be photographed and the photos sent to the Editor of the "Baptist Herald," with a report of our Rally, for publication. The picture taking formality was joyously undertaken, but to our great disappointment the photos of the boys classes were not clear enough for printing, so we are presenting the girls class only herewith. The teacher played photographer so could not appear in the picture, which we sincerely regret.

Harvest Festival was observed on Sunday, November 20, at the regular Sunday school hour as a combined Sunday school and Church service. The program was prepared from the material furnished by our denominational Mission Committee through our Publication House, consisting of recitations, etc. Special music was furnished by an orchestra, our choir and our soprano soloist, Miss Ash.

Each class contributed certain kinds and quantities of foodstuff to be distributed among the needy, and our Bro. Wm. H. Anders, who operates a large Cafeteria, donated a whole truckload of fruits, vegetables and other food-

stuff. Another brother, Herman Krause, manager of a bakery, donated a large quantity of bread. These eatables were all nicely arranged on the platform and constituted the decorations for the occasion. The money offering for foreign missions was almost \$26 and considered good when compared with previous years under consisting conditions. For every achievement, the glory and honor belongs to our Savior, Lord and Teacher Jesus Christ.

FRED LINSZ.

### Initiation Service at Erin Ave. W. W. Guild

On a Sunday evening in October the W. W. G. of the Erin Avenue Baptist Church of Cleveland, Ohio, held an Initiation Service. Twelve girls joined the society, pledged their loyalty and their service to the work which we, as a body, are carrying on.

All the girls wore white and the officers sat before a table at one end of the platform with the girls at the other. Each officer had some symbol of our club—one had blue candles, one white roses, and another, blue and white ribbons. As each officer spoke and welcomed the girls she told what each of these represented and then gave each girl ne as a remembrance. The service closed with the singing of "Follow the Gleam" by all. There was appropriate music, piano and vocal, in the program to carry out the theme of the evening.

It was inspiring to see the twelve young girls so ready and willing to become a part of this great world wide missionary organization. The program was indeed a solemn one and everyone felt the dignity of the occasion.

THE BOOSTER.

The reader of our denominational papers such as the "Baptist Herald" and "Der Sendbote" is brought into relationship with the life and thought of the great brotherhood of his fellow-believers.

### Dorcas Society Presents Missionary Play

On Friday evening, Nov. 18, the Dorcas Society of the Mt. Zion Baptist Church, Geary Co., Kans., presented the missionary play "Janey." Miss Betty Zoschke successfully played the role of "Janey." Other characters were: Mrs. Howard (a wealthy woman deeply interested in Home Missions), Mrs. Wm. Brenner; Ethel, Mrs. Hammond's daughter, Gladys Brenner; Mrs. Ravies, Janey's mother, Alvina Zernickow; Mrs. Denning, a discouraged church worker, Pearl Schmidt; Lucy, a maid, Orpha Brenner; Rosa, a maid, Verda Britt.

Much of the success of the play must be credited to Mrs. R. A. Klein, who directed it.

A social was given in the church basement following the play.

The proceeds of the social are to be used for missionary purposes.

MRS. WM. BRENNER, Sec.

### Gatesville Union Celebrates 25th Anniversary

The B. Y. P. U. of Gatesville, Texas, celebrated its 25th anniversary Friday evening, November 4.

Although the weather was none too pleasant there was a large attendance and we were glad to welcome visitors from neighboring unions.

We had an interesting program, consisting of readings, dialogs, a song by the male choir, and various other musical numbers. After this Rev. C. C. Gossen of Crawford spoke to us in the German language, followed by Rev. Lollar of Arnett, who spoke to us in English. Both were interesting and inspiring messages. At the close of the program refreshments were served to all present.

Our annual report showed that we had 40 meetings. These were as follows: seventeen quarterly programs; five Bible studies; nine Junior programs; two song services with talks from Rev. Laborn; prayer meetings; interesting talks from visitors and older members of the society; and an interesting program rendered by the B. Y. P. U. of Waco.

That we may continue to stand and grow as a society, and do more to glorify God's name is our earnest prayer.

FRIEDA KOCH.

### The Old Rugged Cross

George Bennard, author of the hymn, "The Old Rugged Cross," wrote the song in 1913, when he resided at Albion, Mich. He was born in Ohio, raised in Iowa, and was a member of the Salvation Army before becoming a Methodist. Homer Rodeheaver took up the piece and popularized it. In the recent radio voting contest conducted by "Seth Parker" this piece had 26,670 votes, the head of the poll. "Nearer, My God, to Thee" had 20,000. Then came "Abide With Me," "Lead, Kindly Light" and "Rock of Ages."

# The Sunday School

## Long, Long Ago in Bethlehem

Long, long ago in Bethlehem,  
The Christ-Child came,  
With no one but his mother sweet  
To warm his little hands and feet,  
And know his name.

Still in the long dark wintertime  
The Christ-Child comes;  
Have we no place, O children dear!  
Must we not wish to keep him here,  
In our own homes?

O Christ-Child sweet, our infant King,  
We children pray,  
Make in our hearts a little place  
Where we may keep thee, by thy grace,  
On Christmas Day!

—A First Book in Hymns and  
Worship.

## Planning a Leadership Training Course for Our Sunday Schools

H. J. WEIHE

Past experience has shown that all plans and methods for the improvement and progress of Sunday schools are in some way related to the question of leadership. This is one of the reasons why every church school should seek to provide in the best possible manner for the continued growth and advance of its Sunday school teachers and officers. It is also quite generally admitted that the training program of the church should give special consideration to the young people of today who are to be the teachers and leaders of tomorrow.

We know, however, that these excellent theories are not always carried out in practice. Sometimes churches hesitate to undertake anything definite or adequate for the better preparation of Sunday school workers, because of the obstacles which are in the way. It is quite likely that these obstacles sometimes appear bigger than they really are, and it is certain that existing difficulties can very often be overcome by careful planning and persevering effort.

### One of Our Problems

One of the important questions which arise when the work of systematic and definite leadership training is to be undertaken is the question as to what particular textbooks, or course of study, ought to be selected. Even in former years, when the problem was less complicated, and when those very brief one-book courses were in general use, the selection of study material sometimes gave rise to various opinions. There were those who favored Moninger's textbook, while others preferred Hurlbut's or Oliver's. While these brief courses often served a useful purpose, they were

never entirely adequate. Under present-day conditions even greater demands are being made upon the knowledge, wisdom and skill of the church school teacher. The conviction has been growing among thoughtful Christian people that those who are entrusted with the religious nurture of childhood and youth should possess the best possible intellectual and spiritual equipment for their responsible task. In accordance with this conviction a strong tendency has been manifested during recent years to make teacher-training courses more extended in scope and richer in content.

### The Standard Leadership Curriculum

In the year 1926 the International Council of Religious Education, representing over forty Protestant denominations, adopted the so-called Standard Leadership Course, which is now used quite extensively. This course is arranged to cover three years, with forty weeks of study in each year; a longer period of time is, however, required in many cases. Much might be said in commendation of the Standard Course, which is undoubtedly doing much for the improvement and progress of Christian education. At the same time the question may well be asked whether this comprehensive course, with its twelve units of study, is equally well adapted for all churches and Sunday schools without regard to local conditions. It is the conviction of some very capable and experienced teachers that certain books included in the Standard Course are somewhat too difficult for many of the consecrated and diligent young people in our churches who should receive the benefits of special training for future service. In some cases the great length of time required to complete the Standard Course also gives rise to practical difficulties.

It might also be mentioned in this connection that various Christian denominations and also one interdenominational organization are promoting leadership training courses which are shorter than the Standard Course and in some respects less difficult. Efforts are evidently being made to provide for an existing need in a practical manner.

In view of all the facts that have been mentioned it would seem as if our German Baptist denomination should also plan a practical teacher training course of medium length for those Sunday schools that are not yet ready to utilize the Standard Course in the best manner. Such a course might also give more adequate consideration to the problem and need of the smaller Sunday schools of our denomination. The fact is sometimes not sufficiently realized that these

small schools are very important agencies for the promotion of God's kingdom and that those who labor in these schools need the best possible preparation and training.

### Some Additional Suggestions

The proposed leadership training course might consist of about five units of study covering the following subjects: Unit 1. A Study of the Pupil.—Unit 2. Principles and Methods of Teaching.—Unit 3. History of the Bible.—Unit 4. The Teaching Work of the Church.—Unit 5 might be a specialization unit. After the completion of the other units the student could now study an approved textbook dealing with the particular type of Sunday school work for which he is best fitted. Opportunity might also be furnished for practice teaching under competent supervision.

We will no doubt agree that the textbooks chosen for the various units of study should meet such requirements as the following: These books should be up-to-date in the best sense of the term. They should deal with the great essentials of Christian education in a practical and helpful manner. They should be written in a clear and interesting style, free from unnecessary technical words and phrases. As a large variety of material for leadership training is available at the present time, it would no doubt be possible to select the particular textbook for each subject which would best meet the needs of Sunday schools in various parts of our denominational territory.

It might also be added that the contemplated course would not in any way interfere with the use of the Standard Course of the American Baptist Publication Society wherever this course is proving satisfactory.

While summer assemblies, community training schools and Sunday school institutes are rendering a valuable and much needed service, the fact remains that every church has to assume the main responsibility for the training of its own workers, if the Christian education of youth is to fulfill its divine purpose in the world today.

\* \* \*

According to "Current History Magazine," there are 15,600 welfare institutions in America. Among them are: 4900 hospitals, 2700 children's homes, 1300 homes for aged, 526 mental hospitals, 293 institutions for incurables, etc.

These minister to approximately 6,000,000 persons each year. The capital investment is about \$1,500,000,000, and the annual operating cost is about \$350,000,000.



## Christmas Prayer

NANCY BYRD TURNER

Savior, on thy birthday dear  
Make us to remember  
How the star's clear light was shed  
Down upon the manger bed,  
With the angels bending low,  
Far away and long ago,  
One December.

Savior, when thy birthday falls,  
Make us to remember  
Other children near and far  
Who should see the Christmas star,  
Hear the song and love the light  
Of thy birthday fair and bright  
In December!

## The Gift of a Wise Man

MARGARET EGGLESTON OWEN

"Whatever shall we do now?" asked Mrs. Kent, looking again at the letter in her hand. "James Lane, of all people, could not be spared from the pageant. The person who takes that part must be able to throw feeling into it. He has a good deal to say, and he must sing tenor. I am just discouraged. What can we do, Dr. Lawes?"

The pastor of the large city church smiled cheerily at her: "It is much harder for him to have to go to the hospital than it is for us to find a substitute to take his part. Perhaps some one will have to read it. Suppose we go to the church office and look over the lists for available men who might be able to do it."

While the two were sitting, puzzling over the hard problem, they heard two girls talking in the hall outside:

"I wish that you could have seen him showing us last night how the president of the college prays in chapel," said one of the girls. "It was enough to make anyone roar with laughter. Since he went to college, he seems to have lost all that religious attitude he used to have."

"I don't like to hear him make fun of the church," said the other girl. "I happen to know how much the church has done for Ted Olaf. I should think that he would be ashamed of himself to talk as he does right here in the town where his mother was such a loyal church worker. I don't like him so much as I used to."

"You are fussy," said the first girl. "All college boys are like that. I think he's a good sport."

Dr. Lawes and Mrs. Kent had stopped talking as the voices of the girls came to them.

"Mrs. Olaf was spared a lot of suffering, I think," said Dr. Lawes. "We miss her in the church, but Ted would have been a great heartache to her."

He picked up the lists again, but he looked tired and unhappy. Ted and he had been great friends before the boy went to college.

Finally he laid the papers down and said thoughtfully: "I think I shall ask Ted Olaf to take the part of the Wise Man. He can learn it easily in a day. He can sing a fine tenor solo. He was the best we had in dramatics when his mother used to be the coach."

"Never!" interrupted Mrs. Kent. "Never, Dr. Lawes. This is the most beautiful pageant that I have ever written for you. Ted Olaf would laugh in the middle of his part, or he would kick over the manger, or do some other disconcerting thing. He just will not do!"

"Mrs. Kent," said Dr. Lawes quietly, will you trust me to have Ted take the part and not spoil it? He likes to do things for me. Perhaps it is our last chance to have him feel the spirit of Christmas in the home church. Next year he will be working and far away. I want to help the boy. His soul is of much more value than any pageant. Perhaps God spoke to us through the girls in the hall and asked us to help him. Perhaps the spirit of Ted's mother is still here. Please let me try Ted."

"If you put it in that way, I can but let you do as you wish, but I am not happy over your choice," said Mrs. Kent as she handed him a copy of the Christmas pageant.

That afternoon Ted came to the church at the call of the minister. They talked of college, of sports, and of friendships. Finally Dr. Lawes drew the copy of the pageant from his pocket and asked Ted to take the part of the third Wise Man. With a laugh, Ted handed the copy back again.

"I couldn't do that," he said. "You see, I don't believe in those fairy tales now—angels, shepherds, Wise Men. They are all right for children, but I know better now. I am sorry not to help you, but I couldn't do it."

With great patience, and without attempting to answer his statements about his belief, Dr. Lawes told him of their difficulty in finding some one for the part, of his ability in dramatics, and of his mother's joy, in the years gone by, when Ted did so well in the pageants in the church.

Then he said: "Ted, you have asked me to do many things for you. Some of them were hard. But I never refused you. I want you to take this part and make it a success. Do this to please me."

Ted sat looking at Dr. Lawes for a moment. Then he held out his hand for the paper, saying: "If you put it in that way, there is nothing to say. I must do it. I owe you a big debt, Dr. Lawes. You have been my friend. But I don't believe as you do. Science, philosophy, and life all say that religion is only a myth, a fairy tale. I can't see why I have been so duped as not to see it before."

Dr. Lawes reached across the space and took the two hands of the college boy in his own. "Ted," he said, "it is evident that you think that your teachers and

your new friends at college know more about what religion is and what it does than your mother and your grandmother knew. Have they lived it as long or tried it out as thoroughly as your mother and grandmother did? Do they know what religion really is?"

"I remember your grandmother kneeling by your bed when you were so ill. Science had done all that it could, and it said that you must go. She was praying, 'God, you need our Teddy to help in your work, and we need him, too.' She believed. You lived."

"I remember the face of your mother when she brought you, a little baby, to dedicate your life to God. She said to me, 'I must live so Christianly that Teddy will see and love God in our home.' She believed. She lived her belief, and you are the richer for it."

"Probably your grandmother and your mother were both mistaken. The college teachers and boys certainly ought, I suppose, to know 'the truth, the whole truth, and nothing but the truth' about religion."

Ted looked up quickly. Never before had he heard Dr. Lawes speak so sarcastically. "Please don't say anything about mother and grandmother," he said. "What thy believed was best for them, but not for me."

"Good-by, Ted," said the minister. "I must hurry for an appointment—a visit to a mother in the hospital who is about to leave five little children. Perhaps I had better pass on your belief to her if mine is not true. Thanks for taking the part. Make a success of it, won't you?" and he was gone.

A half hour later Ted left the church. He had been thinking and wishing that he could talk to his mother for a while.

At the rehearsal that night, Ted knew most of his lines, and the next night he was taking his part as easily as anyone else. But Mrs. Kent heard only words, as he gave his lines, and she shook her head as she thought of the next day.

At four thirty on Sunday afternoon Ted stood at the entrance of the church waiting for his turn. The robes that he wore as a king were rich and beautiful. The box that he carried was of burning gold and shone in the light of the lantern that he held in his other hand. He had expected to take the part easily and well, but his mind was in a tumult as he stood at the door. He was thinking back to another pageant when he was a very little boy.

His mother had been Mary, and he had been a little shepherd boy at her side. He had brought a tiny white lamb to the Baby Jesus, and Mary, putting her arm about him, had said: "I love thy little gift, O son of the hills, because it comes of an honest heart and an open mind. The Baby Jesus shall be thy Friend. When thou art a man grown, thou shalt bring thyself, and lay thy life at his feet."

He remembered how his mother had

said it, "When thou art a man." Well, he was a man, and he was bringing a box of gold and a closed mind. Had his mother been mistaken? Had her faith been true? Then why had he revolted against it?

"And there came Wise Men," said the voice of the reader near the manger.

"But one is foolish, ungrateful, insincere," said the voice of conscience at the door.

"They brought gifts to the Mother and the Child," said the reader.

"What gift have you brought to your mother on this Christmas Day?" the voice asked the man. "How can you kneel at the altar where she dedicated your life to God? 'When thou art a man, thou shalt bring thyself, and lay thy life at his feet.' That gift would make your mother happy. Jesus has been your Friend, your mother's Friend, your grandmother's Friend."

Forgotten was the pageant, the time, the place. Question followed question in his mind. How did the boys know whether or not religion was worth while? They had never tried it. How did his philosophy professor know the value of prayer when he did not pray? What sort of mother would his girl make if she were so little like his own mother? What a mistake he had made! Surely his mother and his grandmother knew, when both their lives had been so full of hard things. Jesus had indeed been their Friend.

The first Wise Man was already kneeling before the manger and the second was walking up the aisle when Ted came to himself. Mechanically he lifted the box above his head, finding his way with the light of the little lantern.

The soloist sang,

"See the Eastern Wise Men bring  
Gifts and homage to our King."

Ted looked eagerly at the altar. He saw there, not the Mary of the pageant, but his own mother, as she had taken the part for many years. And as he looked, the trouble and doubt vanished as the mist before the sun. In his heart he knew that he was again ready to love and follow his mother's God.

Slowly he mounted the steps. With deep feeling he told Mary of his long and weary search, of the many difficulties a'long the way, of the dangers which he had overcome, and of his gratitude that his search had ended at the manger of the Christchild. Mrs. Kent sat with her hands clenched in her lap. She could not understand this new and thoughtful Wise Man. Dr. Lawes smiled through tears and watched the boy as he reverently knelt before the manger.

As he placed the jeweled box in the manger, he bowed his head and touched the hand of Mary as it lay over the side of the manger. To him it was the hand of his own mother on his feverish brow.

"I'm sorry, mother," he whispered. "I didn't understand. I still want to be dedicated to God and to his service. I still want Jesus to be my Friend."

A few moments later, as he was slipping out by the rear door of the church, Dr. Lawes held out his hand to thank him.

"May I come to see you tomorrow?" asked the boy. "I want to learn more about mother's religion. I want to learn it from one who knows what God is, and what he can do."—The Westminster Leader.

## What Our Home Missionaries Are Doing

In a recent report from one of our pastors in Canada, he expresses his gratitude and that of his church to our Society that they now have a suitable place in which to worship God and try to build up his kingdom in the hearts of men and women. He says they are continuously making new contacts and the meetings are much better attended since they moved to their new building. The work in the Sunday school is also very encouraging.

However, there are also many obstacles and difficulties to overcome. The unemployment situation is similar to other places, and has not changed for the better, but for the worse. No one fully realizes the hardships and suffering especially of the newer immigrants. Hundreds of families of different nationalities are in absolute destitution. The city relief consists only of food. Other necessities must come from other sources.

The pastor states that in the midst of great physical and spiritual suffering and agony, they are trying as God's fellow-workers to do the best they can for a few of their less fortunate brothers. Here the work consists of many other things besides preaching on Sunday; such as trying to find work for destitute families, helping them to get relief from the city, visiting them in their homes, etc. He mentions one family in particular whose case was very pathetic, of which he writes:

"This young man is in Canada over three years and his wife and two small boys almost two years. Shortly before Christmas the younger boy, four years old, took sick very suddenly with a severe case of pneumonia. The doctor ordered him to the hospital, as there was little hope of recovery in those dingy rooms in the part of the city where they lived. After the two weeks the boy's parents and I went to the hospital to take him home. The first thing they got in the office was a bill for \$22, and then were told that since they were not naturalized citizens the bill would have to be paid before the boy left the hospital, or else the city would have to make settlement. That would mean that they were foreigners and would become a public charge, and as such would be in

danger of deportation. With tears in her eyes the mother counted out the last \$10 and said: 'That is all that we have and no work.' It almost broke my heart as I stood beside them. I knew too well that our last \$12 was in my purse and it was over a week before the next check was due from the Mission Office, and I had just received word about the big bank failure with our mission deposit. I uttered a silent prayer, pulled out my purse and counted out the last \$12. Then we took the boy home. Next I had to tell my good wife how I had spent our last \$12 and that we were now broke, and would have to trust God until some more money came.

Later on in the year the older boy in this family was taken seriously ill with meningitis. The doctors said they could do absolutely nothing for him. I then told the father that the doctors thought his boy very ill and could not do much for him, but that we must trust our Heavenly Father who knows what is best for us all. We prayed together and I visited them several times. When my wife and I called on them again I will never forget the pathetic sight. The two dingy rooms in which they had been living were lost to them, and the family renting them was busy moving in. Their few belongings were piled in one corner, and the mother was sitting on a pile of bedding in tears and heartbroken. The father had the younger boy on his knees, and the older boy was lying on an old cot, looking as white as a sheet. We realized the desperate situation and had to act quickly. We decided that this family would have to live with us until something else could be found. The boy gradually improved and has fully recovered, but the father could not find work all summer. He now works for \$10 a week, but nobody knows how long that will last. The family is still with us, although we ourselves are running into debt and hardly able to carry on. This is one of the most tragic cases, but we make similar experiences all the time. May God help us to be loyal and true to the end!"

## A Good Example

Of the Christian Scientists, Dr. Lyman P. Powell, an Episcopal clergyman, writing in "The Living Church," says:

"They read their daily, weekly, monthly and quarterly periodicals with a regularity which is unique. Their daily paper, the "Monitor," has (the figures of 1931) a paid circulation of 137,056; their weekly organ the "Sentinel," has a paid circulation of 191,146; their monthly medium, the "Journal," has a paid circulation of 127,781; and the "Christian Science Quarterly" used by all their Bible readers every day has a circulation of 716,839."

Dr. Powell adds: "I hope that some who read these words may feel a quickening responsibility to support their own church papers."



**How Much Ought I to Give?**

Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if tomorrow  
Found you where giving was o'er.

Give as you would to the Master  
If you met his loving look;  
Give as you would of your substance,  
If his hand your offering took.

**New Books**

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

**Streams in the Desert.** By Mrs. Chas. E. Cowman. 376 pages. \$1.50.

**Consolation.** By Mrs. Chas. E. Cowman. Both published by The Oriental Missionary Society, Los Angeles, Cal. 367 pages. \$1.50.

These are two helpful devotional books, presenting as a rule, a scripture text, a meditation or illustration and a poem for every day of the year. The selections are from different authors and are wisely and fittingly chosen. The tone is deeply scriptural and the range of authors is confined to writers who present the marrow of scripture truth and exposition. The first of these books is in its twelfth edition and the second has just been issued. As its title indicates, it is a book intended to bring comfort to all burdened and grief-stricken souls. It is dedicated to the largest household in the world,—“The Household of the Sorrowing.” Either of these books can be used in the family altar with spiritual profit. Those looking for such a help for the new year might order one or the other to their advantage.

**Many Moons Ago and Now.** A course on the North American Indians for Junior Boys and Girls by Katharine E. Gladfelder. The Friendship Press, New York. 157 pages. Cloth \$1.00. Paper 75 cts.

**Children of the Great Spirit.** A similar course for Primary Children by Frances Somer Riggs with Stories by Florence Crannell Means. The Friendship Press, New York. 153 pages. Cloth \$1.00. Paper 75 cts.

Two splendid courses on the North American Indians for the Junior and Primary age groups. In the first book three units are treated, the Eastern Indians, the Plain Indians and the Indians of the Southwest. Here is a fine collection of carefully arranged material, including historical facts, stories, plays, games, suggestions for music and art—a boon to every leader. The second book gives seven stories from seven tribes adapted to primary children. Otherwise the course follows similar lines. The purpose of the courses is to develop an appreciative understanding of the Indians, to discover some of the ways in which juniors can share with the Indians through the church, to de-

velop the desire to tell the Indians what God the Father means as revealed by Jesus. There are helpful reference lists at the close of each book. Leaders planning a new missionary course with the children will need these books.

**Off to China.** A course for Primary children. By Mabel Garrett Wagner with Stories by Helen Firman Sweet. 146 pages. Cloth \$1.00. Paper 75 cts.

**New Joy.** A course on China for Junior Boys and Girls. By Carolyn Titcomb Sewall: Part I. The Story; and Charlotte Chambers Jones and others (Part 2. The Course). 154 pages. Cloth \$1.00. Paper 75 cts.

Both published by Friendship Press, New York.

Two Missionary Study Courses for the age groups designated on China. It is a delight to peruse these books and to visualize the happy time an alert and eager leader will have with the children if she follows the suggestions for teaching these well-arranged courses. There is a wealth of material in each book and the place of activities in the teaching is not overlooked. The subject-matter is up-to-date and deals with the China of today. We can heartily commend these courses to leaders.

**Chinese Children of Woodcutters Lane.** By Priscilla Holton. The Friendship Press, New York. 68 pages. Cloth, 85 cts.

An attractive, gay gift book for children up to ten years. There are nine chapters and an abundance of illustrations. Children will delight to hear or read about Mee Sung and Small Brother. The Blue and Red cover and the charming contents make the book an ideal Christmas gift in the book line for younger children.

**Three Days of Gellert's Life.** By Philip F. W. Oertel. Translated from the German by Carl A. Daniel. The Christopher Publishing House, Boston, Mass. 44 pages. \$1.25.

Many of our readers will remember this story, translated by Rev. C. A. Daniel, as it appeared in serial form in the “Baptist Herald” some time ago. It is now offered to the public in more permanent form. Gellert is an attractive figure in German literary and religious life and these incidents from his life can only inspire every reader to better and nobler living.

**Twenty-Four is Enough.** By Peter Redden. Christopher Publishing House, Boston, Mass. 32 pages. \$1.00.

The publishers announce this as “an intriguing collection of verse.” It is a rather thin book. Perhaps the title refers to the 24 poems contained in the little book. Whether the general public will think “twenty-four is enough” in comparison to the price or a rather exorbitant demand remains to be seen. Some of the pieces show poetic gift of promise but others are hardly worth while.

A. P. M.

**California Young People at Wasco**

The B. Y. P. U. and S. S. W. Union of California met at Wasco, Nov. 11-13, 1932, in conjunction with the California Association.

The opening service was held on Friday afternoon, following a delicious dinner served by our hosts. Mr. Sam Heinrichs, B. Y. P. U. president, and Mr. Ehrhorn, Sunday school supt., spoke words of welcome, while Mr. Herbert Stabbert, president of the Union, responded. Each society then answered to the roll call either by song or Bible verse and gave a short report about the work done during the past year. The reports showed that each society was hard at work doing its best to further the kingdom of God.

Rev. H. Penner spoke on “Present Temptations of our young people and how to conquer them.” In this critical time our young people face many temptations, but they can be overcome by keeping close to Jesus Christ. Mr. Eugene Bressel discussed the topic, “The Value of Christian Fellowship.” He stressed the fact that Christian fellowship satisfies the desires of young people. Rev. O. R. Schroeder gave an interesting and instructive talk on “Parliamentary Rules.”

On Friday evening the Wasco orchestra and mixed and male choirs rendered several splendid selections, after which Rev. J. A. H. Wuttke delivered the evening address on Acts 9:22: “But Saul increased the more in strength.” To grow in the Christian life, one must first experience a divine revelation of Jesus Christ, the Son of God. Then one must have communion with Christ. Baptism and affiliation with the believers is also necessary for the Christian growth and finally, service for Christ is expected.

In the prayer hour on Saturday morning Mr. Ifland spoke about the “Prayer Life,” James, chap. 5. He stressed the fact that “the effectual fervent prayer of a righteous man availeth much.”

Miss Florence Wessel spoke on “Our Youth and Modernism.” In this time of modernistic teachings it is important to have our young people well grounded in the scriptures and for them to take Jesus Christ as their only guide. Rev. G. E. Lohr discussed the topic, “Lessons and Blessings from the Depression.” The depression has made many people learn to judge the lower things of life more truly and to realize that the spiritual things are really the worth while ones.

Saturday afternoon was devoted to a sightseeing tour in and around Wasco. We visited the beautiful High School auditorium and other modern equipped school buildings, the airport, and the cotton gin.

Saturday evening was given over to a debate on the question: “Resolved, That it is more difficult to be a Chris-

tian today than in the time of the Apostles.” The affirmative was upheld by the Ebenezer society of Los Angeles, represented by Mr. Henry Klar and Mr. Ernest Clauder. The negative was upheld by the First Church in Los Angeles, represented by Miss Alice Stabbert and Mr. Paul Leuschner. Many points of interest and value were brought out. The judges' decision was in favor of the negative side. Following this meeting the Wasco young people were hosts at a social gathering. Delicious refreshments were served at the close of the evening.

On Sunday morning the Sunday school was led by Mr. Ehrhorn. Several classes expressed their welcome by the singing of songs. Visiting friends spoke, and greetings were exchanged.

The morning sermon was preached by Pastor Wuttke. He spoke on 1 Tim. 1:15 and 16. Christ came to this earth to save sinners and that those saved should be a pattern for others.

Sunday afternoon was devoted to a program consisting of musical selections, dialogs, and readings. Each society contributed some number. The newly elected officers were installed by our retiring president, Mr. Herbert Stabbert. They are as follows: President, Mr. Eugene Bressel, Anaheim; vice-president, Mr. Ernest Clauder, Ebenezer, Los Angeles; secretary, Miss Emma Rawe, Lodi; treasurer, Miss Florence Wessel, First Church, Los Angeles.

The evening service was led by Rev. Schroeder. The subject of the address was, “The Christ-Centered Life,” Gal. 2:20. A consecration meeting brought to a close our seventh annual convention.

The courteous hospitality, the array of flowers, the inspiring addresses, and the fine spirit of Christian fellowship all helped to make our convention days a success. May the inspirations of this convention make us more loyal to Christ and more willing to be used in the building of his kingdom!

**A Historical Sketch of the Walnut St. Church, Cincinnati**

(Additional to the 75th Anniversary report)

In the year 1852 Brother Alexander von Puttkamer started mission work among the Germans of Cincinnati. With a small group of Baptists from Berlin, Germany, he held services at Kossuth Hall, corner Walnut and Court streets. When business conditions became dull and better prospects invited to Dayton, most of these went there and laid the foundation of the church in Dayton.

It deserves honorable mention that the Ninth Street English Baptist Church saw the need of work among the Germans, and took steps to restart it. It called Student Philipp W. Bickel from Rochester for the three months summer vacation in 1855. Among the few Baptists that Bickel found were Bro. and Sister Weisbrod and Bro. Reichle. These became pillars in the church for many

years. Although the work spelled hardship and even persecution, the results encouraged the Ninth Street Church to give Bro. Bickel a call to become its permanent pastor.

He proved to be a wise master builder in laying a foundation that for 75 years stood firm. His English wife soon learned the German language and became a great help in the work. In those early years he acted as pastor, colporter, teacher, song leader, janitor and later also became editor.

In those years mission stations were also started in Newport, Dayton and Hamilton, O.

As new converts were baptized and welcomed at the Lord's Supper by the pastor of the Ninth St. Church in a language not yet familiar to the immigrant, the desire for a distinct German church was felt and expressed to the mother church, but did not find favor. It was feared that an independent church would dampen the enthusiasm for the German work and endanger the support of Bro. Bickel. It was only reluctantly that in August, 1857, the church granted the letters for an independent German organization, stating that for any possible unfavorable result the German church would be responsible. Again let it be said to the credit of the English church, that it did not withdraw its helping hand, but in all spent over \$11,000 for the German work.

When on Tuesday night of the anniversary the neighboring churches voiced their feeling and attitude toward our church one pastor after another stated that some of their best members had come from the German church, or were children of parents who had been won by the German church. Would this not hold true in hundreds of Baptist churches all over the country? Has the money spent by the Home Mission Society for the German work proved a sound investment?

On August 28, 1857, the church was organized and on October 24 recognized by a council of 40 delegates, among whom was Bro. K. A. Fleischmann of Philadelphia. Bro. Geo. Weisbrod was elected deacon and Bro. Kesting secretary of the church.

In 1859 a chapel was built on Mary St. The church reported 50 members and an enrollment of 50 in the Sunday school.

During this year “Der Muntere Säemann” and “Die Biene” were started, both edited by Pastor Bickel. The following year the church reported 60 members and a Sunday school attendance of 110.

In 1866 the chapel on Mary St. was sold, a lot bought on corner Walnut and Corwine streets and on it the present church was built. Because of financial conditions the upper auditorium was only completed and the church dedicated in 1870. In 1857 a membership of 67 and an enrollment of 175 in the Sunday school was reported. With the missions

in Hamilton, Newport and Dayton added, a membership of 100 and Sunday school enrollment of 325 were given in the conference report.

The editorial work of the two publications besides the regular pastoral work proved too much for Bro. Bickel. When in 1865 the General Conference met in Wilmot, Can., Bro. Bickel was officially elected editor of these two papers and resigned his pastorate. For two years Bro. E. C. Janzen from Kankakee was his successor. When in 1867 on account of a business depression a number of men were without work, the church passed a resolution calling on the men who had work to give the wages of one week to their less fortunate brethren. Might churches not find a good suggestion in this for our time?

From 1868 to 1879 Bickel again acted as pastor supply. From that time to the present the following pastors have served the church: P. Ritter, 1870-1875; J. Albert, 1875-1878; L. H. Donner, 1878-1888; P. Ritter, 1888-1890; H. G. Bens, 1890-1892; D. Koester, 1892-1895; F. A. Licht, 1896-1905; F. P. Kruse, 1905-1910; A. A. Schade, 1910-1915; P. C. A. Menard, since 1918.

During the 75 years 625 souls were baptized on confession of faith, an average of over 8 per year.

Possibly we find in this list of able, consecrated pastors one reason, why the missionary spirit has always been predominant in the Cincinnati church. Proof for this is seen in the fact, that an unusually large number of missionary workers have gone out from here. There is no other church in our denomination, that has furnished so many efficient workers for the home and foreign field as this church. Here are their names: Pastors: J. F. Dohrmann, F. W. Greife, H. F. Mueller, S. Hesting, J. Fechter, J. Miller, J. M. Hoefflin, J. F. Hoefflin, R. Hoefflin, H. Wernick, J. Meier, G. N. Thomssen, C. A. Daniel, F. W. C. Meyer, J. Kratt, B. Graf, E. R. Suevern.

Lady missionaries: Maggy Schmucker, Marie Ill, Gustie Weisbrod-Thomssen, Louise Merkel, Hilda Krause.

Besides these 24 mission workers 5 girls followed the invitation of 5 young pastors and missionaries to become their wives and thereby in a large sense also became mission workers. They are: Minnie Winkler-Ramaker, Paulina Daniel-Suevern, Anna Kappel-Steffens, Selina Willer-Meyer, Marie Willer-Dippel. 29 men and women have gone out from this comparatively small church into home and foreign fields and practically all of them have filled their places well. Can any of our churches match this record?

When the Spirit directed the church of Antioch to send Paul and Barnabas into the larger field, they were undoubtedly missed in the home church in which

(Concluded on page 15)



### Saskatchewan Tri-Union at Lockwood

The first conference of the Tri-Union of the Province of Saskatchewan, representing the Young People's Union, Sunday school workers and choirs of the German Baptist churches, was held at Lockwood, Sask., Oct. 26-30.

The weather was very unfavorable and as a result the representation was limited. The delegates numbered only 46.

The conference was opened by the president, Rev. A. Felberg of Nokomis, who also delivered the opening sermon on "Mutual Riches." Rev. E. Bonikowsky, pastor of the local church, gave all visitors a hearty welcome, to which Bro. Felberg responded. The Nokomis band rendered several numbers.

On Thursday morning the meeting was opened with a short devotional service led by John Butz of Southey, after which the president of the Tri-Union took charge of the business session. Rev. A. Felberg was re-elected president; John Butz, vice-president; Adam Huber, secretary; Anne Kepl, treasurer; Rev. J. Kepl, Young People's director; Henry Fenske, Sunday school director; Emil Litwin, music director; Anne Kepl and Mrs. F. Brucker, pianists. Following the election, Rev. John Kepl led the devotional service.

Thursday afternoon the song service was led by Louis Galenzoski of Southey. Rev. P. Daum gave an address on "The Connection of the Sunday School with the Home." Rev. A. Felberg spoke on "The Difficulties and Possibilities in Sunday School Work." Several musical numbers were given after which we had a short discussion about Sunday school work.

On Thursday evening Rev. P. Daum was the speaker. His text was from 2 Tim. 2:3. Several duets and quartets were also given.

Friday morning's devotion was led by A. Richter. The five judges who were chosen to determine the prize winners in the three classes were representatives from five different churches. The devotional half hour was led by Rev. P. Daum.

Friday afternoon a short song service was led by Miss Jenny Felberg of Nokomis. Rev. J. Kepl gave an address on Young People's work. The second speaker of the afternoon was unable to attend, but we heard instead an essay, "Joseph, the Model Realizer of God's Presence," given by Miss Freda Brandt of Regina.

Friday evening we had our program. Each church represented was entitled to give three numbers, one for each division. The program was well attended and enjoyed by all. The collection raised amounted to \$19.75.

Saturday morning the devotional service was led by Adam Huber of Serath, after which Rev. A. Felberg announced the judges' report as follows: Sunday School Division: Nokomis, first; Regina, second; Lockwood, third. Music

Division: Regina, first; Nokomis, second; Edenwald, third. Young People's Division: Regina, first; Nokomis, second, Lockwood, third. Rev. Felberg read a paper on "Music," which was written by Rev. G. Schroeder of Ebenezer, who was unable to attend. There were no meetings Saturday afternoon and evening.

Sunday, the closing day, came only too soon. In the Sunday school period several speakers addressed the meeting. We heard a number by the mass choir and also several quartets. Rev. A. Felberg delivered an address: "Ye shall be holy, saith the Lord."

The Sunday afternoon service was conducted mostly in the English language. Rev. Graham of Nokomis addressed the meeting. His texts were Gal. 6 and 2 Thess. 5:4. Several musical numbers were rendered and then Rev. E. Bonikowsky brought the closing message. A resolution of thanks from the committee was read by Mr. Ed. Fenske.

We once more extend a hearty "Thank you" to the Lockwood church for its hospitality. Happy memories, new acquaintances, and the inspiring messages will long be remembered. We went home resolved to do more for our Master.

ANNE KEPL, Reporter.

### "Home Evening" of McDermot Ave. Baptist Church

Under the auspices of their Young People's Society the McDermot Ave. German Baptist Church of Winnipeg, Man., held a Home Evening ("Heimat-Abend") with the purpose of reviving the memory of their former homes over the sea and of being mindful of the glorious future home promised us by Jesus Christ.

The first part of the program commenced with the hymn "I'm a Pilgrim." Rev. H. P. Kayser read the Scripture from Revelations 21 and led in prayer. Then the president of the young people's society, P. Penner, had the honor of welcoming the German Consul, Dr. Seelheim, and all other visitors. An interesting address on "For here we have no continuing city, but we seek one to come" (Heb. 13:14) followed by the vice-president, P. Heuer. A special delight and inspiration to the audience were the recitations and the old, but well-loved "Heimatlieder" by the choir, as well as by the congregation itself.

The second part of the program which followed an intermission was graced by an address by Dr. Seelheim. He expressed his thanks for the invitation he had received. He also showed his appreciation for the celebrating of such a Home Evening. Further recitations whose theme was from the 23rd Psalm were effectively produced. The hymn "Lead On, O my Savior," marked the end of the program. But by no means had the end of the evening been reached, for the indispensable "Coffee and Cake," which were served, gave the meeting an atmosphere of fellowship and friendliness.

The evening was a successful and blessed one as it served to bring once more in close contact the people who follow the teachings of Christ and bear the hope of a greater reunion in the heavenly home, prepared by their Maker.

EDITH STREICHERT, Sec.

### Grand-Stand Religion

President Glenn Frank of the University of Wisconsin says that "we are rapidly becoming a grand-stand civilization." Recently he attended a football game with 42,000 fellow Americans, and saw "twenty-two Americans playing to win, 42,000 Americans paying to watch." He thinks this condition "dramatizes the increasing tendency of Americans to buy their pleasure instead of brewing it in their own minds and backing it with their own muscle." He also quotes this interesting comparison between reading and theater-going as pleasures: "Reading listed as pleasure in which we participate, theater-going listed as a pleasure which we enjoy as a spectator."

I am impressed with the fact that the same tendency appears in religion. We like to observe it—in others, and are found willing to cheer it on, even though we do not participate in the discipline and hardships ourselves. We pay our preachers and missionaries to play the game. We hire our choirs to sing for us. We are glad to turn our children over to paid Christian teachers and schools for religion, rather more than to make our homes the primary school of religion. We are enthusiastic over spectacular displays of marching choirs and gloriously appalled ecclesiastics, yet may not have more than a fleeting interest in religion ourselves. We are quite as much inclined at times to have somebody pray for us. Worship like leisure challenges us to provide for our own minds and for our own powers a type of personal participation which utilizes and directs our own powers rather than simply observing the activities of others. The same law operates with reference to our use of the Lord's Day. If we have not inner resources for the spiritual life and feel no call to bow our souls before God, we shall probably be more eager and quite satisfied in the pursuit of recreation based upon physical enjoyment and satisfaction.

The question is whether we live in the grand stand or in the arena, whether we make of life a picnic or a crusade.—C. E. World.

\* \* \*

We need your helping hand in securing new friends who will subscribe to the "Baptist Herald." Start in now. This is also helping in the Lord's work.

\* \* \*

Good literature and uplifting reading matter is needed more than ever. Your B. Y. P. U. could place the "Baptist Herald" in the reading room of the Public library of your town.

# Life Stories of Great Baptists

## Charles Haddon Spurgeon

REV. W. Y. FULLERTON, D. D.

Spurgeon was born at Kelvedon in Essex on June 19, ten days after William Carey had died at Serampore in India on June 9, 1834. So the prophetic succession amongst the Baptists of the nineteenth century was maintained almost without a break.

### His Boyhood

The Spurgeons seem to have come originally from Norway, the name of which there are no less than nineteen variants, probably being a diminutive of "Sporr," the old Norse word for sparrow. When Charles Haddon was but ten months old his family moved to Colchester, and towards the end of 1835 the boy was sent to his grandfather, remaining there for six years, and gaining much in knowledge and in character from the associations of the manse: afterwards he had schooling at Colchester and at Maidstone until he was nearly fourteen years of age. In the autumn of 1849 he went as an articled pupil to a school in Newmarket, where according to his own account, he was indebted to Mary King, the cook, for most of his theology. In the emphatic style of his early days he said, "I do believe that I learned more from her than I should have learned from any six doctors of divinity of the sort we have nowadays!"

### His Conversion

During his first Christmas holidays the great event of his life happened. On January 6, 1850, owing to a snowstorm, he was unable to reach the place of worship to which he was bound, so he turned into the Primitive Methodist Chapel, in Artillery Street, Colchester, and a tablet over the pew where he sat commemorates the great epic of his conversion—a conversion which in its swiftness and certainly gave the pattern for his future world-wide ministry. He had been seeking for a knowledge of God for at least five years (let no one despise the religious impressions of young people; at one time he threw up his hands in despair and imagined himself to be an atheist, but that was but a passing experience. The circumstances of that Sunday morning seemed to be very unpropitious, the day was depressing, the Chapel was uninviting, the congregation was sparse, the preacher suddenly called to take the place of the expected minister who was evidently detained by the snow, and young Spurgeon a stranger in strange surroundings. But the set time for his enlightenment had come, and that morning probably that little sanctuary was to the angels the most interesting spot on earth. Something wonderful was about to happen. The unknown preacher must have been a prepared man, a man who would not

hinder God. Efforts have been made to identify him but to no purpose—his part in the drama was to give his message and to disappear.

The text announced was Isaiah 45:22: "Look unto me and be ye saved, all the ends of the earth." Spurgeon who had a remarkable verbal memory, reports his Essex speech: "Now lookin' don't take a deal of pains. It ain't lifting your foot



that looks alone to him. I thought I could have danced my way home."

He never turned back. From that moment he bore a constant witness to Christ's saving power, and expected others to have an experience like his own, and he was not disappointed. Towards the end of his life he said that never a day passed without his hearing of at least one being converted, often of several, and in greater, or lesser degree that continued for forty-two years! Was there ever such a ministry in the world before or since?

When he returned to Newmarket he asked to be admitted as a member of the church there, and being ignored at first, he threatened to come to the church meeting and propose himself, and was at length numbered with the people of God.

### His Baptism

But not before he was baptized. Though he had been reared in Congregational homes, and was converted in a Methodist chapel, he went straight for the Baptists when he sought church fellowship for himself. "Not to become a Baptist," he said, "but to be a Christian after the Apostolic fashion, for they, when they believed, were baptized." He had never even heard of a Baptist church until he was fourteen years of age, and the church at Newmarket was not Baptist. The nearest was at Isleham, where Mr. W. W. Cantlow, formerly a missionary in Jamaica, was minister, and gladly consented to baptize the young disciple, now within a few weeks of sixteen. Spurgeon was up early in the morning for two hours of prayer and dedication, then walked eight miles to Isleham Ferry on the River Lark, a beautiful stream dividing the country of Suffolk from Cambridgeshire. It was Friday, and two women were baptized at the same time. "The wind blew down the river with a cutting blast," he wrote, "as my turn came to wade into the flood; but after I had walked a few steps and noted the people on the ferry boat, and in boats, and on either shore, I felt as if all heaven and earth and hell might gaze upon me, for I was not ashamed there and then, to own myself a follower of the Lamb. My timidity was washed away. It floated down the river into the sea and must have been devoured by the fishes, for I have never felt anything of the kind since. Baptism also loosed my tongue, and from that day it has never been quiet."

Whether he had reached the end of his tether, having spun out about ten minutes, or whether he was lifted out of himself and spoke words given to him at the moment, he then fixed his eyes on the stranger, easily distinguished among the little company of a dozen or fifteen, and said, "Young man, you look very miserable! You always will be miserable—miserable in life and miserable in death if you don't obey my text: but if you obey now, this moment you will be saved," and lifting up his hands he shouted, "Young man, look to Jesus! Look! Look! Look! You have nothin' to do but to look and live."

"I had been wanting to do fifty things," wrote Spurgeon afterwards, "but when I heard the word Look, I could almost have looked my eyes away. I could have risen on that instant and sung with the most enthusiastic of them of the precious blood of Christ, and the simple faith

Writing to his mother in 1850, he says: "Your birthday will now be doubly memorable, for on the third of May, the boy for whom you have so often prayed, the boy of hopes and fears, your first-born, will join the visible church of the redeemed on earth, and will bind himself doubly to the Lord, his God, by open profession. I am the happiest creature,



I think, upon the globe." On the following Sunday he was registered as a member of the church.

#### First Preaching Efforts

In August he moved to Cambridge, and though he had not spoken in public before, preached his first sermon one Sunday evening at Teversham, being called on without warning. Toward the end of October 1851, having gained much reputation as a preacher, he was engaged to supply the pulpit at Waterbeach for six months. When, at forty years of age, he lectured in London on "Young Men" he said in all seriousness that he was an old one. "I might have been a young man at twelve, but at sixteen I was a sober respectable Baptist parson, sitting in the Chair, and ruling and governing the Church." It is still the glory of Waterbeach that Spurgeon was once a minister there.

#### Called to London Pastorate

But he was destined for London, and in a most unexpected way he came to the great city and preached in New Park Chapel, on December 18, 1853. That was the beginning of miracles. The congregation in the evening, much more numerous than in the morning, refused to leave the building until the deacons promised to invite him again, and, yielding to their wishes, he was asked to preach a second time on the first Sunday of 1854. Practically he remained from that time as minister of the Church, until on the last hour of the last day of January 1892, from Mentone in the south of France, he went to his reward, a reward for service which, in continuity of success, is unique in the history of the Church of Christ. For thirty-eight years, in the same city, he attracted crowds to hear the gospel limited only by the size of the building in which he preached, and exercised an influence as wide as the world. Wherever he went in the country multitudes waited on his words, frequently gathering in the fields or in other open spaces to hear him. On the day of National humiliation on account of the Indian Mutiny, he preached in the Crystal Palace in London to 23,654 people counted in through the turnstiles.

That a youth little more than nineteen years of age should achieve such instant and overwhelming success was a phenomenon, that he should maintain it for twice nineteen years more was nothing other than a miracle.

#### Preacher at Exeter Hall

Within a year the chapel where he preached had to be enlarged (as he wrote to a correspondent at the time, "Our harvest is too rich for the barn"); and while the alterations were being affected, the congregation migrated to Exter Hall, the great meeting place for great gatherings in those days. Here the crowds were greater than ever; the Strand, where the Hall was situated, was thronged by

those who desired admittance, and an immense impulse was given to the gospel by its representation in a non-ecclesiastical building. His appeals were terrific. His wife records that sometimes his voice would almost break and fail as he pleaded with sinners to come to Christ. "I remember with strange vividness," she wrote, "the Sunday evening he preached from the text: 'His name shall endure for ever.' It was a subject on which he revelled. But I really thought he would have died there in the face of all those people. At the end he made a mighty effort to recover his voice: but utterance well nigh failed, and only in broken accents could the pathetic peroration be heard—'Let my name perish, but let Christ's name last for ever! Jesus! Jesus! JESUS! Crown him Lord of all! You will not hear me saying anything else. These are my last words in Exeter Hall for this time. Jesus! Jesus! JESUS! Crown him Lord of all!' And then he fell back almost fainting into the chair behind him."

#### At Royal Surrey Gardens

The enlarged chapel soon proved too small to accommodate the crowds that beseeched its doors, and a return was made to Exeter Hall. But even this was inadequate, so the daring step was taken of securing the Concert Hall of the Royal Surrey Gardens, capable of holding 10,000 to 12,000 people. "Ecclesiastically viewed Sunday last (October 19, 1856) was one of the most eventful nights that have descended on the metropolis for generations," wrote Dr. Campbell, "there was gathered together the largest audience that ever met in any edifice in these Isles to listen to the voice of a Nonconformist minister." An accident marred the first service, but, after a short interval, for three years, November 1856 to December 1859, the great gatherings were held each Sunday afternoon to the amazement of London and the establishment of the reputation of the preacher in every quarter of the city, high and low, east and west, amongst religious and irreligious people. It was estimated that nine-tenths of his hearers were men, women being afraid of the pressure of the throngs that gathered from near and far. To an intimate friend the preacher wrote: "How little satisfies the crowd! What on earth are other preachers up to, when with ten times the talent, they are snoring along with prosy sermons, and sending the world away!" To the same correspondent he wrote the following year: "Eleven times this week have I gone forth to battle, and at least thirteen services are announced for next week. The Lord Mayor, a Jew, has been to our chapel, the Chief Commissioner of Police also came, but better still, some thieves, thimble-riggers, and harlots have come and are now in the church, as also a right-honorable hot-potato man, who is prominently known as 'a hot Spurgeonite'."

#### The Tabernacle Built

In the year 1861, on March 25, the great Tabernacle, capable of holding more than 5000 people, erected in Newington Butts for the regular worship of the stated congregation, was opened, and there, without pause, save for resting times, Spurgeon preached to overflowing crowds three times a week for thirty years, his last sermon being delivered on June 7, 1891. The church membership was then more than 5000, and at one time no less than five members of the Spurgeon family were preachers—father, brother, and the two sons of the man who made the Spurgeon name eternally famous, being also acceptable ministers of the Word of God.

#### Death

As Spurgeon died in France, there was a long interval before the funeral in London, on February 11. For those twelve days the thoughts of the civilized world were centered on the great preacher and his work, and at the end enormous crowds lined the miles of road between the Tabernacle and Norwood Cemetery, where he rests.

#### Spurgeon's College

Very early in his own career he began to train men for the ministry. Quite modestly and without plan a few candidates were assisted, but ultimately a special building was erected behind the Tabernacle, and at times more than a hundred men were under his care. "Spurgeon's College," now removed to a fine building at Norwood in the suburbs of London, has in the course of its history trained no less than 1,300 men as preachers and missionaries, many of whom have occupied high places in the Kingdom of God.

#### "Spurgeon's Orphanage"

founded in response to the challenge of a generous lady who desired to help fatherless children and felt that she could entrust the necessary funds to the man who had endeared himself to so many people, is still prosperous in its good work at Stockwell, and during its history has received and trained and sent them forth into the world into honorable positions nearly five thousand boys and girls, many of them as declared disciples of Christ.

#### "Spurgeon's Sermons"

which were issued week by week since 1855 and were continued for many years after the preacher's voice was still, have a phenomenal circulation, and have been blessed to many thousands. As he preached three times a week, and only one sermon a week was printed, there were at his death hundreds of others awaiting publication. Countless millions of them have been issued, and no less than 66 sermon volumes have been published, in addition to more than a hundred other books. With the publication of the last sermon volume, what I have ventured to call "The Spurgeon Era" may be considered to be closed. But his soul is marching on.

In 1934 we shall come to the Centenary of Spurgeon's birth. Let the year of memory be also a year of expectancy, and the year between prepare the way for an ingathering of men and women to the Kingdom of God such as the world has never witnessed!

#### Bulgaria of Today A Rare Opportunity

That is Bulgaria of today! Its population is about six million, with a Constitutional Government based on Anglo-Saxon ideas of people's rights and fair play. All the nationals in Bulgaria enjoy equal rights. Bulgaria is pre-eminently the country of the Balkans which does not believe in or work exclusively for "one nationality, one language and one religion." The Constitution guarantees full liberty to all.

The influence of the Evangelical Mission (Baptist) has made a deep impression on the life of the people. The national poet, Mr. Evan Vazoff, after visiting Razlog and Bansko, wrote:

"Protestantism has played a notably civilizing role in this district, and the Protestants have left their Orthodox neighbors behind. Looking on them comparatively, one would say that the Protestants are 'citizens' and the orthodox are 'peasants.'"

This, of course, is due to the fact that Bulgaria opened her doors to the new teachers, the Evangelical missionaries, who moved among them, talked with them, shared their joys and sorrows and lived in their homes.

#### What Is the Opportunity?

1. *In Bulgaria* we have about seventy Evangelical preaching stations. Only one-half of them have their own pastors or preachers. The other 35 are shepherdless! The peasants, 4,000,000, respond most readily to the Gospel Message, representing about 85 per cent of the population; the native worker makes the best bearer of the Gospel Message.

2. *The Pomaks.* Five centuries ago, at the point of the sword, these Bulgarians,—Christians by birth and profession,—were forced to become Mohammedans. They number 130,000 and are the most neglected and ignorant part of the population. The Pomaks are at the end of their wits. They can hardly believe it possible that individuals or societies can be interested in their lot or would desire to aid them to individual and social enlightenment. But they do recognize that this is both necessary and timely for them.

3. *The Turks.* There are half a million of them in Bulgaria and they are far from the fanaticism rampant in Turkey itself. Here again the need for native workers is imperative. A young Turk, Mostafa Mafmood by name, was converted three years ago. He prayed and begged for an opportunity to work among the Mohammedans in Bulgaria. "My aim is only to spread the Gospel among the Mohammedans in Bulgaria, because I

have tasted the Gospel sweetness!" We sent him to work on the field. Out of the half million Turks in Bulgaria could come many like him, if we but had facilities for training native workers to preach the Gospel among the Turks in Bulgaria.

4. *The Jews.* They are with us also. We call them "the old Israel." Though real, Jews, they have confidence in the Evangelical Christians. It would take scores of new apostles to bring "Israel my glory" to "The Lord of Glory." We have published and distributed among them some of Dr. Blackstone's tracts, with wonderful results.

5. *The Armenians.* That terrible Armenian massacre of 1896! The horrors of it linger still in their hearts and lives. Where could they flee for their lives? To Roumania, to Serbia, to Greece? All these doors were shut and barred. To Bulgaria? The door was flung wide open, and the Bulgarians acted the Good Samaritan to every refugee, man, woman and child, fleeing from that massacre. Then the World War brought tens of thousands more. Will you join us in preaching them the Gospel of Love, Peace and Salvation? They badly need the Bible, because their hope is only in the Bible.

6. *The Gypsies.* Warm-hearted and enthusiastic, and once in the light of the Gospel, they are a very happy company. There are 136,000 of them in Bulgaria. Will you come to the rescue? We are very anxious to spread Christ's Gospel among the Gypsies in Bulgaria. Who will help us in this great and difficult enterprise in the name of Jesus Christ? Here is the only Evangelical Gypsy Church in the world. We support four workers and have three preaching stations. Now we must publish a Gypsy song book and tracts. Your prayer and practical help for this particular work are earnestly solicited.

#### The Problem and the Opportunity

Eighty-five per cent of six million Bulgarians are the peasants in sore need of the Gospel. The Pomaks, the Turks, the Jews, the Armenians, and the Gypsies. All awaiting the Gospel Message. Up to the present time they are all people without Christ and without hope.

What is the hope of these people? Is there a hope for them on our mission field? We need to realize that we as Christians have responsibility which can be met only by giving the Gospel of Jesus Christ to them, and it is this Gospel which is their hope. Please, pray for them!

Prayerfully and patiently yours in Christ's service,  
PAUL L. MISHKOFF,  
President, Bulgarian Baptist Union.

Encourage the "Baptist Herald" booster in your church by a prompt renewal and payment of your subscription for 1933. Aid him by giving him the names of prospective subscribers.

## OBITUARY

### † MRS. EDWARD MEIER

Mrs. Edward Meier, nee Hattie Schacht, was born May 5, 1887, in Kankakee, Illinois. While yet a child, her parents moved to Racine, Wisconsin, where most of Mrs. Meier's life was spent. During the pastorate of the Rev. O. R. Schroeder in the Grace Baptist Church of Racine she was converted and received into the fellowship of the church. In the year of 1913 she was united in marriage with Mr. Edward Meier. A number of years ago the Meiers removed to Waukesha, Wisconsin, and there joined the First Baptist Church. Mrs. Meier died October 29, 1932, after a brief illness at the age of 45. Her husband, two sons, Edward, Jr., and Gilbert, her mother, Mrs. Herman Schacht, two brothers, Herman, Jr., and Roland Schacht, and three sisters, Mrs. Emil Schultz of Chicago, and Misses Esther and Mildred Schacht, besides a host of relatives and friends, survive and mourn her departure from this life.

The friendliness of her nature and the wholesomeness of her influence will long affect the lives of those who made her acquaintance. Every call for service was gladly accepted in the great Servant's name. Evidence of the esteem in which she was held by the Racine and Waukesha folk was seen in the attendance upon her burial as well as the many floral pieces offered by the sympathetic.

### My First Day at Work

#### A YOUTH'S PRAYER

Lord, I come to thee on this, the beginning of my first day at work. Before I go out to tussle for the first time as a wage-earner in the struggle of life, I keep my morning tryst with thee.

I thank thee for the shelter and the care of those who have cared for all my wants up to this hour, for friends, for parents, and for all who have taught and trained me for the work that is soon to be mine.

Nerve and steady me, O Lord, for the shock of meeting new and untried companions. Keep me strong and resourceful in the face of unaccustomed tasks. Give me patience in following up infinite details. Hold me back from discouragement when I fail. Save me from conceit when I succeed. Teach me how to use wisely the money that I earn. Grant me the wisdom to use wisely my leisure time. Amen.

### Historical Sketch, Cincinnati

(Concluded from page 11)

they were the most efficient leaders. The Cincinnati church misses the many sons and daughters that have gone out from her into the larger field, for all of them started their missionary efforts at home. Where would we find the church today if all would have stayed and in addition also the many who for some reason joined English-speaking churches?

One sows, another reaps. The work of the church in Cincinnati has not been in vain. The corn of wheat falls into the ground and dies but in dying it brings forth much fruit. (John 12:20.) God has signally honored the church and placed his seal of approval upon its endeavors. May God's richest blessing rest upon it for the future!

CHRISTIAN DIPPEN



## Suppose That Saloons Become Tea Shops

Modernistic flower pots will replace the wide mirrors of the old saloons, gayly colored tables and chairs will supplant the old-fashioned bar with its brass rail, and petite waitresses will pour where the paunchy bartender presided. Pictures of the latest creations from Paris will hang where the sexy pictures of old adorned the walls, and snatches of a symphony concert by radio will be heard instead of a strident melody from a cheap phonograph. All this, if the anti-Prohibitionists get their way and the liquor traffic comes back, for distillers and brewers will lose no time in attracting the patronage of women.

"The repeal of Prohibition would be followed by a marked increase of drinking by women, especially those of the younger generation." The words are those of Dr. William Bancroft Hill, who has been a member of the faculty at Vassar College for thirty years. He continues: "The modern woman frames her own code of morals and conduct, and she insists that no restrictions be placed upon her because of her sex.

"If her men friends smoke and drink, she feels at liberty to do the same. Unquestionably, the liquor vendors will make every effort to secure her patronage and thus double their sales....

"I believe, however, that the great majority of our young women and young men have high principles, and are eager to bear their part in improving the social, economic and political conditions of our country. And I am confident that, if they can be made to realize the demoralization wrought by the saloon, no matter under what disguise it flourishes, they will work heartily and effectively against it."

### Positive Proof

Jimmy: "Sister can see in the dark."  
Mother: "Impossible!"

Jimmy: "Last night on the porch I heard her tell her beau that he needed a shave."

\*\*\*

City Camper: "What's this stuff?"

Country Cousin: "Man, that's poison ivy."

City Camper: "Well, don't worry. I just picked some; I haven't eaten any!"  
—Pathfinder.

\*\*\*

"Tell me, Jock, is my golf getting any better?"

"Weel, it's no' gettin' better, an it's no' gettin' wur-r-se. It's just gettin' queerer."—The Humorist.

### Well Qualified

Housewife (interviewing applicant): "I may tell you that we are vegetarians."

Country Girl (anxious to get the job): "I've attended that church all my life, mum."—Boston Transcript.

# Archer Wallace Books for Boys

In a personal letter to our Mr. Graafmeyer Mr. Wallace had the following to say:

"I have been a worker among teen-age boys for nearly twenty years and began to write these books in 1925 because I felt the need of genuine inspirational books that were not preachy in character and which did not talk down to boys—something I know which they very much resent.

The books have succeeded far beyond my expectations, and besides being widely circulated in English speaking countries they have been translated into Chinese, Hindustani (India) and Korean; they have also been set up in Braille for use of the blind. I have received hundreds of letters from boys in different parts of the world.

I am not foolish enough to think that the books are anything wonderful—I know they are very ordinary—but they are books of encouragement and I am anxious to get them into the hands of boys for whom they were written. Practically all the money I have received from the sale of these books I have turned back into the promotion of boy's work.



For several years Archer Wallace has been writing fascinating books for boys grouped around central themes adding to his list from year to year. They are helpful and inspiring.

### Hands around the World

In this his latest book for boys the author sets out to show us the heroes of many lands; of Belgium, Sweden, Bulgaria, Japan, etc. Included are Fritz Kreisler, Sun Yat Sen, Mahatma Gandhi and others.

### Overcoming Handicaps

Here are the fascinating stories of great men who counted misfortune a spur to achievement. The accounts of their determination to make good hold our interest unceasingly and inspire our purposes.

### Blazing New Trails

The Heroism that is changing the world. A book that tells of fifteen missionaries at work in as many different places. All of them were ready to take a hand at anything that needed to be done, from translating the Scriptures to preventing war.



These are cloth bound volumes averaging 135 pages in attractive jackets. Each \$1.00 postpaid

### More Stories of Grit

Fifteen stories of men who as boys were handicapped or baffled but who by pluck came through to success.

### Heroes of Peace

Absorbing stories of fifteen men whose remarkable discoveries and sacrifices have made the world happier such as Col. Lindbergh, Wm. Penn, Albert Schweitzer and Wm. H. Anderson

### Men who Played the Game

Fifteen true stories of men who won success never recognizing defeat. Kagawa, Steiner, Breille are some of them.

### Mothers of Famous Men

True and intimate stories of sixteen mothers which describe beautiful relationship.

## Important Notice

Nearly all "BAPTIST HERALD" subscriptions expire with this the last issue of 1932. A very prompt renewal is therefore in order so that no interruption in the service occur.

Please be sure to place your order for the new year with your church booster or if more convenient make use of the subscription blank lying between the sheets of this copy of the "Herald" and send it on to Cleveland.

We are going to assume that you will renew and so we will mail the first number or two of 1933, knowing you will appreciate such service on our part, but if for any regrettable reason you will not continue as a member of the "Herald" family, please see that such notice reaches us during January.

It is our wish that the "Herald" will bring to its readers in 1933 a new inspiration for Christian life and service as well as that a thousand new friends will be added to our subscription list.

The Publishers.