

The Baptist Herald

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

Volume One

CLEVELAND, O., OCTOBER, 1923

Number Ten



Friendly Bible Class
Fourth Street Baptist Church, Dayton, Ohio
Henry Martin, Teacher

What's Happening

Rev. Henry J. Sellhorn, who served the church at Akron, O., as pastor for the last ten years, has resigned to accept the call of the church at Lansing, Mich. He expected to begin his new work the middle of September.

Rev. Carl Swyter, formerly pastor at Los Angeles, Cal., has accepted the call of the church at Chancellor, S. D. He will begin his new pastorate about the middle of November.

Rev. H. R. Schroeder, pastor of the Second Church, Newark, N. J., has resigned to become the new pastor of the Park Baptist Church, St. Louis, Mo.

Rev. G. O. Heide, pastor of Bethany Church, Vesper, Kans., has been granted a vacation of two months by his people in order to enable him and his wife to pay a long cherished visit to their children and grandchildren on the Pacific coast. The good women of the church presented the pastor and his wife with a large and handsome suitcase for the trip. The Young People's Society of the Bethany Church is active and takes charge of two Sunday evening services each month, presenting good programs.

The Young People's Society of East Ebenezzer, Sask., under the leadership of their honored president, Bro. G. Rutsch, rendered a successful program, consisting of several dialogs and musical numbers. The society reports a membership of 55 and is looking forward to a year of success.

Rev. D. Koester, formerly of Canton, O., becomes the new pastor of the church at Corona, S. D. He began his new work October first.

Rev. B. F. Siek, pastor of Piney, Ark., church, has resigned.

Rev. Leo Gassner, pastor of the church at Wetaskiwin, Alberta, has resigned his charge.

Word has come to us via Germany that Rev. H. Grossman, formerly of Berlin and now on his way to the United States, will become the pastor of the old First Church, New York City. At one time, this was one of our largest and leading churches. With the drift in the population northward, the church dwindled to a handful. It still has a very valuable property. If Bro. Grossman can revive this work he will be doing a remarkable achievement. It will be a herculean task.

The Southwestern Conference, which met with the church at Okeene, Okla., Sept. 5-9, was well attended. About 250 delegates and visitors were present. The Conference day sessions were held in the church edifice and the evening and Sunday sessions took place in a large tent erected alongside of the meeting house. This tent accommodated 600-700 people and was always filled, people at times crowding even on the outside. The meals were served in the basement of the

church and Rev. P. Geissler and his people were great hosts to all. The General work was well represented by Rev. Wm. Kuhn, Rev. G. Fetzer, Prof. A. J. Ramaker and Rev. Geo. Geis of Birma. The Editor of "The Baptist Herald" was privileged to attend and had the opportunity to address the gatherings four times in the interest of Young People's and Sunday School Work. There is a fine group of pastors and workers in this Conference, who are praying and working for greater things in the young people's and Sunday school realm. We are looking for an advance in the new Conference year.

The Young People and Sunday School Workers of the Central Conference at Detroit

"Onward Christian Soldiers" is surely the slogan of the Young People and Sunday School Workers of the Central Conference if the gathering at the Burns Ave. Church, Detroit, in connection with the annual Conference, can be taken as evidence. The business session was held on the Friday afternoon of the Conference, with Mr. Leroy Grosser of Oak Park acting as chairman. Words of welcome were spoken by the President of the Burns Ave. society. A good representation of young people and Sunday school workers from all over the Conference area was present, and a splendid spirit prevailed. Mr. Ed. W. Hoek of the Second Church, Cleveland, represented the national organization. A. F. Runtz of Trenton, Ill., presented a new plan of organization, which was unanimously adopted. (A copy of this plan will appear in these columns.) Mr. Leroy Grosser was elected president and Mr. Ed. W. Hoek vice-president of the new organization. The lot of secretary and treasurer fell to Rev. A. F. Runtz.

A most inspiring meeting was held Friday evening. The orchestra of the church rendered some splendid music; the male choir of the church sang and the 400 or 500 present united their voices in songs of praise. Prof. Ramaker said he feared if we kept on much longer the trustees of the church would have some repairing to do on the rafters. He thought the roof was being lifted. Mr. Ed. Hoek spoke on "The Past and the Future of Our Young People's Work." Then followed an inspiring address by Prof. Ramaker on "Some Spiritual Verities of Our Fathers." Our fathers believed that religion was something of the heart and not of the head. This truth produced a religion that was Christo-centric. It made of their religion a heart-experience. It restored faith to its New Testament meaning. An offering for the young people's mission work in Siberia amounted to \$116.

The final session, which was graced with orchestra music, a violin solo by Stanley Ernst and a vocal solo by Miss Lydia Mihm of Oak Park Church, was held Sunday afternoon. Miss Gertrude

Fetzer of Cleveland told us how to arouse missionary zeal among our young people. "Does the Graded System Meet all Requirements?" was the subject treated by Carl Daniel of Detroit. Then followed an address by Rev. Frank Kaiser of Bethel Church, Detroit, on the subject: "The Church in the Sunday School."

Surely a word ought to be said about the splendid boat trip on Saturday afternoon up the Detroit River, across Lake St. Clair to Tashmoo Park. No pains were spared by the good people of Burns Ave. Church to make this outing a pleasant one. No one will easily forget the trip home that night. Groups gathered on the boat and sang familiar gospel songs such as "I can hear my Savior calling" and others. When the light-houses and the lights along the shore began to appear, how appropriate the song:

*"Brightly beams our Father's mercy
From his light-house ever more,
But to us he gives the keeping
Of the lights along the shore."*

How terrible a disaster might have occurred if the lights along the shore had not been burning! How many lives that are wrecked upon the dangerous rocks of time might be saved if our lives were always shining lights!

A. F. RUNTZ.

The American Baptist Mission Press, Rangoon, Birma, employs three hundred workers speaking fifteen different languages. It is not only self-supporting but in many ways has been a source of revenue for the mission. Twenty-two thousand International Sunday school lesson helps in three languages are issued every month.

In Burma some years ago a Baptist missionary found a young Lisa who wanted to come to the mission school. The missionary took him, and he acted as his Chinese interpreter. He has been instrumental in leading hundreds of his people to Christ.

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A. P. Mihm, Editor
Contributing Editors
O. E. Krueger A. A. Schade
Paul Wengel G. W. Post
H. von Berge Mrs. R. E. Hoefflin

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The Baptist Herald

The Spirit of Rally Day

THE beginning of October finds everybody back from the summer dispersion and ready for renewed activity. The summer let-up and laxity in church work, prevalent in so many places, is past. There is a very crispness and keenness in the autumn air that rouses the blood and incites to effort. It is well to crystallize this feeling in a special rally-day service in the church, the Sunday school and the young people's organizations.

We ought to be thankful always, but human nature needs to be reminded of its remissness in this virtue by a special Thanksgiving day. We ought always to rejoice in the great fact that Jesus came to earth, but Christmas burns the blessed fact deeper into our souls. Our hearts ought ever to rejoice that Christ rose from the grave and brought life and incorruption to light, but Easter day gives us an opportunity to raise our hallelujahs in a mightier chorus. So Rally Day may be used to remind us to work while it is day and to incite our sometime lagging and fainting spirits to work more intensively for the kingdom and to harness an awakening mind to work in definite tasks. It is necessary at times to sound forth the cry: "Lift up the hands that hang down and the palsied knees and make straight paths for your feet."

The spirit of Rally Day is the spirit of encouragement, the infusion of a confident spirit, a spirit of hope in the face of difficulties and hindrances which may place themselves in the path of the one who battles for God. The spirit of Rally Day is embodied in an Old Testament hero of whom we may learn much. His name was Caleb. He was one of the twelve spies whom Moses sent into the land of Canaan from the desert encampment. Upon their return, ten of the spies brought up an evil report. They magnified the difficulties. They described the big and fortified cities, the giants that dwelled therein and said, "We are but as grasshoppers in their sight." And all the people wept and lost courage; their hearts became as water.

Caleb was different. He had another spirit with him. He was an encourager. It was the spirit of confidence in God and therefore also the spirit of enterprise for God. The ten cowards magnified the difficulties because they looked only at the human side of the situation. Caleb did not minimize the difficulties; he took them into account, but he magnified God. He reckoned with this factor which the others seemed to have left out. His spirit was pleasing to God. The spirit of Caleb is the spirit of Rally Day. It is the spirit that Jesus would impress upon our hearts when he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Never Discouraged!

MANY are saying, that it is impossible! Who can experience the changing situations of life and never become discouraged? There is no life without disappointments, struggles and sorrows and burdens of varying degree. And our heart is so prone to become anxious and to become burdened with fear and doubt.

Well, it is easy to become discouraged if we have fallen into the habit. But discouragement is like every other sin. It comes first as a temptation from without and seeks admittance. It cannot enter our heart unless we open the door. Temptation is not yet sin. Sin begins there where we yield to the evil influence. A passing mood of anxiety and despondency need not become discouragement. Discouragement begins when we permit the anxiety and despondency to dominate and master us, so that we become faint-hearted and paralyzed, hopeless and despairing.

It ought to be the aim of every follower of Christ not to be enslaved by the domination of discouragement. The influence of discouragement is harmful to the whole life. It extinguishes the light which shines in the darkness. It cripples energy. No discouraged person can do his best.

Our Master was never discouraged. There were many things in his earthly life that tried to make him afraid, but he strode along with sublime courage. Because of the joy set before him, he even endured the cross, despising shame. He is the captain of our faith and we must follow him. Jesus never promised us an easy time in his service or in following in his footsteps. He said, "In the world ye shall have tribulation." But he also said, "Be of good cheer; I have overcome the world." He overcame and he helps us to overcome. With Christ as helper it is possible to so live that we do not yield to the spirit of discouragement.

Never Discourage!

SOME people never do anything else. They make life harder and more difficult for all with whom they come in contact. They always talk discouragingly wherever they go. They visit a sick friend and talk so gloomy that he is worse because of their visit. They meet someone in sorrow and talk about so many sad things that sorrow cuts still deeper. The work of discouraging is un-Christian. The one who works at it spreads darkness instead of light. He is no helper but a hinderer. We are to be children of light.

The encourager performs a mission of blessing. Like angels from heaven, he brings light unto men. He is a benefactor. When Benjamin West was a little lad, he painted a sketch of the face of his

younger sister. His mother was glad over the somewhat crude sketch and with motherly pride kissed her boy. In later years West used to say: "That kiss made me a painter."

Many a child learns to walk sooner because mother says, "You can do it." Many a young Christian would run who now only walks, if some one would say, you can do it. Let us help one another. Let us crawl out of the shell of isolation and be friendly, kind, helpful, encouraging.

We can nourish our courage by faith. Moses was a man of courage and a great leader who encouraged others amid situations of discouragement because he was a man of strong faith. He had a constant vision of God. "For he endured as seeing him who is invisible." Without faith it is impossible to be well-pleasing unto God. Without this faith we cannot greatly encourage others. Lord, increase our faith. Let us be like those for thy cause of whom it is written: "They helped every one his neighbor; and every one said to his brother, Be of good courage. Be of good courage and let us play the men for our people and for the cities of our God."

Editorial Jottings

IF YOU stop becoming better, you will cease to be good.

NOTHING MAKES a man really big except a big idea.

ONCE MORE we call the attention of our readers to the fact that all news-items, reports, articles and editorial correspondence are to be sent direct to the editor, Rev. A. P. Mihm, Box 4, Forest Park, Ill. These are not to be sent to Cleveland. This only delays. Reports to appear the following month, must be in our hands before the 15th instant.

THE TIME IS APPROACHING for another vigorous campaign for the enlarged circulation of the "Baptist Herald." The executive committee of the National Y. P. and S. S. W. U. and a special committee from the Publication Society board will head up their plans for an increased subscription list for 1924 during this month. Watch out for this next month. In the meantime we call the attention to the ringing challenge from the Atlantic Conference on this page. It is a good starter and ought to stir up the workers in the other conferences. All in line for 5000 subscribers.

CHALLENGE

We, the young people of the Atlantic Conference, challenge the other Conferences to a contest in securing subscribers for our "Baptist Herald." The total may include both renewals for 1924 and new subscriptions. The contest is to begin at once and end December 31. Basis, percentage of subscribers against your Conference membership. Results to be published.

ARE YOU GAME?

B. Y. P. and S. S. Workers Union of the Atlantic Conference.

A Statement of Doctrine of the Oak Street Baptist Church of Burlington, Iowa

O. E. KRUEGER

A FEW months ago this church revised and amplified its constitution to meet the needs of modern complex church work and give unity to that which is in danger of becoming a group of organizations each pulling in its own chosen direction. At the same time it incorporated into that constitution a simplified statement of doctrine that may be of interest to the readers of "The Baptist Herald." It follows here in full and may logically follow the article in the previous number on "Why I Believe in the Church." This one might bear the title, "Why I Believe in Our Denomination."

Why We Are Baptists

When we give reasons for being Baptists each individual can only speak for himself, for the Baptists are an independent class, each having his own opinions and his own reasons for them.

Baptists, however, generally agree with other evangelical bodies on many of the great doctrines of the Christian religion such as the being and attributes of God, the divinity of Christ, and his atonement, the necessity of regeneration and sanctification, the power and work of the Holy Spirit, the future happiness of the righteous and the misery of the wicked. Outside of these we emphasize:

The Great Baptist Distinctive

J. S. Kirtley defines it thus: "The right of each person equally with every other person in the world to deal directly with God through Christ." No one, however saintly or cultured, has more inherent right to approach God than the vilest sinner. "This equality before God and equality with men is such that no man or group of men or organization can stand between anyone and God and say, you have to pass through my hands before God will let you talk to him." This great distinctive was lost in early Christianity when, through pagan influence, men began to think of baptism as having magical power to wash away the sins, and the administering priest as possessed by super-human power through whose manipulation man became a Christian. Tertullian, 200 A. D., said: "Is it not wonderful that death should be washed away by bathing?" Thus a ceremony and a priest were placed between God and the soul. The same kind of error grew up around the Lord's Supper, which, too, was declared to possess magical power. We declare that man's coming to God is purely a spiritual process and requires no manipulation of a third party other than prayer and instruction in the word. The individual is responsible to God.

The Only Authority

E. A. Woods expresses our position: "Baptists take the New Testament as their supreme and only authority as regards doctrine, church organization

and ordinances. Whatever is taught in the New Testament they accept without question, but they reject all legislation which springs from tradition or ecclesiastical authority. They have no formal creed to which their ministers must subscribe and their laymen assent. The New Testament is their creed and there is nobody who has authority to draft a creed which shall give form and limits to their belief. There is a great uniformity among Baptists as to doctrines and practices, but this uniformity comes not from creedal statements or from any human legislation, but from the fact that the New Testament and that alone is their authority and their creed."

A New Testament Church

We believe that the New Testament churches were composed of baptized believers in Christ covenanted together for worship and religious work, supreme in administering their own affairs, independent of all outside control; that the pastors were shepherds and teachers, not priests and rulers; that the members all stood on equal footing before God, "One is your master, even Christ, all ye are brethren."

We further believe that the state has nothing to do with the control of religion and hence we must continue to emphasize the separation of state and church and insist on the freedom of conscience. We must be true to the faith of our fathers that secured soul liberty by an amendment to the constitution of the U. S. A. in 1789.

Christian Baptism

We believe in common with Baptists throughout the world that Christian baptism is the immersion of a believer in Christ in water into the name of the Father, the Son, and the Holy Spirit. The testimony of history and philology are so strong that argument has ceased. Outsiders have said: "The Baptists have a marked advantage over us all, they have an illustrated creed, a creed which sets forth death to sin and a resurrection to holiness of life. They have only to read the book and do the thing and every one who hears the command of the Lord and witnesses the act of baptism sees at once the harmony between the two."

The Lord's Supper

We believe that the Lord established a memorial supper using bread and the fruit of the vine as symbols of his suffering, that the disciples in obedience to his command celebrated it in remembrance of him.

We protest most firmly against the doctrine that either baptism or the Lord's Supper is in any way a saving ordinance. Only they who already have been saved are fit subjects for either. In common with most other denominations Baptists believe that in divine order baptism precedes and is pre-requisite to the partaking of the Lord's Supper. The New York Observer (Presbyterian) said: "It is not the want of charity that compels the Baptist to re-

strict his invitation. Presbyterians do not invite unbaptized, however pious they may be."

But, believing in soul liberty ourselves, not being judges of other men's consciences and administering, as we do, the Lord's Supper at his and not at our table, we concede it must be a matter for the individual to settle whether he is qualified to participate or not.

Our Prayer

We pray for the coming of that day when the Kingdoms of this world shall become the Kingdom of Christ, when his Spirit shall govern all men, when there shall be one shepherd and one fold. While there are yet divisions in organization and differences in doctrine, we rejoice in the fellowship of the spirit of all who love the Lord.

Prevention and Cure

WE are familiar with the old axiom, "Prevention is better than cure." The president of Cornell University in his address to the Cornell Medical School said: "Medicine has changed. It was for centuries curative, and is now preventive." This remark by an acknowledged authority is corroborated in the experience of the layman who knows little about medicine. He knows, nevertheless, how the great plagues which used to devastate great areas are being controlled and prevented. He is frequently solicited by organizations under various names which desire to give him periodic examination in order to avoid the development of any dangerous condition. His insurance company offers him skilled service at a nominal cost. He is familiar with antiseptic and germ-killing medicines of various sorts.

We have been meditating upon the preventive power of religion against the diseases which threaten the soul. We are fairly well agreed on the curative values of Christianity, but it may be we do not adequately emphasize the preventive power. It is one thing to take a bad man out of the pit and set him upon a rock. It is another equally notable thing to keep his feet from slipping at all. Great sinners, forgiven and cleansed, though scarred and broken, as monuments of grace are often featured. Is enough said about the men who have been "kept by the power of God through faith unto salvation"? They are not so spectacular evidences of God's grace, but they may be none the less significant. It is not necessary to be a great sinner in order to become a great saint. Yielding to the lure of devilry as a sort of evidence of courage and spirit is not so great an example of merit as keeping clean all through the long years. Religion, of course, is both curative and preventive. It is said of the doctor that he renders his best service when he renders his service unnecessary. And it may be said of religion that it renders its highest service when it renders its curative service unnecessary, or reduces the need for it to a minimum. In any case it is better for our youth to be kept sweet and clean, and that is the primary service of religion.—Christian Endeavor World.

For Bible Study

The First Epistle to Timothy

The epistles to Timothy and Titus are called "The Pastoral Epistles" because they were addressed to these friends of Paul in their capacity as pastors (shepherds) and for the purpose of guiding them in the discharge of their duties as pastors of the churches. Good service requires understanding and skill. While in all three, especially in 2 Timothy, there is much that is personal and private, the ultimate destination of these letters was public. They have always furnished a treasury of practical precepts for the church and her ministry.

The main thought of these three pastoral epistles has been put in this way: 1 Timothy, Guard the Gospel; 2 Timothy, Guard the Witness; Titus, Guard the Life.

Godet says: "The danger which these epistles warn against is the danger of substituting intellectualism in religion for piety of heart and life." The class of persons alluded to in these epistles is not essentially different from the teachers referred to in Colossians, except that these later ones had advanced another stage in error and that their selfish motives had become more evident.

To Whom Written

Paul calls Timothy "his son in the gospel" because Timothy was converted under his preaching. (1 Cor. 4:7; 1 Tim. 1:2, 18.)

Timothy lived at Lystra. His mother was Eunice, a Jewess, but his father was Greek. (Acts 16:1.) His grandmother was Lois. These two godly women gave Timothy a fine religious training. (2 Tim. 3:14, 15; 1:5.) Good homes make great Christians.

Visiting Lystra on his second missionary journey, Paul found Timothy an active Christian worker and highly esteemed by the brethren. So he took him with him on the second journey. Timothy must have been about 20 years old. For 17 years, from that time on till Paul's death, Timothy was his faithful companion and co-worker and the most intimate and beloved of all Paul's helpers. He became Paul's greatest "understudy." The friendship and intense love of the great apostle for this young preacher is most beautiful and touching. (Phil. 2:19-21.)

From references in Acts and the epistles we receive the impression that Timothy was of gentle disposition, of abstemious habits and a hard worker. Perhaps there was a certain shyness and timidity in his personality and a certain want of self-dependence that needed to be encouraged and stiffened. (1 Tim. 4:14; 2 Tim. 1:6.)

Paul sent him on many difficult missions to churches needing help and instruction and finally put him in charge of the church at Ephesus. While holding this charge, Timothy received the two letters that bear his name. They

contained the old master's last words to his trusted pupil. They were written at a late period in Paul's life, probably after his release from his first Roman imprisonment, about 65-67 A. D.

General Contents

Paul was greatly concerned about the false teachers, who sought to break down the faith of his converts. The false teachers to whose detrimental activities he refers in this letter were forerunners of Gnosticism. (See study of Colossians in September "Herald.") They had forsaken the way of faith and of good conscience (1:5), were morally corrupt (6:5) and boasted of extraordinary knowledge (6:20). They were steeped in the heresy of Judaism and formalism, "desiring to be teachers of the law" (1:7). Over against this legalism and works of righteousness and fables and endless genealogies Paul puts "the glorious gospel of the blessed Lord" (1:11).

Paul's experience of grace, 1:11-17. Here is a choice memory gem from Paul's pen, v. 15. Note Paul's three faithful sayings, 1:15; 4:9; Tit. 3:8.

Instruction about Public Worship, 2:1-15. This portion touches upon the question of good behavior during public worship in the church. Prayer should be offered for those in authority. (1-3.) Be a good citizen. Men should pray in churches. (V. 8.) Women should take part in the services modestly. (V. 8.) Heathen women dress for show. Christian women ought not. Good works are more becoming to a Christian than a fine garment display. Woman's greatest calling is in the making of a home (v. 15), for upon the home depends the welfare of the church, the nation, the world.

The Preacher or Pastor. Chap. 3. God raised Paul up to organize churches and to teach them how to operate. The qualifications of pastors and deacons are given in this chapter. According to Paul in his letters, the terms bishop, elder and pastor are synonymous; they all refer to the same office. The *deacons* are the only other church officers mentioned in the New Testament besides pastors. In many respects deacons are to be like the preachers. They are to be sober, liberal, sound in the faith, irreproachable, having one wife, ruling their children well. Their great work is to serve the church.

Godliness is profitable. Chap. 4. Fresh warnings respecting the false teachers are given and the way indicated in which Timothy is to deal with them. Timothy must be true to the fundamental doctrines of the gospel. Faith and true doctrine nourish the heart and result in godliness. True godliness has the promise of the life that now is and of that which is to come.

Practical Problems. Chapters 5 and 6. In chap. 5 Paul gives Timothy instruc-

tions about his relations to elders (5:1, 2); to the order of widows (3:16) and to the bishops or elders with rules as to their selection (17-25). In the last chapter he deals with the members in their homes. Paul is a practical teacher and always closes an epistle with an application of the gospel to everyday life. Warnings are given against hypocrisy and covetousness. Then come the final exhortations and the benediction.

A. P. MIHM.

Has the Sunday School Failed?

HENRY EDWARD TRALLE

No, if it had failed, there would not be any one now to criticize it. Who are these critics of the Sunday school anyway? You hear them in the conventions and the conferences. You read their articles in the religious journals. They say, "The Sunday school has failed."

Who are these critics of the Sunday school? I ask again. Why, they are the products of the Sunday school. Nobody else has interest enough in the Sunday school to criticize it. The others are not thinking about it one way or the other.

If the critics of the Sunday school are failures, then the Sunday school has failed. They are the products of the Sunday school. It was the Sunday school that gave them their interest in the Sunday school, and that has developed in them their interest in religious education.

Frequently it is the advocate and promoter of week-day religious education that takes occasion to berate the Sunday school as a "failure." Who started the movement for week-day religious education? Why the Sunday school people—those who were the products of the Sunday school and who were workers in the Sunday school, and, if the week-day movement ever gets beyond the experimental stage it will be the Sunday school people who will put it there.

We shall never get anywhere with week-day religious education or any other kind of religious education by discounting the Sunday school. It is the Sunday school, despite all its defects—which are admittedly many—that has saved us from theological petrification and dogmatic putrefaction.

God be praised for the Sunday school and for that noble company of Sunday school workers, who, with all their shortcomings, have done something besides talk. It is they who have brought us thus far. Now let us go on, appreciatively and gratefully, to where we are going.

* * *

White lies are prima facie evidence of a yellow streak.

* * *

Why wear yourself out in trying to find all the cool, shady places of life?

The Sunday School

The Importance of Singing in the Sunday School

HANS KEISER

On that beautiful night on Judea's field, where the shepherds watched their sheep, the most beautiful song was heard coming from a multitude of the heavenly host of angels, praising God, saying: "Glory to God in the highest and on earth peace among men in whom he is well pleased." This was a message given in song to all the world and which has its value now as much as when given by the angels 2000 years ago.

We can glorify God in many ways, but the best and most effective is in singing the beautiful songs of praise.

How necessary it is to train and educate the child to the knowledge that God, our creator, is good and full of loving-kindness and that Jesus, our Savior, is gracious and merciful.

Children, *all* children, love music. A song appeals to the innermost of their heart; it leaves an impression, which can never be taken away, even if it should seem at times, that the song might be forgotten. But in times of need or trouble, behold, the cobwebs, which seemed to have covered up the song, are lifted and taken away and the song awakens in the troubled heart a certain consolation, a cheerfulness and changes the heart into a thankful one; which then expresses its thankfulness toward God through the song. The Psalmist says: "Rejoice in Jehovah, Give thanks and sing praises. Oh, sing unto Jehovah a new song—and I will sing of the lovingkindness of Jehovah forever."

While the mother sings her lullaby song to her little babe in the cradle and thus inculcates into the ears and heart of that little babe the sweet music of a mother's love and while the public schools endeavor to inspire the scholars through song to love their work in the school, to love the sweet singing birds in the trees, the beautiful fragrant flowers in forests and meadows, the trees, the rippling of the water in the brook and to love our nation and our flag, it behooves us as Sunday schools to learn to sing songs, which acquaint us better with our God, with Jesus and his teachings. What is more cherishing than such beautiful songs like: "I love to tell the story of unseen things above, of Jesus and his glory, of Jesus and his love, I love to tell the story, because I know 'tis true, it satisfies my longings, as nothing else can do" or "I come to the garden alone, while the dew is still on the roses and the voice I hear falling on my ear, the son of God discloses." Or this one: "Thy heart may be heavy with sorrow and care, you may others to gladness beguile, if a face like the light of the morning you wear and carry your cross with a smile. Carry your cross with a smile, carry your cross with a smile, you may others from sadness to gladness beguile, if you carry your cross with a

smile!" So we might mention hundreds of songs, which fit every occasion in human life, songs for a joyful heart, songs for hopeful hearts, for a faithful heart, songs for a heart full of despair and anxiety, a heart full of troubles and tribulations, full of sorrow. But in order to get benefit from these songs in a full measure, they must be learned or memorized at home, in church and Sunday school. The song renders a service that nothing else can. It reaches into the deep stores of life and brings forth more of the potential selfhood. It warms the heart, clears the head, strengthens the arm. It kindles the altar, sanctifies the fireside, and opens the treasure chests of human life. It lightens every sorrow and heightens every joy.

In closing, permit me to note a verse of that beautiful song, "Keep on Singing" (No. 86, Songs of Service): "Have you grown discouraged, weary, amid the cares of life? Do you often grow disheartened and falter in the strife? Jesus knows about the burdens, He'll bear you safely through; Then sing a song of gladness, He'll care for you. Keep on singing! The world is bright and fair; God is o'er us, his love is everywhere; he will keep you, just trust him all the way, and keep on singing, through ev'ry day."

Teaching the Timid Scholar

Have you a timid pupil in your class? Most teachers have one or more. I don't think I ever taught a class that didn't have some who were naturally timid; and having been afflicted with the same disease when a child, I know how distressing it is, and what a handicap it may become in one's progress.

So when I discover a student of this nature, I do my best to help him overcome it, knowing it will be a great blessing conferred on him.

In treating such cases, I first try to find the cause of his bashfulness. Many times it is inherited. Often it is caused by the treatment he gets in the home; but more generally it is caused by a lack of confidence in himself. A short talk with his parents, or with himself, with a little observation thrown in, will usually reveal the secret.

Having found the cause, I set about to remove it. In doing this, cut and dried rules will not work. Each case will demand special treatment, but it will amply reward one's efforts if he succeed in redeeming the child from his misfortune.

If the child is timid because he is behind in his class, and is afraid to express himself for fear of being ridiculed, a few private lessons and encouragement may help him. But I have found as a rule, that the timid boy is not naturally dull or stupid, but is often the brightest in the class. Probably he was humored and petted at home, and now being thrown in with the average rough and tumble boy, he is afraid of his own voice. He knows, but is scared too much to tell it.

If you have such a boy, take him out

some day alone. Go on a long walk. Draw him out; get his point of view; see his obstacles. Then show him how unreal his imaginary mountains are, and try to inspire him with self-confidence. A quiet walk among the trees, and the opportunity it gives, may work wonders in his life.

In the class, ask him only such questions as you know he can answer, and praise him for his work in the presence of the class. Let him know that you believe in him and he will believe in himself. But don't refer to his timidity. Teach in such a manner that he will not discern your motives.

Then make the lesson so interesting that the timid students will forget themselves and surroundings. When interest is highest call on them for little incidents in connection with the lesson. A bit of experience from their own life will do. The idea here is to get them acquainted with their own voices, so they won't be afraid of them. Inject humor into the class. A little fun always helps. So by using tact and good common sense, one ought to be able to help the timid student and encourage him to do larger things in life.—Convention Teacher.

Avoid Interruptions

Twenty to twenty-five minutes in the classroom, and a part of these golden minutes taken up with marking attendance, receiving the offering, and distributing story papers, to say nothing of the occasional visitor with an announcement for the class or the teacher! Too often this is the class program. Yet the evils of unnecessary interruptions may be avoided or corrected.

"The lesson period without interruption" is the slogan of the superintendent of a Methodist Church in California. To achieve this ideal several rules are rigidly enforced. No visitor is ever admitted to the classroom on any pretext whatsoever. If the visit is for observation, the interested person is cordially welcomed at the assembly period, when all questions are cordially answered. But the teacher has the class in strict privacy during the lesson period. Announcements are put upon the blackboard in the assembly room and are not referred to except in the pre-session period. The attendance is marked during the opening period, which comes before the lesson. The offering is also taken at this time, with a brief but appropriate giving service. Story papers are handed to the teachers for distribution at the close of the assembly period, following the lesson period.

At another Sunday school the teachers are handed the rollbooks on entering the school. As soon as marked the books are placed in a wire rack on the door, so that the secretary may collect them, without disturbing the class. The story papers are also placed in this rack, so that the teacher may distribute them at the close of the lesson.

The Juniors

What Kept Davy

Far away on the rocky coast of Labrador, a little boy, named Davy, lived with his father and mother. Mother was very delicate, and father earned their living on the rough seas that break upon the rugged shore. Although Davy was by this time nine years old, his mother loved to nurse him upon her lap, as the twilight deepened into night, often kissing him and hugging him as though she could not let him go.

Davy, young as he was, felt that his mother was like one bound on a long journey, and he was right. Slowly but surely she was dying, growing weaker and weaker, slipping away out of his life to the glorious life of heaven.

One evening, after a long sweet hour of resting in his mother's arms, Davy looked up and found his mother looking so searchingly into his eyes that he felt quite frightened.

"What are you doing that for, mum?" said Davy. "What are you looking for?"

"For your heart," came the strange reply; and there was something in his mother's voice and eyes that made Davy very solemn. Then she said:

"Look into your mother's eyes, lad, and say this after me. 'My mother—'

"My mother—" repeated Davy quietly.

"Looked into my heart—"

"Looked into my heart," said he.

"An' found it brave—"

"An' found it brave—"

"And sweet—"

"An' sweet."

"Willing for the day's work," she continued.

"Willing for the days work—" repeated Davy.

"And harboring no shameful hope."

"An' harboring—no shameful—hope."

Again and again Davy's mother made him repeat it. Then at last she said:

"Ah! but you will forget."

"No, no," cried Davy, "I'll not forget," and he rattled on:

"My mother—looked into my heart—"

an' found it brave and sweet, willing for the day's work and harboring no shameful hope."

"I'll not forget," he whispered, "I'll not forget."

And Davy did not forget; even when he had grown to be a big strong man he still felt his mother's eyes looking from heaven upon his heart, and he tried always to keep it "brave and sweet, willing for the day's work, and harboring no shameful hope."

What about the eyes that look from heaven upon your heart? What do they see—those ever-seeing eyes of the God of love? Will you remember, especially in temptation, Davy and his mother, and those beautiful words: "Thou God seest me"?

Keep your heart pure, dear children, that with them you may see God as clearly as he sees you.

The Croaker

*Once on the edge of a pleasant pool
Under the bank where 'twas dark and cool,*

*Where bushes over the water hung
And rushes nodded and grasses swung,
Just where the crick flowed onto the bog,
There lived a grumpy and mean old frog
Who'd set all day in the mud and soak
And just do nothing but croak and croak!*

Then a blackbird hollered, "I say, yer know"

*What's the matter down there below?
Are you in trouble or pain or what?"
The frog says: "Mine is an awful lot!
Nuthin' but mud and dirt and slime
For me to look at all the time!
It's a dirty world!" So the old fool spoke,*

"Croakity—croakity—croakity—croak!"

"But yer looking down!" the blackbird said;

*"Look at the blossoms overhead;
Look at the lovely summer skies;
Look at the bees and the butterflies—
Look up, young fellow; why bless my soul,*

*Yer looking down in a muskrat hole!"
But still, with a gurgling sob and choke
The blamed old critter would only croak.*

*And a wise old turtle who boarded near,
Sez to the blackbird, "Friend, see here,
Don't shed no tears over him, for he
Is low-down, jest 'cause he likes ter be!
He's one of the kind er chumps that's glad*

*Fer to be miserable-like and sad!
I'll tell yer something that ain't no joke
Don't waste no sorrow on folks that croak!"*

Gleanings

Missionaries in Feathers

A unique experiment in industrial missionary work is the famous chicken-farm at Etah, India, under the care of Mr. Arthur E. Slater, a Presbyterian missionary. The aim is to provide work for the Christian boys in the Etah boarding-school and to better the products of the chicken industry as a whole. In the region round about Etah there are some six thousand Christians, practically all of whom keep chickens as a means of support. Fine breeds of fowls have been brought from the United States, Canada, England, Australia and China; and the enterprise has proved a success. The first fowls come in a crate labelled: "Missionaries in eathers."

Not long ago Mr. Slater received a letter addressed as follows:

Padre Sahib (Rev. Sir),
Hen Merchant, Etah.

The fact that he received it without any name and such a meagre address shows how well the work is known.—Girl's Companion.

It All Counts

The daily good turn isn't a very big thing in itself, perhaps, but in the course of a year it adds up quite a sum of service and good will. Here are a few of the long list of good turns reported anonymously to the "New York Times" from Milwaukee Scouts during Boy Scout Week last April:

"Worked an hour helping a man get his auto out of the mud."

"Helped my mother with her spring housecleaning."

"Stopped boys from teasing dog."

"Peddled a boy friend's paper route while he was sick."

"Picked a broken milk bottle out of the road."

"Stopped an auto which was just about to run in front of a train."

"Carried a lady's market basket to the store for her, waited until she came out, and then carried it home for her."

"Grabbed a girl from in front of an automobile and got a friendly smile from driver."

"Put a blanket back that had blown off a horse."

"Pushed and got dead branches to put under an automobile that was stuck in mud. Man offered money but wouldn't take any."

"Took some stones and a large piece of steel off railroad track."

And even if you're not a Scout, get busy; you don't have to be a Scout to do a good turn, you know.—Boyland.

And even if you're not a Scout, get busy; you don't have to be a Scout to do a good turn, you know.—Boyland.

Making a Blow Torch of the Sun

ROGER W. BABSON

In one of the laboratories in Washington they have a great sun-glass that measures three feet across. It's like the "burning glasses" we used to treasure when we were boys, only much larger.

This great glass gathers the rays of the sun that strikes its flat surface and focuses them on a single point in space a few feet below. That single spot is hotter than a blow torch. It will melt through a steel plate as easily as a red hot needle burns through paper.

This terrific heat—it can't be measured, for it melts all instruments—is just three feet of ordinary sunshine concentrated on a single point. Scattered, these rays are hardly felt—perhaps just pleasantly warm; concentrated, they melt adamant.

The same principle applies to human endeavor. Scattered, a man's energies do not amount to much. Once they are all focused on the task at hand, seemingly tremendous difficulties melt like snow on a hot stone.

Get the habit of concentrating when you start to do a thing; throw on all the steam you have and focus every energy on the task in hand. Remember that three feet of ordinary sunshine concentrated will burn through anything.

The Broken Idol

OTTO KOENIG

Synopsis. Sam Balder pursues his studies as a violin artist at the Conservatory where he has found a close friend in Kurt Keller, a medical student. Both young men have praying mothers who are greatly concerned about their spiritual life. Sam is heart-broken over the rejection of his passionate pleading for the hand of Norma, the only daughter of his benefactor, Architect Naumann, because of his inherited temptation for strong drink. Drifting into a Salvation Army meeting one night Sam begins to see a new light. He drags Kurt Keller to the meeting next night, and both are deeply affected by the soul-stirring message. On the way home while pouring out their hearts to each other a fierce tenement fire attracts their attention and Kurt, who gives medical aid to an injured woman, is fatally injured by a falling wall. In his last breath he clings to the Christ of his godly mother while Sam is comforting him with the words of eternal life which they had just listened to. His death profoundly impresses Sam and he feels his utter helplessness and loneliness. A public concert for the benefit of the stricken sufferers in the conflagration is arranged at which Sam is the leading promoter and performer.

XI. "A Frightful Vision"

Brilliant red posters adorned the many bill boards and "Littfass Säulen" of the city; lengthy announcements appeared in the newspapers where attention was drawn to the great Benefit Concert of Masters. The exaggerated prices were far beyond the means of the general public, which fact only tended to increase the interest in this exclusive affair. None but original compositions were to be rendered. This did not trouble Sam in the least, it rather pleased him, but he felt an indescribable longing to express his heart-sick grief for the loss of his beloved companion and friend. With this mournful inspiration Sam composed an "Elegy to a Friend," which he intended to play as the second piece of his number. While engaged in the composition, Sam was interrupted by a letter from his father, a rare occurrence, for he seldom wrote to him. He informed him that "Mütterchen" had been ill for a week, lying abed. But she did not wish to disturb him or interfere with his work. Sam wrote a short and tender reply and wished to be informed of the sickness regularly. But the next day he received another letter from Mrs. Bunge, in which she told him of her anxiety as to the development of his mother's illness. She took upon herself the consequences of begging him to come home, as soon as his studies would allow, and added: "Yesterday I noticed a very decided change with your dear mother; she spoke incessantly of you, prayed much for you, and called you repeatedly by name in her feverish unconsciousness." This latter news made Sam very anxious and worried him all day. He answered immediately that he would come home the very next day.

The immense "Konzert Halle" was crowded. Thousands of the highest society thronged to the event of the musical season. The great metropolis was well represented by the gorgeously elaborate gowns and gleaming jewels of society women. A portion of the artis-

tically engraved program was devoted to a brief biography of the performing masters, with a list of their published compositions. Sam suddenly paled when his eyes fell upon a footnote under his name which mentioned the fact that Kurt Keller, the heroic young doctor, had closed his eyes in death with his friend's arms about him. Tears dimmed Sam's eyes, but he mastered his emotions.

Each artist was rewarded with hearty applause, but the last number of the first part was received with storms of applause. 'Twas Sam Balder's beautiful "Arie," the work which he had always deemed his masterpiece. A magnificent floral piece was handed over the footlights to the young violinist, followed by a hearty round of applause. Eager eyes followed him as he left the stage, amid hearty congratulations and handshakes of his fellow artists. Just as he reached the stage exit, a messenger pressed through the throng and deftly thrust a telegram into his hand: "Take first train, if you wish to find your mother still conscious. Dr. Friedmann."

Cold sweat-drops beaded his forehead while he read the message; icy chills shook his frame, as he swayed, and sank upon a chair. They bathed his head with water and perfume, another took the telegram and perused it hastily and tried to explain the cause for this happening. Soon Sam regained his senses and rose, staggering from his chair. "I've got to go home, tonight, my mother is very ill." He apologized to his friends who surrounded him, and then put the telegram into his pocket. They all tried to encourage him and comfort him with conventional expressions of sympathy. Meanwhile the second part of the program had been commenced. The final number was Sam's latest composition, his "Elegy to a Friend." A breathless tension held the great audience. Sam was thoroughly composed when he stepped across the wide stage, holding his famous and beloved "Stradivarius" closely, almost tenderly, in his left hand. His eyes lit with love as he slowly bent his head over his violin, the gift of another dear departed friend.

The first notes of the piano sounded forth in a deep and rich minor key; now the bow rose, gently touching the delicate strings. Instinctively all seemed to grasp the mournful theme and motif, the disconsolate strains of sorrow and suffering. Not a breath stirred the mighty throng. Softly the tender music rose, as from the sunken depths of a grief-smitten soul;—higher, sweeter, culled from the wondrous hollow wood by the cunning hand of a genius. The soft and mellow music floated out over the calm sea of upturned faces. Now it rose, as in a beseeching prayer,—now sank again in utter despondency. It moaned, as with human voice, it sighed, it sobbed like a child crying itself to sleep. Then again the wild cries of de-

spairing grief rose, it fluttered blindly and helplessly fell, and then again some unseen soothing hand seemed to reach out for him and comforted him as only a mother can comfort. Gradually the distressed soul submitted to the will of God. With a last lingering sob the doleful music died away, and as on that eventful close of his schooldays, he voiced his grief and suffering, his longing and his hope in the tender notes of the hymn:

*"Lead kindly light, amid encircling gloom,
Lead thou me on."*

Sam had wrought himself up to a high pitch of emotion, and his eyes were filling with tears which fell upon his violin. For a few moments he stood as though spellbound, loath to leave the spot. A breathless hush was cast over the audience; dainty handkerchiefs dried the eyes of many a fair face. Stalwart military men, even several of the prominent artists, found it hard to suppress their feelings. Everyone seemed to have forgotten the accustomed applause. Once again an usher passed a magnificent floral-piece, in the form of a violin, over the footlights. Sam was just about to leave the stage; he turned and with burning face accepted the appreciation, accompanied by a note. Now thunderous applause broke loose, interrupted by demands for "da capo" and "encore." Sam covertly read the gilt-printed letters on the streamers of the white satin bow, the words, "Fight the good fight—N. N." The note contained the words: "As encore please play 'Go bury thy sorrow.'" It was the same writing that had been sent up on that class-day concert,—his mother's favorite song,—his dying mother!

The wild clapping ceased, as he resolutely raised his beloved Stradivarius to his chin,—only for a moment, then he dropped it again. He appeared to be engaged in a terrible mental struggle. His eyes swept the hall with a relentlessly searching gaze; he was looking for something—somebody. At last he found the object of his search, and that discovery seemed to add new strength, new courage to the hand. Again he bent his tense face over his violin, and with tenderness the soulful strains that he drew from the instrument he so loved floated through the air:

*"Go bury thy sorrow,
The world hath its share,
Go bury it deeply,
Go hide it with—"*

Abruptly the music stopped; the hand that held the bow fell limp to his side,—his face turned ashen, he stared terror-stricken over the audience at a corner of the huge "Konzert Halle," as though he looked into a strange world beyond. Frightened, some gazed about, looking for the cause of his terror, but no one saw what his frantic eyes perceived.

Sam trembled, clutching his violin in his rigid left he stretched out both arms toward that fearful vision,—then, with eyes aghast, horrible fright expressed in each line of his face, he cried out with a loud voice, full of anguish:

"Mother!—my Mother—is—dying,—oh! mein Mütterchen, Mütterchen!"

The bow had slipped from his fingers, but the violin he still held tightly in his left hand. He swayed,—the audience rose in wild excitement; some cried above the tumult, "Hold him,—he's fainting," others shouted: "Save the violin, he's falling!" Some had climbed from the hall to the stage, eager to assist him. Now he suddenly fell backwards, violin in hand.—A hundred voices screamed aloud, yet no one was quick enough to check his heavy fall. A cracking, splintering noise made all shudder. In falling he had crushed and shattered his beloved and precious Stradivarius. His head fell heavily against the wing of the stage, rendering him unconscious. A moan of pity and pain rose from the people; women fainted, men rushed for the stage. The curtain fell. One gentleman of the Committee of Arrangements who seemed to have grasped the situation mounted the stage and announced that Mr. Balder had just received a telegram stating his mother's serious condition. The sudden news had no doubt affected him and caused him to faint. From every side expressions of sympathy were heard; everyone praised his wonderful genius and his name was on every lip, as the great buzzing crowd surged through the lobbies of the "Konzert Halle."

The newspapers devoted quite a liberal space to an appreciation of the concert. One of the leading dailies had this to say:

"One of the greatest musical events of the season was enjoyed last night by hundreds of the elite of society. In every respect this well advertised concert of Masters, given for the benefit of the fire-sufferers, was a great success, from beginning to end. The proceeds were estimated by the committee to the astonishing amount of nearly forty thousand Mark, perhaps the greatest amount ever realized in one performance in this city; each of the celebrated musicians was at his very best, without a single exception. Mr. Balder fairly surpassed himself. Never did he play with more feeling and imagination. The 'Elegy to a Friend,' written and played in memory of his friend, Kurt Keller, stud. med., was a revelation to all music lovers, and a masterpiece of high technique and art in the truest sense. With great expectation we await the publication of this opus. Every long drawn strain, every paraphrase expressed the young violinist's deep grief and sadness. All the longing of a stricken heart found eloquent expression. Among the many floral pieces presented to the participants, Mr. Balder received the most precious one,—it was one in a form of a violin, made from exquisite yellow roses and may-flowers, in clever imitation of

his famous 'Stradivarius,' a gift itself of his friend, the famous Jean Naumann. Unfortunately the concert came to a very tragic close, due to a tactless indiscretion. During the intermission Mr. Balder was handed a telegram. This custom of delivering messages should be seriously dealt with during performances of any description, as it has done indescribable harm in the past. This telegram informed the artist of the very serious condition of his mother, and suggesting his immediate return home. This message, together with the melancholy mood of the artist, occasioned by the unfortunate death of his friend, seemed to be more than he could stand. Everybody could notice his nerves were strung to a high pitch when he played his second piece, and when he was by special request asked to play for an encore that well-known and heart-touching hymn: 'Go bury thy sorrow' with delightful variations, the collapse came. In the midst of his playing, a strange and most marvelous thing occurred. Mr. Balder suddenly stopped playing, and in wide-eyed terror stared fixedly over the sea of faces at a certain corner of the hall. As it now appears, he beheld a vision of his mother's death-bed; he grew deathly pale, and with staring eyes, he suddenly exclaimed aloud: 'My mother is dying,—dying—my Mütterchen, Mütterchen!' Clutching his violin, he staggered, and fell heavily to the floor before anyone could hinder it, and unfortunately shattering thereby the precious 'Stradivarius' to fragments. The entire audience was panic-stricken and bewildered. But the most remarkable fact is, that Mr. Balder was not mistaken! About an hour later, an open telegram was forwarded to his studio, stating that his mother had just passed away. How the extraordinary coincidence may be explained, is more than we can say. One fact is certain, that this occurrence is another very weighty evidence for the friends and scientists of telepathy. Strange to say, none of the eminent physicians in the audience who rushed forward, succeeded in reviving the unconscious artist. But fortunately Jean Naumann's sister, Mrs. Marten, and her niece were present at the concert, and at their request Mr. Balder was taken to Mrs. Marten's well-known Sanitarium 'Tanneck,' in the Westend. A telephone message of inquiry sent from the office to 'Tanneck' at press time received the very unwelcome answer, that the patient had not regained consciousness. The fall seemed to have caused a very serious concussion of the brain. Nevertheless, we will not give up hope for a favorable turn of things."

XII. "At evening time it shall be Light!"

Sam lay on his snowy cot hovering before the portals of death. The specialists had been summoned and had spent the entire night in tireless watch at the bedside in the beautiful villa "Tanneck." All attempts of restoration had been unsuccessful. After a long consultation the physicians decided to undertake the dangerous trepanation.

As his mind was still delirious on the following morning, the delicate operation was performed at once. In the judgment of the surgeons this operation was very satisfactory. Now Sam fell into a deep slumber, not awakening until late the following morning. This pleased the doctors highly.

After Mrs. Marten had received the telegram of his mother's death, the morning after the concert, she telegraphed Mr. Balder that it would be impossible for Sam to come home to the funeral of his dear mother, on account of his severe illness. She begged him, however, not to worry unnecessarily about his condition as Sam had the very best of care and treatment in her own home. But as soon as possible, after the burial, she urged him to come to "Tanneck" himself to see Sam. Norma sent a charming wreath of white carnations for the casket of her dear departed friend. Mrs. Marten had had Sam's studio locked, taking charge of the keys and his affairs. Then Norma wrote a very explicit letter to Dr. Friedemann, reporting every detail of the unfortunate event, asking him to communicate to Sam's father all that he deemed necessary for him to know. She also directed another letter to Mrs. Bunge, confiding to her all her sad unhappiness and grief. Mrs. Bunge had been a sort of "confidant" to Norma and understood the heart affairs of her "gnädiges Fräulein." Mrs. Bunge answered immediately and told her of Mrs. Balder's short but fatal illness. She had been sick only a few weeks, and the end had come rather unexpectedly. They had been together every hour of the long days of her last suffering, and had many a memorable heart-to-heart talk. Mrs. Balder, so she said, knew that she had not much longer to live, and on the eve of the very day of her death, she had been so happy in the assurance that her only boy, her own Sammy, had won the fight at last. She repeatedly thanked God that he had mercifully answered her daily prayer before she was to depart. As she felt that the end was near, she begged them to send for Sam, that she might press him to her heart once more again, as she herself expressed it. She had thought of her dear Norma also, and blessed the happy hour that called her to her bedside. There she had learned to love her as her own daughter. These last words were a world of comfort to poor unhappy Norma, who had felt remorse and bitter reproach toward herself for the thought that perhaps she had unwittingly added to the calamity by asking for his mother's favorite hymn as encore, at the grand concert. But Mrs. Marten and also the physicians appeased her grieving heart, until with their calming influence all her doubts dispersed.

Anxious friends sent notes of condolence and inquiry accompanied by beautiful flowers for the sick-room. Of all the visitors that came to "Tanneck," Norma felt particularly drawn to Mrs. Keller, the mother of Sam's lamented friend. She could sympathize with her

as no one else could, for she, too, was suffering. Having seen the photograph upon Sam's desk, she immediately recognized Norma, and had frankly admitted it. The features of her sweet face had impressed her deeply, so she had asked him, whether the young lady was his sister. Mrs. Keller told Norma all that she had learned of her son's death, and of Sam's noble action and love for him. Norma had thanked her repeatedly for the information which to her had a world of meaning and comfort. Now, too, she knew that Mrs. Balder's inner assurance before her departure was not a delusion, and she made great haste to communicate her good tidings to Mrs. Bunge.

Sam's awakening after the operation was greeted with happiness by all his friends. The doctor and Mrs. Marten were standing at his bedside when he regained consciousness. Sam gazed silently at both, then slowly closed his eyes again for a few moments, as if to collect his thoughts. Then he again looked about him bewildered when the physician asked him how he felt. "Pretty well, thank you," he replied wearily. To Mrs. Marten's anxious inquiry, whether he knew where he was, he looked once more about him, and then whispered, "No." As she asked him, if he recognized her, he shook his head sadly.

"Don't you know me any more, Mr. Balder? Why, I'm Mrs. Marten. Mr. Naumann's sister, Norma's aunt." Again he silently shook his head, and whispered, "I don't know you." The doctor's face bore a troubled expression. He had been informed by Mrs. Marten of Sam's intimate acquaintance with Norma, so he beckoned to Mrs. Marten, and they left the room together. "Please call Miss Norma, and leave her alone with him, perhaps her presence will recall his memory more rapidly," he said to her. Norma approached the bed with a gay and happy smile; and greeted him: "Dear Sam, how are you? Are you feeling better again?" he gazed at her dreamingly, and then answered, "Thank you, pretty well, now." "Sam, don't you know me? Sam, don't you know your Norma any more, Sam?" He looked at her bewildered; the wonderfully expressive eyes were now sad and unsteady, as he answered, "No,—I—don't—remember—you!" Norma took his hands, anxiously, "Sam, really don't you know me?" He gazed at her once more trying hard to think, but again sadly shook his head. With a choking sob the girl rose and fled from the room, almost frightened. Brushing the tears from her eyes she ran to her aunt and ex-her eyes she ran to her aunt and exclaimed, "Sam doesn't know me, aunty. He doesn't remember me at all! Oh dear, oh dear, what can I do! He's lost his mind, aunty. He does not know me. Oh, God—help him!"

Tenderly her aunt tried to quiet her. "Norma dear, don't make yourself so unhappy. He'll be all better in time. I've had several such cases here before. Don't despair, child, and keep calm by all means, especially in his presence. With God's help and good medical care

and patience he'll gradually regain his reason."

Again the doctor returned to Sam's bedside and diplomatically praised his courage and patience. "Can you tell me your name now, my boy?" he asked, kindly. "No,—I—don't—remember—it—just—now, but I did know it before—"

"Just think about it hard and then you'll remember it again. Are your parents still alive, do you know?"

"No; I—cannot—remember," was all he could reply.

"Now what is your profession or business?"

"I—don't—know," sadly, trying to remember.

"Well, now, you must just rest quietly and don't worry. You will be all right again in a short time. Here you'll have the very best of care. You've been a pretty sick man, and there is a slight wound upon your head which you must not touch, but that will be healed soon. Now, have courage, and lots of patience, and we'll pull you through. Be very kind and obedient to the ladies, won't you? And take your medicine regularly and stay in bed till the nurse and the doctors permit you to get up. So long, and cheer up!"

The doctor met Mrs. Marten at the door, and shook his head. "Another case of loss of memory and identity,—very, very strange, this! But thank God, the trepanation is successfully over, or he'd be a raving maniac now. I'll call a consultation with my colleagues and then will help him along by suggestion. Just take your time, ma'am, and we'll get him through, all right. And no excitement, please, by any means."

(To be Continued)

Annual Meeting of the Texas Jugendbund

The Jugendbund of Texas held its annual meeting at Kyle on the 25th of July. The Texas Conference gives the Jugendbund Wednesday afternoon and evening of the Conference week in which to do its work. Every one feels and knows that this amount of time is far too short to fully do the work which we would like to do; but we cannot expect to receive more attention unless we meet entirely independent of the Texas Conference. Several of our young people touched upon the idea of establishing an encampment, at some centrally located point, where the members of the Unions of our German Baptist churches could meet once a year for a period of four or five days, and devote their time to work which would help everyone to be a better member in his or her own union. Towards this goal many of our young people are striving.

The church at Kyle was crowded to its fullest capacity on Wednesday afternoon by friends and delegates of the Jugendbund. Eleven unions had representatives present; the total number of delegates was near forty. The entire afternoon was devoted to business. Rev. H. Ekrut, who has been our president for many years, presided. After the cus-

tomary opening Rev. Ekrut gave a short report of the work that had been accomplished in the past year. After quite a discussion it was decided that each one of the presidents (i. e. the president and the two vice-presidents) should be elected from one of the three geographical divisions into which the German Baptist churches of Texas are divided and that they should look after the work of the Jugendbund in their division during the following year.

Rev. Albert Koch was elected president of the Jugendbund for the coming year and is to supervise the work in the northern division, which is composed of the unions at Hurnville, Denton and Dallas. Otto Braun and Ernest Hill were elected as vice-presidents and are to have charge of the Jugendbund work in the central and southern divisions, respectively. The unions located at Gatesville, Cottonwood and Waco belong to the central division, and the unions at Kyle, Elgin, Greenville and Mowata, La., comprise the southern division.

The installation of the new officers took place at the beginning of the evening services. Rev. Ekrut, as the outgoing president, gave a hearty welcome to each of the new officers and at the same time mentioned some of the responsibilities each one of them is assuming. Upon the close of this ceremony Rev. Koch took charge and an interesting program followed. Every union that had representatives present, had at least one number on the program, which consisted of recitations, dialogs, solos, duets and an address by the pastor of the English Baptist church at Kyle.

The attendance was one of the largest that the Jugendbund has had, but we expect to have a larger attendance at Dallas next year where the next annual meeting will be held.

ROLAND EHRHORN, Sec.

Bethany Society, Vesper, Kans.

The B. Y. P. U. of the Bethany Church closed a successful year on Aug. 19, 1923. The co-operation among the members was better than ever before. During the past year we had fifteen regular meetings. Our programs consisted of one prayer meeting, six Bible studies, one Mission program, two literary programs, two Musical programs and three business meetings. We also went as a group to visit neighboring churches. We now number 36, with an increase of 5 new members in the past year. We also enjoyed entertaining the Kansas Young People's Union on May 28-29; and we feel that we received a blessing by meeting others who are interested in the work. The inspiring talks of men, who have had experience in the young people's work, was a great help to our society.

With the help of God we hope to do more in the coming year than we have in the past. And it is the desire of each member to become a more faithful worker for his B. Y. P. U. and the kingdom of God.

VERONA L. LISS, Sec.

Two Fine Adult Classes in Dayton, Ohio

To the Editor The Baptist Herald.
Dear Sir:

I am enclosing herewith group pictures showing two of the largest adult classes of the Fourth Street Baptist Sunday School of Dayton, Ohio, which we will be pleased to have you publish in the Herald.

These pictures were taken last fourth of July at our annual Sunday school picnic, which was held at Residence Park, a beautiful spot west of Dayton.

The one picture shows the Anchor Class with its able and efficient teacher, Prof. H. von Berge, whom, no doubt, the majority of the readers will recognize. We consider ourselves indeed fortunate in having the professor with us. His knowledge, courage and determination to go ahead are inspirations to all of us. You will find the picture of our beloved



Anchor Class, Fourth St. Baptist Church, Dayton, Ohio
Prof. H. von Berge, Teacher

superintendent, Brother J. W. Tapper, at the extreme left in the first row. He has been our superintendent for the past seventeen years and through his efforts our Sunday school has been very progressive. In the top row, the second from the left is our pastor, Bro. Otto Roth. He is always ready to help the Sunday school in any way.

The other picture (see front cover) is that of the Friendly Bible Class under the leadership of our worthy assistant Sunday school superintendent, Bro. Henry Martin. Mr. Martin has been the teacher of this class about twelve years and the class has always been successful under his leadership.

About one hundred and fifty Sunday school scholars and their friends attended this picnic. It was voted unanimously to be the best we ever had. Everyone enjoyed himself and games were provided for all.

Our Sunday school has an enrollment of 14 teachers, 14 officers and 170 scholars and we have an average of 120 in attendance each Sunday. We have 14 classes and 8 of them are organized, choosing their own officers.

Our Sunday school meets every Sunday at 9:00 A. M. and we extend an invitation to all to visit us, if, by chance,

they should be in our city. A hearty welcome is assured.

WALTER E. STEIN, Secretary.

Farewell for Rev. and Mrs. George Geis

There are times in our life when we are happy and there are times when we are sad, but there are also times when we are both happy and sad at the same time. It was with such mingled feelings that we gathered at the Andrews Street Baptist Church in Rochester, N. Y., to say farewell to our dearly beloved friends, Mr. and Mrs. George Geis,—those noble pioneers in the service of our Master among the Kachins of Burma. We were happy because they are again going out to that people which they have brought from the darkness of heathenism unto the light of the Gospel, and sad because we have to part with those whom we have learned to love so sincerely.

Straw Ride in Jamesburg

The time honored "straw ride" still has its enthusiastic advocates among the young people of today, and this was recently demonstrated when the young people of the Baptist Church in Jamesburg, N. J., "did the trick." At first it was restricted to the members of this society, but as word was whispered about, many other young folks asked to go along. The customary warm hospitality of German young people prevailed, and instead of one truck, as originally planned, three trucks were needed, and several open-hearted farmers responded. One of the unique features was that the ladies had to be attired in gingham and bonnets, with their hair down their back, while the men were required to appear in overalls and farmer hats.

This colorful company of young people moved from the church and proceeded through town, singing the popular hymns. A long ride was taken through the country and finally the noisy band arrived at its play site, a large field behind a wood. Details were appointed to gather wood for the fire, and the ladies fell to preparing the "eats." Hot dogs and rolls with coffee constituted the repast. Having satisfied their hungry stomachs, a number of outdoor games were played. So the evening wore on, and at length the signal to go home was sounded, and into the trucks scrambled the tired, but contented young people. On the return hymns were again sung, and upon arriving at the church, the words of that beautiful hymn, "God be with you 'till we meet again," filled the quiet country air, and the company disbanded. It proves that the young Christians can still have a "good time" without resorting to the pleasures sometimes thought necessary for our day.

W. O. MAKOWSKY.

* * *

Perhaps the most noteworthy achievement of the past year in our Baptist mission in Burma is the mass movement among the hill tribes just across the border in China where we have but recently opened a new station. During three months of the touring season more than 2500 were baptized by Mr. Young and his assistants, and thousands more were appealing for the missionary to come and baptize them. The number is limited only by the number of workers we are able to put into the field. Truly a nation is being born in a day.

It is also worthy of note that the Kachins, another animistic people, dwelling in the hills of Upper Burma, are gradually awakening. Whole villages are asking the missionary to send them teachers, the supplying of whom soon leads the people to destroy the altars erected for the worship of the *nats* (evil spirits). This is the field where Bro. and Sister Geo. Geis did pioneer work for so many years.

S. S. FELDMANN.

The Story of Our Institute

"Oh my, we hate to say good-bye, for this is a regular Institute and that's the reason why." As we sang this, we surely meant every word, for the Institute, held at the New England Young People's Summer Cottage at Madison, Conn., August 18 to 25, was a decided success.

It was attended by young people from the First and Second Church, Brooklyn, First of Hoboken, Clinton Hill, Evangel of Newark, Boston, New Britain, New Haven, Meriden and the First and Second Churches of Philadelphia,—about 35 in all.

Our week there was a very happy one. Each day began with morning devotion immediately after breakfast, the services being held by some of the students, taking for their topics the "Ideal Christ,"

For each evening a different program was planned. The first evening we had a "Get Acquainted" social and no one could feel strange after playing "Ich Sitze." "Home Talent" night, a musicale revealing the talents in our group, was enjoyed by all. "Stunt Night" was a never to be forgotten night. Each church group vied with the other to produce the most clever stunt. Who succeeded is hard to tell although judging from the noise and laughter of the audience, the "Kitchen Quartet" and the "Faculty" stunt certainly made a hit. Not only had we evenings filled with fun and laughter but also the serious side of our nature was appealed to. Mr. H. T. Sorg of Newark gave us an interesting and instructive lecture on "Character Analysis." On the last evening of the In-

our God. In fact, all during the week God seemed especially near to us and I am sure each one of us went home with a happy heart, fully determined to carry out some of the lessons we had learned.

There is much more to tell, but there must be an end, even to an article about our fine Institute. If we were to tell all about our "weather prophets," the frequent dismissals of the "Eureka" not forgetting the "Diary" or "Logbook" written up by our Prof. G. Schneck, telling us in his own witty manner the happenings of the day, we would never get through.

Just one word more, the Institute week was one of good fellowship—full of joys both spiritual and physical—an ideal way to spend a vacation. We all look forward to the second week in July next year when we plan to meet again.

MILDRED F. BERGER,
Sec. of Promotion Committee.

Musical Instruments in the Church's Service

The writer knew a man who had been a band musician before his conversion. The dear brother would never touch his cornet after that, for it had been in the service of the world and its sinful pleasures and was now condemned to silence and oblivion. Would it not have been splendid if that cornet had been converted together with its master? We had such a converted cornet in our own church here in Dayton not so long ago, when it accompanied the choir with a splendid obligato to the rousing anthem by E. H. Keyser, "Blow Ye the Trumpet." (Octavo No. 1195, price 10 cents per copy; Lorenz Publ. Co.) Why not occasionally bring in the whole Sunday school orchestra, if there is one, to take part in the service, especially Sunday evenings? Many, if not most, of the books we use in our evening services are orchestrated. Many of the cantatas we sing now and then as choirs also are orchestrated. Why not make the best of the opportunity and draw in those who can also serve and would be glad of the opportunity?

H. VON BERGE.



Atlantic Conference Institute. Student Group

his services, prayers, etc. Again after the evening meal we assembled for vespers services conducted by the different pastors.

The morning was devoted to study. There were four class periods each morning, two being held simultaneously, making eight classes in all, taught by the following members of the Faculty: Miss R. Doescher, Mrs. E. Meier, Prof. G. H. Schneck, Rev. A. Bretschneider and Rev. Paul Wengel. The curriculum was carried out according to the following schedule: "Devotional Life of Sunday School Worker," teacher Miss R. Doescher; "The Mind and Its Education," teacher Rev. A. Bretschneider; "Early History of the Jewish People," teacher Rev. G. H. Schneck; "Baptist Principles," teacher Rev. Paul Wengel; "Japan and the Upward Trail," teacher Mrs. E. Meier; "Personal Evangelism," Rev. A. Bretschneider; "History of the German Baptists of Europe and North America," teacher, Rev. G. H. Schneck; "Young People's Leadership," teacher Rev. Paul Wengel. The classes were well attended and were enjoyed by all students.

The afternoons were given to recreation, for our Professor of Playology and Phonology, Rev. Wm. Schoeffel, always had a good time in store for us. There was hiking, boating, baseball, swimming, fishing (although some say no fish could be found) and the playing of games.



Hiking

Jacob Meier

PROF. A. J. RAMAKER

We never find religion so powerful and attractive as when we see it clothed in flesh and blood, when we meet it in a living human personality. It seems as if just ordinary endowments have been raised to the nth power by its presence in the soul.

In the biography of men and women of really outspoken religious aspirations we may discover several distinct types, but each one of these types has a particular end to serve in God's great spiritual work among men. Some men and women in whose souls the celestial fire of love and service for God and their fellow is burning, are of the meditative kind, seeing mostly with the eyes of their spirits and we call them mystics, for want of a better term. Others have exceptional gifts of persuasive oratory and we call them "prophets and preachers." Still others have the ability of writing down the productions of their minds and hearts and we call them in New Testament language "teachers." And then there are those who excel in planning and executing the practical things which are so necessary to give form and stability to religious thinking. These are the great "pastors" of the Christian church, the busy men, the men with sympathetic hearts who feel themselves called not only to seek for proper spiritual nourishment, but also shepherd-like to ward off threatening dangers and to lead their flocks to places of security and rest. How many-sided a spiritual personality can become and what great and lasting service he can render to his fellow-men!

The subject of the present sketch I believe belonged to the latter type of religious personalities. By temperament and training, and by reason also of the necessities of the special field of labor where God had placed him, Brother Meier was a great "pastor." Beginning with the First Church in Chicago which called him to become its pastor in 1878, he made that church the center of his activities, gradually branching out until after forty-three years of incessant toil he had become easily the one outstanding figure of our German Baptist interests in that great metropolis of our land.

We can evaluate a man's life best by studying the fruits of his labors. These are the "works that follow after him." These are his imperishable monument. Let us glance at the monument our dear brother has left us.

When Brother Meier, after a brief pastorate of five years in Muscatine, Iowa, came to Chicago, the First Church was already a strong church, numbering 237 members. It had just lost the able services of Brother J. C. Haselhuhn, the most dynamic man of our denomination in his day. But it found itself facing a number of new problems. A great influx of German immigration and a strong and alive church made a larger and more adequate church building imperative, but the outlay for which was reaching figures which at that time seemed staggeringly large. It required a vision

of big things to plan this church and a wise and staunch faith to see it through. Closely connected with this great undertaking was a second one. The unusual opportunities of establishing other missionary centers under the fostering care of the First Church were multiplying. These centers grew so rapidly into new churches that rented halls had to be replaced by more suitable church buildings. It was the case of a family outgrowing the earning capacity of the father to buy shoes and clothing for the husky offspring. Under such circumstances a pastor must needs be an executive officer of no mean attainments, and he must escape the danger of secularizing his ministry.

Here the unique gifts of Brother Meier came to the surface. His own religious life had great depths, for his church under his preaching continued to be both evangelical and evangelistic, ever seeking to win the unconverted for



Christ and his service. Some one has given us these figures which tell an exceedingly eloquent story of the spiritual conditions of both the church and its pastor in the strenuous days of their expansion: during his pastorate of 28 years Brother Meier baptized 1212 persons into the fellowship of the church. This surely is a notable record.

Brother Meier was also a great organizer. There never was anything spectacular about the execution of his many plans as the work grew under his supervision. He was a quiet man, thinking more in his own head than he cared to express. He knew the philosophy of "watchful waiting" and was prepared when the moment for action came. For this reason nobody in the larger and more remote circles of the denomination actually knew the genesis of these activities which lay just outside of his own pastoral duties and missionary cares and which he called into being. Of course he often spoke of the necessity for an Old People's Home and of a Deaconess Home and he pleaded at times for a Hospital to round out these enterprises which had been established; but he never advertised them loudly as others have done with smaller ventures. He sought to interest and to win the immediate circles of our German churches in Chicago and its vicinity for his philanthropic measures, and he also showed his constructive wisdom in the founding of the Missionary and Benevolent Society through which these enterprises were to be sustained. Every

great pastor whom I have known has centralized his activities. It is the only way to conserve what has cost much labor and great sacrifice.

This then is our brother's monument. The spiritual influence of his life and labors will never perish. His deep religious convictions, his contagious missionary spirit which combined prayer and deeds, his quiet, unobtrusive planning, his manly humility, these things can not die, not even in a world filled to the brim with material interests. But on its material side his monument will be dependent greatly on those who have stepped into his shoes to carry forward what he has furnished them with.

There are some who think that Brother Meier lived only for Chicago and cared little for the wider interests of our German churches in this land of ours. But they are mistaken. The missionary interests of our denomination never had a firmer friend, but Chicago ever loomed up as the larger issue because his heart's life was centered there.

Historically speaking, the day of our pioneers had already passed when Brother Meier entered upon his ministry in 1873. He belonged to the second generation of the "Fathers." Born in Bavaria in 1839, he came to America at the age of eleven years, lived in New York City and was baptized by Eschmann in 1859. He entered our Seminary at Rochester in 1872, was ordained at Muscatine, Iowa, and served that church for five years. From 1878 to his death in 1921 he was known as "Brother Meier of Chicago," so intimate was that city with his own life. God granted him a full measure of years and the exceptional boon to hear the last summons while busy at his work. On his monument the words of his and our Master fittingly could be engraven: "I came not to be ministered unto but to minister."

Eastern Conference of German Baptist Churches at Killaloe, Ontario

The German Baptist Churches of North America are grouped in nine conferences which meet annually. The oldest of these conferences is the Eastern Conference, which held its 73rd annual meeting from August 28 to September 2 with the church at Killaloe, Ontario. This conference is composed of a group of German Baptist churches situated in Western Pennsylvania, Western New York and Ontario, Canada. Preceding the conference a Ministers' Institute was held on Tuesday, August 28, at which Prof. O. Koenig of the German Department of Rochester Theological Seminary lectured on "Modernists of Today," in which he gave a characterization of the trend of some of the theological thought of today. The opening sermon was preached by Rev. F. Willkens of Buffalo, N. Y., whose topic, based on Rom. 12:2, was, "Subjecting Our Thinking to the Obedience of Christ."

The conference organized by electing Rev. A. A. Schade of the Temple Baptist Church, Pittsburgh, Pa., as Moder-

ator; Rev. D. Hamel of Rochester, N. Y., as Vice-Moderator, and Rev. C. E. Cramer of New Kensington, Pa., and Rev. C. Peters of Killaloe, Ont., as Clerks. A digest of the letters from the churches showed a present membership of 2417. There were 79 baptisms during the year. The conference reported a net loss of 16, due in great measure to a pruning of the membership lists of some churches. Both the Sunday School and Young People's work is in a very good condition. Sunday schools report 238 more scholars than in 1922. Over \$11,000 were raised during the year for missionary and benevolent purposes. This sum is not quite up to the high mark of the year preceding, but the decrease can readily be explained by the absence of several large individual gifts which were made the year before.

Much time was devoted to the discussion of the denominational missionary program, in which the laymen took a leading part. The conference has adopted a fine organization for promoting this missionary and benevolent program. At the head of this large laymen's committee are efficient laymen like G. Sack of Pittsburgh, E. O. Fischer of Buffalo, Daniel Knechtel of Hanover, Ont., Rev. J. P. Brunner of Buffalo was re-elected Conference Missionary Secretary. A fine missionary sermon was preached by Rev. C. E. Cramer on Wednesday evening, the speaker taking the topic "Hindrances in the Cause of Christ." Friday evening was given over to the young people. Rev. A. P. Mihm, Executive Secretary Young People's and Sunday School Work, spoke in a rousing manner on the "Young People's and Sunday School Workers' Union within the boundaries of the conference has been organized during the past year and held its large initial meeting in Erie, Pa., last May. The Conference Promotion Committee on Young People's and Sunday School work, under the leadership of Rev. F. Willkens and Rev. R. R. Kubsch, is laying plans for another large Young People's Institute to meet in Pittsburgh next spring.

The daily devotional meetings introducing the morning and afternoon business sessions centered on the various petitions in the Lord's prayer. A fine outing, favored by the most delightful weather, was held on Saturday, the delegates and visitors being motored to the Y. M. C. A. Camp Grounds on Golden Lake, spending the day in fishing, bathing and fellowship in God's beautiful nature.

The crowning day of the conference was Sunday, Sept. 2. This day marked the dedication of the new meeting-house of the Killaloe Church in the village of Killaloe Station. The Killaloe Church possesses a fine stone meeting-house three and a half miles from the village of Killaloe, erected about twenty-five years ago, a commodious and substantial building which any rural church might take pride in. However, there are some fourteen families of the church located in the village of Killaloe. These formerly worshipped in a small frame structure originally bought from the Presbyterians,

but of late inconvenient and outgrown. The church with commendable foresight and faith undertook the erection of a new house of worship in the village. Upon the finest and highest site in the village there now stands a solid and sturdy brick structure, 35x55 feet. The main entrance is through the tower in the middle of the front facade. The interior walls are of white plaster, the ceiling is of wood, the interior finish in white and the windows in colonial style. The comfortable and attractive pews will seat 300 people. There are two smaller rooms flanking the right and left of the pulpit and the choir and organ are advantageously placed to the rear of the pulpit. The heating arrangements are located in the basement which floor is of concrete. It seems hardly possible that the entire cost of this building, exclusive of the site, only amounts to \$7500, but this may be partly explained by the fact that the members did a great deal of the work themselves.



New Church at Killaloe Village, Ont.

Three services which crowded the new edifice to the doors were held on Sunday, Sept. 2. Pastor of the church, Rev. C. E. Peters, presided. Rev. A. A. Schade of Pittsburgh preached the dedication sermon and Rev. A. P. Mihm offered the dedicatory prayer. In the afternoon the missionary service was held at which General Missionary Secretary, Rev. William Kuhn of Chicago, was the main speaker. At the closing service in the evening Rev. O. E. Schultz of Neustadt, Ont., and Rev. D. Hamel were the speakers. All the services of the day were held in English. The mixed choir of the church as well as a male chorus added much to the beauty and helpfulness of the services by their singing. The special offering for the day for the new building amounted to \$473.45. This reduces the indebtedness remaining on the building to about \$1500.

The hospitality of the Killaloe people under the leadership of their pastor, Rev. C. Peters, was bountiful; the attendance at all the meetings was large

and inspiring. Many visitors from the neighboring churches at Lyndock, Sebastopol and Arnprior were present at the conference meetings. All delegates and visitors were unanimous in declaring that a very successful conference had been held and thanked "God from whom all blessings flow." The next conference will be held in August 1924 with the Andrews Street Baptist Church, Rochester, N. Y. A. P. M.

Dayton Young People at Cincinnati

Following up the outing and joint meeting of the Walnut Street Baptist Church, Cincinnati, and the Fourth Street Baptist Church, Dayton, in Dayton on Memorial Day, an informal conference of the two societies was held in Cincinnati on Saturday and Sunday, Sept. 16 and 17.

The meeting was opened by a hearty welcome on the part of the Cincinnati young people followed by games. A real social time marked Saturday afternoon and evening after which the Dayton guests were cordially welcomed into the homes of the Cincinnati folks.

Sunday morning everyone attended Sunday school at which time Prof. von Berge of Dayton, Miss Lena Behrend of Dayton and Rev. A. P. Mihm of Forest Park gave five-minute addresses.

The regular morning service followed the Sunday school session. The program was as follows: Scripture reading, Mr. Leroy Grosser of Oak Park. Prayer, Prof. von Berge of Dayton. Sermon, Rev. A. P. Mihm. Rev. P. C. A. Menard cordially welcomed all visitors.

The afternoon meeting was devoted to young people's work. Mr. Leroy Grosser discussed the new conference constitution and the necessity of a better and closer organization of our Baptist young people. He explained that heretofore the young people's societies have not been as closely associated with one another as they should be, and it seems that they feel themselves apart from the church when they are really the main functioning organization of the church. Last year the Promotion Committee worked hard to keep the societies in close touch with one another, but did not fully succeed. This year they have organized as a part of the Central Baptist Conference with a president, vice-president, secretary and treasurer, and in this way hope to make this coming year a bigger and better one than any preceding.

Immediately following this discussion Prof. von Berge made the motion that the Dayton and Cincinnati societies organize so as to continue the exchange of ideas, principles and fellowship which are always so helpful to any society. At lunch in the evening this motion was carried out in the way of electing temporary officers for the new organization who are to draw up a constitution and consider plans for a larger organization. The temporary officers elected are as

follows: President, Mr. Oscar Schmidt of Cincinnati; Vice-President, Miss Marie Tapper of Dayton; Secretary-Treasurer, Miss Ruth Dornbusch of Dayton. These officers together with the Sunday school superintendents and pastors of the respective churches will meet in the near future to start the work.

At 6:45 a prayer service was held under the leadership of Miss Ruth Dornbusch, president of the Dayton society. In a short talk Prof. von Berge presented the danger of going home from the gathering and in a short time forgetting all the inspiration and benefits gained by this get-together. He urged the young folks to go home and get busy planning and working more than ever before for our Master. Rev. Mihm closed the meeting with prayer.

The regular evening church service followed the prayer service and Rev. A. P. Mihm delivered the sermon. His subject was: "The Relation of the Young People's Society to the Church." He expressed the idea again that the young people's societies seem to be apart from the church when they are really to be considered the right arm of the minister, and urged a closer tie between the young people and the church. He stated that it is up to the church to have and to hold its young people who are to be the church of tomorrow. If the young people are lost, what of the church in the future?

At the close of this service the Dayton folks were escorted to the train. New friends and old ones parted with a glad "Auf Wiedersehen!"

RUTH DORNBUSCH.

A Study in Radio

THE REGENERATIVE TUBE SET

J. C. LÖTZ

This equipment is most necessary in the make up of an efficient radio outfit.

It is so arranged by means of induction coils, switches, condensers, impedance coils, batteries and the so-called regenerative tube, that the oscillations or electric waves transmitted from the sending or broadcasting station may be received and converted to electric currents, which are regenerated and then passed on through the amplifying tubes to the earphones or the loud-speaker.

After these numerous parts have been properly assembled and wired, the set is ready for tuning in, i. e. the induction coils must be rightly associated to each other and the condensers or capacity must be in circuit so as to have the apparatus in a receptive mood. This tuning in, once established, gives the electric waves the opportunity to act on the regenerative equipment and actually regenerate the current flowing and, as it were, re-echo the message originally transmitted.

May we draw a few lessons from these wonders of science?

Who is the great Broadcaster of Love Eternal?

God in Christ Jesus. He calls out so that all may hear: Matt. 11:28-39:



Playing Games

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take upon you my yoke, and learn of me for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Is this message received? Have you, my dear reader, tuned in to be induced to take upon you Christ's yoke? Has your heart and soul capacity to let Christ come in? Shall He regenerate you, so that his radiant love may flow more freely and stronger to you?

Remember, in Radio it requires first of all the will to "listen in," then the act of turning in the current and getting all parts into play. Without these functions the set is dead.

Are you willing to listen in and leave your whole being filled to overflowing of His love, so that you may become a Loud-Speaker for Christ?

Tract Distribution as One Union Did It

An interesting instance of how a young people's union can find opportunities for service in its own community if it will look around for such opportunities, is afforded in the work of the B. Y. P. U. of the First Baptist Church of Fulton, Ky., in its tract distribution service.

Some months ago, the Union decided to begin the distribution of tracts at the railroad station and erected a neat rack in the waiting room and placed a wide assortment of religious tracts therein and had printed on the rack the words "The B. Y. P. U. of the First Baptist Church. Take One." A committee is charged with seeing that this rack is kept full of tracts that are calculated to have a wide appeal along religious lines, especially in the matter of doctrine and evangelism. An estimate has been kept on the number of tracts employed, and it is found that about 500 tracts are distributed in this way each month. The railroad officials granted their permission for the installation of the rack, and the agent says that very rarely a tract which is taken from the rack is thrown away. Almost none of the tracts are left in the station to be picked up by the janitor.

The Union has also begun the use of the mails in the distribution of new tracts that come in, the effort being made to select individuals to whom tracts are to be sent on the basis of the needs of the individual addressed.

One member of the Union is a physician, and he is making a wide distribution of the tracts in his professional visits in the homes of the people. He finds these tracts especially helpful in visiting persons who are unsaved, and has found that the leaving of tracts for the unsaved with such persons has been productive of large results. Again a group of members from the Junior Union visits numerous homes in the city each week and leaves tracts to be read by the occupants of those homes. An investigation by the Union has revealed the fact that the tracts are being widely read, though the experiment is too young as yet to determine exactly what results have been accomplished through the distribution of the literature. There is no doubt, however, but that the reading of good literature will produce abundant results in the course of time, and we believe that other unions could profit by the experience of the Fulton, Ky., B. Y. P. U. along the lines indicated.—B. Y. P. U. Quarterly.

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*Two thousand years have thundered by
And still men give their God the lie—
"Peace on earth, good will to men,"
When? And the echoes answer: When?
(H. Thompson Rich.)*

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