

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., MARCH, 1923

Number Three



The Triumphal Entry

What's Happening

The Young People's Society of the Nottingham Church, Cleveland, O., reports a membership of 62. The society was organized in October, 1920, with about 18 members. This shows a fine growth. In the meantime a Junior Society has also been organized and reports 40 members. They meet Friday nights from 6:30 to 7:30. The senior society meets every Sunday night from 6:30 to 7:30. The officers are Miss Esther Krouse, President; Mr. Carl Merkel, Vice-President; Miss Margaret Peitsmeyer, Secretary; Walter Semf, Treasurer. Six committees are active in the society's work.

Rev. F. G. Wolter of Benton Harbor, Mich., is supplying the church at Lansing at the instance of the Missionary Committee of the Central Conference. Bro. Wolter has been on the field since December last.

The B. Y. P. U. of Benton Harbor, Mich., recently celebrated their 13th anniversary. Bro. P. H. Schmanky presented Bro. A. H. Schmidtman with a beautiful Jerusalem cherry plant and basket in honor of his 10 years of service to the society. After a varied literary and musical program, Rev. J. Pankratz of Chicago spoke on "The Christian's Popularity." His address was greatly enjoyed by all. The society from the St. Joseph Baptist Church was present in goodly number. Refreshments were served in the dining room.

Rev. A. Rohde of Topeka, Kans., will be the new pastor of the Irving Park Church, Chicago. He expects to begin his labors on his new field about May 1st. Bro. Rohde has done a good work in the capitol city of the Sunflower state and his people are sorry to have him leave.

The Englewood Church of Chicago is rejoicing in the settlement of a new pastor with them in the near future as successor to Rev. Hans Steiger. Rev. Ed. R. Lengefeld of San Antonio, Tex., has accepted the call and expects to be with his new flock the beginning of March.

The Bethany Baptist Church, Lincoln Co., Kans., is still on the map and doing what it can in the Master's service. The Sunday school on Dec. 24th presented a Christmas cantata, entitled: "When Jesus Comes." Mr. C. Homfeld of Lincoln was the competent leader. The large audience was greatly pleased with the fine rendition. The offering was devoted to the Widows and Orphans Fund. A church service and a church dinner was held on Christmas Day and the Christmas treat given to the scholars. The pastor, Rev. G. O. Heide, was remembered in a loving way by the gift of a fur robe and a pair of mittens of the same material. Bro. Heide writes: "We are all pleased with our new paper, 'The Baptist Herald.' It is just fine. It surely fills a need among our young people. We have obtained a good number of subscribers, I can warmly recommend it. God bless you in the work."

Rev. G. F. Ehrhorn of Bison, Kans., has accepted the call to Parkersburg, Ia.

Rev. Adolf Bredy has resigned his charge at the East St. Church, Pittsburgh, N. S., after a pastorate of four years. He will be the new pastor of the Second Church, Detroit, about the beginning of April.

Mr. Gustav Wetter of the class of 1922 at our Seminary in Rochester, N. Y., began his pastorate with the church in Alpena, Mich., February first. He supplied the Third Church in Philadelphia for a number of months.

Rev. R. F. Fehlberg, pastor of the Second Church, Detroit, for the last ten years, has resigned to take effect the end of March. Bro. Fehlberg intends to enter business for the present. He is a gifted and faithful worker. We hope it will not be long before he will give himself again fully to the ministry of the Word.

The Young People of the Madison St. Church, Topeka, Kans., are taking up a special study course in Stewardship with Mr. Gus Binger as teacher. Rev. G. W. Pust, of Dillon, Kans., assisted the pastor, Rev. A. Rohde, in special meetings for several weeks in January. Bro. Rohde reciprocated in similar service in Dillon during his early part of February.

Rev. John Sievers is supplying the church at Marion, Kans., during their pastorless period.

Rev. R. Klitzing has resigned as pastor of the Ebenezer Church in Dickinson Co., Kans. He was with the church since 1913.

The Choir of the Central Baptist Church of Erie, Pa., under the direction of Prof. A. B. Mehnert, with other members of the Young People's Society, gave a musical program in the Erie County Almshouse, on Sunday afternoon, Jan. 21. The following numbers were given: "Praise Ye the Father," Gounod—"One Sweetly Solemn Thought," H. Ambrose—"Love Divine, All Love Excelling," Stainer—"Jubilate Deo," Nevin—"Lord, Remember me," Lange.

Rev. H. Hirsch, pastor at Corona, S. D., since 1917, has resigned to accept the pastorate of the church at Kossuth, Wis.

Rev. W. A. Schoen, pastor at Wilmington, Del., has resigned because of continued illness, which began last summer and has since incapacitated him. Bro. Schoen's short pastorate was bright with promise and under his enthusiastic leadership the work was greatly revived. The young people are rallying nobly and maintaining the services in an encouraging way. Our prayers ascend for Brother and Sister Schoen.

The Editor held two meetings with the Lansing (Mich.) Church Jan. 25 and 26, presenting our Sunday school and Young People's Objectives to appreciative audiences. On Sunday, Jan. 28, he spent the day in Detroit, preaching at the Burns

Ave. church in the morning. Br. Edw. Hoek, Chairman of our Council, arranged to be in Detroit for the day, and we had a fine opportunity for team-work. Both speakers addressed the Burns Ave. Sunday school, which had 246 present out of an enrollment of 250. Bro. Hoek also addressed the Y. P. Society at Burns Ave. Then at the Bethel Church in the evening, we both addressed the large congregation, in which young people, especially young men, predominated, in the interests of our Young People's Ideals and Aims. The "Baptist Herald" was boosted. We regretted the illness of Pastor F. Kaiser of Bethel, who was down with the "flu," and also sympathized with Bro. B. Graf of Burns Ave., whose family was quarantined on account of two members being severely ill with diphtheria and scarlet fever. We wish them speedy recovery to full health.

Rev. A. A. Harms, professor at Tabor College, Hillsboro, Kans., who also had charge of our church at Hillsboro, has accepted the call of the church at Lorraine, Kans. He expects to begin his new pastorate at the close of the college year.

A Call to the Young People of the Central Conference

May I call the attention of each society in the Central Conference as well as any unorganized class or individual interested in our goal of \$1600 for the support of the following Missionaries in Siberia: Otto Szegedi, F. F. Sablin, P. S. Artemjeff and Peter Kornewitsch.

We are anxious to raise this sum for the support of these men on the field of sacrifice and hardship for our Lord and Master.

Kindly send in your contributions to Mr. Edward W. Hoek, 1443 E. 90th St., Cleveland, Ohio, Secretary and Treasurer of the Central Conference Promotion Committee, as soon as possible.

Read reports of Siberian Missions in "Baptist Herald."

The Baptist Herald

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A. P. Mihm, Editor
Contributing Editors:
O. E. Krueger A. A. Schade
Paul Wengel G. W. Pust
H. von Berge Mrs. R. E. Hoefflin
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The Baptist Herald

Our Young People As Tithers

THE doctrine of stewardship is not a novel idea, nor a theological fad of the passing moment. Neither is it a temporary expedient to swing the churches into line for some urgent project of the times. It is a doctrine of ancient and noble lineage. Paul comprehended it when he wrote: "Ye are not your own, for ye were bought with a price." Peter proclaimed it when he described his fellow Christians as "good stewards of the manifold grace of God."

We have held God too long out of the money realm and thereby put a drag on Christianity. Of course, to some folks, money is always a tenderly delicate theme. Their spiritual sensibilities are forever soaring above so common and sordid a subject. But God makes no apologies for talking about it in his Word. His prophets and apostles are not backward in exhorting about it. Jesus touched on this topic of stewardship again and again, for we find that 13 out of the 29 parables recorded in the Gospels treat of our relation to property. The church, which should have been teaching stewardship all through the ages, is beginning to formulate and teach and practice it. When people tell us the church ought not to discuss finance, we answer: it would not need to do so, if all church members conceived of life as stewardship.

Stewardship means a Christian attitude toward property, income, wages and wealth,—a Christian appraisal of privileges, of opportunity, of power, of talent, of life. Christian stewardship arises in a recognition that a whole life has been given for us and that we must meet that gift with nothing less than a full commitment of our whole lives. This includes the tithe as the whole includes the part. As the part is not the whole, so tithing or giving the tenth is not the whole of stewardship. One may be a tither and not be a steward, but one cannot be a steward and not a tither. The tithe is the initial test of the reality of the professed commitment of our lives to God. If we love God with all our heart and all our strength, how can we ascribe expressing our love in the way of the tithe? It may be seriously questioned whether the acknowledgment of God's ownership is ever properly made until the tenth of one's income is laid aside for him.

We believe our young people ought to acknowledge God's ownership, recognize themselves as Christian stewards and give expression to their faith by giving the tithe. Our Young People's and Sunday School Workers' Union has made the enlistment and enrollment of our young people as tithers one of the objectives to be actively pursued. Our organization is co-operating with the campaign of the Denominational Finance Committee for stewardship. Pledge cards have been sent out to all

young people's societies. We hope every member will prayerfully consider the claims of God upon him and definitely take the first step in the realization of stewardship by becoming a tither.

The topics for the Stewardship Campaign, elsewhere treated in this number of the "Baptist Herald," ought to be followed in the devotional meetings of the societies during March and a definite effort made by the leader or a special committee in every society to secure an enrollment of tithers.

Tithing will solve every financial problem of the church. We believe the Holy Spirit has been grieved by the haphazard, loose and slipshod financial devices of the churches. Many of the round-about methods are unscriptural, degrading and sterilizing. They bring labored but scanty crops and exhaust the soil without feeding it. We need motives, not enticements in giving to the Lord's work. The Christian who opens the broadest outlet for beneficence, will find the widest inlet for the Spirit.

Pushing the Paper

PERPETUAL MOTION has not yet been invented and everything that is on the road to somewhere, needs a good push, an impelling force behind it to keep it in motion. Refrain from this and the answer is a slowing down that soon ends in a complete stop. Every good thing that is to make for progress is like riding a bicycle; you must keep pushing it or it will soon stop.

Our "Baptist Herald" has started well on the road to an increased circulation, but in order to reach its goal, it must have behind it the cumulative good will and the unceasing applied energy of its friends to help it along. We must keep pushing the paper. Our goal is 5000 subscribers. At the present time, we have about 3000. There is a good deal of encouragement in that statement. Our new enterprise has only started. But the figures also imply a challenge. Shall it now be rest and rust? Or shall it be push and progress? We do not want to stop at the 3000 mark. Excelsior! We must go higher. We can do better. We will do better. We are going to climb.

So far the Central Conference leads in the number of subscribers, but the Northwestern Conference is not far behind. Then come the Atlantic and Eastern Conferences. The Southwestern is fifth. The Dakota and Pacific Conferences are tied for sixth place. The Northern and Texas Conferences are far to the rear, with the Northern having a slight advantage.

A study of the circulation figures is very interesting. In some conferences, the question of circulation is, no doubt, influenced by the prevalence of the German or English language in the church ser-

vices and whether the membership is made up of an earlier or later strata of immigration. But this is not always the determining factor. In some churches and even conferences, we can plainly see in the figures the active interest and the earnest, loving zeal of the "Booster," the pastor or the young people's or Sunday school worker, who took hold of things and pushed the paper. In other churches and conferences,—well, it was otherwise. Indifference begets inaction. Co-operation promotes circulation. We need more pushers. Who will join this loyal order?

Editorial Jottings

IN MANY churches there will be pre-Easter revival meetings. Our young people, our Sunday school workers should be most active helpers and loyal attendants. Let them give themselves to personal work. The lack of personal workers is lamented everywhere. Practice individualism in evangelism. It is the method of the Master. On nineteen different occasions he took time in teaching one individual. Some one has pungently said: "Personal responsibility for souls deeply felt and personal effort for souls faithfully put forth are pretty certain to pioneer glorious revivals."

THAT UNUSED reed organ in the home or in the church, superseded by the piano, but still serviceable! You would be glad to put it to some good use, if you just knew. Well, we know of a worthy flock that is anxiously looking for just such an instrument. Donate it to our church in Scottsbluff. We know the field and know their need. Help somebody today. Write to Mrs. Louise Dallmus, Box 242, Scottsbluff, Nebr. Here is a real opportunity for service.

IN THE first two numbers of "The Baptist Herald," we have published the devotional prayer topics for the month, without any further comment or suggestive material. Our thought in this was, that other helps were easily in reach for these topics and a further consideration was, we did not wish to departmentalize our paper too rigidly. We have received some letters, asking that we devote more space to the devotional topics. The editor would like to hear more from our readers and leaders on this question. Drop him a few lines giving your opinion. On account of the Stewardship Campaign, we have added some brief comments and references to the topics for March.

IN CONNECTION with the Stewardship Campaign, many of our societies may wish to distribute tithing literature among their members. We can heartily recommend the leaflets and booklets published by The Layman Company, 35 North Dearborn St., Chicago, Ill. These leaflets can be ordered at prices ranging from \$1.00 to \$2.50 per hundred. They are the best we know of in that compact form and a veritable mine on the subject. In quantities, we can secure them for you at a discount of 40 per cent. Their dialogues and playlets: "Thanksgiving Ann," "Aunt Margaret's Tenth," "The Contract," could be given by our societies

with profit and pleasure. There is also an excellent playlet in the form of a mock trial called "The Trial of the Robbers." Write to The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., for some copies gratis. It would make a fine and instructive evening in your society.

Why I Believe in Jesus

O. E. KRUEGER

POSSIBLY the best way to crowd so great a subject into so small a space, as is allotted to it, is attained by choosing a text. There are dozens of texts that lend themselves splendidly for a discussion on the deity of Christ. While you scan these paragraphs, will you keep in mind the parenthesis which John threw into the fourteenth verse of the first chapter of his gospel: "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." This statement may be regarded as the essence of the experience of a group of men who lived with Jesus for a few brief years.

A number of these men may have known Jesus as a boy. Possibly some of them had made the trip to Jerusalem with the company that went from Nazareth when Jesus had reached his twelfth year. They may have observed him to be above the average in intelligence, in spiritual and moral insight. As he developed they must have been impressed with his character and marked him as a man of destiny.

In the meantime John the Baptist, whose mother had been very intimate with the mother of Jesus, had been stirring the consciences of men and calling them to repentance. The people, who had been anxiously longing for the manifestation of divine power, joined the movement. So did Jesus. But he carried it forward far beyond John. He began to call some of the men, whom he knew, to be with him, that he might teach them and that they in turn might help him.

They soon discovered that they were dealing with a very extraordinary man. In him they found none of the flaws they could pick out in the life of every other man they knew. You may make a test of the very best men you know intimately, and you will discover flaws in every one of them. In Jesus they found none.

On the other hand, they found all those qualities that go to make a perfect character. They found him to be a real man, a perfect man, a man hungering and thirsting, not for applause, not for popularity, not for comfort, not for ease, not for pomp and power, but for righteousness. They found in him a man of marvelous meekness. He did not resent being called the carpenter, he did not fuss when reminded of his lowly birth. He could not be found guilty of pretensions, of shams, of hypocracies, of grasping for decorations. And yet, with all his humility, he could calmly claim to have come down from heaven, to be the bread of life, the way, the truth and the life, the good shepherd, the true vine, the resurrection and the life, and he could declare that all authority in heaven and earth had been given to him. The disciples found in him a

man of absolute purity of heart. His life ran as clear and transparent as the "sea of glass, like a crystal." Not the slightest taint of an evil motive could be found. The challenge to prove a sin against him could not be accepted even by his enemies. His friends found in him a man of tenderest mercies and most loving kindness. He had much room in his great heart for the hungry, the weary, the weak, the sick, the blind. He had much room for the Gentiles, the Samaritans, the publicans, the sinners, for all who hated him. "Father, forgive them!" Not the slightest indication of the spirit of revenge or retaliation could be found in him. They saw a man who offered himself as a sacrifice for sin, not a martyr merely for a noble cause, but an offering for sin.

By contrasts men become conscious of their own worth or insufficiency. Living in the presence of such a perfect man, a deep conviction fastened itself upon the hearts of the disciples, to which Peter gave expression for them and for all who have lived with him since then: "Depart from me, for I am a sinful man, o Lord!" When the question arose: "Whom say ye that I am?" Peter answered again for all who had lived with him: "Thou art the Christ, the Son of the living God." Many years after that wonderful experience of living with Jesus, John wrote these beautiful words: "We beheld his glory, the glory of the only begotten of the Father, full of grace and truth." Living with Jesus had given them these two great fundamentals: a deep consciousness of their own sin and an equally deep conviction of his peculiar Sonship.

I have no better reason for believing in him than just that. In living in his fellowship I have found myself sinful and unworthy, and I have found in him the altogether lovely one, the bright and morning star, the express image of God's person. I find myself longing for nothing so much as for transformation into his image from glory unto glory. I do not hesitate a moment to bow my knees at his feet and greet him as "my Lord and my God!"

When I have thus placed him, because of my personal experience with him, in a class by himself, all the discussion concerning the virgin birth does not disturb me. The fact of the perfection of his life stands. I am satisfied with John's explanation, "The Word was made flesh and dwelt among us." God clothed himself with flesh and came to dwell among men. In practically all the religions of the world there has been heard the universal cry for the unveiling of the invisible God. There have been many announcements that the redeemer has at last arrived, but alas, all the way down, even to Wilson, whom the French greeted as the Savior of the world, they have been disappointments, because they have failed to bring forth within themselves the ideal man. The world has seen only one, and God has given him a name which is above every name.

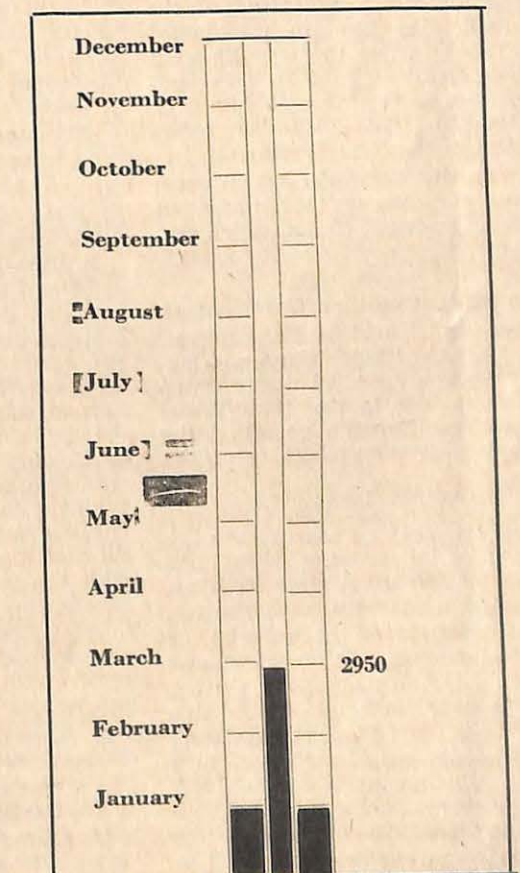
Why should the virgin birth be attacked as an impossible and unscientific thing, while we face other facts that to the common man must seem equally impossible and therefore unscientific too?

How are we to bridge over the gap between chaos and cosmos, between the inorganic and the organic world, between matter and mind, between sin and perfection? God bridged over all of these gaps. The virgin birth offers no greater difficulty to me than these.

But evidently Jesus said nothing to his disciples about his virgin birth. He demanded just this: Follow me, come with me, live with me, be my disciples, sit at my feet, hear my words, watch my life. If anyone will do that he will sooner or later confess: "I am a sinful man," and again: "We beheld his glory."

OUR GOAL 5000 MAKE THE MERCURY MOVE UP

THERE IS ROOM AT THE TOP



MAKE IT WARM FOR US AND WE
WILL CLIMB

LET US MARCH ON IN MARCH

READ ABOUT THE PRIZE ON LAST PAGE

For Bible Study

The Four Gospels—Luke

The Author

We owe much to Luke. He is the author of two of the great books of the New Testament,—the gospel that bears his name and the book of Acts. Yet our information about him is exceedingly scanty. We do not know where he was born, who his parents were, how he looked, whether he was a man of family, where he is buried and other things that we like to know about a man of renown.

Luke does not mention his own name in his writings, but it is the unanimous witness of the earliest Christian tradition that he wrote the third gospel and the book of Acts. In all probability he was a man of liberal education. He is mentioned three times by name in the New Testament. Col. 4:14, "The beloved physician." He was the only one of the four Evangelists who was not a Jew but a Gentile. In Col. 4 he is distinguished from those who were of the circumcision, that is, Jews. He was a fellow-laborer, a faithful companion and friend of the apostle Paul. He seems to have joined Paul at Troas. (Acts 16:11.) When all others had forsaken Paul in his second imprisonment, Luke was with him. (2 Tim. 4:10, 11.) This is the last reference to him in the New Testament.

Luke was not an apostle, but an apostolic man. He gives us that conception of the life and work of Christ, which was the basis of the teaching of the apostle Paul.

Luke is the best writer of Greek among the Evangelists. His style is the purest. In order, he is the most artistic and historical. "He uses over 700 words which occur nowhere else in the New Testament." (Vincent.) His gospel is the longest and most comprehensive of the gospels.

For Whom Designed

Previous attempts to narrate the life of Christ were in existence when Luke wrote. But his account is more complete, more accurate and more authoritative. Some think he gathered the material for his gospel during Paul's imprisonment at Caesarea. Luke's motive for writing his gospel is stated in 1:1-4. (Read this in the Authorized and Revised Versions.)

This is the only gospel addressed to a man. Theophilus means "Dear to God." He was probably a well-to-do Christian of Antioch or Rome. The patron to whom such a book was dedicated, caused it to be manifolded by copyists and saw to its wide circulation,—a very important matter in a time when books were rare and expensive. While dedicated to Theophilus, it was intended for Gentile Christians, chiefly the Greeks. "Theophilus is the representative of the outside world beyond Palestine." (A. T. Robertson.)

In *Matthew*, Jesus meets the Jews as Messiah and promised Deliverer. In *Mark*, Jesus meets the needy world as the divine minister of that need. In

Luke, Jesus meets the lost and ruined world as its Almighty Savior, a Savior suited to all and sent to all. It is the Gospel of the Son of Man, the Gospel of Jesus as the Good Physician and the Savior of Mankind.

Some Characteristics of Luke's Gospel

A. *It presents the Good Tidings in all of its universality and freeness.* Matthew's genealogy descends from Abraham to Jesus. (Matt. 1.) Luke's genealogy ascends from Jesus to Adam. (3:38.) Thus, through Adam, Jesus is linked up with the whole human race. It is a gospel, not national but cosmopolitan. It is the gospel for the world. It connects Christianity with man. Jesus is the head and representative of humanity. "All flesh shall see the salvation of God" (3:6). Luke alone introduces these precious words. The words "Grace," "Savior" and "Salvation" occur far more frequently than in the other gospels. "Redeemer"—see 1:68; 2:38; 24:21. In 2:10, 11 we have the very heart of this gospel. Luke reports the first discourse of Jesus in Nazareth and there gives the outstanding feature of the mission of Jesus. (4:18, 19.)

Not nationality but inward receptiveness brings the blessing of God. (4:25-28.) Luke's Gospel exalts the wideness of God's mercy and shows the scope of his kingdom.

B. *Luke is the first Christian hymnologist and thanksgiving is made prominent in his gospel.* To his inspired care we owe the preservation of three hymns,—the song of Zacharias (1:68-79), the song of Mary (1:46-55), the song of Simeon (2:29-32). Also the greeting to Mary (1:28-33) and the song of the angelic host (2:14). This gospel begins with hymns and ends with praises. It begins with a priest of the old covenant burning incense at the temple (1:9, 10), the multitude praying without. It ends with the priests of the new covenant offering up the incense of praise in the temple (24:53). "Glorifying God" is a phrase used seven times in the gospel (2:20; 5:25; 7:16; 13:13; 17:15; 18:43; 23:47).

C. *It is the Gospel of the Poor, the Outcast and Forsaken.* Luke delights in all the records which tell us of the mercy of the Savior toward the poor, the humble and the despised. (See 2:24.) Beatitudes of the poor and hungry (6:20-25). The story of Dives and Lazarus (16:19-25). The invitation to the great supper (14:12-15).

It is also the gospel of tolerance. See the parable of the Good Samaritan (10:29-37); also the story in 17:11-19.

It is the gospel for the "down and outs." Luke gives us the story of the prodigal (15:11 ff.), the harlot (7:44-50); the dying robber (23:39-43); the story of Zacheus (19:1-10). This gospel shows the door of redemption opened

wide and the Sun of Righteousness pouring his healing beams on all, Gentile and Jew, the ragged prodigal and his "respectable" brother.

D. *It gives special prominence to prayer.* Luke alone preserves to us the fact that our Lord prayed on seven distinct and memorable occasions; how in the crises of his ministry he turned to his Father for guidance and help. 1) At his baptism (3:21). 2) After cleansing the leper (5:16). 3) Before calling the 12 apostles (6:12-16). 4) At the confession of Peter (9:18-20). 5) At his transfiguration (9:29). 6) On the cross for his murderers (23:34). 7) With his last breath (23:46).

Luke mentions his prayer for Peter (22:31, 32). Luke alone records the two parables of the Friend at Midnight (11:5-13), and the Unjust Judge (18:1-8), which encourage us to a persistent energy and a holy perseverance in our prayers. See also the parable of the Pharisee and the Publican (18:9-14).

E. *In this gospel, woman is especially honored.* It is the gospel of womanhood. Luke uses the word "woman" 43 times, while Matthew and Mark together use it only 49 times. There is a large feminine element in the story of Jesus as Luke tells it. The graciousness and tenderness of Jesus toward many women is prominently recorded. Widow of Nain (7:11-16); woman, who was a sinner (7:37-50); healing of the "Daughter of Abraham" (13:16). The band of women ministering to Jesus is mentioned by name (8:1-3).

Much that we know of Mary and all that we know of Elizabeth, we derive from Luke. He mentions the widow Anna (2:36); Mary and Martha of Bethany (10:38-42); tells how Jesus consoled and warned the daughters of Jerusalem (23:28 ff.).

As Luke was a physician and therefore a man of culture and observing habits of mind, he is an important witness in regard to the miracles of healing. He records 21 miracles, 6 of which are peculiar to his gospel. Of the parables recorded in this gospel, 11 are peculiar to Luke. (Make a study of these miracles and parables and mention them by personal reading.)

Some other incidents and utterances peculiar to Luke: John the Baptist's answers to the people (3:10-14); Mission of the seventy (10:1 ff.); Angel and the bloody sweat (22:44); Sending Jesus to Herod (23:7-12); Disciples on the way to Emmaus (chap. 24); and particulars of the Ascension (24:50-53).

A. P. M.

"We cater to all tastes," may be, and is, a good motto for a restaurant. But it is not a good motto for prophets and reformers.

Other people's influence may carry fine ambitions into our lives, but only we ourselves can carry them out.

The Sunday School

A Novel Sentence

Two boys, not long ago, were charged with some offence before a magistrate at Kincardine, Ont., who passed upon them a novel sentence. They were ordered to attend church services and Sunday school regularly for a year. If they failed to do this and were brought into court again, the magistrate said that he would send them to the reformatory.

The magistrate's sentence was a high tribute to the Church and Sunday school. It recognized the powerful influence of these institutions in promoting obedience to law. Except the home, no agencies do more than these to keep boys and girls and men and women in the right path. Regular attendants at church and Sunday school are not likely to fall into the grip of the law, or find their way to prison.

"Preventive medicine" is receiving much attention in these days. People have come to realize that it is better, by proper methods, to keep disease away, than to cure it after it has been contracted. The Sunday school is a great preventive institution. It safeguards its scholars against the moral contagion which threatens them on every side. The medical health-officer who wards off from a city an epidemic of physical disease is worthy of high praise. The Sunday school teacher whose instructions render his scholars immune from the diseases which attack the soul deserves similar commendation.—*Teachers' Monthly.*

Teaching "Expression" in Rural Sunday Schools

The greatest weakness I have found in rural Sunday schools is lack of expression. The children are exceedingly good, quiet, and obedient, but their virtues are too often negative. Isolation encourages silence. Lack of association and activity makes the children of some communities so lacking in expression that it is difficult to get their views about the lesson, or get them to sing as they should. Part of this is due to timidity, but much of it is due to custom, habit, and mental attitude. I found one community without a high school where the children went by transportation to a town high school. The first year the children almost uniformly failed and did not know why. The reason was simply that they had been allowed to grow up without alertness and expression.

A child should be active, and if healthy should have life enough to give original expression to ideas and activities of its own. Some old-fashioned Sunday schools have overawed the children and crushed out expression in their lives. The best revival which could come to some schools is a revival of expression.

I have forgotten many things I learned at school, but one thing I read when I was ten years old, as a part of a preface in a book, is with me yet. It was the old statement: "A poor teacher does all

the talking; a good teacher makes the pupils talk." The first requisite in a good teacher is to get the scholars to talk—not merely to answer "yes" or "no" to the questions, but to have views and give them. They should be able to differ with others and stand up for their points until proved wrong. This is a quality much needed.

The old-fashioned music class or singing school should be revived. One night each week should be spent in social life by every rural boy and girl, to quicken their interest and activity and alertness in life. The Sunday school is the only center to encourage such activities in many communities and the teacher should not be negligent.—*Rev. W. C. Poole in S. S. World.*

The Superintendent and the Pastor

The superintendent or other officer, who does not accord all honor and access to the pastor, ought to be made to furnish proof why he was placed in a position, the functions of which he has not yet caught sight of. The pastor is to the school what the general is to the army. He outranks every one connected with the school. Some superintendents appear to have never made this discovery, and, hence, they have assumed an authority entirely foreign to the office they hold. Such ignorance is worthy of pity, if not indulged in too long. Every well-informed superintendent will always invoke the earnest and hearty co-operation of his pastor. The pastor of the entire church is also pastor of the school.

How the Pastor Can Help the School

1. By being present as often as possible.
2. By opening or closing the school at least occasionally with devotional services.
3. By occasionally making a good, practical application of the lesson.
4. By teaching a class if absolutely necessary, although he ought to be excused from regularly doing so.
5. By making an appeal to the entire school at proper times to confess the Lord Jesus and accept service for him.
6. By looking after absentees, inviting new scholars to school, visiting sick scholars, while doing regular pastoral work.
7. By conducting (if other duties permit) a young Christian's training class in Bible reading and study, together with studies in church history, doctrine, polity and Christian experience, at some other than the school hour.

How the School May Help the Pastor

1. By getting acquainted with him as individuals.
2. By often shaking hands with him, and telling the name, whether in school or on the street.

3. By always coming in to see him, if at home, when he is visiting the family, and sometimes talking to him of the teacher, the school and the lesson.

4. By attending the weekly prayer-meeting if possible, and certainly one or more of the Sunday preaching services. No Sunday school ought or can take the place of the preaching of the Gospel.

5. By talking with him when moved by the Holy Spirit to a better life, or when desiring information concerning the Scriptures. It will help him, while he is helping you.

6. By keeping the school services in proper place and never allowing them to trench upon the time which of right belongs to the pastor. Commencing and ending on time will cure this hurtful habit. The pastor should have every inch of the time due him.

J. R. PEPPER.

Program of the Wisconsin German Baptist School of Methods

Immanuel Baptist Church, Milwaukee, Wis.

April 4th-5th, 1923.

WEDNESDAY

- 4.45-5.15: Devotion.
Rev. E. Bibelheimer.
- 5.15-6.00: Missionary Education in the Local church.
Rev. A. P. Mihm.
- 6.00-7.00: Supper.
- 7.00-7.40: The Use of the Bible in Soul Winning.
Rev. E. Mueller.
- 7.45-8.25: The Child and the Sunday School.
H. J. Weihe.
- 8.30-8.45: *Devotion.
Rev. C. J. Bender
- 8.45-9.30: *The Teaching Function of the Church.
Rev. A. P. Mihm.

THURSDAY

- 4.45-5.15: Devotion.
Rev. H. F. Hoops.
- 5.15-6.00: *Christian Stewardship.
- 6.00-7.00: Supper.
- 7.00-7.40: *How shall I read my Bible?
Rev. E. Mueller.
- 7.45-8.25: Our Young People and the Sunday School.
H. J. Weihe.
- 8.30-8.45: Devotion.
Rev. F. W. Bartel.
- 8.45-9.30: Evangelism in the Sunday School and Young People's Society.
Rev. A. P. Mihm.

*To be treated in German.
REV. L. B. HOLZER, REV. O. E. R. HAUSER,
H. J. WEIHE, Committee.

The Juniors

Easter Dialogue or What Does It All Mean?

E. BIBELHEIMER
(For 6 Juniors)

(Enter Henry and Esther.) Henry throws himself on the floor, studies grammar lesson.

Esther (after viewing decorations, etc.):

What does it all mean?

What does it all mean?

All things that today I've heard and seen?

Easter! Easter everywhere! It's in the windows of the stores, It's in the church, above the doors, It's in the songs, it's in the air, Why, it's every-, everywhere!

Henry: That's easy. I can tell you that.

E.: I don't believe it. You boys think you know everything.

H.: I didn't say I know everything. I know I don't know my grammar lesson. I've often wished there wasn't any such a thing for boys. (Drops book.) But there is one thing I have just learned from it and that is what Easter means. It's just as easy.

E.: Well, I'd like to know what grammar says about Easter! I've never found anything about it in mine.

H.: I haven't either, but anybody would guess what Easter is after learning how to compare adjectives for a week.

E.: Well, how's that?

H.: Why, have you forgotten? It's just like this—here is large: large—larger—largest; far: far—farther—farthest. And it's the same with east: east—Easter—eastest.

E. (Laughs and throws up hands): Wrong—wronger—WRONGEST!

(Knocking.—Henry jumps up to admit John, Robert, Marion and Alma. They are greeted and given chairs.)

E. (seating herself): Oh, girls! just listen to Henry's explanation of what Easter means!

H.: That's very plain to me. Here's Cleveland, that's east, farther away is Philadelphia, that's Easter, and New York and Boston, that's eastest.

Marion: And, my dear sir, where does Europe come in?

Alma: Europe! Hm, I hope that doesn't come in here at all. Mamma says they are always scrapping over there worse'n a lot of boys!

John: Ah, go on! Boys don't scrap, we fight (short pause) and we're done with it, but you girls are always scrapping. I'm going to look it up in the dictionary.—Oh, here it is! "E-a-s-t-e-r. An annual festival commemorating Christ's resurrection."

M.: Oh, if it's something about the

resurrection and about Christ, why don't we look it up in the Bible? (Gets Bible.)

R.: Oh, yes, I remember mamma reading something to me about that from the Bible not long ago.

A.: And our Sunday school teacher told us lots of things about that this morning in Sunday school.

The boys: So did ours!

M.: Here it is in Matthew 28. (Reads verses 1 to 9.)

E.: How did he happen to be put into that grave? I hardly remember.

R.: Oh, I remember. They killed him on the cross. Don't you remember? He was out in a garden with some of his disciples one dark night, and he prayed so hard. He did not want to be afraid of the soldiers who were coming to arrest him. He wanted to be willing even to die, if it was God's wish. But Judas—he had gone back on him. And pretty soon Jesus saw some lights a ways off, and he knew Judas was coming with a band of soldiers with spears and swords to take him. But he was not afraid of them at all. He walked right up as brave as could be and faced all his enemies.

John: Yes, and those mean fellows, they took Jesus to the Courthouse to have him tried. And then nearly all his friends sneaked away like a lot of cowards. And after a while they were just as mean to Jesus and cruel as could be. They knocked him around, beat him and pushed a thorny crown upon his head and did everything mean they could think of. And Jesus didn't scold them or try to get away, not even when they took him to a little hill called Calvary outside Jerusalem and nailed him to the cross and left him to die. Some say, 'he died of a broken heart,' for the sins of all the people. Then a kind friend—Joseph—asked for the body and laid it in a new grave with a big stone before it.

Robert: Oh, say! Didn't those soldiers get scared though! You remember his enemies even sealed the grave and got a lot of soldiers to watch it night and day. I guess they thought they could keep Jesus in the grave. But mamma says: not death nor any power in heaven or earth could have held him there. And they were scared to death on the third day when the grave opened and Christ arose. They all fell over as if they were dead.

Alma: Yes, and our Sunday school teacher told us that when Christ had arisen, Mary was standing near the grave crying. Then some one asked her why she cried. And she said, if he had taken Christ's body away or if he knew where it was, he should tell her. And here wasn't it Jesus himself she was talking to!

Esther: I remember more about it now. I remember how sad his disciples were—and so discouraged. Even they seemed to fear he would stay in the grave. Two of them were walking along

together and talking about him, when all at once Jesus came to them. They didn't even know him. They told him they had hoped Christ would save Israel, and now he was dead and in the grave. Oh, they were so discouraged about it! But my! how surprised they were when they found out it was Jesus they were talking with! And how glad they were that he was not dead, but had arisen to live forever.

Marion: And one night the disciples had locked themselves up in a room—and I think they must have been praying, for they were afraid that the men who killed Jesus might try to kill them too. Then all of a sudden Jesus came to them. Oh, they were so scared! And first some couldn't believe it was him, especially Thomas. But they had to believe when they saw the wounds in his hands and his feet and his side and heard him speak. First they were so afraid and sad, but now they were certainly happy and could hardly wait to tell others about him. Say, it is no wonder Easter is such a happy time, is it?

Henry: I'm glad you all came. That's more interesting than grammar any day. Wish they would tell us more about Jesus in school.

Alma (arising): O! look at the clock! I must go home this minute!

The rest (arising): And so must we!

Esther: Must you? I'm so glad you all came and told me so much about Easter. Can't we sing an Easter song before we go?

Alma: Yes, I'll stay if you hurry.

Henry: Sure, it wouldn't seem fair to end all this without an Easter song.

(Gather around piano and sing: "Christ arose," or some other Easter selection.)

The members of the Trenton, Ill., Church gave their pastor, Rev. A. F. Runtz, and his wife a pleasant surprise Wednesday evening, Jan. 17. It was the regular prayer-meeting night, and being directly after the week of prayer, it was not unexpected that the congregation would be so well represented. After the usual devotional opening and talk by the pastor, one of the deacons arose and said that he would like to speak a few words, and took charge of the meeting. He then said that the meeting had been planned by the members of the church to express in this way their appreciation for the love and services of their pastor. Words of appreciation were also spoken by representatives of the other organizations of the church. An envelope containing \$50 was then handed the pastor, who thanked the church for their love and good will and said that he also appreciated the spirit and harmony of the church. The remainder of the evening was spent in a sociable way, while refreshments were served.

Our Serial

The Broken Idol

OTTO KOENIG

Synopsis. Sam Balder is the son of a godly mother and a rabid socialist father, a skilful mechanic, who becomes addicted to strong drink. Sam, even as a little boy, shows extraordinary talent as a violinist. His soulful playing brings him to the attention of the architect Naumann, whose fine estate borders on Balder's garden. His only daughter Norma, whose mother had recently died, has been deeply stirred one night by his playing in the garden, the favorite tune of his mother, "Go bury thy sorrow." Norma and Sam attend the same academy but are separated by social barriers. At the commencement exercises Sam has enraptured the audience presided over by the architect, with his magnificent playing and receives a note from him to call on him the next day.

IV. "Art Is, Too, a Gift of Heaven"

Sam stood nervously at the door of the architect's beautiful villa; he felt his heart beat violently. He had the impression that a new chapter in the book of his young life was to be written today. With trembling hand he pressed the electric bell. Then he anxiously listened; he heard light footsteps in the spacious hall. The door opened, and there before him stood Norma Naumann. As she recognized Sam, a hot flush rose to her cheeks, and the unexpected meeting dazed Sam completely.

"Is Mr. Naumann at home, please?" he just managed to stammer.

"Please, step in, Mr. Balder. I believe he is in the office. I'll send for him directly."

She led the way to the drawing-room, and by this time had fully regained her self-possession. By gaily shaking his hand and asking him to be seated she immediately put him at ease.

"Let me thank you, Mr. Balder, for playing that beautiful hymn so wonderfully last evening. My aunt and I were to blame for—oh, there you are, aunty,—didn't Mr. Balder play charmingly?"

Sam had risen and presented himself to the older lady, which Norma, in her excitement, had utterly forgotten to do.

"Allow me to congratulate you, Mr. Balder, as being the happy winner of the Simon Scholarship medal, and as for your playing, there we are all of the same opinion that you have a bright future before you. You will, no doubt, devote your life to the musical profession."

Sam was not given time to answer, for just then Mr. Naumann appeared at the door, with hands outstretched, and greeted him cordially, with "Ah ha! Here is our first Simon Disciple. Once more, my heartiest congratulations, Mr. Balder! But where do you keep your gold medal? I thought, surely, you would wear it proudly upon your breast, as an old veteran does the Iron Cross. If I had won such a mark of distinction in my school-days, I would have worn it all day, and at night I would have hung it around my neck, and gone to sleep with it. We do hope it will come to our home, as the third in a few years." He said it with a sly glance at Norma, and continued: "Then I will have it mounted on our front

entrance, like a coat-of-arms of a 'purveyor to His Majesty.'"

They all laughed heartily at the remark while Norma grasped her father by the arm, and gaily shaking him, said: "Why, papa, how you talk. But let me assure you that your air-castles need a firmer and more substantial foundation. You, a builder, should know that, I presume. Don't fret, Dad, you will have to get some other kind of decoration to adorn your doorway; that Simon Medal will never blaze over your entrance, I fear."

The ladies withdrew, rather surprised, when Mr. Naumann politely expressed his desire to have a private conversation with Mr. Balder, in order to transact some business matter. After this cordial and informal reception Mr. Naumann drew a chair opposite Sam, and after a few flattering remarks about the graduation exercises spoke of the purpose of his invitation.

"May I be bold enough to ask you a rather personal question, Mr. Balder, before we continue? But please, do not think it mere curiosity, if I ask you what you have decided to undertake in the future."

"Not at all, Mr. Naumann. I deem it a great honor that you have any interest in me at all. But I really could not give you a final and satisfactory answer as to my future plans and occupation. Of course, I must admit that I have certain desires and inclinations, but for the present I cannot see my way to realize these plans. Under the circumstances I have thought it best to procure some position, for a year, which would enable me to gain sufficient means to attempt the study of some profession. But as to which particular one I have not yet fully decided."

"Your sincerity and candor please me, Mr. Balder, and your practical and sound judgment is something rarely found in young men of today. You will understand my motive as not being one of flattery, when I tell you that your art of playing the violin last night has deeply impressed me. It conveyed more to me than merely sweet tones and the music generally,—it was a vision to me. May I tell you frankly of my feelings and emotions that I experienced during your performance?"

"Certainly! I would only be too glad to hear your candid opinion and valuable judgment, Mr. Naumann."

"Well, let me speak frankly then. I felt the firm conviction that behind the violin there stood a minister of the Gospel, or an artist 'dei gratia.'"

Sam was visibly taken by sheer surprise at these words, and for the moment was short of an answer. After a searching glance at the architect, Sam felt assured that he was in earnest, and slowly replied: "Truly, Mr. Naumann, you have thoroughly astonished me by both your remarks. I have never thought

of the first calling, and as to the second, why I never dared hope to possess such talent, at least not in such a measure, that would warrant and entitle me to such a high standard."

"That does not surprise me in the least, my young friend. I had expected to hear just that exactly, so you see I was not deceived in you, after all. I really cannot give you any logical and scientific reason for my curious feelings and premonitions. Perhaps that belongs to the sphere of psychology, but it may be of some use to you later on, to know that my father was a clergyman, and, as you probably know, the famous pianist Naumann is my only brother. It has always been a queer puzzle to me that I have taken to neither of these professions. It seems to me that the temperament of both invariably intermingle. I, however, confidently believe that, if both these vocations were justly understood, they could readily be traced to one and the same source. According to my conviction, the two expressions 'an artist by the grace of God' and 'a preacher by the grace of God' coincide in meaning and mission."

"What you have pointed out, Mr. Naumann, I have long believed in my inmost soul but have been unable and almost afraid to give expression in such a forceful and sensible way. I certainly have never heard it explained and uttered in such a way. Please, do continue, and pardon my interruption."

"Well, I believe with all my heart that the call to the ministry should be of God and not a matter decided upon by man, but ought to be the result of a personal experience of the heart that is in communion with the secret of the Lord. The same can, to a certain extent, be said of the true artist. The result is evident in the course of time. But how is that matter practically arranged in our families nowadays? If a fairly well-to-do father has three growing sons he usually attempts to lay a good foundation for each of the boys' future in their early youth, and keeps a sharp eye on their habits and temperamental abilities. The eldest son, we will say, has distinguished himself, from his very childhood, by his quarrelsome and arbitrary disposition,—consequently he is destined to become a lawyer. The second son succeeded in showing his heartlessness by tearing the wings from flies, tormenting all the cats in the neighborhood and abusing any dog who chanced to be in his way. Naturally, this boy's unusual talents reveal his predestination for the medical profession. The youngest son seems to have no particular bad habits, is reserved and thoughtful, perhaps delicate, or may even have symptoms of consumption; he likes to attend the Sunday school, and presto! his parents are absolutely convinced that he would be adapted to the ministerial career."

Here Sam laughed out loudly, and Mr. Naumann gaily joined him, and contin-

ued: "But the consequences of such foolish decisions often seriously affect both the respective persons and the general condition of the religious world. I have closely paid attention to matters of this kind, and could give you proof upon proof from my own experience at home. But on the other hand, I could give you convincing evidences of what blessed comfort a true preacher of God's grace can bring to wretched mankind. Such a pastor was my lamented father. Shortly before his death I promised him at his bedside that if God should grant me a son, it would be my dearest hope to give my best assistance and encouragement to this, the noblest of the callings. But I have been denied this great joy. If I could help you in this direction, Mr. Balder, it would surely afford me the greatest pleasure."

As Mr. Naumann spoke the last words he grasped Sam's hand, and fought back his tears. It was a solemn and heart-stirring scene that followed. Sam rose unconsciously and gazed, as if stunned, at the noble man before him. He felt his face grow pale; his lips quivered when he burst forth:

"No, no, Mr. Naumann, I could not think of it, I could never be a minister. You have wasted your kindness and interest upon one basely unworthy of both.—I love my violin, it speaks to me, if I may say so, but God has never spoken to my heart, or called me to his sacred and high mission.—I am not worthy for such a holy calling."

He had spoken rapidly, in an intense excitement, but each word was uttered with deep and heart-felt conviction. Mr. Naumann had once more drawn him to his seat and had now his emotion firmly in check. The memory of his father's death-bed scene had well nigh overpowered him. He now spoke calmly and composed:

"Now I see that you have really formed a decision, but your better judgment has been struggling against it. You shall be an artist, you must continue your study of music. Some day you will be a master-violinist."

"Perhaps I have spoken too rashly, and said too much in my excitement, Mr. Naumann. I simply meant to say that I much prefer my violin to any possible pulpit."

"Listen, Sam,—you will allow me this familiarity? I feel as though I can partly fulfill my promise to my father by making you a proposition. You must not lose even a year's time in preparation for your further education. I shall deem it my sacred duty to see that you begin without further delay and lend you a helping hand. Perhaps there is little understanding in this regard between you and your father,—that I can easily grasp, but that fact must not discourage you, my boy. We are destined to forge ahead in this life, more or less, alone. You remember what Goethe says:

*'Es bildet ein Talent sich in der Stille,
Sich ein Charakter in dem Strom der Welt.'*

(A talent shapes itself in secret quiet,

a character 'gainst foaming waves is formed.)

"Many a heart feels sadly lonesome in this fierce struggle. Your violin is speaking to you, no doubt, Sam; then go with it to the conservatory of music,—work patiently,—and keep your ears open for its messages. I'll add \$500 yearly to your scholarship, and you must now study your art and serve God by it as he speaks to you through your violin. Well—that is all I wanted to say to you, Sam. Now, take time to consider with calm deliberation, and may God bless you. I shall arrange the money matter today and you may decide for yourself whether you want to go to Berlin or Leipzig, or somewhere else."

Sam was dumbfounded by these last words. Involuntarily he rose, staring in utter amazement at the architect.

"Mr. Naumann, no, I cannot accept this offer.—How can I? I could never repay you.—You are far too good to me.—I am not worthy of it.—You surely will be disappointed in me."

"Compose yourself, Sam; you are not in a state of mind to see clearly through the matter now. I am a business man and compute all I undertake. I am doing nothing in haste and without due consideration. But I have one condition to add,—that you mention nothing of this to anyone except your parents. It concerns no one else."

Sam now appeared well nigh vanquished; he wanted to thank his kind benefactor, but he gave him no opportunity.

"Never mind thanking me, Sam. What I am doing for you is only the payment of a debt, an opportunity for which I have long been waiting. I honor the memory of my father by assisting you, and you shall in turn honor God by your vocation. Now, I have really kept you longer than I intended; you will need time to think about all this. When you are fully decided, let me know, and if you have no other engagement for next Sunday evening we shall be pleased to have you come to tea."

They left the room together, and just as they reached the outer door, they were greeted by the jovial "good evening, there!" from Dr. Friedmann. He was just about to ring the bell, and held a broken bottle in his hand. "Ha! How lucky I am to meet you, Mr. Naumann, and in such excellent company. Here is our hero of last evening, how d'y do, Mr. Balder? Congratulations, my man! The papers this morning are full of your praise."

Sam bowed his thanks and turned to leave the gentlemen, but the little doctor held him, saying: "Well, well, don't be so ready to show the white feather. You can stay right here and hear all I have to say. I must tell you that your playing was delightful last evening. Lad, there is a fortune in those fingers of yours that you can turn into ready cash one of these days."

"Mr. Balder," interrupted Naumann, "will probably continue his study of music in the conservatory at Berlin or Leipzig. I have advised him to start immediately."

"That is splendid, very sensible, young man. It's about time our town produces some real genius. When I was younger, I hoped to make my town famous by some brilliant discovery in the medical word, but I was never offered the right chance to enlighten the globe by my genius. Somehow, some other brother of my profession stepped in and carried away the honor and the name. But—'where there is life there is hope.'"

Mr. Naumann laughed outright at this ingenious wit of the droll old man, and gaily patted him on the back. The doctor feigned being seriously in earnest about his statement, until he, too, had to join in with the others in hearty laughter.

"But I have just made a discovery in your interest, sir, for which you really should repay me by erecting a suitable monument at my grave. I've just come from the church you're building; some hodcarrier had had an accident."

The happy expression upon Mr. Naumann's face changed suddenly at these words.

"An accident at my building! Why didn't they notify me immediately? I must go and see about it at once. How did it happen, please?"

"I gave orders that they were not to bother you unnecessarily, because it's all only a trifle, anyway. This is how it happened. The foreman had just forbidden this fellow—Wagner, I think is his name—to use unseemly language and swear. This just enraged him and then he gave vent to some strong socialistic and blasphemous phrases and showed his blood-red temper. He loudly insisted that if the 'parsons' had any power at all they should try to pray down manna from the heavens to feed the large army of the unemployed, instead of preaching soothing sermons and catering to the rich. Foreman Bunge told him good naturedly that he thought that were hardly enough for a certain class of the unemployed, if a flask of brandy were not sent along with each loaf. This only tended to heighten his anger, and he began to rage and curse all things sacred and religious. Just half an hour later he lay unconscious at the foot of a ladder. When Bunge sprang to his aid and soon revived him, all he could utter was 'My God, my God! Jesus Christ, have mercy, oh my God, oh Christ.' When I arrived in a few minutes and examined him, I found that he had only broken two ribs while he thought that now it was all over with him. Well, after I had heard the details from Bunge, I just let the fellow kick and despair of his life for a while, to give him a little scare, shook my head seriously and asked all sorts of questions. He asked me whether I thought he had any chance of pulling through. I replied that I could not say for a certainty. After a while I told him not to make such a fuss about it, that he had apparently broken only two ribs though he had deserved to break them all; but then you ought to have seen that fellow! He felt very anxious to live, and decided to sue the contractor for damages as there were no proper precautions

(Continued on page 11)

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Prayer Topic

China

"Pray for us"

Baptist missionaries in China:

South China, 64 workers.

East China, 103 workers.

West China, 56 workers.

At home on furlough, 34 workers.

Of all these workers probably the best known to us are Rev. and Mrs. J. Speicher, Rev. and Mrs. E. H. Giedt and our own Miss Emilie Bretthauer, M. D.

For our women's societies the most interesting feature of missionary work in China is contained in the following statement, taken from the annual report of the A. B. F. M. Society.

"The work for women has always been one of the glories of our China mission. The first Bible-women in the East were trained and employed at Swatow. Very early a girls' school was begun, the good fruits of which remain to this day. So work for women and girls belongs to the very genius of the mission.—The women's school continues to grow in numbers and increase in power and influence. It all makes a marvelous opportunity to spread the Gospel far and wide in the homes."

The Goat Woman

In a recent interview, given a reporter of the "Evening Mail," we find some very interesting facts concerning Miss Jean Adams. It tells among other things how she acquired the name of "Goat Woman."

Some twenty-two years ago she contemplated a trip around the world, but on arriving in Foochow, China, she was so impressed by the needs of the blind beggar women, the so-called goats, that her plans were entirely changed.

Her heart was stirred with pity for these "miserable wretches, half-naked and starving, so pitiable with staring, sightless eyes, that it hurt to look at them." Nobody was doing anything for them, for, as was casually explained, they were mostly widows and therefore nobody's concern. Every day some died from hunger and exposure or committed suicide. Jean Adams says: "I felt that I could never sleep again if I left them like that. So I stayed."

The next step was to find something for them to do. She taught them to embroider, hoping in some way to show them how to make an honest living and so restore their self-respect. They soon became very efficient and some of their handiwork was exquisite and Jean Adams had the inspiration to secure buyers for this work, especially Americans. So the small brave beginning grew into an industry that has saved hundreds of lives and transformed their misery into happiness. And this bringing of love and hope into the lives of the blind Chinese widows caused her to be called, as first derisively,

"goat keeper" by the Chinese street boys, but today an entire nation reverently applies the title to the woman whose hair has grown white in a tremendous labor of love for their city.

These facts interest us especially, because Miss Adams does not look upon it as "missionary work," but we believe that when the Master said, "Inasmuch as ye did it unto the least of these, ye did it unto me," he will consider it work for him and that is surely missionary work and will be rewarded as such.

GLEANINGS

The largest legacy ever left to a woman's board was that of Mrs. Russell Sage to the New York Woman's Board, amounting to about \$1 500 000, \$1 000 000 of which has been paid. This will be used to care for women missionaries and woman's work on the foreign field. The gift is not restricted, but in accordance with the expressed wish of Mrs. Sage buildings erected from this fund will be known as "Sage Memorial" buildings.

Among the items to which this fund is to be applied are: A college for women in Persia; Christian higher educational institutions for women; girls' schools; training schools for women.—*Record of Christian work.*

According to an advertisement published in the "Rangoon Times," divorce is singularly simple in Burma. Here is the announcement:

"Annulment of Marriage—

"Notice is herewith given that I, the undersigned, have today repudiated my matrimonial alliance with my wife, Sin Kun, on account of her being impertinent, rebellious to her duties and disobedient to me and my parents despite our numerous chastisements through our examples and warnings.

"I. M. G. Kun."

A number of Korean young women are studying medicine and nursing at the Woman's Hospital of Extended Grace in Pyong Yang. Some are to continue their studies at the government medical school in Seoul, while a few plan to come to the United States to finish their training.

Jerusalem is to have a daily newspaper published in English, owned and edited by an American woman, Mrs. Gatling of New York. Presses and other mechanical equipment are already on their way out from the United States.

In Wales the custom still prevails of slitting the ears of babies that are not considered as mentally bright as they should be. Medical officers in the country are trying to abolish the practice by denouncing it at mothers' meetings.

Mrs. Sarah Smith, a lady 9 years old, who is a devout Baptist and attends the Baptist Temple, Brooklyn, N. Y., and until recently spoke often at its meetings, gives a few "old-fashioned maxims for modern Youth." She says:

A century ago girls married for love; now they marry for everything but love.

Romances keep the heart young and the blood circulating.

Nerves are the curse of modern life. I never had 'em.

Helping people—that's the best thing in life. Teach school, teach your children, teach in church missions.

Be moderate in everything except religion; you can't have too much of it if it's the right sort.

If I had my life to live again I'd like to do more to help people, especially in religion. True religion, according to the gospel of Christ, is a great comfort and a great power in the world for good.

The Broken Idol

(Continued from page 10)

for such accidents, etc. But when I examined him I had found a whisky flask, half full, in his coat pocket, upon which he had fallen. This is a remnant of it. 'See here, my friend,' said I, 'if you don't cut out this nonsense I shall report the discovery of this bottle in your pocket to the accident association, and then it will be all up with your insurance money, understand that?' He understood me perfectly. 'And if you hadn't had that thing on your person you would never have hurt yourself at all, and if your boss hears that you had been drinking while at work, you'll lose your job in the bargain, see?' So that's all there is to it; I didn't give the fellow any medicine, but I guess that'll cure him, all right."

"You are a genius, doctor! I really thank you tremendously, and—"

"Not at all,—I'm really interested in these socialists, and find a good bit of their teaching acceptable, if these red-hot fellows would only give up their drinking and blaspheming."

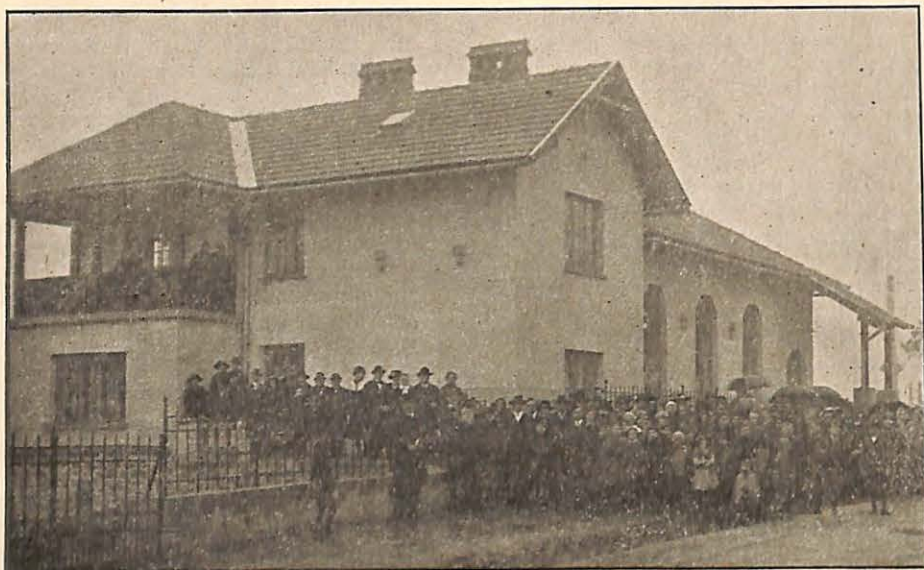
Samuel blushed hotly at these latter words, but no one seemed to notice it. As he took his leave, the doctor once more shook hands with him and said, "Well, best wishes for a successful career; just stick to your violin, my boy. So many artists are ruined by drinking. Schiller spoke truly,

*'Art is, too, a gift of heaven,
Borrowing tho' from earthly fire.'*

Be very careful about this borrowing, my dear boy! I know some fine fellows who borrowed too much of it, and not only severely burned their fingers, but had to pawn their instruments to buy bread."

(To be continued)

Missions—Home and Worldwide



The First Baptist Chapel in Four Centuries

During the 16th century, more than 20 000 Baptists suffered martyrdom for the cause of Christ in Austria. They were burned at the stake, they were beheaded, they were drowned, they were persecuted in the most cruel way until every vestige of these New Testament churches had been wiped out. In this formerly so bigoted Roman Catholic country, something new and hitherto unheard of has taken place. A beautiful Baptist chapel has been erected as our picture shows, and dedicated to the service of God. The day of historic significance on which this happened was December 17, 1922, and the place, the little town of Ternitz, about 30 miles distant from Vienna. By the grace of God, the erection of this chapel was made possible through the aid of our General Missionary Society of North America.

The dedication day was ushered in by a prayer-meeting held by the members in Ternitz, reinforced by about 40 visiting members of the Baptist church of Vienna. The rays of sunshine streaming through the large south windows seemed like a sign of God's smiling grace upon the people. Gratitude was in every heart.

In the afternoon, a farewell meeting was held in the home of Brother and Sister Fuchs, who had placed their rooms at the disposal of the members for a meeting place for many years. The purpose was to express gratitude to these self-sacrificing people. How often they had to take apart their beds to create room for those attending to hear the Word! All was done without compensation, without a murmur, just in love for the Lord's sake. Yet many Catholic people were disinclined to attend worship in any private dwelling and for this reason the cause was often hindered.

At 2 o'clock the members marched to the new chapel where hundreds were

waiting for the opening of the doors. After an anthem was sung, the contractor, Herr Steitz, handed the keys to the Rev. Aug. Wiegand with a cordial expression of good wishes for the future prosperity of the congregation. Then the doors were opened and the congregation entered. In a few minutes the main room was filled, but hundreds still crowded in, filling the side room, the gallery, the aisles, the vestibule,—many standing head to head for two hours. The city officials extended greetings. Rev. Saare read the 84th Psalm and offered the prayer of dedication. The local choir, strengthened by singers from Vienna, sang: "How lovely is Zion." The chief address was held by Rev. A. Wiegand of Vienna. Adapting his subject to his audience, composed mostly of workingmen, alienated from religion, he spoke on the topic: "Who we are not, who we are and what we desire." Remarks were also made by Chief Ingenieur Toepfer, who had learned to know the Baptists in America and is friendly disposed to the church. He furnished a tangible proof of his good will. The electrical illumination for the day was furnished to the church by the Schoeller Iron Works through the courtesy of Chief Ingenieur Toepfer, as the town itself has no municipal plant.

The impression made by the dedication services was very favorable. The Catholic paper remarked, it was strange that a little group of Baptists was able to build such a fine chapel, while 800 Catholics could hardly maintain their old church in an adjoining town.

The beautiful chapel was built after plans made by Architect A. Wiegand, son of the Vienna pastor, Rev. A. Wiegand. The latter supplies the pulpit as opportunity affords. It is earnestly hoped that the building of the chapel in Vienna will soon be possible. The need there is urgent and great.

A wonderful change has come over Austria during the last few years. As

late as 1917 our Young Men's Society and the Blue Cross Temperance Society were dissolved by the state officials on the ground that they were under suspicion of aiding our Baptist church, whose work has been repeatedly forbidden. Now the barriers are down. The Gospel has liberty. Bro. Wiegand's letter from which we have condensed our account, closes with these words: "We thank our German brethren across the ocean most heartily, especially remembering the providing care of our dear General Secretary, Bro. W. Kuhn."

Blasphemers at a Burman Baptism

The late Dr. A. J. Gordon of Boston in his useful volume, "The Holy Spirit in Missions" repeats the following incident as told by Rev. Isaac D. Coulbourn, who was for twenty years a missionary in Burma:

A company of native Christians had gathered on the banks of a pool to witness the baptism of several disciples. Near the water stood a father and son who had bitterly opposed the gospel and tried to hinder others from accepting it. As the native pastor was opening the services at the pool, the father broke in with the most blasphemous interruptions mingled with all manner of obscene gestures and lascivious demonstrations. The preacher repeatedly demonstrated with him, but all in vain. The father and son plunged into the water naked and caricatured the baptismal ceremony. Then the native evangelist, who had been a powerful chief before his conversion, with stern and commanding bearing rose up and called for silence. Then, turning to the old man in the water, he said: "O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" The Holy Spirit seemed to fall on the assembly with awful power and impression. The disturbers, as though suddenly smitten with terror, fled from the water and ran, but before going many rods they fell prostrate to the earth. The father was found dead, and the son lived only a short while afterwards.

The Bible a Companion

A visitor in a strange church, in a strange city, picked up a Bible from the bookrack. The Bible was somewhat worn, but all through it beautiful verses and promises were underlined. Occasionally a verse bore initials, or a date. "That Bible evidently had been a companion," said the visitor. "If I had received no other message from that service, that Bible told me plainly that a Christian had passed that way. I had had a glimpse of the heart life of another."

A Practical Song Book for the Evening Service

The gradual Americanizing of our German Baptist churches in this country, now also so far as the language is concerned, is bringing with it all kinds of problems, not the least of which is that of getting the proper song book for the services conducted in the language of the land. The problem with us is a far more complicated one than it is in the purely American churches, for in the latter both services, that in the morning and that in the evening, are conducted in the language which their young people understand, and so they can allow themselves far more latitude in the selection of a song book for the evening service, since they have had their young people in attendance also at the morning service, in which the more dignified church hymn supports the spirit of worship and devotion and gives expression to the great truths for which the church stands. The case is altogether different, however, when those who can be reached by one language only, and who therefor come only to the evening services, must have all their spiritual needs ministered to at that one service. That makes it imperative, then, that some of the elements that otherwise are characteristic of the morning service, also enter into our evening services, and for that reason we cannot use such song books to advantage that are not adequate to the peculiar needs of our evening services.

Get the Right Book

Let no one underestimate the importance of getting just the right song book into a church. We are very careful, or try to be, about the minister we call to write the influence of his life and his views into our lives. "Like priest, like people," you know, and if that is to be the case in any degree, we want that priest of ours to be just as good as we can get him. But it is also true, "Like song book, like people." A sermon you usually hear but once; a song you sing over and over again. They sing themselves into our souls. We think and pray and testify in the phrases of our songs. Unconsciously many of our views have taken shape not on the basis of the preacher's preaching or the Bible teaching, but on that of the songs we sing. A song book of sentimental mush will build up a church of sentimentality. Much can be told about the character of a church by the kind of songs that it has fed itself on and that it loves to sing.

The more singing we do in a service, the more important it is that we have the right book to sing from. But in no service do we sing more than in our evening services, which again emphasizes the importance of the question we are now considering. Now which is that book that we should use? How fine it would be if our denomination could answer that question for us by publishing

Our Musical Page

Edited by PROF. H. VON BERGE

the official song book for our evening services as it did in the "Glaubensharfe" for the German morning services! That is out of the question, however, and so we must hunt up the suitable book ourselves. What, then, are some of the desirable or essential properties of such a book?

One with Bright Music

As the book is meant for evening services, it must have a good proportion of bright music. We mean by this the class of music that has the rhythmical elements predominating. There is not much music in a drum, but for soldiers on the march the drum does far more efficient service than the queen of instruments could do, the pipe organ. Sometimes people say that they do not like the tum, tum, tum ta ta kind of songs, but far prefer the dignified church hymns for church services. That utterly ignores the vastly different kinds of church services we have, however. It is very true that in the quiet, worshipful kind of service the strongly rhythmical song would constitute a strident discord, while the very same song in another kind of service, or at a particular part of that service, would be the very number needed. On the other hand, some people go to the other extreme. They like the strongly rhythmical effects, the "catchy" numbers. There is many a song book that is a good seller on the market because it has a goodly number of these "catchy" pieces in them, and on the strength of that they may have gotten into some of our own churches, too. But no songs lose their attractiveness as quickly as the ones that have taken us by storm, and we tire of none so soon as of those that have nothing in them but rhythm. What we want in the song book for our evening services is a good collection of bright songs, with good, inspiring, rhythmical movement in them, but not the extreme representatives of that class of music, the first cousin to jazz.

Then the book should have the old standards fully represented. After all, they will constitute the back-bone of the song service even in the evening. The rhythmical numbers have their place practically only in the introductory part of the service; after that we want to sing the songs that appeal to the deeper and more abiding, though less tumultuous, emotions.

Must Cover Whole Field

Then this song book that we are looking for should as completely as possible cover the whole field of religious experience. Many of the present day song books that have a large and quick sale, are revival books pure and simple. The propaganda for them is made in the large evangelistic mass meetings where they are used, and from there they go into the individual churches that have been touched by the campaign. But a

revival book is altogether too narrow in scope to cover the multitudinous needs of the ordinary church service. Some books are offered to the churches as especially practical because they can be used for church services and prayer-meetings and also for the Sunday school. To buy a book like that looks like good economy, but often is poor economy in the end, for the attempt to make the book fit everything is the very thing that hampers its usefulness for anything. A book that is too much a Sunday school book is not the most practical book for church services.

Some to be Recommended

We have tried to point out some of the characteristics that would seem to be essential in a practical song book for our evening services. Will some one now tell us which book best answers these requirements? It would be very helpful if we could hear from some of our churches that have had satisfactory experiences with one or the other of the books that are on the market. Bro. Donner remarks that "Joy to the World" has found a warm reception. This book is published by Hope Publishing Co., 5707 Lake St., Chicago, Ill. It is the last book edited by the late E. O. Excell and considered by him the best of the long list of books he has gotten out. The price is \$25.00 per hundred, full cloth. It is meant "for church and Sunday school," and can be had with orchestration. The Biglow & Main Co., 19 W. Jackson St., Chicago, Ill., publish a good book called "Standard Hymns and Spiritual Songs" at \$35.00 per hundred, board binding. It has 446 numbers and has served as the source from which the "Evangeliumssaenger" has been compiled. The two books bear exactly the same character. Probably as good a book as can be gotten for our evening services is the last one published by the Hope Publishing Co., entitled "Hymns of Praise." It came out in 1922, costs \$45.00 per hundred for full cloth binding, and can also be had in orchestration. The publishers offer to send a sample copy to any pastor asking for it. The books can be bought through our own Publication Society, of course.

Now if any one has found anything more practicable, will you let us know about it, and we shall be glad to publish it in these columns.

"Explain it as we may, a martial strain will urge a man into the front rank of battle sooner than an argument, and a fine anthem excite his devotion more certainly than a logical discourse."

—TUCKERMAN

"Music is a kind of inarticulate, unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that."—CARLYLE



Young Men's Bible Classes of our Second Church in Brooklyn, N. Y.

Our Second Church in Brooklyn, N. Y., is blessed with a large number of young people and a good number of organized classes. We are glad to introduce to our readers the Young Men's Bible classes.

The senior of the two is the *Crusader's Class* which was organized six years ago. Its teacher is Brother Chas. Eisenhardt, who stands on the lower right of the picture. Besides the regular attendance at the Sunday school, this class has accomplished many things in their way. More than \$600 has been given by them for various purposes outside of the Sunday school. One of the social features of the class is an annual banquet on



Easter Day for the parents of its members. The present officers are: Ray Mercner, President; Arthur Makowsky, Vice-President; Theodore Brandt, Secretary, and Wm. Hof, Treasurer. Many good times have been spent together and the singing of their own class songs is often heard. The motto chosen by the class is John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The first president of the class, Walter Makowsky, is now at our German Seminary in Rochester, preparing for the Gospel ministry. He was at home for the holidays, when the picture above was taken, and can easily be distin-

guished by the mustache he surprised the folks with on his return.

The *Unity Class* is the younger of the two and its teacher, Brother Gustav Drews, stands with his class on the picture at the upper right hand. This class also pursues various activities and affords much pleasure. It gives reason for great expectations in the life of the church. On certain occasions these classes unite for a good time. Just now they are training for the basket and indoor baseball games they expect to have within a short time. The present officers of the class are: Archie Mooney, President; Richard Krapf, Treasurer; Alfred Lotz, Secretary. W. J. Z.

Dedication at Oak Park

The interior of the Oak Park edifice would hardly be recognized by those who knew it as it was six months ago. The high choir gallery and organ loft has disappeared and the entire front of the auditorium has been remodeled. The old baptistry behind the pulpit has been removed and in a beautiful gothic arched nave, the choir has received a new location back of the pulpit, but down nearer to the congregation. The rear wall of the choir arch is pierced by a fine stained glass window, picturing Christ in Gethsemane. On one side of the pulpit is a room for the new invisible pipe organ, whose sweet tones will float through artistic plaster lattice work. On the other side is the open baptistry. On and under the rear gallery three class rooms have been arranged. Pews and woodwork have been restrained in dark colors and the walls decorated in a light pleasing gray tone. A new carpet is on the floors. In the lower room, several other classrooms have been arranged for, the secretary's room enlarged, a new kitchen and toilet facilities put in. The entire lower room was redecorated and new lighting fixtures installed. The total net cost of the changes and improvements amounts to \$19,876. The installation cost of the new Moeller organ, which is expected by Easter (\$3400), is included in this sum.

The Oak Park Church now possesses an attractive, modern auditorium and the facilities for Sunday school work

have been increased. The cost of the present changes amounts to a larger sum than the total original building cost of the church erected 18 years ago. Things have gone up since then with a vengeance. The long expected day of dedication began Sunday, January 21. The pastor, Rev. H. Kaaz, to whose energy much is due, presided. In the forenoon service, Rev. F. Friedrich, the dean of our Chicago pastors, preached the dedication sermon, basing his theme on the 84th Psalm. Treasurer W. F. Grosser rendered the financial report of the building committee and showed that the outlay was covered by pledges and cash to within about \$3000. In the evening Rev. William Kuhn preached on Jacob's Vision at Bethel, Gen. 28:17. Other pastors participated in the exercises of the day.

Tuesday, January 23, was designated as Bible school and Young People's night. Mr. F. A. Grosser, superintendent of the Sunday school, and Leroy Grosser, president of the Young People's Society, extended words of welcome to all present. Rev. Benjamin Otto, superintendent of the Chicago Executive Council, Rev. C. D. Case of the English church at Oak Park, and Rev. S. Nelson of the Swedish Baptist Church of Austin brought congratulations and fraternal greetings, interspersing their remarks with words of cheer. The editor of the "Baptist Herald" spoke on "The Challenge of the Church." The exercises closed on Wednesday night with a praise meeting of the church.

Father and Son Banquet at Winnipeg

A very successful "Father and Sons Banquet" was held at the Winnipeg Baptist Church on Feb. 15, which was given under the auspices of the Young Men's Bible Class. The Sunday school room was tastefully decorated with the class colors and 80 men and teen age boys partook of a splendid supper which was served by the mothers of the young men. Our pastor, Rev. Leypoldt, was chairman. Mr. Dan Salak, vice-president of the class, gave a toast to the fathers which was responded to by our pastor. A toast to the mothers was given by Mr. Harvey Herman. Carl Heier, Jr., and Nelson Heide, teen age boys, also Mr. Cornelius Epp, president of the class, gave splendid speeches on the topic "What we expect from our fathers." Mr. Otto Heide spoke for the fathers on "What we expect from our sons." Mr. Karl Heier, Sr., and Mr. Karl Kuehn made helpful remarks and were followed by a splendid address given by our Superintendent, Mr. F. Dojacek. The program was interspersed with vocal solos given by Mr. Dave Kuehn and Mr. Adolph Busch, also violin selections by Mr. Harry Herman and Mr. Peter Penner, which were all ably rendered. The evening will long be remembered by all who were present. The heart to heart talks and the fellowship with one another brought about a closer union between father and son and they were all filled with a desire to become Better Fathers and Better Sons.

Our Iowa B. Y. P. Union

Dear Bro. Mihm: In remembrance of your visit to the societies of Iowa last summer, I take pleasure in informing you that our young people still think of you and many still retain the impressions made upon them at that time.

As president of the Iowa Jugendbund, I just completed a visit to all our societies. I find that many of our young people are beginning to realize as never before the privileges and duties of a Christian life. In this day and age, we as young people need to see that the future of civilization rests upon us. But only in the measure that we put our Christianity into daily life will we succeed. The cry today is louder than ever for Christian young men and women to lift Christ's banner high and keep it unsmirched. If the young people of our state will catch this "vision," much can be done by us along religious lines in the next year or two.

We are already busy with our convention program to be held at Muscatine on June 12-14. Are arranging to have Mrs. C. E. Hillis as our convention speaker.

The executive committee of our Bund is working on a state program for next year, which, if adopted, will be a big step forward.

I found very enthusiastic support of the "Baptist Herald" throughout the state and believe that a large majority of our families are subscribers. Many of our Iowa young people are very desirous of seeing one page devoted to discussion of the Sunday evening prayer to topics.

I wish to extend to you and the "Baptist Herald" in behalf of the Iowa young people our best wishes for great success in the year and the years to come.

Your Brother in Service,
HENRY B. WIESLEY,
Pres. Iowa Jugendbund.

Proposed Improvements at Kankakee, Ill.

On New Year's Day, the members of Immanuel Church in a great "Get Together" meeting definitely decided to go ahead with a plan for certain improvements to their church edifice at an approximate cost of \$15,000. The outline of the plan provides for a new addition to the front, giving six rooms for Sunday school and young people's work; a complete renovation of the interior of the present building with many alterations; a new pipe organ, a steam heating system and veneering the exterior.

The new addition will be 20x40 feet. When complete, the Kankakee people will not only have a fine looking church, but one fully adequate for their needs for many years to come. Rev. C. F. Zummach had presented to his congregation several Sundays before a clever and fascinating portrayal of the renovated and enlarged church, called "The Pastor's Dream." Undoubtedly this helped a great deal in bringing the congregation to make the decision. Bro. Zummach is issuing a weekly church bulletin, called "The Messenger." He finds it very helpful in his work.

How to "Waist" Money

On a recent date the P. M. S. (Girls' Missionary Society) of the Third Church, New York City, held its annual meeting in the form of an "Apron Social." Every friend of the society received an invitation card on which was printed the following verse:

*This neat little apron is sent to you,
And this is what we wish you'd do:
The little pocket you plainly see,
For a special purpose is meant to be,
Now measure your waist line inch by inch
And see that the measure does not pinch;
For each small inch you measure around,
In the pocket put a penny sound.
The game is fair you will admit—
You waist your money, we pocket it.
Then bring it to the church at eight,
December the ninth, remember the date,
There'll be a program and lots of cheer
Refreshments too—you need not fear.
While the money your pockets so freely pay
Will be used by us in the wisest way.*

A beautiful souvenir program, printed by the pastor, gave as one of the interesting numbers a dialogue, given by the girls, entitled "The Yesbut-ers." The quaint names given to the "Yesbut-ers" created some merriment, their excuses were truly and forcibly answered by "The Angel of the Church" with quotations from the Bible.

The president, Miss H. F. Gayer, gave, in her admirable address of welcome, a short resume of the work done by the girls in the last eight years. Aside from other activities, they gave for missions, etc., \$647, of this sum \$213 for Foreign Mission, Home Mission \$144, "our own Church" \$96, S. P. C. C. \$76, gifts of fruit and other "goodies" for the sick and needy \$50, various other causes \$95. The gift for Foreign Missions included money sent to the starving in China and, for several years, for the upkeep of a nurse in China, for the needy in Germany, disabled ministers, orphans, etc.

At the close of the program it was announced that the returns of the "Waist line" collection amounted to over \$40, which speaks well for the "girth" or liberality of the friends of the society.

Conference at Elgin, Ia.

January the 26th will long be remembered in the history of our Sunday school, for on that day we had a special conference on behalf of a bigger and better Sunday school. The entire week, beginning Monday, Jan. 22, has been especially designated as our Sunday school week. Many prayers went up to the throne of grace in the various homes and in our mid-week prayer-meeting for this important branch of our church work. The teachers adopted a fine program for the above mentioned date.

Besides a number of musical selections, rendered by scholars, the following topics were ably presented by different teachers under the able leadership of the Superintendent, Bro. Hans Keiser: "Significance of the Sunday school," J. F. Miller. "Necessity of studying the lesson at home," O. Krueger. "Importance of

memorizing Bible verses," Fred Muehlethaler. "The duty of the Sunday school toward missions," Karl Hackman. "Importance of the singing in Sunday school," Hans Keiser.

After the speakers had inculcated greater loyalty for Christ's cause into our hearts, we met in the basement of the church, where refreshments had been prepared. Bro. Benj. Baumgaertner served as toastmaster, and he knows how to get some fine responses in the interest of our Sunday school. The conference proved a success and the wish was expressed to have a similar one next year. The following Sunday, the last of our special week, the pastor preached on "The parents' duty toward our Sunday school," Gen. 18:19.

At present our Sunday school is taking a special offering in behalf of the sufferers in Europe. Our collection last year for Russia amounted to \$252.

Here are a few figures regarding our Sunday school for last year: Scholars enrolled 216. The cradle roll numbers 45. Average attendance of school is 152. Total collections \$826.11. Of this sum \$540.96 was given for missionary purposes. Twelve scholars joined the church. The Lord bless our Sunday school!

PH. LAUER.

Clinton Hill Baptist Sunday School, Newark, N. J.

We are glad to report that we are progressing. Our wide awake superintendent, Mr. William Schmidt, succeeded in getting the scholars interested to help increase the attendance of the school, and through their assistance thirty-seven new scholars were won, for which they were rewarded.

We had an average attendance of 270 during the year. The receipts during the year were \$1552; of this sum \$323.41 were given for missions. We commenced the new year by giving \$550 for Home Missions. Our present enrollment is 498.

These records are the best we ever had.

Our school is noted for the wonderful uplifting power of its singing. A visiting evangelist, not a Baptist, remarked about it "that without exception it was the finest singing he had ever heard from coast to coast."

For this we must give credit to our musical director, Mr. Walter A. Staub, who knows how to inspire the scholars to sing and continually impresses them with the beauty and the power of the text.

The workers in the Sunday school rejoiced that ten of our school accepted Christ as their personal Savior, and our pastor, Rev. A. Bretschneider, had the pleasure of baptizing and receiving them into the church.

Now we are challenged with another great opportunity—the training of these young converts, that they may become rooted and grounded in the faith and trained for the greatest service, the service of the *Kingdom of God*; that they may become *workers for eternity*, as an unforgettable motto of the writer's early days called Sunday school teachers.

Our Christmas cantata was a great success and brought the Christmas message in such a novel and attractive way that the great audience was charmed with it.

"The Love Stamp" was the name of the cantata. I required a cast of thirty characters, including primary, junior and intermediate scholars, replete with songs full of music and inspiration, interwoven with the real message of love and the first Christmas gift which came to the world; by example correcting the selfish way of giving. The scholars presented the cantata in a most effective manner. The spirit of the cantata cannot fail to influence all who heard and took part in it toward unselfish giving.

We hope that this year will show continued and devoted service to our Master.

In His Service,
CAROLINE KRAFT BAUER.

Devotional Prayer Topics

March 4

Our Obligation Toward God's Ownership of Us

2 Cor. 4:5; 5:14-21; 1 Pet. 2:21.

Our largest stewardship is of personality. Talents, ability, skill, mental gifts as well as time and money are to be administered. To give our life to God, to share the life of God as he offers it to us,—that is religion. Stewardship must become the life program of Christian people. Have you been giving God his full share of your time? The full measure of prayer? His full measure of your strength? Do we only bring the fag end of our strength and vigor to God and sometimes not even that? This obligation to God is a moral one. The divine hand does not take us by the throat with the demand: "Pay what thou owest me." But we cannot ignore our debt to God.

March 11

The Hallowing of Our Whole Life

1 Cor. 10:31; 2 Cor. 7:1; Col. 3:17; 1 Thess. 4:7; 5:23; Gal. 2:19, 20.

Our life is not to be divided into tight compartments, of which we dedicate some to God and then reserve the right to use the others in a self-willed way, without regard to God. "Take my life and let it be Consecrated, Lord, to thee." When the Scriptures declare that the "tenth is the Lord's," it is not said that God surrenders his authority over the rest of our possessions. Everything I possess is to be used as the Lord's. One tenth of man's income for benevolent purposes can never sanctify nine tenths used for miserly purposes or sinful self-indulgence.

March 18

The Witness Bearing of the Saved

Acts 1:8; 5:32; Joh. 17:18; Matt. 28:19, 20; Luke 12:8, 9; Rom. 1:16.

The last recorded words of our Lord before he ascended again to his Father, spoken to his disciples, were: "Ye are to be my witnesses . . . even unto the ends of the earth." Stewardship and missions are inseparable. A man cannot be a steward for God and have no interest in God's world work and no share in it. The

great work outlined in the great Commission of our Lord requires Christian stewardship. Israel left the Gentiles alone, for they were not ready for a universal work. Yet a tenth was required. Jesus gave the church a command to evangelize the world. Surely with this added responsibility, our standard of giving cannot be less than the Mosaic. The stewardship of our lives and possessions is the key to a Christian world.

March 25

The Consecration of Our Earthly Possessions

Deut. 16:17; 1 Chron. 29:11-14; Prov. 3:9; 11:24; Mal. 3:7-12; Acts 4:32; 2 Cor. 8:8.

On this Palm Sunday read the story of the Entry of Christ into Jerusalem, Matt. 21:1-12, and emphasize verse 3. We need so much from Christ that we are apt to forget that he needs anything of us. But the Lord Jesus, the King of Glory, has put himself in such a relation to us as to be, for our good, dependent on us. After we have received from him what we need in the way of forgiveness, cleansing and salvation, the purpose of our lives should be to give him what he needs. "Honor the Lord with thy substance and with the firstfruits of all thine increase." Not the scraps and fragments of our income but the choicest and best; not the dregs and leavings, but the firstfruits. Unless God is first in the paycheck, can he be first in the life?

A. P. M.

Prize Award

At the commencement of the subscription campaign of the "Baptist Herald" the Publication Society announced its intention of awarding a prize consisting of a handsome copy of the Scofield Reference Bible to the Council member securing the best percentage of "boosters" and whose "boosters" secured the largest proportionate number of subscriptions by February 1, 1923.

This prize has been awarded the president of the Young People's and S. S. Workers' Union for best work which indicates his fitness for the responsible position to which he was chosen at St. Paul.

Bro. Henry Marks, the successful contestant, furnished 73.68 per cent "boosters" for the Northwestern Conference and 11.43 per cent of the membership became subscribers.

The chairman of the Council, Edward W. Hoek, who represented the Central Conference, was a close second with 82.85 per cent "boosters" and 10.77 per cent subscribers. He had a higher percentage of "boosters" but was lower in his percentage of subscribers. A determining factor in making this award was the higher percentage of boosters to the conference membership secured by Bro. Marks.

The Eastern Conference deserves honorable mention but two council members shared the responsibility of securing the "boosters," the percentage of which to the number of churches on the list is 54.55. They secured 11.43 subscribers.

The showing of the other conferences is as follows:

	"boosters" subscribers
Atlantic	64.51% 9.19%
Southwestern	64.10% 8.11%
Pacific	72 % 7.93%
Dakota	41.17% 4.14%
Texas	None reported 3.17%
Northern	None reported 1.13%

The committee fixing the award was composed of the chairman of the Council, the editor of the "Herald" and the business manager.

Another Prize!

During the progress of the contest it became obvious that the "booster" making the best showing should likewise be entitled to some recognition and that some wholesome rivalry among the churches might be helpful in securing the full quota of subscriptions which is so desirable in launching this new enterprise.

The Publication Society accordingly now announces the award of a prize consisting of a well bound, leather lined copy of the Scofield Reference Bible, the selling price of which is \$10.50, to the individual "booster" securing the largest percentage of subscribers to the membership of his or her respective church before April first. All names that have been sent in thus far will be included in the count to which all others will be added which will be secured and mailed to the publication office before midnight March 31.

Let every worker now make a supreme effort to win every available subscriber so that he may have the satisfaction of becoming a winner in a worthy undertaking and roll up as well a subscription list of no less than five thousand for our denominational monthly, "The Baptist Herald."

Subscriptions can still begin with the January number.

A Live Class

The Young Men's Bible Class of the Second German Baptist Church, Cleveland, met on Jan. 19th and elected officers for the new year as follows: Rowland Bartel, President; Frank Bunch, Secretary; Edward Boettger, Treasurer. The class regards it as a great privilege to have Mr. H. P. Donner as its teacher. The class has its sociable times, but does not forget their missionaries on their fields of hardship. Last year the class contributed over \$200 for the support of our missionaries in Siberia and hopes to continue in this work during the present year. One member of the class has followed the call of the Lord to prepare for any work the Lord may have for him and has entered the Moody Bible Institute in Chicago. At the annual meeting, past president Alfred Erlenbach presided and speeches were held by Mr. H. P. Donner, Mr. Fred Linsz, superintendent of the school, and Rev. O. R. Schroeder. The meeting closed with a delightful luncheon at which the class members were the guests of their teacher, Mr. H. P. Donner.

FRANK BUNCH, Secretary.