

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., APRIL, 1923

Number Four



Who Will Tell the Easter Story?

Who found the Savior's empty tomb
All in the gray, gray morning?
And who was it that sped away
To give the happy warning?

One very great or strong of earth?
One skilled in Jewish story?
Some wise man from an ancient school
With locks and beard so hoary?

No priest or king, no sage or seer
With grave and mystic presage,
No Aaron, Daniel, Solomon,
But Mary gave the message.

Sweet Mary, wise and great in love,
At Jesus' feet low lying;
She followed him to Calvary
And stood by him when dying.

Then speed away, each loving heart!
Tell, tell the EASTER story
That Christ for all threw open wide
A door to fadeless glory.

C. H. TOWNE.

What's Happening

Rev. F. Falkenberg, pastor of the churches at Lyndock and Sebastopol, Ontario, has resigned.

Rev. D. Koester has resigned the pastorate of the church at Canton, O., and will close his work there in the near future.

Miss Laura Voigt of Avon, S. D., who has been in training at the Deaconess Institute in Chicago, has accepted a call as missionary for the First Church, Brooklyn, to succeed Miss E. Siegwart.

Rev. Andrew Imrie, pastor at the Indian Road Church, Toronto for the last 14 years, is the successor to Rev. Hugo F. Schade at the Benton St. Baptist Church, Kitchener, Ont. He began his new work on the evening of March 18th.

A young people's society was organized on February 19th in the church at Bay City, Mich., Rev. Wm. Ritzmann, pastor. The new society starts off with 16 charter members. Bro. Ritzmann baptized 12 converts in February. The outlook is very bright.

A gracious revival has broken out in the Lodi, Cal., Church as a result of the special meetings conducted by Rev. E. Umbach, one of our general evangelists. He has had audiences of 400-500 daily. Pastor Eichler reports more than 80 conversions.

Rev. C. F. Zummach recently gave a series of lectures on "Why I am a Baptist," before the Young People's Society of the Benton Harbor, Mich., church. They were received very favorably and are worthy of a wide hearing. Other societies might profit by hearing this course.

The Young People's Association of Minnesota is planning for a Summer Assembly and Institute to be held at the Baptist Assembly grounds at Mound, Minn. These grounds are situated on beautiful Lake Minnetonka. The assembly will probably be held from July 5-11. A fine program is being mapped out and attractive and instructive teachers and speakers will be secured. Watch for later announcements, and reserve the dates in planning for your vacation.

The B. Y. P. U. of our church at Madison, S. D., had a fine "Lincoln Evening," Feb. 25th. The program had for its topic: "Lessons from the Life of Lincoln." A neat folder was issued with quotations from the writings and speeches of the martyred president. The Parables of Jesus have been the topics in the church prayer-meetings during the first quarter of this year. Laymembers of the church have been the leaders in most instances. Pastor W. S. Argow believes in making good use of printers' ink in his church work.

The quartette of the Second German Baptist Church of New York recently gave a successful concert before a large audience. The program of 27 numbers

included organ solos, duettes and quartette selections. It was arranged by the organist, Mr. Charles Kling. The singers were in fine spirit and condition. The collection amounted to over \$100. The members of the quartette are: Miss Madeline L. Huenlich, soprano; Miss Mildred A. Snyder, contralto; Mr. Ferdinand Krinke, tenor; Mr. Carl Godde, baritone. The Sunday song services rendered by the choir are always a great inspiration. Pastor F. W. Keese says: "Our Mr. Kling is full of music and has his faithful singers well in hand."

Wanted!

We want Your Public Opinion—Young People

Write a letter and tell me—

Do you want to help to begin the first Summer Institute of the Atlantic Conference B. Y. P. U. and S. S. Workers Union?

Do you want to spend a ripping good week this summer with forty others—

In the morning—Studies for the mind and soul.

In the afternoon—Swimming, hikes and sports for all.

In the evenings—Fireside entertainment and lectures galore?

Would YOU like to have a real summer vacation?

Write me personally what YOU think about this and when you could go.

Complete details later.

FRANK A. KUENNE,

4108 N. 8th St., Philadelphia, Pa.
Chairman Atlantic Conference B. Y.
P. U. and S. S. Workers Union.

Report of Second Church Cleveland, Ohio

Since the time when our pastor, Rev. O. R. Schroeder, suggested the "group plan" to our young people's society last year, we have been blessed with splendid results through increased attendance and new interest in our meetings and even better than these, a greater love for the Lord's work. This year we have added two new features to our program, which formerly consisted only of the material suggested in the "Service." One of these is a Bible study conducted by Bro. H. P. Donner and the other a series of lessons on "Baptist Principles" by our pastor. Each of these meetings are scheduled once a month. The Bible studies on the Gospels as given by Bro. Mihm in the "Baptist Herald" are used as the basis for our lessons on the Bible.

We also aim to give due consideration to several social good times for our members and with such an able and "real" leader as we have in our president, Miss Irma Schroeder, we can't help but have them.

HAROLD ERENBACH, Secretary.

Sunday School and Young People's Association of Cleveland, Ohio

A most inspirational meeting was held February 5th in the parlors of the Second German Baptist Church, when those of Cleveland's four German Baptist churches, who are particularly interested in young people's work, met to organize the Sunday School and Young People's Association of Cleveland, Ohio.

From the beginning, which was a delicious, toothsome dinner, "engineered" by Miss Elizabeth Schroeder and her class of "Amonas," to the end of Rev. David Hamel's thought-compelling consecration address, one could not help but feel that this new association was starting out most auspiciously.

Its purpose, as stated in the constitution, is to "Promote the work in the Sunday schools and Young People's Societies of the four Cleveland churches and to effect a closer relationship among them." It is patterned after the national association organized at St. Paul last summer. There are to be four meetings a year, two Sunday evening mass meetings and two week day "supper" meetings.

It was a real treat to have our own Rev. Mr. Hamel with us for the address of the evening, in which he placed a new emphasis on soul winning and led us anew to expect the "impossible" from God—if we would shoulder the responsibilities, which are ours alone. He also stressed the importance of a new baptism of faith, which would surely be forthcoming if we reconsecrated ourselves to him.

The following officers were elected:
President, Mr. H. P. Donner, Second Church.

Vice President, Mr. Carl Wendt, Erin Ave. Church.

Secretary, Mr. William Voth, First Church.

Treasurer, Miss Margaret Meyer, Nottingham Church.

The Baptist Herald

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The Baptist Herald

The Glory of Easter

THE glory of Easter is to be found in the intimate relationship of the resurrection and the cross. The resurrection is part of the work of redemption and forms its glorious completion. The Scriptures say of Christ: "He was delivered up for our trespasses and raised again for our justification." "Delivered up for our trespasses,"—this manifests the love of Christ and his willingness to save. "Raised for our justification,"—this manifests his power and ability to save. On the cross Jesus gave his life for us. In the resurrection he gives his life to us.

The resurrection of Jesus is the foundation of our faith. It is the most essential fact of Christianity. It decides the worth and integrity of all truth which Jesus proclaimed. It proves his right to speak for God as the organ of the highest truths on the highest subjects that could interest human beings. It is the great seal of heaven which confirms the divine origin and the full completion of the mission of Christ on earth.

The birth, the life and death of Jesus evidence the deserved condemnation of man, for on account of sin, man was under the wrath of God. But if we had to place a period after the death of Christ, if that ended all, then the darkness, which enveloped the land when Jesus was crucified, would be but a weak and insufficient symbol of the darkness that like a funeral pall would be spread out over all the earth. "If Christ hath not been raised, your faith is vain; ye are yet in your sins."

In what otherwise would be an undivided cloud of despair, the resurrection of Jesus is the bright rainbow of promise. Because he has risen from the dead, the resurrection casts back a light upon the cross and we understand that his death is the life of the world and that "by his stripes we are healed." The resurrection is the indispensable evidence of Christ's completed work, his finished redemption. The resurrection is irresistible proof of all that Jesus claims. It is the stamp of heaven upon his divinity. It guarantees the absolute truth of Christ's teaching and mission.

How do we know that Jesus has conquered the power of death and brought life and immortality to light? The great immovable answer is his resurrection from the dead. Deny a literal resurrection of Jesus from the grave and you take the spring out of the year; you remove the keystone from the arch; you cut the heart out of Christianity. A Christ who never rose from the grave is not the Christ of the Bible.

"But now hath Christ been raised from the dead, the first fruits of them that sleep." Because of that fact, we sing aloud and our hearts are glad and the

voice of rejoicing and salvation is heard in the tents of the righteous: "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly." The glory of Easter glorifies Jesus Christ. Those who are in Christ Jesus share his Easter triumph and the gates of hell shall not prevail against them.

Sunday School Work in Germany

SUNDAY SCHOOL work on the continent of Europe is still far behind that of the United States. This statement must even be predicated of Germany, where our Baptist work is oldest and in some respects has made most progress. From an informing statistical report, issued by Max Knappe of Dresden, on Sunday school work in Germany, we gather some interesting and pertinent facts.

The last census in Germany, taken in 1919, showed 12,979,041 school children between the ages of 6-14 years. Of these, who nearly all attend the public schools, only about 1,250,000 attend any Sunday school or any church services especially arranged for youth. This means that only one child of this age in nine is in Sunday school or under any definite religious training arranged under that system. About 645,000 children are in the Sunday schools of the state churches, where such have been instituted. About 100,000 children are in the schools of the so-called "Free Churches," not including the Baptists. In the Baptist Sunday schools there is an average attendance of 29,903 scholars reported for 1920. In their report, the Baptists are not reporting their total enrollment (which may run up to 48-50,000) but only their actual average attendance.

There has been a remarkable advance in our Baptist cause in Germany during the period from 1885 to 1920, for which definite comparative figures are given. In 1885, there were 99 churches with 942 preaching places. But they had only 252 Sunday schools, leaving 690 preaching places unprovided for in this respect. In 1920, 229 churches are reported with 912 preaching places. The number of Sunday schools has advanced notably and the present field is covered to an extent of 70 per cent, yet the membership of the schools has not kept proportionate pace with the rise in the membership of the churches. In 1884, with 17,881 in the churches, there were 11,464 in the schools. In 1920 with a church membership of 52,410 there are but 29,903 Sunday school scholars in regular attendance. If the Sunday school membership among the Baptists of Germany was proportionately like that of the German Baptists in North America, they would actually have about 65,000 in

their Sunday schools or more than twice their present number.

In studying their report, we wonder why our brethren across the sea have not more intensely cultivated this vital department of work. Is it because their churches have such a large and fruitful aduld field to draw from that they lay minor stress on the winning of the children? During the period from 1896-1920, the baptisms of Sunday school scholars on confession of faith numbered 12,369 or only 21½% of the whole number baptized. In America the conversions from the Sunday school reach a general average of 80-85 per cent of the whole.

The lower proportion of Sunday school membership seems due to a more restricted and somewhat antiquated conception of who ought to attend. In Germany attendance seems to be limited largely to the age from the primary to the intermediate grades. The old-fashioned view, which we happily in most churches have outgrown, seems to prevail: "The Sunday school is only for the children." A broader view of the scope of the Sunday school would help the Baptists of Germany. What about the beginners; what about the older intermediates, the seniors and the adults? An extension and enlargement campaign for Sunday schools is also due for Germany. But, alas! the leading Sunday school workers, who desire to go ahead, are at the present time greatly hampered by the financial crisis and the afterwar stress. The communists, the extreme "reds" of the Socialist group, have imitated the Sunday school idea with their so-called "children's groups," and are of course in active opposition to all Christian work. Our Baptist brethren need and seek our intercession. Let us remember them in our prayers. Let us stretch hands across the sea for "bigger and better" Sunday schools.

Editorial Jottings

BELIEVING IN prayer is not a substitute for prayer.

REMEMBER THAT the personal invitation pulls people to the B. Y. P. U.

THIS WOULD be a dreary land without its churches, a hopeless land without that for which its churches stand.

THE MAN with a task and no vision is a drudge. The man with a vision and no task is a visionary. The man with a vision plus a task blesses humanity.

A BANKER in New York recently said to one of our home missionary leaders: "Experts in education, industry, banking and governments cannot save America or the world. Only the preachers with the gospel of Jesus Christ can save it. If they fail, I only see chaos ahead."

OUR ASSOCIATE SECRETARY and colleague in our Young People's and Sunday school work, Rev. F. A. Bloedow, has been ill since the new year. He is suffering from a nervous breakdown. At present he is in the Mounds Park Sanitarium in St. Paul. The doctors are hopeful of his recovery. Let us remember our brother in our prayers.

THE NUMBER of Baptist Young People's Unions in the South at present is 10,805. Three years ago the number was only 4711. This remarkable increase is undoubtedly due to the larger interest aroused among Southern Baptist work in every phase by their 75 million dollar campaign. The enrollment in these B. Y. P. U.'s is now 327,290, while it was only 175,540 at the beginning of the campaign. This represents during the last three years an advance of almost 100 per cent.

THE EDITOR desires good reporters in every church and association for the "Baptist Herald." A good reporter has a nose for news; he gets his reports in early; he plays up the unusual and exceptional; he gives all names and initials correctly; he cultivates directness, simplicity and clearness in statement; writes legibly, or better yet, with a typewriter, double space, on one side of the paper. He tells the truth at all times and always tries to be fair. He believes that he is preaching the gospel through his reporting.

Why I Believe in Tithing

O. E. KRUEGER

AFTER we have been thinking about our faith in God, in the Bible, and in Jesus Christ, does it seem to you like a parachute-drop to come to the hard earth of tithing-talk. But there is fact in the figure, inasmuch as tithing stands on good Bible terra firma. Since we are coming to the close of our Stewardship Campaign, we are justified in presenting this phase of Christian doctrine once more.

Tithing vs. Stewardship We have all sung with a great deal of gusto: "I am thine, O Lord" and thereby have admitted that we and all we possess belongs to God. We are merely stewards, but is it not generally true that we have accepted that stewardship on our own terms and not on his? What would you think of a tenant-farmer who would praise his landlord for his great goodness and for the fine farm and the splendid equipment and, o yes, bring him now and then a few pounds of butter and several dozens of eggs and a sack of potatoes as a present? We erect houses of praise and bring a few presents to God. That may be our idea of stewardship, but it is not his. He has placed our stewardship on a definite basis of his own terms.

Consistency thou art a jewel Many fine Christians are very jealous of the whole Bible. They would consign to the flames any one who would regard a quotation in Joshua from the book of Jasher as a part of a patriotic war song, or the book of Jonah as an allegory, or the book of Job as a drama. To them it is all history pure and simple. We have no quarrel with these fine Christian people here, but the amazing thing is that many of them are ready to drop the whole of the Old Testament into the middle of the deep blue sea the minute you talk about tithing. "O that's in the Old Testament, we have nothing to do with the Old Testament, we are living under grace, not under the law."

Very well then, we will forget about the Old Testament in our tithing-talk and make a bee-line for the very heart of the New Testament which is Christ himself. Did you ever consider that he never abrogated the tithing law, but really enforced it, when he approved the carrying out of the tithing system to the very smallest garden products. "These ye ought to have done and not left undone the weightier matters." "O," you say, "but he addressed himself to the Jews when he spoke about tithing." I will admit it is very hard to get Mr. Tightwad cornered, but let me tell him that after all it is not a matter for him to settle how little he may give. The spirit of the New Testament calls for giving to God in the measure with which he has prospered us. If Mr. Tightwad's blessings are not worth a tithe of his income, he had better throw away his thimble full of religion, quit making pretenses and just hug the old golden eagle until he screams: Thou fool!

Mr. C. R. Mann Did you never hear of him before? He had inherited a fine farm from his father, had increased his holdings by buying out several neighbors and foreclosing mortgages on others. The sleekest cattle in all the county grazed in his pastures. Mrs. Mann's reputation for butter-making extended throughout the town, Eggs from the Mann farm were always fresh. There were big barns, fine orchards, and splendid gardens—in the midst of all, a poorly furnished, miserable little house, for the women folk on the Mann farm must turn their hands to things that would turn up money. No fussing over fancy things! The hired help had long hours and short rations and never remained after the contract had expired. The boys never were given a day off to go afishing or ahunting. Picnics were regarded as unmitigated evils. Never a dollar from the Mann purse lost its way into the hands of the church treasurer. Benevolences did not move the heart of C. R. Mann. With the barns still full of last year's grain and a bumper crop in sight this "Certain Rich Man" saw the necessity of planning extensions. The plans were all worked out during his sleepless nights. From the agony of spending so much money for barns he found sweet relief in the prospect of feeding his soul for years to come on wheat, oats, barley and hay! Suddenly in the silence of the night he heard his landlord cry out: "Thou fool, whose shall these things be?" Poor Mr. C. R. Mann!

Prof. Ramaker Some twenty-five years ago our worthy professor visited Madison, S. D., and went a fishing on Lake Herman with one of the brethren who provided a boat and the necessary fishing equipment. With zest the finny tribe responded to the wormy appeal of this human cruelty. The angled victims were dropped into a gunny sack hanging over the boat in the water. After a few hours of fisherman's delight they decided to carry home their catch—but lo and behold—all but the last fish had slipped out of a hole in the bottom of the sack. Haggai, the prophet, found people in his day who withheld their earnings from the Lord and put them in "bags

with holes." That kind is with us today. How much hard earned cash is put into bags with holes! If we would put a tithe into God's hands, that much at least would be safe.

Ten Potatoes or nine "But we are too poor, we cannot tithe our income." The general experience, however, shows that it is much easier to tithe a small than a big income. One potato out of ten does not amount to very much, but a round hard thousand dollars out of ten thousand is really a big lump to let go. It is not hard to save one potato out of ten, nine will do just as well. Nine pounds of meat may even do better than ten. Nine cigars, nine ice-cream sodas, nine movies, nine hats, nine suits, nine everything will do just as well as ten if you make up your mind to it. Suppose the giving of a tenth of your income would cause you so much privation as to cut off one-tenth of your life—it never would, but suppose! If your lifeline were set to snap at 80 years, the tenth would reduce it to 72. Is it not better to be a blessing for 72 years and have people mourn your death than to live as a tightwad and a grouch for 80 years and have your heirs pretend sorrow, while their hearts are glad to get at your pile when you die?

Our Present Possibilities There are 32,766 of us. Suppose only one-third of us have an income, that would be 10,922—there are more, but suppose! And suppose these have an average of \$3 a day for 300 days a year—they have more, but suppose! A tithe of \$3 a day for 300 days for 10,922 people would be \$982,980. For three years it would run up to \$2,948,940. Our missionary and benevolent program calls for \$955,000 for three years. That would leave us just about \$2,000,000 to take care of our local church work and outside appeals for three years. How wonderful! Unless we accept God's terms of stewardship we can hardly expect him to say: "Well done, thou good and faithful servant." Let's go!

Advertisement for the April issue of The Baptist Herald. It features a bar chart showing circulation numbers for each month from January to September, with the April number highlighted at 3019. The text reads: 'SPRING TIME REVEALS NATURE'S DRIVING POWER. THIS NUMBER SHOWS THE DRIVING POWER OF OUR INTEREST. Begin with the April number at a cost of 75 cents for the rest of the year or order the full volume from the beginning of the year for one dollar.'

For Bible Study

The Four Gospels—John

The Fourth Gospel is unique in style, material and design. It is different from the other three which, in spite of individual characteristics, have a certain similarity, especially of material. Therefore we call them the Synoptic Gospels and group them together. John is in a class of its own. It stands by itself. Its differences are marked even to the casual reader.

The Gospel according to John leads us into the inner sanctuary of all Gospel writings. If Matthew corresponds to the court of Israel, Mark to the court of the priests, Luke to the court of the Gentiles, John leads us past the veil into the Holy of Holies. Here is the inmost temple filled with the glory of God. "Wonderful are Matthew, Mark and Luke, but John exceeds."

The Subject of Special Attacks

So important is this gospel to the Christian faith, that it has been the object of constant assault by those who seek the overthrow of evangelical religion. Its historicity has been attacked. Rationalistic critics have tried to prove it was not written by the apostle John, or not written till late in the second century, etc. It has been said, a Jewish fisherman like John could not have written such a masterful, beautiful, profound book. But John was an example of native genius. History is full of such examples.—Bunyan, Shakespeare, Lincoln. Think of the influence on John's mind by being brought into such close and intimate contact with the mind of Jesus. Again, let us not overlook or minimize the fact of divine inspiration in the composition of this gospel.

This fourth gospel was accepted by the church universal as John's gospel in the last third of the second century. A close study of the gospel will show that the author must have been a Jew, of Palestine, a contemporary of Jesus, an eyewitness of his deeds, an apostle,—the apostle John. 21:24.

The Author

We have reason to think that John was younger than Jesus, that he was the youngest of the 12 apostles. He was a native of Galilee, born in that part of Palestine where Jesus was brought up. He lived on the shore of Lake Galilee, probably at Bethsaida. His father was named Zebedee, his mother Salome, his brother, also one of the Twelve, was James. His father was a fisherman and the brothers followed the same calling. The family was probably in comfortable circumstances. (Mark 1:20.) John evidently had a house in Jerusalem, where the family seemed to have high connections. (19:27.) John was a disciple of John the Baptist. (1:35.) He followed Jesus with Andrew. (1:37-42.) Was called to permanent discipleship. (Matt. 4:18-22.) Chosen one of the Twelve.

(Luke 6:12-16.) He belonged to the inner circle of the three, Peter, James, John. (Jairus' house, Transfiguration, Gethsemane.) He was the bosom disciple, the disciple whom Jesus loved. (13:23; 20:2; 19:26; 21:7-20.) He was the confidential one at the last supper. He followed Jesus to judgment and death. He dared to stand beside the cross and received the mother of Jesus as a farewell charge. He was last at the cross and early at the tomb with Peter on Easter morning. He was associated with Peter after Pentecost. One of the pillars of the church at Jerusalem. (Gal. 2:9.) Later he was at Ephesus. He was banished to Patmos, a little island, for the gospel's sake. (Rev. 1:9.) He was the last of the disciples to die, probably about 100 A. D. at the age of 90-95 years.

John has been called the apostle of love. He was of a loving and sympathetic disposition. While tender, he was not weak or effeminate. Tender love and fierce intolerance blended in his character. He was a warm-blooded, masculine and muscular saint. Jesus called him and his brother "Boanerges" = Sons of Thunder. The intensity of his nature sometimes led to an excess of zeal. (Mk. 9:38; Luke 9:54; Matt. 20:20.)

The fourth gospel contains no autographic mark of the author, but "it is signed all over." It was probably written at Ephesus, somewhere between 80-95 A. D. The author is evidently an old man, looking back. (7:30; 21:19.)

Characteristics of John's Gospel

1. *The fourth gospel is one of the most profound books of Scripture.* It has been called *The Spiritual Gospel*,—*The Gospel of Love*,—*The Gospel of Eternity*,—*The Theologian's Gospel*,—*The Jerusalem Gospel*,—*The Gospel of the Heart of Christ*. The heavenly element, which forms the background of the first three gospels, is the atmosphere of the fourth. It deals with great truths in the simple speech of a man, who is beholding God. In his gospel as elsewhere, John is the Seer. He is lofty in height and far-reaching in vision. The symbol of his gospel is the eagle.

2. *John's gospel completes the picture of the ministry of our Lord.* It supplements the accounts of the other gospels. Eusebius, the early church historian, says: "The apostle being urged, it is said, by his friends, wrote the things which the first evangelists had omitted." Yet John's plan and aim are independent. John devotes himself largely to the Judean ministry, the others almost wholly to the work in Galilee. John gives us more interviews of Jesus with individuals; the others present more fully his life in public. John deals with the spiritual import of Christ's life; the others deal more largely with the external features of his career. From John we learn that the public ministry of Jesus lasted

three years, whereas from the Synoptics we would have thought it covered but one year. John mentions three passovers during the public ministry of Jesus, probably a fourth in 5:1.

3. *John is noteworthy for his omissions and additions in comparison with the other gospels.* (See John 20:30; 21:25.) He makes no mention of the genealogy, or infancy or youth of Jesus. Gives no account of Jesus' baptism, temptation or transfiguration. He says nothing about the Sermon on the Mount, Lord's prayer, agony in Gethsemane, nor the ascension. It contains nothing about the scribes, or lepers, or demons, or publicans. His gospel contains no parable. The word in 10:6 is equivalent to our allegory. The Good Shepherd (Chap. 10) and the True Vine (Chap. 15) are allegories.

He is noteworthy for his additions. He tells about the Wedding at Cana—Nicodemus—the woman of Samaria at Jacob's well—the healing of the nobleman's son—of the man born blind—raising of Lazarus. He preserves the discourse on the Bread of Life (Chap. 6.), the farewell addresses (Chap. 14-16), the intercessory, high-priestly prayer of Jesus (Chap. 17). John gives account of 7 miracles of Jesus, of which 5 are peculiar to John, told only by him. (At Cana in Galilee, Nobleman's Son, Paralytic at Bethsaida, Healing of the man born blind, raising of Lazarus.) John's favorite word for them is *signs*, because they were intended to show in visible form some special side of Christ's spiritual work.

4. *It is pre-eminently the Gospel of the Divine Sonship of the Savior.* His purpose is to show that Jesus is the Son of God. (20:31.) His central theme is the exhibition of Christ's glory; the demonstration of Christ's divinity. The prologue, 1:1-18, is the key and core of the gospel. In disclosing the divine origin and nature of Christ, John passes by all human ancestry and derives Christ directly from God. (1:1.)

The names and titles given to our Lord in John are descriptive of his person as the Son of God and are proofs of his messianic mission. The Word (Logos) 1:1, a fine title applied to the Lord Jesus as the perfect expression of the perfect mind of God, the visible revealing the invisible. The Life, 1:4. The Light, 1:9. The Only Begotten, 1:14. The Lamb of God, 1:29. The Son of God, 1:34. 49; 3:18; 9:35. The True Bread, 6:32. The Good Shepherd, 10:11. The Door, 10:9. The Resurrection, 11:25. The Way, Truth and Life, 14:6. The True Vine, 15:1. These names and titles describe a unique person whose rank and place are not those of a mere creature. He is the Son of God.

John has given us a wonderful collection of testimonies to Christ from others.

(Concluded on Page 8)

The Sunday School

Biggest, Busiest, Because Best

HENRY E. EWALD

This is the slogan or sign used by the largest laundry in Racine, Wis. I have often thought this would be a good slogan for any Sunday school, if it is made to function.

After having received two issues of our "Baptist Herald," I am convinced more than ever that this was a move in the right direction, and I predict a large and useful career for our new paper. I am delighted with the helpful as also the constructive criticism for our young people's societies and especially for our Bible schools.

For years I have been convinced that a Bible or Sunday school is only normal when it has an average attendance equal to the membership of that church.

We need not go outside our own church connections to obtain that. But all Sunday schools should have a missionary spirit and that spells Progressive.

In order to be classed as progressive numerically a Sunday school should have an average of at least one-half as many more as the church membership. By that I mean a church with a membership of 200 should have an average attendance of 300 in the school. This is not at all impossible as investigation has shown. The people are there. It is up to us to bring them in.

Some years ago our County Sunday school Association (Berrien Co., Mich.) made a county wide house to house canvass. I had the honor and privilege of being chairman of this campaign and know the results first hand. They were surprising to us to say the least. We found so many whole families without any church or Sunday school connection whatever. More surprising than that was the number of people who had moved in from outside points bringing their church letters with them and because they had not decided in what church to place their church letters, put it off for the time being, and finally they were entirely forgotten. Many of these families were not attending any church or Bible school whatever. We cannot place all the blame on the local churches for they were partly to blame themselves, and yet we cannot entirely excuse ourselves for not having looked up our new neighbors. As a result of this campaign most of these families were put right and some became the best workers in our county.

But some say, why place so much emphasis on members? Is that of such great importance? Well, it is one of the important features and provides opportunity for the essential work. Numbers do mean much. The store that is always crowded is where others want to go. The church that is always filled attracts more. The Sunday school that has the crowd appeals to the boys and girls as well as the grownups.

We all recognize the importance of re-

ligious teaching and Christian training. Where will our boys and girls get it? It has been jokingly said the Baptist church is a good church to join; all they do is dip you once and then they let you alone. Many a truth has been told in a joke. So often we have additions to the church through our Sunday schools, boys and girls ages 12 to 18. What mission have we for training these new recruits not only in church privileges, but also in their obligation to the church and Christian duties? Jesus in the great commission said, baptize them, but he also said, teach them to observe all things, whatsoever I have commanded you.

This latter injunction I fear has been much overlooked by the church. The Sunday school partly supplies the need but not entirely. The young people's society could take up this work, and yet they should receive this more definite instruction before or upon joining the church. This gives room for serious thought. A church of which I was member found that some of the younger people were leaving our Baptist church and joining other denominations. It was a matter of no small concern to us. I made the challenge that not more than one out of ten in our church, old and young, could give a satisfactory reason for being a Baptist. I know that seems a bold challenge, but I was not far from being right. The principal reason given by most was our mode of administering baptism. When I named many denominations that baptize the same as Baptists they were stumped. Strange fact you say. Well, try it out.

I hope no one will think I am saying this in a spirit of criticism, but rather because such a condition exists, I am asking myself and others the question: What can we do to supply this need? I believe our "Baptist Herald" can be the organ for definite and helpful instruction along that line and so my heart is filled with hope and joy and assurance. Just a closing word about the teacher training classes, the importance of which seems to be realized more and more. I read the experience of other schools and would like to hear more. This matter is interesting our school. I like Herbert Moninger's book "Training for Service," but there may be better. May we all recognize our possibilities and then try and measure up to them.

Loose Screws in Our Teaching

LEE MCCRAE

"My dear Elva:

I am sending you my watch, your photo, which I have carried over my heart, and a few trinkets—all my wordly possessions—for the law says I must pay the penalty for my crime tomorrow. So it is good-by to our dream of happiness. Meet me in heaven, dear, where we shall have all the joy denied us here."

These are the farewell words written

recently to his sweetheart by a Los Angeles man who had confessed to over a hundred burglaries, various crimes extending over several years, and who was finally hung for murder.

His was a horrible life; yet the most shocking thing about it was his evident lack of conscience and sense of justice. A man's last words could scarcely be hypocritical; he must have believed that no matter what he did or had done, or however he broke the laws of God and man, or whatever the suffering he caused others, he was still sure of happiness here and hereafter.

This belief does not seem possible to us who, through inheritance and education, have a strong sense of right and wrong and of the inevitable balancing of the scales of justice, a realization of the fact that "whatsoever a man soweth, that shall he also reap." Naturally it shocks us to find people devoid of this sense and knowledge. But beyond question there are such; and, alas! it seems, a growing number of such.

"Why?" we gasp.

"Bad teaching," is the only answer.

Started out in life self-centered and self-loving, as a little child is most naturally, he is allowed to grow up with the feeling that he is to have whatever he wants "regardless." Then any religious teaching he gets—if he gets any—is of the kind that salves his conscience; that tells him God is too kind and merciful and forgiving to bar any from heaven. Perhaps he is taught that forgiveness for any and every deed is to be had for a few cents.

The hope of a happy hereafter is instinctive in every human breast—the most heathenish, the most depraved; so, this murderer's calm expectation is not surprising were it not for his confessed crimes and utter lack of repentance therefor. We must come back to the sole explanation—perverted teachings.

And have we not here one reason for the hydra-headed crime wave engulfing the world? Even in our orthodox churches, is there not so much dwelling upon the leniency of God and his love for man that his love for justice is obscured? Indeed, all but obliterated? Do we in our Sunday schools emphasize enough, as a first requisite, the first word of his commandment, "If ye know these things happy are ye if ye do them"? Should not the youngest child get the idea?

We have probation and parole in our courts; we hear nothing but love in many of our churches; we teach nothing but pleasant things in our Sunday schools—Results? We are having them.

*

Mistakes and failures come in every life, but it is possible to make them into building blocks, instead of allowing them to remain stumbling-blocks.

The Juniors

Just a Boy

EDGAR A. GUEST

Get to understand the lad—
He's not eager to be bad,
If the right he always knew,
He would be as old as you,
Were he now exceeding wise,
He'd be just about your size;
When he does things that annoy,
Don't forget he's just a boy.

Could he know and understand,
He would need no guiding hand.
But he's young and hasn't learned
How life's corners must be turned,
Doesn't know from day to day
There is more in life than play,
More to face than selfish joy—
Don't forget he's just a boy.

Being just a boy he'll do
Much you will not want him to:
He'll be careless of his ways,
Have his disobedient days,
Wilful, wild and headstrong, too,
Just as, when a boy, were you;
Things of value he'll destroy,
But reflect, he's just a boy.

Just a boy who needs a friend,
Patient, kindly to the end;
Needs a father who will show
Him the things he wants to know.
Take him with you when you walk,
Listen when he wants to talk,
His companionship enjoy,
Don't forget he's just a boy!

Adaptation of the Twenty-fourth Psalm

WINIFRED PRIESTMAN

As the Twenty-fourth Psalm was written to be sung at the time of the home-bringing of the ark, the juniors of a Western school modeled an ark, to be carried in the same manner that the one of the tabernacle was taken from place to place. Half the juniors, usually the girls, were massed upon the platform with gates closed, thus barring the entrance. Then, as the boys came into the back of the room, the girls sang:

"The earth is Jehovah's and the fullness thereof; the world and they that dwell therein."

Boys (advancing down the center aisle, with the ark in front): "For he hath founded it upon the seas, and established it upon the floods."

Girls: "Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?"

Boys: "He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood and who hath not sworn deceitfully."

Girls: "He shall receive a blessing from Jehovah and righteousness from the God of his salvation. This is the



generation of them that seek after him, that seek thy face, Jacob."

Boys (standing before the closed gates): "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in."

Girls: "Who is this King of glory?"

Boys: "Jehovah, strong and mighty, Jehovah, mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory will come in."

Girls: "Who is this King of glory?" (Again the girls challenge, keeping the gates closed.)

Boys: "Jehovah of Hosts, he is the King of glory."

Ah, that is the right answer. The girls open the gates. The boys bring the ark to the platform, and all sing the Doxology.

This is most effective.—S. S. Worker.

A Junior Prayer

Hanging on the wall of the junior room of the South Park Presbyterian Sunday school, Rock Island, Ill., is a prayer by William DeWitt Hyde. This has been printed on a large card and may be read across the room. It is used every Sunday, so the boys and girls are gradually learning it.

Give me clean hands, clean words, and clean thoughts;

Help me to stand for the hard right against the easy wrong;

Save me from the habits that harm;

Teach me to work as hard and play as fair in thy sight alone as if all the world saw;

Forgive me when I am unkind, and help me to forgive those who are unkind to me;

Keep me ready to help others at some cost to myself;

Send me chances to do a little good every day, and so grow more like Christ.

Report from Kansas City, Mo.

The smiling faces in the picture above belong to a group of Juniors of the Kansas City church. Bro. F. O. Hartung, their beloved and efficient leader, is seen in the center.

The church has two B. Y. P. U. societies, which are counted among the best in the city. The Seniors as well as the Juniors have repeatedly captured the prize banners of the large City B. Y. P. U. Association for their excellence in achievement.

While the church, Rev. P. A. Friedrichsen, pastor, is perhaps the only one in the city that still conducts a German service, it is nevertheless giving special attention and care to its own young people with encouraging results, as the creditable performances reported abundantly show.

An Effective Missionary Lesson

A Western church has two living links, one in Africa and the other in Mexico. The superintendent of the Junior Department wanted to impress upon the juniors the lesson that they were in part responsible for this work, so secured maps of Africa and Mexico. A large picture of the home church was placed on the wall with these maps on either side. Then streamers were fastened from the church to the location on each map where their missionary was stationed. This explained very clearly the bond between the home church and the foreign stations.

The Four Gospels—John

(Continued from Page 6)

From John the Baptist, 1:34; Philip, 1:45; Nathanael, 1:49; Nicodemus, 3:2; Samaritans, 4:42; Simon Peter, 6:68. 69; Officers, 7:46; Martha, 11:27; Thomas, 20:28.

John has preserved for us the clearest and loftiest testimony of Christ concerning himself. See on this 4:26; 5:25. 39; 8:14, 56. 58; 10:18. 30. 36; 14:9; 16:28; 17:24; 18:36. 37.

A. P. M.

Our Serial

The Broken Idol

OTTO KOENIG

Synopsis. Sam Balder, the hero of the story, is the only son of a godly mother and a rabid socialist father, a skillful mechanic, addicted to strong drink. Sam, even as a boy, shows great talent as a violinist. His soulful playing brings him to the attention of the architect Naumann, the son of Mrs. Balder's deceased pastor, whose mansion borders on Balder's garden. At the commencement of the academy Sam is awarded a gold medal for highest standing in his studies, and enraptures the audience presided over by Mr. Naumann with his marvelous playing. Norma, the motherless daughter of Naumann, attending the same school, is deeply interested in Sam though social barriers prevented their closer acquaintance. Mr. Naumann invites Sam to his house and offers him his financial assistance for a musical career which he reluctantly accepts.

V. Samuel—"Asked of the Lord"

It was a beautiful evening, the air so clear and refreshing, that Sam was tempted to take a short stroll before turning his steps homeward. He had heard so many strange things within the last few hours, that he required much time to ponder over them and come to a clear understanding with himself. A new chapter of his life had just begun to open, of this he was certain, yet all seemed like a hazy dream. Had he really comprehended all that had been said and revealed to his soul? Something had made a very deep impression on him. He must compose himself before he could face his "Mütterchen."

He found her in the garden, apparently waiting for his return. After a happy greeting, he led her to the cozy arbor.

"Mother dear," he finally concluded, "I am certainly the happiest man on earth; I'm going to have what I never dared to hope for. Mr. Naumann is the kindest, most generous person I have ever met. Dr. Friedemann, too, encouraged me, and highly praised my playing."

Mrs. Balder had listened attentively and silently and only interrupted his hastily uttered sentences by a deep sigh. Sam saw her face distinctly, by the light of the street lamp,—he saw that tears filled her eyes.

"You are crying, 'Mütterchen,' tell me why? Aren't you pleased at my good fortune? Is it because we must be separated, dear? But that will be only for a short time, and I'll come home several times during the year, on vacation. Don't let that make you feel badly."

"No, my boy, that's not it. I would gladly bear our separation without complaining, were you even to go as far as China, if I felt convinced that God had called you there."

"China! whew, what should I do there? That separation surely would kill me."

"And yet, Sammy, how many go there each year, and part from their nearest and dearest, sacrificing all and more, to serve their Master."

"That is true enough, Mütterchen, but I'm no missionary, and never can become one. Surely, you don't want me to go

way across the ocean, and be a missionary, do you?"

Mrs. Balder sighed. She grasped her son's hand nervously saying: "No, no, my lad, I am not thinking of that just now, but how often I have wished and fervently prayed for it!"

"Why, mother, you're not in earnest, are you?" Sam asked in utter amazement. Mrs. Balder struggled visibly to control her emotions. She realized that this was perhaps a crisis in the life of her only boy, her only treasure, all that had been left to her of everything she had held most dear in her stormy pilgrimage. Her soul fought desperately with the powers of heaven, and she cried to God for guidance and wisdom. Should she at last disclose the long cherished hope of her heart? Should she reveal to him the secret guarded so sacredly within her breast? With nervous tenderness she drew him closer to her, and spoke in a low trembling voice: "Samuel, let me tell you something,—something which no soul, but God and your mother, knows. It is a secret that concerns you, and will, no doubt, influence you in your future career."

The solemnity of her tone and bearing quite surprised Sam. He was so bewildered that he could only answer nervously: "Speak, Mütterchen. I shall treasure each word as sacred in my heart, and try to be worthy of your confidence."

"Haven't you often wondered why you are named 'Samuel,' my boy?"

"Indeed, I have, Mütterchen, and you know how often all the boys mocked and made sport of my queer and pious name. But you would never allow me to be called anything else. Now, why, and how did you ever come to choose it?"

"Listen, Sam, you are old enough to understand me, and appreciate all I say. Twenty-two years ago your father and I

pledged our troth at the altar before that saintly servant of God, Pastor Naumann; 'twas a very, very happy time for both of us. I don't believe there was a happier home in the world than ours. Father was a most devoted and considerate husband; he loved your grandfather and shared my grief at his sudden death. Business prospered, and we lacked nothing. We enjoyed life to the uttermost, never caring about the morrow, or thinking of any unhappy day. Only one thing was not granted us; we both longed for a child. Thus two years passed. Then I noticed that father gradually preferred his old friends to his own home life and my company. I felt him growing cold and indifferent, but the most horrible discovery of all was that he was rapidly inclining toward intemperance. Oh, my boy, what anguish and despair it has caused me! How I have suffered since then! You see, it was all new to me. My father abhorred intemperance, and I never saw him under the influence of liquor in my life. I tried all

manner of means to save your father from his certain ruin, but all to no avail. I know not what would have become of me, if God hadn't been with me during this trial.

It was just then that Mrs. Bunge became our neighbor. Her kind disposition and God-fearing life attracted me at once. She very soon had noticed my great sorrow and heartily sympathized with me and showed me one way out of all misery and dread,—a way which had been all unknown to me,—it was the way to God in prayer. She taught me to bury my sorrow in prayer to him who comforteth as a mother comforteth her child. How often we both were on our knees, up in your little bedroom, disclosing our heavy hearts to our Savior, and receiving strength and grace to bear up! Sam, dear, we prayed that Almighty God, who could work wonders, would give me a child,—you, my good boy! And God heard and graciously answered our fervent prayers. The day you were born was verily the brightest and most joyful day of my life! Father was a different man; he took you in his arms and wept for very joy and elated pride; he thanked God upon his knees for you, he attended church with me regularly, and all this brought unspeakable joy into our hearts and home.

"This lasted for a few years, and I never ceased thanking God for his grace and kindness to us. Upon that very day of your birth I dedicated you, my boy, to the Lord, and, as the pious Hannah of old, I called you 'Samuel,'—for you were asked of God! I prayed that he might take you, as he did him, to his temple, that you could serve him all your life, just as Samuel did. And not a day passed since then, that I have not repeated that prayer."

While Mrs. Balder was thus speaking, hot tears dropped upon Sam's hands; they made him tremble, they burned his flesh like molten lead. He was deeply touched and found no answer. For a few moments both were silent, neither could control the intense emotion these words had produced. Sam remembered the words Mr. Naumann had spoken to him, of which he had said nothing to his mother, being afraid to touch that sacred topic. He had insinuated the very same thing, but Sam had not fully comprehended the meaning of them, they had only puzzled him. Now he understood their full import.

"Mütterchen," he answered, "I thank you so much for what you have told me, I'll never forget it all my life. I am, and will always be, your 'Samuel'; I will dedicate my life to God, as you have prayed since my birth. But don't you believe, mother dear, that God personally calls whom he has chosen to do his own work? No one can decide this for himself, and arbitrarily enter upon a life so sacred?"

"You have spoken truly, my boy; surely God has revealed that to you, and I am happy that you have such a clear understanding about the subject. God calls his servants to his important work, and therefore I have never tried to speak to you about it, but all the more I have asked God to speak to you directly. I will remember when good old pastor Naumann heard of our good fortune he came to see us, for he had married us and shared in our great happiness. When he was told that your name was to be Samuel, he took you in his arms and prayed that God would make you a true Samuel, and when he heard that you were a child of many supplications he cried out, as a prophet of God: 'Surely, woman, your faith is great, God will grant your prayer!' Only a few weeks later this venerable man of God went to his heavenly reward, bemoaned by thousands whose joys and sorrows he had often shared. His words have been a daily manna to my anxious soul all these years, for I still believe, his God will honor his faith and message."

Again there was a long silence; each word his mother had spoken seemed sacred prophecy to the boy, and remembering Mr. Naumann's words about his dying father's bequest, he answered as in a dream: "Then you wish me to give up my musical career, Mütterchen? Perhaps that will be the best after all, for I never could be happy, if you were not contented."

"No, no, Sammy, that's not at all what I meant. Can't you dedicate your two hands to God, now?"—and she pressed both his hands to her lips and kissed them fervently. "You may lead many a heart closer to God, especially when you play my favorite hymn."

Sam could no longer repress the tears that filled his eyes. That his Mütterchen should kiss his hands! With a deep sob he caught hold of her hands and covered them with kisses: "they are worthier than mine, they a thousand times more than mine deserve to be kissed, mother dear."

"Come, Sammy, we must control ourselves now. Accept Mr. Naumann's kind offer; it may be God's way. But I have a queer inexplicable dread, presentiment, as if something were to happen to halt your ambition."

Mrs. Balder could not bear to mention the dreaded evil, which had clouded so much of her happiness, and of which she was so afraid for her son. How many anxious and sleepless nights that fear had caused her,—the fear that her only boy might inherit his father's besetting sin. A certain sermon of dear old Dr. Naumann seemed constantly in her thoughts. His text was the 29th verse of Jeremiah, 31: "The fathers have eaten a sour grape, and the children's teeth are set on edge." But she wished him to understand her dread, to warn him without hurting his feelings unnecessarily; only thus could the burden of her heart be lightened. "Dedicate your talents to God, my boy, guard your heart and let not your will be set to

sin or transgress God's commandment and never yield to temptation—the awful and ruining evil—of drink."

"I will gladly promise you that and will faithfully keep my vow, mother dear, and if you keep on praying for me, no evil can come to me."

"Let us pray for that, right now, Sammy dear," his mother rejoined with a happy sigh, and reverently Sam knelt beside his mother in prayer, and her overburdened heart was laid bare at her Master's feet. Her prayer was one of thanksgiving and entreaty, confirmed by Sam's fervent Amen.

* * * *

On the following morning Sam told his father of the result of Mr. Naumann's visit. At first he was rather disappointed, but after discussing it pro and con Balder also decided that Samuel must not reject the offer, all the more as he, on account of his failing business, could scarcely hope to be of any material assistance to Sam's future career.

"You seem to have no liking or preference for any of the honest trades," he concluded, "so one thing is about as good as another. Nowadays it's almost impossible to make a decent living by hard and honest labor anyway. This is the day of the all-devouring capitalists. They can crush us to the wall, and no one's the wiser; only the man with money counts and has power and the right of way. No doubt, Naumann's conscience must prick him that he wants to be nice to us. He has piled up a fortune and squeezed out the money and life-blood of many a poor workingman, living in luxury and caring nothing for the wretched proletariat. It is a burning shame that we brainy but poor men have to work our fingernails off that these magnates and vampires may prosper. You see, Naumann really paid far too little for our garden land, so I will consider his offer as a recompense to make up for the mean advantage he took of us in former years."

Samuel understood the anxious, beseeching look in his mother's eyes, and knew that it was best not to retort, as it would only anger his father and harm himself. He had readily perceived, after numerous discussions with his father, that all arguing upon this subject was useless. Of course he knew that capital was not to blame for his father's ill-fortune in business, but it grieved Sam far more to see the sad moral condition of his father, remembering that not so long ago Mr. Balder was a steady church attendant, but now he often took occasion to severely denounce all religious sentiments as a big farce and deception. "Church is nothing else but a stupefying institution for the feeble-minded," was one of his favorite mottos. Many hours he spent in perusing the socialistic papers and pamphlets which came to the house and of which many found their way to Sam's fire-place before they fell into his father's hands.

Early Saturday morning Sam received a note which he read with deep appreciation; it ran thus:

"My brother told me yesterday that he had invited you to tea Sunday evening. I need not repeat this cordial invitation, nor say that you are always welcome at our home. I know that you will not think me imposing upon you, if I beg a great favor of you. Would you please bring your beloved violin with you? It will be a very pleasant surprise to both my brother and my niece, if you would favor us with your music."

Very sincerely,
Mrs. Anna Marten."

Sam was received in a most friendly manner by Mr. Naumann. It seemed to him as tho' he had known the man for a long time; his manner was so unaffected and congenial that Sam never had the feeling that he was deigning to his level, but as tho' they were both on equal terms. The Lithuanian maid Katrinka, who had answered the bell came rushing madly down the hall to the kitchen, where her young mistress was engaged in superintending the pastry cook. The girl's face was aflame with excitement. She breathlessly told Norma that Mr. Balder had come, carrying "a long black thing" which he handled as tho' it were filled with something hideous. It looked just as tho' it might be a Nihilist bomb. She was actually afraid to enter the hall alone, she assured her. Norma laughed heartily, and as she was about to go to examine that murderous bomb, the terrified maid grasped her arm, pulling her back by main force and screaming, "For God's sake, gnädiges Fräulein, don't you dare to go alone. I'd rather go myself, and bring that infernal machine here, even if it went off in my hands." But Norma had freed herself and returned laughing gayly, just as Mrs. Marten, very much alarmed, entered the kitchen.

"Just think, auntie dear, Mr. Balder has brought his violin along. Isn't he a dear? She clapped her hands gleefully, and turning to the trembling girl she said merrily: "You silly goose you, have you never seen a violin-case before?"

"I've asked Mr. Balder to bring his violin along, Norma," said her aunt; "I thought it would be such a pleasant surprise to you, and I'm pretty sure your father will enjoy his playing, too."

"Oh, what a dear, darling aunty you are, always having some pleasant surprise for me! Do you know, I was sorely tempted to ask Mr. Balder myself? I really did write him a short note, but I destroyed it again, because I feared it wasn't quite proper for a young lady to beg a favor of a strange young man. You see it might be misunderstood by him or somebody else. How happy I am that you have asked him!"

Conversation flowed merrily at the pleasant meal that evening. As the maid entered to serve the tea, Norma suddenly burst into gay laughter. All looked to her for the cause of the merriment, but her aunt immediately understood, and joined heartily. When the girl had hurriedly left the room, Norma burst the "bomb" for the benefit of her father and their guest and then everybody heartily joined in the joke. After tea came the

(Continued on Page 11)

Channels of Blessing

ARTHUR A. SCHADE

Some time ago it was my privilege, through the courtesy of good friends, to go through the largest Steel Pipe Mills in the world, belonging to The United States Steel Corporation. They are located at McKeesport, Pa., and stretch for over a mile along the Monongahela River. The process of converting dirty, rusty iron ore into great, strong, straight and clean pipes for the purpose of conveying pure, sweet water from the inexhaustible resources of mother earth into our cities and homes is so similar to the glorious work of the ministry and of the church of Jesus Christ, that it helped me to understand my own mission the better. I want to mention a few of these similarities.

We first closely inspected the raw material—the iron ore. They bring train loads of it down from the hills of Northern Michigan. It looks like rusty dirt. It is dumped into a pit and then carried by elevators to the top of high furnaces, into which it is poured. These are filled with a refining fire, reaching thousands of degrees Fahrenheit. The refining fire burns out all the impurities, dirt, etc. and the heavy iron settles in a fluid state in a pit near the bottom of the furnace. The light impurities, called slag, are removed from above this pit and cooled and used for road beds, etc. About every six hours the pits are tapped and the melted iron flows forth like water into forms.

We need not go to Northern Michigan for our raw material. We build our mills wherever it may be found. But how our raw material does resemble the dead iron ore! The natural life is dead and useless for the sacred mission of bringing heaven's blessings into human society. It is true, it sparkles with possibilities, but these can be realized only by putting it through the refining process of the iron ore. It is so mixed up with foreign matters that it must be refined. So we start the fire of repentance within the heart. Then we apply the purifying and sanctifying power of our Savior's suffering to the character, and ignite within the soul a passion for the better righteousness which comes from heaven. This process effectively eliminates all impurities or slag, such as vanity, egotism, greed, deceitfulness, lust, selfishness and profanity. Our pipes will not convey the blessings in purity unless there has been a thorough refining of the life. The above foreign elements which dominate the unregenerate life are slag. Their place is properly underfoot, not in the head or heart.

After the slag is eliminated, the pure iron flows into forms. Now pure iron is easily broken with a hammer, or filed away. It lacks hardness and adhesiveness. But as it flows into the large forms a workman throws in some chemical, which supplies the hard and adhesive qualities and makes possible the forming of the metal into the desired shape without breaking.

It is precisely so in the work of transforming Christians into channels of divine blessings. More than purification is

required. They must be tempered, or they will break under strain. The element which must be put into their souls to temper them is "divine love." Love will help them to bear up under any strain or abuse. (1 Cor. 13.) Love will help them to become all things to all people that they might win them to Christ.

These large forms filled with boiling steel are now permitted to ripen, settle and cool until they become huge blocks of steel weighing many tons. After proper settlement they are placed under powerful rollers which roll them into great long slabs of steel of the desired thickness for making the pipes. They are then cut into proper lengths and forced through a set of welding rollers in which the round pipe is formed and welded under an intense heat.

Here again there are marked similarities. We are urged by the Apostle Paul not to entrust too great honors or responsibilities upon a new convert lest he explode, as it were. We must allow a time to ripen and let the element of love work its way through the purified life. There must be allowed a time for settlement.

Then we have to form our material into pipes by means of rollers. They must be placed under instruction and training until they have taken the form of channels through which God can pour himself with all the radiant sunshine of his blessings into human lives. But as for our main channels, we have to place them under the forming and moulding and training influence of mature trainers or teachers for a course of many years. Unless they have this thorough training they do not stand up under the trying influences, difficulties and superficial contentions, which never efface the thoroughly trained, thoroughly purified and thoroughly settled product of Christian grace and work.

We then came to the testing bench over which every pipe must roll. Here about a foot is cut off the end of each pipe by a mighty .nife which comes down upon it. This sudden chopping off of the end piece subjects the pipe to a terrific strain. If there is a sign of a flaw the pipe is thrown aside. Nothing but perfect material may leave the mills. The reputation of the mill, as well as the cause to which the pipes are devoted, is at stake.

Well may we also look carefully to the products we are turning out as Sunday school teachers, young people's workers, church officers, preachers and missionaries. Not only is the reputation of the church, the school and the denomination at stake, but also the interest of the great cause at large. Only as we are perfect channels and bring the lessons and the virtues of God to a lost and needy world in all their purity, can we serve his sacred cause. "If we judged ourselves more severely, others would have less occasion to judge us."

Finally, the pipes are placed on a set of long rollers on which they are rolled until they are perfectly smooth and bright. They must fit smoothly alongside of their mates. One must be just like the other because they all came

through the same process. They just fit together perfectly. And while one of itself could be of little use, in conjunction with the rest of them, it is possible to convey the pure waters from springs many miles away to the cities and homes. Threads are cut on the ends and they are coupled together for that purpose.

So Christians should have sufficient fellowship, contact with one another until they attain a certain like-mindedness, a certain fitting together. All protuberances should be rubbed off. They should be joined together into the Channels of God through which he is able to distribute himself into every home, every factory, every office where people are assembled together. They are to be the channels of divine blessing.

*

The Editor of the "Herald" was one of a group of evangelists and helpers in the Simultaneous Evangelistic Campaign held by 20 or more Baptist churches in Cleveland, Ohio, from Feb. 27th to March 11th. He led the meetings at the Erin Ave. Church, Rev. Theo. Dons, pastor. The meetings were held every night, except Saturday, and were well attended by members and strangers. A number of definite conversions resulted and others were awakened and led to inquiry. The young people and the choir, led by Bro. Grossmann, were very faithful and loyal in the attendance, eager and willing to assist. A fine spirit was manifest throughout. We enjoyed the fellowship of work with Pastor Dons and his good people. They still have a good field on the West Side of Cleveland. The Church at Nottingham was also in the campaign, Rev. Myers of Barborton, O., assisting Rev. J. H. Ansberg. A large number of decisions were made here for Christ.

The Broken Idol

(Continued from Page 10)

musicale. Here Sam discovered in Norma a most accomplished pianist, mastering his most difficult pieces. He noted her wonderfully tender touch and to each ivory key that her fingers struck his very soul seemed to sound, as it were, sympathetic response. She possessed the rare ability to adapt her own emotions to his, sparing him the usual long waste of time spent in technical explanations. Her musical temperament understood his every emotion, and expressed them with alertness and precision. Both realized the mutual understanding, not that they were equally tuned in spirit, but that their souls harmonized wonderfully. By this medium it seemed that the unsurpassable chasm between them had unconsciously been bridged, although they had interchanged little more than the casual conventional phrases of conversation. As Sam was taking leave he was urged to promise them the pleasure of his company each Sunday evening, together with his dreadful "bomb-box." He readily accepted the kind invitation, without either embarrassment or hesitation.

(To be continued)

Missions—Home and Worldwide

A Travel Letter from China

We are glad to present the following interesting letter to the Iowa Young People to all our "Baptist Herald" readers. It vividly records the impressions of a new missionary recruit.

Yangchow, Ku, China.

November 14, 1922.

My dear Co-workers of the Iowa Jugendbund:

The love of Christ and his joy fills my soul as I commence this letter to you. I can't begin to tell you how happy I am that my desire has been fulfilled and I'm in China.

On the night of Thursday, September 21, the last good-byes were spoken—'twas hard to leave friends, loved ones and your very own, but He is sufficient. Just as the train was pulling out of the station a large number of our young people at Baileyville sang "Be not dismayed what'er betide, God will take care of you." Precious words indeed! Little did I realize then that so soon we should see how He cared for us.

First of all the trip to Vancouver was most interesting. Tears came to my eyes as I saw the works of our Creator in making the mountains and waters. The sunsets at night were pretty beyond description. But I must hurry on. After a stay of a few days in Vancouver we set sail, as we thought for China. We were out only a few days when our boat had trouble, far more serious than we knew at the time, and we started back to Vancouver Sept. 30, arriving there Oct. 4. It was not until we reached Vancouver that we were told our boat was constantly in danger of being blown up. How we praised Him for His protection and for answered prayer. Anew did the words of the song:

*"Oh, yes, He is my stay;
Out on life's stormy way,
Safe, safe all of the way,
Jesus is able to keep"*

ring into my ears. In His keeping we are safe.

On Oct. 19 at 2:40 P. M. we again set sail and we welcomed a quiet voyage for one day at least. The next morning some of us were dizzy, but of course not seasick, while others of us could not disguise it for the fish were being fed. As we get out on deck and look around, my, such a sensation! Nothing but water, no land in sight. "When land flees away, He remains" is our comfort. Sundays at 11 o'clock we gathered for "Divine Service" in the First Class sitting room; real English service; very formal; so different from ours at home. Sunday evenings we had better times, for one of our missionaries (at least 70 were on board) gave a message and our hearts were truly gladdened. Every morning during the week from 10 to 10:30 we had a prayer service and from 10:30 to 11 usually two missionaries from different

parts of the world gave us their experiences. It was all real interesting.

How happy we all felt as we saw the gorgeous sunset on the 29th of October! Still more happy were we to see Japan in the distance. We knew we should get to bed early, for the next day would be spent at Yokohama, but the moonlight on the ocean almost insisted that we stay up and watch it. We were up early the next morning and after the Japanese doctor inspected us and our passports were examined, we were ready to go sight-seeing in Japan. How queer everything seems! Strange people! Strange land! Strange dress! Everything is strange! We are strangers in a strange land. We visited various places of interest. How our hearts were saddened when we saw men kneeling before a Buddha idol. Praying to a god who cannot hear or see them!

On our way home from Yokohama to Kobe we had a wonderful view of Mt. Fujiyama. Its snow-capped peak seemed to touch the sky and the sun shining against it made a picture indeed. Our stop at Kobe was for only a few hours.

How anxious we all were to leave Kobe for our final destination! On the morning of Nov. 3 we passed through the Yellow Sea (yellow indeed) and those of our party who have made the trip before, said they never saw such a calm sea; indeed, reasons for thanksgiving. By noon we reached Woosung, a distance of 14 miles from Shanghai, and were taken by launch to Shanghai. After having our baggage passed through the customs office we went to the Mission Home by jinricksha, where a cup of tea and hearty welcomes to China awaited us.

Not until Friday, Nov. 10, did we arrive at Yangchow. I wish I could describe this city to you as it really is. Filthy people; filthy homes; filthy streets wherever one goes. The streets are not as wide as our alleys in the homeland. I suppose you wonder how an auto or a horse and wagon can pass. There's no such a thing in this city. Rickshas carry people and the men haul immense loads on their backs or in wheel-barrows. Out on the street may be seen people washing, sewing, baking, etc. Most of the people here seem very poor. Their heavy wadded garments almost all have large patches and in some cases it's "patch on patch and a hole in the middle." How one longs to help them!

On Sunday I attended a Sunday school and wish you might have seen how attentive these people were—simply drinking in the truth. In the afternoon as I sat in my room I heard children singing. Can you imagine my feelings as I heard these words, "Must I go and empty handed?" These dear little ones, knowing so very little of Him who loved them, and yet oh so anxious to win others. Dear co-workers, when we appear before

His throne, must we appear empty handed? How I wish I could put China's need before your eyes! One of our missionaries went a day's journey from here. Crowds gathered around her; she asked how many had seen a foreigner before and out of the hundreds present no more than four had seen one. She told the love of Christ to them for the first time. Eagerly and patiently they listened and didn't want her to leave. My Christian friends, won't you who can, come to China and help us? It means sacrifice, but, oh, never, never will you regret it. His grace has, is and will be sufficient. Perhaps it's you they are waiting for. When you see the heathen, your heart aches and you feel as though you want to pick them up bodily and place them in the Kingdom, but God's Spirit must do the work; our part is simply to give the word in confidence.

I am not able to do anything yet, for the Chinese language is a Chinese puzzle. Please pray that wisdom may be given unto me to acquire the language rapidly. Prayer is my principal part now. I can only pray as others give out the word that it may be blessed and bring forth fruit. I don't despise this unseen occupation for I believe more is accomplished through prayer than we realize. We are up against "the principalities and powers" in the foreign field in a special way and our greatest weapon is prayer. "Satan trembles when he sees, the weakest saint upon his knees." Pray much for poor, needy China! Pray much for me!

I hope in this coming year many of our dear Iowa young people will consecrate their lives in service for Him! It pays to serve Jesus!

"Lord Jesus, take me and break me and make me," is the prayer of my heart as I look forward to my life work in China.

Yours for "Jesus only,"
BERTHA M. LANG.

A Soliloquy on Missions

How much shall I give this year to Missions? Someone gives in answer, "A Little Argument With Myself," as follows: (1) If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields. (2) If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution. (3) If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. (4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? Resolved: I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.

April, 1923

How Temple Young Folks Work

The young folks of the Temple Baptist Church of Pittsburgh have laid their hand to the plow. They are serving their master and their fellow man in an organized way that might be suggestive to others, so we pass it along. We let our good light shine that others may see it and emulate it in order to praise our heavenly Father.

They have a made-to-order organization which goes by the name of "Young People's Congress of the Temple Baptist Church." This organization, like all honest to goodness organizations, is headed by a president, not a Kaiser, for these are days of democracy in all lines of co-operative life. Then we have five secretaries, as follows: Secretary of State, who handles all records; Secretary of Finance; Secretary of Education; Secretary of Fellowship, and Secretary of Religious Life. Each of these have four under-secretaries and form commissions which handle the line of work indicated by their name. We also have five judges selected from the older young folks with advisory and even veto powers, if the young folks get too frisky. Any matter of protest is to be carried to the judges, which gives all debates a sort of trial form.

The Finance Commission, headed by H. F. Dilgen, has been handling the money end of our work. They propose to raise money for the general budget by means of Celestial Bonds, bearing interest payable at the bank of heaven and redeemable at maturity for mansions in glory. These bonds will bear the signatures of the president and secretary of Finance and on them will be a small print of the Bible, the church and one of the famous by-gone pastors of the church, Rev. Deckman. They will come out in the form of bookmarks and be sold for one dollar.

The Educational Commission, headed by Edgar Sack, has opened a library and reading room on Monday nights in our splendid dining room, where from twenty to forty books per week have been loaned out for a small fee, all fall and winter. They also show living or still pictures on educational and entertaining subjects. Being very far from the city library, this is meeting a great need.

The Social Commission, headed by A. Wagner, of course adds the spice of frolic to the heavy duties expected of the young people.

The Religious Life Commission, led by Miss Lenora Sayenga, has been providing for a good spiritual program for every Sunday night preceding the evening service. It has led out in communion visitation, calling on the aged and sick and tract distribution. It also put on a study course on "The Life of Christ" which continued thirty weeks. The members who completed the course under the instruction of the pastor are now giving the story of the Life of Christ in stereopticon lectures on Sunday nights at the young people's meetings. The Sunday school room is practically filled with those who are interested and anxious to see the wonderful paintings and get the benefit

of the lectures. Slides are procured from the State Museum at Harrisburg without charge except one dollar fee per shipment, no matter how large it is. They have a large catalogue which all Pennsylvania churches do well to secure. The class showed its appreciation to the pastor for the course by presenting to him a large Duo-Fold Parker fountain pen with his name engraved on it. Miss Frieda Sack, who prepared the Wednesday night dinner for the class which meets at seven o'clock before prayer-meeting, was also remembered with a gift which brings adornment to ladies in these days. A new study course will be opened soon.

At the present time a contest is put on to increase membership and attendance. Our master-president, "Al," as he is generally known, Mr. A. J. Wohl-schlaeger, has made all equipment and put zest and zeal back of the campaign. Whether the Joshuaites or Calebites win is a matter for a later report.

THE REPORTER pro tem.

Anniversary at Piney, Ark.

The fourth anniversary of the Young People's Society of Piney, Ark., is a thing of the past, but the impression left by the same is still ringing in the ears of many. The eventful and unforgettable day was the 28th of January. The birthday of our society was in December, but as all were busy remodeling our little church and practicing for the Christmas program, it was decided to wait with the celebration until the church could be rededicated to the Master. The rededication, an eventful affair which took place in the morning of the same day, served very well as a fore-runner; first, as an inspiration to all, and second, to express the thankful feeling that reigned in every heart. The platform was beautifully decorated with flowers.

At the appointed hour the meeting was opened by singing a rally song. After the formal opening and a word of welcome from the leader, John Zachary, a minister of a neighboring English Baptist church, gave a stirring address, in which he impressed the thought upon the minds of the young people that the future of our churches depends on the young people. Therefore the young people should redeem the present in letting God prepare them for the coming work.

After this impressive address we enjoyed a well delivered program consisting of songs (mixed choir and male quartet), declamations and dialogues. After a closing prayer by Brother Zachary, refreshments were served.

A few things out of the secretary's report of 1922. The good Lord granted us the privilege to assemble 19 times as a society. Before every main program a Bible question, given out two weeks before, is answered with Bible verse or verses. The main program consisted mostly of Biblical themes which were explained with verses of the Bible. We had the pleasure of listening to three discourses given by our pastor; one on "Mormonism," one about our "Mission in the Philippine Islands" and one about

"The Origin of our Christmas." A Bible study on the theme, "The First Appearance of Jesus After the Resurrection" was also given.

The society gave \$26.87 toward the repairing of the church. We feel assured that God crowned every humble effort and work of the year with a blessing. May God be with us in 1923!

CARL DORN, Sec.

Doings at Oak Park, Ill.

The Oak Park Y. P. S. has not been inactive in spite of the fact that it has not, to date, reported any of its activities. Owing to the church's custom of having special meetings during the first weeks in January, our society has only had three regular Tuesday evening meetings this year. The first one was on the evening of Jan. 31, when inspiring accounts of conversion and dedication to the service of the Master were given by three members of a Business Men's Gospel Team. On Feb. 6 we had a fellowship meeting. Our Mission Secretary, Brother Kuhn, expounded for us the meaning of fellowship in the Christian sense. His talk was followed by a short period of prayer and spiritual fellowship.

On Tuesday, Feb. 13, we were entertained by our Morton Park Mission Sunday school, which is conducted by a group of our young people on Sunday afternoons. Owing to the nearness of Lincoln's birthday, this was in the nature of a patriotic meeting. Heaven was the "homeland" referred to and the topic of the evening's program. Several of the older boys and girls, who have lately professed their desire to follow the Master in baptism, took part in this program.

Our Sunday evening prayer meetings are very well attended. These devotional meetings supply a very definite need in the life of the society. They are the spiritual foundation on which depends the success of all our other efforts.

Under the able leadership of our newly re-elected president, Leroy Grosser, we hope to go forward in the name of the Lord and in His service throughout the coming year.

FLORENCE KINDERMAN, Reporter.

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Rev. W. A. Schoen, whose illness we referred to in the March "Herald," passed away on March 2d in Wilmington, Del. Bro. Schoen was a faithful worker, cheerful, optimistic and persevering. He held pastorates in New York City; Waterbury, Conn.; Alpena, Mich.; Topeka, Kans.; Killaloe and Arnprior, Ont.; Folsomdale, N. Y.; New Kensington, Pa., and his last pastorate, Wilmington, Del. Church edifices were erected during his pastorates at Waterbury and Killaloe. The church at New Kensington was organized while he was pastor there. We extend our sympathy to his wife and son Lester.

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It is the easiest thing in the world to pick flaws—to find defects in any system. The difficult thing is constructive work.

Peter Ritter

PROF. ALBERT J. RAMAKER

The official record of our Brother Peter Ritter in the General Catalogue of our Seminary occupies only a few lines, but when it is studied more minutely, it is found to disclose an exceedingly successful Christian service covering a period of 48 years of continuous activity. For 36 years he was in the active ministry, twenty of which he spent in Rochester, N. Y., during three pastorates, seven he spent in Cincinnati, Ohio, three in Folsomdale, N. Y., his first pastorate, and for six years he was a supply minister for pastorless churches in Buffalo, N. Y., Cleveland, O., and Dale, N. Y. Twelve years he was at the head of the business department of our publication interests in Cleveland, Ohio. Into these 48 years he crowded the best that was in him. Yes, "crowded" is the correct word. For his was the active type of temperament embodied in a strong, wiry physical frame which could stand the strains of the manifold duties he was often called to perform. Entering the ministry at thirty, he was at the ripe age of 78 when he was willing to confess that silently old age had been creeping over him and was now commanding him to halt. The last five years of his life he spent in Rochester, N. Y., occasionally visiting for months at a time some distant relatives of his in the western part of New York state.

In the lives of many men and women to whom God has granted an extra allowance of years, it is these latter which become the most interesting ones for the biographer to study. For in these sunset years of life the ripened shocks of grain, the final product of life's great harvest, can often be seen to their best advantage. Then character, nearly always in a state of flux and still unformed so long as the pressure of untoward circumstances is heavy, is fixed and the motives and master passions which have been the guide posts in life's winding journeys show out in clear relief.

Although I had known our brother somewhat intimately for more than forty years, I often thought that I was discovering a man of deeper mold in the five years of his retired life, when he was living at our Students' Home, an almost daily visitor at our chapel exercises, the most regular attendant at our church services and a frequent caller at our homes. He had always been gloriously optimistic in his view of life, sometimes I thought hilariously so, a man who loved to tell and delight to hear a good story, an interesting talker; and it means much for the mental alertness of the dear old man when it can truthfully be said that the weight of years and the change in his outward circumstances did not make him discontented, pessimistic or fussy. Some of his friends thought that it was a tragedy in these last years of his life that none of his blood relatives had outlived him, and he was left alone at a time when he needed willing hands and loving hearts the most. If he was lonesome because of this, he never told

anyone. Surrounded by papers, periodicals and books of lighter vein he held his helpful grip on the Christian world and on his God by constant reading and prayer and visiting his many friends.

Brother Ritter was one of the most devout readers of the Bible that I have ever known. On his desk one could find a larger assortment of different versions of the grand old Book, in German and English, than most ministers possess. It was his habit, formed early in his ministerial life, to read the Bible through from cover to cover once every year, and it was his delight to show his friends by a book-mark where he had last read. How he loved that Book!



Likewise he was a man who had come to know the meaning and value of personal prayer by daily practice. One of our professors once called him in his presence the "guardian angel of the Students' Home," to which he modestly replied: "Well, I am praying for the boys and the professors every morning and evening, and I believe God answers prayer." That was true to the very letter. God was ever a great Reality to him and regularly stated times for prayer were a necessity for his spiritual life.

And a third characteristic may be added to the two just mentioned: his faith in the Lord Jesus had become a fact in his religious thinking, so self-evident that he would just as soon question the correctness of the multiplication table than his faith. So far as I am aware, he never concerned himself greatly with the many critical, historical or dogmatic questions which the theology of the Christian church has called forth in order to rationalize the Christ of Christian experience. He was content to rest his own faith where millions of Christians have found a safe anchorage—on the one great and central experience of his conscious Christian life, on his personal acceptance of Jesus as Lord and Savior, when under the conviction of sin he had turned to him for light and peace, and had found them both. Who can tell

how often, in the course of a long ministry to many souls seeking the assurance of faith, this same experience was consciously repeated in his own soul. It was my good fortune to speak perhaps the last word to him when he was lying on his death-bed in a private hospital at Warsaw, N. Y. Between lapses of consciousness I read portions of John's gospel into his ear, for his eyes were already breaking, and at the mention of the name of Jesus he threw up his hand and smilingly whispered: "Yes! Christ!"

Like so many of our spiritual fathers, Bro. Ritter had to cross the ocean to seek a new home in God's own country in order to find these most precious treasures of the sul's life. Born of devout Catholic parents in a small hamlet in Bavaria in 1837, he came to America when about twenty years old and settled near Alexander, in the western part of the state of New York. Here he was converted, joined the Baptists, entered the seminary in 1864, remaining there for three years and then entered the ministry. His great success in winning souls for Christ was the glory of that ministry, and I doubt if any of his brethren equaled his record in baptisms of new converts when he was at the height of his ministry. By reason of his gift and from personal conviction he was an evangelistic preacher, constantly calling the unconverted to repentance. He also had the rare success in getting and keeping the members of the churches he served interested in the great propaganda of bringing in the unconverted. Their lives surely were the better for such training.

In our student days, Professor August Rauschenbusch was accustomed at times to call our attention to the pastoral activities of Brother Ritter, for which he had words of great commendation. In the early eighties the Rochester church was already a strong church numerically with a much scattered membership and a number of flourishing missions. Preaching alone in a church of such a type would scarcely meet the needed requirements; it needed a pastor who could give his heart as well as his time and strength to a service which confessedly is the most exacting and difficult one in the minister's life, provided it is done in the self-sacrificing spirit of the Lord. How splendidly the Rochester pastor measured up to that ideal, even the children, whose passionate friend he was, could testify. And so it was elsewhere in the pastorates entrusted to his charge.

What varied and impressive lessons the life of a good and faithful man of God can bring to our remembrance! "Remember them that spake unto you the word of God, and, considering the issue of their manner of life, imitate their faith."

*

If you do not listen, you will not learn.

A certain company has adopted this slogan: "Winners don't knock, and knockers don't win!"

The Master placed not a patriarch but a child in the midst when he would illustrate the spirit of the kingdom.

Dedication of the Rauschenbusch Memorial Tablet

A bronze tablet engraved to the memory of Prof. Walter Rauschenbusch and bearing his sculptured likeness was dedicated before a large congregation on the evening of Feb. 27th in the Second German Baptist Church at West 43d street and Ninth avenue, New York City. The memorial tablet, which is rectangular in shape, being 1½ feet wide and 2½ feet high, is the work of the New York sculptor, Robert G. Eberhard, and is placed on the west front wall of the church.

Rev. Frank Kaiser, pastor of the Bethel Baptist Church in Detroit and a lifelong friend of Professor Rauschenbusch, delivered the dedication address, giving a brief biographical sketch of his life and work and eulogizing his character. He traced his early career, from the age of 20 when he consecrated his life to the teaching of the thoughts of Jesus Christ in the Christian Church, to the writing of his first book, "Christianity and the Social Crisis," which had marked him as a figure in theological thinking, and later to the period when he became a national lecturer, an author, and a preacher whose thoughts were translated into every language of the world.

The speaker went on to tell how Professor Rauschenbusch had lost his hearing owing to his zealous labors in behalf of his fellowmen during an epidemic of grippe, and recounted his service as professor of the New Testament and later of church history in the Rochester Theological Seminary, a chair which he occupied for eighteen years. He was one of God's noblemen.

After the unveiling of the tablet, Otto A. Wolff, a trustee of the church, presented the memorial to the congregation and thanked the members of the church who had made it possible by their contributions. He characterized Professor Rauschenbusch as "the ideal Christian" and spoke of the tablet not only as an ornament but as a shrine. The speech of acceptance for the church was made by Mainert J. Hansen, who mentioned in the course of his tributes the enormous influence which Professor Rauschenbusch had wielded in his own church and in the churches of the world.

Rev. Jacob Speicher, a Baptist missionary of Swatow, China, who, in collaboration with a distinguished Chinese scholar, has completed a translation into the Chinese of Professor Rauschenbusch's book, "A Theology for the Social Gospel," was present at the dedication service and spoke to the congregation in testimony to the international prestige and standing of Professor Rauschenbusch. Others who took part in the exercises were Rev. Paul Wengel, Rev. F. W. Keese, pastor pro tem., and Rev. Frederick Bush, pastor-elect.

The committee on Memorial and Program was composed of Miss Minna Birth, Charles F. Dietz, J. J. Hoeckh, Wm. Schaefer, Joseph Winterer, Otto A. Wolff.

The church quartette sang two selections.

Mrs. Pauline Rauschenbusch, widow of Professor Rauschenbusch, and Miss Winifred Rauschenbusch and Hilmar S. Rauschenbusch, daughter and son, were among those present at the services.



The pastorate of Professor Rauschenbusch marked an important era in the history of the church and although he left in 1897 to go to the seminary in Rochester, the people of his congregation have cherished the memory of his work. Professor Rauschenbusch's fame rested chiefly on his writings on subjects of social import and in his most widely read book, "Christianity and the Social Crisis," he pays tribute to the influence of his eleven years' pastorate on his life. In the forward he wrote: "I have written this book to discharge a debt. For eleven years I was pastor among the working people on the West Side of New York City. I shared their life as well as I then knew, and used up the early strength of my life in their service. In recent years my work has been turned into other channels, but I have never ceased to feel that I owe help to the plain people who were my friends. If this book in some far-off way helps to ease the pressure that bears them down and increases the forces that bear them up, I shall meet the Master of my life with better confidence."

Professor Rauschenbusch was born in Rochester, October 4, 1861, a son of Augustus Rauschenbusch, D. D., who for thirty years was professor of the German department of the Rochester seminary. The son was educated in Germany and took his A. B. degree at the University of Rochester in 1885 and that of B. D. at the Rochester Theological Seminary in 1886. He then began the pastorate which is memorialized in the tablet unveiled. He returned to Rochester to the professorship of New Testament at the seminary in 1897 and in 1902 was transferred to the chair of church history which he occupied until his death on July 25, 1918.

Report of the 3d Annual Conference of Young People and Sunday School Workers

February 10-12. Philadelphia, Pa. "All aboard," shouted the conductor—and we were off. Two special cars bound for Philadelphia and the conference; a happy, jolly crowd, coming from New York, Brooklyn, Newark and all the way from Boston, Mass., all ready for a good time; greetings flying back and forth; old friendships renewed; songs started here and there; two hours that passed most quickly; then the call "North Philadelphia;" thirty automobiles lined up for service; a short ride to the beautiful and historical Fleischmann Memorial Church; and the conference was on.

Our welcome was indeed a glorious one. After the excitement of registering and receiving our "identification" card, the meeting was formally opened at 4 P. M. by Rev. P. Wengel.

From Saturday afternoon until Monday night we talked, sang and listened to educational and inspirational addresses. It was our privilege to hear such forceful speakers as S. Leroy Smith, Extension Secretary of the Pocket Testament League, whose address "Winning the World with the Bible" found favor with us all; Rev. Sumner R. Vinton, D. D., whose effective stereopticon lecture brought home to us the need of missionaries in our foreign fields. Dr. J. M. Wilbur, president of the Baptist Institute for Christian Workers at Philadelphia, spoke briefly upon the magnificent work of the institute. Prof. Edward B. Pollard, D. D., of the Crozer Theological Seminary, stressed reverence, obedience, conviction and loyalty as the four big attributes of young Baptists in his address "The Young Baptist of Today." Dr. Chalmers' interesting chalk talk showed clearly the essentials of a good live Sunday school. Our Sunday services were greatly enriched by Rev. G. Schneck's sermon, in which he used Phil. 3:16 (our Conference Text) as his text. Rev. R. R. Kubsch of Erie, Pa., contributed two sermons in German, "Der Ruf zum Dienste" and "The Uplifted Christ."

Besides these inspirational talks, we were gratified to hear from many of our young people upon a splendid array of subjects.

Mr. T. Sorg, of Newark, interestingly addressed us upon "The Service Station of the Church." Mr. F. Schlichting and Mr. John Luebeck appealed for a double subscription list to the "Baptist Herald." Mr. Walter Marklein spoke on "Personal Soul Winning." Rev. W. J. Zirbes gave an interesting talk on "Missions." The questions of "Stewardship," considered by Mr. Harry Reisen, and "Social Life for our Young People," by Mr. Frank Arnold, were followed by open discussion. Rev. A. Bretschneider, of Newark, Miss Charlotte Drews, of Brooklyn, and Miss J. Neuschaefer, of Newark, illustrated the effectiveness of such work in the Sunday school.

Mr. William Schmidt, of Newark, convincingly spoke on "Enrollment and Follow-up of Sunday School Work." Mrs. Wagner showed how missions could be made interesting in the Sunday school. Mr. Widemaier spoke in German on "Worship." Mrs. Meier and three of her students stressed the value of the trained Sunday school worker.

The officers for the new year are as follows:

Chairman, Mr. Frank Kuenne, Fleischmann Memorial.

Vice Chairman, Mr. Fred Schlichting, Boston.

Recording Secretary, Miss J. M. Neuschaefer, Newark.

Treasurer, Mr. Wm. H. Maeder, Harlem, New York.

Promotion Committee for Young People's Work

To serve until 1925

Rev. Paul Wengel, First, Brooklyn.

Mr. Reuben Blessing, Fleischmann Memorial.

To serve until 1924

Miss Mildred Berger, Second, Philadelphia.

Mr. Walter Marklein, Second, Brooklyn.

Promotion Committee for Sunday School Work

To serve until 1925

Rev. A. Bretschneider, Clinton Hill, Newark.

Mrs. E. B. Meier, Second, Philadelphia.

To serve until 1924

Mr. H. Theodore Sorg, Clinton Hill, Newark.

Miss R. Doescher, Fleischmann Memorial.

Secretary for Pocket Testament League, Miss Edna Traver, Second, Brooklyn.

Stewardship Secretary, Mr. Harry Reisen, Hoboken.

Was our third Conference a success? Ask anyone of the 323 representatives of the 22 societies that responded to our unique roll-call, and I am sure of the reply. Is it any wonder that from such a wealth of material we derived great spiritual blessings, or that we came away with a dominant desire to get busy?

And our songs—'twould have been sufficient blessing just to sing with the crowd under the leadership of "Uncle" Reuben Windisch and to hear choirs and soloists of both the First and Second Philadelphia churches.

The whole-hearted co-operation of these churches demands our sincere appreciation. Our physical needs were so well taken care of, our welcome in the various homes so royal, that we feel we should thank God for such splendid fellow workers.

To complete our good time, we had an opportunity to visit some of the historical spots in that most historical city of "Brotherly Love."

"I do not say that I have already won the race, or have already reached the goal. But I am pressing on, striving to lay hold of the prize for which also Christ has laid hold of me." May it be our earnest endeavor in this year to live up to this, our Conference Text! May we strive toward the ideals that have been set before us and may we look forward to even a better and bigger Conference next year!

JOSEPHINE M. NEUSCHAEFER,

Recording Secretary.

The Annual Meeting of the Young People's Union of New York and Vicinity

On Washington's Birthday, February 22, 1923, the Young People's Union of New York and Vicinity held its annual meeting at the Second Church, Brooklyn, N. Y. It proved to be an enjoyable meeting.

Brother Wm. Schmidt, president, took charge of the meeting. After a brief song and testimony service, we listened to the annual reports of the secretary and treasurer.

The treasurer's report disclosed the following: Total receipts of the Union, \$3120.94; total disbursements, \$1563.19; leaving on hand a balance of \$1557.75. Some of the gifts for the past year were as follows: For the Home Mission Society through the Million Dollar Fund, \$750; Sarah Rae Mission, New York City, \$28.59; needy and suffering Brethren in Russia, \$115.

Following the election, President Schmidt introduced Mr. Noonan, the speaker of the afternoon, who, with the aid of several of his co-workers, portrayed a typical "Night in Chinatown Mission" service. Accompanied by the pianist, Mr. Noonan rendered several songs which had been composed by Joe the Jew, a fellow mission worker. The collection taken for the Chinatown Mission amounted to \$45. Rev. J. Speicher, Missionary to China, delivered a short message on existing conditions in China, relating the possibilities of China's future mission schools being taught entirely by natives, precluding the necessity of our having to send missionaries for that purpose.

The Committee on Resolutions, the members of which had been appointed by the president, reported the following:

"WHEREAS, the Executive Committee of the Union earnestly requested Mr. Wm. Schmidt to again accept the nomination for president, which he firmly declined;

"IT WAS THEREFORE RESOLVED that an expression of sincere appreciation of the splendid services rendered by him be tendered

"FIRST for the able manner in which all meetings were conducted;

"SECOND, for the high caliber of the speakers procured to address these meetings;

"THIRD, for the highly satisfactory and able manner in which the affairs of the Bradley Beach Cottage were administered during the past five years;

"FOURTH, to sincerely thank him for the wholehearted interest shown in every phase of the Union's work, which in a large measure was a contributing factor toward the remarkable financial success evidenced by the treasurer's report showing gross income of over \$15,000 during his administration."

IT WAS RESOLVED that the Union, through its secretary, express to the immediate family its sincere sympathy in their bereavement occasioned by the death of Mrs. A. Halter, who for many years was matron of the Bradley Beach Cottage.

"RESOLVED that the German Baptist Young People's Union of New York and Vicinity pledge itself to actively cooperate with the General Union to carry out all objectives in this territory."

The results of the election were as follows:

President, Mr. Wm. H. Maeder.

First Vice-President, Mr. F. O. Raucher.

Second Vice-President, Mr. F. Arnold.

Secretary, Miss J. M. Neuschaefer.

Assistant Secretary, Miss M. Drews.

General Secretary, Rev. P. Wengel.

Pastors to act on the Executive Committee, Rev. H. Schroeder, Rev. F. Orthner, Rev. F. Becker, Rev. W. Schoeffel.

Trustees, Mr. Wm. Schmidt, Mr. J. Klausman.

After partaking of the hospitality of the Young People's Society of the Second Church, we assembled for the evening meeting.

Following a welcome address by Mr. Wm. Marklein, president of the Young People's Society of the Second Church, Brooklyn, President Wm. Schmidt introduced Rev. McNeely of Newark, N. J., the speaker of the evening. Rev. McNeely's text for the evening was Eph. 5:17—"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

KATHRYN A. WAIBEL.

Devotional Prayer Topics

APRIL

1. Lessons from the Psalms. (4) The Easter Psalm. Ps. 16:1-11; Acts 2:22-27. (Consecration Meeting.)
8. What Are Wise and Unwise Uses of the Lord's Day? Isa. 58:8-14; Ps. 118:24.
15. Stewardship of Self. 1 Cor. 6:19. 20; Rom. 14:12.
22. Trained for Leadership. Exod. 3:7-12; 4:10-12.
29. Missionary Meeting. A Study in Black and White. Acts 10:3-5.