

# 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., JUNE, 1923

Number Six



*Puellae Diligenti Class Bethel Baptist Church, Detroit, Mich.*



## What's Happening

The Oak Park Church, Rev. H. Kaaz, pastor, has decided to introduce two services in the English language every month. The initiative to this action was a petition to the church by the young people.

The Church at Newcastle, Pa., Rev. Geo. Zinz, pastor, is small in membership, but active in missionary endeavor and sacrificial in giving. The pastor reports that plans are being laid for starting a young people's society and a teacher training class. That will be a big step ahead for Newcastle.

The United Stewardship Council states that twenty-seven denominations gave to missions in 1922 a total of \$109,500,596 or \$5.17 per capita.

The Young People's and Sunday School Workers' Union of the Atlantic Conference has decided to hold an institute during the week beginning August 19. It will take place at the New England Summer Home in Madison, Conn. We hope to furnish particulars later. The promotion committee is at work on the program.

Rev. Otto Roth, pastor of the church at Dayton, O., has been quite ill with inflammatory rheumatism. The attack set in during the latter part of March and left our brother utterly helpless for a time. Prof. H. von Berge, in spite of his heavy schedule of work, nobly stepped into the breach and has been supplying the pulpit. We wish Bro. Roth a speedy recovery to full health.

The Puellae Diligenti Class of the Bethel Baptist Church, Detroit, Mich., gave an entertainment at the church March 29. It was a mixed program, members of the other classes taking part to help make it a success. They raised \$100 to relieve the sufferers in Siberia and also for missionary work.

The Young People's Society of the Mt. Zion Church, Geary County, Kans., recently finished a study course in "The Life of Christ," using the text-book of Prof. Walther Rauschenbusch. Plans are now being laid to begin a new class for the study of "Baptist Doctrines."

The Teacher Training Class of the Avon, S. D., church has just completed its first course. Oliver's "Preparation for Teaching" was the text-book used, chiefly because it is published in English and German and was adapted to the needs of the class. The class numbered 24 members, of which 16 took the written examination. The pastor, Rev. J. F. Olthoff, was the teacher of the class and to his untiring energy much of the success is due. Bro. Olthoff enjoyed teaching the class. He also has the privilege of teaching the Bible twice a week in the Avon High School. We congratulate our brother for his opportunity in this respect.

The Pocket Testament League Quarterly in their March issue print the following item, which we republish for the benefit of our readers: The Atlantic Division of the German Baptist Young People's and Sunday Workers' Union held a very helpful Conference in Philadelphia from February 10 to 12, incl. The Pocket Testament League was presented by the Extension Secretary, S. Leroy Smith of New York, at the Saturday afternoon session. A splendid showing of Testaments was made when Rev. Paul Wengel asked how many had already joined. Mr. Wengel as Chairman of the Young People's Promotion Committee has been active in extending the Pocket Testament League in the local societies. This committee works in close co-operation with the Sunday School Workers Promotion Committee of which Rev. A. Bretschneider of Newark is chairman. The Conference elected Miss Edna Traver, 1811 Grove St., Brooklyn, N. Y., as P. T. L. Secretary for the Atlantic Coast Division. Their P. T. L. membership in this group now numbers 298.

### Summer Assembly of the Minnesota Jugend-Bund

Minnesota is famous for its many fine lakes and its fishing and summer resorts.

Among its 10,000 lakes we have just 40 miles west of St. Paul Lake Minnetonka, conveniently reached by rail and automobile. It is 20 miles long, yet only small portions of it can be seen at one time, so interwoven is it with islands and peninsulas.

At this lake the Baptists own 20 acres of ground which is used annually for assembly purposes. Cottages are erected there and accommodations are such that it is a wonderful place to spend a vacation. No place could be more ideal for fishing, boating, swimming and other outdoor sports.

The place is within 5 miles of our German Baptist Church at St. Bonifacius, where Bro. Heinemann has been in charge for 20 years past.

The Jugend-Bund extends a hearty welcome to everyone to attend. Come out and visit us from July 5 to July 11, and help us make the Assembly a success.

#### Program 1923.

Subject: "THE CHRISTIAN"

Thursday, 8 P. M.: Opening: "What is a Christian?" Rev. A. P. Mihm.

Friday 7:45 P. M.: "The Christian and his Bible," Rev. F. A. Bloedow.

Illustrated Lecture, Rev. Wm. Kuhn (German).

Sunday 10:30 A. M.: "The Christian and Prayer," Prof. J. Heinrichs (German).

3:00 P. M.: "The Christian and his Material Possessions," Rev. Wm. Kuhn.

7:30 P. M.: "The Christian and his Church," Rev. A. P. Mihm.

Monday 7:45 P. M.: "The Christian and Amusements," Prof. F. W. C. Meyer.

Tuesday 7:45 P. M.: "The Christian and his Friends," Rev. Emil Mueller.

Illustrated Lecture, Prof. J. Heinrichs.

Wednesday 7:45 P. M.: Closing: "The Christian's Reward," Prof. F. W. C. Meyer.

#### DAILY INSTITUTE MEETINGS

8:45 A. M. to 12:30 P. M.

Friday, Saturday, Monday, Tuesday, Wednesday

Period 1. 8:45 to 9:30. Devotional service, led by Prof. F. W. C. Meyer.

Period 2. 9:30 to 10:15. Bible Study, conducted by Rev. Emil Mueller.

Period 3. 10:15 to 11:00. Missions, conducted by Prof. J. Heinrichs.

Period 4. 11:00 to 11:45. Sunday School Methods, conducted by Rev. F. A. Bloedow.

Period 5. 11:45 to 12:30 P. M. Young People's Methods, conducted by Rev. A. P. Mihm.

Every afternoon will be devoted to recreation.

Arrange to spend your vacation at Mound, Lake Minnetonka, during this time.

Registration fee will be \$1.00 for each person.

Lodging and meals will be furnished for \$1.50 per day.

For further information and reservations apply to

Henry Marks,  
314-315 Exchange Bank Bldg.,  
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## The Baptist Herald

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# The Baptist Herald

### More Enthusiasm

NOTHING great or good can be accomplished without a certain fervor or intensity. We may question whether there can be any deep Christianity which is not fervent.

The original meaning of the word enthusiasm was inspiration or divine fury. Hence to be enthusiastic in its purest sense is to be godlike. Enthusiasm for the Christian ought to be the fire of God burning within.

Enthusiasm is an animating force; it is fire, steam, electricity, imparting impetus to the man machine; it is the very soul of business, art, personal accomplishments, and indeed all enterprises and pursuits. It is back of every victory and every prize.

We need enthusiasm in religion. Fishblood is not a commendable thing in Christian service. "Simple torpor has more shipwrecks of professing Christians to answer for than positive wickedness has." Indifference is the deadly symptom of spiritual paralysis. Coldness and indifference generate no power and without power there can be no movement. "Not slothful in diligence, fervent in spirit, serving the Lord" is the injunction of the Scriptures. You cannot run an engine with lukewarm water. "Fervent" is literally "boiling". The spirit brought into contact with Christ and the fire of the Holy Spirit will have its temperature raised to the boiling point.

Our enthusiasms are the advertisements of our convictions. It is necessary that we love the Lord and his church with a deep and holy enthusiasm. The Christian virtue that is not passionate is of little value. When Christian enthusiasm flags or dies, the work of God through the church flags and dies. It is a deplorable fact that many high enthusiasms are at length neglected and allowed to die. The grave-pit of a noble ardor is one of the sorriest into which a man's attending angel ever gazed.

Keep your Christian ardor free from cooling by being active; keep your emotion from freezing by motion; keep your trained powers free from rust by continuous use. The constant remembrance that we are to be "serving the Lord" will deliver us from the temptation to languid and perfunctory work.

### The Enthusiasm of Patience

TOO much of our enthusiasm is spasmodic. There are too many whose religious life and activity is characterized by a spurt now and then. Like Bunyan's character, Mr. Short-wind, they make a good start, but get played out before they are far on the road. Their devotion is intermittent. Their service is ragged. They attend public worship one Sunday and miss two. They are visible at the prayer

meeting one week and then miss a month. They read their Bible one morning and then skip it for a week. They revel in the ecstasy of some emotion and fail to harness it to the car of practical duty. "Bredern," said an old colored man at a revival service, "I'm jes' so happy! I feel as ef I could talk mo' good in five minutes than I could do in a year!"

But we must not stop with talking,—we must do. We need the enthusiasm of patience. The world is full of failures that had magnificent beginnings. It is customary for the new clerk to do well for the first few days. Graduation day at high school and college is a day of beautiful impulses and glorious resolutions. There are countless Paderewskis who practice scales for a term or two. If Gladstones and Websters could be built by impulse, the world would be full of them.

But it is the clerk who works harder the second week than he did the first and so through the years who becomes a Wanamaker or a Marshall Field. Only the graduate who turns vision into sinew finds the world his friend. Only the musicians and orators who submit to the discipline of rule and routine may hope to charm men's ears. The problem of human life is to carry on, to keep our ideals fresh and unspoiled.

Noble impulses in Christian work need more than mere birth in order to live. They need nourishment and activity. They need concentration and wide-awake expression even amid the commonplace and familiar. More than sudden gusts of emotion, the gentle breezes of steady devotion are needed to refresh the garden of the Lord.

### Building, Budging and Boosting the Budget

OUR Missionary and Benevolent Offering constitutes our denominational budget for the Triennial Conference period from 1922 to 1925. All the great essential branches of our denominational work, such as the missionary, educational, benevolent, ministerial relief, chapel building, etc., are included in this budget. Their financial needs are indicated in the budget. If we attain the budget, we shall be able to carry on our work along all lines as planned without restriction and retrenchment. The Missionary and Benevolent Offering is really only another name for the budget. The success of the budget is synonymous with the success of our denominational goals.

#### Building the Budget

The essential financial requirements for the various branches of our denominational work were carefully considered in all their details before being presented by the committee in charge to the Triennial Conference. When the conference adopted



and ratified the budget, we believe it expressed its confidence in the men who builded the budget, and at the same time, it expressed its faith in the churches who had done so nobly and generously for the Million Dollar Offering during the preceding three years. German Baptists had made remarkable progress in their giving for the kingdom. We believed we ought to stick to the stride we had adopted.

Nearly ten months have elapsed since the meeting at St. Paul. Only about a meager half of the total sum required for this budget period has come into our treasury. And in this, because of designations, there has been disproportionate giving. Some interests like relief work in Europe have far outstripped their proportionate share in the budget scheme, while others, primarily essential, like Home Missions, have fared poorly. Had it not been for certain balances from the Million Dollar Offering there would have been considerable deficits in the Home Mission and Rochester Seminary treasuries.

#### Budge the Budget

The question arises naturally: Why has the budget not succeeded better than it has so far? Did we rest too comfortably on our laurels and believe, because the Million Dollar Offering succeeded, the budget without any great effort on our part would also naturally run the road of success? Or did the budget become a bug-a-boo? Did it frighten us as we began to examine it closer? Did the financial situation of the past year so seriously cut into our giving as to explain why we are behind? Or are there other reasons? Are some balking at the budget? Do some look upon it as a burden? Are they saying it is too heavy a load for the churches? We have been "bled white" for the Million Dollar Offering and are now exhausted and suffering from reaction?

Do we really believe this to be true? Is it the careful finding of denominational surveyors or is it only the discouraging and pessimistic outcry of men of little faith and less vision? Is it merely the evidence of the "grasshopper spirit" (Numbers 13:33), which always comes to the front when any forward step is taken which calls for courage, sacrifice and faith? If we have put the ban on the budget in thought or fancy or by word or inaction, let us lift it. We must back the budget and not back-bite it. We must back the budget and not be backward in doing it. This will budge the budget. United effort will make it move forward. Let it not be like a splendid ship, ready for launching, but stuck for some reasons on the ways. Knock away the props of depression and let the budget sail on the deep seas of helpfulness.

#### Boost the Budget

We all know what "boosting" means in business. The budget is our business just now. When your temporal business slows up, Mr. Business-man, do you relax your efforts, do you simply lean back and say: "It's no use!" Surely not! You go over the ground carefully to see where you may have failed

and redouble your efforts to put it across. You will want to boost some more.

By boosting our budget, we mean, we must keep on informing our people intelligently as to the why and wherefore of it; we must present the urgent and pressing needs of our work to our members; we must advocate it and help our churches, Sunday schools and societies to do all they can for it; we must teach our churches to unify their giving according to the plan of the Missionary and Benevolent Offering. We must so preach and speak and pray about it that we will infect others with the optimism of faith concerning it.

We believe our churches have the means to raise the budget. Let us connect the direct line between their means and our denominational needs. We must back and boost the budget. In the name of our God, let us lift up our banners and go forward to victory.

#### Editorial Jottings

CHILDREN'S DAY comes on the second Sunday in June. It affords a wonderful opportunity to put "the child in the midst." Mr. Superintendent, are you planning to make this a great day for your school? Make full use of the program for the day, issued by our house in Cleveland. It furnishes a wealth of material both in English and German. Above all, emphasize the offering. Our Chapel Building Fund receives its main source of income from the offerings of Children's Day.

WE HOPE many of our young people are planning their vacation time in such a manner as to attend some of our Summer assemblies and institutes. It will give a great chance to spend these days in congenial company, in Christian fellowship and at the same time help to receive mental stimulation and spiritual inspiration for a better Christian life and ability to render better service. Instruction and recreation are finely blended in the assembly programs.

#### Why I Believe in Miracles

O. E. KRUEGER

THE man who believes in miracles today is regarded as old-fashioned, out of date. The scientifically trained mind finds it more difficult to accept reported miracles than does the virgin mind of the African Bushman. We do no longer turn to miracles as a duck does to water. We must be argued into them. When the pressure of the argument is released, the mind naturally turns back to commonplace law and order and does not look for anything of a miraculous nature. But what is a miracle?

**Let Us Define!** You have heard the story of Pat who asked the priest to tell him what a miracle is. It goes on to say that the priest gave him a good kick on the shin and asked if it hurt. Upon being assured that it did, the priest said: "If it had not hurt, Patrick, it would have been a miracle."

According to Dr. Strong a miracle is not a suspension or violation of natural law, nor is it sudden product of natural agencies, nor is it an event without a cause, nor is it an irrational or capricious act of God, nor is it contrary to experience, nor is it a matter of mere internal experience like regeneration. He says: "A miracle is an event palpable to the senses produced for a religious purpose by the immediate agency of God. A miracle has for its cause a direct volition of God." "A miracle is an event not attributed to known natural powers" (Standard Dict.). The resurrection of Jesus e. g. as a miracle was palpable to the senses, produced for a religious purpose by the immediate agency of God. It cannot be attributed to any known natural power.

**Doubting Thomas** Thomas had been absent when the Lord appeared to the disciples on that Easter Day. Having heard their reports, he refused to believe upon any but his own terms. He would see and touch for himself. We too would demand proof for any extraordinary thing. If a man should tell me that he had seen a ghost I would want to verify it with my own eyes. In the days of Thomas men were not only more ready to accept the extraordinary, they even demanded miracles to authenticate religion. But there were also rationalistic minds such as Thomas possessed. While his demand was absolutely natural, we must stamp it as unreasonable. The experience of ten trustworthy men in possession of their right minds must carry more weight than my own. However that might be, this question has interested me about Thomas, does the doubt of a man's head discount the purity of his heart? Evidently Thomas had a pure heart and a noble character. He loved Jesus, had sacrificed all for his cause, and had been willing to die for him. But now his head balks at the resurrection of his Master. Did the doubt of his head disqualify the purity of his life? If he had died in his doubt, would his soul have been eternally lost, simply because he could not believe without physical proof? There is a difference between faith and belief. Thomas could not believe, but he had faith. We have put too much stress on belief, not enough on faith. Even the devils believe but they have no faith. If any man has intellectual difficulties about miracles, do not consign him to perdition until you have also established his disloyalty to Christ and then permit the judge of all the earth to deal with him.

**Whence the Difficulty** All depends on your conception of God. If God is merely a blind force, then there can be no law and order, no regularity, there can be no miracles—everything is miraculous! Think of it, nothing back of this universe but a blind force! And then look out upon a world of law and order, notice the fitness of things—can you think of anything more marvelous than that! Or if your God has imprisoned himself in the universe and robbed himself of all freedom, there can be no miracles. Or again, if he exists somewhere two hundred and ten quadrillion

miles away and knows nothing about this tiny speck which we call Mother Earth since he started it spinning millions of years ago, then of course the miracle of miracles is the fact that it is still going on. But if your God is everywhere present, knows all things and is allmighty, then the miracle becomes a simple thing. It is merely the operation of the divine will in accordance with laws not known to us, not the suspension or violation of natural laws but the superimposition of higher laws. It is natural for the field to produce weeds but the farmer makes it produce corn. He has thereby violated no law, he has superimposed a higher law.

**Floating Iron** We know that iron is heavier than water. The borrowed axe-head that slipped off the handle into the creek followed a natural law and went to the bottom. Without such a law there could be no universe such as we know. Elisha "cut off a stick and cast it in thither and made the iron to swim" (American Standard Version). Possibly Elisha used merely natural means. In the past Bible students read as many miracles into the text as possible, now they read out as many as possible, and sometimes even more! Assuming it to be a miracle, some will say, How can iron swim? "Ye know not the powers of God!" God is spirit, his spirit acted on the universe of matter, brooding over chaos until it became cosmos. He brought forth life out of death. How his spirit acts on matter, we do not know. We do not even know how our mind acts on matter. A book rests on the table. My mind acts on matter and I lift the book from the table. I use my hand as instrument. But my hand too is matter. How will can compel matter is a mystery. If God's will has acted on matter throughout the eternities of the past should we say that the lifting of a piece of iron to the surface would be beyond his power?

**The Century Clock** We will suppose a clock-maker has made a clock to run a century. It is wound up for a hundred years and strikes every hour of the day and night. Generations have lived and died in the sound thereof. The clock-maker too is numbered among the dead. The end of the century has approached, the whole town is awake to hear the clock strike out the old and strike in the new century and then count: one, two, three, four. — — ten, eleven, twelve, but the old clock continues: thirteen, fourteen, fifteen, and keeps on striking until it reaches an even hundred—a miracle! it never did that before! No, not a miracle at all. The maker had provided that at the end of the century the clock should strike just a hundred times. There is no such a thing as a miracle with God. To him everything is natural. As our knowledge of God's laws increases the circle of the miraculous becomes smaller. Christ's acts of healing were no miracles to him. "The father that abideth in me doeth the works." He is greater than the clock-maker who provided for the strange action of the clock at the end of the century. He can make his adjustments whenever he chooses so to do.



# For Bible Study

## The Epistle to the Romans

Our Bible Study Course so far has dealt with the four gospels and the book of Acts. For the rest of the year we propose to study seven of the epistles of Paul, namely Romans, Galatians, Ephesians, Colossians, First and Second Timothy and Titus.

Our study this month concerns itself with the letter to the Romans. It occupies the place of honor among the epistles of the New Testament. It is the first in the order of the epistolary writings. It was not the first written in time, but it is worthy to stand at the head through providential arrangement of the Holy Spirit, who gave it this place in the New Testament Canon. It is the longest, profoundest and most argumentative of all Paul's writings. Dr. Schaff has called it "the epistle of the epistles." Dr. Meyer, the great German commentator, characterizes it as the grandest and richest in contents of all the apostle's letters. Coleridge calls it "the most profound work in existence."

It is a striking compliment to the character of the Roman church that such a letter was ever addressed to it. The very fact implies the possession of intellectual and spiritual attainment of a high order. Even if only the leaders were capable of comprehending and interpreting such a treatise, it would still speak much as to the caliber of the whole church. They were certainly able to digest and assimilate the strongest meat of doctrine.

### When and Where Written?

The letter was written from Corinth about 20 years after the death of Christ (58) by the apostle Paul when he was on his third missionary journey. That the letter was written from Corinth is indicated by the circumstance that Phoebe, a deaconess of the church at Cenchrea, is commended to the church at Rome. (16:1. 2.) Some think it possible that she was the bearer of the letter. Gaius in whose house Paul was living (Rom. 16:23) was a Corinthian (1 Cor. 1:14), though several of that name are mentioned in the New Testament.

### Why Written in Greek?

The question has been raised why the apostle Paul, who must have had considerable acquaintance with the Latin tongue, did not use it in writing to the people in the church at Rome. But the scholarly Godet tells us, "the literary language at Rome was Greek." Milman in his Latin Christianity says: "The church of Rome and most if not all the churches of the West were, if we may so speak, Greek religious colonies." Paul doubtless spoke Greek from childhood (Tholuck) and we do not suppose that he utterly discarded Greek even when studying at Jerusalem. His teacher Gamaliel favored Greek study and according to the Talmud knew Greek literature better than any doctor of the law. The language of the leading Jews of Rome

leads us to believe that the Christians in Rome has been chiefly drawn not from among the Jews, but from the Gentile population. (Acts 28:21. 22.)

### The Object of the Epistle

This is nowhere formally stated in the letter itself, but we may infer it from the introduction and the contents. Paul, the great apostle to the Gentiles, longed to preach the gospel in Rome. It was the metropolis of the Roman empire, to which every road led, which received from all the provinces whatever they possessed of interest or value and which distributed to the world law, order and civilization.

During his three years residence in Ephesus the desirableness of visiting the greater city pressed upon Paul with the force of necessity, "I must also see Rome" (Acts 19:21). This was not the only nor the first time he had this purpose in mind. (Rom. 1:13.) Preparatory to this proposed visit for the sake of preparing the Christians in Rome for his visit he sends this letter.

In the introduction of the letter, Paul expresses his earnest desire to visit the disciples at Rome in order to contribute something to the confirmation of their faith and their spiritual comfort. (1:11. 12.) He had the same end in view in writing to them. During the third missionary tour, he wrote the first four epistles of the New Testament, that to the Romans being last written. A short time before he had written to the Corinthians, who were in danger of paganizing Christianity, and to the Galatians, who were in danger of Judaizing it. Farrar thinks that Paul now writes to the Christians in Rome whom he intended to visit, that which had lately occupied his mind, namely, *the position of the Christian in reference to the law and of the relation of Judaism to heathenism and of both to Christianity.* There was a mingling of Jew and Gentile in the Christian community at Rome, for sometimes Paul addresses Jews, as in 2:17. 27; 4:1; while at other times Gentiles are explicitly addressed, as in 1:13; 11:13; 15:16.

### Outline and Analysis of the Letter

The following outline and divisions are given by Dr. J. M. Gray:

1. The Salutation, 1:1-7.
2. The Thanksgiving, 1:8-12.
3. The Theme (the Gift of God's Righteousness), 1:13-17.
4. Man's Need of the Gift, 1:18-3:20.
5. The Nature of the Gift, 3:21-4:25.
6. The Effect of the Gift on Man, 5:1-8:39.
7. Israel's Relation to the Gift, 9-11.
8. The Practical Application, 12-15:21.
9. Personal Matters, 15:22-16:23.
16. Benediction and Ascription, 16:24-27.

The reading and study of the letter shows that the most evident division of this letter is threefold: the doctrinal, the practical and the final chapter of greetings. Eleven chapters are largely and distinctly doctrinal; four chapters, 12-15 incl., are chiefly practical; they teach of duty in its various relations and consist in great part of simple precept and exhortation. Many passages in this section, 12-15, are almost transcripts from the sermon on the mount. Duty in all of its relations to God, to Christian brethren, to the state, to the weak in the faith, to the unsaved are here defined and urged upon the church.

This epistle treats clearly and concisely of all the fundamental doctrines of the gospel; the existence and personality of God the Father, 1:19-25; the humanity and divinity of Christ the Son, 1:1-4; the personality and manifold work of the Holy Spirit, chap. 8; the sinfulness and depravity of human nature, 1:21-32; the atonement as the only remedy for sin, 5:6-19; regeneration, justification and sanctification by the Spirit, 5:1. 2 and chap. 8; the certainty and eternity of the future life with its rewards on the one hand and its penalties on the other, 2:1-16.

### Some Points to Remember

The highest peak of doctrine in the letter is undoubtedly "Justification by faith," Rom. 3:21-26.

Salvation is of faith, not of works; by grace, and not by the law. 4:4-8.

The title of the letter might be given in 1:16: The gospel the power of God unto salvation to every one that believeth.

Paul's creed is fundamental. His life takes on character from his faith. The tide of lofty thought reaches high flood in the eighth chapter. The argument of the letter shows that man must receive God's righteousness if he is ever to be righteous.

The doctrine of foreordination and freedom seem in apparent conflict. Their inner harmonies surpass the reach of the human mind. They are like two pillars reaching into the sky, connected somewhere, but whose connecting arch is beyond our vision.

He who teaches the doctrine of this profound letter must first learn that "great is the mystery of godliness." To many questions, the wisest answer is, I do not know. A. P. M.

### Devotional Prayer Topics

for JUNE

3. Lessons from the Psalms. (6) The Shepherd Psalm, Ps. 23:1-6. (Consecration Meeting.)
10. How Can We Become Truly Educated? Prov. 4:1-9.
17. What Are Some Reforms that Call for Our Help? Luke 3:7-14.
24. Missionary Meeting. The Negro in the North. John 14:5-7.

# The Sunday School

## The Source

CLARENCE E. FLYNN

*Ye who would save the nation,  
Seek not the frowning walls  
Of government or judgment,  
Nor legislative halls.  
Seek not the place of greatness,  
Of pomp, and power, and force.  
Ye who would cleanse the future  
Must cleanse it at its source.*

*Go down to yonder cottage  
Where childish laughter rings  
Across a shining hearthstone,  
The while a mother sings;  
Or down to yonder hovel  
Where want and squalor dwell.  
When you have saved the children  
The future will be well.*

—S. S. Worker.

## To Reach a Boy's Heart

The teacher in the day school and in Sunday school will appreciate the following suggestions from a pedagogical journal on how to reach the heart of a boy:

"Study his parentage and home influences.

Observe closely his likes and dislikes, aptitudes, temper, companions, reading. Converse often with him in a friendly way.

Ask as to his purposes and ambitions. Interest yourself in his sports.

Speak to him of the lessons in the lives of good men.

Tell him of your own struggles in boyhood or girlhood with adverse circumstances.

In brief, be his friend; when he leaves school and neighborhood keep informed as to his whereabouts by correspondence."

## Can Your Boys and Girls Do Better?

Prof. Vernon P. Squires, of the Department of English in the University of North Dakota, has been testing the knowledge of students regarding the Bible, and reports the results in a recent number of the "Journal of Education." They are certainly not encouraging.

Of the 139 students to whom the test was given, less than half could mention ten books of the Old Testament, and only one-third could mention ten books of the New Testament. As might be expected there was much misspelling, even of the names that were given.

Why fourteen should have named Hezekiah as one of the books of Moses is a puzzle. Among the Old Testament books named were Paul, Timothy, Philistines, and Xerxes; and among the New Testament books named were Simon, Jacob, Lazarus, and Samson Agonistes.

These students are supposed to have high school education or its equivalent before entering the university.

It all goes to show that even from the standpoint of information we must do far more than we are doing to make our young people acquainted with the Bible. It is, of course, above all things the book for building character, but in order to accomplish its influence on the life it must be known and understood.

Let us give ourselves more faithfully to the task of training our boys and girls in the knowledge of the best of all books.

## Take Your Responsibility Seriously

No teacher should go before a class of boys or girls with nerves on edge. Boys and girls quickly re-act to the conditions about them. If you are tired, unstrung, irritable, and easily flustered you will see the effects on the class in restlessness, disorder, and inattention. If you are actually cross or sarcastic they will be insolent, flippant, or stay away altogether. Then you are apt to blame the children instead of laying the blame squarely where it belongs.

No teacher has a right to accept the responsibility for a class of boys or girls unless she is willing to prepare herself for the job. A good night's rest on Saturday night is as much a necessary part of her preparation for the Sunday school hour as a study of the lesson. But even a good night's rest may not be enough to give you tranquil nerves. Then drop some of the work you are trying to do. It is very unwise to load up with so much work that you cannot do all of it well.

There is a great deal in training oneself to control the nerves. One can overcome worry by a studious effort, or school oneself to calmness of manner and repose. All this helps wonderfully in giving the nerves a chance to rest. One can train the mind to think pleas-

ant thoughts and the tongue to speak pleasantly although one does not always feel at one's best. Good wholesome food taken at regular hours and a judicious amount of exercise in the open air will work wonders with jangling nerves for some people. When you have taken a class you owe it to the class and to your Master to do all in your power to make yourself fit for the job. Have you thought seriously on this subject before? —Convention Teacher.

## A Teacher's Prayer

*God, bless these little feet that come  
Each Lord's Day to this hallowed place.  
Let them not on mountains roam,  
But let them seek the shining dome,  
The city of thy grace;  
And let these little lips proclaim  
Eternal blessings on thy name.*

*God bless these little hands that cling  
So close in ours who try to guide.  
Help them as years go by to bring  
Some worthy service to the King,  
To linger at his side;  
And let these little hearts adore  
Thy majesty forevermore.*

## The Literature of Our Profession

"Set aside a certain time each day—one hour at least—for studying the literature of your profession," said Senator John Sharp Williams in a Success Talk published in the "Progressive Farmer." It is a word of good counsel. And it is quite as applicable to spiritual as to professional life. We cannot do our best as Christians, and we cannot accomplish our highest and best as servants of the King without reading, studying, and practicing the literature of our profession. "Give attendance to reading."—S. S. Builder.

## The Baptist Herald for 50c.

### A SPECIAL INDUCEMENT TO SUBSCRIBE TO OUR NEW PUBLICATION

The Council of the Young People's and S. S. Workers' Union wants 5000 subscribers to the "Herald".

We now have a few more than 3100 which indicates that there are still many young people in our churches who are not taking this paper, and many others who confine their reading to English who are not keeping in touch with our denominational activities.

These are the ones to secure. Now is the time to win them over. EVERYBODY BOOST!

The Baptist Herald from June  
to the end of the year for 50c.

Send subscriptions to the publishing office

GERMAN BAPTIST PUBLICATION SOCIETY  
3804 Payne Avenue

Cleveland, Ohio



## The Booster Prize Goes to Buffalo Center, Iowa

The award for the best work in securing subscribers to "The Baptist Herald" goes to George L. Albert, the Buffalo Center, Iowa, "booster." He walked away with 39 subscriptions out of a church membership of 102 which gives him a percentage of 38 2/10 and entitles him to the copy of the Scofield Reference Bible offered as a reward to the one producing the best results. Again the Northwestern Conference distinguishes itself by capturing this prize.

Many of the "boosters" did excellent work and deserve honorable mention. Martin, N. D., takes second place, having a percentage of 36 2/10 which is especially praiseworthy inasmuch as every member but one of the Young People's Society became a subscriber, 41 in all. The church membership is 113. This is a splendid showing and reflects credit not only on the "booster" who in this church is the pastor, the Reverend Otto Lohse, but on the vigorous society of young people none the less. In view of the excellent work of Rev. Lohse, the Executive Committee of the Council recommended that he also receive a prize, consisting of a Scofield Bible.

Then follows Geary Co., Kans., with 33 1/3 per cent, then Bethel of Buffalo, N. Y., 30 per cent.

Baileyville, Ill., had 26 7/10 per cent, Aplington, Iowa, 26, Kankakee, Ill., 24, Wilmington, Del., 24, Pekin, Ill., 23, Colfax, Wash., 22, Oak Park, Ill., 21, Trenton, Ill., 21, Bismarck, N. D., Edmonton, Alta., and the First Church Dickinson County, Kans., each obtained 20 per cent.

The largest number from any one church is 92 from Burlington, Iowa, F. C. Miller, "booster," but the percentage is lower on account of the large membership of this splendid church. Oak Park has 77 to its credit. Clinton Hill Church, Newark, furnished 61, Immanuel Church, Milwaukee, 59, Bethel of Buffalo 54.

Let this good work go on until we reach our goal of 5000.

## Sunday School and Young People's Work Wins First Place in Wisconsin Vereinigung Program

Wisconsin is said to be a progressive state. 'Tis truly said, for it is that, not only in politics but also along other lines. When the writer returned from the "Wisconsin Vereinigung" which had just enjoyed the kind hospitality of the Milwaukee Immanuel Church April 3-5, lo and behold, the Baraboo River near North Freedom had left its well worn, winding channel and was taking short cuts over a wide low field, even crossing on well established roads which we supposed were only for Fords and other vehicles.

As we pen these lines this seems to us a fitting picture of how the Wisconsin Vereinigung this year broke away from the old channel program, totally disregarding old traditions and spreading out for the benefit of the churches in

the state a new program. We only wish that the delegates and visitors to the Vereinigung had flooded in, to resemble in *this respect also*, the flooded Baraboo. But here (as in some other respects) our picture does not well apply, for the attendance from outside of Milwaukee at least, was not above the average. But that was due in part to—well, why lose time making excuses; let us hope it will be better next year and work to make our hopes come true, for in spite of a few disappointments, the new plan seems to have gained friends and probably will be tried out again when we meet in Sheboygan next year.

By turning to the program as printed in the March number of "The Baptist Herald" you will see that the program committee at least did its best.

The forenoon meetings for the Vereinigung ran their usual course as to nature of program, time, etc. But the afternoons and evenings were decidedly different. We were turned into a school of methods beginning at 4:45 P. M. and lasting till about 9:30. This time was divided up into regular periods with an instructor for each, (the supper period from 6 to 7 needed no instructor; "nuff sed") thus making a schedule that reminded some of us of former school days. The subjects of instruction were of course suited to their intended purpose; and were such as: "Missionary Education in the local church," "The use of the Bible in Soul Winning," "The Child and the Sunday school," etc.

Our Young People's and Sunday School Secretary, Rev. A. P. Mihm, had a large share in the program and his interest and help were much appreciated. We also were favored with the help of a layman, who is a teacher by profession—Bro. Herman Weihe of the Immanuel Church. Oh that we had more such forces in our churches! And that such forces where we do have them in our churches could always be secure to help in the Lord's great work!

Our State Missionary helped to complete this triangle of instructors—and if 'tis true that "variety is the spice of life" then this was a spicy program.

And now  
Where the conference ends our task begins  
And when a year has passed again  
May we meet you at Sheboygan.  
EMANUEL BIBELHEIMER.

## Good News from the Sunday School of the First Church, Portland, Oreg.

Thanks and praise to the Lord for the souls he has rescued during our revival meetings, recently held. On the last Sunday evening in February 35 converts were baptized, which included 17 boys and 10 girls between the ages of 8 and 16, of our Sunday school. We are thankful that these boys and girls have accepted Christ as their Savior in their youth. May the Lord keep close watch over them, that they may never leave the fold!

About two months ago we had the

pleasure of organizing a teacher's training class, with an enrollment of 45. Sister Augusta Johnson, formerly of Tacoma, Wash., now matron of the German Baptist Old People's Home of this city, is the teacher of this class. Sister Johnson has proven a very competent teacher to this class, and we thank the Lord that he has sent her in our midst. She has been a blessing to many. May the Lord bless her in her work!

A. BOOSTER.

## Where Are They Going?

That is the question we often hear as the school year of our Seminary in Rochester draws to a close and the friends of the students make inquiries concerning the permanent destination of the graduates and the summer work of the undergraduates. We are glad through the courtesy of Prof. A. J. Ramaker to give the following information.

## GRADUATE STUDENTS AND THEIR PASTORATES

Elmer Baumgaertner, Spruce St. Buffalo, N. Y.

Fred. W. Busch, Second Church, New York City.

Niels Christiansen, Estuary, Sask., Canada.

Adolf Schock, Cuba, N. Y. (English Church.)

Henry Rieger, Ableman, Wis. Gustave Rutsch, Ebenezer East and Yorkton, Sask., Canada.

Nicholas Surescu, Detroit, Mich. (Rumanians).

## SUMMER APPOINTMENTS

George Hensel, Second Church, Philadelphia, Pa.

Francis Strobel, Pawtucket, R. I.

Rudolph Kaiser, Munson, Pa.

John Koschel, Wessington Springs, S. D.

B. E. Pape, Higginsville, Mo.

V. H. Prendinger, Passaic, N. J. (for 2 months.)

Herman Palfenier, Regina, Sask., Can.

Sam. C. Blumhagen, North Dakota.

Gustav Schmidt, Second Church, Baltimore, Md.

G. C. Schwandt, Temple Church, Mt. Oliver, Pittsburgh, Pa.

Paul Zoschke, Lansing, Mich.

## COLPORTERS

Carl Gieser in North Dakota.

Adolph Drachenberg in Missouri.

Rudolph Klein.

Paul Zimbelmann.

## A Prayer

"Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge. Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniacs whom none have claimed, to the fallen whom none have lifted, to the lepers whom none have touched, to the bereaved whom none have comforted.

"Then shall I have the birthright of the first-born; then shall I have the blessing of the mighty God of Jacob."—George Matheson.

# Our Serial

## The Broken Idol

OTTO KOENIG

Synopsis.—Samuel Balder, the son of a praying mother and a socialist and intemperate father, shows from early youth great talent as a violinist. After honorable graduation he becomes the protegee of Architect Naumann whose daughter Norma takes a great interest in his musical career she being an accomplished pianist. Before leaving home for the conservatory of music his mother pours out her heart to him and reveals to him the solemn circumstances of his birth in answer to her fervent prayer. Sam finds a congenial lodging with the widow of a pastor and after two years of study is presented by his benefactor and his artist brother with a genuine Stradivarius violin. He pursues his studies for two more years.

## VII. Two Great Battles

Two more years had swiftly passed in which Sam had made remarkable progress. Prof. Bender declared that his was the second best violin he had ever laid hands on. Sam had become the recognized first artist in the musical circles and was constantly besieged with requests to assist in concerts and highly praised by all. He had changed his modest room and had moved to the artist quarter where he furnished a beautiful studio. On the center-table we find two pictures, his "Mütterchen" and another beautifully framed photograph of a sweet looking young lady,—Norma Naumann.

Within the last year Sam had developed an intimate friendship with a certain young chap, Kurt Keller, who lived in the same house. He was studying medicine, this being really his second venture. Upon the condition that he would enter the ministry, a very wealthy aunt of his had made him her sole heir. This, of course, Keller lived up to, in a sense of duty, until his aunt died. He at once gave up his study of theology and resumed the medical study he had always liked best. Kurt Keller was a highly cultured, polished society man, a brilliant conversationalist, pampered and admired by the younger social set. At all the social gatherings Keller was the central figure, and where he was there was also wine and wit and merry laughter. He greatly admired Sam as a friend, and was carried away with his excellent musical talent, he himself being a musician of more than average ability. One thing Sam did not like in Keller—his bantering of religion and theological topics.

"Ha, Ha! Sammy, so you're studying fairy-tales, are you?" he said, as he spied the Bible on Sam's table. "I suppose you're trying to compose some sort of a Handel oratorio, hey?"

"Nothing of the kind, Keller. I read that book because I need it, and besides, I'm fulfilling a promise given my mother."

"Well, that's great! Why, man alive! Your wings will be sprouting through your coat, if you keep on. When that happens, Darwinism will come to its own, after all. Then the long-lost 'missing link' will have been discovered."

"Do quit that shameful joking, Keller. Those things are sacred, and should not be lightly joked with."

"Such sacred things—as 'Thousand and One Nights.' That criticism you must leave to those who have examined that business at close range."

"What is so objectionable or impossible, that you call the Bible a fairy tale?"

"But, my dear man, you certainly can't read the Bible through your great-grandmother's spectacles, can you? We are living in the age of Huxley and Haeckel, of wireless telegraphy, and the discovery of the North Pole."

"But what has that to do with the teachings of the Bible?" Sam asked, quite surprised. "Does the Bible forbid wireless telegraphy, or deny the existence of the North Pole?"

"Forbid? Certainly it does not. Perhaps you don't happen to know that the Bible contradicts itself from cover to cover."

"Well, what if it does; what consequences do you draw from it?"

"Then you are aware of that fact, and still you believe that nonsense? Man alive, I cannot understand you!"

"Don't you see, Keller? Contradictions are only the surest proofs of truth. Christ, himself, made such contradictions as you call them. When he said: 'Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that every one who is angry with his brother shall be in danger of the judgment.'" Sam had taken hold of the Bible and had read the passage solemnly. Then he continued: "Is not that a clear contradiction? Here it says, 'Honor your father and mother,' and at another place we read: 'If any man cometh unto me, and hateth not his own father and mother, and wife, and children, and brethren, and sisters, yea, and his own life, also, he cannot be my disciple.' Once we are told: 'Bear ye one another's burdens,' and almost in the same breath: 'Each man shall bear his own burden.' Here we are taught 'to work out your own salvation,' and in the next verse, 'it is God who worketh in you both to will and to work, for his good pleasure.' Listen to this, 'Ye shall be holy,' and now to this, 'Be not righteous over much.' And Romans 3:28 fits James 2:24 as nicely as a camel in a needle's eye. You see, one balances the other, as the balance-wheel in a watch-spring."

"Well, I declare!" Keller gasped. "That is, indeed, a surprisingly fetching way of looking at it. But, my man, how do you explain all the other little fables? The one that tells how His Satanic Majesty got the best of Mother Eve?"

"My Bible does not tell me anything of that."

"Don't you know that Satan tempted Eve in Paradise and she bit? Well?"

"No, sir; I never read stuff like that in the Bible. Here, find it for me, if you please."

With a short laugh of triumph Keller seized the Bible and soon found the chapter and began to read. "And the serpent was more subtle than any beast of the field,—and he said—There, that's it! Just what it says."

"Of course, it does. But the devil is not mentioned here with one word."

"Well, but everybody knows that the serpent means the devil."

"Not by a long shot, my dear boy. Who gave you that impression? Certainly not the Bible. Most likely Dante or Milton have put that into your head; but the Good Word does not teach that."

"But Satan is known as the greatest liar since creation, is he not?"

"Very well, and true enough, but what of it? The serpent did not tell any lies."

"He did not? Of course he did."

"Just read on and find out whether he lied about it. Don't you see that God practically repeated every word the serpent had spoken to Eve? Just read verse 23."

Keller continued reading slowly and carefully, and was thoroughly surprised. "Say," he broke forth suddenly, "you'd better quit studying music and take up theology. You're a wonder, I declare. But what about the ark, and Cain's wife, and Balaam's ass?"

"I don't see anything so very impossible about the ark. If you refer to the size of the ark, you just take the trouble of measuring its cubic contents, and you'll discover that there was enough room for everything it held, and also enough space for the storage of food."

"But there was only one small window, a cubit high for all those animals of that big menagerie. They would have stifled within twenty-four hours."

"Haven't you studied Hebrew, Keller? Don't you know that the text says in Genesis 6:16 'A light shalt thou make to the Ark, and to a cubit shalt thou finish it upward' (or from above). The word given with 'light' is used in the plural and means 'window.' In 8:6 the word 'window' is another Hebrew word and is used in the singular. In 7:11 still another word is used for 'windows.' Of course, there were many windows. Do you think Noah was such a blockhead? What is there puzzling? Furthermore, in regard to Cain and his wife?—You need not worry about their relationship, either. What if Cain married his own sister or niece? Adam wedded his own flesh and blood."

"Well, and what about that eloquent ass of Ballam? He was surely the limit!"

"First of all it was not a 'he,' but a 'she.' I like to be accurate in discussing Bible events. Why, my dear boy, I have often heard worse speeches than that donkey's. Why do you listen to the braying of asses, Keller, why don't you listen to God's voice?"

Keller did not know whether to laugh or to be serious; that last remark cut



him to the quick. He had to admit that his arguments were too ridiculously weak to withstand the superior gift of the grasp and scope of Sam's biblical knowledge. Shaking his hand gravely he only said, "I see, Balder, that you have settled ideas and clear convictions about it. I'm glad of it, and I really envy you. Stick to it, Sam, but in the future we'll better cut out that kind of discussions; they don't do any good."

"Twas not only such little embarrassment which made him decide to remove the Bible from its former place and put it among the other books. At first he strived to convince himself that his mother's parting gift was too sacred a thing to be ridiculed and jeered at, by his worldly and unbelieving friends. He assured himself that he could read it just as well if he kept it among other books. But gradually the gay hours which became a habit with him, and the consciousness that he no longer felt the old love and adoration towards his God, caused him to neglect, and at length, dispense with his daily reading of the Bible. Sam thoroughly detested all forms of religious hypocrisy. Why deceive himself as to his own feelings? He seldom neglected his prayer at night, he had all due respect for God's Word, and stoutly defended it at the slightest provocation.

When Keller had brought him home, for the first time, in a drunken stupor, how thoroughly ashamed of himself he was! For days he dared not raise his eyes to either of the two pictures upon the table. But for all that, he could not be termed a drinker; he persuaded himself that he knew when to stop.

\* \* \*

The mansion of Mr. Naumann was the scene of gay activity and excitement. Norma made her formal bow to society, with captivating grace and loveliness; the bright young debutante was sought and paid homage to by all her happy little world, yet her pretty head was not turned by the flattering compliments and adoration of the younger set of society men. Dancing was her one passion; she had become the reigning queen at these social functions. Often her father raised a warning finger, begging her not to overdo it, but she knew how to "weedle" him around, laughing roguishly and promising not to get overheated. Mrs. Bunge had been the faithful seamstress in the family and she suggested to ask Mrs. Balder to take charge of the supervision of all arrangements and details of the great event of Norma's "coming-out." Mrs. Balder gladly agreed to help them for Norma's sake and thus had easily bridged the gulf to her heart.

The young daughter of the house was by far the brilliant center of attraction in the gay throng of dancers. Each seemed bent upon preceding the others in winning the honor of a single dance. Her father's anxiety and repeated warning had been more or less ignored, even Dr. Friedemann's somewhat caustic remarks had been in vain. He was not liked very much by the young people,

and was dubbed a "rough old fellow" by many a dancer whom he had unceremoniously released from a dreamy waltz with the fair young debutante. Upon the following morning, when Mrs. Balder called at the Naumann home, she was surprised to learn that the gay, happy Norma of the previous evening was feeling ill. The experienced eye of the mother readily detected the hot fever burning the girl's scarlet cheeks, and she told Mr. Naumann of her fears, in all the gentleness of her fine sensitive heart. Dr. Friedemann was summoned immediately.

Blustering and sputtering as usual he entered the house, but when he reached the bed-side one glance at the patient sufficed to inform him of the seriousness of the case, and he forgot for once his rough manners. He found the fever not only very high but also dangerous.

"Jugend hat wieder einmal keine Tugend. Why didn't you take my advice yesterday? Well, now you will have to brace up, and fight like a man! We must try hard to get this fever down. But first of all, we must secure a competent and very conscientious nurse, much, nearly everything depends on this."

"Oh, Doctor, couldn't I take care of Miss Norma?" begged Mrs. Balder. "I have both time and experience in nursing."

"Yes, my dear Madam, I know of your experience and capability, and I really could not think of anyone to whom I'd rather trust my little patient."

"Indeed, I would be very thankful if you would undertake the care of my daughter," said Mr. Naumann, pressing her hand with gratitude. Norma, too, was very happy that good Mrs. Balder would sacrifice all her time to be with her. Her very presence seemed to bear with it an air of quietude and rest, that appealed to her.

Now the dreaded battle began. Dr. Friedemann's diagnosis had been correct. Three and four times daily he called at her bedside, and often spent long hours with her. The crisis had come very soon. The raging fever was at its height. In her delirious state she seemed to be in school, worrying over problems which she was unable to solve; then again she seemed to be dancing, and promising her father not to do it any more. Now she stood at the grave of her mother, and wept aloud, then suddenly she became quiet,—

"Listen, auntie, what wonderful music! Oh, please, Mr. Balder, please, play your mother's favorite piece again; Mama, Mama, do you hear that?" Now she began to sing softly, "Go bury thy sorrow, the world hath its share, go bury it deeply,—" but her sobs choked the words in her throat. Suddenly, with an effort, she sits up, lifting her arms above her head as though to embrace someone and her staring eyes directed to the ceiling, she cries: "Dear, dear Mama, no, never, never dance again, never."

Mrs. Balder was alone with her, deeply moved. With tender patience she succeeded in quieting the raving girl, tears

staining her own cheeks, and pressing Norma to her bosom. Like a babe, she allowed herself to be laid down again, tightly holding Mrs. Balder's hand in both her own. Once more she became perfectly calm and seemed to sleep. Mrs. Balder quietly knelt at her bed-side, and with her head bowed over the young girl's hands, prayed fervently to the Great Physician, for her life. In broken whispers and sobs she pleaded, her hot tears moistening the girl's snow-white fingers. Was it those burning tears that brought Norma back to consciousness, was it in answer to the true mother's prayer: "Dear Savior, thou hast often heard my prayer and I praise thy glorious name; reject not the pleadings of thy humble child and save my Norma,—for my sake—for Sam's sake"—and pressed the small hands to her lips.

A deep sigh came from Norma's lips. Soon she fell into a sound and natural sleep, her breath being regular. Dr. Friedemann came into the room on tip-toe, laid his fingers lightly on Norma's pulse and counted eagerly. Then he stole softly through the door whispering as he went "Thank God!"

Mrs. Balder watched the sleeper anxiously through the long and lonesome hours of the night, noticing each little movement she made. She sat there with folded hands, in constant prayer until daybreak. At seven in the morning the doctor called. Norma had just awakened and gazed about the room, with bright and cheerful eyes, for her faithful nurse. Dr. Friedemann bade her a "good morning, Norma," and inquired how she felt. "Much better, Doctor," she whispered with a smile.

"God be praised," repeated the physician; "the crisis is over, Mrs. Balder. What in the world have you done with our Norma? There is not a trace of fever left this morning. A real miracle has happened since yesterday."

"I have done nothing, except what you have prescribed for her, and then, I have prayed, besides giving her the medicine regularly."

"Hah, hah! That's it! Your medicine has helped more than mine did. But now there must be no excitement of any kind, we are not through the woods yet. No callers, no noise, and the same strict diet."

Upon leaving he joyously pressed Mr. Naumann's hand and said, "Naumann, we've won! To tell you the truth, I didn't expect it. I wanted to call in two more doctors to consult with this morning; I had indeed no more hope. We've got to thank that noble Mrs. Balder for it, too. That woman certainly deserves a gold medal. But let me tell you right here, before I forget it, if you ever have another of those crazy dancing parties at your house, Naumann, and invite that band of young jumping-jacks, I'll just come and drive them all out on the street with my cane, or I'll quit my job. Such fools belong behind iron bars, they're a public nuisance,—I'll speak to Norma alone, as soon as this dance is over. So long,—all's well."

(To be continued)

## Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

### Prayer Topic The Congo Mission

Seven stations with 41 missionaries, among them the wellknown and beloved Miss Catharine L. Mabie, M. D., who has served over twenty-four years on this field, also a goodly number of male and female workers.

"How easy it is to pray for the great work of missions in general! And such prayers are necessary and helpful in their proper places. But for personal inspiration we ought to get down to specific prayers. Talk with God about that little station in the African jungle and you get quite a different reaction in your own heart. Pray each day about some particular mission work."—John Alden.

"A great mass movement toward Christianity has taken place in the lower Congo. Over a thousand baptisms are reported in the Sona Bata district and Mr. Moody says there would have been hundreds more had they been willing to baptize all applicants. The revival still continues unabated throughout the large Sona Bata district, and hundreds are awaiting baptism. The greatest and most immediate need of the Congo Mission is for new missionaries.—Annual Report of the A. B. F. M. S.

### Some Women Who Have Made the Most of their Opportunities

*Elsie K. Lempke*, born in Petosky, Mich., started in her business career as a stenographer at \$8.00 a week; today she is general manager of a million-dollar plant of the Alladin Company, manufacturer of ready-cut houses, in Wilmington, N. C. In her plant she can build five thousand houses a year. Today her yearly salary is \$10,000. Miss Lempke's success is a tribute to her own will to succeed.

All along the line of her achievements this remarkable woman has met and passed many men and other women in her business who had chances equal to hers. But they hadn't her earnestness, her determination, her thirst for understanding and her goal to do everything a little better than anyone else could or would do it. And with it all, this young woman who is doing a mansized job is young, gracious, charming and unspoiled by business success. She is truly a womanly woman.

*Marie Saunders*, whose country-wide success with her home-made sweets dates back to a high school pin-money venture. As she was an only daughter in a not too well-to-do family, she determined to help pay her own expenses through high school. From a small venture, 3000 pounds a month is now the average sales-record. She is still in her early thirties. But as she is watching

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the development of her business, so she is also providing for the development of her home, for she is a wife, mother and home-maker as well as a candy-maker. Her work demands much of her time, but she allows nothing to seriously sacrifice any comfort of her husband and two children.

*Mrs. Lois Pierce Hughes*, left a widow ten years ago with the problem of making her way for herself and daughter. She had no business experience, her life had been spent in traveling, with women's club activities and with making a home for her family in whatever part of the country they happened to be living. In taking stock of her talents by which she might earn a living, Mrs. Hughes realized that she had been brooding over an idea. This idea was to add to an otherwise good hotel system a personal service for women guests. After many discouraging experiences, she found a manager of a large hotel who took an interest in her proposal. Soon Mrs. Hughes found herself in charge of an entire floor, consisting of 75 rooms, in the McAlpin. This was to be her home. She was to live in it; she was to fill it and keep it filled with women guests; and furthermore, she was to make the guests feel as much at home as though they were really her guests in her own home. If you ask Mrs. Hughes what her duties are as hostess, she will tell you that she is responsible for doing, or having done, everything which one of her guests ask her. Among other things she is their information bureau. "I never say 'I don't know' to any question. I always say, 'I'll find out.'" Among other features on her floor are a sunny and well-equipped play-room, a delightful roof-garden with swings, a sandpile, etc., for the children of her guests.

She now finds herself hostess to 25,000 or more women a year, being in charge of the woman's floor at the Hotel McAlpin, New York. In all the world this is the only floor set apart for the exclusive service of women.

Have we as Christian women taken advantage of our opportunities in the service for the Master as these women have done in worldly interests? Some one has said, "Do not wait for opportunities of helpfulness to seek you out. It is said of him whose life stands as a model for ours, that he went about doing good. The girl who sits down and wonders why she has so few opportunities, needs to change her tactics. The chance to help is worth so much that she should be ready to go far and wide, seeking it.

\* \* \*

The Young Women's Christian Association of the Hawaiian Islands conduct a mothers' class at the House of Friendliness at Honolulu, where Chinese and Hawaiian women are taught first aid.

### Gleanings

#### Influence of Good Reading

Judson read "Star in the East"—and it sent him to Burma. Lincoln read the "Life of Washington"—and it directed his course. Wilberforce read "The Dairyman's Daughter"—it changed his life, and he in turn awakened Thomas Chalmers, who founded the Free Church of Scotland.

"Nearly all the inquiries in Moslem lands have first been led to Christ by means of a book or tract."—Dr. S. M. Zwemer.

\* \* \*

An orphanage for 1000 Armenian girl refugees from Anatolia will be established on a tract of land at the so-called "River of Abraham," on the seashore 20 miles north of Beirut, Syria. The institution will be in charge of Mrs. W. R. Gennaway, of Seattle, Wash., and will comprise dormitories, hospital and industrial school.

\* \* \*

Be careful not to be so enthusiastic in starting a new undertaking that you have no energy left for carrying it through to completion. Enthusiasm is an important factor in success, but it must be steady flow, and not burst forth like some of the geysers which send a spout of water skyward, and then are quiet for twenty-four hours.

\* \* \*

The Rev. Charles H. Spurgeon's keen wit was always based on sterling common sense. One day he remarked to one of his sons:

"Can you tell me one reason why the lions didn't eat Daniel?"

"No, sir. Why was it?"

"Because the most of him was backbone and the rest was grit."—Exchange.

\* \* \*

*There's a whole lot of people who like you*

*And a whole lot of people who don't,  
And a whole lot of people who'll learn to  
And a whole lot of people who won't.*

*But if a whole lot of them like you*

*And a whole lot of people do not,  
You must amount, surely, to something,  
Or you'd be serenely forgot.*

\* \* \*

It is always easier to knock than to boost. You can always find fault with the way the leader managed the meeting or the preacher presented his message; but it is another matter to pick out the encouraging things, those which were well done, and make them stand out helpfully. Let us think several times before we indulge in the interrupting and discouraging habit of knocking.

\* \* \*

Most people like sugar in their lemonade. Sweeten your criticisms with a loving spirit and a friendly heart.



# Missions—Home and Worldwide

## Missionary Motives

ROLAND RIEBE

(Response to the toast "Missionary Motives" at Banquet of the Western Washington B. Y. P. U., Seattle)

What is a missionary? "One engaged in missionary service;" for our purpose, "One engaged in Christ's service"—in short, "An active Christian." Now what are the motives to be such? What incites or moves us to be active Christians?

A Norwegian scholar in Chicago wrote the following classic essay on "The Frog":

"What a wonderful Bird the Frog are!  
When he stand, he sit, almost,  
When he hop, he fly, almost,  
He ain't got no sense, hardly,  
He ain't got no tail, hardly, either.  
P. S. When he sing, he croak, all time."

Can you imagine a frog not hopping, swimming, croaking or blinking?

Can you imagine a Christian not doing missionary work of some kind?

I assume we really should not commence the New Year borrowing, but I am going to borrow a loco this evening and add it to our topic and make it "Missionary Locomotives." You see I have railroaded nearly all my life and can best express what I want to say in railroad terms.

Now each of you imagine that you are a locomotive, and see if you can pick out from the following the kind of locomotive that you are and the kind you would like to be.

About 50 years ago practically the only kind of locomotives in existence were those dwarfs with the smoke stacks that flared out at the top. Wood was used as fuel, but they did not pull many cars. Imagine trying to fire one of the 20-wheel Mallets costing \$100,000, running over the mountains, with wood. It would take about a dozen carloads of wood and about the same number of firemen to get over the hill, with a very strong probability, however, of never reaching the top.

Then we have the coal-burners, puffing up and throwing out black smoke, soot, sparks and cinders. Ever get one in your eye?

Oil-burners don't spout soot, sparks and cinders, but the uncombusted gases are also not pleasant to the nose and lungs.

Quite recently we have become acquainted with the electric locomotive, costing in the neighborhood of \$160,000: No smoke, no sparks, no cinders, no firing. Only so-called white coal is used. We will all agree that electricity will be the future power, when we have developed our water sites, and converted our coal into electricity. Dr. Steinmetz, the great genius of the General Electric Company, is working on a proposition whereby electricity can be manufactured at the coal mine, stored in the air, and transmitted by wireless to the points where needed. Is it possible? Certainly after the developments during our short lives, we will hardly be surprised if this or anything else is accomplished.

I believe we have all decided we will be electric locomotives.

Wouldn't you like to be a locomotive driven by Spiritual electricity—the purest and greatest power on earth—to do missionary work?

Now as to the kind of locomotive you are and want to be—

Well, there's the *dinkey* engine, but it can't pull much more than itself—and who wants to be a dinkey?

Then we have the *switch* engine, jerking back and forth. It's all right to be a switch engine, providing you don't switch your responsibilities and work onto others and don't push and pull at the wrong time.

There is the *prairie* type. It runs on the level and is dependable. A fine type.

Going over the mountains, in the steepest places, *helper* or *pusher* engines are employed. Helping others is a splendid job. Have you ever seen the big 20-wheel *Mallets*, with boosters on, pulling a heavy freight train over the mountain? What an exhibition of power!

At the World's Fair in St. Louis they exhibited practically every kind of locomotive: painted and polished, they were beautiful to look upon but they didn't move; they had no power.

In comparing ourselves with locomotives, we have this advantage: Size does not count—but the more power we receive through the Holy Spirit, the greater the service we can render. To what extent shall it be—hand car or Mallet? "Go ye" (Go who—all of ye) "therefore, and teach all nations." That includes the U. S. A. and those in your city and those with whom you come in contact daily.

An old lady who had never traveled by rail, went to a country station, in order to reach Dinkeyville. She sat herself down in the station, and after two hours the station master came up to her and asked her where she was going. On telling him, he said: "Why, my good woman, the train has just gone and there won't be another one for a long time." "For land sakes!" she said, "I thought the whole consarn moved!"

Are we going to be old ladies like this one and sit in the depot or church and wait for everything else to move and carry us along? Or are we going to follow the promptings of the Spirit and the Word of God and be driven by love of Christ and fellow-man, to engage in active missionary service, day-by-day?

## A Grateful Tribute

Dear Brother Mihm:

I am sending you herewith a letter from one of our graduates from our German Baptist Deaconess Home, who is now completing her hospital training and will be ready for active service in our churches with two other sisters this summer, Miss Frieda Rieke, Miss Ruth Dallmus and Miss Elsie Miller. I trust you can find space for this interesting letter in the "Baptist Herald" where it can be read by our young people in the churches. I am sure it will awaken an

interest and give first-hand information from our beloved Deaconess Home in Chicago.

Sincerely yours,  
C. A. DANIEL, Pres.

A Word of Appreciation in Regard to Our Baptist Deaconess Home Society in Chicago, Ill.

which has come without any solicitation whatever.

Monroe, Wis.

To the Executive Board of the German Baptist Deaconess Home Society, Chicago, Ill.

My brothers and sisters in Christ:

The precious promise: "My God shall supply all your needs according to his riches in glory in Christ Jesus has indeed proved true thus far in my life.

When I felt the call into his service, I was aware of my need for training to serve him right.

Four years ago, the door opened for missionary training, when I entered our Deaconess Society, and although I have had interruptions during my course, I thank God for the wonderful way He has supplied my need, and I desire to give expression of my deep gratitude to you in this way.

First of all it has been a blessed privilege to have been in the Home. The spiritual atmosphere which prevails there has been of untold benefit to me in my Christian life. The fellowship I have had with the sisters means much to me. Secondly: to have been permitted to attend classes and pursue my studies at the Northwestern Baptist Theological Seminary calls for my sincere gratitude.

A school whose instructors are so firmly grounded and founded on Christ Jesus and so loyal to God's word cannot but give a deeper faith in Christ our Lord and a larger vision of his work, along with an intense desire to do one's part in that work.

And now that I am completing my nurses training, I feel I am indeed receiving real practical training, enabling me in a measure to go forth "a workman who needeth not be ashamed."

My desire is to be faithful unto him, who calls me, thereby being faithful to the society which has done so much for me.

To sit at the Master's feet and to know his will, follow his bidding, and win souls for his hire, is the longing of my heart.

I am praying, with others, that more sisters may hear his call for service for "the fields are ripe unto the harvest, but the laborers are few," therefore, we must "pray the Lord of the harvest to thrust forth laborers into his harvest."

Enclosed is a very small sum to express in some measure my appreciation. That God's abundant and rich blessing may continue to rest upon the "Society," which has done so much for me, is my prayer.

Sincerely yours in His Name,  
FRIEDA M. RIEKE.

# Our Musical Page

Edited by PROF. H. VON BERGE

## Our Songs of Worship

A very essential part of every church service is the devotional part, the part in which we do 'en masse what we do singly when we seek the quiet of our closets for our private devotion. Only in our private devotion we have too many individual interests to bring before our God, and the element of pure worship is not always as prominent in it as it might be. That is altogether different when we gather in the "house of worship" and there unite with others in songs of worship and adoration. Who has not experienced the thrill of soul when our voices blend in a common utterance of song and prayer! It is often sought to unify the whole service by making all the hymns that are to be sung, cluster around the thought of the sermon. But that is not at all necessary, especially not the hymns at the beginning of the service, which often do the most for the service when they are far removed from the thought of the sermon and only give expression to our feelings of devotion.

## Songs of Aspiration

The songs that help us most are those that are far above the realities of our Christian life, that sing not of the things that are but of the things that are to be, of our visions and aspirations. If one understands some of our songs in a narrow literalism, many of them cannot honestly be sung by us. Then we cannot sing many of our finest psalms either. Take, for instance, the beautiful sentiment in Ps. 73:25. 26. The German translation makes that even stronger than it is in the English version. Those are strong words, and though they do not describe the actualities of our experience, yet they grip us because they voice for us what of aspiration there is in our hearts, and it awakens and strengthens these aspirations if we are given the opportunity to give expression to them in united song.

## The Unifying Power of Congregational Singing

When we come together for our services, we come out of the most varied conditions of life, and each brings with him his own memories and interests. We are split up into so many individuals. All that is changed when we pick up our hymn books and with united voice join in the common song of praise and worship. We no longer feel the "I" and the "mine," but lose ourselves in the "we" and the "our" of brotherhood. There is nothing to melt our hearts together into a common feeling and longing as the united singing of our heart songs. That congregation that has really entered heart and soul into the worship of God in song, has thereby entered into a totally different attitude of mind, and the message then to be delivered by him who is

to be the spokesman of God will find a soil prepared as in no other way it could have been so easily and so well.

## Careful Planning Necessary

Next in importance to having a good hymn book for the services is the most thorough acquaintance with that hymn book on the part of him who is responsible for the success of the singing of the church. The success of the song service will be in exact proportion to the care that has been taken to prepare for it. That the necessary care is not always taken is often only too evident. Not only such gross mistakes as the giving out of an evening song for a morning service, but numerous other things often betray that the leader does not realize the possibilities for good in song worship and has failed in his conscious preparation to bring them out.

## Book Reviews

Bro. C. A. Daniel writes, "Let me add one more to the good song books for our evening services, namely 'Hymns and Sacred Songs,' E. O. Excell, Editor, published by Hope Publ. Co. Art Cloth 50c, \$4.80 per Dozen. The Bethel Church in Detroit has tried it out for a couple of years. Every hymn can be sung with delight except one."

The Eden Publishing House have recently published the "Elmhurst Hymnal," intended for use in the Sunday school primarily. It sets itself the aim of "education in the best Sunday school music, and in much of the best of all sacred music." It is a dignified and somewhat more pretentious book than we are in the habit of using for our Sunday schools, but worth the serious consideration of all who are in the market for a book of this character. It costs 75c each in quantities, transportation extra.

The Heidelberg Press offers a new book, "The Church Hymnal," also intended for use in the Sunday school. It is distinctly lighter in type than the book mentioned before, with quite a heavy contribution to its material by the editor of the book, Mr. C. Harold Lowden. While the old standard hymns are also represented, the more modern type of Sunday school music is in the foreground. The book costs 60c per copy in quantities, or 70c single copies.

All the above books can be had through our own Publication Society.

## Some Wise Counsels

Put your best foot forward—but not in violence.

Always put something in the church offering, even if you pass the plate yourself.

Watch and wait, but the length of your waiting should depend on what you are watching.

A word to the wise is sufficient, but if he is otherwise, omit the word.—Watchman-Examiner.



## Philip William Bickel

PROF. ALBERT J. RAMAKER

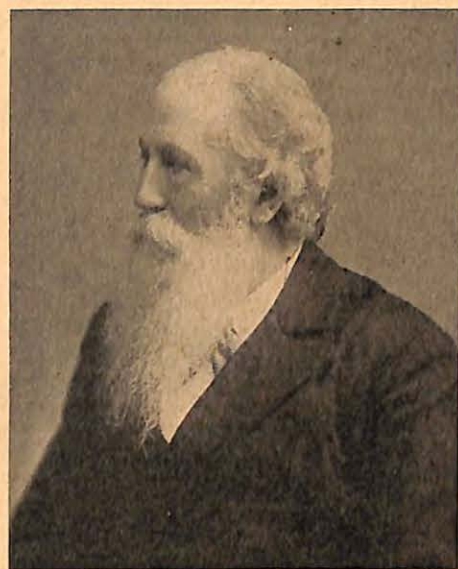
The cut accompanying this short biographical sketch is taken from a photo of Brother Bickel when he had already passed the four score period of his busy and helpful life and was living in retirement in his quiet and cheerful home near Wilhelmshöhe, in Cassel, Germany. It is not the picture of that alert and forceful man whom the older men and women in our German churches of today knew, when he was still moving among us. Ripe old age does at times make sudden and unlooked for changes in our noble sires. In the case of the subject of our sketch it has added a venerableness of bearing and a peaceful nobleness of facial expression which our best memories fail to associate with the younger man of push and power who left us and his work in our country in the late seventies. Is this change in outward expression perchance not an intimation of the still greater change that will take place when the Elect of God, after their last translation, shall stand before the glorious Master and, seeing him, "shall be like him"?

The present generation of German Baptist people who have grown up since 1878 do not know our brother from personal contact, for in that year he left his adopted fatherland for Germany, the land of his birth, to become editor of the "Wahrheitszeuge", the denominational church paper of our sister churches in the land beyond the sea. This position he held for about 35 years, when he retired. He died at the ripe old age of 85, a few months after the outbreak of the World War, in 1914.

His return to Germany to take up a position of such prominence in the general work of the Baptist Churches in Germany is in itself very unusual. He was not a spiritual son of any of the churches there, nor had he tired of his own position over here and wanted a change to a possible larger field. His leaving here was not of his own planning, but he felt that the call extended to him from the brethren at Hamburg, who had the denominational publishing interests under their direction, was of God and that he was to obey and to go back. The occasion which brought about this call was the conviction on the part of the German brethren that they too wanted to effect an organization similar to the one our own German churches had been developing here—a book and tract establishment which should belong to the churches, and the founding of a denominational paper over which they should have entire control. In short, a beginning was to be made to unify the widely scattered Baptist forces in Germany and the surrounding countries, into which the Baptist movement had already found lodgement, in the one way which at that time promised success. Brother Bickel had secured the co-operation of the American Baptist Missionary Union which guaranteed his salary and the new venture was undertaken. After the "Wahrheitszeuge" had been placed

on a paying basis, he secured, mostly with American funds, a building for the publishing interests which had been expanding year by year. If he had accomplished nothing more than these material advantages he could be well satisfied that the 35 years of arduous toil had not been unproductive.

But the Germany period of our brother's life is not all of that life. We here in America have a right to claim him as one of our own pioneers, for when he left us he had already given 23 years of continued and most successful service in missionary, pastoral and journalistic work in the ranks of our own people. Moreover, his labors here fell in the early, the formative period of our history when beginnings were being made in the middle west, and when a man of his caliber—rich in knowledge of the world of which he was a part; sane and evangelical in his religious views; a man



of poetic temper who could write songs which children could understand and sing; and above all, a man of fine journalistic gifts—was a veritable God-send to our then small but enthusiastic forces. A man of this kind always has an historical background which it is interesting to know.

He was born at Weinheim, in Baden, in 1829 and immigrated to this country shortly after the disastrous German Revolution of 1848. I once heard him say to my grandfather that he had himself espoused the revolutionary cause—as so many of the young men of liberal education of that time had done—and that the failure of the movement to break the shackles of mediaeval autocracy and the great dissatisfaction which resulted therefrom, drove him to the new world.

On coming here, Bickel found many congenial German companions, for our larger cities of the middle west were receiving large quotas of just that type of German young men. His liberal education led him to journalism and printing as a means of livelihood, and for some time that satisfied him completely. Religious matters were of no concern to

him at that time, and no wonder, for the type of religion he had come to know in the land of his birth had rather repelled than attracted him. According to his own testimony he had become a skeptic, when God's hand was laid upon him and wholly changed his life. I wish I knew the details of this transformation, for to me this marked change in the life of a strong man has ever been the best apology for the Gospel as we understand and proclaim it. About 1850 the young Christian joined the English speaking Baptist Church at Waukegan, Ill., on profession of his faith, by baptism.

A Christian young man of twenty-one who has just come out of a life the thinking of which was centered wholly upon the material side of life, is usually confronted with a new and searching question which presses for an answer. It is this question: Should the new spiritual ideals that I have come to know and cherish not also compel me to change my life's vocation? A young man in this attitude of mind is entirely right in declaring this question to be a divine summons to a spiritual service. For is it not God who is now the center of his thinking, and does he not now feel himself specially obligated to his Lord and Master to help others along the same spiritual lines as he had been helped himself? The affirmative answer to these new impulses leads an earnest young man to give his life to the ministry, to a life the attractive power of which lies not in things temporal but in the things of the Spirit.

Brother Bickel responded to this call and, feeling the need of some additional preparation for his new life work, he entered the Seminary at Rochester in 1852, the only one of our Baptist schools which up to that time had broadcasted an invitation to German young men to come there for further training. Here at Rochester he found three more German brethren, Haselhuhn, Bodenbender and Gubelmann, who had followed the same invitation. There was as yet no German department, unless it be that their coming really founded one; there was no teacher who could give instruction through the medium of the German language to those whose knowledge of English was at best but very imperfect. It was expected of this first quartet of German men that they get what good they could from the lectures of the English professors. Men of less heroic stuff would soon have given up the task as hopeless, but this band of forerunners had the divine grace of stick-to-it-tiveness with the result that three of them graduated from the Seminary before the present German department was founded in 1858.

In 1855 Brother Bickel received his appointment as missionary in Cincinnati, O., where, after two years of slow, persistent, uphill work a German church with a membership of 42 was formed, of which he became pastor. At this time he was ordained and with this church he remained until 1865.

I believe it was most fortunate that our brother's ten years of ministerial

activity were spent in the middle west, for this section of our land was virgin soil of our German missions at that time. A few figures will illustrate what I mean. In 1859, when the first Western Conference was formed, the statistics enumerate a total membership of 679, embracing 31 churches and missionary beginnings; in 1865 the figures were 41 churches and 1444 members. A second fact is to be stated. Without disparaging the ability or the consecration of our Eastern brethren by an invidious comparison, may I state that the men who were at work in the middle west at that time seem to have caught the restless spirit of hustle, of bringing things to pass, which was not so marked in the eastern sections of our country. We have an evidence of this in the new measures undertaken by some of the men, for example, the publication in 1860 of a German twelve page monthly, sheet size 9 by 12, and selling for 35 cents a year, and later enlarged to sheet size 10 by 14 for only 50 cents a year. This paper was named "Die Biene auf dem Missionsfelde." And still the "Sendbote," published in the east, had a very precarious existence for about seven years. Bickel was the prime mover in this enterprise and carried the heavy end of it also. Of course there were many protestations that the new paper was not to be a rival of the "Sendbote," but it was that, and a most robust and vital one, nevertheless.

The one most valuable achievement of Brother Bickel was the founding of a monthly paper for the Sunday school, "Der Muntere Säemann," the success of which can be determined from the twofold fact that it never was in danger of being displaced and that its subscription lists included many Sunday schools not belonging to the Baptist denomination. Closely allied to this venture was the publication of the "Singvögelein," one of the most beneficial undertakings in the history of our Sunday school work. Both "Säemann" and "Singvögelein" were the private property of their publisher, but I believe they never brought him any great riches. Space forbids to him any great riches. Space forbids to enlarge upon the ability and the versatility of the man who was hailed as "Onkel Säemann" whenever he appeared before the Sunday schools, nor dare we take time to write of the simplicity and spirituality of those old hymns the "Singvögelein" brought to the Sunday school and the family life of our people.

Brother Bickel left the active pastorate in 1865 when the first General Conference elected him editor of the "Sendbote" with which the "Biene" had been amalgamated, and for 13 years, until 1878, the publication of this paper, this old "Hausfreund" of our German Baptist folk, was his chief occupation. As one looks over the files of this paper to-day, the impression grows that he put his best thought into these 13 volumes. One rarely catches him at writing platitudes or unctious jingle to fill up a column. There is the broad sweep of a well informed mind, always having something to say and to say that well.

## Minutes of the Executive Committee of the Young People's and Sunday School Workers' Union,

held on April 18, 1923, at Forest Park, Illinois.

The meeting was opened with prayer by Bro. Mihm.

Members present: Executive Secretary Rev. A. P. Mihm, President Henry Marks, chairman of the Council, Edward Hoek and Recording Secretary O. C. Braese. General Secretary William Kuhn was by vote requested to sit with the committee and to take part in our deliberations.

A very interesting discussion was held relative to the growth and popularity of our paper, "The Baptist Herald," showing a total paid subscription list at this date of nearly thirty-one hundred copies.

Bro. Mihm read a communication from Rev. E. Thaut, Secretary of the Baptist Jugendbund of Germany, in which he explained their work and solicited our co-operation and help by way of funds. This letter was referred to the General Missionary Committee and Bro. Mihm was requested to reply to Rev. Thaut, informing him of this action.

A very complete and interesting report was given by Bro. Mihm, our Executive Secretary, relative to the work done by him in the way of lectures and courses of instruction at various Conferences, Mass meetings, Institutes, etc., during the past eight months, also of the pending invitations and visits for the Summer and Fall season. A resolution was passed that we, as the Executive Committee, heartily endorse what has been done, and recommend an active continuance of the Campaign in Tithing and Stewardship, by means of the "Baptist Herald," Pledge cards, talks at Conferences, Institutes, Young People's meetings and any other suitable occasion.

A resolution was passed to request our various Young People's organizations, "Jugendbunds" to take definite action by way of resolution declaring themselves willing to link up with our program.

A resolution was passed that the Executive Committee through the "Baptist Herald" and "Sendbote" ask for suggestions furthering the work of our Union and the "Baptist Herald" in a general way.

A motion was passed that President Marks write to the various Council members, urging them to participate still more actively in the work carried on by the Union, visiting various Young People's and Sunday school workers meetings or institutes, and offering, if necessary, to defray the expenses incurred.

A motion was passed that the Executive Secretary be requested to give publicity through the "Baptist Herald" and the "Sendbote" of the objectives of our Union.

A motion was passed to send word of sympathy and encouragement to Bro. F. A. Bloedow, Associate Secretary, at present ill at Mounds Park Sanitarium. Motion was passed that Bro. Bloedow be given a furlough with full pay until he has completely recovered from his pres-

ent illness. Motion was passed that Bro. Mihm be authorized to solicit the assistance of various brethren in the various conferences during Bro. Bloedow's illness, and if necessary, present vouchers defraying any expense they may have incurred in rendering this assistance.

A motion was passed to recommend to Bro. Donner that a Scofield Bible be presented to Rev. Otto Lohse of Martin, N. D., for his splendid work in obtaining subscriptions for the "Baptist Herald." This is to be regarded as additional award in the prize contest for subscriptions to the "Baptist Herald."

A lively discussion was held relative to the advisability of organizing a very active campaign for subscriptions to the "Baptist Herald" for the year 1924 and it was tentatively suggested that such a campaign be started in October. In this campaign Bro. Mihm was requested to set up a letter for the Council members to sign, and mail to the various Boosters in their territory in this campaign for subscriptions.

Motion to adjourn and adjournment by prayer by Bro. Marks.

O. C. BRAESE, Rec. Sec.

## Milwaukee Hospitality

Recently I had occasion to be in Milwaukee for three months and while there attended the meetings of the North Ave. Baptist Church. The pastor, Rev. Holzer, Mr. E. V. Bitter, president of the B. Y. P. U., and the young people did all they possibly could to make my stay among them pleasant and home-like, and I greatly appreciated the way they treated me.

The Sunday evening meetings of the B. Y. P. U. were full of life and their socials were very enjoyable. I was surprised with a farewell social shortly before I left for my home city. About thirty of the young people were present and an enjoyable evening was spent, playing games and ending up with refreshments.

Would advise anyone passing through or stopping in Milwaukee to drop in and see this fine crowd of Christian young people.

WALTER C. MARTIN,  
Dayton, Ohio.

## West Irving Park Baptist Sunday School

It is very seldom that the West Irving Park Baptist Sunday school, Chicago, appears in print in any of our denominational papers, but as secretary I wish to present a few concrete facts about our school.

In the three years that I worked in the secretary's office I was able to gain much knowledge in secretarial work and observed with interest the various superintendents that held office in our school.

The latter part of 1922 we were confronted with the resignation of a superintendent and at about the same time Rev. H. G. Braun answered a call to another church. This two-fold action along with a competitive independent Baptist church just two blocks away tended to discourage our people considerably.

We had no one to choose as superintendent, at least we thought so. The



problem was too great for the Sunday school to handle alone. After much discussion, an appeal was made before the Church Executive Board to make a choice of two very efficient and constructive men, in order that the school might vote for one of them as their superintendent at the next teacher's business meeting.

At this meeting, Albert E. Stahnke was unanimously elected to fill the vacancy. Taking office shortly before Christmas, it was his duty to arrange a Christmas program. The program was arranged and presented in magnificent form which proved his executive ability. Our little church building with a maximum seating capacity of 120 tried to accommodate 150, not counting those that were turned away.

It is the general consensus of Sunday school workers that a 70 per cent attendance is exceptionally good. The West Irving Park Baptist Sunday school under the leadership of A. E. Stahnke and hearty co-operation of the various workers has an average attendance of approximately 93 per cent of its enrollment.

How is it done?

The following is the motto our superintendent abides by: "May God help the Sunday school grow in body, in spirit, and in mind."

His program is:

1. Good advertising—newspapers and circulars.
2. Much singing in Sunday school and a good address by the pastor every Sunday morning.
3. Capable teachers.
4. Organization.
5. Co-operative working.
6. Last but most important, MUCH PRAYER.

Since Bro. Stahnke has been superintendent the school has added a printing department, in which all programs and advertising matter is printed, saving the Sunday school and church much printing expense.

The Sunday school is 100 per cent American, conducted in the American language, with one adult class which is taught in German.

E. C. ROSENBERG, Secretary.

### Program of the Young People's Union of South Dakota,

meeting with the Young People's Society of the church at Chancellor, S. D., June 12-14, 1923.

Motto for this year: OTHERS.

#### TUESDAY

7:30 P. M.: Song Service and Scripture. Welcome by President of the local Society.

Response by President of the Union. Roll Call of the Societies.

Opening Address by Rev. A. P. Mihm, Executive Secretary of Young People's and Sunday School Workers' Union, Chicago, Ill.

#### WEDNESDAY

9:00 A. M.: Devotion: "Thy Kingdom Come." Leader, Rev. C. A. Gruhn, Aberdeen, S. D.

9:45-11:45: General Topic: "The Kingdom of God."

- 1) "Definition of the Kingdom," Rev. G. E. Lohr, Emery, S. D.

Address by Rev. A. P. Mihm, Chicago, Ill.

2:00 P. M.: Devotional Introduction.

- 2) The Place of the Young People in the Kingdom.

A. "Opportunities," Rev. J. F. Olthoff, Avon, S. D.

B. "Responsibilities," Rev. F. W. Schaefer, Parkston, S. D.

- 3) "Giving for the Kingdom," Rev. W. S. Argow, Madison, S. D.

7:30: Song Service.

Scripture and Prayer.

Address: Rev. A. P. Mihm.

#### THURSDAY

9:00: Devotion: "Thy Will be done on Earth," Rev. H. Lohr, Monroe, S. D.

- 4) "Hindrances to the Kingdom," Rev. C. Dippel, Emery, S. D.

10:45: Address. Rev. A. P. Mihm.

2:00: Devotional Introduction.

- 5) How to advance the Kingdom.

a) By Co-operation with God. Tyn-dall Society.

b) By Co-operation with God's purpose, Matt. 28:19-20. Unityville Society.

c) By Co-operating with the Church. Emery Society.

d) By Co-operation with other Christians. Madison Society.

Song—Business Session.

7:30: Song Service and Scripture.

Music and Song—All Societies taking part.

Closing Address, Rev. A. P. Mihm. Benediction.

### To the Iowa Jugendbund

The Muscatine B. Y. P. U. extends to each society a cordial invitation to attend the Jugendbund, to be held in Muscatine, June 12-13-14-15.

We are anticipating a good attendance and are planning for some wonderful times. We know that we shall all receive a spiritual blessing and our time will be well spent.

With best wishes we remain,

Yours for faithful service,

German Baptist Young People's Society,  
ESTHER BRANDAU, Sec.

#### Attention!

German Baptist Young People and Sunday School Workers of America

The German Baptist Church of Boston, Mass., extends a hearty welcome to you all to this 32nd convention of Baptist Young People's Union of America which meets in Boston from July 4 to 8, 1923.

We have a limited number of accommodations for the housing of our German delegates who are planning to attend the convention. We shall be pleased to take delegates up to our housing ca-

capacity; all others will be taken care of by our American churches.

All those who are planning to come are asked to send their names and the time of their expected arrival in Boston to

Fred W. Schlichting,  
80 Wyman St.,  
Jamaica Plain, Mass.

First come, First served. Plans will be made to meet delegates upon arrival.

All those who are coming to this convention are asked to register with the Boston Convention of Baptist Young People of America, 701 Ford Bldg., Boston, Mass. Registration fee is \$1.00.

Thanking you we remain your for service.

MARY GRAUMANN, Sec. Y. P. S.

### Synzygus-Bund of the Pacific Conference

#### PROGRAM

June 22 and 24, 1923

First Church Portland

Friday Afternoon:  
Business.

Reports from each Union (1 min. each)  
"A B. Y. P. U. Problem that we have solved; and how."

Sunday Afternoon:  
Special musical selections, various Unions.

Roll Call.

"The Best Literature on Earth—do you read it?" Rev. R. Luchs, Odessa.

"The Greatest Task on Earth—Are you doing your part?" Miss A. C. Johnson, Portland.

"The Greatest Power on Earth—Are you using it?" Rev. C. Swyter, Los Angeles.

Address—Prof. F. W. C. Meyer.



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