

# The Baptist Herald

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

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Number Eight



*Edward W. Hoek*



## What's Happening

Rev. F. J. Monschke has accepted the call to become the pastor of the First Church, Los Angeles, Cal., and expects to take up the work there in September.

A Young People's Society was begun June 17 in the Newcastle, Pa., church. The new society starts off with 12 members. We hope it will flourish and grow in members and in influence.

The Young People of Temple Church, Pittsburgh, have rendered the dramatized Bible story of "Esther" for the second time with great success and acclaim. A free will offering for European relief of over \$45 was made at the second rendering. Rev. A. A. Schade is the talented author of the dramatization.

The Church Quartet of the Second Church, New York City, gave its eighth annual musical festival by two programs on June 19 and 24. On the first date they sang the oratorio, "The Great Love." The special musical service on the latter date in honor of the silver jubilee celebration of Greater New York closed the choir season 1922-23. The quartet is composed of Madeline C. Huenlich, soprano; Mildred A. Snyder, contralto; Ferdinand Krinke, tenor; Carl H. Godde, baritone. Charles H. Kling is organist-director. There are five other members in the choir. The organist and most of the choir have seen 7½ years of active service. The choir and quartet have given during this period 8 concerts, 8 cantatas and oratorios, as well as 77 musical services. Bro. Kling says he has the most faithful quartet and choir in and around New York.

Rev. J. L. Schmidt, who has been pastor at Arnprior, Ont., since 1919, has accepted the call to the church at Leipzig, N. D., and began his new work the middle of July.

Rev. H. Grossmann, formerly of Berlin, Germany, has been in this country several months and intends to locate permanently in the United States. He conducted a series of union meetings in the First German Church, Chicago, during the week of June 17-24. He sailed for Berlin from New York the last week in June and expects to bring over his family the latter part of August. Brother Grossmann expects to make his future home in Chicago. In the fall he will fill a number of engagements with churches in the Dakotas and northwestern Canada.

The "Jugendbund of the Baptist Churches of Germany" held its triennial conference in Berlin, July 15-20. Our Young People's and Sunday School Worker's Union was officially invited by the "Bundes" Secretary, E. Thaut, to send a representative. A number of reasons prevented fitting action on the part of our organization, principally due to the fact that the invitation came into our hands rather late. Greetings from our Union were transmitted to the "Bund" in Germany.

The American Baptist Home Missionary Society in conjunction with the Pittsburgh Baptist Association has erected a Community Christian Center in Rankin, Pa., an industrial suburb of Pittsburgh, inhabited by foreigners of many nationalities. This splendidly equipped building represents a cost of about \$100,000. The building contractors were S. A. Hamel & Son, members of the Temple Church, Pittsburgh. Bro. S. A. Hamel donated the tables for the new institution and credited the Temple Bible School for the same. Bro. G. Sack, also of the Temple Church, was a member of the building committee.

Carl Godde and Pauline Kirchoff, both members of the Second German Baptist Church in New York and widely known throughout the Atlantic Conference, were united in the bonds of matrimony on the 27th day of June. The wedding took place in the highly decorated church, which was filled to its capacity, and the reception in the Sunday school room where refreshments were served. The pastor, F. W. Busch, officiated and the celebration arranged by friends and the groom was spoken of as a great success. The congregation presented to the couple a heavy envelope containing a present for services rendered in the years past. The church waits eagerly for the time when the honeymoon is over and both will take over their important work anew.

The sad news has come to us of the sudden death of Miss Bertha Koester by drowning in Iowa. The deceased was the daughter of Rev. and Mrs. D. Koester, late of Canton, O., and formerly of Aplington, Iowa, where Bro. Koester was pastor for many years. We extend our sincere condolence and sympathy to the bereaved parents and home circle.

Word has been received of the sudden death of Mr. Frederick Toepfer through blood poisoning on board of steamer enroute for Europe. Bro. Toepfer, whose home was in Ellinwood, Kans., was a student of our German Department of the Seminary in Rochester and had completed his first years of study. He had saved some money by working in his vacation period last year as a cement worker in order to visit Germany this summer. Particulars of his illness, which must have developed quickly, are lacking at this time of writing. We regret this sudden cutting off of a promising young life and realize "God moves in a mysterious way his wonders to perform." May he comfort the sorrowing ones!

Rev. J. Ehrenstein, who has served the church at Jamesburg, N. J., as pastor for a number of years, has resigned and intends moving to California. Mr. Walter Makowsky of Brooklyn (Second Church) and student at Rochester Seminary, is supplying the church for the summer.

Edward W. Hoek, whose fine profile adorns our front page this month, represents the Central Conference in our Council and is chairman of the Council of our German Baptist Young People's and Sunday School Workers' Union. He has been active in young people's and Sunday school work in his home church, the Second in Cleveland, O., as well as in the Central Conference for a number of years. Bro. Hoek combines spiritual fervor with enthusiasm; he is full of energy and zeal,—above all, a missionary-minded Christian. His counsel is valuable; his friendship is loyal and precious; his efforts produce motive power. To know him is to love him. He is a valuable worker in our Union.

Miss Frieda Rieke of the Deaconess Home, Chicago, has accepted a call to become missionary worker with the Bethel Church, Buffalo, and expects to take up her new work in September.

The choirs of the Second Church, Brooklyn, gave a concert June 21, which was greatly appreciated. The mixed choir, the male chorus and the junior choir rendered fine numbers, interspersed by solos, quartets and instrumental numbers. The organist is Mrs. Walter Marklein; Mrs. Frank England, pianist. The only regrettable feature was that the evening selected turned out to be the hottest night of the year, which partly cut down the attendance. The concert may be repeated in the fall.

Among the graduates of this year's class of the Northern Baptist Seminary were the Misses Erna and Hulda Brueckmann, Martha Krell and Wanda Litwin of the Deaconess Home, Chicago. Since graduation, Miss Erna Brueckmann has married Mr. Herman Sorg. The newly wed couple will leave for India in the fall as missionaries of the American Baptist Foreign Missionary Society. The other three graduates will enter upon hospital training in September.

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# The Baptist Herald

## Home Missions

NO CAUSE appeals more to us as loyal Baptists and American Christians than Home Missions.

"Love of God and love of country are the two noblest passions of the human heart, and they unite in home missions. A man without a country is an exile in the world, and a man without God is an orphan in eternity."

At the present time home missions are doing a wide and varied work in which we should all be helping. In the early days it meant largely following the pioneers into the wilderness with the gospel, and planting churches and schools on the rude frontier. But with the rapid expansion of the country and the introduction of many new problems the work has gradually enlarged and taken on a somewhat different and complex character.

Home mission work in our missionary plan, and policy may be broadly defined as the support of missionary workers in our German Baptist Churches in North America,—pastors, missionaries, state and district missionaries, evangelists and the support of our young people's and Sunday school secretaries, general secretary, etc. It includes helping our churches and missions in chapel building; the support of our aged and helpless ministers and needy ministers' widows comes through the home missionary treasury. Our missionaries are at work in the rural parts of the great West, North and South and in Canada, and in the crowded cities teeming with people. We strengthen the weak interests and help them to become self-sustaining. We have extended the helping hand to many a strong church in its early days of struggle and trial. Keeping the home fires of faith burning brightly in America helps us to do our share in uplifting the nations of the earth.

Do we know as much about home as about foreign missions? Are you personally interested in a single home missionary or home mission field?

The home missionary gets all the drudgery of missions and little of the romance. If he ever gets a furlough, it is at his own cost or when he is compelled to lay-off, because of a physical breakdown. He cannot arouse great interest in his work by reason of its novelty. There is no distance to lend enchantment to the view. He has not the advantage of the bizarre, the strange, the unknown, which comes to the worker in far off lands. His work is among the drab every-day surroundings of the familiar home land. Yet the fields he ministers to in the great city or the newer rural region are often as spiritually needy and destitute as are to be found anywhere. If he does not take over the burdens of stemming the tide of irreligion, indiffer-

ence, sin and vice, who will? We have home missionaries on our lists, who are enduring real hardships with their scattered stations and relatively small salaries. Let us honor them and help them more. They are not transforming nations but building up communities.

But there are not only trials connected with the work of the home missionary, but also glories. He is following close in the footsteps of Christ who was a home missionary to his own people. In working for the home-land, he is filling up the fountain of foreign missions.

## Wisconsin Wanderings

(Editorial Correspondence)

A VISITATION TRIP to some of our churches was made by the Editor during the earlier part of May. We spent May 6-8 in Sheboygan, the city of children, churches, chairs and cheese. These are the principal products, they say, of this bustling city of 30,000 on Lake Michigan. Pastor Bartel has completed his first year of service here and as a young man, is especially interested in the young people. He is building up a young men's class. Four young people received the hand of fellowship at the Sunday morning service, May 6. The May breezes were rather inclement part of the time and on Tuesday evening a snow storm was raging. Nevertheless an encouraging interest was evident at the five meetings which we had the pleasure of addressing. Through the courtesy of a friend, we had the opportunity to visit the industrial village of Kohler, five miles west of Sheboygan, and to go through the large enamel ware plant there. A "made in Sheboygan" exhibit in the chamber of commerce building gave us a good conception of the varied industries and products of this growing city. There is a hopeful spirit with Pastor Bartel and his people and we are looking for the church to grow numerically and spiritually.

Our next visit was to the church at Kossuth, about 25 miles or more north of Sheboygan. This is a country church, about 7 miles distant from the city of Manitowoc. Church and parsonage are pleasantly located in the open country in a fine farming district, given over largely to dairy farming. Rev. H. Hirsch, formerly pastor at Corona, S. D., began his pastorate here April 1. The church was pastorless for about three years before his coming and the faithful maintenance of the services during this period is largely due to the faithfulness of the young people of the church. We had two fine meetings May 9 and 10, in spite of the fact that the farmers were busy at this time. There is an encouraging group of young people here with a good society, though, because of various reasons, some of the young people seek employment in Mil-



waukee and Chicago. The country churches are often the feeders of the city churches and frequently are called upon to surrender their best to other places. While these forces are not lost to the general work, their going accentuates the local problem. Bro. Hirsch is looking forward to the development of his new field and we believe his earnest efforts will be rewarded.

From Kossuth we next journeyed to Watertown, a pleasant residential city of about 10,000 on the Rock River, not far from the beautiful lake country in southern Wisconsin. The Watertown church is one of the oldest in Wisconsin and has had its ups and downs. Bro. C. J. Bender, formerly missionary in the Cameroons, is pastor here, having now completed several years of his ministry with the church. The work has made progress along a number of lines in the congregation and in the Sunday school and young people's work. An active Junior Society has been started. We spoke to an appreciative audience here on Friday evening, May 11. Watertown is a Lutheran and Catholic stronghold; their large church edifices and educational institutions abundantly evidencing their power. Just because of this, the witness of the New Testament church is strongly needed and we pray that their witness may be powerful and unclouded, clear and persuasive and winning.

From Watertown our next destination was North Freedom and Ableman. North Freedom is a beautiful village of some 600 people, in the Baraboo valley among the hills. Not far away is the Devil's Lake state park, in which is located the romantic and picturesque Devil's Lake, walled in by the wonderfully formed crags and cliffs of red sandstone and other rock formations. The church at North Freedom has an attractive brick house of worship and a commodious modern parsonage. Bro. E. Bibelheimer has been pastor for the last two years. We spoke at the school and addressed the congregation twice on the Lord's day. After the evening service in North Freedom, which was held an hour earlier than usual, we drove over to Ableman and spoke to the congregation there. It was 8:30 when we arrived and 9:30 when the meeting closed and we had a most attentive audience. The young people have an important place in the Ableman church, which is not very strong in numbers. Rev. R. J. Hack died here last fall after a very brief ministry. Mr. H. Rieger of the Rochester Seminary began his work here in June. The young people have had a good share in maintaining the evening services during this pastorless interim.

We have noted some very encouraging features in these churches and we believe that there is an earnest endeavor on the part of our young people and Sunday school workers to do their best for Christ and the church. We have awakened new interest for the "Herald" during this trip and are looking forward to larger lists of subscribers from some of these societies. May the Lord prosper these churches and his people everywhere!

A. P. Mihm.

### Editorial Jottings

**ADVERTISING** IS an agency for putting life into business. Why not use it to put life into the church and Sunday school?

**INTEREST** IN the church grows with the deposits.

**MORE MONEY** was spent last year for cosmetics or chewing gum than was given to educational institutions. Our money goes for what we want most.

**THE EDITOR** has received greetings from Prof. Lewis Kaiser writing at the time from classical Weimar, the city of Goethe and Schiller, and from Rev. H. Kaaz, who was enjoying a visit to beautiful Stuttgart in the south of Germany. The brethren found June weather in Europe this year unusually cold and wet.

**THE FIRST** assembly of the Minnesota Jugendbund at Mound on beautiful Lake Minnetonka was an enjoyable gathering. Another pen will furnish a report of the assembly but the editor cannot refrain from expressing his delight with the days of fellowship spent with the other members of the faculty, Prof. Heinrichs, Prof. Meyer, Rev. E. Mueller, Rev. Wm. Kuhn and the local pastors, Schmitt, Heinemann and Hahn, as well as with our indefatigable national president Henry Marks, who also presides over the Minnesota Jugendbund. The fellowship with Rev. Arthur J. Hansen, state young people's secretary, and Rev. E. A. Valiant, secretary of city missions, who were summering with their families at the Baptist assembly grounds, Mound, and their cordial hospitality to the faculty are delightful memories that give Mound a big place in our heart.

**A POLICEMAN** of the Police Department of New York City, who recently retired after 37 years of service, will receive a pension of \$1,140. The Presbyterian Church pays its retired ministers a maximum of \$600 per year. The maximum a German Baptist minister will receive after 30 years of service on reaching the age of 65 years, is \$300. There is a big difference. Yet the \$300 represents a big advance over seven years ago, when it was nothing. Moral: Let every church and organization in our churches remember the pension fund. Every contribution to our "Missionary and Benevolent Offering" secures a percentage to this fund.

### Intercessory Prayer—Why I believe in it

O. E. KRUEGER

**Do Birds Pray?** When a child, a play-mate one day drew my attention to a lone snow-bird, deserted by its flock, apparently crippled or very ill, standing in the snow with head uplifted toward heaven and eye-lids closed—the very picture of weakness and helplessness. My companion said, "Look, the bird is praying." When man feels his weakness and helplessness, it is natural for him to cry out to God. When the angel of death has entered the door and is about to

carry away the very dearest, the hardest heart lifts up its voice to the Mighty One. Storms, earthquakes and floods have knocked infidelity out of many a man, at least for a season. The unbeliever may have a deep sense of gratitude for blessings that he knows came not through efforts of his own alone, that came not from the human order of things, nor even does the natural order of the universe seem adequately to account for them. He may not be able consciously to say:

*"Praise God from whom all blessings flow,"*

and yet unconsciously he feels the sense of gratitude toward "The Unknown God."

**Wing and Fin** James Hastings has beautifully said: "The instinct of prayer is to us like the wing of a bird to a bird and the fin of a fish to a fish. The wing of the bird demands the air, the fin of the fish demands the water, the instinct of prayer demands God. Therefore the only monstrosity of nature, just as much as a wingless bird or a finless fish, is the prayerless man or woman, because the deepest and most real instinct they have is not satisfied.

We do believe that it is entirely fitting that we should enter into the service of praise and thanksgiving not only on one Thursday in the year set aside by our President for that purpose, but throughout the year. We also believe in the value of the confessional prayer. The penitent has through the centuries followed the words of the great sinner, David, and has found relief. We do with a believing heart petition God for the things we need. But has not our faith suffered with respect to intercessory prayer? Has not the question often been asked:

**What Good Does It Do?** Will a prodigal son ten thousand miles away be helped by the prayer of a heart-broken mother? Can she by prayer throw a protecting wall around him, keep him from temptation, bring him back to God? Can the efficacy of intercession be demonstrated? No doubt the experiences of thousands of Christian mothers and fathers, brothers and sisters, husbands and wives, pastors and Christian workers bear testimony to the power of intercessory prayer. Of course there can be no absolute demonstration of this power. The skeptic may still say, "Those conversions would have come to pass without these prayers." Nevertheless the sympathetic heart grieving over the lost soul may cry out to God, and so we continue to intercede and we believe in the power of intercession. We do believe that "prayer changes things."

*More things are wrought by prayer  
Than this world dreams of.—Tennyson.*

**I Pray For Them** Jesus thoroughly believed in intercessory prayer and engaged in it. He had gathered his disciples, imparted to them the message of truth, revealed to them the Father and now stood at the point of giving his very life for them. He turns to God in intercessory prayer: "I pray for them; while I was with

them I kept them in thy name; now I am no more in the world; Holy Father, keep through thine own name those whom thou hast given me." He prayed for Peter that his faith might not fail. He made intercession for transgressors: "Father, forgive them for they know not what they do." We do believe that the prayers of Jesus changed things! "He is able to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them."

**Monica's Prayer** Would the world ever have known of St. Augustine but for the intercessant prayer of a mother who would not let go of God? To get away from the influence of his mother and her prayers, Augustine decided to leave home for Rome. Monica pleaded with him to remain in Carthage and prayed that God might frustrate his designs, but Augustine deceived her and set sail for Rome one morning before she awoke. She arrived at the beach just in time to see the ship disappear beyond the horizon. Wringing her hands she threw herself down on the sand and bewailed her hopeless grief. She knew not that God had actually begun to answer her prayer. In Milan, to which place she later followed him, the good bishop Ambrose comforted her, saying, "The son of so many tears and prayers cannot be lost. You will see that God will melt his heart and bring him to repentance and faith." Surely the conversion of Augustine and the prayers of Monica were not a mere coincidence.

**Free the Fettered** S. D. Gordon (Quiet Talks on Prayer) tells of having spoken very positively on intercession at a noonday meeting in Boston when a keen, cultured Christian woman whom he knew came to him saying, "I do not think we can pray like that." To Mr. Gordon's question, "Why?" she replied, "I have a brother, who is not a Christian. The theater, the wine, the club, the cards—that is his life. He laughs at me. I would rather than anything else that my brother were a Christian, but I do not think that I can pray positively for his conversion, for he is a free agent, and God will not save a man against his will." Gordon replied, "Man is a free agent, to use the old phrase, so far as God is concerned; utterly, wholly free. And he is the most enslaved agent on earth, so far as sin and selfishness and prejudice is concerned. The purpose of our praying is not to force or coerce his will; never that. It is to free his will of the warping influences that now twist it away. It is to get the dust out of his eyes, so that his sight shall be clear. Once he is free, able to see aright, to balance things without prejudice, the whole probability is in favor of his using his will to choose the only right."

**How About Your Prayer List?** You have had one no doubt, if not written it has been a mental list. You interceded for a while and then dropped the matter. Does the salvation of a soul depend upon your intercession, why then so indifferent?



# For Bible Study

## The Epistle to the Ephesians

Four of the epistles of Paul, owing to the circumstances under which they were written, are known as the "Epistles of the Captivity." These are the epistles to the Ephesians, Colossians, Philippians and to Philemon.

### Paul, the Prisoner

At the time of writing the letter to the Ephesians, the writer speaks of himself as being a prisoner. (3:1; 4:1; 6:20.) Most commentators agree that this was during Paul's first imprisonment at Rome, which lasted two years. During this time Paul was permitted to occupy his own hired lodgings. (Acts 28:30. 31.) He enjoyed a measure of freedom not commonly allowed to prisoners, yet by night or day, he was never permitted to forget the fact of this real condition. The hand with which these letters were written, wore a chain, the other end of which was fastened to the left hand of the soldier who guarded him.

### Ephesus

Ephesus was a famous city of the district of Ionia situated about the middle of the western coast of Asia Minor. It was well placed for the growth of commercial prosperity. Next to Jerusalem and Antioch, Ephesus holds the most conspicuous place in the very earliest history of the Christian church. It was a stronghold of the most corrupting forms of paganism. Here was located the magnificent temple of Artemis or Diana, accounted by the ancients as one of the seven wonders of the world. It was also a center of commerce, of literature, of learning, famous in the history of Grecian art and philosophy.

Paul's first visit to Ephesus is told in Acts 18:19-21. At his second visit, he remained at Ephesus three years, so that the founding and training of this church occupied a large part of the apostle's time and care. (Acts 19.)

On his last journey to Jerusalem, he sails near Ephesus and summons the elders of the Ephesian church to meet him at Miletus, where he delivered his memorable and touching farewell address. (Acts 20:18-35.) The pathetic appeal of Eph. 3:1 and 4:1 would come home to those who had heard the prophecy of Acts 20:22. 23.

### Authorship

The Epistle was written about the year 62 and during the early part of his imprisonment at Rome, soon after his letter to the Colossians, to which it bears a close resemblance in many passages, the apostle having in his mind the same great general truths in writing both letters.

The Pauline authorship of this letter has never been seriously questioned in any quarters save by some extreme radical critics of late years. The testimony of early Christianity to Paul's authorship was absolutely unanimous.

### A Circular Letter?

There has been, however, some difference of opinion even among orthodox scholars as to the destination of this epistle. Some have thought it to be a circular letter to the churches of the proconsular province of Asia. They try to prove this by the fact that in some of the earliest manuscripts "in Ephesus" is omitted; by the omission of salutations and the want of intimacy in the letter, though Paul must have had many personal friends among the Ephesian Christians; by the generality of the thanksgiving, etc. If it was a circular letter, in which the names of the several churches was inserted when sent, it might account for the letter to Laodicea. (Col. 4:16.) Yet these points do not seem to be conclusive. In some of Paul's other epistles, the salutation is wholly general just like in this one.

### Characteristics

Luther reckoned Ephesians among the noblest books of the New Testament.

There is an overflowing fullness in the style of the epistle. The apostle writes like one who is completely carried away by his theme. Clause is linked with clause as one thought suggests another that cannot wait for utterance till the writer is forced to stop and begin his sentences anew. (2:1-4; 3:1-14.) Paul leads the Ephesians out in a wider range of revealed truth than he had attempted with any other church. Here is instruction passing into prayer, a creed soaring into the loftiest of Evangelic psalms. "Read Ephesians and get a glimpse of the light about the Throne." The student of this epistle, says Alford, must not expect to go over his ground rapidly. It has been called the greatest and most heavenly work of one, whose imagination is peopled with things in the heaven, and even his fancies rapt in the vision of God. His language has a peculiar intensity. It is the high water mark of apostolic revelation.

### Object of the Epistle

Paul sets forth the "mystery of Christ" (3:4)—a revelation of the mind and purpose and act of God in the great plan of human redemption (1:9-11). This knowledge in the mystery of Christ was intended to make faith more ample and life more pure and true. The word for "mystery" occurs five times.

The doctrine of the church may be said to stand alongside of this doctrine of redemption. In fact, we may say with Alford, "the object of the epistle is to set forth the ground, the course and the aim, and end of the church of the faithful in Christ." Everywhere the foundation of the church is in the will of the Father; the course of the church is by the satisfaction of the Son; the end of the church is the life in the Holy Spirit." Note this thought in 1:3-6

(Father), 1:7-12 (Son), and 1:13. 14 (Holy Spirit). Note the recurring words in all three passages: "to the praise of his glory." Holiness is incumbent on all the members of the body of Christ.

"Grace" is so prominent in the apostle's mind that the word is used thirteen times in the original, and may, as Farrar says, be considered the keynote of the epistle. Another commentator points out the suitableness of the "Epistle of the Grace of God" to a church where Paul had especially preached "the Gospel of the Grace of God." (Acts 20:24. 32.)

A leading thought of the epistle is the union of all believers in a common faith and hope and calling, especially their oneness in Christ. Note the seven ones in 4:4-6.

Note such intense expressions as "the riches of the glory of his inheritance in the saints,"—"exceeding riches of his grace,"—"grant you according to the riches of his glory." It has been called by one "the epistle of fullness." (3:19.)

Mark the five "heavenlies" or "heavenly places" 1:3; 1:20; 2:6; 3:10; 6:12.

Mark the seven "walks." Walk in obedience, 2:2. Walk in good works, 2:10. Walk worthy of the vocation, 4:1. Walk not as other gentiles, 4:17. Walk in love, 5:2. Walk as children of light, 5:8. Walk circumspectly, 5:15.

A. P. M.

## Something New in Bible-Reading

In the First Baptist Church of Seattle on a recent week-day the entire New Testament was read through. Sixty readers were appointed, and each was to take fifteen minutes. Thus in relays, beginning at Matthew and ending with the last chapter of Revelation, the entire New Testament was to be read through in fifteen hours.

Probably this has never been done before in any church in all the world's history. There is no good reason why it should not often be done. It serves as a splendid advertisement of the New Testament, and it proves how quickly it may be read straight through. Doubtless there will be much more private Bible-reading in the First Baptist Church of Seattle after this public reading.

There are now five self-supporting churches in Mexico in fellowship with The American Baptist Home Mission Society. The national convention, representing both the Northern and Southern Baptist missions, supports two of its own people as missionaries to the non-Spanish speaking Indians. In Puebla the society maintains a hospital with fifty beds, and in co-operation with the Woman's Society conducts a nurses' training school. This is the best equipped hospital in the whole republic of Mexico and has helped to break down the prejudice of fanatical people against missionary work.

# The Sunday School

## The Child and the Sunday School

H. J. WEIHE

### PART II

It has been indicated that the organization of a Sunday school should be determined by the nature and needs of the pupils. This should also be the first consideration in the arrangement and equipment of the building, or the rooms in which the school meets. It is a well-known fact that many churches have been built primarily for the worship of adults, while little or no provision was made for the religious instruction and training of children.

There is, however, a growing tendency to remedy such defects. Much progress is being made in the planning of church and Sunday school buildings. Many a church, in our own and other denominations has caught a vision of what it ought to have in the way of Sunday school accommodations, or has already transformed its vision into a reality. No doubt many schools will for a number of years be obliged to meet in a one-room church building, but even under such circumstances much can be done to improve conditions. By means of curtains or screens it is possible to secure a certain degree of privacy for at least some of the classes during the lesson period.

Closely related to the subject of Sunday school architecture is the matter of suitable equipment. This, of course, includes chairs and tables of the right size, blackboards, maps, charts, pictures, etc. A clock which is always correct may help to teach punctuality, especially in a community where there are several varieties of time. In this connection attention should be called to the value of a workers' library, which has been appropriately called the "teachers' tool chest." Such a library should contain at least a few of the best books on child study, religious education and Sunday school methods.

It has been indicated in the foregoing that the nature and the needs of the pupils should be the determining factor in deciding all questions that concern the Sunday school. This is especially true in regard to the choice of the lesson material. The Bible is the great textbook of the Sunday school. The Bible, however, contains not only milk for the babes, but also more solid food for those who are older. It is evident, therefore, that the teaching material for the Sunday school should be carefully selected. There was a time when it was quite customary to let each teacher select his own lessons. As a result of such a system, or rather such a lack of system, some peculiar things happened. Sometimes the lesson was not chosen until the instruction period had begun. Very often the selection was made in a haphazard, hit or miss sort of fashion. In many cases the teacher took it for granted that whatever was most interesting to him-

self, would surely interest and benefit the children. Occasionally this theory worked, but very often it didn't. It was not surprising that such conditions could not continue indefinitely. The time came when a group of large Protestant denominations authorized a representative committee to plan a lesson system that would meet the general demand. As a result the International Uniform Lessons appeared in the year 1872 and soon became very popular. These lessons are still very widely used, both in our own and other denominations. Much may undoubtedly be said in favor of the Uniform Lessons, particularly in their improved form, with special adaptation and separate lesson helps for the different departments. So, for instance, these lessons enable the teachers to co-operate in the study of the lesson and give the superintendent an opportunity to discuss the work of instruction throughout the school. The opening and closing exercises can be arranged with reference to the lesson for the day. Under ordinary circumstances it is easier to get substitute teachers where one lesson is taught in all classes. The Uniform Lessons are also well adapted to promote the study of the Bible in the home. Parents find it comparatively easy to assist their children with their home work. The lesson and its related passages can also be used to good advantage for family devotion.

On the other hand, it must be admitted that the Uniform Lessons also have some serious defects. These are indicated in the following brief extracts from Prof. Weigle's "The Pupil and the Teacher":

1. "The lessons are not adapted to the pupil. We have seen how the religion of early childhood differs from that of later childhood, and it again differs from that of adolescence. Shall we attempt to teach the same doctrines, or the same portions of the Bible, to pupils in such different stages of development?"

2. "In the mind of the pupil, the Uniform system contains no principle of progression. He does not feel himself advancing from year to year. He knows that, however thoroughly he may study and however rapidly he may be promoted from class to class, he will still have set for him the same lesson as every other pupil of the school."

Prof. Weigle and many other writers have also called attention to the fact that the Uniform Lessons give pupils no connected view of the Bible in its wholeness and in the onward sweep of its progressive revelation. The lessons also fail to take account of the critical periods in the spiritual development of the pupil.

What has been said is sufficient to indicate that the selection of teaching material deserves our careful attention. As some of our Sunday schools have discontinued the use of the Uniform Lessons and are now using the Keystone Graded

Lessons, and as other schools may contemplate a change, it will no doubt be instructive to consider and carefully weigh this whole matter of lesson systems.

## A Practicing Christian

The efficient Sunday school superintendent—

1. Must be a Christian with a personal experience and anxious to lead others into the light.

2. Should be regular and always on time, remembering that an irregular teacher is a "regular" nuisance.

3. Is called not to "preach" to the school but to direct its energies and supervise its activities.

4. The wise superintendent gets best results by not attempting to do all the work himself but puts responsibility upon his associates.

5. Must be willing to change his program to meet changing conditions of school and social life.

6. Has a world vision of the church, being as much interested in the gospel "for others" as for "ourselves."

7. Believes in, advocates, and practices the principles of stewardship of time, effort, and substance.

8. Thinks Sunday school, talks Sunday school and believes in the need of efficient Christian training for church service.—The Officer.

## An All-Round College Man

George Owen, the super-athlete of Harvard, who has already received the Harvard "H" seven times for excellence in football and other sports, finds time for other things than athletics and his college studies. He devotes some odd moments to social work at the Phillips Brooks House at Harvard and on Sunday acts as Sunday school teacher in his home town of Newton. Only once in the last three years has he failed his pupils. The boys of his class recall that after a big game with Princeton he hobbled into the class and told them all about it. Owen is the sort of all-round college man who is sure to make a useful place in the world for himself.—Classmate.

## A Clever Cradle Roll Poster

The superintendent of the Cradle Roll Department of a Western Sunday school advertised her department by a clever poster. On a large sheet of cardboard, decorated with baby pictures, she printed the words:

*Bring your babies to join the Cradle Roll.*

*It will make them happy;*

*It will make you happy;*

*It will make us happy.*

Below was given the name of the superintendent, with her address and telephone number.



# The Juniors

## Handwork for Juniors and Its Value

OLGA C. FISCHER

How often we use the well-known illustration of a preacher who with his son entered the church, the pulpit of which he was to supply. Noticing a small box in the hall he took some change out of his pocket—a dime and a quarter. After deliberating a moment he dropped the dime into the box. After the service an official of the church took out the money and handing the same dime to the minister, remarked: "We always give what is in this to the pastor." The child looked into his father's face and said, "Dad, if you had put the quarter into the box you would have gotten more out of it, wouldn't you?"

We like to use this illustration, but what chance are we giving our Juniors of putting anything into it, except perhaps a penny?

Why is it? Because we have had experiences with the Juniors or because of some of their flippant remarks? Some teachers regard their pupils as bottles and are constantly pouring into them without furnishing an outlet. This the Junior undertakes to do and very often to the embarrassment and chagrin of the teacher.

The Junior, especially the boy, at this age is a wriggling, squirming mass of live wires, charged with energy, ambition, enthusiasm, and all this needs guidance. Life, after all, is a habit, a combination of habits. We must help them cultivate and develop the right habits.

The Junior is also a lover of action. His physical nature demands it. This age is the impressionable, memorizing, hero-worshipping age, also the period when the greatest number of decisions are made for Christ. We must win our Juniors now or lose them.

How can this be done? In the Sunday school we use the "ear-gate" but that is not enough. It does not satisfy. There is no opportunity for expression. There must be some week day activity, some actual work for the Junior, something to use the superfluous energy stored within him.

The gang instinct is very strong. He craves fellowship. If he doesn't get it in the church he will seek it on the streets. Therefore the best way to meet these problems is to have a Junior organization that meets weekly and gives the Juniors something to do. This Junior society can give what the Sunday school cannot give, training and definite service through suitable activities.

What are some of these activities that will hold their interests, outside of actual leading and participation in the meetings? A Junior choir; giving out tracts and invitations under the direction of workers; monthly socials; hikes with a purpose, i. e. gathering flowers for Children's Day; run errands for the

pastor; prepare baskets for the needy, etc.

However, the activity that appeals and that we wish to emphasize is that of handwork.

### "We Learn by Doing"

It is not busy work, work to "fill in" time, but it is a means by which we bring a truth through the "hand-gate." Its value is manifold.

1. It aids memory in that the Juniors memorize and then clinch it through handwork.

2. It strengthens impressions.

3. It emphasizes the truth and often shows the teacher the truths that have been emphasized by her and grasped by the pupils.

4. It helps to use some of the Juniors' superfluous energy and turns it into useful channels for himself and others as making joke cards for hospitals, etc.

5. It makes the facts more real.

6. It brings accuracy, both in work and in the knowledge of the facts.

7. It gives them something worth while to think about and helps them see the economic value in almost anything for their material. Spurgeon said, "Some temptations come to the industrious, but all temptations attack the idle." If we have a chance to shield our Juniors from these temptations why not use it?

8. It helps us enter into places into which it would otherwise be difficult to get. We reach the home through the Junior whose handwork has aroused interest there.

### The Best Time for Handwork

1. Before Sunday school if the session is before the church service.

2. Religious week-day school.

3. At home. This brings the largest results. It gets the attention of others, questions are asked, the story is retold by the Junior and the truth is again emphasized. The work is also more apt to be entirely original.

4. Meeting in small groups with a leader or worker has its gains because of the enthusiasm and unconscious competition leading to pride in actual achievement. There is a closer personal touch between the Juniors and their superintendent who through their conversation learns to know the real child and it is also through this contact and co-operation with each other that the right habits and regard for the rights of others are formed.

### Types of Handwork

1. Maps made of newspaper pulp or dough and salt mixture.

2. Illustrated psalms, hymns, texts.

3. Scrap-books and post cards for missions.

4. Joke cards for hospitals.

5. Hero study—as David's harp, crown, crook, sling, shepherd's bags, booklet on life of David, etc.

6. Mission study. Indian village, Afri-

can village, posters, hymns, mission booklets.

Here we have soul-winning and training presented in the way that the physical nature demands. It is a tremendous responsibility, a tremendous task, a work demanding abundance of time, patience, love and sacrifice, but not without its rewards.

### Did They Tell the Truth?

"You aren't teasing Fluff, are you, Mabel?" mother called from the next room.

Just a second Mabel hesitated. Then, "No, mother," she answered, "I'm not holding Fluff. She's on the rug by the fireplace."

Mother said nothing further, and soon went upstairs, but Mabel's face was very pink and warm. She had been dressing Fluff's white kitten-daughter in a doll's coat and bonnet and the kitty didn't like it a bit.

Mother hadn't known that—had not suspected it.

"But I didn't tell a story at all—mother just asked if I was teasing Fluff, and of course I wasn't. She never asked me about Snowball," Mabel told herself. "Of course I wouldn't tell a story."

"Dearie, mother doesn't want you to touch those cakes, it is too near dinner-time and will spoil your appetite," Beth's mother told her little daughter.

"No, mother, I won't touch the cakes," Beth answered promptly.

Five minutes later when mother was out of sight, Beth stole up to the serving table, and looked at the little dishful of candied peanuts and chocolate coated peppermints.

"Mother only said don't eat any cakes," she told herself. "She didn't say a word about candy. I'm not breaking a promise if I eat candy." So she took two of the chocolate coated peppermints and a spoonful of candied peanuts, and ate them very fast, and with an anxious look toward the door. Somehow they didn't taste so good as she had expected.

"I didn't tell any story," she told herself, but her face was pink and hot, just as Mabel's had been. Why do you suppose it was? And do you think those two little girls really and truly did "tell the truth"?—Child's Gem.

The little daughter of a noted French artist had been blind from infancy, when an operation gave her back her sight. Her first thought was to see her father. As soon as the bandages were removed she gazed long and eagerly upon his face, which was one of unusual nobleness, and then cried out, "To think that I had this father so many years and never knew him!" There are those who have had the Heavenly Father for many years, and still do not know the majesty and holiness of his nature.—Adapted.

# Our Serial

## The Broken Idol

OTTO KOENIG

Synopsis. Samuel Balder, whose godly mother has given him to God since his birth while his father, a skillful mechanic, is slowly overpowered by strong drink, shows even as a boy wonderful gifts as a violinist. He in the course of time becomes the protegee of Architect Naumann who enables him to pursue his studies at the Conservatory of Music. Norma, the motherless daughter of Naumann, an accomplished pianist and popular leader of the social set, and a passionate dancer, is deeply interested in Sam's musical career. She sees a new light and another world after a serious illness during which Sam's mother is her devoted nurse and pathfinder to God. Before setting out on a concert tour with the pianist-artist Jean, the brother of Architect Naumann, who is anxious to save him from his temptation to dissipate, Norma discovers that Sam has already become a victim to strong drink and hesitates to listen to his passionate pleading for her hand. After a heart-to-heart talk with her father she decides never to give her heart to a drinking man.

### IX. A Double Blow

The concert tour swept in triumph from city to city, as the brilliant young star was heralded far and wide by flattering accounts in the daily papers and musical magazines. Just a week had passed,—a week that seemed never ending. At noon the fateful letter from Norma arrived at last. With feverish excitement Sam broke the seal. With this letter lay all his earthly happiness and honor, or his unbounded misery. He wanted to have full control of his emotions, before hearing his life-sentence. So he took his one comfort, his beloved violin, and softly played his favorite piece, Bellini's "Hear me, Norma;" he repeated it, and then laid his violin aside and opened the letter.

"My dear Sam:—

"According to my promise to you, I am writing this letter. I would that you knew how hard it has been to decide this vital question, what tears and sleepless hours it has caused me. But now my heart is once more quieted. It was a hard fight, a severe struggle I have just gone through, believe me, Sam, till I could willingly place myself in God's hands, and say: 'Thy will be done!'

"I could have given you my answer that very night, had I not loved you so truly. But a too hasty answer might have brought harm to you and me. I wanted to examine my heart thoroughly once more. I wanted to be certain that neither egotism nor prudery were deceiving me. I have now searched my inmost heart and have found nothing but true and sincere affection for you,—an affection which would sacrifice everything to make you all that you really need, that is indispensable to you, at this time of your life,—a good stronghold, a mighty hand to guard you from a dreadful evil. Let me speak to you, dear Sam, from a full and overflowing heart. It was my honest intention to speak to you seriously on that evening, and to warn you in all kindness, of your weakness and susceptibility to your temptation. I wanted to beg you, for my sake, for your own sake, to give up drinking, once for all; but you seemed to anticipate my feelings

and prevented me from doing it. I felt in my heart that it would have been very unjust to you, if I had allowed you the hope and assurance that I was strong enough to be to you all that you had a moral right to expect, to guard you from your enemy. I know only too well I am not capable of that, Sam. How easily a drowning man draws his rescuer, who cannot swim very well himself down with him to the watery grave. And so I could never, would never, consent to be the wife of a drunkard. Please forgive me for writing all this, but I know that you will not misinterpret what I say, nor think ill of me, as I am just now thinking of your darling mother, to whom I owe so much, and I am suffering with her in her anxiety. I know this for certain, that you will fight the battle to the bitter end, and return to us a conqueror. I am praying for you, Sam, and will repeat that prayer for you daily, hourly, until you have won out. God will be with you in this fight; conquer the passion and pray God to purify, to sanctify your love.

"God knows, I have not meant to hurt you by a single word, Sam dear, and if my humble words and confused sentences serve to encourage you in the battle royal,—and how many a heart it can break if left to thrive—if I have done that, then, Sam dear, I have given you the best, all that I possibly can. Fight your battle with God's own weapons, and you will surely be the victor. Just try to dismiss me from your thoughts for a time; concentrate all your energy and ambition, your strength of character, to this brave struggle for supremacy. I will never forget you in thought or prayer and will silently watch you, and then when you have won the fight, and God so wills, our ways will meet once again. May God bless you and keep you from all harm, is the instant prayer of

"Yours sincerely,

"N. N."

Sam had finished reading the letter; each word pierced his heart like an arrow. Over and again he read it, till he knew it word by word, line for line. He uttered no sound, no words came from his pale lips. Then he sobbed: "My God!—She called me a drunkard, a drunk—ard,—O my God, I—am—a—lost—man! Mütterchen,—poor dear Mütterchen,—Norma—I've lost—you—forever!"

"Twas thus that Jean Naumann found him, after he had waited in vain for an hour at his studio, to rehearse. Deadly pale and motionless he sat in his chair, staring into vacancy before him.

"Sam, what's the matter? Has anything happened? Why didn't you call me, Sam?"

But he only shook his head, with a hopeless and despondent gesture. Naumann noticed the opened letter on Sam's knee. Mechanically Sam handed it to

him. Naumann read it silently, then laid his cool hand on Sam's burning forehead, and stammered consolingly: "Poor boy, my poor Sam!" Both were too deeply moved for words. Finally he controlled his emotion:

"Sam, so far nothing is lost. Why, you haven't begun to fight. Norma is perfectly right. I know what I'm talking about, Sam, I've gone through it all myself. We artists all have this same sin to fight down. But right is might,—the brave conquer the world. 'Faint heart ne'er won fair lady.' When I left my dear old father for my career, he gave me his blessing and his parting words I shall never forget:

*'Light is sown for the righteous, And gladness for the upright in heart.'*"

Sam repeated the last words in a whisper, "gladness for the upright in heart." "Those were the very same words that my good mother said to me at the station, just before I left her. God knows I mean to be upright in my heart,—O God, help me to be right!"

Tears came into Naumann's eyes as Sam thus struggled within his soul and bending over him he put his arm around him and said: "I'll help you to succeed, Sam, take courage."

Like a drowning man grasping for safety. Sam eagerly clasped the outstretched hand of his older friend and exclaimed: "Yes, I need you, Mr. Naumann, or my life is a failure. Help me to win out."

The concert tour had ended with a glorious grand finale, and Mr. Jean Naumann, thoroughly exhausted, nerves a-tingle, had gone abroad to recuperate. Sam, too, felt the need of a rest and so withdrew to the lonely country. He had been neglecting his home correspondence in the last week, but meanwhile had kept his "Mütterchen" well supplied with newspapers which contained accounts of the concerts. Upon his return he found two letters from home awaiting him. Both were full of sad news, which filled his soul with deepest sorrow. The first imparted to him the news that Architect Naumann had met with a serious accident. It ran thus:

"My Beloved Son:—It gives me deep pain to tell you that Mr. Naumann met with a very serious accident this morning. It seems that he and his young draftsman, Mr. Brinker, inspected one of the new factories in the course of building. As they stood upon one of the high walls, young Brinker suddenly grew dizzy, and swayed, fainting, over the parapet. In his effort to save him, Mr. Naumann lost his balance, according to Mr. Bunge, and plunged after him to the street below. Fortunately, Brinker fell upon a sandpile, sustaining but slight injuries and regaining consciousness in a few hours. But Mr. Naumann remained unconscious, and still is, while I write this to you. Fraulein Norma lies in a grief-stricken faint, moaning



and suffering intensely. I am glad to say that her aunt is here. Dr. Friedemann has just telegraphed to his artist brother of the accident. He and the other physicians have held a consultation and held out very little hope for his life.

"With love,  
"Your anxious Mother."

"P. S.—God has just called our dear Mr. Naumann—he died at six this evening, being unconscious to the last."

The other letter dated ten days later, read:

"We really expected you for the funeral, but as I spoke to Mr. Jean Naumann about my disappointment, he told me of your stay in the country and that no one exactly knew where you could be found. Perhaps it was better you were not here, as it was such a heart-rending and sad funeral. Poor Norma is prostrated ever since her father was brought home from his last work. The entire city expressed its sympathy and many thousands followed in the procession to the burial grounds. Mr. Brinker is utterly crushed by the awful misfortune, and it is said that his mind is at times impaired by the tragedy. Yesterday the city fathers have decided to erect a monument to the memory of Mr. Naumann in recognition of his many services toward the welfare of the town. I have seen Miss Norma this morning and am glad to tell you that she is bearing up well and bravely. She is going to leave this evening to spend a few weeks with her aunt; so she will be nearer to you than to us. It seems as though somehow the bright sun of the past has gone under a dark cloud. Now I shall be very lonesome without her, without you; God will be my comforter in my loneliness. Mr. Jean Naumann has taken charge of the estate and business. He intends to rent the mansion and Mr. Bunge is going to finish the buildings. I understand that, as soon as matters are arranged, Mr. Naumann will take his sister and Miss Norma on an extended trip to Italy and France.

"Ah, how quickly our lives are reversed and changed about! But we are ever in God's keeping. He will hold us fast. I entrust you to his tender care and mercy, my dearest boy, and pray for you every hour of the day.

"With fond love,  
"Your Mother."

This was a bitter crushing blow to Sam. He had always felt the deepest affection and sincere respect for his kind benefactor. His first impulse was to start for home and see Norma, then he again remembered that he would not find her there. Could he ever bear to face Norma again, anyway? She certainly did not want him now, and his own wounds were still unhealed and bleeding profusely. For days and days he was utterly unable to settle down to hard work again; all his efforts seemed hateful to him; nothing succeeded, nothing was worth while. He strove vainly to distract his mind by strenuous walks; he tramped through the thick woods and

the deepest rocky ravines, until every fiber of his body cried out for rest. Upon his return from the country Sam had left his old studio and engaged rooms in a more quiet section of the large city. He wanted to be unknown and be forgotten. With a desperate determination he bent all his pent-up energy into new compositions and, regardless of the nervous strain, he worked often all night through. Again he began to read his Bible daily, but he could not find any comfort in it; every passage seemed to condemn him. Sunday mornings he attended some near-by church but always found the sermon and the minister unsympathetic and out of touch with both the present and the future worlds, out of tune with God and his people. The service left him cold and sad, all seemed to make light of his deep distress and desperate state of mind. One Sunday evening he wandered through the streets of the lower city when he was attracted by the gay music of a Salvation Army band. The strains of a familiar hymn and the loud and cheerful singing aroused his latent spirits. Involuntarily he followed the stream of people and found himself soon in a large hall crowded with men and women, all helping to swell the chorus singing. Everything and everybody seemed to cast a soothing influence over him. He had been among them a little over an hour, and concluded that here were people that possessed true religion—at least a good substantial part of it, worthy to consider and accept. At any rate, this little band of Christians knew and understood a sad, unhappy heart; they had some practicable comfort to offer a miserable young man that wanted to be on the right side with God and his conscience. He decided to look in again on the following night.

A week later one afternoon, Sam was aroused from the depths of a new composition by the loud knock at the door of his studio: "Ha! ha! There you are, are you?" cried a boisterous voice. "It has taken me two days to locate you and find you in your den." It was none other than Kurt Keller, the young doctor. Although Sam had purposely avoided Keller, still he was actually glad to see a familiar face, after the unhappy days of the last few months. How thoroughly he enjoyed a good hearty laugh once again. First he listened silently to his humorous words, and finally fell victim to the genial gayety of his old companion. Keller made him relate his experiences during the concert tour of which he had heard through the papers. Then he touched on the more recent happenings and told him of Mr. Naumann's sad death, but was careful not to mention anything of Norma. Keller noticed this avoidance of her name, and, by a little tact and diplomacy, he soon had fathomed the true state of affairs of his heart, though he did not know exactly what had caused the trouble.

"Brace up, old boy, don't give up. 'Faint heart ne'er won fair lady!'—so they say," slapping Sam gaily on the back. "Come let us get out in the fresh

air and take a good walk; it will do you good."

Keller understood perfectly how to handle Sam at almost any time. He knew that in this mood Sam was as wax in his fingers. They had reached their old club rooms, when Sam asked Keller to be excused. He pleaded need of sleep, said he felt ill, and was not good company that evening.

"You won't have to drink, Sam. I'll brew you something that will be just the thing for you now; you need a nerve tonic."

Reluctantly Sam yielded and they both entered. Here they were alone. The beverage certainly made him feel better; the feeling of depression vanished, his spirit rose as by magic.

"That's just where you're wrong, Sam; you jump like all artists, from one extreme to the other. That, and only that, is fatal, and robs you of your judgment and self-confidence. What you need is to strike a 'happy medium.' Moderation is the first principle in life, self-control, not too godless, not too pious!"

Keller had suspected Sam's intention, and he was very careful not to overstep the bounds of temperance in Sam's company. He knew and understood Sam's past weakness and his proposed reformation. He meant well enough in his own way, and wanted to be of real service to Sam. He really liked him immensely, loved him as a good honest soul and admired his brilliant talent.

After an hour he went home with him, where they sat up till midnight, Kurt telling him of his jolly vacation spent in the southern parts of France. Sam flattered himself that he had found in Keller his best friend, one who could judge his sad circumstances impartially and with intelligence. The renewed friendship seemed to encourage him with more ambition for work. His new compositions were published with great success and a few had been already publicly performed. His name was on the lips of all music-lovers. This brought him not only applause but also a good income which enabled him to send a goodly sum to his mother every month, as his father's business was gradually failing.

Kurt Keller's imaginary principle of moderation, however, did not work very effectively in Sam's case. 'Twas a pleasant dream only, for it disappointed him very often, and all good intentions were often thrown to the winds. He had reached that stage, when a glass of strong wine was becoming absolutely necessary to steady his nerves and put him in a proper frame of mind for work. He felt his strength failing and that he was fast becoming a willing slave to the obnoxious habit. After one of these social gatherings when Sam had come home flushed with wine, his brain aflame, he was stricken with a deep remorse. The feeling came over him that he had during the last month of the renewed friendship with Keller, been playing the part of Judas, betraying his Master. The sharp sting of regret at his unfaith-

fulness to his promise to overcome the terrible passion, tended to sober his mind. He was able to think quite clearly and began to despise himself as a perjurer before God, before his mother, and most of all, Norma. He denounced his weakness and called himself a miserable coward. In a spirit of indelible despair and shame he threw himself among the pillows of his couch and cried aloud to God for mercy and help. He prayed fervently, as though death itself was clutching at his very throat. He pledged anew the old oath in all earnestness; he recognized the failure of the moderation scheme and called himself a fool to have been again deceived by Satan. "Not another drop, not a single glass," he moaned aloud, lifting his hands to heaven, as though in a sacred oath, "Oh, God, help me, or I die!"

(To be continued)

### Iowa Young People at Muscatine

The 28th annual convention of the Iowa Jugendbund convened with the society at Muscatine from June 12 to 14. A large number of delegates and visitors from the various societies throughout the state were registered. A splendid feeling of fellowship and co-operation permeated every session of the convention and drew the delegates and visitors into closer and more intimate relationship than ever before.

All of the sessions were splendidly attended. The two devotional meetings on Wednesday and Thursday mornings were very inspirational and encouraging because of the fine spirit of prayer and testimony that prevailed. The general theme of our whole convention was "Stewardship." Four very splendid essays were delivered on various phases of stewardship, of our time, our talents, our money. Many great truths regarding our life work as young people were presented.

We were fortunate to have with us again as our convention speaker Mrs. C. E. Hillis of Kahoka, Mo., and were privileged to hear three splendid addresses from her on the following subjects: "Psalm 1," contrasting the life of the righteous and the unrighteous man; "What Are You Worth?" setting a wonderful ideal of true worth before our eyes, and "The Investment of a Life," based on the thought that he that findeth his life shall lose it; and he that loses his life for my sake shall find it. (Matt. 10:39.) All of these addresses were very inspiring and touched the very heart-strings of every one present. Our great responsibilities as stewards of the Lord and our obligations as faithful and energetic workers in his kingdom were impressed upon us as never before. The influence of Mrs. Hillis' work here has gone home with each of us and will thus extend itself throughout the whole state. May the Lord bless her richly as she goes about with her inspiring and uplifting messages!

Thursday afternoon was most enjoyably spent in Weed's Park, where bounteous refreshments were served, and all

enjoyed to the fullest extent a few hours of rest in God's great out of doors.

At this session of our Jugendbund we received into active membership the B. Y. P. U.'s of Baileyville, Ill., and Prairie Grove (a tributary of our Burlington church). The convention next year will meet with the society at Elgin. The following officers were re-elected:

President, Henry B. Wiesley, Aplington.

Vice-President, Arthur Lang, Victor. Secretary-Treasurer, L. G. Johnson, Steamboat Rock.

Our secretary-treasurer's report showed a combined balance of some \$535 on hand. We designated the following sums for mission work: \$200 to the Home Mission Fund, \$200 to Miss Bertha Lang, an Iowa missionary in China. The mission collection taken on the last night amounted to \$110. This amount was designated to Dr. Carl Jordan, another Iowa missionary on duty in a Baptist hospital in China. We set as our goal for this year the raising of \$1000. \$500 of this amount has been pledged for the laying of the foundation of Missionary Speicher's home in China.

The convention days have passed all too quickly, and we have again said "au revoir" for another year. May the Lord be with each of us individually and as societies, and grant that we may be living witnesses in the Master's kingdom, seeking ever to serve him better.

All in all we feel we have done quite well, but we look ahead joyfully as the "end is not yet." "Work while it is day, for the night cometh."

MISS MATHILDA DEBECK, Reporter.

### South Dakota Jugendbund Meets at Chancellor

Chancellor, S. D., was the "mecca" for the young people of our South Dakota German speaking Baptist Churches from June 12-14. They came by train and auto. It was quite an undertaking for the little group of members, but they succeeded admirably in taking care of all who came, even on the last evening—when a heavy shower made the roads almost impassable and about 30 were to stay for the night who had planned to drive home—they rose to the occasion and everyone was provided for.

One cannot report a young people's convention, you must participate in it. President Arthur Voigt of Avon opened the session Tuesday evening with a song service and presided at all other sessions. After the opening exercises the different societies responded in their own original way. Variety was offered in the solo Rev. C. Dippel sang to the group singing of the Avon and Madison societies.

Rev. A. P. Mihm, the executive secretary of the German Baptist Young People's and Sunday School Workers' Union, was the "big gun" of the convention. In fact he was "a double barreled gun" as he stated, now shooting the German barrel and then the English. He was kept "a roarin'" as he had to fill several vacancies on the program. He presented in an epigrammatic, terse and exhaustive manner in his several addresses

"The Church and the Young People," "The Young People and the Pastor," "Some Qualifications for Leadership" and "Fitted for Service," as well as an address on "The Power of the Sunday School Teacher." Lack of space forbids giving a full report of the addresses. Invite him to give them before your society sometime and convince yourself of their value.

The general thought of the convention was: "The Kingdom of God." Rev. C. A. Gruhn and Rev. H. Lohr spoke respectfully at the devotional hour on: "The Kingdom come" and "Thy will be done." A "Definition of the Kingdom" was given by Rev. G. E. Lohr. "The Place of the Young People and its Opportunities" was pointed out by Rev. J. F. Olthoff. Rev. W. S. Argow emphasized "Giving for the Kingdom." "Hindrances to the Kingdom" were enumerated by Rev. C. Dippel. The question "How Will the Kingdom Be Advanced?" was answered by the following young people: Albert Lubbers of Tyndall showed how it can be done "In Co-operation With God." Herman Bleeker of Emery said it can be accomplished "By Co-operation With the Church;" Miss Edna Robeck of Madison advocated "Co-operation With Other Christians and Organizations that Further the Kingdom." And what shall be said more? Time fails me to write of the numerous solos, duets, trios, quartets and choir selections, violin and piano numbers, of the readiness on short notice to "fill in," of the hearty singing, earnest prayers, thoughtful discussions. Everyone had come willing to co-operate and add their "bit."

The officers for the ensuing year are Arthur Voigt of Avon, president; Harry Lubbers of Tyndall, vice-president; Miss Edna Robeck of Madison, secretary, and Herman Bleeker of Emery, treasurer. The program committee consist of the reporter, Mrs. Edna Schmidt and Miss Edna Robeck. The slogan of last year was retained: "OTHERS."

The committee on resolutions presented its report expressing the appreciation of the convention for the royal reception and hospitality extended by the Chancellor church and the endorsing of the program and policy of the Young People's and Sunday School Workers' Union.

Over 150 from outside of Chancellor had registered. Was it worth while? The coming weeks and months will reveal the value of the convention in the intensified interest, renewed consecration, enlarged visions, sacrificial giving and unselfish service for "Others."

WILLIBALD S. ARGOW.

There are now approximately 350,000 members of Christian churches in China after missionary effort of over one hundred years.

Reports of the annual meeting of the International Association of Daily Vacation Bible Schools showed an increase of at least thirty per cent over last year, with a total estimated number of 5000 schools, 50,000 teachers and 500,000 children.



# Missions—Home and Worldwide

## Our Gypsy Mission in Bulgaria

My dear friends!

How sorry I am, I have not been able to write you sooner about our very interesting work among Gypsies. As far as I know, we are the only people who are doing any mission work among that strange race. And more than that we are working among them with considerable success. Gypsies are indeed the most neglected people in the world as far as mission work is concerned. You in America have perhaps heard of the Gypsy evangelist, Gypsy Smith. But no denomination or mission society ever attempted to do mission work among those brown folks from Asia. But people who have produced a Gypsy Smith should not be neglected. And we never shall do it. This work has been entrusted to us by the Lord and we shall do our best to bring them to Jesus. There is no country in the whole world where there is such a large number of Gypsies as in Bulgaria. We have more than 150,000 of them. And alone in the city of Sofia, in a special quarter of the city, about 7500 Gypsies live by themselves, and indeed it is a sight which you could not find in the whole world. You never saw such a dusty, dirty, untidy place, full of children, semi-naked or often entirely so, or clad only in vests of rags; women in baggy trousers, their national dress, with no skirts; men in all sorts of cast away clothes, wearing them till they literally fall to pieces. And the houses,—did you ever see such miserable huts! No European ever likes to enter the Gypsy quarter of a town and in Bulgaria every town and big village has a Gypsy quarter.

We began work among these poorest of the poor in the village of Golinsi, where the first convert Gypsy Peter Suntscheff, was baptized. His conversion was very genuine and thorough. From the first he took a great interest in the conversion of his own race and his good wife—Bogana is her name—has helped him. Meetings were arranged and from the beginning well attended. Conversions followed and soon baptisms took place. Now we have 28 Gypsy members. A Gypsy meeting is quite an experience, somewhat like a Negro meeting in the States. What lively singing, how earnestly they pray! It is wonderful how much they know of the precious Word of God. Their leader, Peter Suntscheff, has proved a good teacher. How necessary to teach these people to lead them to Jesus.

One morning I went through the village of Golinsi to our meeting and close to our meeting house the dead body of a young man lay in the road. The young man had been murdered just a little while before I arrived. I left one man to watch the dead till the police arrived and asked all to come to the meeting. Most men came; they had been quarreling and killed the young man in the

fight. I am very determined to teach them total abstinence, and those who become Christians must give up all drinking and smoking. Meeting over, I must go to as many Gypsy huts as possible; every one wants to see me in his house and if possible give me a cup of tea. During the war we have suffered very much; we were almost starved. For six months I had no bread. I had to live on Indian corn (Maize) and what I had was hardly enough to keep me alive. The result was, I became very ill. When the wife of Peter Suntscheff heard of it, she wrote to me, saying the Lord had ordered her to care for me, as the widow of Zarith cared for Elijah in the time of need. And good soul as she is, she sent me a loaf of the best bread, made of wheat flour, every week for about half a year. Where she got the flour from is a mystery to me. And the Gypsy, Todor is his name, brought me lard every week. In this way the Lord cared for me in times of great want.

A few years ago, after the war, a Mohammedan Gypsy, Beiram Boro, was converted and baptized. This made such an impression on one of the onlookers that he stepped forward and gave 50 Levas as an offering, saying he never knew that Gypsies were converted and wanted to show how glad he was to see a Gypsy baptism. Beiram has since worked as a colporter in his village and vicinity. The name of his home is Rassovo.

Soon there will be a great day in our Gypsy work. During the winter 16 Gypsies professed conversion in Golinsi and one at Rassovo. On the 29th of April they will be baptized and the Gypsy church at Golinsi will ordain Peter Tuncheff as their pastor. May God bless him and his church, raised out of the dust. Please remember our Gypsy work and the workers Peter Tuncheff and Beiram Boro in your prayers.

C. E. PETRICK.

## What Gandhi Suggested

A company of Indian Christians and British missionaries asked Gandhi, who was then at the height of his fame as a patriot and nationalist in India, how Christians could make Christianity a real force in the national life of that country. His reply was fine:

"I would suggest four things. First, that all you missionaries and Indian Christians should begin to live as Jesus Christ did. Second, you should all practice your religion without adulterating it or toning it down. In the third place, I would suggest that you should emphasize the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you should study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."—Kind Words.

## West Irving Park Church

The Young People's Society of the West Irving Park Baptist Church of Chicago has, during these hot summer months, held street meetings on the various street corners in their vicinity. The Chicago Business Men's Gospel Team of the Y. M. C. A. assisted by procuring renowned speakers who testified for Jesus Christ. These business men spoke of how vital and necessary it is to have Christ in their business.

Among those who testify is Willie Morrison, the famous 15-year-old prodigy boy preacher.

Many souls have been led to Christ and many brought to the knowledge of him through these street meetings.

On the hot Sunday evenings, Rev. A. Rohde holds the evening service on the lawn adjoining the church. The excellent location prevents any interruption. Passers-by stop and listen to the preaching of the Gospel, autoists slow down to catch a word and neighbors sit on their porch to listen to the music and the speaking.

During the summer months, when Sunday schools feel the slump in attendance due to vacation, the West Irving Park Baptist Sunday School reports that the attendance is 10 per cent lower than the average attendance at the maximum period of the year. This remarkable attendance is attributed to the use of free coupons for Bibles, the distribution of coupons for refreshments at the Sunday School Picnic, and an extensive summer program.

## Jugendbund of the Northwestern Conference

In conjunction with the Conference, which meets at Elgin, Iowa, from Aug. 14 to 19, the Jugendbund of the Conference, comprising all the Young People's societies of Minnesota, Wisconsin, Iowa and Baileyville, Ill., will have a general meeting Sunday, the 19th, at 2:30 P. M. Rev. G. Waldvogel of Steamboat Rock will talk on "Life Ideals for Christian Young People" and Bro. H. P. Donner of Cleveland will be the main speaker. The Juniors will open the meeting with a song. All the anthems: "Praise Ye Jehovah" and "Let Mount Zion Rejoice" in mass chorus. The societies are therefore asked to bring these songs with them. The songs can be bought from our Publishing House in Cleveland for 12 cents per copy.

We expect a great representation from every society in the Conference and God Jehovah has promised us great blessings, so come. Kindly notify Rev. Ph. Lauer, Elgin, Iowa, of your coming early.

HENRY MARKS, President.



Third Annual Conference of the Chicago Jugendbund—1923

"World Brotherhood" was the theme of the third Annual Conference of the Chicago "Jugendbund," held this year at St. Joseph, Mich., May 25, 26 and 27. From the minute the Chicago and other Illinois delegates numbering about 260 boarded the lake boat early Friday evening until the closing meeting Sunday night, everyone had a most worth while time.

To facilitate matters, the opening meeting was held in the cabin of the S. S. City of Holland. Several addresses, special music and testimonies, together with the social fellowship of the trip, served to develop early a fine conference spirit and feeling of unity.

Saturday morning was spent in discussions, while the afternoon found us at the Children's Home and all over St. Joseph in autos. The banquet Saturday night, though the first of its kind in our Conference, struck a high note of enthusiasm which deserves repetition. With considerable special music by the United Choirs of Chicago and the orchestra of the First Church, Chicago, together with an unusually gripping address, the Saturday night session developed a pitch seldom seen in our circles.

Sunday afternoon opened our eyes to the importance and bigness of our German Baptist work from both the historic and present day standpoint. The address was entitled "See America First" (a plea for home missions). When we closed Sunday night with joined hands singing "Blessed Be the Tie that Binds," we felt a new meaning in that hymn. Our speaker had brought us to face "The World's Challenge to Christianity."

Mr. L. A. Crittendon, Gen. Supt. Pacific Garden Mission, Chicago, Rev. A. P. Mihm, Rev. C. Fred Lehr, Prof. J. Q. Ames, Dean Y. M. C. A. College, Chicago, Rev. C. A. Daniel and Mr. H. P. Donner of our Publication House at Cleveland, is just a list of our leaders in the order in which they served us. It would be belittling the conference to try to give a real picture of what they did for us. Suffice it to give a few disconnected thoughts as they have impressed some:

God's way, as found in our Bible, is

the solvent of this world's great problems.

Only in more fully utilizing its young people can the Church expect to grow more efficient in its mission of serving the world.

We must recognize the danger in compromising with the world. Only with an unflinching, clear conviction of righteousness bred in communion with God can we best serve our fellowmen.

In the conflict between the old and the young, between the educated and the ignorant, between the colored and the white races, between provincial nationalism and world vision, and in the conflict between adherents of different religious faiths, there lies the fundamental field in which to practice the spirit of World Brotherhood. Are we Christians if we detest the Negro, the Japanese, or the Jew,—or the Catholic?

Of signal import was the contribution that the conference made toward acquainting us with the larger aspects of our German Baptist work. The visit to our Children's Home, the presence of the business manager of our Publication House and the address on the story of our Home Mission work were the important factors in this direction.

In its business session, the conference voted to support the objectives of the National German Baptist Young People's and Sunday School Worker's Union.

All of the meetings were well attended. Close to five hundred delegates registered while the number present at the various meetings exceeded the two thousand mark. The South Chicago Young People's Society had the highest percentage of delegates present and was awarded the Bible.

If it were possible to name all who deserve credit for making this conference the great success that it was, the list would take up too much space.

After expressing our appreciation to our hosts at St. Joseph and Benton Harbor and praising the St. Joseph Church and pastor, young people's society leaders and the Ladies Aid on the splendid manner in which they handled the great number of out-of-town guests who arrived at 11:30 Friday night and left

about the same time Sunday night, so that everybody was happy and well-fed all of the time, we turn to the large number who contributed their time and talent in music, address and committee work—all to the end that the greatest number shall derive the greatest good—and realize anew that only through complete and harmonious co-operation can big things be accomplished.

And then we look up to God and in the closing words of our conference hymn, we sing—"And Crown Him Lord of All."

ARTHUR H. STEINHAUS.

## Attention! Girls and Women in the Vicinity of Chicago

On the 11th of October, 1923, the women of the Chicago Churches expect to hold their annual "Bazaar" for the benefit of the Old People's Home and Deaconess Home. The main feature at this occasion will be a sale of useful and fancy articles.

Here is an opportunity for all who desire to help in this worthy cause to do so. Any article, great or small, which can be converted into money, will be most gratefully received.

Now, will our girls and women, who are handy with the needle, put on their thinking caps and devise some way of using this talent in the Lord's service. The summer months with their long evenings of daylight can be profitably spent in handiwork.

We are told in Exodus 31 that two men were especially fitted by the Holy Spirit to do the handiwork to beautify the Tabernacle, soon to be erected. This ability to work with the hand, as well as other gifts is imparted by the Holy Spirit to be used for his honor.

May he prompt and guide you, dear girls and women, to make something that will be a great help toward the good work carried on by our women of Chicago.

Kindly send goods to the Old People's Home direct, 1851 No. Spaulding Ave., Chicago, Ill.

IDA KUHN.

Secretary Schwesternbund Chicago and Vicinity.



## Andreas Henrich

PROF. A. J. RAMAKER.

With the flight of years the personality of the men whom we look upon as the earliest founders of our German churches in this country must necessarily fade from memory. We see them no more in our midst, and only rarely are they made mention of in our social and



religious gatherings. And if the latter should occur now and then, the interest which the story of their struggles and triumphs excites, is generally only local. Our pioneers, at least the very first generation of them, have become largely historical names only with which we can scarcely come into any personal relation. And this is not to be wondered at, for the period of our earliest beginnings now lies more than eighty years in the past. The time when the earliest of the "fathers" were in their prime is more than sixty years ago, and the majority of them had gone to their reward before the present generation of younger members in our churches was born.

The subject of our present sketch belonged to the earliest company of German Baptists in our country. He was one of the five ministers who, in 1851, formed our first annual conference in Philadelphia, Pa.—the others being Fleischmann, Eschmann, A. Rauschenbusch and von Puttkamer—and he was the second editor of the "Sendbote," serving from 1862 to 1865, when the first General Conference took over the publication interests and elected Brother Philip W. Bickel to fill that important position. He became the pastor of the Rochester church, shortly after a successful beginning had been made there by others, in 1851 and remained with that church until 1858 when he went to the so-called "Fleischmann Churches" in Lycoming Co., Pa., which later were designated in our Conference reports as the churches in Williamsport, Anthony, Hepburn and Fairfield. He remained with them until after the close of the Civil War, organizing them into Baptist churches and in other ways stabilizing their activities. He next went to Louisville, Ky., where he remained until 1875. It was during this time that he became instru-

mental in laying the foundation of an orphanage which had the active support of our German churches for many years until its removal and enlargement to its present location at St. Joseph, Mich. For the last twenty years of his life he was not in the active pastorate, although he never lost interest in the missionary work of our churches, preaching often and even founding churches, among which are the present Shell Creek German church and the English church at Platte Center, in the state of Nebraska. He died at the latter place at the age of 76 years, in 1895.

Cataloging a list of churches a minister has served is the least interesting portion of a minister's life story. It is in fact only a guide for the historian and his readers to follow the various activities in which the subject of his sketch has been engaged. The spiritual quality of the work done and the Christian motive which actuated the man are very much more important in evaluating a life. They are even more suggestive than the successes which can be tabulated in figures. But the spiritual assets very often can not be told in after years because the special records are missing. They are, however, written on the scrolls of God's book of human achievement to which we have no means of access; eternity will unroll these to us.

Brother Henrich was a very successful pastor in the twenty-four years of his active ministry. His day was the time of small beginnings when every advance was made at the expense of much labor and many prayers. He left every church he served in a better condition than he had found it. He possessed excellent native gift, a clear mind, a receptive and retentive memory, a facility for popular expression of his thoughts, a hard worker, a lover of and seeker after souls, to which qualities he added a gospel message the truth of which he had himself experienced. Like all our pioneer ministers he was very insistent in his preaching, that in order to be a Christian it was necessary to have made a definite religious experience which they called "Bekehrung." And they were on New Testament ground in this demand.

There is scarcely a religious phenomenon more interesting to me than to trace and recount these experiences in the lives of our worthy forebears, because in my judgment it supplies the motives for their arduous labors and the sacrifices they were called on to make.

Brother Henrich's early life was one continuous conflict with adversity of the most painful kind. Born in 1819 in a small village in the old province of Nassau, in Germany, he lost his parents when he was scarcely eight years of age. He was not placed in an orphanage, as one might expect, but farmed out to a villager for thirty pieces of silver—a boy slave whose life was made very unhappy by reason of his unfortunate position. He succeeded in obtaining a common school education, later was apprenticed to a builder and finally became a journeyman carpenter, when he was free to seek his own living and

glad to escape the bondage of his early years. In 1840, at the age of twenty-one, he fell in with a company of German Pietists who pointed him to Christ as a personal Savior. This providential meeting and an accident which had nearly brought his life to an unfortunate ending, led to his conversion. In 1849 he immigrated to the United States, landing in Buffalo, N. Y., where he came in contact with Brother von Puttkamer who had just organized the First German Church, now the Spruce Street Church. He was baptized, worked at his trade but longed for an opportunity to do missionary work among his German speaking countrymen who were at the time coming in large numbers to the larger cities of our land. It would have been most fortunate if he could have had some additional preparation for the new service he was so willing to render, but there was no Seminary where he might have entered. At the suggestion of August Rauschenbusch, Brother Henrich went to Rochester where a small company of 21 members was already holding meetings and to these he ministered. Here he was ordained in 1851. At this time the total number of German Baptist churches in the United States and Canada was 8 with a membership of 405, as nearly as we can determine by the meager records at our command. When he died, in 1895, the churches had increased to 228 and the membership to 20,804.

Our earliest pioneers were not only good evangelical preachers, sound in the faith, some of them also had the gift of putting into written form the truths they felt called upon to preach. And Brother Henrich's ability along this line was second to none of his brethren. He had to a large degree the imaginative temper of a good writer. He could carry out an allegory and make the form of composition acceptable where common narrative would not grip the reader. He also knew how strong a hold a good story has upon the attention of readers. His "Wallfahrt nach Zionstal" and his "Africana und Jordania" were books illustrating allegory and his "Laura, die Sozialistenbraut," is a good example of the story form of writing. He prepared some translations from the English on valuable denominational subjects which have served vital needs, as for example "Pendleton's Handbook."

His literary activity falls in the later years of his life when he wanted to be known as the "farmer" preacher and when he wielded the pen to give his active brain an outlet for further usefulness. His contributions to the "Sendbote" in the eighties on general religious trends were eagerly sought for and widely read.

### The Prayer of a Friend

What is the best prayer that friends can offer? A variety of answers might be given. But some one has come pretty close to the mark in saying that it is involved in this prayer: "Lord, enlarge our hearts, that those who love us may have more to love."

## A Beautiful Life



Our Sister Johanna Langhorst, who for a number of years was the Superintendent of our German Baptist Deaconess Home in Chicago, Ill., passed away on May 11, 1923, at the age of fifty years. She was born and raised in Germany in a good pious home and always endeavored to live an earnest Christian life. She came to this country in the early nineties and settled in New York City. Here she came in contact with the members of the Second German Baptist Church, who invited her to the services. Under the earnest and searching preaching of the late Rev. Walter Rauschenbusch she realized as never before her need of redeeming grace and a regenerated heart. She was born again on February 23, 1896, and on March 29 of the same year she was baptized and received into the fellowship of the Second German Baptist Church of New York. While standing in the baptism, her pastor expressed the conviction, that Sister Langhorst would be used of God for some special service. Already two godly men, namely the Rev. Leighton Williams and the late Rev. Walter Rauschenbusch had begun in a modest and small way a deaconess work and were meeting with success. Our sister was constrained by the love of Christ to become a deaconess. She entered the Deaconess Hospital at Dayton, Ohio, in October 1896 and graduated in 1899, being ordained in the deaconess work on November 14, 1899, in the Second German Baptist Church, the Rev. Gottlob Fetzer and the Rev. Leighton Williams officiating.

She immediately entered upon the work on the Westside among the poor and needy and ministered to the sick, showing by her life and example the spirit of Christ. She came to Chicago January 6, 1914, and took charge of the German Baptist Deaconess Home here as Superintendent.

Under her wise management and with her devoted spirit to this specific work, she soon exerted a far reaching influence and cultivated a deeply religious atmosphere in the Home, which will never be forgotten. For her to live was Christ and to die was gain. Her only desire was that the girls, who were training for the deaconess work or for the missionary service should be Christlike, unselfish and devoted.

On March 7 she was taken ill with pneumonia and pleurisy and having

finally overcome this malady, her constitution was weak. She lay on her bed of suffering for weeks. About Easter-time she thought her end was near and had all the girls and friends come to her bedside to say farewell. Her transfigured look and heavenly disposition were so marked that all who witnessed it went away with the consciousness of an open heaven. But she had to linger on after that until May 11, when she fell asleep in Jesus.

The funeral services were held on May 14 at the Humboldt Park German Baptist Church, her pastor, the Rev. E. G. Kliese, officiating. The Rev. F. Friedrich read the scriptures and Rev. Wm. Lippard prayed. The pastor spoke on Mark 14:8: "She hath done what she could." Rev. Herman Kaaz read the obituary. Rev. C. A. Daniel, the President of the Deaconess Home, spoke a few words in English on the life of our departed sister. The deaconesses, Miss Marg. Wagner, Miss Maria Stobbe, Miss Elizabeth Tessling, Miss Emma Dicks and Miss Elizabeth Weise and the missionary Miss Frieda Rieke acted as pall bearers, while all the missionaries present and all the pastors formed in line as the casket was being carried out of the church.

We have sustained a great loss in our Deaconess Home and work. Her memory will be blessed. All who knew her will never forget her devotion and consecration to her work. We are indeed very fortunate that the Lord has so graciously provided for a successor in the person of Miss Margarete Wagner, the efficient and beloved superintendent of the Old People's Home. She has accepted the call of the Deaconess Board and will enter upon her duties in September. Girls who are entertaining the thought of becoming deaconesses or missionaries should make their applications early. Address either the President, Rev. C. A. Daniel, or Miss Marg. Wagner, Supt., at 3264 Cortland St., Chicago, Ill.

C. A. DANIEL.

### Associational Meeting in Sebastopol

'Way up in the northeastern corner of the Province of Ontario, some 70 miles east of the Canadian Capitol, Ottawa, there is a little group of German Baptists. Their meeting place is Sebastopol, 17 miles from a railroad station. It is a handsome church building situated on a hill, surrounded by rocks great and small and many wooded hills upon which grow the tamarack, white birch, the pine, spruce, beach and maple. Interspersed between these hills are bits of farm land where live the tillers of the soil in their humble homes partly surrounded by a complex of small log barns. Here they eke out a meager living growing summer wheat, potatoes and a few other products which they are able to raise during their short summer.

Standing on a hill near the church a wonderful panorama is unfolded before the eyes. Down at the foot of the hill is Lake Clear in all its virgin beauty, 7 miles long and 3 miles wide, with water clear as crystal and full of fish. Per-

haps in the coming days of the aeroplane this lovely spot will be covered with numerous cottages and tents. Far away in the distance toward the north is the great Ottawa Valley, while beyond that are seen the hills of Quebec—perhaps 40 miles away, enshrouded in perpetual haze.

This is the place where the 5 churches of Arnprior, Killaloe, Lyndock, Sebastopol and Neustadt met on the 14th of June for a few days of fellowship and spiritual quickening. The main item of business revolved around the question of adopting the responsibilities of the historic German Baptist Association of Ontario (Canadischer Missions-Verein) which hitherto had its seat in southwestern Ontario. While in the past a dozen churches assembled here, there is today only one—Neustadt. Some have disbanded, while others have joined the Canadian Baptists. It was decided to drop the name "Renfrew County Vereinigung" and to meet henceforth as "Canadischer Missions-Verein."

The pastors in charge (Brothers Schmidt, Falkenberg, Peters and Schultz) formed a four-leafed clover. This was in respect to physical symmetry rather disproportionate, but underlying all superficial idiosyncrasies was a current of spiritual harmony. They endeavored to use their talents—as good as they seemed capable of—for the blessing of these isolated folk among the rocks and hills, where the doctor charges \$24 for a call, where many of the commodities of modern life are unknown and where books are as scarce as mosquitoes in December. Many impressions of spiritual truths were made and received. May they be deep and find expression in the various walks of life!

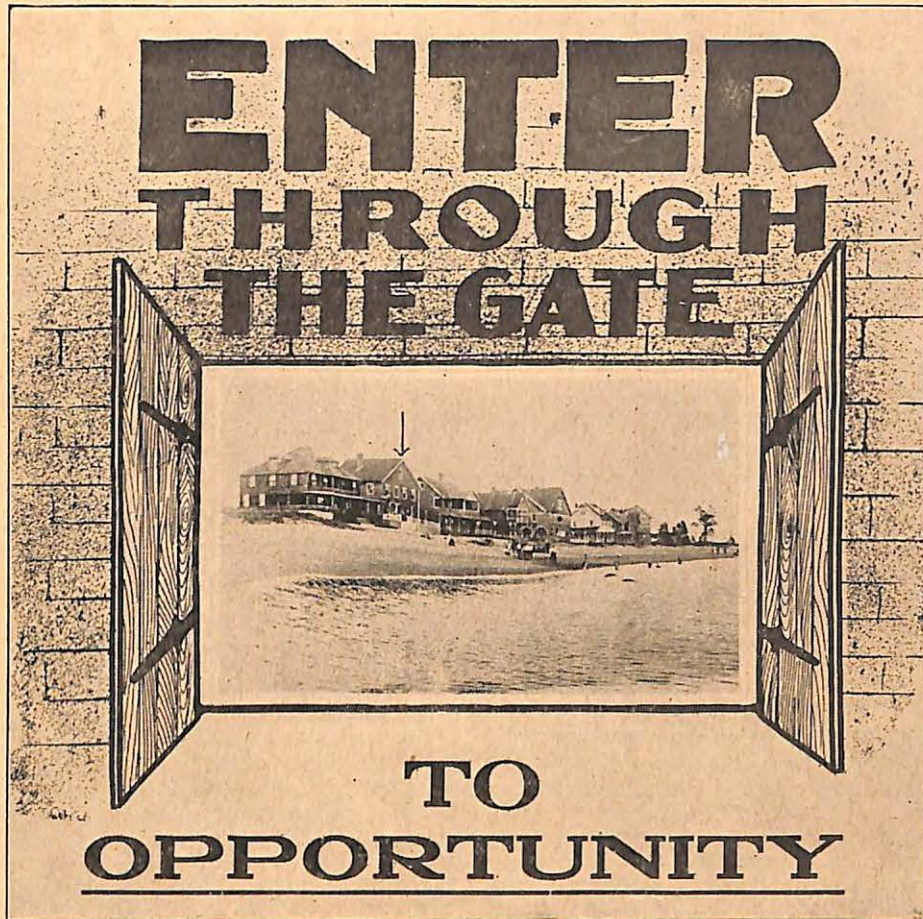
Three of these churches have a serious problem to face: the calling of pastors. The pastor of Lyndock and Sebastopol, Bro. Falkenberg, is being lured back to the Seminary by inward promptings, while the pastor of Arnprior, Bro. Schmidt, has felt the call of the West and is going to the "land of the Dacotahs." May the great Shepherd provide shepherds for these flocks which need them far more than their sheep in the rocky pastures, far removed from the throbbing heart of civilization. We rejoice with Killaloe over its phenomenal progress and its new church building now under construction. "While we are green we are growing, when we know it all we are stagnating."

THE REPORTER.

In Colombia, South America, missionary work is going forward in an encouraging manner. Newspapers that were hostile to Protestant missions a few years ago are now printing strong articles in their favor.

Missionary work in Japan is greatly supplemented by evangelization through the newspaper. A ninety-eight per cent literacy—the highest in the world—and a universal reading habit from the scholar to the coolie make the daily press a short cut to the attention of the Japanese people.





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#### A Word from the Publication Committee

Dear Brother Mihm:—

In the meeting of the Publication Board we had quite a talk about the "Baptist Herald" and I was requested by resolution to write to the Young People's Union that we rejoice in the acceptance of the "Herald" by so large a number of our people and the able work of the editor. We would encourage our young people especially to continue the effort in getting still more to subscribe to the paper. It was further resolved that we appoint a committee to introduce various ways, by suggestions, by which this can be brought about more effectively. Brother H. von Berge was appointed as chairman of this committee and requested to appoint his own associates.

I thought there was no better way to bring this to the knowledge of all than to send this word to you, so that you might bring it in the "Herald" itself. I want to say also that in view of Brother Bloedow's illness we have requested Bro. Fetzer to induce a number of brethren to send in a number of articles for the "Sendbote" Young People's page.

Wishing you God's richest blessing in the work, I am yours in Christ,

W. J. ZIRBES, Secretary.

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#### BAPTIST DEACONESS' HOME AND HOSPITAL SOCIETY, CHICAGO, ILL.

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