

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 Nine

A PLEDGE FOR RALLY DAY

MY CHURCH is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed and the unity of God is perceived. It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections and the foretaste of heaven. I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws. It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, place and progress concern my life in the world and that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members and I chill my own soul. I have solemnly promised to advance its interest by my faithful attendance, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service. **AND THAT PROMISE I THIS DAY RENEW.**

What's Happening

The Church Vacation School of the Temple Baptist Church, Mt. Oliver, Pittsburgh, closed Aug. 3rd after a successful summer session. A total of 210 pupils enrolled with an average attendance of 125. About 15 teachers were in charge daily.

Rev. John F. Meyer of George, Iowa, has accepted the call of the church at Wausau, Wis., and expects to begin his new pastorate the early part of September.

Rev. F. H. Willkens, pastor of the Bethel Baptist Church in Buffalo, has resigned his charge to accept the position of director of religious education for the Buffalo Baptist Union. He expects to begin his new duties Oct. 1.

Rev. W. J. Appel, formerly of Bethlehem, Pa., and of late assistant pastor at the Bethel church, Detroit, has accepted a call to become pastor at La Crosse, Wis., and begins his work there September 15.

Some of our pastors have been called upon to suffer bereavement of late in their homes and family circle. Bro. Emil Mueller, state missionary for Wisconsin and Minnesota, was plunged into sudden sorrow, soon after the close of the assembly meetings in Mound, Minn., by the death of his wife, who succumbed to shock following an operation. Rev. O. E. Krueger of Burlington was called to Madison, S. D., by the death of his mother, Rev. A. A. Schade of Pittsburgh, Pa., was called to Kansas by the news of the mortal illness of his father. We mourn with those who mourn and extend to these brethren our heartfelt sympathy.

The Daily Vacation Bible School of the North Ave. Church, Milwaukee, Wis., Rev. L. B. Holzer, pastor, received the honorable award of having the most excellent school among the Baptist churches in the city. Last summer the school of the Immanuel Church, Rev. O. E. R. Hauser, was distinguished as being the most excellent. Our German Baptist schools in Milwaukee are doing thorough, worth-while work in this respect. We congratulate them on their fine record.

Rev. F. A. Bloedow, our Associate Young People's Secretary, who has been incapacitated by illness since the beginning of the year, is at present in a hospital in Winnipeg and the latest reports concerning his mental and nervous condition are not very encouraging. Recovery is predicted by the physicians but seems to make very slow progress. Our stricken brother and his family need our continuous prayer.

Bro. Reuben Windisch of Philadelphia, known to many of his friends as "Uncle Rube" and to a wide circle as singing leader at the Bundesconference in St. Paul, is not only a singer of note but of late years has composed the music

of a number of fine gospel hymns and circulated them far and wide in his efforts to promote the praise of his Lord. Bro. Windisch has just published a new leaflet of four songs: "When the Reapers Come Rejoicing," "Gethsemane," "Only One Can Save You" and "The Print of His Bleeding Feet." These songs take well with our young people. Bro. Windisch will be glad to donate a number of copies to applicants. Brighten up your meetings with some of these new hymns. Address Mr. Reuben Windisch, Oak Lane, Philadelphia, Pa.

Prof. Lewis Kaiser and wife are enjoying their sojourn in Europe. After the Stockholm meetings, they are planning to visit in southern Germany for a little while; then they intend to make a longer stay in Switzerland and Italy, after which Vienna and Munich are on their itinerary. The journey home is booked for November 14, via Bremen. We hope our honored friends will have a pleasurable tour and a profitable time in all these places.

Gladdening reports of refreshing revival seasons are coming to us from the German Baptist churches in southern Russia. Bro. Carl Fuellbrandt, representative of our General Missionary Society, writes of 58 baptisms in Gueldendorf, of 8 baptismal services this year by the church in Johannestal. At one station of the Neufreudental church 110 converts were recently baptized in the open before a large assembly of friends and enemies. Other neighboring churches are looking forward to baptismal services in the near future. God's spirit is stirring up the dry bones of nominal Christianity in that region and multitudes are turning to the New Testament Christianity of a living experience. There is still acute need for clothing in this part of Russia and our Missionary Society is extending aid in this direction as well as assisting in the support of some of the pastors until the churches shall recover from the effects of the famine and money depreciation.

Our Baptist churches in Poland have decided to found a seminary for the education of ministerial students. It is to open in Lodz Oct. 15 and the church in Nawrot Strasse will house the new venture for the present. Rev. F. Brauer has been called as president of the new school. Instruction will be given in the German and Polish languages. It is a venture of faith which has our best wishes and prayers for its growth and success.

The Editor had the pleasure of spending nearly a week in Pound, Wis., as the guest of Rev. Wm. A. Zeckser, early in August. We had the privilege of addressing his congregation several times as well as speaking to the young people of the Second Polish Church one evening. This church is four miles in the

country and Rev. A. Alf is pastor. Sunday evening, Aug. 5, we spoke to a large union meeting in the spacious First Polish Baptist Church in the village of Pound, Rev. H. Schilke, pastor. About 400 or more were present from the three churches, mostly young people. Our stay in Pound was made more enjoyable by the fellowship with Rev. L. B. Holzer, formerly pastor at Pound, and Mr. E. V. Bitter of Milwaukee, who were camping at Gill Lake near Pound with their families and some friends. The presence of all these visitors made the Pound Sunday school picnic a gala occasion. Another delightful affair which happened while in Pound was the golden wedding anniversary of Deacon L. Heisel and his noble wife. Their children, their friends and the church, in whose life they have had an important part for years, vied with each other to pay them tributes of love and esteem.

Rev. F. A. Licht, formerly pastor in West Hoboken, N. J., who went to Stuttgart, Germany, over a year ago with the intention of spending the rest of his days in the old country, is returning to the United States the middle of August. Bro. Licht had a severe siege of illness in Stuttgart. He has recovered, but undoubtedly the unsettled conditions in Germany have caused him and his good wife to change their plans. We welcome them back in our midst.

The Vacation Bible School of the church in Dillon, Kans., was a real success. Schools of this kind originated in the big city and are multiplying in the cities during the summer time. A daily vacation Bible school in the country is a rarity. Bro. G. W. Pust, the pastor, writes that "these schools should be boosted. It is marvelous what the children will learn in a comparatively short time." Let other rural churches, in view of this, plan for such a school next summer.

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When School Opens Again

THE challenge of the age is the child. One answer is the schoolhouse. Through the reopened door of the schoolhouse passes a procession of young people to receive the stamp of the teacher's mind. It is a fitting time to dwell for a while on the immense importance of our school system and the almost immeasurable influence it exerts on the young minds entrusted to its care.

"Let me make the songs of a nation and I care not who makes its laws," it was once said. We might as truthfully say: "Let me make the schools and I care not who makes the laws." What is to be the character of our future citizens? For the most part they are now in our public and high schools. What training are they receiving there? The question is apt and timely when we remember that the permanency and the spread of Christianity is intimately connected with the education of the people. Next to our religion the free public school system is the greatest bulwark of our liberties. We hold the true aim of our public schools is to train up the youth of the country to be good citizens of the state and useful members of society. It is on the assumed liability to promote these great public ends that the schools rest their sole claim for public care and support.

That is a most significant saying of the Talmud: "Jerusalem was destroyed because the education of the children was neglected." Yet it is not inconceivable that a nation may give all heed to the training of the young and through a false philosophy of education only hasten the hour of its doom. The character of the education given is the question of paramount interest.

What Is Education?

WHAT do we understand by education? There are those who would identify education with the communication of useful knowledge, knowledge of such subjects as enable a boy or girl to make his or her way in life. But to educate a child is not to crowd into its mind a given amount of knowledge, to teach the mechanism of reading and writing, to load the memory with words, to prepare a boy for the routine of a trade. To educate is something more than to teach those elements of knowledge which are needed to make a living.

We would rather define education as the art of making the most out of the whole man that can be made out of him, the art of training, unfolding, perfecting all of his faculties, moral, spiritual, even bodily as well as intellectual. The true end of education is to unfold and direct aright our whole nature. To do men permanent good, we must act on their whole nature and especially must aid, foster and guide their highest faculties at the first period of their development.

What are we to think of the present day tendency in education of magnifying the head and neglecting the heart, of cramming the intellect and impoverishing the feelings? For is it not a fact that by education, men mean almost exclusively intellectual training? Is it not true that the head in these days is receiving much more careful attention than the heart; that much more time is devoted to the intellect than to the affections; much more to social accomplishments than to individual rectitude; much more to science than to the emotions; much more to the "osophies" and "ologies" and "isms" than to duty, honor, reverence, justice and benevolence?

Head or Heart?

UNLESS we read ill the signs of the times, this is the fundamental need in our education today,—emphasis on the moral values of life. We yield to no one in our respect for scholarship. We would instruct every pupil exactly, clearly and would incite every one to dig deep. But all this must end in life or it fails of its purpose. The love of right as right, the moral firmness which can sacrifice personal advantage, the stern sense of duty, the responsibility of the individual to others,—are not these the things that are to be impressed on our youth, so that they may go forth into life as men and women of principle, stalwart for the right, standing firm for truth and righteousness?

Mere intellectual training will not accomplish this. An often quoted expression of our day is "Knowledge is power." "Character is power" is true in a much higher sense than knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness are powers in their way, but they may be powers only for mischief. Knowledge of itself, unless wisely directed, may make bad people more dangerous. Intellect without virtue is a curse to civilization. Pestalozzi held intellectual training by itself to be pernicious, insisting that the roots of all knowledge must strike and feed the soil of the religious rightly governed will. There is not a roguery encountered anywhere but a stifled conscience is behind it. There is not a corruption to be met anywhere but a neglected heart is at the root of it. We may well ask ourselves whether we are conferring either a blessing on our children or a benefit on the state, if our schools do not improve the hearts of their pupils. He who educates aright must educate conscience.

How the Teachers Can Help

SOME one has said: "Education is what the mind of the teacher can do for the mind of the child." After all, it is the teacher that makes the school. The encouragement of excellent teachers is the first duty a community owes to itself.

Both the church and the home welcome and need the co-operation of the public school in the work of training the heart. The public school teacher has the child under his care and influence about five hours a day during five days of the week. Great is the opportunity and great is the responsibility of the public school teacher! In addition to the instruction by book and rule, there is an education by contact and conduct which may mean more than all the rest. There may be no special hours and no special places for the teaching of moral science in the curriculum and yet the teachers who do not mix moral training with their teaching, whose teaching all through is not surrounded by a moral atmosphere, are untrue to their highest vocation and unfit for their responsible position.

Whenever we educate intellect at the expense of the heart we make a vital mistake. We may not need less training of the head but we do need more training of the heart. The teacher who only transmits knowledge is a mechanic. The teacher who forms character is an artist. The boys and girls of today will be the men and women of tomorrow. We owe it to them to give them an education which shall not leave one side, indeed the best side of their nature untouched and undeveloped. True education must not starve the healthful and ennobling emotions in order to overfeed the intellect. True education must and will take into account the head. It must and will take in the heart. But after all the educational climax is the education of the heart.

Warren G. Harding

THE sudden death of President Warren G. Harding in San Francisco on August 2nd shocked the whole nation. All reports about the illness which had befallen him a week before on his return from Alaska stated that the danger point was past and predicted his early recovery. It was a sad ending to the Alaska and Pacific Coast trip and the tragic cutting off of a presidential career that seemed to be entering in upon its greatest usefulness.

President Harding represented the best type of the average American citizen. By his industry, executive ability and the sterling quality of his character he had won the confidence of the people of his own state and they had chosen him to high office. When nominated for the supreme office in the gift of the people at a critical time, he was elected by the largest popular majority ever given to a presidential candidate. As president his efforts were for peace and a more amicable relation between the nations. By his advocacy of America entering the World Court he endeavored to show our people that in these days no nation "liveth unto itself." While for avoiding entanglement in nationalistic ambitions and world politics, he believed isolation should not be America's ideal where service for healing and upbuilding could be rendered.

Our late President was a professing Christian

who was actively identified with our beloved Baptist denomination. The kindly and patient spirit of the Master was evidenced in his personal life and dealings. The outspoken Christian tone and emphasis of some of his recent speeches delivered during his fateful trip, now stand out in a remarkable manner and form a splendid memorial of his last days.

We were deeply touched in company with thousands of others who gazed upon his funeral car passing through Chicago August 7th. Thousands waited for hours in the hot sun along the line of the railroad to greet the belated train and by silent tribute pay their last respects of honor and love and sympathy to his mortal remains and to his brave life companion holding lonely vigil at the casket. May the Father of mercies comfort her!

Our prayers go up "to the only wise God, through Jesus Christ" to bless and keep and guide our new president Calvin Coolidge in the arduous duties which have so suddenly been laid upon him.

Editorial Jottings

PLAN FOR larger service; pray for greater strength.

AN INFORMED mind and a sympathetic heart are essentials for service.

SUSPICION IS a colored glass which keeps us from seeing things in their true light.

WE DIRECT the attention of the men's quartets in our churches to an announcement in Prof. H. von Berge's article on another page concerning a new song book which will surely be of great interest to them.

SEPTEMBER IS the threshold of the activity for fall and winter. High time to lay plans for that rally day meeting in Sunday school and young people's society. Stir up some enthusiasm for the larger work which you hope your church will accomplish in the months ahead.

Why I believe in the Church

O. E. KRUEGER

What and Why "The church of Christ, in its largest significance, is the whole company of regenerate persons in all time and ages, in heaven and on earth. In this sense the church is identical with the spiritual Kingdom of God; both signify that redeemed humanity in which God in Christ exercises actual spiritual dominion." Read that definition again!—Now once more! I like the words of Paul even better than this definition of Dr. Strong. It is not a mere metaphor when he speaks of the church as "his body, the fullness of which is not like a body, it actually is his body. That is the ideal church. But even the organized group of people, the church to which you belong, is called of God to be the body of Christ in the community in which it lives. I believe in the church as the body of Christ on earth. He has chosen it as an instrument through which he might continue the work which he began here and he has

actually furnished it with the equipment necessary to accomplish that purpose. Get the idea, "His body, the fullness of him that filleth all in all"! A few years ago we were glibly talking about "What is the matter with the church?" and we said a lot of foolish things. There are fashions in attitudes as well as in clothing, and how we do follow the fashion! I am convinced now that there is nothing the matter with the church as a divine institution, all its troubles and failures arise out of its human element. In spite of these I believe in the church, his body.

Boiler and Steam What the mechanism of the watch is to the main spring, what the boiler and engine are to the steam, what the body is to the mind, that the church is to Christ. Steam cannot develop power without the boiler, the mind cannot act upon the material world without a physical body (we do not believe that spirits move tables; strange that they should make a specialty of such pastime!); the main spring of the watch needs a lot of wheels to be able to tell you the time when your train pulls out; Christ needs the church to express himself.

Voice, Hands and Feet You have read Annie Johnson Flint's words:

*"Christ has no hands but our hands,
To do his work today;
He has no feet but our feet,
To lead men in his way;
He has no tongue but our tongues,
To tell men how he died;
He has no help but our help
To bring them to his side."*

His gospel has gone just as far as our feet and our voices have carried it or our hands have sent it. His compassion has required a human channel. David said: "Is there yet any of the house of Saul that I may show the kindness of God to him?" If Mephiboseth is to know of the kindness of God it must come through man.

"Where has God been?" A missionary from India told me an experience that has been duplicated in the lives of many others. He had given the Good News to one of those hungry souls that had sought God for many years, when suddenly this poor Hindu turned upon God's messenger with intense accusation: "If that is nineteen hundred years ago, why didn't you come and tell me sooner?"—"O, I am only thirty-five years old, I had to grow up and go to school and wait until God sent me." But that answer did not solve the perplexity of the soul that had been in darkness so long and she continued to wail: "Where has God been all these centuries, what has he been doing, why did he not send some one before? I have been waiting and waiting, and now my life is wasted!" Strange that he has no tongues but our tongues! If these keep their silence the very stones are to cry out, but who can understand the language of stones?

The Ship and the Cargo "His body, the fullness of him that filleth all in all." Fullness (pleroma) signifies a ship, a cargo, a

ship filled with men (sailors, rowers, soldiers), or that which is filled. The church is his body or his ship filled with himself, with his presence, power, agency, riches. "I in them"—what a cargo of love, of compassion, of devotion, of courage, of unselfishness, of righteousness, of consecration! And so he has equipped the church with the power to express this life and to render the same kind of service which he rendered. "As my Father hath sent me, so send I you." A re-study of his ministry which recognized all human needs will show the lines along which that ministry is to be carried on today.

Use and Abuse It is just as possible to abuse the church, his body, as it is to abuse the physical body. It would be hard to say which has been abused the most. Many have used the church as a dressing room in which they have donned the garments of religious respectability. That of course is an abuse of the church. Others have regarded the church as a jumping-off station. Their relation to the church looks only toward their death-bed. That is why so many so-called churches are dead. To minister to a dying race, the church must be more than a life insurance company or an undertaking establishment; to be an instrument for bringing in the Kingdom of God, the church must not be a mere political machine; to feed the hungry, it must be more than a soup-kitchen; to provide for the poor, it must be more than a poor-house; to heal the sick, the church needs to be more than a hospital; to supply the recreational needs of man, it must not dwindle down to be a mere gymnasium, and to provide for his social needs, the church must offer man something beside a country club. The church is to express the full life of Christ and minister to the needs of humanity in a well balanced way.

A Churchless World To my mind the strongest practical argument in favor of the church grows out of the question: "How would you like to live in a churchless world?" Some think that would suit them splendidly. Not to be bothered eternally by joy-killers and crepe-hangers, by blue laws and the makers thereof, by prohibition and the agitators thereof; nobody to disturb them about their relation to Christ and the interests of their soul; nobody to preach to them of righteousness, temperance and judgment to come—what a paradise that would be! But on the other hand there are millions of people, who never darken a church door or give a penny to the support of the church, who are ready to receive all the indirect benefits of the church. They are largely unconscious of what the church has done for them and we must forgive their indifference. But for any one to speak of the benefits of the church and then to boast of having his religion in his wife's name, as I have heard a governor and a U. S. senator do, is disgusting. If I had the power I would put such men together with those who desire a churchless world on a cannibal island.

For Bible Study

The Epistle to the Colossians

Each of Paul's greater epistles has in it one great and outstanding thought. In Romans, it is justification by faith; in Galatians, liberty from the bondage of law through Christ; in Ephesians, it is the mystical union of Christ and his church; in Philipians, it is the joy of Christian progress. In this epistle, "it is the dignity and sole sufficiency of Jesus Christ as the Mediator and Head of all Creation and the Church" (MacLaren). In short, the main theme of Colossians is the person of Christ. "That in all things he might have the pre-eminence" (1:18).

This epistle was probably written in the year 60, about the same time as the epistle to the Ephesians. Many scholars hold that the letter to the Colossians was prior to the Ephesians. It is vigorous in method, elevated in thought, clear in doctrine, warm in feeling. It was called forth by a special need. It was primarily written to refute a dangerous heresy, to warn against a subtle peril threatening the churches. Tychicus was the bearer of the letter. (4:7. See Eph. 6:21, 22.)

The Church at Colossae

Colossae was a town on the river Lycus in the heart of the modern Asia Minor. In Paul's time it had declined much from its earlier importance and was overshadowed by two nearby much more prosperous cities, Hierapolis and Laodicea. In all three cities were Christian churches. (4:13.)

There was a considerable Jewish population in Colossae. Antiochus the Great had transplanted two thousand Jewish families from Babylonia and Mesopotamia. In Paul's time they had grown to be an influential element in these towns of Phrygia.

Paul does not seem to have been the founder of these churches or ever to have visited them at the date of this letter. Of all the converts to whom Paul had written the Colossians alone were entire strangers to him. They had "never seen his face in the flesh" (2:1). But toward the close of Paul's first Roman imprisonment, when his approaching liberation seemed certain, he is visited by a brother from the little town in the far off valley of the Lycus in Asia Minor. The visitor was Epaphras, who was probably the founder and pastor of Colossae and the other churches in this region. (1:7; 4:12, 13.) It is not unreasonable to believe that Epaphras, as well as Philemon (both members of the Colossian church) were among the converts of Paul during his great ministry at Ephesus. (Acts 19:21, 26.)

The visit of Epaphras occasioned the letter. Whether his errand was exclusively to consult Paul about the state of the Colossian church or whether some other business brought him to Rome, we

do not know; but he comes and brings sad news which burdens Paul's heart.

The Colossian Heresy

Epaphras brought Paul strange and disquieting news of an insidious form of error, unlike any which the apostle had hitherto met. It contained the germs of Gnosticism, a heresy which in the age following the Apostolic took on great proportions. Forward-looking Paul saw at once the wide bearing and the future deadliness of this error which was creeping into the churches. He felt himself compelled to exert the whole force of his authority and reason to check these perilous influences.

This thing that had crept into the Colossian church was a strange teaching, a sort of mixture of a mystical Eastern philosophy mingled with a system of narrow Jewish ritualism.

It was partly Jewish, for it made distinction in meats, attached importance to new moons and sabbaths (2:16) and insisted upon the value of circumcision, if not upon its actual necessity. (2:11; 3:11.) So far it was not unlike the Judaism which marred Paul's work in Galatia and elsewhere. But other ideas from Eastern religions and systems of thought entered in. With this Judaism the Colossian teachers mingled a "philosophy" (2:8, the only place Paul uses this word), a "worshipping of angels" (2:18), and an ascetic neglect of the body. (2:23.) This latter was to be expected, for these speculative opinions led to wrong ethical conclusions.

In this study it is not practicable nor needful to enter into a full discussion of this erroneous system. A few broad lines of its teaching will suffice. It taught that matter is evil and the source of evil; that God who is absolutely good could not by his immediate act have produced the world, for had he done so, it also must, like its author, be only good. So these teachers interposed between God and the world a graduated series of beings, known as emanations or angels and by these only the work of creation became possible.

God was represented as a Being so far removed from them that they could only approach him through a series of angelic intermediates. We can readily see how this philosophy or theosophy endangered the supremacy of Christ and set aside the precious truth of the sole mediatorship of Christ. It thrust all kinds of inferior agencies between the soul and Christ.

This new system laid down a number of new rules which paraded a kind of self-abasement, false humility and insisted on hard ascetic practices, because matter is general and the body in particular were regarded as something evil.

All this was taught as mystery imparted to the initiated alone and under seal of secrecy. The supremacy of knowledge was asserted. Faith may be

alright for the multitude, but the initiated, the secret few, are saved by knowledge.

The Positive Teaching of Paul

The truth which Paul opposed to these heresies was that the person of Christ is the only manifestation of the divine, the link between God and the universe, its Creator and Preserver, the Life and Light of men, the Lord and Inspirer of the Church. Christ is the eternal and preexisting word, which word also became flesh. He is the only ruler, the only mediator, the only Savior, the head of the body which is the church and the source of its life through every limb. (1:14-20.)

Paul would say if there was anything advantageous or attractive in the new doctrine, it existed already in Christ and not only in appearance but in truth. It pleased the father that in him should all fulness dwell. (1:19; 2:9.) There was therefore no need of any wisdom or help which could not be found in Christ. (2:3, 10.) To worship angels and seek their help (2:18) may seem humility, but it is futile and unnecessary, for "Ye are complete in Christ, who is the head of all principality and power" (2:10). The true deliverance from a carnal and earthly mind is to be found in fellowship with Christ. (3:1-5.) Over against the exclusiveness of this system Paul laid great emphasis on the freedom and non-exclusiveness of the gospel. (1:23.) Note the three times repeated "every" in 1:28. Christ has broken down all exclusiveness and made all to be one. (3:11.) Hold to the Head and you are saved and are made full, made complete.

A. P. M.

Gleanings from the Field

Southern Baptists have now (May 1922) 1,966,610 pupils in Sunday school, while 7,630,405 "possibilities" are still out. We have "some job" ahead of us to get the outsiders on the inside!

As we look at our twenty years' record and see that we have grown from 670,000 to 1,966,610 members and that by maintaining the same ratio of increase for the next twenty years we would have an enrollment of 5,700,000 in our Sunday schools, we are inclined to rejoice over the fine showing, but our rejoicing is as they actually exist. The magnitude of the task is staggering! Eight million people not in Sunday school, looking to Southern Baptists for Sunday school instruction!—Southern Baptist Handbook.

Contrary to the general impression, rural New England presents one of the most needy mission fields in the United States. More than one million children of Protestant families in New England are not reached by any church, and more than half of them are in rural sections.

The Sunday School

The Child and the Sunday School

H. J. WEIHE

PART III

There seems to be an increasing tendency, at the present time, to apply certain definite tests to the work of religious education. Even in the Sunday schools of long ago it was quite customary to mark pupils for punctuality and attendance and perhaps also for deportment and the number of scripture verses which had been memorized. In the progressive Sunday schools of the present time pupils are also periodically promoted and written examinations are sometimes given to test their advancement in Bible knowledge.

These are indications of progress. The fact is becoming to be more generally recognized that the subjects which are taught in the school of the church deserve at least the same careful attention as the subjects studied in other educational institutions.

It is true, of course, that the work of the Sunday school cannot and should not be measured by intellectual tests alone. Our Divine Teacher has declared, "By their fruits ye shall know them," and one of his followers said, "Be ye doers of the word and not hearers only." The chief results of moral and religious training must become manifest in conduct and character. It is therefore instructive to consider some such questions as the following: What should be the disposition, the moral and religious tendencies of a pupil who has reached the age of 11 or 12, especially if there has been considerable co-operation between the Sunday school and the home?

We will no doubt agree that a pupil should, under such circumstances, show at least some love for God's house, God's book and God's day. He should also, in a manner appropriate to his age, have accepted and confessed Christ as a personal Savior and Friend. He should in general manifest an attitude of respect and obedience towards his parents and teachers. There should be some indication that such a boy or girl is growing in a life of unselfish service to others. Some moral or spiritual standard of this kind may help us, as Sunday school workers, to emphasize those things which are most important and which have an abiding worth. In view of the greatness of our task and the responsibility involved, we may indeed ask with the apostle: "Who is sufficient unto these things?" We are led to realize that our strength and wisdom must come from him, whom we are serving, and who has given us the assurance: "Lo, I am with you always unto the end of the world."

A Name to Live Up To

A Bible class of men and women in the University Place Christian Sunday school, Enid, Okla., has taken the name of B R—I C—K S. The letters stand for the class motto, which is, "Be Right, Intimate Christ, Keep Sweet." On a recent Sunday an attendance of two hundred was reported, although the enrollment is much below that.—Men's Class.

The Teacher for a Bigger Better School

G. W. PUST

The art of education has undergone a great change in the last generation. The motive power effecting this change can be named in one word—*psychology*. There was a time when little attention was given to the laws that govern the human mind. The pupil was looked upon as a sort of vessel into which the teacher poured knowledge. Sometimes these vessels must have seemed to be rather defective and some of our forefathers, no doubt, can well remember how the school-masters would attempt to remedy such defects with a "hickory stick." It is surely a reason for gratitude that a better day has dawned. And every Sunday school teacher should put forth every possible effort to acquire the "new knowledge" and thus become constantly more efficient in the great task of instructing and guiding those under their care. I desire to call attention, however, to a number of requirements that are of even greater importance to the Sunday school teacher than the study of psychology. Every teacher in the Sunday should have:

A Genuine Love for the Master

We are reminded of that morning when Jesus after his resurrection appeared to some of his disciples on the shore of the Sea of Galilee. Peter had really forfeited his place as a disciple by his craven denial of his Master; but the Lord in his forgiving grace singled him out with the question: "Simon, son of Jonas, lovest thou me?" Receiving a satisfactory reply, he answered: "Feed my lambs," "Feed my sheep." We have here the attitude of Jesus himself. To those who desire to teach men, women and children the higher truths of life he says by implication: "It is necessary that you love me." He does not say that we must possess a certain amount of knowledge or enthusiasm. He knows that genuine love will not be indolent in acquiring that when service demands it. No difficulty is too great, no task too burdensome, no requirement too severe for him who truly loves the Master.

And how this love transforms the one in whom it dwells! It makes the heart warm and tender; it bestows patience, kindness and sympathy; it gives one mercy and compassion toward the erring. O, that every Sunday school teacher

could truthfully say with Peter: "Yea, Lord, thou knowest that I love thee."

A second requirement for the Sunday school teacher is

A Genuine Love for His Pupils

This may bring to mind that bad boy or that unruly girl. How trying they have often made it for their teacher! Is it really possible to love such with a genuine love? But has not the word "love" often conveyed a wrong impression? It is a common notion that love is a pleasing emotion that comes and goes of itself and that we have nothing to do with either its coming or its going. Jesus however, spoke of love as something extremely practicable. To the lawyer who wished to justify himself by asking, "who is my neighbor?" he gave a fine description of love by drawing the picture of the good Samaritan. Love then is more than emotion. It is energy, it is ministry. And the teacher needs this love for the pupil.

Especially is this true in regard to children. How careful we should be in dealing with them! Their souls are even more plastic than clay. Every influence that passes over a child's soul leaves its record indelibly written. If we are impatient, the impatience will leave its trace. If we become angry, our anger leaves a wound.

A third requirement for the Sunday school teacher is

A Genuine Love for the Task

This is of a two-fold nature, namely pasturing and pastoring. By pasturing is meant the process of teaching. This is often a genuine pleasure, especially when the lesson has been well prepared. The pastoring process, however, may sometimes become real irksome. Looking after each member of the class, discovering points of weakness and strength, noting what effect the truth is having, bearing with frailties, etc.—this may not always be pleasant; but it is the road that leads directly to the heart. It is the method that bears rich fruit in the upbuilding of character. And that after all is the great task to which the Sunday school teacher is called. May God implant genuine love deeply into the heart of each Sunday school teacher and then our Sunday schools will continue to become bigger and better.

* * *

A gain of 948,347 in membership by all churches in the United States for the year 1922 is shown by the annual Church census prepared for The Christian Herald. Baptists take the lead with a gain of 305,597 for the year.

* * *

The British Bible Society's latest report announces the gospel printed in six new languages for the coastlands or islands of the Pacific. This society has sent out the Scriptures in 550 different tongues.

The Ideal Young People's Society

E. BAUMGARTNER

An ideal has been defined as an "idea with a punch" and based on that definition an ideal society would be one which is composed of young people who have ideas that are full of action and power. Ideals are a great power in our lives. Let us consider the organization, the spirit and the objectives of an ideal society.

The Organization of the Ideal Society shall receive the first consideration. Efficiency, both in the system used and in the ability of the officers is of great importance. The president leads, directs and inspires the entire organization. He does not allow his society to become a "cave-dweller" and he knows that an organization will not run itself. The vice-president is the comrade and the assistant to the president.

The recording secretary has been called the "spiritual weather bureau" of the society because that officer knows whether it is warm or cold in the society. This secretary will be accurate, brief, conscientious, distinct, neat and ever present. The corresponding secretary has been called the "nerve that leads to the outside world." This officer takes care of the correspondence and keeps the society in touch with denominational, city, state and world activities. The treasurer keeps accounts and will always have a definite understanding regarding the methods used in handing the society's money.

The Ideal Society will have a large number of committees. A few examples are as follows: Membership, Devotional, Missionary, Educational, Social, Financial, Music, Temperance, Flower, Evangelism, Benevolence, Social Service, Good Citizenship and as many more as might be needed. Every committee has an efficient chairman who plans the work, calls meetings regularly, is responsible for results and makes written reports to the president.

The Ideal Society makes use of certain principles of efficiency. It places the right person in the right position. It knows definitely what each officer and committee is expected to do. It plans how to do the work and it believes in co-operation. It is a mechanism in which no part is broken or missing.

There must be a driving power in every organization. That power is

The Spirit of the Membership

It does not fall from the clouds nor is it accidentally found. It is created by the entire membership of the society. There are certain "spirit killers" which are not found in an Ideal Society. They explain why the "spirit," the soul, is lacking in so many of our societies. Where personal animosities, dislikes, jealousy, pride, conceit, obstinacy, carelessness, etc., reign, we can never expect harmony. Why must these "spirit killers" be tolerated in so many of our societies? Did you ever hear of anyone using them when trying to sell insurance or an automobile? Is not religion worthy

of as much consideration and mutual tolerance as business?

Another factor which destroys the spirit of a society is the lack of method and sane judgment. Sometimes our meetings are all scolding, then again it is all preaching and folks grow tired of the same old story over and over again. The spirit is dead!

The spirit of a society is also very often killed because people have an incorrect interpretation of religion. Religion is not a system of doctrine. Church History gives abundant proof that when religion has been thus interpreted, strife and discord follow. Religion is a type of life. Its main purpose is to deal with actions, conduct and attitude here on earth. It is not an insurance policy for heaven, guaranteed by our church contributions. In the Ideal Society religion is a type of life in which intolerance, selfishness, etc., have no place. Where religion is thus interpreted and lived you will find a spirit. In business we cannot be inconsiderate and selfish! Have we a right to practice it in our religion?

How are we to overcome the spirit killers? The first weapon is "Know Thyself." Am I really as good as I think I am? How do my actions and attitudes effect others? The second weapon is to know the other person. The little misunderstandings cause our troubles. Yes, it is true, others have their faults, but what is the difference between theirs and mine? Or are you really perfect? Why not strive to know each other better and be of mutual help? We have much tolerance when putting across a business deal, surely our societies are worthy of some! Don't throw bricks, send bouquets!

The third weapon is to give the society a Christian heart. The greatest things that God ever gave man are found in the Christian heart. Brother, sister, are you giving your society a Christian heart? A heart of devotion, fellowship, tolerance, consecration, brotherhood and love! From hearts that are true and that really care, there will flow a spirit which will overcome all difficulties.

What Are the Objectives of the Ideal Society?

The first is preparation for service in the home, in the church and in the nation. Another is the social life. We must have it, and how much better it is for us to find it in Christian groups. The third is education and opportunity of self-expression in matters of life, such as music, speaking, conduct, etc. Then there is the missionary ideal. Imagine if 10,000 German Baptist young people resolve that once per week they would give flowers, food and a friendly word to the great mass of sick and discouraged! Ah, then religion would mean something.

The Ideal Society will also furnish inspiration for its members. Is your society attaining these objectives? Our Young People's Secretaries can direct you to abundant material to help you. If your president or pastor is asleep, wake them up!

The prime objective of the society is personality. To make men and women who are Christ-like. People who embody in their lives love, devotion and service. We can attain this if we will!

A young man from Nazareth believed in and practiced the highest ideals known to us. The people mocked him, refused him, crucified him! Did he give up his ideals? Never! Today he is our Savior and Ideal! Young people, if we take on ourselves his ideals and live his spirit in our societies then he will make "us and our societies more and more ideal.

My Preference

*I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.
The best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.*

*When I see a deed of kindness, I am eager to be kind—
When a weaker brother stumbles and a strong man stays behind
Just to see if he can help him; then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
All travelers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way.*

*I soon can learn to do it, if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run.
The lectures you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do.
I may not understand the high advice you give;
But there's no misunderstanding how you act and how you live.*

—Selected.

The Broken Idol

(Continued from Page 10)

the depth of her heart that had gone through many tribulations and sore trials the secret of trusting in him who never slumbereth but cares for his own. This trust and simple faith made her strong to say, even in this dark hour: "Thy will, my God, be done!" Her words reminded Sam of his own mother; that was the way she looked at the many trials that came over her; she even used the same language that was so familiar to him and he felt a wonderful peace coming over him, while he thus comforted the bereaved mother. Sam had lost his best friend, but he had won the love of Kurt's noble mother, a love that was to be a blessing to him throughout his future life.

(To be continued)

The Broken Idol

OTTO KOENIG

Synopsis. Samuel Balder, whose godly mother has given him to God since his childhood, has become a famous violinist artist. As the protégé of Architect Naumann he is enabled to pursue his studies at the Conservatory of Music, where he finds a fast friend in Kurt Keller, a medical student. Sam is an ardent admirer of Norma, his benefactor's daughter, who, however, tenderly rejects his passionate pleading for her hand because of his weakness for strong drink inherited from his father. Heart-broken his friend Kurt tries to cheer him and counsels moderation. The news of the sudden accidental death of Mr. Naumann utterly unnerves Sam, but drifting into a Salvation Army meeting one night he begins to see a new light. He renews his heroic struggle but finds all his efforts in vain.

X. "The Way of the Cross Leads Home"

The next morning after this terrible struggle of the night he felt that a new chapter in his life was to start. He had firmly decided to live up faithfully and to the letter to his God-given vow—"not another drop!" He wanted to make a clean breast to Keller and his friends and let them know that all had come to an end. No power on earth was going to sway him around. While he was thus contemplating, Kurt Keller burst noisily into his room, in a tremor of excitement: "Sam, I've just seen Fraulein Naumann! Met her on the street with an elderly lady—I can swear 'twas her. Let me see her picture again," he cried, rushing to the mantel where the large photo usually stood. Sam handed him the picture with a trembling hand, and with one hasty glance Keller exclaimed, "There! I knew it was she, boy, 'twas she, all right. I'll swear to it!"

"Bosh! You must be seeing things, Keller—I've heard just a few days ago that she and her aunt were over there in sunny Italy, I think in Florence." But in spite of himself, Sam could not wholly suppress his excitement. Nevertheless, his new plans were still of the deepest interest to him, so he interrupted the conversation, and looking seriously into Keller's face, said: "Say, Keller, I'm going to be unusually busy all day; but I want you tonight. Promise me that you'll be with me tonight where I want to go and don't ask me any questions about it now. Will you?"

"H'm," frowned Keller, suspiciously, "seems to me you're real mighty mysterious about it, whatever it is. Are you going to lead me to an undertaker's banquet or to holy Hades, old man, to give the poor departed souls a musicale? Sure, I'm with you, wherever you want to go. Should I appear in evening clothes and white kids, or aren't those inmates of the shadowy world very particular about social etiquette and frock coats?"

With a smiling face Sam steered Keller safely through the narrow and crowded streets of the lower East side to the quarters of the Salvation Army. Keller had never visited this section of the metropolis before, and was really in blissful ignorance of Sam's intentions, until they entered the spacious hall, where an immense gathering of all classes were singing loud and lively songs.

Our Serial

"By George, old man! Is this the road to the lower regions? Pretty jolly way, isn't it, hey? For wonderfully ingenious, crazy notions, commend me to young artists, if you please! I suppose, you 'hie yourself hither' in search of weird new melodies, and inspirations for great compositions. How is a mortal supposed to act in such company of pious souls, anyway? Just give me a few pointers, Sam. But they seem to be quite a happy lot, just the same; they know how to amuse themselves, apparently. Let's have one of those little song books; the music isn't so bad, is it?"

The brass band was playing fortissimo; the kettle-drum shook the very windows, everybody seemed to be musical. One of the leading "officers" from headquarters was the main speaker of the evening. It was evidently a gala-night meeting of some sort. The stranger was a very magnetic person; as soon as he took the platform deep silence fell upon the large crowd. His prayer was a most wonderful appeal to God for the revelation impressed by the simple wording of the supplication. His jolly smile disappeared when the "officer" began to speak of the army's doings among the weak and poor of London's millions, and of the "down and outs" of New York, of the rescue missions for drunkards, of the social evils of modern city life, and of the darker sides of our progressive civilization. Both were moved by the interesting topic, and the manly and clean handling of the subject. The existence of these things were, of course, not unknown to them, but they had never before considered them in such a light and presented by such a fascinating and sympathetic personality, who seemed to know all the various phases of the problem. This man knew what he was talking about and knew how to interest and convince his hearers for the poor victims. He appealed with great eloquence and winsome manner to those in the audience who were living a life without a purpose and unconcerned about the destitution of the poor; he made them hear the bitter cry of the poor children in the slums of the cities and the desperate situation of the fallen and homeless, wandering about the streets at midnight. He begged such persons to dedicate themselves, their talents, their means to the uplifting of the fallen and to live for others as Christ had done who came not to be ministered to but to minister and give his life for the lost. The saving power of the Gospel is not at an end nowadays; nothing will save these poor and deceived people but the preaching of the soul-saving Gospel. Man cannot be saved by an outward process but must be born from above through the Spirit that makes him a new creation. Then he told of his own changed life, in such a tender and touching way that many eyes grew dim with tears. How he was snatched from the abyss of ruin like a fire-brand and regained his manhood and aim in life

through the constant prayers of a God-fearing mother. His father had been cursed with drink, neglecting the family, who often suffered hunger and cold. He spoke of the Lord's wonderful mercy in saving drunkards and gave many illustrations that were quite remarkable in diction and force. But the triumph of his life for the service of God came when his poor father shortly before his death, in consequence of an accident, came to his senses and to the fountain of all life, the blood of Jesus, which cleanseth from all sins. After this impressive address a young lady sang a wondrously sweet song; then many loyal Christians gave their testimony, regarding their conversion and the power of the soul-cleansing Christ. Some remarkable experiences were related by sober men and happy women. There was no room for doubting their words. Keller and Sam had never heard anything like it. At the close of the meeting the speaker and other officers present were stationed at the door and had an encouraging and cheerful word for each visitor that departed. The speaker had soon singled out the two friends who thanked him for the most inspiring and impressive address and told him of their appreciation and sympathy for the work he was engaged in. The officer at once expressed an interest in them both, asked them what profession they were studying for, and if they were from out of town. He assured Keller that he might be fully persuaded as to the truth of each statement he had made in his speech. Physicians were the army's strongest allies, and then he begged him to devote his life to the spiritual, as well as bodily, saving of the people. "May God bless you, young gentlemen," and turning to Sam he added, "and what a world of blessing you could be if you consecrate your talents to the work of our divine Master!"

They left the hall which was still crowded for an after-meeting. For a long while neither spoke, both were lost in thought. 'Twas Keller who broke the silence: "All joking aside, Sam, that fellow's talk interested me immensely. I envy the man his work; it's at least worth while. What are we doing compared to him! Honestly, I believe that man could help me personally,—and he is either the biggest rascal on this blooming globe, or, which I really believe, the noblest type of man I ever ran across. All the libraries of theology, and the whole blessed rignarole of the pulpit aren't worth a cent when I think of this man's life and mission. If there really is a saving power in the Christ of the Gospel, then I trust there is a real hope and a sure salvation for those that are down and out. We'll go again soon, Sam. Upon my word, I must get closer to that man."

"Keller, old man, I'm awfully glad to hear you talk like that. I have the same impression and I share your opinion pre-

cisely. Yes, compared to that man, whose shoe latchet I'm not worthy to unloose, I feel like a worm. Do you know, Keller, that he told the story of my own life? Every word was identical, except that I am not what he now is, a preacher of the saving truth."

Encouraged by his own open confession Sam unfolded his life's story, which he had never touched on before, and related every detail in implicit confidence, while Keller listened attentively and silently, interrupting his words now and again with the subdued exclamation "Marvelous, Wonderful!"

"And do you know, Sam, that my good mother still prays daily, that I might return to the study for the ministry? Now after hearing this man to-night, I'm not sure whether I might—"

"FIRE—FIRE—FIRE!" The shrill cry pierced the very air. Keller stopped abruptly. Just before them, a little cloud of smoke came pouring from the windows of a large tenement-house, rolling in dense volume towards the starlit sky. As they gazed in horror, bright flames of fire crimsoned the smoke; the flames soon reached the roof, and in a few moments later were crackling in a sea of fire. As if by magic the wind rose at the same time, and swept madly through the narrow street, till it fanned the fire in all directions. The tumult, the shrieking of terror-stricken mothers, the wailing of the children was heart-rending. Things were thrown from the windows, men called for the fire-department and ran through the streets. Now the neighboring house on the right had caught fire, the terror increased. The clattering and clanging of the madly racing fire-engines added to the pandemonium and chaos. Lofty ladders were hoisted and sharp orders were repeated by the officers. Brave men mounted the ladders which reached up to the flaming windows and disappeared through the smoke. Now descending slowly one of the strongest firemen carried a woman in his arms; she was unconscious from the smoke.

"Somebody call a doctor, quick," he yelled, as the crowd was surging about him. He laid the limp form on a mattress lying on the street. Keller pushed his way through the mob, reached her side, and at once applied methods of reviving her. He was just bending anxiously over her, giving Sam a few instructions as to artificial respiration when they heard the loud scream of the multitude. "Look out, the walls are falling!" Sam saw the danger in a moment, and quickly stepped aside, while Keller was listening to her heart-beat. Kneeling with his back to the building and watching the patient thus, he was squarely struck by a massive beam on his back and reeled over. The crowd cried out piteously with one voice. Sam rushed through the smoke and sparks to Keller's side and tried to raise him to his feet, but he was unconscious. A crimson stream gushed from his lips while he moaned heavily. Some other men removed the woman who was unhurt. The excitement now was at its

height. Sam tenderly held his friend's head to his breast, wiping the blood from his pale, broad forehead. Others brought some water and washed his face.

"Kurt, Kurt, why don't you speak to me,—Kurt,—you are not going to die, are you? Oh Kurt,—oh God! have pity! Kurt,—Kurt,—don't you know me, Kurt?" Men and women wept around them as Sam spoke to him and anxiously inquired for the doctor's name. But Sam could answer no questions. His gaze never left the face of his friend. Keller opened his eyes slowly, as though dazed. He seemed to have regained consciousness as someone moistened his face with cold water.

"Sam—dear Sam—I'm dying,—tell—mother—I love her. I—wanted—to—study—Sam,—you—know,—I loved—you always,—don't give—up—Bible.—God—have—mercy—me—a sinner—mercy—Sam—"

Sam had understood all, each painfully whispered word. What should he say to comfort him, his dying friend? He had never seen anyone dying before. His thoughts fled like flashes through his bewildered brain. He thought of that talk they had been listening to a few minutes before. The officer had used the text: "The blood of Jesus, his Son, cleanseth us from all sin." He could think of nothing else to say to him; all else seemed so immaterial and empty in this solemn hour. So he bowed tenderly over him, with his trembling lips close to his ear, and whispered: "The blood of Jesus cleanseth from all sin—Kurt, do you understand me?"

"Yes,—dear Sam," he breathed, "yes,—the blood—of Jesus,—his Son. Yes,—Jesus' blood,—all my sins—"

Sam would have said more, but the ambulance had arrived by this time and the doctor and Sam lifted Keller tenderly into the wagon, while he moaned in great agony. Several firemen were injured and were also cared for by other ambulance doctors and brought to the hospitals. Sam accompanied the ambulance doctor and told him how everything happened. When the wagon arrived at the hospital and the other doctors of the staff lifted the stretcher off the ambulance they saw that Keller had breathed his last. They all knew Kurt Keller and were deeply shocked at this unexpected meeting. Sam was hopelessly distracted, as he bent over the lifeless body. His grief was more than he could bear. "Oh my God—my God!" was all he could moan. "Kurt, dear Kurt,—Kurt!" In agony he flung himself upon the body and pressed his hands, called to him tenderly, begging him to open his eyes, until the doctors and the nurses gently drew him from the corpse, murmuring tender sympathy. "Would I had died for him, oh Kurt," he constantly moaned, while the doctor tried to calm him and gave him a tonic.

In the meantime the fire raged with redoubled fury and sped from house to house. The high wind rose steadily, until in final triumph it blew a veritable gale. Blazing fire-brands flashed through the air, igniting buildings in each direc-

tion. The stars were hidden in a brilliant sea of crimson, reflecting the horrors below. The valiant fire-fighters battled desperately with the flames, but were utterly powerless before the raging element. Not until morning did the wind subside, leaving three large tenement blocks a mass of smoking ashes, and already several hundred poor families were homeless. Mere words are idle, all descriptions vain to tell the heart-breaking anguish of weeping mothers, and the wailing of the little ones. Finally, at noon, the conflagration was under control. Many had been injured and hundreds bemoaned the loss of all they possessed in this world.

Glaring headlines covered the pages of the newspapers the day after the disaster. All spoke pathetically of the tragic death of the brave-hearted young doctor Kurt Keller, and expressed deep sympathy for his mother and his friend, Sam Balder, the famous violinist and composer, in whose arms his bosom friend had breathed his last. Committees were formed throughout the city for the relief of the many sufferers, whom the fire had reduced to poverty. Most of these stricken families were of the very poor that lived from hand to mouth and were in a pitiable condition. Several well-known societies were arranging bazars and fairs for the "Fund." The exclusive circles of society planned a musicale, by all the famed masters of the day, charging extravagant prices which the wealthy aristocratic world readily paid. Among the first to be requested to lend a helping hand was the young virtuoso Balder. Sam accepted the honor without hesitation. He also forwarded a round sum for the sufferers to the relief-committee of the Salvation Army, and personally helped, as far as possible.

Kurt Keller's funeral was an occasion of a great ovation and the expression of a general heart-felt sympathy. His grief-stricken mother clung piteously to Sam, and begged him to tell her word for word the sad circumstances of her brave boy's death. Each word that Sam had heard him say in and after their memorable visit to the Salvation Army meeting he told the anxious mother. Frau Keller listened, tearfully, silently, until Sam told her how he had knelt beside him and held his head on his breast; how he had lowly whispered words of greeting to his mother, and what he had breathed into his ear of words of comfort about the Savior who is able to save to the uttermost through his blood. Then the heart of the poor mother was torn with anguish. She swayed, faint with grief, into Sam's arms; then she kissed his forehead, as his own mother would have done, and thanked him and blessed him for the love and devotion he had shown her boy in death, who had been the object of her constant prayer. Frau Keller's sorrow and gratitude affected Sam deeply. Once more his grief overcame him and he bemoaned his great loss and was not to be comforted. Like a mother she spoke to him and taught him out of

(Continued on Page 8)

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Prayer Topic—Assam

Begun in 1836. There are now 82 missionaries on the field with a great number of native preachers, teachers and 14 medical assistants. Our own Rev. G. R. Kampfer has recently returned to this interesting field.

Assam, to the traveler, is a land full of charm, beauty and danger. To the business man it offers an opportunity of developing rich resources, and to the church Assam is a challenge to bring waiting millions a knowledge of Jesus Christ.

The province, with an area of 61,682 square miles, is situated on the north-east frontier of India, and has a population of 7,100,000. So fertile is the soil that its grasses grow to a height of 20 feet. Large trees produce beautiful, flaming scarlet foliage, and both plains and hills are covered with profuse vegetation that in places even an elephant cannot penetrate. Tigers wander at will through the jungle paths. Viewed from the distance, the scene is like its people—fascinating and romantic, but within, full of all uncleanness and death.

The development of Christianity in the province of Assam with its many tribes and races is largely in the hands of the American Baptists. The A. B. F. M. Society occupies the province from one end to the other. Assam is a polyglot of races, 67 languages and dialects being spoken. The Baptist work is conducted in 15 of these numerous languages and dialects.

At one of the mission stations, Gauhati, the Gale Memorial School is situated, it is a "garden of feminine culture." Girls, little and big, old and young, and mothers with children are gathered here for longer and shorter periods and then sent out to share the new beauty with friends old and new. The become teachers and Christian workers. Some marry and immediately establish homes of their own on the new plan. The compound is a model Indian village with cottages, cookhouses, granary, weaving-shed, well, bath-house, school, church and bungalow. Here girls are trained to take a helpful part in all good work, and the older ones become Bible teachers.

At another station, Manipur, the Leper Asylum is found on the mountainside at Kangpokpi—there are 28 patients under treatment. Dr. G. G. Crozier by means of the chaulmoogra oil treatment has effected a number of cures. Dr. Muir, one of the greatest authorities on leprosy in India, visited this station and expressed himself as greatly pleased by the work being done in our leper asylum. Dr. Crozier writes: "My visit to Dr. Muir's laboratory in Calcutta and to his leper clinic, and my visit with him to the large leper asylum near Calcutta, strengthened me in the hope of ridding Manipur State of leprosy in a compara-

tively few years. There has been a total of eight baptized directly as a result of our leper work."

At Nowgong the only training school for women teachers in Assam is conducted. Many of the girls come to this school as orphans when very young. The demand for teachers trained in this school has been greater than it has been possible to supply. A total of 1950 baptisms was reported from all stations in the annual report of the A. B. F. M. Society.

Flowers by the Wayside Happiness

It ain't so far to happiness—it's lyin' all round;

It twinkles in the dewdrops, brings blooms to barren ground.

It sings in all the breezes; it ripples in the rills;

It's written on green banners that wave from all our hills.

It ain't so far to happiness; we rob our lives of rest

To find it o'er broad oceans as far as east and west;

From all the dear home places in sorrow we depart,

And dream not that its dwelling place is ever in the heart.

—Selected.

* * *

A Home

*A house is built of brick and stone,
Of sills and posts and piers,*

*But a home is built of loving deeds
That stand a thousand years.*

*A house, though but a humble cot,
Within its walls may hold*

*A home of priceless beauty
Rich in love's eternal gold.*

—Waterman.

* * *

A Smile

She—"What makes the leaves turn red in the fall?"

He—"They are blushing to think how green they have been all summer."

The Women's Congress in Rome, Italy

Hundreds of women from all over the world, Egypt, India, South Africa, America, Germany, Palestine, Greece and practically every other country and continent were represented and earnestly considered problems and conditions confronting women.

"We want freedom for women—politically, economically, professionally and legally, *because we want to serve.*" That was the tone of the congress—a passionate desire to get something for women, only that women may help a world badly in need of help.

While the women were intensely interested in world peace, for obvious reasons, the subject was not on the program, but it was on everybody's tongue and in everyone's heart, and the discussions cul-

minated in the expression: "We women understand each other pretty well, our men will learn to understand each other, and our countries *must learn* to understand each other."

One felt the current of their terrific determination, and if women ever organize to fight the *war against war*, theirs at least would be a bloodless war and one without hate, except the hate of women for cruelty, slaughter and destruction.

Among some of the subjects and questions discussed were: married woman's right to retain or change her nationality; the right to work; her right to equal pay for equal work; protective legislation to restrict the labor of prospective mothers, especially from night work and such work as would be unsuitable at such times; child labor, etc.

In conclusion the report says: "These, then, are the things that women want and will work for, and as we review them we see that after all they are objects that not only concern women, but have to do with the welfare of the race in general, nothing else, nothing less. Peace, the protection of children, justice and personal liberty for individuals, whether they are men or women—these are the planks of the International Woman Suffrage Alliance, and on them they stand squarely."

Is this not all in accordance with the Golden Rule, and a working out on the basis of the question asked in Genesis: "Am I my brother's (sister's) keeper?" and if carried out will it not spread the spirit of Christ in all lands, for truly he said: "What ye have done (or not done) unto the least of these, ye have done (or not done) unto me."

* * *

While a good memory is one of the greatest conveniences, what the small girl called "a good forgetter" also has its advantages. The girl who is able to forget small unkindnesses and annoying bids of thoughtlessness, who knows how to forgive in a fashion that includes forgetting, has an immense advantage over the girl who stores her memory with disagreeable things as if they were precious.

* * *

So often when we are tired it is because the heart is weary from the carrying of a burden, alone; a burden which the loving Father would like to help us lift. Spend five quiet minutes with him.

* * *

Doing nothing for others is the undoing of ourselves.—Horace Mann.

* * *

"All the great work in the world is simply doing the best that is in us."

* * *

"They who bring sunshine into the hearts of others, cannot keep it from themselves."

Eastern Montana (EDITORIAL CORRESPONDENCE)

The Editor had the privilege of spending two weeks with the church at Plevna, Mont. Rev. Edward Niemann, state missionary for eastern Montana, resides at Plevna and serves the church, which is, however, only one of the various stations on his extended field. Special meetings were held in Plevna from May 30 until June 11. Though the farmers were seeding and busy with other field work, the attendance at these meetings was very good and the spirit of prayer was deeply manifested. Even several severe rain and hail storms did not hinder some from coming in many miles over the sticky gumbo roads. The Sunday services tested the capacity of the building. On Sunday afternoon, June 10, a baptismal service was held two miles from town on the banks of Sandstone creek, favored by ideal June weather. We preached the baptismal sermon before a reverent audience of several hundred people and then Bro. Niemann baptized a couple, man and wife, into the death of Christ.



Sunday
School
Delegates
at Plevna

On Monday, June 11, a Sunday school association for Eastern Montana was founded by delegates from Plevna, Lambert, Fallon, Marsh, etc. The officers are Rev. E. Niemann, president; L. Bechtold, vice-president; John Winebender, secretary; Gottlieb Meidinger, treasurer. Several days were spent in considering matters pertaining to the church of Christ of special interest to young Christians, the work of the Sunday school receiving particular attention. The new organization promises to be of great value to the small and scattered churches and schools of Eastern Montana. An organization of this kind has been a long cherished desire in the heart of Bro. Niemann and we are glad to know it has been realized.

During these two weeks we were able to see at first hand what it means to be a pioneer missionary in Montana. We learned to value the work of Bro. Niemann, who has labored here for seven years and helped to lay foundations. It was our privilege to visit many of the people south and east of Plevna, covering more than 150 miles with Bro. Niemann in his "Ford," driving over the hills and valleys and to preach and ad-

dress the people 21 times. On Decoration Day, a special memorial service was held in the town hall, during which the business places closed. At this service, in whose arrangement Bro. Niemann was a leading factor, the editor was one of the main speakers and so had an immediate introduction to the people of Plevna.

Montana is a great state whose resources are only beginning to be developed. It has room for many new settlers. The farming region in the eastern part of the state have suffered in the past from some dry years but crops were good around Plevna last year and looked promising in June, refreshed by repeated rains. Our sturdy German settlers are not afraid of hard work and are forging ahead in temporal things. The country is spacious, the families are large and the field for kingdom work is ripe and inviting. May God bless his people there richly with spiritual blessings in Christ Jesus, our Lord!

A. P. MIHM.

* * *

A kindly heart makes the homeliest face attractive.

Carroll Ave. Baptist Church, Dallas, Tex.

The members of the church and friends recently met to honor our beloved pastor and friend, Rev. J. Pfeiffer, on his birthday. Talks were made by officers of the church and other branches of the church interspersed with musical numbers by Norma Bohmert und Ernest Boettcher. The meeting was in charge of K. Telkamp and opened with a reading by Miss Mila Bohmert. The sentiment of all present was expressed in an original poem by Miss Freda Telkamp, an excerpt of which was as follows:

*When first our brother came to us, things
looked a little dreary,
But he labored hard and not in vain,
never growing weary.
We found him plain, not striving for
the brilliant things on earth,
But gifted with sincerity, which is of
endless worth.
Our spiritual food is served to us not
on a silver tray,
But he brings to us the gospel in the
good old fashioned way.*

Brother Pfeiffer was presented with an electric fan by his Sunday school class and the church gave him an increase in his salary.

The following members of the church went to Kyle, Texas, to be present at the German North Texas Conference: Rev. J. Pfeiffer, wife and daughter, Miss Selma Steinhaus, Mr. Robert Siebenhausen, Mrs. C. F. Bohmert, Mr. and Mrs. Stover, Mr. and Mrs. Steindam, Miss Minner Stolz, Mr. F. Siebenhausen. MISS FREDA TELKAMP.

Thirty-ninth Annual Report, Hampton, Minn., Young People's Society

In looking back upon the past year, we must say, Surely the Lord has been with us and helped us this far. He is a true and faithful keeper.

During the past year we had twelve regular monthly meetings. During the winter months, we had a Bible study meeting every other Monday evening, conducted by our faithful minister, Rev. A. Baettig. These meetings are always very interesting and instructive and should be better attended. As a society we are trying to do our bit in the service of the Lord. During the year \$60 has been contributed for the support of a Bible woman and a native missionary in India.

Programs were made up of the following numbers, readings, singing, Bible verses and varied other subjects, recitations, debates, musical numbers, Bible character-studies, etc.

The officers for the past year were: President, Arthur Miller; Vice President, Wesley Engler; Secretary, Charlie Abendroth; Treasurer, Lawrence Becker.

We are grateful to the Lord that he has kept us to the present time and for the future we will trust in him. May his blessing rest upon us and all other young people's societies! is our sincere wish and prayer.

C. ABENDROTH, Sec.

Our Musical Page

Edited by PROF. H. VON BERGE

Adeste, Fideles!

This, as is well known, is the title of an old Latin Christmas hymn that has been translated into many languages, and the tune to which we sing it today still bears the Latin title. It means "Oh, come, all ye faithful!" We are not thinking of Christmas just now, but would like to greet our old faithful singers with this salutation. Come, ye faithful! Vacation is now over and it is time to rally once more for the serious tasks that lie ahead of us in our church work of the year. How fine it will look to see you all there again in your accustomed places, and what an inspiration it will be to your pastor to be assured of your readiness to support him in his ministry!

A Look Ahead

It is possible, of course, to live just from choir rehearsal to choir rehearsal, and from one church service to the other, but if the ministry of music in a church is to be all that it can be and that it should be, the possibilities must be carefully canvassed and the work conscientiously and intelligently planned. Who is to do that planning? That depends largely on the man who knows how. Not everybody does. When it comes to that, so many of us are near-sighted and utterly lack the gift of looking into, and preparing for, the future. The choir director ought to have the gift of far-sightedness, and by all means should cultivate it. He should try to interest his pastor in his problem and have frequent discussions with him. In most cases that will prove very helpful to both, for director and pastor must co-operate if the best success is to be attained. It may be wise to draw the music committee into the discussion. There may be wise heads in that committee and many valuable suggestions may be gotten from them. But get your bearings somehow and know what you are going to aim at this coming year.

The Large Place of the Church Choir

The lion's share in the musical ministry of the church will have to fall to the regular church choir. Solos, quartets, men's or women's choruses, men's or women's, junior choirs, etc., etc., all these are very fine. But they are all more or less in the nature of novelties, and therein lies both their strength and their weakness. As a steady musical diet in the regular services of the church one soon gets rather tired of them, splendid and always welcome as they are if they come in as special numbers. But let us have a good mixed church choir if it can at all be had, and make the very best of that choir. Keep up the interest in it at all times. Keep it busy.

A busy choir is a happy choir. Do not let the music get stale on your hands, but get new music now and then, regularly, if possible. No choir can be expected to be very enthusiastic about music that the congregation could sing along with them, since they heard it so often. Plan big. Do not only think of the regular Sunday services, though they must come first. Think also of the special occasions that are to be met. Are you going to have any special musical services this year? Are you going to have a cantata? How about an exchange of choirs with some other church? How about combining with some other choir for some special occasion? How about a musical service given by your choir at some institution, some old people's home, for instance, or in the county house? If your singers only knew how welcome they would be and how much genuine satisfaction they could get out of such a service themselves!

Exploit the Musical Resources of Your Church

Important as the regular church choir is, it ought not, for its own good and for that of the church, monopolize things and shut out from participation in the ministry of music all the other talents that are in the church. Not every church is blessed with good soloists, but many are, and where they are available, it is not only a big help to the choir in its work, as it then can use the numbers that have important solo parts, but the soloists can then also be used to good advantage in separate solo numbers, and thus add interesting and helpful variety to the musical part of the service. Where there are outstanding soloists, in the quality of their voice, their truthness of pitch, their dependability in carrying their part, and their quickness to learn, the bulk of the solo work will naturally fall to them. But it should not be to the exclusion of those who, by a little coaching and an occasional opportunity at an easy solo, might be developed into very acceptable understudies and alternates. Besides having solos as a means of enriching the musical program in our services, there are all kinds of other possibilities. We can have duets, and trios, and quartets. There are many singers who do themselves scant credit in solo work, not because they haven't the voice, but because they haven't the nerve. They get stage-fright. But if they can stand next to some one else in, say, a duet, their stage-fright disappears and they do fine work.

Men's Voices

There is a charm in men's music that is not in any other kind of singing, and a good men's chorus or a good men's quartet is always a welcome change.

Neither can take the place of the church choir; let us repeat that again. But as extra numbers, or for an occasional whole service, especially on Sunday evenings or on special occasions, they can render service that the church choir cannot. It is usually not difficult to get up a fair men's chorus. It is easier than to get up a quartet, for in the latter all the voices must be good, as they all stand out so, while in the chorus the individual voices, even if they are not so good, will blend into a fairly good totality. And yet, while it is not easy to get up a good men's quartet, it is worth trying for. Such a quartet will soon find that it is in great demand. It will be called upon for all kinds of social occasions in the church, and it will soon find its hands quite full working up suitable material for all these demands. But its really great opportunity comes in connection with the regular church work. Where a chorus has its strength in the rousing numbers, the quartet has it in the tender, heart-searching music. What a service such a quartet could render in evangelistic services! Would it not be a fine thing if some of our men would take this suggestion seriously and begin now to prepare themselves for a real part in the next revival campaign of the church by working up and mastering an appropriate repertoire for those meetings? It may interest our men to know that a new quartet book will just about be ready for the market when these lines get into their hands. It is called "New Gospel Quartets for Men," and it will cost 60 cents per copy. It can be gotten through our Publishing House in Cleveland as soon as it appears. The publishers are Lorenz Publishing Co.

Women's Voices

It seems to be a fairly general experience that it is far more difficult to build up a chorus or quartet of women's voices than of men's voices. They are not impossible, of course, but on the whole they do not seem to be very practical, at least not in four-part music. The experience of the music publishers bears this out, for there are very few copies of women's music sold as compared with those sold for men's voices, and this in spite of the fact that we have far more women in our churches than we have men. Three-part and two-part music for women's choruses seems to be more practical. But if we cannot have a regular women's chorus or quartet, why not have an occasional one and thus exploit also this possibility of enhancing the value of our services?

Cutting remarks were never known to add fuel to a friendship fire.

Religion that does not hobnob with life will never hobnob with heaven.



Delegates from Riverview Church, St. Paul

Minnesota Summer Assembly and Institute, July 5 to 11

On Thursday evening, July 5, the opening meeting of the Summer Assembly and Institute, promoted by the Minnesota Jugendbund, was held on the Baptist Assembly Grounds at Mound, Minn., on the shore of beautiful Lake Minnetonka.

Mound and the Baptist Assembly Grounds are familiar to many of our young people as a place where the spiritual and physical part of our life has been blessed on many occasions, but this was the first time that the Minnesota Jugendbund undertook the promotion of an institute of this kind.

The theme during the entire week was "The Christian," and the sermon on the opening night was "What Is a Christian?" by Rev. A. P. Mihm, surely a very appropriate subject for a group of young people desiring to know how better to serve our Lord. Seven marks of an ideal Christian were brought to our mind in a very clear way and the question came to many of us, "Am I the kind of a Christian that Christ expects me to be?" The same thought was dominant throughout all of the evening meetings, namely "The Christian and His Friends," "The Christian's Reward," "The Christian and His Church," and "Giving the Best to the Master."

The morning Institute meetings were divided in to five 45-minute periods as follows:

Period I—Devotional Services led by Prof. F. W. C. Meyer.

Period II—Bible Study, conducted by Rev. Emil Mueller.

Period III—Sunday School Methods, conducted by Rev. A. P. Mihm.

Period IV—Missions, conducted by Prof. J. Heinrichs.

Period V—Young People's Methods, conducted by Rev. A. P. Mihm.

With such an able faculty it is no wonder that we were just filled with new ideas, new thoughts and new inspira-



tions, which we, with God's help and guidance, expect to put into practical use in our Sunday School and Young People's work, also in our every-day life.

Afternoons were devoted to recreation and much could be said about the good times and fellowship we enjoyed. Some of the folks even learned to swim during these days!

On Saturday evening, we had a delightful boat song service, going out quite a distance on the lake, where for over an hour we sang all the dear old Gospel hymns.

Sunday was the crowning day of the Institute, when from far and near the people came to partake of the blessings. The morning and afternoon meetings were held out in the open under the shady trees. We were surrounded by the beauties of nature and were much reminded of the teachings of Christ, for all about us were the trees, the grass, the flowers and the birds, to



Dining Hall at Mound

which Jesus so often referred in his parables.

Prof. Heinrichs' topic of the morning was "The Christian and Prayer," taking for his text, "Lord, teach us how to pray."

Rev. Wm. Kuhn spoke at the afternoon session on the subject "The Christian and His Material Possessions." The St. Paul Bundeskonferenz choir sang at both of these meetings.

We also had two illustrated lectures on our different mission fields and I am certain that the work of missions will mean more to us than ever before. Perhaps the attendance could have been better, especially from some societies, but it may be that some were rather doubtful about the first attempt on the part of the Minnesota Jugendbund. If so, I am sure all doubts have disap-



Steps to the Beach

peared as our first Institute was crowned with success and already some are saying, "Next year I'll arrange to be there also."

We are thankful to our dear Lord, who has so richly blessed us throughout the days and may this be but the beginning of a new era of Christian service for the Baptist Young People of Minnesota!



Delegates from First Church, St. Paul

Pacific Jugendbund

Notice our new name. Although we have dropped "Synzygus," we expect to retain the Synzygus spirit. Most of the Unions of our Bund report a good year and the meetings we had June 22 and 24 in connection with the Pacific Conference, First Church, Portland, constituted a good ending of the year. The new unions of Ebenezer Church, Los Angeles, and Freewater, Ore., were welcomed and we now have 19 unions in our Bund, with a membership of 848; 2 intermediate and 1 Junior society with 96 members. \$1534 was raised, of which \$185 was contributed for support of Bro. Dombrowe, Haus-Missionar in Germany. We are supporting him again this year and hope all unions will contribute. (J. L. Hellwig, care Lodi Realty Co., Lodi, Cal., is our re-elected treasurer.) We have 250 subscribers to "The Baptist Herald"—our aim is 400. When you read this resolve to secure one subscriber and we'll soon have that number!

Friday afternoon a new constitution was adopted. Reports were heard from the unions represented and several reported success in the solving of a B. Y. P. U. problem and told how they did it. Sunday afternoon in the new Lincoln High School auditorium 1100 enthusiastic persons assembled. Bro. Adam Helzer, member of the Promotion Committee, "promoted" the song service; Bro. Kuhn lead in repeating of the 23rd Psalm and in prayer. We love Bro. Kuhn and were glad to have him with us. Excellent musical numbers and responses were given by various unions.

The male quartet of the Portland First Church deserves special mention on the rendering of "A Lesson of the Fingers." The speakers did their part well—Rev. R. Luchs of Odessa, Wash., spoke on the subject "The Best Literature in the World" and recommended reading of the Bible, "Pilgrim's Progress," Dr. Gordon's "Quiet Talks," Sheldon's "In His Steps," "Sendbote," "Baptist Herald," etc.; Miss Augusta C. Johnson gave an inspiring talk on "The Greatest Task in the World" and brought out the necessity of each one engaging in some form of missionary work and saving souls; Rev. C. Swyter, Los Angeles, called attention to "The Greatest Power in the World"—prayer, and clearly illustrated the futility of effort without securing power through prayer. May we daily lay hold on this mighty weapon and serve the Christ as we ought to! We were pleased to have Prof. Meyer in our midst. He spoke on "Giving the Best to the Master." Let's follow his counsel! Greetings were sent to Bro. Bloedow and we pray for his speedy recovery. Bro. G. Fetzer, our esteemed Editor of the "Sendbote," closed the meeting with prayer.

This time we had several banners to present, and lo and behold, our largest union and the one whose guests we were (First Church Portland) captured both the Work and Attendance banners. It is not often that the large unions win a banner. We congratulate them and

wish them success in their work the coming year. Tacoma, Wash., was the banner union for distance attendance, having 37 present; it also had 74 per cent for Work banner, being exceeded only by First Church Portland, which had 80 percent. Honorable mention to Anaheim for best attendance throughout the year; Wasco for largest percentage to "Baptist Herald;" the Work banner is awarded on the basis of gain in membership, attendance of meetings throughout the year, subscribers "Baptist Herald," payment of Bundes dues and attendance of main Bundes meeting.

Although the Sunday evening service was not one of the Jugendbund, still it was so successful and so much out of the ordinary for the closing meeting of a Conference, that it should be mentioned for the benefit of our "Baptist Herald" readers. The First Church Portland rendered a wonderful concert under the leadership of W. M. Schunke and Wm. Neubauer. Participating were male and women's choruses of 250 voices, children's chorus of 100, male quartet, double quartet and orchestra. This interesting program took the entire evening, except that Bro. Kuhn very acceptably addressed us on "The Neglected Construction of the Temple."

A move is on foot to organize the Oregon Jugendbund and we hope that it will be successfully accomplished.

Next June we will meet among the orange groves of Anaheim, Cal.

ROLAND RIEPE.

Boston's Different

ARTHUR A. SCHADE

That is the unanimous verdict of the 3200 delegates who attended the 32nd annual convention of the Baptist Young People's Union of America. This great American city, known as the intellectual and cultural hub of the universe, rich with historic reminiscences of pre-revolutionary days was the Mecca for the American Baptist youth. They gathered there on July fourth to the crack of the fire-cracker and the dazzling splendor of the sky-rocket. The program announced the setting of the big cannons, the first of which was to discharge its salvo on that anniversary evening of the declaration of America's independence. Nearly four thousand young people were the voluntary targets of its impact that evening, when Dr. Russell H. Conwell of Philadelphia delivered his address on "Acres of Diamonds" for the 6119th time.

It was certainly a far famed speaker of over eighty winters who faced the company of young folks eager for the first convention message. And his subject was glittering with the radiance of a jeweler's show-window. His message was filled with entertainment and was received with laughter and applause. Yet many severe criticisms were offered by those who felt the emphasis on the acquisition of wealth was not so much in need as a call to consecration. Money is power, therefore get money. Get it

honestly, of course, use it rightly, to be sure, but by all means get it. That is true American doctrine, without a doubt, but the doctrine of heaven might have served the folks much better.

The second evening found another "star" on the program with a subject equally modern and ancient. It was Dr. Bernard C. Clausen of Syracuse, who spoke on "The Religion of King Tut." He put the religion of King "Tut" up against that of Jesus in quite an effective manner, and showed how the fellow who lives for self is tainted with "Tutianism," and will suffer grave disappointments in the end, while Jesus calls us to a life of service. Was it his dramatic delivery, or his use of unfamiliar terms, or was it an over-emphasis of the negative—somehow it failed to stir the audience as it should have done. Possibly the day's sight-seeing experiences had pre-occupied the minds.

The "real stars" were the lesser satellites who probably depended less on fame and more on prayer and preparation. The touching messages of the convention were delivered by Dr. J. Y. Atchison, Director of the Board of Promotion, Rev. Frank M. Sanborn of Detroit, president of the convention, and Dr. C. N. Arbuckle of Newton Centre. Unfortunately it was not possible for the writer to remain to the close of the convention, but the time I was there showed the way of the wind and the program of the remaining days was rich in promise with men like Dr. F. W. Patterson, president of Acadia College, Nova Scotia, Dr. Joseph Taylor, missionary from China, and Dr. C. Wallace Petty of Pittsburgh as speakers.

As far as our German Baptist representatives at the Convention are concerned, the folks of our Boston church with Rev. L. C. Knuth as the valiant pastor, made the greatest contribution to the delight of the occasion, since they so effectively ministered to our nearest needs. They met us at the depots, they gave us a good bed and a cozy room to rest, and the best that Boston had to eat. It was our privilege to seek them out on the afternoon of the fourth in the "back woods" of Massachusetts where they were gathered together for a picnic and there to cultivate their friendship which we highly prize. If Boston represents culture, you will find the folks of our church there typical of their city.

While the business of the convention was transacted the ring and echo of yells from the various delegations added spice to the occasion and gave vent to the pent-up enthusiasm of the young folks. Rev. Frank M. Sanborn was re-elected president and Rev. James Asa White who had served for eight years as executive secretary was at his own request released. The convention honored him for his service by electing him honorary president. The next convention will be held in Denver. It's a great place for young folks to go.

* * *

Human chameleons are to be found in all colors but true blue.

Wisconsin Young People at Wausau

"Why Be Christian?"—This was the theme of the convention address, delivered by Dr. F. G. Behner of Milwaukee, Wednesday evening, July 25, before the Wisconsin Convention of the B. Y. P. U., composed of former German societies and better known as the Jugendbund. Dr. Behner showed us a way of fulfilling our motto: "Serving the Master." The point of his address was, that people worship Christ for three reasons: first, in hope that they will go to heaven because they worship him; second, because they fear him; and, third, out of the gratitude of their hearts. He went on to explain that the first kind are grafters because they are doing something in hope of getting something else in return for their labors. The second kind he described as cowards because they do something out of fear. The third kind were those who served out of gratitude, in order to repay for the things they had received—their service was rendered without thought of the cost. After picturing the different kind of Christians, Dr. Behner illustrated from his world-wide travels why we should be grateful. He described to us the reasons why a Christian nation is the safest place to live. His speech, which was over an hour's duration, was by far the most interesting event of the convention. No one tired of listening and without a doubt he could have talked for another hour and had plenty of listeners. This was due greatly to the fact that he has traveled throughout nearly all foreign countries, both heathen and Christian, and is able to describe in a graphic manner his experiences.

The convention opened in the Immanuel Baptist Church of Wausau, Tuesday evening, July 24, at 7.45 P. M., with a song service, led by the president, Mr. E. V. Bitter of Milwaukee. After the scripture lesson, read by the vice-president, Mr. Ben Krueger of Watertown, the president of the entertaining society, gave an address of welcome. The response by Mr. Bitter was followed by roll call of the visiting societies. Each society responded with a little original song or verse. The Rev. Louis B. Holzer, pastor of the North Ave. Baptist Church, Milwaukee, delivered the opening address. His topic was, "The Challenge of the Present-day World to the Youth of Our Country," which was well delivered, carrying a message to the hearts of the young people.

Wednesday morning at 9.45 the real work of the convention was begun after a short devotional. The reports read by the treasurer showed that the Union really did something besides "getting together" to listen to a few talks. The sum of \$227 was raised and paid to the State Missionary Society. This money was raised by apportionment among the various societies, according to their strength. An effort was made to raise the fund to \$300 for the coming year, but owing to the number of small societies, the resolution was not passed.

The Union supports a paper called "The Messenger," which visits each society every three months. The windup of the business session was the election of officers: President E. V. Bitter was re-elected; E. P. Gissenas of Milwaukee was elected vice-president; Miss Meta Beneditz of Watertown, secretary; and Ruben Black of Ableman, Wis., treasurer.

Following the business session, the Rev. A. P. Mihm delivered an address on "The Christian and his amusements." He discussed the amusement situation of the present day from various angles but found it rather difficult to draw hard and fast lines because of the various ways and consciousness of the people. Following his speech, the topic was open to the convention for discussion. Very few new points were brought forth which goes to show that he covered his topic very thoroughly.

In the afternoon, the Rev. H. Hirsch of Manitowoc delivered a short address.

Thursday morning, the Rev. E. Mueller, State Secretary for Wisconsin and Minnesota, was scheduled to speak, but due to the death of his wife the week before he was unable to attend. The Baptist people over the entire states of Wisconsin and Minnesota regretted very deeply the loss he suffered and a letter of sympathy was mailed to him from the convention.

One of the interesting features of the Thursday morning session was a "convention question box," conducted by the Rev. A. P. Mihm. The question box, which was started a few years ago, has been developing very rapidly as one of the chief outlets for the thoughts of the young people. A brief summary of the questions asked, shows the deep thinking attitude of the young people. Mr. Mihm was called upon to answer questions such as follow: "Should the B. Y. P. U. admit non-Baptist church members to its membership?"—"What system can be used to secure more prompt attendance?"—"How would you improve attendance in a Sunday school class?"—"Do you believe in inter-society visitation?"—"What do you think of the Young People's 'Service' for the conducting of young people's meetings?" This last question was probably the more freely discussed because of the great tendency of the society members to abuse the "Service" instead of using it as a means of information. It was brought out that many of the societies that use the "Service" use it as a text book and take the topic as being fully prepared and needing no further preparation. This practice Rev. Mihm discouraged because it tended to decrease the efficiency of the leader and produce lack of interest on the part of those who had to listen.

One of the enjoyable parts of the convention was an educational trip through the paper mills of Brokaw, Wis.

The last session of the convention was held Thursday night and consisted entirely of a program made up of musical numbers, readings and dialogues, given by the participating societies.

Friday the entertaining society took

all the delegates to Marathon Park for an outing.

The following Wisconsin pastors were attendants at the convention: Rev. C. M. Knapp, Wausau; Rev. Immanuel Bibelheimer, North Freedom; Rev. Otto Hauser, Immanuel Baptist Church, Milwaukee; Rev. L. B. Holzer, Milwaukee; Rev. Wm. Zeckser, Pound; Rev. A. Bartel, Sheboygan; Rev. H. Hirsch, Kossuth, and Rev. C. J. Bender, Watertown.

The next annual meeting of the Union will be held at the North Avenue Baptist Church, Milwaukee, Wis.

The 80 visiting delegates were royally entertained in the homes of the Wausau society members. The meals were served in the basement of the church by the Ladies' Aid Society of the Wausau church.

The high spiritual value of this convention is shown in a letter that one of the visiting pastors wrote to the president of the Union after he had returned home. He stated that two of his young men who were at the convention had definitely decided to give their lives to Christian service. This speaks very well for the convention and is reason enough why it should be continued in its present form.

E. P. GISSENAS.

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