

The Baptist Herald

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

Volume Two

CLEVELAND, O., JANUARY, 1924

Number One



Young People's Society Bethel Church, Anaheim, California

What's Happening

The Englewood Baptist Church of Chicago gave a farewell for Mrs. Bertha Foerster Becker on Sunday afternoon, Oct. 21. She and her husband, Rev. Alvin Becker, a Mennonite minister, are going to Africa as missionaries. Mrs. Becker grew up in the Englewood church and Sunday school and was a faithful helper and worker there. The church and school presented her with a cabinet organ to be used in her work for which Mrs. Becker was very thankful and happy. We wish them God's blessing in their new field of labor.

Rev. E. Umbach, who has been in the service of the General Missionary Society for the last three years as one of our General Evangelists, has resigned to accept the call of the Bethel Church in Buffalo, N. Y., as successor to Rev. F. H. Willkens. He expects to begin his pastorate with the beginning of February. Bro. Umbach has done very acceptable and successful work as evangelist and we wish him a long and fruitful pastorate in Buffalo.

Rev. S. S. Feldmann, a graduate of the German Department of our Seminary and now studying at the English Department and the University of Rochester, has just recently accepted a call to the Baptist church at Bliss, N. Y., and began his duties at Bliss on the first Sunday in December. The last three months previous he supplied the First Baptist Church at Mumford, N. Y. Bro. Feldman will continue his studies at the English department till he has completed the course, meanwhile ministering to his new charge over the week end and during the summer. He was ordained at the Andrews St. Baptist Church at Rochester last May.

Rev. J. E. Ehrhorn, pastor at Brenham, Texas, has resigned to become the new pastor of the Second Church, George, Iowa. He will take up his new work early in January.

The newly founded Men's Society of the Oak Park Church made its first bow before the public on Dec. 6 by a festival commemorating its recent organization. Several recitations were given and the male choir of the society rendered several selections very creditably. The introductory address was made by W. P. Rueckheim, the president, a former German Methodist minister, who now affiliates with us. Rev. H. Kaaz, the pastor, gave the festival address on the motto of the society, Gal. 6:2: "Bear ye one another's burdens." A social time with refreshments followed in the lower rooms at the close of the program. The object of the society is to do missionary work among men, to cultivate a fraternal and social spirit among them and to assist in relief work in Germany and other needy places.

English services are being regularly held Sunday evenings in the South Chicago church, Rev. C. F. Lehr, pastor, and larger meetings are reported as a result. The church recently raised over \$400 for relief work in Germany.

The Young People's Society of the Immanuel Baptist Church, Chicago, Rev. W. A. Lippard, pastor, has grown strongly in membership of late. These new additions to their ranks are the results of a contest carried on by two groups of the society.

The Abyssinian Church, New York, City, the third oldest Negro Baptist church in America, has dedicated a new church and community house which cost \$325,000. They are considered the finest buildings of the kind owned by Negroes.

The United Choirs of the German Baptist churches of Chicago and Vicinity gave their annual fall concert on December 10 in the First church. The program was a miscellaneous one with pleasing variety. The chorus work was excellent, especially in "O Divine Redeemer" by Gounod, and "Cradle Song" by Smart and "Sing to the Lord" by Harker. The baritone solo by R. J. Krogman in the latter anthem was an out-standing feature. The orchestra played the Overture from "Norma" and the first movement from Beethoven's First Symphony. Prof. G. W. Berndt, who conducts both the United Choirs and the Orchestra, is a consecrated and brilliant leader. The Free Will Offering was designated for the support of undernourished children in Germany. Mr. O. C. Braese made a stirring appeal for the offering.

Good News from the Philippines

The following item of cheering news from Dr. F. W. Meyer's field will be of interest to our readers.

"The Lord has blessed our Capiz work. 47 souls were added to the side of Christ during our meeting last week. Isn't that splendid? A fine number of my boys were won, leaders in the high school, the commandant of the high school cadets, athletes, stepbrothers of the Speaker (of the Philippine House of Representatives, Roxas, his cousin, all of our nurses also. We had four girls in the new class who were not Christians, but now they have been won. Two have immediately secured consent for baptism, for you see, we wish to consult with heads of the families, to avoid suffering. I spoke on Monday, Diestro on Tuesday, Rev. Inocencia on Wednesday, Rev. Munger of Potato, Iloilo, on Thursday, Diestro on Friday, and myself on Saturday. The meetings were well attended, average attendance 150. We issued cards of invitation daily to the high school scholars and the government employees, etc....

"Diestro is doing mighty good work. I have given him power to do as he

pleases, he has advanced the work in all the barrios and districts. So without having an evangelical missionary on the job, the Lord has used us with his blessings."

The sample invitation card accompanying the letter from which the above is taken reads:

You are cordially invited
to attend a meeting held

at

EVANGELICAL CHURCH
Monday, Oct. 15, 1923, 6:30 P. M.
Dr. F. W. Meyer's address on
LOST OR FOUND
Miss M. Hernandez, soloist.

Dr. F. W. Meyer writes under date of Nov. 5, 1923:

"Yesterday was a victory day in the annals of our religious history. 27 souls were baptized at the church, a fine number of souls, a goodly addition to the cause of Christ at Capiz. And we are so happy that all our nurses are baptized. We are now a hospital force 100 per cent Baptist. They found their Savior without any direct asking on our part, whether they would like to or not. They stood up in the meeting, after realizing for some months through the work that Christ is their Savior. Their parents and relatives put no stumbling block in their path. One of my hospital patients was baptized. We are so happy that the hospital is thus a direct evangelistic means. That makes 125 souls now for this year in our district, the greatest number in all the years we have been here. And there are more to come."

Is religion narrowing? Well, so is the gun barrel that keeps the projectile in the rifling; so are the railway tracks that keep the express train from the ditch; so is the steering wheel that holds the car in the middle of the road; but they save from wreck and mean achievement.

The Baptist Herald

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The Baptist Herald

Evangelism—A Watchword for the Hour

Give us a watchword for the hour;
A thrilling word, a word of power;
A battle cry, a flaming breath
That calls to conquest or to death;
A word to rouse the Church from rest;
To heed her Master's high behest.
The call is given: ye hosts arise,
Our watchword is EVANGELIZE!

THE beginning of the new year is a time when many of our churches enter into protracted meetings and undertake a season of special evangelistic effort. The week of prayer at the portal of the new year is observed in many places and forms a preparation for the evangelistic meetings which usually follow. The holiday season with its excitement and distraction is past. It is a good time to emphasize evangelism.

When we speak of evangelism, we mean that form of Christian work especially directed to the end of conversion; that definite determined effort at any given point by the body of the redeemed to bring people to a saving knowledge of Jesus Christ and to win them to his service. The program of evangelism according to the New Testament is that all who know Christ are to go to all who don't know him and make him known. The gospel cannot get to the unsaved except through the lips, hands and hearts of the saved.

Do We Need Evangelism?

Evangelism does not by any means exhaust the object of the church of Christ. It is not the only work to which the church is called. There is the work of edification, of building up in Christian character. But men must first be won to Christ in order to be built up in him. Edification of believers is important, but if there are no births in the kingdom of God, it is a dying kingdom. Churches that do not cherish and promote evangelism are on the road to uselessness and final extinction. Evangelism must always be the great, constant, supreme need of a living, aggressive, Christly-minded church.

Evangelism—Do We Have It?

Looking over the broad field of our churches we may answer: We have evangelism to a certain degree and that is a fact to rejoice over. The churches that are doing most to further the cause of Christ are the churches where the evangelistic spirit and aim is the strongest and most active. Yet it must be confessed that many churches are not fully awake to this the preeminent mission and opportunity.

How many of our members work and pray directly and sincerely for the conversion of sinners? How many make religion the most momentous thing? How many act as if they believed the non-Christian to be in actual danger of moral and spiritual ruin and death from which he must be rescued by definite effort? The number of these is pitifully small.

Is it not true that many of our average church members are helpless in the presence of a soul that needs to be shown the way of life? How many are really doing church work, not merely ushering or running the temporalities of church or society, not merely washing church dishes or making quilts or bringing flowers,—good as these are in their place—but doing the supreme church work in the sense of doing something for the spiritual recovery of those living in sin, in bringing others within the influence of the gospel? Instead of permeating the entire church, the spirit of evangelism too often is found only in an inner select body of disciples.

This may be partly due to the mischievous notion that this work of evangelism is mainly the business of the ministry or to be left to the professional evangelist. But where did we get the popish notion that God had committed a monopoly of making the gospel known to a certain set of ordained persons?

Do we Baptists not claim as one of our tenets the universal priesthood of believers? Soulwinning is the universal duty and the perennial glory of ALL who compose the church. Ministers and evangelists are to be our leaders in this but let us not be so ready to have evangelism done by proxy. Every Christian can and ought to be a soulwinner. The happiest hours a Christian spends this side of heaven will be those spent in leading sinners to the Savior.

The Nature of Evangelism

IT MUST BE PERSONAL. The day for mass and union evangelistic efforts is passing. Spectacular and sensational methods have reacted unfavorably upon the work of the churches. What we need is more persistent and personal evangelistic effort practiced in the local church. Every disciple is to test his discipleship by winning disciples.

IT SHOULD BE PASSIONATE. The passion of Christ for a lost world must become the passion of the Christian in order to convert men. When a Christian loses his passion for souls he has lost his mission; when a minister loses his passion, he loses his message.

IT MUST BE PRAYERFUL. Revivals are produced by prayer. Prayer is the right arm of every

awakening. Spiritual stagnation and drought are often due to the lack of earnest, believing prayer.

IT MUST BE CARRIED ON BY A PREPARED PEOPLE. Unrevived Christians are poor conductors of spiritual life. It is a mistake to think that God can or will work through a cold, unconsecrated and worldly church.

The local church with its pastor and deacons and officials, with the Sunday school and young people's workers at the center, is the heaven-ordained vehicle of evangelism. Under the Spirit of God they are adequate in this evil world to the pulling down of strongholds and the winning of trophies for their Lord.

Editorial Jottings

LEAVE WITH GOD that which you were yesterday to be accepted or forgiven, and start afresh today. A fresh beginning comes with every morning.

REV. O. E. KRUEGER will write a series of articles on "What the Bible teaches about Incarnation, Reconciliation, Regeneration, Justification, Sanctification, and Transformation" during the first half of 1924. In the second half he will begin a series on "The Fine Arts of the Christian Life."

PROF. OTTO KOENIG'S story, "The Broken Idol," which ended in our last number was enjoyed by all. We know of some readers who could hardly wait for the next instalment. We hope our gifted brother's pen will furnish more stories like that. For the present we will publish a short story from month to month, until we can make arrangements for a good serial story again with some author or publisher.

OUR BIBLE STUDY COURSE in the "Herald" for 1924 will be "A Year With Old Testament Books." Last year we studied twelve books of the New Testament. This year we propose to treat the following Old Testament books during the year: Genesis, Exodus, Numbers, Deuteronomy, Job, The Psalms, Proverbs, Ecclesiastes, Isaiah, Jeremiah, Ezekiel, Amos. This list comprises four books from the Pentateuch or Law, four of the poetical books and four of the prophetic writers. We call the special attention of the pastors and leaders of the Bible Study meetings in the societies and organized classes to this announcement, so that they may arrange their program accordingly. Give a regular place on your society program to Bible study. If you don't have a place, make one. Emphasize the important things!

OUR YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION has had an attractively designed diploma made by a New York firm and is now ready to award these diplomas to all members of teacher training classes, who complete their prescribed courses of study in their respective classes. We call the attention of the teachers of such classes to this announcement and expect them to get in touch with our Executive Secretary, when these classes are about finishing their course to make arrangements for the awarding of this diploma. There is provision made for the signature

of the local teacher of the class as well as for the general officials of the Union. We trust these diplomas will be an added incentive to get into this work of teacher training.

WE WOULD cordially commend the "New Gospel Quartets for Men's Voices" by E. S. Lorenz, Ira B. Wilson and H. von Berge. This is just the book that many of our male chorus organizations have been looking for and its use will help to brighten up the Sunday evening services and evangelistic meetings in a marked way. The contents justify the title, for most all of the compositions are NEW, with here and there an old favorite in between. The collection contains 122 numbers and is attractively gotten up, the notation and printing being clear on good paper. The book is published by the Lorenz Publishing Co. and costs 60 cts. per copy, cloth. Our own churches will be especially interested in this book, because Prof. H. von Berge, formerly of our Rochester Seminary, is one of the able editors, who is represented by many of his own compositions. Order your copies through our Publication Society in Cleveland.

The Incarnation

O. E. KRUEGER

Ocean-liner or canoe The use of such a word as this has been all but dropped from our vocabulary. Someone began an agitation after this manner, "You preachers are using a language foreign to the man on the street; he doesn't know what you are talking about; cut out your theological terminology and talk to us in the language of the day and age." The preacher, ever bent on the futile mission of trying to please everybody, has consequently attempted to convey the cargo of God's great thoughts in toy-canoes. The winds have overturned the canoes and God's thoughts are being lost at sea.

The scientist is permitted the use of the vocabulary necessary to carry his ideas; the baseball fan has the privilege of the language of the "diamond," and though he be a novice he learns quickly what all the yelling is about; the boy "talking radio" uses many strange terms that are Greek to his father unless he himself becomes interested, but the ambassador of God is to assume that the average churchgoer is so dense that he cannot learn the meaning of a score or two of words that have for centuries carried the profound thoughts of God.

A Great Cargo One of these words heads the article. Why should not a boy ten years old be able to understand the word incarnation when it is explained to him? He has heard the word carnival and knows that it is a festival of joy in which the things of the spirit are not especially prominent. He can grasp the idea that a carnivorous animal is a flesh-eating creature. He need not be especially intelligent to learn that these two words have a common root, the Latin word "caro" which means flesh. These carnal words have a very refined cousin, that word freighted with so

much meaning, "incarnation," to be clothed upon with flesh. The incarnation then is simply the act of God whereby he clothed himself with flesh. "He emptied himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, he humbled himself."

A Dip Into Greek Mythology The idea of incarnation is not foreign to human thinking. It is a common possession of all races. You need only to dip into Greek mythology to find it full of the incarnation feats of the gods. They may even clothe themselves with inorganic substances as did Zeus when he visited Danae in the form of a shower of gold. They appear in animals as when the same father-god visited Leda as a beautiful swan. The motives of these incarnations are usually found to be on a very low plane, such as the gratification of amorous desires or the lust of revenge. Even the assumption of human form for the purpose of taking note of the conduct of men may not have had the highest motivation.

Gods in the Likeness of Men To trace the origin of great characters back to the gods may have been simply a desire to express appreciation of their worth on the one hand, while on the other it may have been a matter of family pride that sought to decorate itself with divine ancestry, just as people today seek traces of royal blood or Mayflower lineage. At any rate the idea of incarnation as found among the races of man has prepared the human mind for the reception of the great truth of God's own act of clothing himself with flesh. The men of Lystra who cried out, "The gods are come down to us in the likeness of men," when they saw what Paul and Barnabas had done, had no difficulty with the idea of incarnation, nor could the virgin birth have been a stumbling block to them. How can it be to anyone who believes in God the creator as a free spirit, greater than anything created!

"The Angel of the Lord" God prepared Israel also for the great event of his incarnation. The invisible God whom no one can see and live was seen of old in "the Angel of the Lord." He spoke to Hagar in the wilderness and was seen by her. Abraham saw him and heard him speak. "Moses and Aaron, Nadab and Abihu and seventy elders went up and saw the God of Israel." We are compelled to assume that they saw the invisible spirit manifested in "the Angel of the Lord." Samson's father seeking more definite information about the child to come to him inquired of the name of the strange appearance. "And the angel of the Lord said unto him, Wherefore askest thou me after my name, seeing it is wonderful." Isaiah said, "His name shall be called Wonderful." The New Testament never mentions "the Angel of the Lord." It seems that we must assume that he is to be identified with Jesus, the Christ, in whom this former temporary incarnation became permanent, for we do believe that God did actually clothe himself with flesh in the person of Jesus Christ. "God was in Christ." The word became

flesh and dwelt among us, and we beheld his glory, the glory of the only begotten from the Father, full of grace and truth.

"Great is the Mystery" The fact of the incarnation does not carry with it the explanation thereof nor does its reality depend upon such explanation. Many curious questions arise that cannot be answered satisfactorily, such as, Did the incarnation localize God in Christ, did it withdraw him from the universe, did it cause a division in God placing a part of him in Christ and a part of him outside of Christ? William Newton Clarke answers, "No, the incarnation did not involve a division in God, it added another mode of self-manifestation. May we take an illustration which of course cannot fully meet the case. Suppose a kingdom happens to have the most capable man in all the realm as king. He has succeeded in projecting his thoughts, aims and plans into the prime minister who finds himself ever in full accord with the king. The king's mind has not suffered a division but has received an addition of self-expression. No one would object if the prime minister should say, The king and I are one, nor would anyone think it strange for the prime minister to go to the king for advice or make the confession that there were some things reserved exclusively in the king's knowledge. In similar manner Jesus the Christ, incarnate God, may say, 'I and the Father are one;' he may pray to the Father and not be praying to the God within himself; he may confess that the Father knows some things hidden from him; he may cry out, 'My God, why hast thou forsaken me?'"

The Only Way The purpose of the incarnation as the Christian religion presents it stands out in sublime beauty when compared with pagan incarnations. God entered into human flesh to give to man the highest possible manifestation of his character which to be intelligible to human beings could only be given in human form. We can think of no other way in which the redemption of man could be wrought. If there be any intelligent physical beings on other planets anywhere in the universe we do not see how God can accomplish these ends by any other method.

It Still Goes On In a sense the process of incarnation still goes on. God projects himself into the life of every child of God. Christ is the firstborn among many brethren. And yet the incarnation of God in Christ differs from his incarnation in us not only in degree but in process and purpose. There is more of God in Jesus the Christ than ever can be in us; while the Son of God existed with God before he entered the form of man, our physical life exists before regeneration can be effected; while he came to take away sins, we come into relationship with God because our sins have been taken away. It is, however, God's determination to carry on in us a work of transformation until we shall be conformed to the image of his Son.

For Bible Study

The Book of Genesis

It is well and indispensable to the most profitable study of the Bible to get a clear idea of the central truth or main line of teaching contained in each of the books of the Bible. Each book has its peculiar teaching and its relation to each of the other books. Each book is a fruitful bough, laden with richest spiritual food and is accessible to all who will patiently turn over its leaves and seek for it.

The Pentateuch

The first five books of the Old Testament are commonly called the Five Books of Moses. They are also collectively termed *The Pentateuch*. The word *Pentateuch* comes from the Greek and originally denoted the box or chest in which the 5 sacred rolls (books) were kept. In time the word came to refer to the books themselves.

The *Pentateuch*, which embraces Genesis, Exodus, Leviticus, Numbers and Deuteronomy, occupies in the Old Testament a position similar to that which the four gospels occupy in the New Testament. The account of our Lord's life presented in the four gospels is the basis on which the system of faith and doctrine taught by the other writers of the New Testament is founded. In similar manner the history and theology of the *Pentateuch* underlies the other books of the Old Testament.

Some scholars speak of Genesis as the introduction to a larger whole known as the *Hexateuch* (six books) which includes besides the *Pentateuch* the book of Joshua. Joshua is but the closing portion of the history begun in the *Pentateuch*. In the *Hexateuch* we have the history of Israel from the remote past up to the settlement in Canaan.

The Book of Beginnings

The First Book of Moses was called in the Greek *Genesis*, i. e. Beginning, because they named the different books of Moses in the time when the Hebrew was translated into Greek with their commencing words.

Of all the books in the Bible, this is the oldest, the most venerable, the most instructive and the most indispensable. It is the foundation, the beginning, the explanation of all that follows.

Without this book mankind would be in the dark concerning half of its history. It is indispensable, for without it who would be able to answer such questions like these: "Who am I? Why am I in this world? Who has placed me here? From whence do I come and where am I going? Why is there so much sorrow on earth and impurity in my heart?"

In Genesis we have historical, dispensational and typical truth, besides many incidental but no less significant lines. The same is true of all the other books of Moses and especially of all the earlier

books of the Bible, for God's revelation is seen in history as well as in the direct "thus saith the Lord."

In Genesis we see

1. *The origin of creation.* 1:1: Modern science has no word beyond this.
2. *The origin of the human race.* 1:26. 27; 2:7. Man as we find him in this book is the product of God's hands.
3. *The origin of the Sabbath.* 2:3. 4.
4. *The origin of marriage.* 2:18. 21-24.
5. *The origin of sin and death.* 2:16. 17; 3:1-7. Sin came into the world and is kept in the world through man's unlawful desires.

6. *The beginning of grace in its manifestations toward sinful man and the origin of sacrifice.* 3:14-21. A Deliverer is promised who shall bruise the tempter's head.

7. *The origin of the covenant promises.* 8:20-22; 9:1-17.

8. *The origin of races, nations and tongues.* Chap. 10 and 11. These two chapters are by the most learned ethnologists confessed to contain more exact information on these most interesting topics than can or has been anywhere else found by students.

9. *The origin of the chosen people.* 12:1-3. Genesis is an introduction to the history of Israel.

The whole of Genesis can be kept in mind by a skeleton of eight words. Here they are:

Creation	Abraham
The Fall	Isaac
The Deluge	Jacob
The Tower of Babel.	Joseph.

Genesis may be separated into two parts:

1. The early history of the world or mankind. Chap. 1-11.
2. The history of the patriarchs or the fathers of the Jewish race. From the calling of Abraham to the death of Jacob and Joseph. Chap. 12-50.

Purpose

Genesis shows how God began to give a divine religion to mankind. In doing this it was necessary to describe man's primeval condition and his lapse into sin which rendered salvation indispensable. God wished to save man, to reconcile man to himself.

Genesis may be called the book of human failure. It was necessary for man to know by failure and sin his own sin and weakness before he would choose God for his portion.

Man as he is by nature and by grace is exhibited in Genesis. The race flows forth from its head in Adam in two streams,—one through Cain, choosing the way of sin, and the other through Abel—Seth, who are characterized by faith in God.

Religious Value of Genesis

"This book cannot be overestimated from a religious standpoint." Sell. God, one God, is here clearly distinguished

from the host of heathen gods. Revelation gives at once and at first the highest truth of all philosophy: "In the beginning God." What a difference here in the first chapter of Genesis between the sublime revelation of the Holy Spirit speaking through Moses and the childish and blundering cosmogonies of the heathen! There is no deification of created beings; everything in the universe was created by God and is subject to him. He is represented as hating sin and yet as caring for and loving men. He is the God not only of the Jews but of all races of men. Genesis embraces the world.

Scientific Value of Genesis

Genesis does not seek to explain exactly how all things came into being. It is not a scientific diagram in detail. But there are here certain broad indications of the great plan after which the world was constructed: 1. There was a beginning. 2. There was a creator. 3. Things did not come by chance. The worlds are the work of a living, conscious, personal Being. "God said; God called; God saw; God blessed." 4. There was an order of development. The writer has a panorama of creation before him. He sees it passing before him in successive stages. "Days" is the writer's simple and sufficient term for the stages in God's creative work. 5. Man is the chief work of creation for which all else was brought into being. The climax of creation is man. He was not created until God had "prepared a place" for him. Sometimes we are depressed by our littleness and helplessness in the face of nature. "What is man that thou art mindful of him." Yet man is made in God's image. He can think God's thoughts. He can fulfil God's will. He can respond to God's love. 6. There was an orderly progress in the plan of creation: from the less to the greater; from the simple to the more complex.

A. P. MIHM.

Is Missionary Work Ever Lost?

Miss Martha Troeck, formerly a missionary at Ellis Island of the Woman's Home Mission Society, on a recent train trip across Michigan was recognized by an immigrant, whom she had met more than a dozen years ago. "You the lady from Castle Garden? I know your voice! I come from Russia—I was fifteen years old—had to stay on Island a long time in hospital. Lady look like you, come all time and help me—bring apples and nice story books—bring Bible and give me dress. Yes you must be, you smile—see!" Miss Troeck learned her story in a few minutes. "Me got nice man and five kids. Me and my man go to church, love Jesus and be baptized." Is missionary work ever lost? This episode answers.

The Sunday School

It Brought the Parents to Sunday School

The officers of Morton Street Sunday School (southern Ohio) have a novel plan in operation, that has greatly built up their adult classes. For several years past this school had trouble in getting the parents interested in the work. Various methods were tried out, and nine months ago the present plan was put into use.

"We first called a meeting of the teachers," explained Mr. Bronson, the superintendent. "Then we got busy with our pencils and a few strips of cardboard. Next day, this 'ad' was tacked to a post at the churchyard:

I WANT FIFTY BOYS

To Bring Their Fathers With Them

TO MORTON SUNDAY SCHOOL

We Have Something of Importance to Tell.

"We arranged another one with similar wording for the ladies' department, substituting 'girls' and 'mothers.'

"But perhaps our best one was placed at a crossroads, and read thus:

A PRIZE WILL BE GIVEN

To the Boy or Girl Whose Parents Have The Best Record of Attendance at the End of the Year.

"Our first 'ads' appealed to the parents by reminding them of their duty to the children. The second was a challenge. No parent wished his child defeated in the prize race, when the outcome depended upon them.

"These 'ads' were prepared within a few hours' time, at no outside expense. A rule, a carpenter's pencil, and a few discarded cardboard boxes were the only items required.

"The following Sunday there was an increase in attendance and before the month was out we saw that the plan was successful. But we didn't stop there," continued Mr. Bronson, "our 'ads' brought the pupils to church, and then we set about to interest them. New classes were organized, visiting committees were appointed, and the whole school was given a thorough going over. And so, the Sunday school that intends to put on such an advertising method should plan ahead to interest the scholars after they are brought together."—Sunday School World.

A Great Work

Henry Clay Trumbull tells in one of his books that when he first took up his work among the children, his friend, Horace Bushnell remonstrated with him, saying that such work was secondary and should not be made the main purpose of his life. Toward the close of

Dr. Bushnell's life, as Dr. Trumbull records, this great man revised his estimate and said: "It is the greatest work; sometimes I think the only work that counts."

Many, many others who have gotten into this work feel this more and more. The Sunday schools are a great force and have still greater possibilities. They, more than almost anything else, are the hope of the future. Both because of what they are, and because of what they are not and must become, we recognize that work in and for the Sunday schools is one of the greatest works in the world.

Like a Wheelbarrow

The Sunday school is like a wheel barrow because—

1. You must push it.
2. You must learn how to run it.
3. It must be balanced.
4. It often gets into a rut.
5. It is easily upset, one person can do it.
6. A half-dozen can not run it without co-operation.
7. It has carried many a brick.
8. Better push than pull.
9. Used for construction work.
10. Children like to ride in it.—Pennsylvania Herald.

Mottoes for Adult Bible Classes

Here are some good mottoes suitable for organized classes:

- "Others."
- "Service."
- "Forward."
- "Win One."
- "Make Good."
- "For the King."
- "We Do Things."
- "Every Man Up."
- "Saved to Serve."
- "The Square Deal."
- "Saved for Service."
- "Live, Love, Labor."
- "The Other Fellow."
- "For God and Man."
- "First Things First."
- "We Are In to Win."
- "The King's Business."
- "Search the Scriptures."
- "Keep On Keeping On."
- "Help Somebody Today."
- "Living, Loving, Lifting."
- "Each Man for All Men."
- "Remember Jesus Christ."
- "Quit You Like Men, Be Strong."
- "The Cross Here, the Crown There."
- "No One a Stranger Here But Once."
- "Our Whole Duty to the Whole World."
- "We Are Here to Know, to Grow, to Go."
- "The Men of All Nations for the Man of Galilee."
- "We Are Out for Business or We Have No Business to Be Out."—Selected.

Do You Want a Dwindling Sunday School?

If so, the following recipe very seldom fails.

Ingredients: Pessimism, discouragement, jealousy, suspicion, coldness, don't-care-ism, lack of preparation, parsimony, laziness, and more-important-business.

To make, take:

- 1 Pessimistic Pastor.
- 10 Discouraged Teachers (less will do).
- 10 Jealous or Suspicious Adults.
- 1 Lump of Coldness (from Church Shelf).
- 1 Lump of Don't-care-ism (from Church Shelf).
- 1 Sizeable Lump of More-important-business, which superintendent or other officers will supply.
- 1 Lump of Parsimony (from Church Shelf).
- All the Lack of Preparation other ingredients will absorb.
- Laziness *ad libitum*.

Mix with liberal supply of lack-of-attention, cook in an unattractive school-room or in chilly or dark class-rooms, and serve without any up-to-date frills, after being cut with a no-teacher-training knife.

This recipe has been tested and found reliable by others. Do you want to try it?—Convention Teacher.

What is Teaching?

We are forcibly reminded by Trumbull that "telling is not teaching" and "hearing a recitation is not teaching." On the positive side, he says: "Jacotot claimed that 'to teach is to cause to learn.' Professor Hart improved on this definition by claiming that 'teaching is causing another to know.' Probably no more simple or accurate definitions than these two have ever been suggested."

To the same effect is the definition by Gregory: "Teaching, in its simplest sense, is the communication of knowledge. This knowledge may be a fact, a truth, a doctrine of religion, a precept of morals, a story of life, or the processes of an art. It may be taught by the use of words, by signs, by objects, by action, or examples; and the teaching may have for its object instruction or impression—the training of mind, the increase of intelligence, the implantation of principles, or the formation of character; but whatever the substance, the mode, or the aim of teaching, the act itself, fundamentally considered, is always substantially the same; it is a communication of knowledge."

Semelroth, however, says: "A scholar may come to the class knowing the lesson—remembering the verses, the persons, and the facts—and still need to be taught the lesson. Is not the best definition after all that one found in Nehemiah 8:8—'caused them to understand'?"—S. S. Builder.

Men's Bible Class, Racine, Wis.

The Men's Bible Class of the Grace Baptist Church, Racine, Wis., recently held its second annual banquet. The lathstring invitation was out for "young men from 16 to 100 years." About seventy responded. The dining table formation in the Sunday school room looked like a large "M" from one corner and like a "W" from the opposite corner. Whether intentional or not, some regarded its possible significance as "M" for "Men" and "W" for "Work."

The banquet was not a sumptuous entertainment with feasting, but a good dinner, prepared by Chef Theodore Paul, a member of the class, assisted by a number of ladies. The "Musical Seven" furnished the music for the occasion. Henry G. Binder, president of the class, welcomed the guests and briefly outlined the objectives of the men's class. He then introduced John Wichers, one of the former teachers, as the toastmaster.

The speaker of the evening was Rev. N. K. Tully, D. D., pastor of the First Presbyterian Church of Racine, who spoke on "The Making of a Man." He appealed to the men to make the most of life by the grace of God.

Various musical and vocal numbers were rendered during the evening. A spirit of fraternity and good will was present and renewed purposes were kindled in many hearts.

A feature of the room arrangement, which attracted attention both upon entrance and exit, was a set of illustrated posters 28x42 inches, lithographed in colors, and placed on the walls and in the windows, with the view of advertising the fellowship and activities of the Men's Bible class.

Each poster bore a silent message to the men in the church and community, viz: "We want you. The Men of our Bible Study class are the kind of men you like to meet in business. Come with us." "Strong friendships are formed in our Bible Study class where we study together what God's will is for each one of us. Come!" "The Religion of Jesus Christ is a man's religion. It teaches us our duty to God and our fellow man." "Join our Bible Study class and learn what the Christian religion really is." "God's Word is the Bread of Life. Join our Bible Study class Sunday." "God is the best friend you have. He loved you so much that he gave his Son, Jesus, to die to save you. Join our Bible Study class and learn how good God is." "You'll receive a hearty handclasp and a warm welcome when you join our Bible Study class. Come Sunday." In this way the Bible class stressed its invitation to every person in the hall.

The officers of the class are: Teacher, W. F. Hilker; president, Henry G. Binder; vice-president, Oscar T. Wiechers; secretary, John Wiechers; treasurer, Jerome Wiechers.

* * *

How is it that idle people never have time for church work, and the busy people do?

Christ or Mars

Dear Bro. Mihm!—

To me it seemed a strange bit of coincidence when I saw and read Bro. Wengel's article on "Mars," since my thoughts had been occupied with the same subject.

It is strange that, while peace is upon our very threshold, the doors are barred against its admittance.

How absurd for men to offer prizes for the best peace plan proposed when it is so simple to us who know God's plan.

I hope that enclosed verses may find space in the "Herald."

Your brother in Him,
ERIC W. MEILAHN,
Burlington, Iowa.

Christ or Mars

*"Away with Christ and give us Mars,
To us appeal not lowly scars
And teachings of the Nazarene;
The arm of might must strike and fight,
His shall not rule nor intervene—
Away with Him, and give us Mars."*

*Away with Christ and give us Mars,
We honor him, the god of wars,
And yield to his authority;
To cannon's roar we shout encore—
Away with meek humility,
Away with Christ and give us Mars."*

*"Away with Christ and give us Mars"
Is hue and cry which still debars
The Prince of Peace from hearts of men:
Above the din and strife of sin
Comes now the cry as it did then—
"Away with Christ and give us Mars."*

*But from His throne above the stars
Pity beholds the turmoil at His feet;
And He who hears that clam'ring cry,
Perceives the tears and anguished sigh
Of them that join with those around the
Mercy-seat*

*To ask, "How long, O Lord?"
But He who lets, will let, until
They that be in authority
Shall realize the weakness of the sword,
And recognize the Christ as King and
Lord:—*

*Then Peace on earth, good will to men
Shall truly be reality.*

ERIC W. MEILAHN.

Don't Loaf, But Fish!

ROLAND RIEPE

Parson: "Do you know the parables, my boy?"

Johnny: "Yes sir, and I like the one where the boy loafs and fishes the best." Johnny didn't quite get things straight and sometimes we don't either and are prone to loaf and not to fish.

We all know that we consist of three component parts, body, mind and spirit, and that in order to become normal and well-balanced beings we must develop all three of these parts. Development does not consist of nourishment and loafing but nourishment *plus* use. This is perfectly clear when we take a child for example. If we feed it the best food but

keep it confined to its bed, the result is a weakling due to lack of exercise. The same principle holds true regarding the mind and the spirit. The bodily development, of course, is limited to a certain age. Mental development continues until death, but our spiritual development is unlimited; as the spirit is not bound by the span of physical life, but lives eternally on. Which, therefore, is the most important of the three? Do we fully realize that it is the spiritual nature and strive accordingly for its proper development?

A good channel is always receiving, always full and always out-flowing. The first gateway is the one of FAITH; through faith we receive from God divine help and are filled with the Holy Spirit; the other gateway is the one of LOVE which opens toward our fellow-men and through which we endeavor to save them and serve God. If there is no outflow we are no longer a channel and spiritual stagnation sets in. On the other hand outflow or work without inflow means emptiness. Therefore we must ever exercise faith and love in order to be channels of blessing. Many church members excuse themselves from Christian service by saying they don't know how. No Christian has a right to thus try to excuse himself or herself. James 1:5 says: "But if any of you lacketh wisdom, let him ask of God, who giveth all liberally." If we will go to God in earnest prayer, he will show us what to do and help us to do it! Remember, we are *saved* by faith, but we will be *rewarded* according to our work, or service rendered for the Lord. We must not loaf, but fish for souls to develop not only our own spiritual life but that of others as well.

Book Review

Church and Sunday School Handicraft for Boys.

By A. Neeley Hall.—Geo. H. Doran Co., Publishers, New York. \$2.—With nearly 400 photographs and working drawings by the author.

The purpose of this book is to teach boys skill—skill through service—and at the same time training them in practical ways of serving the church. All boys like to tinker around with tools and "to make something." Here we have a book that shows how to make hundreds of things that belong to the equipment of a church or a Sunday school and how boys can build them,—book racks, blackboards, class tables, picture frames, booths for the church bazaar, things for the church grounds, etc. With a volunteer leader, who knows something about carpentry, we are sure that many boys would enlist to make things of this kind, if they were interested by parents and church leaders. How to employ the spare time of boys of the restless junior and intermediate age, how to keep them from the streets or dawdling in the "movies" might be solved by the sort of work outlined here for boys. The book is suggestive to pastors and superintendents. Order from Cleveland.

Finding One's Self

EMILY W. LORTCHER

Myrtle was such a radiant, good-natured, brilliant type of girl no one would ever believe she could be unhappy. She enjoyed such a delightful home, held an enviable position and now she owned her own little car. What more could a girl desire? And she was such a good girl too, very active in the church and always willing to lend her support. Happy? Why how could she help being happy?

Myrtle asked herself this question as she considered her blessings, asked herself often because it was a mighty problem in her life. Surely she had every reason in the world thoroughly to enjoy life, but why that undercurrent of longing, that peculiar hunger of the soul that made itself felt through all her interests and activities? She couldn't understand it and this morning it struck home with a force she could not withstand as with the congregation she found herself singing these words:

*"O those clanging bells of Time,
Night and day they never cease;
I am wearied with their chime,
For they do not bring me peace."*

Throughout the day those words obsessed her and evening found her still pondering them.

"And yet," she mused, "He promised. Peace I give unto you. Peace. Where is it? Is there a soul, rich or poor, good or bad, strong or weak that does not crave it, and is there a soul anywhere in this wide world that possesses it? I doubt it, and yet—He promised."

She leaned her head upon her arm and slept and while she slept, she dreamed. It was but for a moment, yet in that moment a destiny was changed. Out of the darkness of the room appeared a great light and in the light she saw HIS face. He smiled upon her and joy thrilled her soul. He spoke and she trembled when she heard the words:

"Seek me where I dwell and the peace I promised shall be yours."

The light faded, He was gone and she awoke.

"Oh!" she cried, "it was only a dream, a dream that has passed away and with it the peace I at last have tasted. But the message—seek me where I dwell! Where does He dwell? I should know that face again among a million should I find it, but where to seek it. God only knows." She bowed her head and aglow with the realism of her vision and the joy of her quest, she prayed:

"I don't know which way to turn and yet, dear Lord, if Thou wilt lead me, I am ready to follow."

How soon He was to lead her she did not then realize, but her prayer was answered before the words had passed her lips. She was too late now to attend the evening service at her own church, but she felt she wanted to do something at once, go somewhere, so she decided to

drop into the church nearest her home. She wondered ever after if God had not led her there.

A fine, happy-faced girl, a freshman from the Baptist Institute for Christian Workers, was in the pulpit. How her face glowed as she told of the joy of the school life, the value of the friendships, the happy social times and oh what a new strength and spiritual vitality she must have experienced from what she termed "our prayer life." Myrtle could almost feel the newness of life the speaker depicted as coming from this source, but her interest waned just a bit when she heard the girl speak of the Practical Expression Department of the School. She stressed the Thursday activities when the "B. I." students visit the homes of the poor, where they must be prepared to meet almost every kind of a situation; where often they are obliged to roll up their sleeves and take up household duties they had never before attempted. But when the speaker closed with a glowing account of the work among the children at the Missions, Myrtle forgot the one feature that did not appeal to her and determined to interview the student.

The girl from B. I. was delighted to answer all Myrtle's questions and asked her a host of them in return: "Had she had her vacation; could she arrange to have it in two weeks when the fall session would begin? If she could only spend a week at The Institute, her decision would be made, etc." Before they parted that night the plan was agreed upon and three weeks later Myrtle found herself a guest in a fine, well equipped, modern building alive with 65 radiant jolly girls.

She found everything just as her new friend had described it on that memorable night, and before she had spent two days in the delightful B. I. home, she felt as though she too were a confirmed member of the big, loving family. Myrtle was very happy there. She loved it, all was so harmonious and sincere and yet so jolly and happy, but would just being there and enjoying the life and companionship of the school bring the peace for which she sought? "Seek me where I dwell," the Vision had said. "Surely He does dwell here, and yet—I must be certain." As she still pondered her friend called, "This is Thursday, Myrtle; would you like to go calling with me?"

"Of course, I should love to go," answered Myrtle. "I want to observe all your activities."

Within an hour Myrtle found herself in a neighborhood she had never known existed. She saw narrow, dirty alleys they called streets; a low, continuous brick building along either side of them with only a door every few feet to mark the entrance to what some souls had to call home; she noticed a narrow opening cut through the brick wall every five or

six doors and when her companion entered one of them, she hesitated, it was so dark and narrow. She felt ashamed when she saw the girl ahead of her keep on, and followed. At the end of the passage they came to a wooden gate in a high board fence. The girl unlatched it with an experienced hand, stepped over to the shed—it could not be called a house—and knocked. In reply to a faint "come in" they entered and what Myrtle saw in that one small room made her heart ache.

There was only one window and in the semi-gloom it seemed all she could see was children; there were six of them and all small. The mother, a worn out, sad-faced little woman, her eyes red with weeping, sat, or rather lay, in a chair next to the stove. She said ever since the baby came—a tiny bundle now fast asleep in the center of the table—she could do little; she could not stand to cook so she sat in the chair and did the best she could. Her husband must have his meals and the children, too, must be cared for. Myrtle realized the truth of this when she saw how three of them were getting into all kinds of mischief while one cried lustily because the mother would not let her climb into her lap. "They are so bad and so much work," the discouraged woman sighed, "I don't care if I die."

Tears came to Myrtle's eyes as she looked at this poor mother and took in the situation, and when she heard her friend ask the sick woman if she could manage to accompany her to the Mission around the corner where a free clinic was being held, she prayed it could be arranged. With a hopeless, heart-breaking smile the mother threw up her hands with a gesture of despair, "Go, you say. I hardly know what you mean. I never go anywhere—my six little ones—who will take care of them?" Without stopping a moment to think, Myrtle cried, "Oh, if you are only well enough to go, I would love to stay with the babies until you get back." The mother's sad face brightened just a bit and with the aid of the two girls she was soon ready to be helped to the Mission where a treatment would be given her.

After they had gone Myrtle was kept so busy keeping the children from swallowing buttons, falling down the cellar steps and crawling into the stove that she completely forgot the aversion she had once expressed toward this very thing. She only knew that she was charged with a new feeling; she couldn't call it fun although she thoroughly enjoyed it; she really couldn't express what she felt but her whole being was fired, alive with the "thrill of doing."

While the two children were screaming their loudest to their own accompaniment produced with a stick and a dish pan, and Myrtle was wondering what she should ever do if the baby should awaken, the door opened. Myrtle

looked up and her heart leaped with joy. Was she dreaming again? The afternoon was fast slipping away and the little room was very dusky now, but even in the darkest night she would know that face—the expression of the eyes, the radiance. With a slight gasp she drew back and bowed her head. The mother stepped into the room and said, "Excuse me if I frightened you, but I thought you heard me open the door."

Myrtle was too happy to speak and when the mother, with a new light in her eyes and hope flooding her face told her how even one treatment had helped her and how the doctors had promised she would be well in a few weeks, the girl almost wept for joy.

"God bless you," cried the woman, tears of gratitude filling her large brown eyes, and she took the girl's hand in both her own and pressed it to her lips.

Myrtle walked back to the school on air; she could not refrain from breaking forth into snatches of song—she was so happy. When she reached her room she closed the door and locked it.

"At last I have tasted life in the full meaning of that splendid word," she cried triumphantly. "This day I have enjoyed a thrill that nothing I once called pleasure ever gave me in my life before. I have seen my vision! I have found the way! I have made my decision!" She looked around the room lovingly, wondering if it would be hers during her student days. "If not, what does it matter? Any room so long as they let me stay, and since God led me here, I'm sure there is no doubt about that."

She threw herself down beside the student cot and with the vision of her Christ looking through the eyes of that mother still before her, she lifted her soul in grateful prayer. How her voice quivered with emotion when she whispered:

"Seek me where I dwell! Dear Jesus, I have sought Thee and at last I have found the road that leads to Thy dwelling places. Thou hast shown me that the Way of Life is Peace through Love and Service, and henceforth, with Thy help, I shall walk therein. May I be worthy of it. Amen."

And in that hour the angels in heaven rejoiced. Another burden had been lifted from the Savior's Cross; ANOTHER SOUL HAD FOUND ITSELF!

Thirty-first Anniversary Young People's Society, First Church, Portland, Ore.

The Young People's Society of the First Church, Portland, Ore., celebrated their thirty-first anniversary on Tuesday evening, Nov. 27.

A fine program was given, consisting of several chorus numbers, 3 recitations, 2 dialogues, 2 soprano solos and a male quartet.

From the secretary's report we glean the following: "We as B. Y. P. U. in gratitude to our Lord wish to erect an Ebenezer for 'Hitherto hath Jehovah helped us.' Out of his abundance he poured upon us showers of blessing, especially in the Bible and Consecration

evenings. The Group Plan evenings brought many interesting and entertaining subjects. Many educational lectures were given by different speakers. We also had business meetings, musical and literary evenings which also included social, question box and roll call evenings, which brought us spiritual uplift, for which we thank God. We were also very fortunate in winning the Work Banner and the Percentage Banner at the Pacific Conference. During the past year 14 new members were taken up in the society and 4 dismissed. Our present membership in 134 active, 40 intermediates, 14 passive and 6 honorary members. Our desire in our new year is to serve the Master and grow in the knowledge of him."

The officers of the society are: Harry G. Johnson, president; Henry W. Bertuleit, vice-president; Alice Knispel, secretary; Minnie Kuehn, assistant secretary; Albert Wardin, treasurer.

Surprises at the Temple Baptist Church, Pittsburgh, Pa.

Things are on a lively move at the Temple Church even if the pastor is out of it for a time. It was, of course, an unhappy surprise for the church to note how suddenly and quickly he failed under the attack of an exophthalmic goitre, and to learn of the necessity of an operation and that he would not be able to work again before February. There was a great deal of praying done for his recovery. The Lord has graciously heard the prayers, and there is every evidence that he will soon be perfectly well again. The church was fortunate in securing the services of the pastor's brother, Rev. H. F. Schade, to care for the work during this time. Folks have been delighted and blessed under his ministry.

But there were some happier surprises. At our Rally Day service which had to be advanced to October 21st, when the painting and decoration of the church would be completed, the church had a wonderful surprise. The auditorium was filled to capacity. Mr. H. P. Donner, for twenty-five years superintendent of this Sunday school, was there to give the address. Strange things do happen. In the midst of this sedate service Miss Frieda Sayenga had an appointment with Mr. C. Henning, president of the board of trustees. And they arranged to meet on the platform. All wheels had to stop while the audience waited in breathless silence what was to happen. Here she publicly presented to Mr. Henning in his official capacity the papers of possession of a magnificent set of chimes which a number of our young women had installed in the pipe organ, valued at nearly one thousand dollars. They had earned the money by making sweet peas of paper and waxing them and selling them. While she spoke Mr. Fred Staiib, our organist, softly played the doxology on the chimes. It was a most delightful surprise to the whole congregation.

I might mention another. Our superintendent and his family were the central figures in it. He had been absent

for the months of September and October traveling over the great West with his wife and two children, Samuel and Nellie. At the Ladies' meeting some of the good sisters tendered Mrs. Hamel a surprise reception which was a delightful affair. Then at the social rally of the Bible School, Mr. George Wilson, the vice-superintendent, with most appropriate remarks handed to Mr. Hamel on behalf of the Bible school a handsome Westminster Chimes Mantel clock. It was a stunning surprise to one who was always thought to be surprise-proof. And how well it was deserved! How good it is to tell folks of your appreciation while they are here. That seems to be the strong point of Temple folks.

During the pastor's illness he was showered with so many good things that he will feel himself a special debtor for some time to come.

A. A. SCHADE.

Oak Park, Ill.

The Oak Park Young People's Society has not been "backward in going forward," as the slang saying goes. We have joined the Young People's and Sunday School Workers' Union of the Central Conference. Perhaps we feel an added interest in this organization as our local president, Leroy Grosser, has been elected as its president.

Our society had an interesting meeting in September, led by our Young People's Secretary, Brother A. P. Mihm. It was in the nature of an exposition of the fundamentals of our Baptist faith. A famous speaker has said that in the evolution of the different denominations the Baptists have the least "egg-shell" of the old forms and formality left clinging to them. And Mr. Mihm brought out this point. In fact, he enlightened many of us who have been woefully ignorant on the fundamentals of our own form of belief.

We are planning several evenings to be devoted to the study of different books—books of the Bible and other books. We are always interested in missions and are looking forward to several meetings of this character.

It is our aim to make our society as democratic as possible—to allow as many as possible to take part in the leading and planning of the meetings. This insures a blessing to the giver and taker and aids in the development of the talents latent in any society.

FLORENCE G. KINDERMAN, Reporter.

* * *

Sandy and John were sitting in a car when a pretty girl got in and smiled at the former. He raised his hat.

"Do you know her?" asked the Englishman.

"Oh, yes, very weel," the Scot replied. "Well, shall we go and sit over beside her, and then you can introduce me?" asked his companion.

"Wait a bit," returned the canny Scot. "She hasna paid her fare yet."—Pittsburgh Chronicle-Telegraph.

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Flowers by the Wayside

If You Were Busy Being Kind

*If you were busy being kind
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.*

*If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.*

*If you were busy being good
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.*

*If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.*

*If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong.*

Prayer Topic—Home Missions

According to Luke 24:47 "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (At home.)

Let us remember prayerfully all our workers doing service in lonely places, removed sometimes many miles from their nearest neighbor; and especially our colporters, traveling many weary miles, on dreary roads, to bring the joyful tidings to those that are far distant from church and Sunday school. Pray that the Lord may grant them strength and endurance in their difficult labors, not forgetting to give, yes give, according to our ability.

* * *

A "Happy New Year" to all readers of this page. Among our New Year resolutions let us make one, especially earnest, that we will consecrate ourselves anew to His service, body, soul and purse.

* * *

In a recently read article by Rev. H. B. Grose, D. D., editor of "Missions," we found the following beautiful sentences: "Pray for Missions. Why? For your own sake. No one can estimate the reflex influence of it upon your own soul. To pray, give, and work intelligently and truly you must of course study missions."—"Have a missionary in your church to pray for, or take your denominational calendar and follow some special work that way; and your prayer life will enrich your soul."—"Pray, for your church's sake. You cannot pray, give and work for missions without becoming a more vigorous factor in your home church. A living interest in mis-

sions is the finest training for all lines of service."—"An interest suffused with the spirit of Christ, which leads us to pray, give and work for world-evangelization and the realization of the world's brotherhood which Christ came to establish, cannot fail to make powerfully for peace on earth, good will among men, and the extension of his Kingdom."

Advice to Girls

President Wright of the East Carolina Teachers College at Greenville, N. C., in a recent chapel talk to the girl students said: "Plume your feathers all you can, make yourself just as attractive as you can physically, and then make yourself just as attractive as you can mentally, then make yourself just as attractive as you can spiritually. Then you will be what God wants you to be, the most perfect human being that you can make of yourself."

* * *

In a letter from Mrs. N. B. Neelen president of the Allgemeiner Schwesternbund, we read the following sentence: "I honestly wish there were some closer and better way of uniting our older as well as our younger women into some organization, with some goal for each." Something to think about, isn't it?—Then the following new suggestion: "There were so many children at the Northwestern Conference, at Elgin, this year, who had come with their parents in autos, that a recommendation was made and adopted to prepare a little department for them next year. Misses Jordan and Debeck are part of the committee. There may be a little manual work, and a short religious period; in this way we think they will derive both pleasure and profit from their attendance at the conference."—Isn't that a fine suggestion and most worthy of consideration for all our conferences?

Women and the Vote

"What will the women do?" now is the question on the lips of innumerable political candidates and managers, and most of them admit that the answer will not be known until after the votes are counted.

The mental horizon of the woman voter begins and ends not with war but with peace. She is interested in education, not in armaments. She is interested not in conditions under which she and her children may labor fairly and live decently, not in how her sons may die heroically.

She is willing to pay taxes to build up schools and hospitals and libraries, to make her part of the world a better and happier place in which to live.

That party will get the woman vote which brings to her an intelligent program of international accord, domestic

security and individual opportunity. All remaining discriminations against her and her sex must be swept away. Her hours of work must be safeguarded, her opportunities of political and social advancement improved. Her children must be rescued from industrial exploitation through reasonable child labor laws and the moral environments of her home must be made safe. Thus, and thus alone, will she be won to any political allegiance.

Spread Happiness

*If any little word of yours can make
one life the brighter;
If any little song of yours can make one
heart the lighter;
Just try to speak that little word, and
take one bit of singing,
And drop it in some lonely vale and set
the echoes ringing.*

Trite Sayings

"You can know what kind of Christian you are by noting the nature of the things you enjoy."

"They worship God most who serve best."

"A life without worship is a flower without fragrance."—N. G. M.

"Much of the charity that begins at home is too weak to travel."

"One of the surest ways to bless yourself is to form the habit of looking for the good in others."

"Some people after casting a crust of bread upon the water think they should get a bowl of milk toast in return."

* * *

*"I know not where His islands lift
Their fronded palms in air;
But this I know, I can not drift
Beyond His love and care."*

—Whittier.

Smiles

Killing Two Birds with One Stone

Bessie had a new dime to invest in an ice cream soda.

"Why don't you give your dime to missions?" said the minister who was calling.

"I thought about that," said Bessie, "but I think I'll buy the ice cream soda and let the druggist give it to missions."—The Continent.

* * *

"My brother takes up Spanish, French, Italian, Hebrew, German and Scotch."

"Where does he study all that?"

"Study? He doesn't study. He runs an elevator."

* * *

"They met on the bridge at midnight;
They'll never meet again,
For one was a cow—east bound,
The other a west-bound train."

Missions—Home and Worldwide

Marriage Customs Among Kaf-firs in South Africa

LOUIS BAIER

Stutterheim, S. Africa.

Dear readers of the Baptist Herald! It will soon be two years since I left your shores and have taken up work for Christ in this part of the world, the black man's country. Yes, black man's country is quite correct, even though my church people are all white people out here, nevertheless there are five blacks to one white. The longer one is out here the more difficult is to know just what would or what would not most interest you of all the strange sights and customs out here. Let me briefly tell you about some of the interesting marriage customs of the Kafirs, the black people of this part of Africa.

Some time ago a missionary stationed near Stutterheim asked me if I would help him out with a Kafir wedding, as he has only shortly been stationed here and his authorization from the government as marriage officer would not arrive in time. I gladly promised to fulfill his request provided the wedding was on a day at my disposal, as I have three independent churches to take care of with the aid of three assistants, lay-preachers. The wedding was to be on the next Wednesday at 11 o'clock. So we arranged that he would perform the church ceremony in the Kafir language and I would fill out and sign the legal documents. On leaving me the missionary said that I need not be anxious about being there on time. I wondered what he meant. I have since found out! On the following Wednesday I arrived at the Kafir Mission Church punctually at 11 o'clock. The church was open but there was no one about. So I went across the road to the missionary's house, where I found him in his easy chair having his tea. "I thought you told me the wedding was to be at 11 o'clock," I said to him in surprise. "Why yes," he answered, "so it was, but you see they have not arrived yet. Sit down and I will have some more tea made." So we had some tea and a chat for about half an hour. Then a messenger arrived, announcing that the wedding party is coming and would soon be there. Yes, we could hear them coming now, by the low rumble of oxcartons and some wonderful singing by a girl's choir in the distance. Have you ever heard good singing by many voices in the distance coming nearer and nearer, out in an open country where everything else is quiet? It's marvelous! There they come around the bend of the road, a couple of oxcartons full and about 50 girls dancing in front and singing with their whole bodies! Yes, with their souls and whole bodies, for a Kafir's music is in the bones and he cannot sing or play even the most solemn hymn in church without the proper motion of his

whole body. Suddenly the whole procession stopped in front of a Kafir hut near the church. "There is the bride," said the messenger, "the one just getting off the wagon." "But," said I, "she is in ordinary clothes." "Why yes," says the missionary, "she will be dressed inside of that hut." Here it was nearly noon! "I think I will have another cup of tea and some more of that good cake," I said to my host. "Now I begin to understand why you said I need not be anxious about being here on time." "Oh," says he, "this is nothing, they keep me waiting as long as six hours sometimes."

An occasion like this is a great event for the Kafirs and time does not exist for them on such days. So we went in and had more tea. I asked the missionary, how long it would take the bride to dress. "Well," says he, "that all depends on whether she will be laced or not." "What do you mean by 'whether she will be laced or not'?" I asked. "Oh, don't you know?" says he. "Well, most of the Christian Kafir girls lace or rather get laced when they get married, that is they get into a corset, although they may never have been laced before and most likely will never again be laced after that. Now this lacing is quite a ceremony and sometimes a big problem with them, because some of them, also you will also have noticed this bride, are very stout and they must appear very slim and with good shape. So if this bride don't lace we can expect to begin church about 1 o'clock, but if she is laced it will be at least 1:30 before she is ready. The lacing process they say is very interesting. Two strong women are selected and if these are not available, two strong men draw the cords of the corset tighter and tighter until the bride appears quite slim, and during this process the girls' choir sings and shimmies in front of the Kafir hut, so even if the bride does scream for dear life under the pressure of lacing she can not be heard outside."

Just at half past one the bride came out of the hut, wonderfully changed in form, dressed in a beautiful white silk dress and bridal veil, black stockings and high heeled shoes which made walking very difficult for her, being used to going barefooted as a rule. We watched them coming into the church, the singing girls first, then the bride, then the young men's choir, all singing. In a few minutes the whole church was filled.

It so happened that the bridegroom was a little late and as the best man was there, dressed the same way as the bridegroom, with high hat, frockcoat, silk gloves, the missionary mistook him for the bridegroom and made him sit on one of the two front chairs with the bride and would have married him to the bride, but the bridegroom saved the situation as he hurriedly came in and told the missionary that he was the real

bridegroom. All this took a good deal of time as the bride and bridegroom had to be seated, the bride's dress arranged, her veil arranged, her flowers adjusted. Everything had to be done for her by the bridesmaid, because the bride must appear absolutely helpless; such is the custom.

So for the first 15 minutes in church there were these arrangements made and during this time the girls and young men sang without stopping, gliding from one song to another. The men are just as great singers as the women. I have never heard such strong and low voices before. There is something mysterious and fascinating in the Kafir singing, and this something, someone has said, is the unique Kafir soul, the soul of Africa. Their whole history, the joy of their victories and the sadness of their many defeats, seems to find expression in their singing. Suddenly the singing stopped, the missionary held a long sermon, the usual Christian marriage ceremony was performed and the papers were signed. The bride in this case cost the bridegroom ten cows, considered a fairly good price.

(To Be Continued)

What Darwin Thought of Missions

We often hear what Charles Darwin thought of the origin of species. We seldom hear the opinion expressed by the eminent scientist concerning the value of Christian work in non-Christian lands. According to Bishop Whipple he wrote these words upon his return from a visit to foreign fields: "The men who denounce missions forget that human sacrifices, infanticide, bloody wars and cannibalism disappear with the advent of Christianity."

* * *

Recently three old men from Kabul arrived. They said they had been six months on the road, traveling on foot to reach our hospital, for they had heard of it there. One has cataracts in both eyes, and one of his eyes has been successfully operated upon. Another has dislocated cataracts in both eyes, and all he needed was a pair of spectacles to see very well. The third has beginning cataracts, and led the way for the others before he could get too blind himself. When they arrived they fell down and kissed the hands and feet of the doctors. Their faith seems unlimited, and we pray God it may be rewarded by both physical and spiritual blessing. A man from Herat has had his foot amputated in the hospital this quarter, and many others from there are coming constantly.—Mrs. R. E. Hoffman, Meshed, East Persia.

* * *

Education is an endless employment, and one that can bring endless enjoyment.

Our Musical Page

Edited by PROF. H. VON BERGE

What is Good Church Music?

Surveying the Field

The question as to what is good church music is a very practical one, and we are constantly facing it, for we have to provide music for so many varied needs in the present day complexity of our church work. What is good music for our congregational singing in the morning services, and what is it for the evening service? And then, what is good choir music? Yet even when we have counted up all the above, we have not fully covered the field of church music, for we have left out organ music, and also music for our Sunday school orchestras, and the like. In this discussion, however, we want to think particularly of that kind of church music which is sung.

Differing Tastes

That is where the trouble lies. If we all had the same taste, it would be easy to answer the question as to what is good church music. But our tastes differ. They differ according to the differences in our natural temperaments; they differ according to our ages; they differ according to our musical education or the lack of it. And so our tastes are not alike with reference to the element of rhythm in music. Some of us prefer the easy, dignified flow of melody, while others among us want a little more excitement there, lots of dotted notes and removed accents, so-called syncopations. Some of us like simple melodies and the easy and natural transitions from note to note, while others among us enjoy unexpected changes of key and unusual and difficult intervals, little musical stunts, as it were. Some of us like simple, straight harmonies, while others among us have developed a taste for harmonic intricacies and revel in discords brought about by anticipations and suspensions and passing notes.

Musical High-Brows

That is a term that is sometimes semi-humorously used to designate those who have had the advantage of a fine musical education and who have come to accept a certain type of music as standard and who measure everything musical by that standard, condemning all that does not measure up to it. There are others in their class who may not have had a thorough musical training, but who nevertheless accept the "high-brow" standards and then set themselves up as judges as to what is proper and fitting musically. From these sources we have had practically all the scathing criticism of church music. Are the "high-brows" right? If they are, then we have little difficulty in getting at the answer to the question we are discussing here. But—

Church Music is Applied, Not Pure Art

If church music were pure art, then the "high-brows" might be right. But it is not that. It is not an end in itself, but a means to an end. It is art applied for more or less definite purposes. It is not in church for its own sake, but for the sake of the things we want to achieve through it. In other words, the criterion of good church music is its practicality. What music best serves the purpose for which it is used? That is the important question. But there can be no sweeping answer to such a question as that. What is good church music at one place is poor church music at another. The finest kind of musical instrument for little Johnnie may be a drum. But the ecstasies of pleasure that he gets out of it constitute positive torture for his mother. The two are at very different stages in their musical development. For that reason the dignified church hymnal is absolutely out of place in the Sunday school, and the lively Sunday school song book is just as much out of place in the church service.

Again, the church service at one place and conducted by one set of worshippers is an altogether different thing than that conducted at another place and by an entirely different group of people. The writer well remembers going into a salvation army meeting many years ago, where the enthusiastic assembly sang, while waving their handkerchiefs and jumping around on the platform:

"Oh, we'll all fire a volley when he comes!"

They meant his Satanic majesty for whom they wanted to prepare so warm a reception, but the whole thing so got on the nerves of the writer that he had to leave the hall and let the salvation army brothers and sisters of his meet the great adversary without him. Yet it was good church music for the salvation army folk, nevertheless, while for him it positively was not.

Meeting Our Own Needs

That, then, is good church music, not which conforms to a certain standard, but which best meets the needs of the particular group for which it is meant and where it is used. That is good church music which we can sing and in which we enjoy singing and in which we can best express our joys and our sorrows and our longings and our aspirations. It is that by means of which we can best convey our messages and reach the hearts of others. "By their fruits ye shall know them!" And so for each church and Sunday school it is an individual problem, and if we are to seek advice in the solving of it we can only seek it where the conditions are similar as in our own circle. Then it is indeed

valuable to know what has proved helpful and valuable there.

Improving the Taste

While on the one hand our present taste must determine our present choice, individually or for our group, we cannot on the other hand allow ourselves to be bound by it for all time. Tastes change and should change as the years go, and we should see to it that it is cultivated and elevated to the appreciation of the finer things. The day must come when the boy is graduated from the mere drum level of musical appreciation. So must it come for our Sunday schools, and for our congregations, and for our choirs. The present is meant to be only the stepping stone to something higher and nobler. Do not let us be afraid to discard the old when it has outlived its usefulness. It is no reflection on the discarded music book when it no longer meets the need, for it has helped to educate to the desire for something better. Let us have everywhere the best and the noblest music that we are capable of really enjoying and rendering, and let us be grateful for that which we may have outgrown but which elsewhere may still have its important mission.

Church Music—What a Minister Should Know About It

About fourteen years ago the Fleming H. Revell Co. published a book from the pen of Mr. E. S. Lorenz under the title "Practical Church Music." This book has had a large sale and has been used in a number of seminaries as text book on church music. For that it had not been intended and it lacked some elements that would have made it practical for the class room. Mr. Lorenz has now gone over the whole field again, covering it far more thoroughly and adapting it to the needs of classes in his new book, "Church Music, What a Minister Should Know About It," again published by Revell. Mr. Lorenz comes to his task well equipped. After having been graduated from Yale College and Divinity School he began his public career as a minister until he was called to the duties of a college presidency. While in that office, he had a severe nervous collapse which forced him into retirement for a time, and it was then he turned to music, partly as a recreation, partly as a means of income. Out of that has now grown in the course of thirty years the largest church music publishing house in the country. Mr. Lorenz then knows church music from the viewpoint of a pastor, and from that of the professor, and for many years from that of a successful music publisher, and he is well qualified to speak on it. While the book is intended primarily for the classroom of theological seminaries, every choir director and lover of church music will find it of inestimable value. It is the

only book of its kind on the market, and treats the history of music in general and of church music in particular, the philosophy and the psychology of music, and gives an interesting and helpful history and description of the pipe organ. The price is \$3.50 per copy and it can be bought through our own Publication House in Cleveland.

Young People's Society, Bethel Church, Anaheim, Cal.

Here in beautiful, sunny South California we have much cause to be grateful for the many opportunities to redeem our time for the Lord's work. We can say: "The Lord has done great things for us; whereof we are glad." By the gracious help of God and the co-operation of our pastor, Rev. M. Leuschner, our society has become an indispensable branch of the church.

During the summer-season we held our annual outing at Anaheim landing on the 4th of July and enjoyed ourselves at and in the waters of the ocean.

On the 13th of August, the society surprised our president, Bro. Daniel Marschall, who has been our leader for five years, on his birthday and thus encouraged him in his work. Proof of our love and esteem was shown by a beautiful present.

On October 28 we celebrated our 21st anniversary. Both of our neighboring societies from Los Angeles were represented in goodly numbers. The decorated church was crowded with friends and visitors. After the opening exercises, President Marschall welcomed everybody. The reports of the secretary and treasurer showed that the following meetings were held the past year: 4 business meetings, 3 socials and 9 literary meetings. Devotional meetings were observed on Sunday evenings. The present membership is 101, of which number 21 were added during the past year. Financially we aided in the support of various missionary objects, as well as in relief work in Europe.

Our program consisted of 3 recitations, 2 anthems by the choir, one vocal solo, one number by the male quartet, one dialogue and several instrumental numbers.

Rev. Carl Swyter, former pastor of the First Church, Los Angeles, was the speaker for the occasion. His subject was: "Amaziah, . . . who willingly offered himself unto the Lord" (2 Chron. 17:16). He dwelt especially upon the need of a voluntary, free and unforced offering of our powers to the Lord. We appreciated the instructive and soul-stirring address of Bro. Swyter, which will be long remembered. As this was Bro. Swyter's farewell night in California, we wished him God's blessing for his future work. This meeting was one of the most successful of the year. Refreshments consisting of coffee and cake were served at the close.

Our desire is to stand up for the Lord and his church with more zeal. We enter into the new society year with joyful

hearts and with the motto that Bro. Swyter left with us: "Volunteers unto the Lord."

OLGA STRANSKE, Secretary.

Fleischmann Memorial B. Y. P. U.

On Saturday afternoon, October 6, we went swinging down the lanes of Fairmount Park, along the banks of the historic Wissahickon, bound on our annual Autumn Hike. At dusk we gathered around a real camp-fire, where we roasted "doggies" and toasted marshmallows, told stories and sang songs till it was time to hike home.

For our regular monthly B. Y. P. U. Missionary-Social evening, held on Tuesday evening, October 9, Miss Doescher treated us to a "Jewish Night." Mr. Golder gave a talk on "What Place Do the Jews Have in the History of the World?" After some special music, we gathered in the Social Hall, where we played "Ich sitze" and some other games, and refreshed ourselves with some "genuine" Jewish "Matzen" and Jewish (?) lemonade and cakes.

Strangers of the night, passing the usually deserted structure which was formerly the Old People's Home, on the night of Tuesday, October 30, must surely have thought it haunted. But we know that the gnomes and fairies were just a jolly crowd of young people celebrating the fact that they were alive by attending our B. Y. P. U. Hallow 'Een Frolic.

H. H. K.

Annual Report of the Young People's Society of the First German Baptist Church, Chicago, for 1922-1923

On this our anniversary, it is with grateful hearts that we review the work accomplished in the past year. Our heavenly Father has crowned our efforts with success as we have undertaken one thing after another in an effort to further his kingdom.

A year ago our society decided to meet at the church each Wednesday at 6:30 P. M. for supper and then to spend the time from 7:00 to 7:30 in Bible study. The choosing of the study was left to our pastor, Bro. Baum, to whom we as young people owe a vote of thanks for the many helpful as well as delightful subjects he discussed with us.

At the instigation of our president, Mr. Henry W. Pfaff, the society decided to enter into a membership contest and drive for new members. It started October 3rd, continued until the second week in November and was highly successful.

The society was divided into two teams. Mrs. Fred Oldenburg was elected chairman of the ladies' team, and Mr. Fred Oldenburg chairman of the men's team. Both leaders put forth a great deal of effort to help their sides win. As usual, the ladies had their own way and Mrs. Fred Oldenburg had the honor of leading the winning team. The net result of the contest and drive was that we were able to take up fifty-five new members.

THE BAPTIST HERALD

A vote of thanks was tendered to Mr. and Mrs. Fred Oldenburg for the wonderful success.

The last Sunday in each month at 3:00 o'clock P. M. during the present year, the society met at the Old People's Home and entertained them. This work was a pleasure to us, and as for the old folks, words fail them when they try to express their appreciation.

The society was divided into five groups and a chairman was appointed by the president to head each group. The purpose of this group system was to keep in closer touch with the members individually, so that each member would take a more active part in the building of God's Kingdom and the welfare of our church. The Sunday evening services and prayer meetings were divided by days and assigned to the various groups to take full charge of these particular meetings.

On September 9 the young people held their rally on which occasion 14 new members were received into the society. Our Jahresfest was held on Tuesday, Nov. 7. The collection taken amounted to \$103. The society voted to give the entire amount to the German mission work in Hungary and to the support of the old people, who are helpless in the city of Budapest.

Our membership at the beginning of the year consisted of 59. Our membership at the close of the year was 137, making a net gain of 78.

The summary of the year's activity is as follows: 18 Bible studies, 6 social evenings, 4 outings, 11 programs (Sunday afternoons) at the Old People's Home, and a special Christmas program, on which occasion the old folks were remembered with a gift from the society.

The average attendance at our prayer meetings Wednesday night was 64, Sunday evening services, 123, and at Old People's Home 103. The total receipts for the year were \$893.07. The expenditures \$870.58, leaving a balance of \$22.49.

LILLIAN DIETZ, Secretary.

* * *

Twenty-five years ago, according to Rev. A. E. Bigelow, there was not a single Protestant church, chapel building, preacher or teacher in the Philippine Islands and if there were any believers they did not make it known. Today there are approximately 450 Protestant churches with many good chapel buildings, 400 ordained preachers, 1,000 Sunday schools, about 200 Christian Endeavor Societies and about 100,000 church members. The churches, Sunday schools and young people's societies are organized into conventions in their local groups and then into one great union convention of each kind for all the islands. "And this," says Mr. Bigelow, "has come about in less than twenty-five years! This great body of Protestants certainly have a wonderful opportunity. Let us band ourselves together for the next twenty-five years to complete this success."

Forty Years in One Pastorate

Fifty-two years in the ministry and the last forty years in one pastorate and still going strong,—that is the remarkable record of the Rev. Reinhard Hoefflin, pastor of the Third German Baptist Church, Bronx, New York City.

Forty years ago, Bro. Hoefflin, then pastor in Syracuse, N. Y., received two calls from different churches about the same time. The one was a call from a church in an important New England city, the other from a small struggling flock in upper New York City, in Morrisania, what was then popularly known as the "annexed district." The first call offered \$400 more salary than the one from New York, but the latter was accepted in the confident assurance that the Lord was guiding. The little church in Morrisania had been founded by Bro.

anniversary. The first was Prof. Lewis Kaiser, D. D., of Rochester Theological Seminary and for 25 years moderator of the Triennial Conference of German Baptist Churches of North America. No one was more fitted to voice the congratulations of the whole brotherhood than Prof. Kaiser who a week before had just arrived from a six months' tour of Europe. The other guest was the Rev. A. P. Mihm of Chicago, the Editor of "The Baptist Herald." Bro. Mihm is a spiritual son of this church, was converted under Bro. Hoefflin's ministry and by him encouraged to enter the Christian ministry.

Rev. A. P. Mihm presided at the first service. Prof. Kaiser preached a soul-stirring sermon on 1 Thess. 5:12, 13, in which he developed the importance of the spiritual leadership in the church and



Rev. and Mrs. R. Hoefflin

Hoefflin's father-in-law, Rev. Carl Gayer, and that undoubtedly also had a determining influence in the decision. The new pastor and his good wife began their pastorate on Thanksgiving Day, 1883, and not a year has since passed but what the church has commemorated this anniversary in some lovable way. As the years of the pastorate lengthened, these occasions became more noteworthy and took on a more auspicious character and rightly so. At Bro. Hoefflin's 30th anniversary, the church arranged a fitting celebration, at which the late and beloved Edward Judson, D. D., was the principal speaker. This year marked the fortieth anniversary of this relationship and even a year ago, plans were laid in all quietness for a celebration on a larger scale to give it the recognition and honor which it so fittingly deserved. Under the wise and thoughtful leadership of Mr. F. A. Wuerzbach, a prominent citizen of the Bronx and a member of this church, a jubilee week was celebrated, unique in character and outstanding for the many tributes of esteem and affection it brought to Pastor Hoefflin and his dear wife.

The anniversary was held during Thanksgiving week. Two guests of honor had been invited as speakers for this

how the church should comport itself to this leadership. Baptist churches are co-operative societies. The minister has no monopoly on the leadership. Yet on the minister rests the special responsibility of leadership. He sets the pace; he is the first. Success in great measure is due to the minister's leadership. This leadership means work and toil, self-denying in character along the lines of administration and spiritual watchcare and training. The spirit of the denomination is reflected in the ministry. A fine piece of training for our denomination is evidenced in this pastorate. Bro. Hoefflin has shown staying qualities and the church likewise has shown keeping qualities.

The Choral society rendered two fine anthems. Rev. J. Lehnert of the West New York Baptist Church, whose congregation had united in this service, assisted in the order of worship.

The Sunday evening service crowded the church to its utmost seating capacity. The First German Baptist Church of Harlem omitted its service in order to give pastor and members an opportunity to show their esteem for their neighboring pastor of long standing. Mr. F. A. Wuerzbach presided. Rev. Frank Orthner read the scriptures. Prof. Kai-

ser led in prayer. The chairman then introduced the Hon. James A. Hamilton, Secretary of the State of New York, as a Christian statesman, to bring the felicitations of the wider community and the Commonwealth on this notable occasion. Mr. Hamilton referred very feelingly to his indebtedness to Baptist friends and Baptist schools in his early life and then to the permanent upbuilding influence on the community life of a pastorate like that of Mr. Hoefflin.

Rev. A. P. Mihm of Chicago then followed with the main address of the evening. He referred to his long acquaintance with Bro. and Sister Hoefflin and was reminded of the noble tribute which Paul gave to some of his fellow-workers, when thinking of them: "For they have refreshed my spirit and yours; therefore acknowledge ye them that are such." 1 Cor. 16:18. The speaker said there must be some special outstanding qualities in the personality of a man who can achieve the record of four decades with one church and this in a city, which, because of its difficulties for Christian work, has been called "the grave-yard of ministers." He then enumerated some of these qualities as follows: Bro. Hoefflin has been a good preacher, one who produced and who nourished the spiritual life of his people. He has been a faithful pastor, shepherding his flock, entering into their joys and tribulations with real brotherly sympathy and fellow-feeling. He has always stood firmly on the indestructible foundation of gospel truth. The pulpit for him was no place to air his doubts nor to expound fanciful theories but a place where he exalted Jesus Christ and him crucified. A positive preacher makes for a permanent ministry. He has firmly upheld the ideals of his Master with regard to the organized fellowship of Christ as represented in the church of the living God. He has displayed the grace of persistency and the enthusiasm of patience. The speaker also pointed out, last but not least, one of the elements of success in the long and helpful pastorate has been Mrs. Hoefflin. Like "the beloved Persis," she has labored much in the Lord. Bro. Hoefflin showed his wisdom and sagacity early in life in choosing such a helpmeet and life companion.

A pleasing event in connection with the Sunday evening service was the unveiling of a memorial tablet in bronze to the memory of Rev. Carl Gayer, the organizer and first pastor of the church, and Catherine Gayer, his wife, by one of their granddaughters, Miss Adele Gaiser. The tablet was presented to the church by the Sunday school, which antedates the church by two years, being started in 1855.

On Tuesday evening, Nov. 27, a fellowship meeting was held, Mr. F. A. Wuerzbach, the Sunday school superintendent, presiding. Prof. Kaiser and Rev. A. P. Mihm again had the privilege of making two short addresses and then ten pastors from German Baptist churches of New York and vicinity almost accomplished the impossible,—made ten speeches in twenty minutes and

brought the congratulations of their congregations as well as their own personal good wishes to Bro. and Sister Hoefflin. Rev. Edw. B. Irish, representing the Bronx Clergy Association, expressed the felicitations of this body in a genial and happy manner and Rev. Abbot R. Waite, for many years a neighboring Presbyterian pastor, spoke of his high esteem for the jubilee couple. The chairman, Mr. Wuerzbach, then addressed the pastor and wife and in words of deep feeling extended the most hearty good wishes of the church. They had not only been to them pastor and pastor's wife, but rather friends and benefactors. He then presented to them a nice leather bill fold as containing in a tangible form a slight expression of their love to them. The bill fold contained a new one thousand and dollar bill. Mr. and Mrs. Hoefflin responded briefly and thanked the church for all their patience with them these many years. Their kindness, their good will and their forbearance had contributed greatly to the continuance of this long relationship. Above all, they desired to render all the glory to the unfailing grace of their Lord and Master. It is their one and only desire to crown him Lord of all. Ice cream and cake were served at the close to the many friends present.

The final meeting of this unusual celebration was held on Thanksgiving Day evening in the lower rooms of the church. The members and friends sat down at 8 o'clock to a bountiful supper. The feast afforded another chance for delightful fellowship. Mr. A. J. Gaiser, senior deacon, was to preside at this meeting, but on account of illness in his family was prevented from being present. Rev. A. P. Mihm, as one of the "church family," was asked to preside. Reading a portion of the 103rd Psalm, he referred to the many good gifts of our heavenly Father which these days had again brought clearly to the vision of the church. The spirit of gratitude, deeply ingrained in our lives, is the fruitful progenitor of every other prize-worthy virtue. Love was in the foreground here because the church did not fail to be grateful to God for the many blessings.

About twenty-five letters and telegrams received from fellowpastors, friends and churches at a distance were read. Mr. Wm. Schmitt of Newark, late President of the German Baptist Young People's Association of New York and Vicinity, in witty and cordial words told us why he loved Mr. and Mrs. Hoefflin and how he had valued their co-operation in the young people's work, as well as his father, Mr. Christian Schmitt, in the same office twenty years ago. Many other members of the church had an opportunity to testify of God's goodness and of their love to their pastor and wife. Finally Bro. and Sister Hoefflin were given the closing word, and tenderly, humbly, lovingly, they opened their hearts to us and touched upon many of the providences of God, at whose feet they reverently laid all that they have and are.

So this memorable anniversary came to a close. The motto of the church is: "Forty years our pastor and still in love!" Bro. and Sister Hoefflin do not show their advancing years very much as yet and the wish was expressed again and again that they might both be spared to celebrate their golden jubilee in their ministry with the church. This speaks well for the church. It speaks well for the pastor and his dear wife. May the words in the greeting to them as printed in the festival souvenir program be realized: "Our hope and prayer is that the Almighty may permit you to dwell with us in continued love and harmony for many years to come. God bless you." In this wish the wider denominational circle of friends heartily join.

RENEW

your subscription to the
Baptist Herald

Do it immediately if you have not done it.

To avoid interruption as well as disappointment this January number will be mailed to all old subscribers who have neither sent in their renewals nor discontinued their copy believing that such action will be appreciated, but please see that your dollar is paid over to the "Booster" of your church or sent direct to the office of publication at Cleveland and do not neglect it.

Indeed we are counting on the enthusiasm of last year's readers to become boosters for the paper, to recommend it wherever practicable and to induce others to become constant readers. We ask for their co-operative effort in securing no less than five thousand subscribers.

Sample copies cheerfully furnished.

THE BUSINESS MANAGER.
3804 Payne Ave.

Oklahoma Jugendbund at Bessie

"Saved for Service" is the motto of our Jugendbund. Although our membership is not as large as that of some other "Bunds," we are not discouraged. We are trying to accomplish the work of our Master.

The Jugendbund met in connection with the Oklahoma Association as is customary. Our opening meeting was held Friday evening, Nov. 16. After a song service, the president of the entertaining society gave an address of welcome. The response by Rev. P. Geissler was followed by roll call. Each society responded with an original verse, song, or Bible verse. This is the first time we had roll call and it proved very successful. Rev. L. Hoeffner of Ingersoll delivered a sermon to the young people. His theme was, "Early Grace the Best

Gift of Life," Psalm 90:14. He said early grace may be obtained by laboring earnestly in prayer. He showed how wonderfully God could use a pardoned youth. Those who received pardon should consecrate their talents to God. The result of early grace is joy that is everlasting, while the earthly joys we have will vanish.

The devotional meeting on Saturday morning was led by Carl Feil of Goodwin. His theme was, "Youth in the service for the Master." He spoke of the care, which good seeds that are sown in the heart need, in order that they might prosper and bring forth good fruit.

The reports of the different societies showed that our young people are at work. We are still supporting a house-missionary in Germany and a Bible-woman in India. Our prayer is that God might bless their work in the salvation of souls.

The Jugendbund decided to institute a banner to be awarded to the society averaging the highest per cent in the following three points: Daily Bible reading, number of meetings held, and representation at the meeting of the Jugendbund. We feel assured, this will create friendly rivalry and more interest among the young people.

The result of our election of officers was: Rev. P. Geissler of Okeene, re-elected president; Rev. J. J. Abel of Goodwin, vice-president; Freda Kossanke of Bessie, re-elected secretary; and Henry Weber of Ingersoll, treasurer.

In the afternoon we visited an Oklahoma cotton field and a cotton gin.

The last session was held Saturday evening. A program was rendered by the societies. A new feature of this program were some short talks. Rev. Geissler spoke on: "The B. Y. P. U. and its Goal;" Mr. E. E. Vogt of Bessie on: "The B. Y. P. U. and its Usefulness;" and Mr. Henry Weber of Ingersoll on: "The B. Y. P. U. and its Blessing." These were given in the German language.

The representation was not as good as it would have been with more favorable weather. Most of the delegates came in cars, but the roads were almost impassable; as Rev. Hoeffner expressed it, they were "erbärmlich."

Jacob Weigand of Ingersoll has decided to consecrate his life to Christian service. He is now in the seminary at Rochester.

Most of our young people read the "Baptist Herald," but we want every one to read it. You may be assured of our subscriptions and our hearty co-operation in the new year.

FREDA KOSANKE, Sec.

WHEN IN BROOKLYN Do as the CRUSADERS BIBLE CLASS does

These young men meet every Sunday at 2.30 P. M. for the Study of God's Word at the
Second German Baptist Church
Woodbine St., cor. Evergreen Ave.
WELCOME WELCOME