

SPECIAL MISSIONARY NUMBER

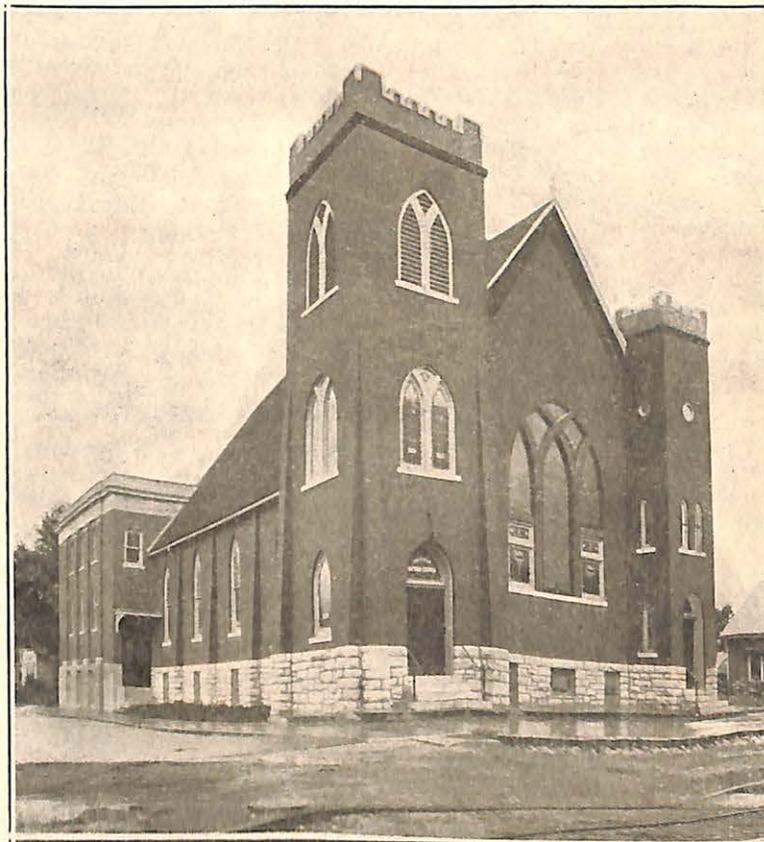
The Baptist Herald

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

Volume Two

CLEVELAND, O., OCTOBER, 1924

Number Ten



Oak Street Baptist Church, Burlington, Iowa

What's Happening

Rev. H. Kaaz of Forest Park, Ill., and Mr. C. J. Netting of Detroit are the representatives of the Central Conference in the General Missionary Committee. Bro. Kaaz is the missionary Secretary of the Conference. Mr. Elmer E. Staub of Detroit is substitute representative to the General Committee. Rev. O. R. Schroeder and Rev. J. Herman are the other members of the Conference Missionary Committee. The Conference Treasurer, C. Voth, was reelected.

Miss Erna Brueckmann began her work as church missionary with the Humboldt Park church, Chicago, on the 1st of September. She is a graduate of the Northern Baptist Seminary and had one year's training in hospital work.

The Burns Ave. church of Detroit had sixty-two members present at the Central Conference in Benton Harbor. Last year the conference met in the Burns Ave. church. Evidently the meetings were good and left a taste with the people for more. This is the record for a delegation for that distance. Most all of these visitors motored from Detroit. The automobiles are bringing more people to our conferences. They are also increasing the problem of entertainment.

The Young People's Society of the Lansing, Mich., church, Rev. H. Sellhorn, pastor, has increased in membership from 13 to over 60 within the first year of its organization. That is a fine record. Keep going!

The Baraca and Philathea Classes of the Humboldt Park Sunday school recently purchased a fine Davenport Bulletin Board, 72x44, and presented it to the church to be affixed to the front part of the edifice. Dedication services were held presided over by the pastor, Rev. E. G. Kliese. In the name of both classes, Miss Anna Luedke held a presentation speech and the chairman of the church trustees accepted the gift and thanked in the name of the congregation. The dedicatory prayer was made by Bro. C. A. Daniel. Here is a fine suggestion for some organized classes to go and do likewise.

About 400 delegates and visitors registered at the Central Conference in Benton Harbor. The St. Joseph church participated in entertaining some of the visitors. The flower decorations in the church were grand. Through the efforts of Rev. W. Raebel of Akron and some of the local church members the United Bulb Company of Benton Harbor donated 1000 sprays of gladiola blooms in the various hues. This transformed the front part of the auditorium and the dining room into a veritable bower of beauty.

Bro. Joseph E. Rocho of Detroit, Financial secretary of the Ministers' Pension Fund, in making his report at Benton Harbor, stated that the Central Conference had a "100 per cent record" as

all the ministers in the conference eligible to membership had joined the Pension Fund. Now let there be a drive in all the other conferences to equal this splendid record.

Rev. Chas. F. Zummach and family recently motored to his home in Killaloe, Ont. His church in Kankakee gave him a month's vacation. Upon their return home a "Welcome Home" reception was tendered the pastor and family. They were also presented with a substantial purse to defray the expenses of their trip. While in Killaloe, they attended the wedding of Mr. Zummach's youngest sister, who was married to Rev. F. L. Strobel, pastor of the church in Arnprior, Ont. Mr. and Mrs. Strobel spent their honeymoon in New York.

The Round Lake Baptist church, Gladwin, Mich., Rev. P. F. Schilling, had a great day, Sunday, August 31. Fourteen were baptized and received into the church. Rev. W. Raebel of Akron, O., the first pastor of the church, was present and preached two good sermons. Pastor Schilling is looking forward to another baptismal service soon.

The Bethel Baptist church of Buffalo, Rev. E. Umbach, pastor, has decided to build a new basement in the present church. Raising the building, installing steam and a new pipe organ will call for an expenditure of \$17,000. Pledges amounting to \$13,000 have already been made by a willing people. A daily vacation Bible school was held during the summer with an average attendance of 30.

Mr. Carl Grimm of the East St. church, Pittsburgh, N. S., is the new treasurer of the Eastern Conference. Rev. A. A. Schade forestalled re-election on account of his health and church duties. Bro. Grimm has been active in Pittsburgh Baptist affairs for some years and will undoubtedly make a very efficient treasurer.

The officers of the Eastern Conference this year are Rev. A. A. Schade, moderator; vice-moderator, Rev. O. E. Schultz; secretaries, Rev. A. F. Runtz and Rev. C. Peters. Rev. J. P. Brunner was reelected missionary secretary and representative to the General Committee with Rev. D. Hamel as substitute. The report of the conference treasurer showed \$23,293.66 raised by the churches during the year for missionary and benevolent offering,—just about double the total of the year before. The membership is 2436, a loss of 32; the Sunday school enrollment shows a slight gain.

An innovation in the meetings of the Atlantic Conference this year was the appointment by the moderator, Rev. G. Schneck, of women delegates to serve with the brethren on the various conference committees. From our observation they rendered good service, as the sisters usually do.

Rev. and Mrs. Paul Wengel of First church, Brooklyn, N. Y., were gladdened by the birth of a daughter on September 3. The new arrival bears the name of Esther Peace Wengel. During the Atlantic Conference in Brooklyn Bro. Wengel was naturally wreathed in smiles. The wider circle of friends join in the congratulations.

The officers of the Atlantic Conference for the year are Rev. G. Schneck, moderator; Rev. S. A. Kose, vice-moderator; Rev. Julius Kaaz and Rev. J. Pastoret, secretaries. Bro. Wm. Graafmeyer was re-elected treasurer. Rev. S. A. Kose and Rev. P. Wengel are representatives to the General Committee, with Mr. Christian Schmidt as substitute. The membership is 4322, a loss of 92, due to radical revision of membership lists in some churches. 156 baptisms were reported. \$185,022.68 was given by the churches for all purposes. \$52,888 was given for missionary and benevolent objects,—an increase of \$12,610 over the previous year.

At the session of the Southwestern Conference, held at Marion, Kans., in August, a Conference Young People's Union (Jugendbund) was organized. Charles Zoschke was elected president; Bro. Wiegand of Okeene, Okla., vice-president. A committee composed of Charles Zoschke, John Husman, H. R. Schroeder, H. A. Meyer and Bro. Wiegand was elected to draw up a constitution and otherwise to plan in behalf of the new organization. We congratulate the young people of the Southwestern conference on taking this step forward and look for the Union to be a real working force for Young People's aims within the conference.

Miss Laura Voigt has resigned as Missionary worker in the First Church, Brooklyn, N. Y.

The Baptist Herald

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The Baptist Herald

Our Special Missionary Number

WE are glad to present to our readers this month a special enlarged number. There are eight additional pages. They are all crowded with interesting and thrilling facts and fine illustrations and give a full and stimulating survey of our denominational missionary work at home and abroad. We are indebted to our General Missionary Secretary, Rev. Wm. Kuhn, for this extra material.

It is the story of what our Master has given the German Baptist churches of North America to do in helping to fulfill and carry out his great missionary commission. Missionary work is inseparably connected with the Christianity of Christ. To be faithful to him means to be an active participant in the missionary enterprise.

Recently we saw the motto emblazoned on a big banner in a Young People's convention: "Liberated, therefore Loyal." Our Lord has liberated us, who are his followers, from sin, Satan and selfishness. Delivered out of the power of darkness, we have been translated into the kingdom of the Son of his love. Because of this redemption which has made us what we are, we are loyal to him with the ardor of a glowing and serving love. "Loyal forever, King of our lives, by thy grace we will be."

This includes loyalty to his great command: Go ye and make disciples. We must pray, give, go and help go. As we read the story, we realize that German Baptists have been given a wonderful opportunity. Open doors have beckoned to us and we have entered in. The Lord has given us the smile of his approval. We must continue in the high and holy task. Every young German Baptist must be a helper.

Again we commend this special number to the earnest, careful and prayerful perusal of our readers.

Pittsburgh—1925

NOW that all of our various local conferences for 1924 have met and passed into history, the next big event which looms up in our denominational life for next year is Pittsburgh—1925. In the great industrial city on the headwaters of the Ohio our next triennial conference will convene the latter part of August, 1925. It ought to be a notable coming-together of our German Baptist people, interested in the doings and the destiny of our churches and our general work. We urge upon our Young People's and Sunday school workers to make early plans to visit Pittsburgh, 1925.

It will be the first time a Triennial Conference meets in Pittsburgh. During the coming months, we

hope to give information from time to time concerning the convention city and conference arrangements.

Our readers will be interested in a brief description of Pittsburgh, recently written by Mayor W. A. Magee. He says:

Gateway to the West, Pittsburgh is a kind of modern Appian way whence "all roads lead to Rome." It has its seven hills, too, and throbs at their feet with an industry of which early civilizations had not the slightest inkling.

In 1923 it was the fifth city in America, with a population in the metropolitan district of 1,250,000. It is within one day's journey by rail of more than half the population of the country, and leads all other American cities in per capita wealth. Its yearly output of manufactured products is valued at nearly four billion dollars.

Forty per cent of the soft coal consumed in America comes from Pittsburgh mines, and fifty per cent of the coke from the Pittsburgh-Connellsville district. Nearly forty per cent of the country's iron and steel is manufactured in Pittsburgh, and all but ten per cent of the world's supply of radium is mined and manufactured by Pittsburghers.

Half the steel cars that run on the railroads in America, are manufactured here. Pittsburgh supplies about two hundred million dollars worth of electrical appliances annually and was pioneer in radio broadcasting. In the cradle days of the oil excitement, it was the center of the petroleum industry.

On the aesthetic side, it has one of the finest art galleries in the world, and this year's International Exhibition at Carnegie Institute was conceded to be an epitome of the highest art development of the universe. Carnegie Museum is famous for its contribution to the knowledge of prehistoric animals.

Historically Pittsburgh has many interesting sights. One of these is the "Block House" at the confluence of the three rivers—the Monongahela, the Allegheny and Ohio, where in 1754 General William Trent, with British forces, took possession of the territory and was driven off by the French who erected Fort Duquesne. In 1758, the British, under General John Forbes, captured Fort Duquesne, and named the place Pittsburgh in honor of England's prime minister.

In 1794 the city was incorporated as a borough, in 1816 as a city, and in 1909 merged with its sister city of Allegheny, into one municipality.

Living

WHAT a magic, mysterious, thrilling thing is life! What if our planet, this globe we call our world, were a body like the moon,—dead, silent, a burnt out crater with no living being on it! That which gives to our planet its very pre-eminence among the stars that circle the limitless space is the presence of life. It is the abode of living beings and man is the crown of creation. In him physical life has attained its culmination and climax.

But not only physical being but mental and spiritual forces are involved, are innate and inherent in this wonderful fact which we call life. Life is rich because of its capacity of development. Life is marvelous because of the wide circumference of its enjoyment. Life is so attractive and interesting because of the great range of achievement. Life can be made beautiful by relationships, in friendship, in love, in the home, in common social aims, in the yokefellowship of high ideals, in the fellowship of the followers of Christ. We cannot take a too enthusiastic interest in life. As God intended it for us, it is no empty vessel; it is a cup large and deep, overflowing with satisfactory draughts.

Then alas! the tragedy of it! Life may be deviated from its high purpose; it can be frittered away by aimless and trivial living. It can be lived pettily, selfishly and on a low plane; its high possibilities can be dissipated and degraded. A man can lose his life as Jesus so forcefully and solemnly tells us. He can lose his soul, lose his life, lose himself.

Living can be turned into mere existence. The belly can be made one's God. Living can be turned into mere gratification of the senses and self. Man has the fatal faculty of training himself to live by bread alone. The wonderfully broad and high horizon of life can be narrowed and lowered by raising the skyline of material things as if they were the only things worth while. The outlook on life can be dwarfed and stunted. The eyes of man can be blinded to the best and most lovely in life,—“to do justly, to love mercy and to walk humbly before God.”

Our earthly life is a gift from God. When God first created and bestowed life, behold, it was very good! But sin entered in. Sin spoils life. Sin brought the thistles and the thorns. Sin deteriorates life. Sin leaves its dreadful mark on every human life sometime, somewhere. The wages of sin are death, but the free gift of God is eternal life in Christ Jesus our Lord.

Many thinkers have wondered how best to define the object for which the Son of God came into the world. Jesus himself announces his object in those majestic words: “I am come that men may have life and that they might have it abundantly.” Every Christian who truly believes in Jesus Christ receives the gift of life.

Is it not strange that any man should endeavor to live his life without the help of God?

Watch this Bible School Contest

FOUR of our largest and leading Sunday schools have agreed to enter into a contest regarding attendance and offering, beginning with the first Sunday in October. The schools are those of the Evangel church, Newark, N. J., H. Theodore Sorg, Supt.; the Clinton Hill church, Newark, N. J., Wm. Schmidt, Supt.; the Temple church, Pittsburgh, Pa., S. A. Hamel, Supt.; and the Oak St. church, Burlington, Iowa, Herbert Hoelzen, Supt. The contest is to run until the middle of May, 1925.

The object of the race is to stimulate the contesting schools in a friendly way to increased membership and giving. At the end of the contest the winner will be decided upon by the percentage of attendance on the basis of the enrollment when the contest started and also on the percentage of the increased enrollment. The victory will come to the school showing the highest percentage. We will be glad to publish the figures from the schools from month to month as the contest progresses. No doubt all of our readers will follow this contest with deep interest.

There have been Sunday school contests in which the only purpose seemed to be “to beat the other fellow at all costs” and methods and means have occasionally been employed that have not reflected honor upon the cause of Christ and left a harmful reaction on the schools at the close. Knowing the leaders of these respective schools, we are assured that the contest will be free from such objectional features and spirit and will be conducted along proper lines in the spirit of fraternity and good will. This contest can be in the Biblical sense a provoking of one another to good works and love. It ought to lead up to a greater interest and permanent strengthening of the schools engaged.

Perhaps the news of this contest may cause other groups of schools in different cities or adjacent parts of the country to start a similar friendly race along the indicated lines.

Editorial Jottings

THE LORD'S WORK ought not to be controlled by weather conditions or seasonal periods, though they do exert an influence. If you have suffered from summer slump and slackness, may the snap and zest of the brisk and bracing autumn weather be transmitted to school and society work. Let every one rally with renewed zeal.

THE CENTRAL, Eastern and Atlantic Conferences by resolutions commended the “Baptist Herald,” rejoiced in its progress and growth and unanimously expressed the desire to have it appear semi-monthly at an early date.

DURING THE LATTER PART of August, the editor attended the Central Conference at Benton Harbor, Mich., the Eastern Conference at Rochester, N. Y., and the Atlantic Conference at Brooklyn early in September. At all of these conferences the Sunday school and Young People's meet-

ings were among the largest and most enthusiastic. Abundant opportunity was given to present our distinctive work.

WATCH FOR the announcement of our new continued story soon to be started. We are now negotiating with one of our nationally known story writers of great repute for the serial rights to one of her best stories. **It will be a big feature of the “Baptist Herald” for the next year.** You will enjoy the story and be eager for it from month to month. Let every booster and agent remember and emphasize this in our next year's campaign for subscribers, which will start this late fall.

OUR NOVEMBER NUMBER will also be a **special number** giving prominence to the other denominational agencies in our denominational life apart from the General Missionary Society.

Radiant Lives

O. E. KRUEGER

AT the head of the list of things the church of today needs most you may write, radiant lives. Jesus recognized that fact when he told the disciples that they were the light of the world and asked them to let their light shine. Paul said, “Now are ye light in the Lord,” and, “Ye shine as lights in the world,” and again, “Ye are the children of light.” Yes, we need some one to keep us straight theologically, we need some one to defend the faith inside and outside the camp, we need better preaching, better teaching, better co-operation, better material equipment, but is not the outstanding need of today more radiant lives?

A Rare Reality You may have thousands of apologists and ten thousands of controversialists where you have a dozen of radiant lives, but in the balances these weigh more than those. You are fortunate if you are privileged to live in the warm glow of radiant life, kindled by the life of God. When Moses had been in close communion with God forty days and forty nights “the skin of his face shone” and they were afraid to come near him. Jesus had a deep appreciation of the character of John the Baptist, calling him a “burning and shining light.” A man, who probably had not so much as a comb to smoothe out his tangled hair, not so much as a bar of soap to wash his body, clad in a rough garment of camel's hair, feeding on locusts and wild honey, he is nevertheless “a burning and shining light.” His was a radiant life! When the enemies of God made false accusations against Stephen, “they saw his face as it had been the face of an angel.” But of course no life has been so radiant as the life of Him, “who is the brightness of his glory, the express image of his person.” Despised and rejected, a man of sorrow, having no form, no comeliness, no beauty to be desired, and yet the eyes of three privileged men saw his face shine as the sun. At his resurrection “his countenance was like lightning” and now at the right hand of God he is radiant as the “sun shining in his strength.” Why should radiant lives be so rare since the promise reads, “They that be wise

shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever.”

An Early Eclipse When Jesus comes with power to gladden we may truly sing, “There is sunshine in my soul today,” but how quickly does that light sometimes fade away, and it does so because some “planet” passes between the sun and the soul or the soul turns away from the sun. “They looked unto him and were radiant.” If you look at all the aches of your body and all the ills of the church, if you consider all the faults of your neighbors and all the failures of the world, radiance will soon fade from your life. If Moses had fixed his eye on Israel frivolous, murmuring, unbelieving, rebellious, he would never have needed a veil to cover his radiant face. He looked unto him and was radiant. If you look down that dry hole in the ground which was to have been an oil-well too long, no one will ever tell the story of your radiance. The money you sunk there is gone forever, and you just let by-gones be by-gones! Look unto him and be radiant.

A Sacret Secret It's an open secret too. Too simple to be called a secret, and still its hidden from so many. Look unto him and be radiant! Set your most brilliant geranium away from the light into a dark cellar and see what happens. “Let a little sunshine in”—we sing it, but don't do it. Bruce Barton tells how hard it was for him to keep his eyes away from the radiant face of Anton Lang, the man who twenty-five years ago was chosen to “play” the part of Christus in the Oberammergau Passion Play. For twenty-five years and more he has been trying to think, talk and act like Jesus and it has given him a most wonderful face because it's more than “play” with him. He says, “I have tried to live the life.” Hawthorn tells the beautiful story of the transformation of the face of a boy effected by a life of admiration of a great stone face in the rock of the mountainside. Paul gives us the sacret secret in those most wonderful words, “But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory unto glory.”

A Persuasive Power The Holy Spirit is a spirit of radiant joy. If all the people who have lost the joy of salvation and do not care for its restoration, but are hankering after the joys of the world being sorry for themselves to be tied up to a “joy-killing” church, would just step out and the people who remain would look unto Him, “count their blessings instead of their blisters,” name his promises and not nurse their pains, how radiant the sanctuary would be! Brilliancy is still popular and powerful. Brilliant jewels, brilliant lights, brilliant minds, radiant lives command attention! The church that thinks a gymnasium is necessary to hold the young people, had better just cheer up the old building with new paint, new lights and install a dozen radiant lives—especially these! “Jesus bids us shine.”

For Bible Study

Jeremiah and His Prophecies

Jeremiah, whose name means "Appointed of the Lord," was the son of Hilkiah of Anathoth. The little village of Anathoth was a short distance north of Jerusalem within the tribe of Benjamin. Jeremiah was of priestly descent. He is one of the chief of the Hebrew prophets. The exact date of his birth is unknown but the period of his prophetic labors extended through 40 years from 626-586 B. C. He was called to be a prophet when quite young, perhaps not over 20 years of age. (1:1-7; 25:3.) He was forbidden to marry or to form any social ties. Never did a man who loved his country and his God have more indignities heaped upon him for trying to be faithful to both. He was cast into prison. (Chap. 20.) After the final capture of Jerusalem he was left in Palestine but toward the close of his life was carried against his will to Egypt. (43:6, 7.) Whether he was stoned to death in Egypt according to a late tradition or made his escape to Babylon, it is impossible to say.

Jeremiah has been called the "Mourning Prophet," the "Weeping Prophet," the "Prophet of the Broken Heart." His mission was a sad one. One writer says that he was especially fitted to attend the funeral services of the dying dynasty of David. He was a priest in the dying days of the national glory of Israel. "His office was like that of a minister obliged to accompany a criminal to the scaffold." The very atmosphere of Jeremiah was sorrow. (8:22; 9:1; 14:17; 15:8; 20:14.)

The Background of His Prophecies

In Jeremiah's day true religion had a hard time to maintain itself. The reformation under King Josiah was superficial because drastic and bloody and therefore had but little permanent effect upon the nation. The corruption was deep and fatal; they that handled the law knew not God, "and the false prophets misled the people and prophesied by Baal."

Politically the nation was between the two great powers of Egypt and Babylon who fought for it as a prize. The national life of Judah was about exhausted. Financially they were bankrupt by taxes and droughts. So bad was the whole conditions of things that God had determined to send the best of the people into captivity while he cleansed the land from its wickedness. (Chap. 25.)

Jeremiah was the prophet to cover the retreat. He must tell them of their sinfulness; warn them of the coming wrath, urge them to surrender to a foreign enemy, thus appearing a traitor to his country; and yet arouse hope in an almost hopeless people.

Jeremiah's Difficult and Unpopular Task

Jeremiah's task was varied and difficult. "No soft and easy task his. No velvet of tongue and touch. He was against everybody and everybody was against him—everybody save God. (1:19.) The railroad engineer said: 'The red light is always agin ye.' Jeremiah was ordained to swing the red light." (Weddell.) His opponents seem to have been organized, for they say: "Come and let us devise devices against Jeremiah" (18:18). Read what Jeremiah answers, 18:21-23.

In the face of hostility from kings, politicians, princes, priests, people, he must stand firm as an iron pillar and declare the word of God. (1:18.) Yet he must also speak words of hope to the few who were leaning upon God as a God of mercy. To be both a gentle comforter to the humble and a relentless smiter to the stubborn was a work for no ordinary man.

A Clear-Sighted Statesman

Jeremiah was the last of Juda's prophet-statesmen. We do not know how he obtained his knowledge of political affairs, but he had the facts. When Egypt was offering aid, he saw that her fiery zeal would not avail. When Nebuchadnezzar became king, he saw that a great conqueror had come to power and advised submission while yet he was a great way off.

A Brave Man

The "mourning prophet" is also the "manly prophet." Though naturally a shrinking, timid and sympathetic man of sensitive and emotional nature yet at the call of duty he took up his work as a prophet and kept at it unflinchingly for 40 years, though his work might have caused the stoutest heart to shrink from the task.

There is a certain kind of preaching that is popular, but it is not the kind that was done by Jeremiah or Paul or Jesus Christ. The false prophets of Jeremiah's time were optimistic; he was sad. They preached peace; Jeremiah punishment. Their words did nothing to awaken conscience; Jeremiah was ever reminding them of their sins and the inevitable retribution that awaits them. He believed it was better to face the saddest, sternest fact than to be fooled by the smoothest, sweetest fiction. (23:15-40.)

His messages created anger in high places and he was summoned before the princes to answer for his plain preaching; but he said: "The Lord sent me to prophesy against this house and this city. I am in your hand; do with me as seemeth good and meet unto you" (26:12-14).

His prophecies of 23 years were destroyed by Jehoiakim (chap. 36), but

Jeremiah lost no time in dictating a second edition, revised and enlarged. (36:32.) This edition no doubt formed the basis of the text we possess in the book of Jeremiah.

Jeremiah has been called the "Prophet of Failure," but only in the same sense that the Holy Spirit sometimes labors in vain. With all the rebuffs and discouragements, his words at the last are as clear and positive as at the first. His life is a grand illustration of faithfulness and the sustaining power of divine grace. (15:19, 20.)

Outline of the Book

1. Jerusalem before the Fall. Chap. 1-38.
 2. Jerusalem after the Fall. Chap. 39 to 45.
 3. Against other nations. Chap. 46-52.
- The third part surveys the whole field of nations known in Jeremiah's time.

The Book of the Prophet Jeremiah, says Sell, is a combination of history, biography and prophecy. It marks the utter destruction of Jerusalem and the temple and closes the period of the monarchy.

Jeremiah and Jesus

Jeremiah foresaw the dawn of better days which would be brought about by Israel's repentance and regeneration and by the renewal of the covenant between Israel and Jehovah. It has been said his greatest work was the discovery of the individual. (31:29, 30.) To the nation as a whole he preached doom, but to the individual the promise of a new covenant, when God's law would be written on the hearts of men. (31:31-40.)

The personality of the Messiah is not dwelt upon by Jeremiah as fully as by other prophets. Yet he speaks of him in 23:5-8; 30:4-11; 33:14-26. George Adam Smith says: "Beyond every other in the old dispensation, Jeremiah was the forerunner of Jesus Christ; and that both in his teaching and in his personal experience."

Jesus seemed to some of the Jews Jeremiah come again. In answer to the question, "Whom do men say that I am?" the disciples gave as one answer: "Some say Jeremiah" (Matth: 16:14). Jeremiah's stern, solitary figure was recalled when the greater prophet came who also was "a man of sorrows and acquainted with grief."

A. P. MIHM.

Bible Promises

Bible promises are like precious stones that change their brilliancy with the changing light that falls upon them. We may read them for years and give them but little thought. Then in some hour of need they flash out with a new and personal meaning that makes them our very own.

The Sunday School

The "Dear Children" School

One day I visited a Sunday school and looked it over with keen interest. It was the school of a prosperous and numerically strong church; it was in a residence neighborhood, where the families lived for a number of years; the atmosphere of the school seemed generally helpful.

But my attention was attracted by the fact that the well-filled classes seemed to stop abruptly at about the age of fourteen; after that there were few classes, and these had only a scattered group of pupils.

Now, of course, this was not the first time I had noticed the lack of older pupils. But in this case I was at a loss to account for it. I watched the public exercises of the school; they were not specially attractive—but they were not seriously unattractive. The teaching work seemed of high order.

I asked for the superintendent, and found he was away for the day. I was introduced to the assistant superintendent, and I asked him about the older pupils. He could not explain it. They had often discussed the matter; but they could find no reason for it; so they had come to regard it as a situation that could not be corrected.

I went away, thought it over, and decided to go back to the school the next Sunday and discuss the matter with the superintendent. I did not propose to give it up until I had made a real effort to solve the problem.

Arriving at the school a few minutes before the opening hour I knew that I could not discuss the problem with the superintendent until after the opening service of worship; so I sat down to listen to this service.

Then I had my eyes opened. The service had been carefully planned in advance; it was well-balanced; the superintendent was skilled in presiding. But—and here came the revelation!

He was one of the "dear children" superintendents. He spoke to the school by saying, "Now, children," or "My dear children." One of the hymns in this opening service for a school comprised of Junior, Intermediate and Senior Departments was

*"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then."*

A beautiful hymn, of course; but it is not suitable for the older groups. Still other hymns on the program were likewise best suited for the smaller children.

Once he referred to the school as "dear boys and girls," but more frequently to "children."

The superintendent had a fine personality, the music was good, the program varied, the order quite satisfactory; indeed, the school bore many of the marks of success. But the school stopped, almost abruptly, at the fourteen-year line. Hence it was not a successful Sunday school.

I had not made the discovery the Sunday before because the superintendent, of the "dear children" type, was not there. But one service under his direction convinced me.

They had treated the Sunday school as a children's affair; and the Sunday school had accepted the designation. Boys and girls—more particularly boys—had heard that "dear children" phrase from the platform during all their younger days; and had not been disturbed by it. But there came a time when they resented it; then there came a time when they made their own decisions, largely, as to whether to go to Sunday school or not. And they decided not to go to a place meant primarily for "children." That was no place for a fifteen year old or a sixteen year old! They did not know, always, what was responsible for their first dislike; but it was not difficult to discover the trouble.

Now the Sunday school is not primarily a grown-folks affair; nor is it wholly a small children's affair. The older boy and girl belong there. It is bad enough to have to sit next to a class of "kids," or even in the same room with them. But to be classed with them, to be addressed as "children"—that reached the limits of patience. And when they could choose for themselves, they chose not to come.

Prescription? Oh, yes; easy enough to prescribe! But will they take what I order?

First, get the superintendent to mend his ways; he is too good a man to lose. He has so many other good qualities that he ought to be saved for other years of usefulness.

But, if this fails, get a new superintendent. The present loss is too heavy. Better lose a few officers than have this casualty list in the ranks of pupils. Speak of the young people before you; do not forget the children, but be sure to remember these young folks whose most sensitive nerves jump when addressed as "children."

Suppose these methods fail? But they will not fail; one of them will work. I know, for I have seen them both tried.—Westminster Teacher.

* * *

Not a brain cell working—the Superintendent who bangs the bell in the belief that bell ringing gains attention and combats disorder.

Bible Alphabets

"Old"? Yes, so is the Bible, and so is the Alphabet. Yet we find both universally needed and increasingly used. As a thread on which to string precious pearls I have found the Bible Alphabet both practical and pleasing.

First, as a very young teacher of little children, we used it for short and often incomplete verses, as "Ask and ye shall receive," "God is love," etc.

Later, as superintendent of a country Sunday school, meeting in a one-room schoolhouse, anxious to implant in heart and head more Scripture, we began a Bible Alphabet.

I said, "Suppose we all learn our A B C's. Next Sunday each bring a Bible verse beginning with the letter 'A.' Recite it, telling its location, or read it if you prefer. We will also see how many Bible people and places we know having this initial, and whether there are any books of the Bible whose names begin with 'A.'"

Old and young searched the Bible as never before, and Sunday found a goodly number eager to respond. I used the large school blackboard and when we were through with our drill it looked like this:

PEOPLE	BOOKS
dam	mos—O. T.
braham	cts—N. T.
bel	VERSES
mos	sk—Matt. 7:7
hasuerus	bide
himelech	—John 15:4
aron	s—John 15:9
ndrew	ll—John 6:37
sa	ccording
bijah	—1 Cor. 3:10
	nswer
	—Prov. 26:4
	and 5
	quaint
	—Job 22:21
PLACE	
zarat	

Old men and little children, young women and husky boys, helped to choose our verses, and proud indeed was the one whose verse was voted "it." When all verses were in, a free discussion usually brought the choice to two; then we voted, and the majority ruled as to the one which should be ours. We all found and read it together once or twice, always closing with book, chapter and verse. A few words of explanation and application followed. During the week we stored the verse in heart and head, while we also "searched the Scriptures daily" for "B's."

Each week we reviewed our selected verses before taking up our new letter, using a variety of methods. Sometimes it was in alphabetical order; sometimes we called for them by references; another time by subjects; as, "Who will give us a verse about Love? one about Rest? one about Peace?" Another time it might be by books; as, "Who has a verse from Exodus? Ephesians? Matthew? Psalms?" In a short time, when Bible verses were called for in a service there

were no long pauses while contracted brows showed the mental effort to produce one, but there was a joyous response, with verse and location, in tones of assured possession.

When we finished "Y" (we did not take any incomplete verses, so omitted "Z"), our alphabet stood as follows:

- A—Prov. 15:1 J—John 11:35
B—Matt. 5:8 K—Ps. 34:13
C—Matt. 11:28 L—Heb. 13:1
D—Ps. 34:14 M—Ps. 121:2
E—Prov. 30:5 N—Rom. 15:33
F—John 3:16 O—Ps. 119:18
G—Luke 2:14 P—Eph. 6:11
H—Eph. 6:2 Q—1 Thess. 5:19
I—John 10:11 R—Exod. 20:8
S—Isa. 55:6
T—Ps. 119:11
U—Ps. 59:17
V—John 5:24
W—Matt. 24:42
X—(Ex.) Ps. 26:2
Y—Ps. 23:4

And all voted to start another, which we did.—S. S. World.

A Stimulating Conference Report

(The Editor of the "Baptist Herald" is glad to publish the following report, as it contains some valuable and practical suggestions for the workers in all of our conferences. Incidentally it also shows how the Council members are at work.)

To the Members of the Northwestern Conference of German Baptists Convening at Aplington, Iowa, Aug. 26 to Aug. 31, 1924.

Your representative in the Young People's and Sunday School Workers' Council sends you cordial greetings. He will endeavor, in this brief report, to call attention to a few important features of the work of religious education which our churches are doing.

The interest which a domination like ours takes in the moral and spiritual welfare of childhood and youth is especially manifested in the character of its Sunday schools. While we have much reason for gratitude to God for what has been accomplished through our Sunday schools in the past, we should continue to give careful attention to their improvement and progress. Let us try to discover the weak places and strengthen them. No doubt, many of our churches are, as yet, not sufficiently recognizing the vital importance of training Sunday school teachers. It is highly commendable that we encourage our people to attend Sunday School Conventions and Institutes, but something in addition to this is needed, if the great demand for thoroughly qualified workers is to be met. A teacher training class in every Sunday school, is the goal for which we should strive. There are, no doubt, young people in every one of our churches whom God has called to become his co-workers in the school of the church. These young people should be given the best possible opportunity for acquiring that special knowledge and skill which they will need for the most efficient service.

It is gratifying that many of our churches are not only striving to make their Sunday schools bigger and better, but are also extending the work of religious education by the use of other means. One successful way of doing this was described in the "Baptist Herald" of March, 1914. Other important agencies are children's sermons, classes conducted by the pastor, Junior and Intermediate societies, and last but not least, Vacation Daily Bible Schools.

The importance of our young people's work seems to be quite generally recognized by the members of our Conference. In some of our churches a number of organizations carry on somewhat similar, or related, activities. In addition to the regular young people's society there are young men's and young ladies' organized Sunday school classes and perhaps still other organizations that have a similar purpose. Under such circumstances something will undoubtedly be gained, if the activities of the various societies are properly unified and co-related. While it is desirable to cultivate the right kind of a group spirit, the different groups should also become accustomed to co-operate with each other in the upbuilding of the church and the promotion of the Kingdom of God. It may sometimes happen that a society over-emphasizes some particular kind of activity at the expense of other things that are equally important. Such a tendency can be overcome, if a well-balanced program for a specified period of time is agreed upon and adhered to, as far as possible. This program should include such features as worship, Bible study, missionary education, social service and recreational activities.

In our young people's work, as elsewhere, the great value of consecrated, faithful and efficient leadership is being demonstrated. While we seek to become acquainted with the best methods and forms of organization, we will therefore not forget that character counts, and that Christian personality is a factor of tremendous importance in the success of every Christian enterprise.

One of the gratifying features of the work in our own and other conferences is the manner in which the young people are supporting the "Baptist Herald." They recognize the outstanding merits of the paper and realize that it has an important mission to fulfill. They and many of our other members would like to see the "Herald's" sphere of influence and usefulness enlarged. Let us hope, therefore, that the time is not far distant when our denomination will find it possible to make the paper a bi-weekly publication.

There are many indications that God has, in the past, abundantly blessed the efforts of our churches for the extension of his Kingdom, and there is much that should strengthen our faith and increase our devotion, as we look into the future.

Your fellow worker, HERMAN J. WEIHE.

Eastern Conference Declaration on War

Resolution on War and Militarism adopted by the Eastern Conference of German-American Baptist Churches in session with the Andrews Street Baptist Church at Rochester, N. Y., August 27-31, 1924.

As ardent lovers of our country and as followers of the Prince of Peace abhorring all war be it resolved:

- 1. To commend our President's desire to call another conference for reduction of armaments.
2. That in view of the world-wide desire for peace, we deplore any efforts and demonstrations tending to reawaken or strengthen the war spirit in our nation.
3. We emphatically state our conviction that war should be declared by congress, only upon vote of the people, except there be imminent danger of attack.
4. That these resolutions be sent to the President and to the Secretary of War, also to the Rochester Press, our "Sendbote" and "Baptist Herald" after being read and approved at our Sunday evening session, Aug. 31. Signed:
A. A. SCHADE, Moderator.
A. F. RUNTZ, Clerk.

Tacoma Faithful During Summer

Our Tacoma B. Y. P. U. does not believe in summer vacations when it comes to the King's business. During all the warm months we had our regular Sunday evening meetings, and they were a great success. We have a fine bunch of faithful members, and although some of the young people take the opportunity of spending the week-ends in God's great out-of-doors (and surely our state is the most beautiful garden spot of the world), the meetings were usually well attended. We wish that the unions who have enjoyed a summer vacation will start in with such zeal that will last all the year round.

Several weeks ago we had Bro. Traugott Dressler from Florida with us. Mr. Dressler is a past president of our society, and we enjoyed hearing of his experiences since leaving Tacoma. At this meeting between 70 and 80 were present, and at a musical program which we recently had, the attendance was far over a hundred.

Our young people appreciate our "Herald." I have heard many a time that some one has said just a few hours after the mail brought the paper, "O, have you read this or that in the 'Herald'? I've read it all." Our prayer is that God may bless all those who help to make the "Herald" a blessing. E. AHRENS.

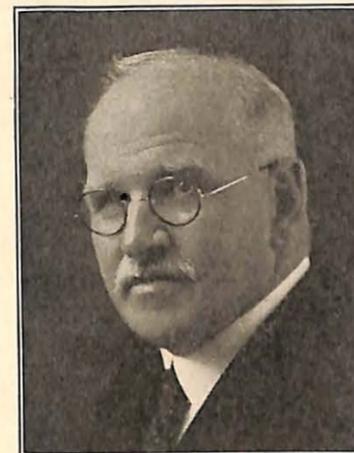
It is said that if jazz is played near an oyster, the oyster will open its shell. This may be true, but it's a mean trick to play on a poor helpless oyster.—Boston Transcript.

No one enjoys executing plans in the making of which he had no part.

Our Own Missionary Story

IT is cause for sincere gratitude that we German Baptists, a small group of churches using a foreign language in America, have a missionary story to tell. If from the beginnings of our history our fathers would not have had the missionary vision and passion, we as German-speaking churches and national organization would long have lost our identity. Our fathers bequeathed to us not only the missionary vision and passion but also some very concrete missionary institutions. We must prove ourselves worthy of our heritage and foster and further to even more complete development what we have inherited from the past.

The first step toward uniting all of our denominational enterprises under one budget was taken at the Bundeskonferenz in 1919 when the Million Dollar Offering was launched. At that time only our national organizations were included in the budget, and it remained for the Bundeskonferenz at St. Paul in 1922 to include our benevolent organizations. We now have all of our denominational enterprises united in the Missionary and Benevolent Offering. The Finance Committee of the Missionary and Benevolent Offering has been commissioned by the Bundeskonferenz to secure the necessary funds to carry on our denominational work and to distribute the funds to the co-operating societies of the Missionary and Benevolent Offering according to the percent-



William Kuhn General Secretary

of our whole membership to meet the budget of \$955,000, adopted by the Bundeskonferenz for the Missionary and Benevolent Offering.

Missions at Home

It is inevitable that all stable and far-reaching mission work must always begin at home. In fact, the strength of the home-base will determine absolutely our distant accomplishments. If we live for ourselves only, we must surely die; but if we do not also live for ourselves, we can never help others.

Our work at home has had a normal development, and the specific needs of our field have been the determining factor in creating the five following departments:

- Home Missions
Chapel Building
Care of Aged Pastors
Ministers' Pension
Relief for the Needy.

Home Missions

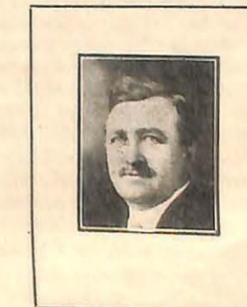
This department fills in our denominational life the same place that the mother fills in a home; both render innumerable services, and these services are usually so homely that they attract little attention. In our denominational life our Home Mission Department is absolutely indispensable. This department of our Mission Society organizes new churches, fosters them until they become self-supporting, aids in supplying our churches with women-missionaries, provides district-missionaries to give pastoral care to widely scattered areas, appoints missionary colporters to carry the gospel invitation to those on the highways and hedges, commits itself to the development of our Sunday school and Young People's work in our whole denomination and, in fact, considers itself the appointed and ever-ready helper in any emergency that may befall our churches.

- At present we have under appointment in our Home Mission Department
1 Sunday School and Young People's Secretary
71 Missionary Pastors
15 Women-missionaries
4 District and State Missionaries
3 Missionary Colporters.

Financial Report

of the Missionary and Benevolent Offering, from Aug. 1, 1922, to Aug. 31, 1924

Table with 4 columns: Accounts, Benev. Offering Designated by the contributors, Percentages, Distribution, Received from Missionary and Benev. Offering. Total: \$430,204.50 vs \$430,204.41 vs \$149,875.36



W. F. Grosser General Treasurer



A. P. Mihm
Executive Secretary
S. S. and Young People's
Work

At the Bundeskonferenz in St. Paul, 1922 an organization was effected for the Young People's work. This organization has assumed the name "German Baptist Young People's and Sunday School Workers' Union." The simple fact of this organization is clear evidence that the denomination appreciates its responsibility towards its own youth. The Sunday schools and the Young People's Societies are the departments in our churches that demand special attention and care. Rev. A. P. Mihm is filling the office of Executive Secretary for this most important work. In recent years a number of strong local Young People's Conferences have been organized and they are doing a most vital work in this specific field. "The Baptist Herald," of which Rev. A. P. Mihm is the Editor, is without a doubt a vital force in our Young People's work. We are glad to see that the number of subscribers to "The Baptist Herald" will, as we hope, very soon reach the five thousand mark.

It will require at least \$80,000 to continue the work of our Home Mission Department during the current year.

From April 1, 1924, to August 31, 1924, we have received from our churches for our Home Mission Department \$22,928.61 and we have expended \$34,204.74.

Chapel Building

In the early days of many a church the meetings were held in some private dwelling. Such an arrangement has never been more than a makeshift and no church has ever prospered working under such a handicap. In our present day more than ever before the chapel is indispensable to a healthy development of any church. In the early days of our history there were very few of our churches that had anything more than a very modest meeting-house. Today the value of our church-buildings runs into the millions of dollars. We have many such that are a joy to the church and a glory to the Lord. The department of Chapel Building aids churches by making modest grants toward the expense of erecting the building. All such grants are secured to the denomination by a gift-mortgage. The offerings of the annual Children's Day are a source of income for this department.

Care of Aged Pastors

It is a distinctive fruit of the Christian religion that ample provision is made for the weak and needy. It would be to our eternal disgrace if we would not provide for those veteran messengers of the gospel who have given their services without reserve and without ample remuneration. Of course, the Lord has promised to provide for them when years have enfeebled their strength, but he has chosen us to minister unto them the necessary help, so that their last days may be care-free. No money that we distribute is more gratefully accepted nor more deservedly given than what we appropriate to our aged ministers or their widows.

At present we have twenty-six aged pastors and sixteen pastors' widows on our monthly pay-list.

From April 1, 1924, to August 31, we have received from our churches for this department \$2463.46 and have expended \$4237.80.

Ministers' Pension

Since the inception of this department the laymen have been the strongest ad-



Jos. E. Rocho
Secretary Ministers'
Pension

vocates and the never-tiring helpers. In fact, the whole plan of organizing a Ministers' Pension Fund came from our laymen. The secretary, Joseph E. Rocho, has from the very beginning been actively engaged and has rendered this department large service. The Ministers' Pension is not a charity, but every minister who joins pays an annual premium and the contributions from the churches make it possible to pay each minister an annual pension at the age of sixty-five years. Should the minister become incapacitated through sickness before he reaches sixty-five years, he will receive an annuity during his lifetime. There is also provision made for the widows of ministers who die before they reach sixty-five.

At present there are sixteen ministers and ministers' widows receiving pensions.

From April 1, 1924, to August 31, 1924, we have received from our churches for Ministers' Pension \$3,761.13 and we have expended \$1,432.77.

Relief for the Needy

There is never a time but that somewhere in some of our churches some of our members are in need. We always

have the poor with us, and it is our pleasure that we have never yet lacked the necessary funds to extend to them the needed help.

Since the outbreak of the World War this department of our Mission Society has grown beyond anyone's expectation and we have been able to fill the many hands of the needy which have been extended to us from Europe. In the last fiscal year of the Missionary Society we expended over \$63,000 in this one department. It is our joy to know that we have been privileged to feed the hungry, clothe the naked and save the dying with the money which has been entrusted to us. It surely must have strengthened the faltering faith of many of God's children who were in need, when he sent through us the help for which they prayed.

Our latest relief work has been in the interest of the undernourished Baptist children in Germany. This will appeal to us all as being worth-while. It will interest every one to see the photographs and read the report sent by Secretary F. W. Simoleit of Neuruppin.

My dear friends:

Herewith find enclosed please, two photographs showing the fourth group of our Children's Relief Homes at Zippelsfoerde and at Neuruppin. These children were sent home a few days ago. They have gained in weight from three to thirteen pounds. We have tried to give these poor undernourished children the proper food, and we have also done as much as we could to revive their spirits. I believe that God has blessed our efforts. It was delightful to see languid eyes become vivacious, pallid cheeks turn ruddy, and faith, hope and love return to their little hearts. Nearly all the children received new garments. You should have seen their happy faces! These little ones send greetings to you and to all their American friends and benefactors. May the Lord Jesus Christ himself reward you for it!

Other children will arrive tomorrow, fifty-five of the poorest and weakest ones. We pay their fares, and hope that we shall be able to feed and clothe them. We shall have taken care of more than 220 children in the described manner. This is beneficial to them beyond measure. Many thanks to you for all your kindness. But my purse is now empty, and I am waiting for more money from you. This entire work for children's relief will cost us about twenty thousand marks. We could, of course, have done it cheaper, had we given the children weak soups, or had we omitted the expensive milk and butter, or if it had not been necessary to give them garments and to pay their fares. Yet, I thought to act in accordance with the desire of the benefactors to do that which was necessary with the view of accomplishing the greatest results. We may gratefully say that this has been successfully done.

Very sincerely yours,
F. W. SIMOLEIT.

We judge from the reports that are arriving from Carl Fuellbrandt, who is at present in Russia, there is a hard



Children Recuperating Zippelsfoerde, Germany

winter awaiting our brethren in many parts of Russia. The need for clothing is most acute, and many of our Baptists are so poorly clothed that they cannot attend a public church service. There have been total and partial failures in crops in large areas of Russia. Only a few days ago we cabled \$2000 to Brother Fuellbrandt which he will distribute among our needy brethren in that sorely tried country.

From April 1, 1924, to August 31, 1924, we have received from our churches for the relief of the needy \$11,042.76 and we have expended in this department \$24,730.32.

Missions Abroad

From the earliest days of our denominational history we have carried on mission work beyond our own borders. Therein lies, at least in part, the secret of our growth. Being Baptists, we functioned in our missionary activities almost exclusively through the American Baptist Foreign Mission Society. To this work we gave a few of our men and women and no inconsiderable sum of money. Many of the missionaries who have come from our churches have made for themselves a distinctive place among the missionaries of the American Baptist Foreign Mission Society; their names are crowned with the honor of service rendered and they have and are an important part in extending the Kingdom of the Lord Jesus among the heathen. Many of our missionaries have served so long that they have entered the honored class of veterans, some have gone home to their reward and still others of the younger generation will some day enter the foreign mission service of our own Baptist society.

Before the World War we supported the missionary work in the Cameroons, which was under the administration of the German Baptists of Germany. To this work we gave the lives of immortal

men and women and the lesser gift of tens of thousands of dollars. In consequence of settlements after the late war, mission work in the Cameroons has passed into other hands, and neither we nor the Baptists of Germany can ever hope to again share in that work.

American Baptist Foreign Mission Society

We are co-operating with the American Baptist Foreign Mission Society in an undiminished measure. We have made ourselves responsible for the support of a number of missionaries who have gone out from our churches. At present we are supporting Rev. and Mrs. George Geis of Burma, Rev. John Dussman of India and Rev. and Mrs. Herman Sorg of India. If the other men and women who have gone out from our German-speaking Baptist churches had not been otherwise provided for, we would have been very glad to have assumed the responsibility for their support.

A recent letter from Rev. and Mrs. Herman Sorg from India will be of general interest. It affords a glimpse into the life and activities of new missionaries during the first year on their field.

Vinukonda, Guntur District,
South India,
June 1, 1924.

Dear Friends: We venture to say that many of you have at one time or other wondered as to "just how those Sorgs are getting along in India." Were we to reply in truly Indian style (whether Hindu or Christian) we would say, "By the grace of God and your countless prayers, we are getting along splendidly." Some time ago the Hindu judge in our town, with whom we were slightly acquainted, told us that he had been promoted and was going to leave the town. As a matter of courtesy we congratulated him. To this, to our aston-

ishment, he replied: "It's all because of your many prayers for me." We later learned, however, that that is merely a form of courteous reply. We trust, however, that with most of you, it is true in our case—that you are indeed remembering us in your prayers.

Of course, in the first year, our main task is the study of the language and to that task we are devoting ourselves heart and soul. Every morning a dignified young Brahmin—in Mission employ—comes to our house and with him we wrestle over the problems of language during the day. It gets very monotonous at times—every day (except Sunday) the same thing—and were language study all we had, then life would indeed be dull. But there is another phase of preparation.

At home, moving from one city to another, it is necessary to make new friends—but the habits, customs, ways of living, of our new friends, are the same as the old. But coming from America to an Eastern country nothing is the same. For instance, the average wife never walks with her husband, always behind him; if a load is to be carried the wife carries it; their home life is different; their thinking is different—everything is different—even among the Christians. There is so much to learn about the people. And that is also what we are supposed to start to do—learn—not only the language of the people—but the people themselves. And so from the other missionaries and the people themselves we learn as much as we can about them. For to be able to work with the people, one must know them—how they think, how they act, how they will react to our words and thoughts.

Most of you know of the caste system of India. Every different trade or branch of work has its own caste, and these castes are like a great series of steps, one above the other, each caste being definitely better (so they think) than the one below it. Way at the top are the Brahmins or priestly class (though only few are priests) who are (so they think) the most perfect beings on earth—and no one but Brahmins are fit to associate with them. Way at the bottom are the outcastes—who are considered so low as not fit to be in any caste—outcastes because they were born outcastes, not because of anything they did—and it is amongst these that Christianity has its mightiest hold. But Christianity has permeated into all the castes—and in some instances the power of Jesus Christ is wondrously shown.

A friend of ours—a converted Brahmin, son of a priest—got hold of a New Testament, read it, and through reading it became convinced of Christianity. He suffered terrible hardships, but today is the representative of one of our big Bible Societies.

Just today we learned of a Rajah—an Indian prince—who brought his child to a Christian hospital and because of the doctor there became convinced of Christianity. While he has never openly joined a church, he acknowledges Christ as his Savior, is spending much money

to spread the Gospel of Christ and has just completed a translation of the New Testament into Telugu poetry.

But we must not make this too long. This letter is by way of introduction to many others which we hope to be permitted to send. If any of you have questions, we will be glad to try and answer them. Even if you have no questions and have time to write, we will be glad to hear from you.

Very sincerely,
Yours in His Service,
ERNA B. SORG.
HERMAN D. SORG.

The General Missionary Committee has voted \$10,000 for the purchase or erection of a mission-house at Swatow, China, where Rev. and Mrs. Jacob Speicher are rendering such efficient and distinguished service. A few extracts from a recent letter of Missionary Spei-

time this colony may help in cleaning Swatow of the dreadful scourge of leprosy. We will have to build a chapel and do Christian work for these poor folk. The City Government will pay for their daily needs, but Christian work will be the affair of the Institute.

Our schools are filled to the utmost. We have 700 students and scholars going in and out for instruction in our seven different schools and with our every night preaching, night school and community welfare work our Institute is a bee-hive of activity from morning until late at night.

JACOB SPEICHER.

European Missions

Even before the late war, we as German Baptists had a part in the mission work which was being conducted in Europe, but our share was really very

than anywhere else. It may be that this European work may be of a temporary nature. If so, we are glad to continue until the Lord directs otherwise.

Germany

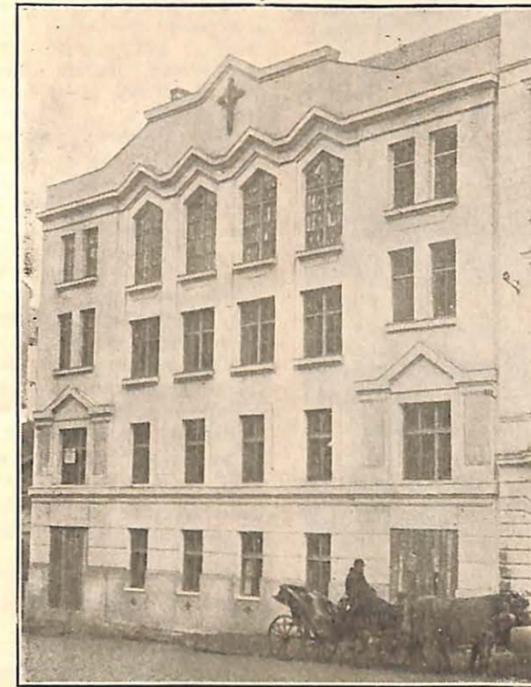
Notwithstanding that war, revolution and poverty have wrought destruction in Germany, our Baptist organization there has been able to carry on its own Home Mission work without our aid. It is true that we have aided materially in building and buying churches, but we are not helping to support regularly appointed missionary pastors. We are, however, giving aid to support a number of missionary-colporters who find an open door to preach the gospel to individuals and to groups in the populous German villages. The work of these colporters ranks high as pioneer missionary work and surely it fits into the missionary program of the Lord Jesus. We have also made an appropriation to the "Christliche Traktatgesellschaft." This is the German Baptist organization responsible for the development of the Sunday school work. Sunday school work in Europe is nowhere as highly developed as in America. In helping here, we are improving the Baptist situation at a most vital point.

Switzerland

It is often stated that Switzerland has the purest form of democratic government. Notwithstanding this fact the Baptist cause has prospered there very slowly. In beautiful Switzerland there are today but few over a thousand German Baptists. There are, no doubt, many factors that have conspired against a numerical strengthening of the Baptist cause in Switzerland. During the last four years our society has made it possible with very modest appropriation for a number of heroic pastors to have at least a living while they are serving as Christ's ambassadors to the German-speaking population of Switzerland. We hope that when the economic conditions in Switzerland improve and the churches become numerically and financially stronger, it will no longer be necessary for us to support this work. At present we are supporting seven pastors in Switzerland.

Austria

Our greatest contribution for Austria has undoubtedly been the erection of the two chapels, the larger one in Vienna and the other in Ternitz, an industrial suburb about 15 miles outside of Vienna. The photographs of these two chapels will not give any one a true conception of their importance in the future history of the Baptist cause in Catholic Austria, neither will any one reading this paragraph appreciate the agony nor the crushing care that has been connected with this building project. If any one could have foreseen the total amount expended for the erection of these two chapels, they would surely never have been built. After reviewing the troublesome way we have come in erecting these two chapels, we are still



Baptist Chapel Vienna, Austria

constrained to believe that it has been the Lord's way and the Lord's will. If the Lord had asked the whole amount necessary to erect these two chapels at once, we would not have had faith enough to say yes. In his mercy he asked us for the whole sum necessary to build these two chapels in about six installments. In each case the need was so insistent that we could never do otherwise than pay. Although we have expended \$56,000 in the erection of these two chapels in Austria, we have today two properties which are surely worth more than the double of that amount and we have removed the Baptist testimony in Catholic Austria from under the bushel and have placed it on the lamp-stand. In this place we want to express to Bro. Otto R. Hauser our most sincere appreciation for the services which he rendered by personally going to Vienna and bringing this important building project to a successful issue.

Poland

The work among the German-speaking population of Poland has been assigned to us by the World's Baptist Alliance. It may not be known that before the war the largest German-speaking Baptist church in all the world was located at Lodz, Poland. A large part of this membership of 1600 members was scattered at the outbreak of the World War by deportation to the most distant parts of Russia and Siberia. Many of the deportees have never returned, but after suffering untold agonies were buried in nameless graves far removed from home and loved ones. Since the war the Baptist work among the German-speaking people of Poland has been greatly blessed. The churches there are organized into two strong

"Vereinigungen." The Lord has given to our work there a number of strong and consecrated leaders. During the last years baptisms have been frequent and churches have grown numerically by leaps and bounds. A door of activity seems to have been opened into the German Lutheran circles. The prospects for the future of this work are most encouraging. Unfortunately there is much unemployment in Poland at present and in consequence of this condition many people there are suffering for the want of the necessities of life. If it were not for the support given by our society to the German-speaking work in Poland, many of the pastors there would be compelled to seek other means of livelihood and the churches would lose

their shepherd. We are at present supporting thirty German-speaking missionary pastors in Poland.

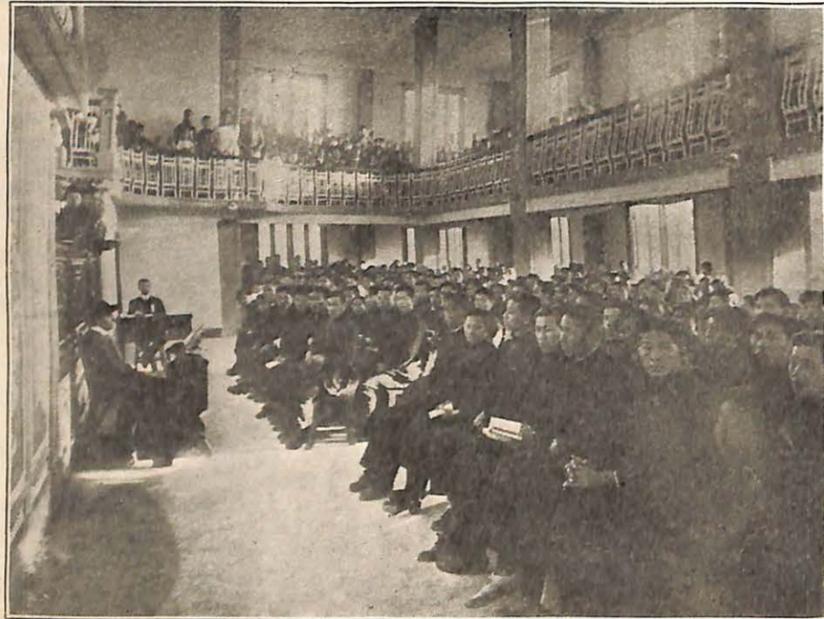
When Poland was still under the Russian Czar, an attempt was made to found a seminary at Lodz for the training of ministers. As this seminary did not fit in with the Russian program, it was suppressed and closed. Our Baptists of Poland feel the need of training their own pastors. They have again founded a seminary at Lodz, putting Rev. F. Brauer in charge. Of course, this must be done in a very modest way because of the scarcity of funds in Poland. Our General Missionary Committee has appropriated \$600 a year to the support of this new seminary at Lodz.

Hungary

As a mission field Hungary has been assigned to the Southern Baptist Convention. For this reason we do not carry on any distinctive aggressive missionary work in Hungary. Quite a number of our churches in Hungary use the German language and through that bond they are related to us rather more intimately than the other Hungarian brethren. All of these German-speaking Hungarian pastors are so poorly supported that it has been necessary for the most of them to seek some other work so that they could provide a modest existence for themselves and their families. No pastor can do his best work in such conditions. Our committee has made a temporary appropriation for the German-speaking pastors in Hungary. They are all most grateful for this help and because of it they can carry on their pastoral work with undivided devotion.

Roumania

Roumania is also a part of the mission field of the Southern Baptist Convention. During many years, however, we have supported the German-speaking work in Roumania. The larger Baptist work in Roumania does not use German. Roumania is the one country where until recently Baptists have suffered real persecution. The German-speaking Bap-



Students at Swatow Christian Institute, China

cher will tell of the wonderful progress which the work at Swatow is making.

We have at present 35 Chinese co-workers daily busy at Kingdom work, but the heart of all is our Nightly Gospel Service. At that time we try to get men to know Christ. Recently we had a revival at the Institute church. We had invited two evangelists from Canton to preach two weeks and during that period about 400 persons signed cards signifying their desire to know more of the way of salvation. We do not baptize such folks in China for that would bring chaos into our churches, there is too much superstition and ignorance for such easy methods of church-membership. We organize them into Bible study classes and though many fall away others give evidence of a true awakening.

The local Government has placed under our care a leper colony which is being established at this time. Three buildings are being built at a cost of \$12,000, considerable land was bought and in due

insignificant. During the summer of 1920 a committee of the World's Baptist Alliance met in London and made assignments of the European countries as mission fields to various missionary organizations. Without a request from us we received the work among the German-speaking population of Poland, the work in Bulgaria and the work in Austria. We are more and more assured that by the providential leading of our Lord, we have been commissioned to assume the responsibility for other European countries. Without our own seeking, and really against our own will, we have been thrust into Far-Eastern Siberia and into Manchuria, China. Our Master has signally honored us in making us responsible for this work in Europe. If we were to withdraw there is not another missionary organization that would care for the German-speaking minority groups in the various European countries. Here we can accomplish more with our limited resources



Chapel in Ternitz, Austria. First Baptist Chapel in Austria



Young People's Society, Kuligi, Poland

tists in Roumania seem to have some privileges in this respect which the Roumanian Baptists do not enjoy. The accompanying report describing recent revivals and baptisms in Roumania is most encouraging.

ROUMANIA

How beautiful is the country in summer time, when the hay is harvested and the fruits in the fields are ripening. But, on the other hand, how sad it is, when—as it happened in Israel at the time of the prophet Elijah—God does not send rain to water pasture and field, and the greens and crops wither away by the heat of the sun, so that everything looks as if burnt with fire. Such is the case this year in some parts of Roumania, in the Dobrogea and in Bessarabia, both these states being east at the border of South-Russia. It will be hard for many a German colonist in this country to be cheerful, and keep faith when by the approaching winter questions like these will arise: What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

The reader, who is himself a farmer, or comes from a farm, will easily understand. It may be well for him to read that God dealt with Roumania as he did with his own people; while suffering materially he gave them great blessings. At this time of want we are standing at the gates of Zion with sheaves. Fields and pastures are barren but wonderful things have happened on our mission fields, whereof we are glad. Like God's people of old, we are bringing souls to him with thanksgiving and with joyful hearts, as these are the first fruits in our German Baptist churches.

It was like a prelude when the church at Temesvar on June 8 had a baptism of two converts. Bro. Teutsch, the never-tiring, brought them unto the Lord as

the first fruits of the new mission field at Orzidorf.

Eight were baptized by Bro. Eisemann, minister at Tarutino, Bessarabia. They were the first fruits of their mission at Ecaterinowka.

The patriarch among our German ministers in Roumania, Bro. Martin Issler, was the next who baptized eight on their confession of faith in the Lord Jesus Christ, and extended to them the hand of fellowship of the church of Cataloi.

God's promise, that the earth will be filled with fruit, came true at the church at Blumental, Bessarabia, where thirty-seven converts were baptized on June 22. Even more privileged was the church at Cogeaalac. Bro. Joachim, their new minister, had the joy of immersing forty-four in the Black Sea where there was

plenty of water. This was a great event, and many members of the neighboring churches had come to rejoice with those of Cogeaalac. Among them was Bro. Issler. A crowd of strangers had gathered at the shore of the Black Sea to witness the baptism and listen with longing hearts to the word of God. Praise God for his wonderful love! The church at Cogeaalac, where the Lord's Supper was celebrated after baptism, was far too small to hold all the people. But even those standing outside of the church could feel the presence of the Holy Spirit, and they joined in singing the hymns of praise.

While we are still in the midst of celebrating we hear that at other churches souls have responded to the call of Jesus Christ and want to follow him and join his redeemed.

The faithful givers in America, who have helped to send workers in the field, can see from this report that the precious seed has fallen on good ground and is at last bearing wonderful fruits, as it is said in the Bible, some hundredfold, some sixty, some thirty—a harvest to the honor and glory of our Master. You all have a share in this harvest and you will hear the Lord say: "Call the laborers and give them their hire."

FRIEDR. WILH. SCHULLER.

Our Baptist work in Roumania is very much hindered by not having suitable meeting-places. Just now there are a number of chapels being erected and enlarged in Roumania. In Hermannstadt, a strategic city in Roumania, our Baptist church lost its meeting place. For more than a year they had been compelled to meet in very inadequate quarters. The General Missionary Committee voted \$3000 for the purchase of a new building, and before this report is published the money will have been paid. Our Baptists in Hermannstadt have found a very suitable building and with our contribution they will come into possession of a new meeting-place, which will admirably answer all their needs.



Pastor Teutsch Baptizing in the Black Sea

At present we are supporting eight missionary pastors in the German-speaking Baptist work in Roumania.

Bulgaria

In Bulgaria our work is not among German-speaking people, but among a motley group of Bulgarians, Mohammedans and Gypsies. In Bulgaria there are at present not more than five hundred Baptists, and the advance of the work has been retarded by the poverty of the people as well as by their temperamental characteristics. During the last four years we have been fortunate in having Rev. C. E. Petrick, formerly a missionary in Assam, as our superintendent of the work in Bulgaria. Bro. Petrick has in a very real sense had the landmarks of the Lord Jesus put upon his body in his unselfish service which he rendered in Bulgaria. Because of illness contracted while serving in Bulgaria with almost no remuneration he has been compelled to seek health in Germany. According to last reports he hopes to return to Bulgaria again and assume the supervision of our work there. With Bro. Petrick on the field, we will have more confidence to go forward in this important work.

At present we are supporting fifteen missionary workers in Bulgaria.

Lithuania

Before the war there was a German Baptist Church in Kowno, which then belonged to Poland, but has now been incorporated in Lithuania. The church building at Kowno was almost demolished, being in the range of the guns. With our help it was rebuilt. This is one of the churches that has been severed from any relationship with any larger Baptist organization, and for that reason has not received any funds. Without our help the church could not exist and our appropriation for the pastor, Rev. G. Freutel, is very much appreciated.

Latvia

German has lost much of its prestige in the new Baltic Republic. Before the



Pastors Issler and Joachim, Roumania. Baptism of 44 Converts

war there was a strong German church in Riga. The tide has turned to the disadvantage of this work, so that the former German church is now being used for the new Lettish Seminary, the church meeting in a small room in the old building. Many of the members have scattered and consequently the church has been weakened. Pastor Hartmann is being supported by our society. We are also supporting a missionary-colporteur, who is working in the rural district surrounding Riga.

Far-Eastern Siberia

This is the mission field which the Lord thrust upon us without our own planning. Five years ago the General Missionary Committee sent Rev. J. J. Wiens to the Volga in Russia and commissioned him to get in touch with existing conferences in the Volga district. Because of unsettled conditions he could get no farther than the district surrounding Blagovestschensk. His coming to these churches was like the com-

ing of an Angel of God. His coming brought encouragement and soon an aggressive missionary activity was developed. In one year there were 1500 conversions and baptisms in this restricted field. The victories were all won in the face of constant and satanic opposition. Bro. Wiens himself was driven out of Far-Eastern Siberia through the hatred of the enemies. As late as the year 1924 more than one hundred of our Baptist brethren sealed their witness for Jesus Christ with their own blood. The work in Far-Eastern Siberia is carried on among the Russians and is not in the German language.

At present we are supporting ten missionary workers in Far-Eastern Siberia.

Manchuria, China

When Missionary Wiens was banished from Blagovestschensk, he sought refuge at Harbin, Manchuria. The many obstacles and difficulties do not seem to have been able to suppress Missionary Wiens. In Harbin he was not idle, but very soon projected a new work which has been most fruitful. Here he is also working among the Russian people and principally among the many Russians who are engaged in building railroads. He has been rejoiced in seeing many brought into the Kingdom and there have been numerous baptisms reported. A former opera-singer was recently brought into the church at Harbin and converted to Jesus Christ. Now he is a most efficient co-worker and crowds are coming to our chapel at Harbin to hear the gospel sung.

My dear Brother Kuhn:

Thank you very much for the May salaries as well as for the \$500 from Bro. S. for the hymn book. I remember this old veteran very well and like to think of his words of encouragement at our departure at the Second Church in Philadelphia. May God bless him for his great kindness!

The hymn book is being printed and will be published in September. It con-



Revival Service in Cogeaalac, Roumania



Russian Converts in the Far East

tains a selection of well-known hymns and a number of new songs that have become popular within a short time among our people. I arranged this book according to "Gemeinschaftslieder," i. e. all hymns are in groups according to their contents. There are 366 hymns in the book.

The first edition will comprise three thousand volumes. To print less would have made the book so much more expensive. We need a cheap book, as people over here are very poor and would not be able to buy it. By printing three thousand each copy will cost 60 sen. I understand that the \$500 from Mr. S. are to be considered as a gift. If such is the case, I shall be able to distribute 1500 copies free of charge, among our poorest members and friends, in the name of our German American Baptists. Please let me know if I am right in regarding the money as a gift. In this way it will be a great help to our churches in the Far East. All our people will be able to sing to the glory of God, even those who are not in a position to buy a cheap hymn book.

The title of the book is: "Golos Vere," that is in German "Glaubensstimme," or, in English, "Voice of Faith." It will be delightful to present a hymn book to those people whom I was privileged to present with a Bible about two years ago. There will be great joy and gratitude. I know that many Americans will not be able to understand how people over here can exist for months without even seeing money. But this is actually the case, and their poverty is inexpressible.

J. J. WIENS.

At present we are supporting six missionary workers in Manchuria, China.

Russia

In Russia proper our work is exclusively for the German-speaking churches. Even before the great revolution the German-speaking work in Russia has been prosperous. The many revolutions that have swept Russia have demolished

almost everything. After the revolution came the famine, and then death stalked, and also through our German-speaking churches. There were but few of our German-speaking churches in Russia that were not scattered, and not one of the churches could support its pastor. In every case the pastor was compelled to seek other sources of income to provide a livelihood for his family. Two years ago the General Missionary Committee sent Carl Fuellbrandt to Russia. It has been his privilege to study the missionary situation in Russia and make such



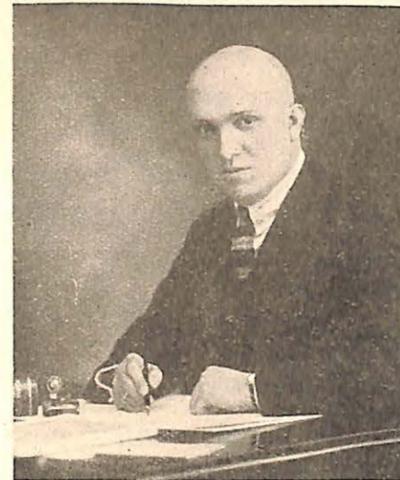
J. J. Wiens and Vasily Petrovitch Blochin

recommendations which have meant much for the strengthening of that disrupted work. Our churches in Russia have been in the environment of the most terrible opposition of atheism. Nevertheless the Lord has granted to our churches in this time the most marvelous revivals, in which hundreds have confessed their loyalty to Jesus Christ in baptism. During the last few years Russia has passed through a long dark valley of death and many broken hearts have been turned Godward. When they now hear the Gospel of the Son of God, they respond readily.

At present we are supporting twenty-five missionary workers among the German-speaking churches in Russia.

Czecho-Slovakia

A few years ago the German church at Braunau, Czecho-Slovakia, lost its rented meeting-place. In that emergency the church appealed to our society through Doctor Rushbrooke, Baptist Commissioner for Europe, for the necessary funds to secure another meeting-place. Our committee immediately voted \$2500, and the homeless church at Braunau came into possession of a very suitable building, which they have called "Elim Kirche." In old Bohemia the Czechs predominate, but there are in that country about four million German-speaking people. Protestants are in a very small minority and every Baptist victory must be won in the face of persistent Catholic opposition. Pastor Walter Hoffmann has been waging an aggressive evangelistic campaign in old Bohemia besides having the pastoral care of the church at Braunau with its



Pastor Walter Hoffmann, Braunau, Czecho-Slovakia

stations. About a year ago our committee appointed another missionary helper to Pastor Hoffmann. Since the church has been housed in its new meeting-place, there have been a number of additions by baptism. Pastor Walter Hoffmann is in America at this time for conference with the General Missionary Committee on some very important matters which affect the German Baptist work in Southeastern Europe. He will doubtless visit a number of our churches during his brief stay in America.

At present we are supporting two missionary workers among the German-speaking population of Czecho-Slovakia.

Brazil, South America

Many years ago colonies of German-speaking people principally from Russia settled in Brazil. As these immigrants settled in colonies in Brazil, they afforded a practical field for missionary activity. We have had a number of our missionaries in Brazil for many years. Notwithstanding our efforts, the work there grew very slowly and developed unsatisfactorily. Until very recently there were not more than 500 German Baptists in the state of Rio Grande do Sul, where our work has been conducted. There were, no doubt, many factors which hindered the larger of the German Baptist work in Brazil. Two years ago our committee decided to withdraw from



Pastor Gustav Henke Ijuhy, Brazil

Brazil and so informed the churches and the missionaries there. This decision seems to have aroused the churches in Brazil so that they have awakened to their opportunities and put forth stronger efforts than ever before. Then, too, there has been an influx of German immigration from Germany and Poland. Without doubt this has meant a strengthening of the work in Brazil. Pastor Rosenau and Pastor Gustav Henke have also migrated from Poland to Brazil, and both of them have pastoral charges of German churches there. From the day that Pastor Henke arrived in Brazil, the Lord has put his seal of approval upon his labors. He has been privileged to conduct large revivals in every part of our Brazilian work. Considerably more than 100 members have been added to our churches in Brazil as a result of these revivals. In the short time that Pastor Henke has labored there, the membership has had an increase by baptism of at least one-fifth of the past membership. Another German church in Brazil has called a pastor from Poland. It does seem as if the long time of drought in our German-speaking work in Brazil were over and the Lord has sent a time of refreshing.

At present we are supporting two missionaries among the German-speaking churches of Brazil.

From April 1, 1924, to August 31, 1924, we have received from our churches for our Foreign Mission Department, which includes our work in Europe, \$14,207.86 and we have expended during the same period \$25,944.89.

Assuming the Support of a Definite Missionary

Since the Foreign Mission work under our own administration has developed an increasing number of individuals and church organizations have assumed the responsibility of supporting their own missionaries. This plan is to be commended and is finding favor in many of our churches. It links up the individual or the organization to some definite missionary work. We supply to all such who assume the support of some definite missionary with special reports from the field.

The Young People's Union of the Central Conference has supported four missionaries in Far-Eastern Siberia during the last three or four years. In the past conference year this Young People's Union contributed about \$1500 for this specific work. At the annual meeting of the Young People's Union in connection with the Central Conference in Benton Harbor, Mich., on Sunday afternoon, August 24, the offering for this specific purpose amounted to over \$128. Bro. Leroy Grosser, President of the Young People's Union of the Central Conference, deserves much credit for this financial success. He is vitally interested and is everlastingly bringing this missionary obligation to the attention of the Young People's Societies composing this Conference Union. The reports which have been received and circulated among the different Young People's So-

cieties of the Central Conference have surely stimulated the young people in missionary work.

The following is a list of such individuals and organizations who are at present supporting their own missionaries.

W. F. Hilker, Racine, Wis., supports two missionaries in Russia.

Schwesternbund Texas Conference supports three Hausmissionare in Germany.

Schwesternverein in Dillon, Kans., supports one Hausmissionar in Germany. Oklahoma Jugendbund supports one Hausmissionar in Germany.

King's Daughters German Church Tacoma, Wash., support Missionary Wagon in Germany.

King's Daughters Lorraine, Kans., support one Hausmissionar in Germany.

Schwesternverein Second Church Portland, Ore., support one Hausmissionar in Germany.

H. P. Donner, Cleveland, Ohio, sup-



Leroy Grosser

ports one missionary in Far-Eastern Siberia.

Young People's Union Central Conference supports four missionaries in Far-Eastern Siberia.

Schwesternverein Ebenezer Church Detroit, Mich., supports one missionary in Far-Eastern Siberia.

Rev. Fronig, Lorraine, Kans., supports one missionary in Far-Eastern Siberia.

Sunday school Erie, Pa., supports one missionary in Far-Eastern Siberia.

Rev. and Mrs. J. F. Meyer, Wausau, Wis., support one missionary in Far-Eastern Siberia.

Mr. and Mrs. H. P. Backhaus, Madison, S. D., support one missionary in Far-Eastern Siberia.

Rose Circle of the World Wide Guild Girls, Winnipeg, Man., Canada, support one missionary in Bulgaria.

S. A. M. Girls Northside Pittsburgh, Pa., support one missionary in Bulgaria.

Schwesternverein Stafford, Kans., supports one missionary in Brazil.

Schwestern-Vereinigung of Manitoba, Canada, supports one missionary in Poland.

Frauenverein of Lodi, Cal., supports one missionary in Vienna, Austria.

Mr. and Mrs. John A. Zurn, Erie, Pa., support on missionary in Far-Eastern Siberia.



Walter Staub

Chairman of the Finance Committee of the Missionary and Benevolent Offering

Financial Statement of the Missionary Society

Five months, April 1 to August 31, 1924

	Receipts	Expenditures
Home Missions...	\$22,928.61	\$34,204.74
Missions Abroad . . .	14,207.86	25,944.89
Chapel Building . . .	4,100.52	3,206.65
Caring for Aged		
Ministers	2,463.46	4,237.80
Ministers' Pension	3,761.13	1,442.77
Relief for the		
Needy	11,042.76	24,730.32
Miscellaneous		
Missions	9,526.98	9,315.73

\$68,031.32 \$103,082.90

The foregoing financial statement of the General Missionary Society for the first five months of our fiscal year from April 1, 1924, tells its own story. The financial statement speaks most eloquently to all who can understand. The volume of the work of the General Missionary Society has assumed such dimensions that go far beyond the most daring hopes of the boldest hearts among us. We rejoice that the Lord has counted us worthy to entrust big things to us. The report also shows that the amount expended in the administration of our mission work during these five months exceeds the income from our churches. This fact is cause for much serious thinking.



E. Elmer Staub, C. P. A.

We owe an expression of our appreciation and gratitude to Bro. E. Elmer Staub of Detroit, Mich., for the invaluable services which he has repeatedly rendered the Missionary Society as Auditor and adviser. The accounts of the Missionary Society are kept in a most perfect and business-like manner, so that they will bear inspection and expert scrutiny at any time. The credit for this is due to our Auditor.

Ought the Men of the Church Organize?

ROLAND RIEPE

A darkey was driving along a road with a lad in the seat beside him. Knowing that the colored man was noted for his accuracy with the whip, the youngster asked him to snap a fly for his amusement. Quickly the old darkey reached his long whip to the horse's ear and killed a fly with a deft snap. In another instant the whip took away the life of another fly on the horses shoulder. Filled with delight the boy looked around for a more difficult feat; he spied a hornets' nest on a tree just ahead and said, "Let me see you get that one."—"Ah, no!" rejoined the wise darkey, seeing the hornets, "them's organized."

In a little church of seventeen members a woman was asked how the laymen were performing. She replied, "Well, we have two reliable men in the church; one chops the ice and the other turns the freezer." Later the men organized and in less than a year the membership passed the hundred mark.

In God's arithmetic twice one equals not two but ten. One shall chase a thousand but two shall put ten thousand to flight. (Deut. 32:30.)

Laymen unorganized are too apt to lie down and give way to the feeling "Let the other fellow do it" and then wonder what is wrong with the church. Imagine, if you can, Uncle Sam's Post Office Department unorganized—what a grand mix-up would result!

The church is the biggest business in the world—it has more branch houses than any other concern. It is big enough to challenge any man or any number of men, but she will never reach her highest efficiency unless the men organize, consecrate their lives to Christ's service and back up the pastor and all of the various phases of church work. Then the forces of evil will think as the darkey thought, "Beware, them's organized!"

The Expanding Horizon of Prayer

One of the best evidences of growth in grace is growth in the spirit and power of prayer. The broadening horizon of one who frequents the Throne of Grace has been thus finely stated by the "Christian Endeavor World": "We often pray, 'Lord, help me to do my work.' As we learn more of the gospel we pray, 'Lord, help me do thy work.' But as we come closer to Christ, we see that the prayer we need to pray is, 'Lord, do thy work through me.'"

Pleasing Seven Hundred People

A young man, recently ordained, was just entering upon his first pastorate, and the church was tendering him a reception. "I don't understand," said one of his rather peevish parishioners to him, during the evening, "how you dared attempt the task of pleasing seven hundred people." Kindly, but with decision, he instantly replied: "I did not come to this city to please seven hundred people. I have come to please only One; and if I please Him, all will be well." And the young minister was everlastingly right!

The Church Built Not With Hands

ERIC W. MEILAHN

(Written for and recited at the dedication of the Oak St. Church, Burlington, Iowa)

*"God dwelleth not in temples made with hands,"
Thus comes to us, with meaning still unbroken,
The words prophetic voice long since has spoken;
That God dwells not in temples made with hands.*

*How can he dwell in temples made with hands
When Heav'n is but regarded as his seat?
If earth is but the footstool for his feet
How can he dwell in temples made with hands?*

*If God dwells not in temples made with hands,
Why build to him such stately edifice,
Why dedicate a temple such as this?
If earth itself cannot contain his throne,
How can he be confined to walls of stone
If God dwells not in temples made with hands?*

*But God does dwell in temples. . . .
These walls, which man has builded out of stone,
Symbolic are of earthly frame our own.
But both are dust.—God cannot dwell
In that which is material. . . .
He dwells in souls, in souls reborn,
And we as such this building must adorn,
Must be the soul of this, this temple built with hands.*

*Some day our earthly house will pass away,
The stones to dust shall crumble—flesh decay,
But the Church of God it cannot fall,
Living the stones in its ev'ry wall.—
Before the world was its foundation made,
Already then its cornerstone was laid. . .
A stone despised, and with contemptuous scorn
Rejected, but unto souls reborn
A stone that is become the chief of all
In the Church Triumphant, builded not with hands.*

*As we dedicate these walls, both old and new,
Let us consecrate our own lives too,
For God condescends to indwell with man,
And we must be holy so that he can.—
Each life a temple, each soul altar and shrine,
And abode of him, the Spirit Divine;
Thus forming the Church that unseen stands,
A temple holy, builded not with hands.*

* * *

An effective training program is not a mass movement.



FULL FRONT VIEW OF OAK ST. CHURCH AND SCHOOL BUILDING

Dedication at Burlington, Iowa

One of the largest churches as far as membership of the congregation and Sunday school is concerned, in our German Baptist ranks is the Oak St. church in Burlington, Iowa. A joyous, new epoch in its history began with the dedication of its remodeled church edifice and commodious Sunday school building during the week of August 17-24.

The dedication ceremonies opened on Sunday, August 17. The weather was ideal, bright, sunny and cool. Many former members from afar had gathered to attend the festivities; a large delegation was present from Prairie Grove, Muscatine, etc., and these with the members of the home church and friends from the community filled the spacious auditorium and the Sunday school rooms at the various services to their utmost capacity. A number of the visiting speakers and guests spoke in the various departments of the Bible school. The attendance reached the high water mark of 566.

At 11 o'clock a reverent and expectant congregation assembled in the main auditorium. The pulpit platform and chancel were a mass of beautiful flowers. The dedicatory sermon was preached by Rev. Wm. Kuhn, General Missionary Secretary, on the text Genesis 28:16. 17. The pastor and church united in responsively reading a dedicatory service, after which Rev. A. P. Mihm, Secretary of Young People's and Sunday School work, offered the dedicatory prayer. Rev. D. J. Siems of the branch church at Prairie Grove, also took part in the service. Mr. J. F. Gerdes, chairman of the building committee, presented a detailed report of the committee's work, which revealed real giving on the part of the church members. After the close of the morning service about 600 people were served with dinner in the lower rooms of the church. The new kitchen and dining room equipment received a good trial test.

In the afternoon, at 3.30, a German service was held, at which about 300 of the older members and visitors assembled. The preacher was Rev. A. P. Mihm who based his sermon on the 122nd Psalm. Rev. G. A. Schmidt of the Harrison Ave. M. E. church brought the greetings of his congregation. At this afternoon service six of the charter members of the church, now all high up in years, were called forward and given an opportunity to tell about the early days of the churches life and work.

The English service in the evening again filled the main room and gallery. The scripture lesson read was the text of a passage telegraphed as greetings by Mrs. J. H. Merkel, widow of a former pastor. The theme of Rev. Kuhn's sermon was "Helpers and Hinderers," based on the third epistle of John. The church choir of 35 voices rendered special music at both morning and evening services in a pleasing manner. The pastor, Rev. O. E. Krueger, led all the services of the day and week in a delightful manner, worthy of the occasion. He emphasized the fact that the church had resolved to make no drive for money during the dedication but everyone would have an opportunity to make a free-will offering. Over \$1700 were given without the feverish urging and repeated appeals so common on these occasions. The total offering for the week ran up to nearly \$2000.

Monday night was devoted to the Sunday school work. The attendance was most gratifying. The special speaker was Rev. A. P. Mihm, who spoke on "Helping Factors in the Building up of the Sunday School." A group of girls gave a pageant entitled "Messages from the Seven Spirits." They were not ghosts, but spirits representing Faith, Love, Peace, Hope, etc. A number of the members of the school, who were present when it was started way back in 1867 and who are mostly still in the school today, were presented to the

audience and made a few remarks. Miss Frida Riecke, Missionary of the Bethel church Buffalo, N. Y., a child of the church, who was present, gave a short address in which she paid a noble tribute to the influence of the Sunday school upon her life. This meeting closed with a consecration service for the officers and teachers of the school at which about 50 came forward and bowed in prayer together.

Tuesday evening was given over to the Young People's work. A special program of music, song and addresses was rendered. Bro. Eric Meilahn, president of the Young People's society, presented a short historical survey of the society. At present three societies are at work; a senior society with over 80 members; an intermediate society with 25 and a junior with about 30 members. There are also some strong organized classes of young folks in the Bible school. Bro. George Bruhl made a warm-hearted talk on "the Religion of the Usher." The Executive Secretary of Young People's work, Rev. A. P. Mihm, followed with an address on "The Threefold Challenge." All former presidents of the Young People's society were introduced and then the meeting closed with a consecration service for the present officials of the societies.

Wednesday night was community night. Mr. C. W. Bond of the Greater Burlington Association, Mr. R. H. Bracewell, principal of the High School, and Dr. Wm. H. Spence of the First M. E. church were on the program. Thursday night was called "Church Night." Greetings were read from Dr. Carl Jordan, medical missionary at Yangchow, China, and Rev. G. Sprock, Bismarck, N. D., both sons of the church. Miss Augusta Johnson, church missionary, also a product of the church, responded to an introduction, in which she was called "The Queen of the Cradle Roll and Beginners Realm." She keeps in touch with the church members and the 143 outside families who are friendly to the Oak St.

church. The main speaker of the evening, Dr. G. P. Mitchell, Secretary of the Baptist State Convention, congratulated the church upon its achievement and stated that he had recently been present at the dedication of a church costing \$175,000 that had less practical equipment than the Oak St. Similar to other evenings, a consecration for the church officers was held at the close.

The festival week closed on Friday with a concert by the several choirs of the church. This was a great musical feast.



Rev. O. E. Krueger

The entire plant of the church occupies a lot 100x120 feet. The dimensions of the renovated church are 45x70 feet and the new Sunday school building covers an area of 42x110 feet. This building consists of a well-lighted basement and two upper stories. It has been planned and built for a school organized on the departmental plan. There are four large assembly rooms for the Primary, Junior, Intermediate and Senior departments. Around each assembly room are grouped six class rooms, in which the scholars of the department gather for instruction after the departmental opening exercises. A large social room, which also serves as a dining room, is in the basement. Here also is located the well-equipped kitchen. The heating arrangements are housed in a fire-proof sub-basement. 75 radiators will distribute the heat. The new building has been called the "church with the 50 rooms and the 100 lamps." The illustrated views of the church and the floor plans will give the reader a good idea of the layout of this extensive "spiritual workshop."

The cost of the remodeling of the old church and the erection of the Sunday school building amounts to \$82,000. The price of the lot for the Sunday school building is included in this sum, namely \$3500. It also includes most of the furnishings like pews, chairs, blackboards, etc. The Women's Society raised \$1000 for carpets and draperies and furnishings of the woman's rest room. The Young Women's guild equipped the kitchen with everything needful.

The debt remaining on the property at present is \$35,000. The church has refrained from appealing to sister churches for aid and made it a matter of honor to carry its own indebtedness, although there are no wealthy people in

its membership. We believe that the sacrificial spirit of giving, which has accomplished so much hitherto, will be in evidence in the future and will clear this fine property before many years elapse.

The church has an excellent field in the northern part of Burlington. It has been regarded a providential leading that the early members were prevented from buying a lot in the center of the city because of their poverty and that for that reason they settled where they now are. With a big Sunday school and a large number of young people, the Oak St. church faces good prospects for the future. In fact it was the growing Sunday school that gave the first impetus to the building project about four years ago. The building committee consisting of J. F. Gerdes, Hugo Hoelzen, D. J. Luebbers, Gustave Johnson and John Thye, appointed in February, 1921, gave long and careful study to plans and

needs. In May, 1923, the recommended plans were adopted by the church and the week following ground was broken for the new edifice.

The church is 55 years young and has 533 members. The guiding spirit in the building project has been the honored and beloved pastor, Rev. O. E. Krueger, who began his 15th year of service with the church on August 24. The anniversary was recognized by an address given on behalf of the church by Bro. J. F. Gerdes, in which appreciation was expressed and the wish that the pastorate might be long extended.

May pastor and people have the joy in their mutual work to experience many great victories for Christ in their attractive and practical house of worship. May our Lord and Savior, who is the head of the body, even the church, be ever exalted within its walls!

A. P. M.



Interior View of Auditorium, Looking toward Pulpit and Organ Loft

Which Way Are You Going?

*Lives of boys and girls remind us
Of the paths our feet have trod;
As they follow on behind us
Do we lead them up to God?*

*It's the foot-prints we are making
As we walk the sands of time
That the noble youth are taking—
Do they lead to heights sublime?*

*Do they lead to prayer and worship
And a place within God's shrine?
Will some boy go right who follows
In these tracks of yours and mine?*

S. W. F. Garnett.

Christianity's Need Today

Some good people tremble for fear the ark of God will be overthrown from the cart of civilization and humiliated before the world. There is probably as much theological controversy at the present time as ever there was in the whole history of the churches. While, of course, we must contend for the faith, we can do so much more by presentation than by argumentation. As Dr. Glenn Frank, editor of the "Century," finely says: "Christianity stands today in need of apostles rather than apologists. Christianity is a crusade; it is being turned into a debate!"

Our Devotional Meeting

G. W. PUST

October 5

In His Steps. X. How Jesus Cheered the Fearful and Discouraged

Matt. 9:2; John 14:1-3; Matt. 10:24-33
(Consecration Meeting)

Many of the deeds of Jesus were of a spectacular nature. But these composed only a small fraction of his beautiful life. How full his day must have been with just ordinary deeds and words that, nevertheless, made his life an immeasurable source of blessing.

Jesus cheered the fearful and discouraged by his gracious command. "Be of good cheer" (Matt. 9:2) he said to the man sick of the palsy. "Fear not" (Matt. 10:26-28) he said to his disciples whose future he had just painted in somber colors. And how his words must have changed things! There is so much in our manner when we speak. Many a well-meaning person has only made matters worse, because he lacked the necessary grace and tact for dealing with a delicate situation. But our Lord knew how to speak.

Jesus also cheered the fearful and discouraged by proclaiming the heavenly Father's care. (Matt. 10:29-31.) How far away God must have seemed to many, as is the case also today; especially when his help is not immediately forthcoming in time of suffering and need. What doubts then creep into the heart: Does he really hear? Does he actually care? And how sad that many not only suffer a partial eclipse of their faith; but drift into utter darkness.

And Jesus cheered them by forgiving their sins. (Matt. 9:2.) There can be no cheerfulness when sin weighs down the soul. "Day and night thy hand was heavy upon me" (Ps. 32:4). But: "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1).

Lastly, Jesus cheered the fearful and discouraged by pointing to the heavenly mansions. (John 14:1-3.)

October 12

My Denomination. Its History and Teachings

Acts 2:1-21
(Union Meeting)

There are at present approximately 284 churches with a membership of 32,000 that comprise the German Baptist denomination of the United States and Canada. To be sure, a small body when compared to the 8,000,000, or more, of our English speaking brethren of these same lands; but, nevertheless, a vital force in the lives of many of our countrymen.

Our history is one of humble beginnings. Many of our churches were organized with hardly more than a dozen members. These, usually poor in this world's goods, would hold their meetings in private houses until they were able to

rent some vacant store or build a small chapel. Sometimes, too, our American brethren magnanimously placed their church buildings at their disposal on Sunday afternoons.

Then our history is characterized by intense missionary zeal. Our pioneers were men who were constantly looking for open doors. They did much traveling, much preaching, much personal work and much sacrificing. Nor was such zeal the monopoly of the pioneers of by-gone days. We, surely, have men and women today who "follow in their train."

And our history plainly reveals the imprint of the Holy Spirit. He led men into the work, who, like Abraham of old, hardly knew whither they went. Simultaneously churches sprang up in various parts of the country, independent of one another.

Our teachings are in harmony with the Missionary Baptists of all lands. The Bible is our authority in matters relating to faith and practise. We stand for regeneration, for believers' baptism, for separation of Church and State, for education, evangelism and world-wide missionary endeavor. (Valuable matter for this meeting can be found in Prof. Ramaker's book: "The German Baptists in North America.")

October 19

My Denomination. Its Organization and Aims

1 Cor. 12:1-13

Our churches are distinct, independent bodies. Each church has the right to manage its own affairs, recognizing no human control or authority outside of itself.

Our Conferences. For various reasons, however, they are grouped into Conferences, according to their convenience of location with reference to each other. These Conferences—nine in number—assemble yearly, each church being represented by the pastor and a restricted number of lay-delegates, according to the size of the church. The purpose of these Conference-gatherings is to gather the yearly statistics of the churches, to institute measures for the carrying on of the work the churches have in common, and for the consideration of questions of interest to the churches and the denomination.

Our Bundeskonferenz. Of this General Conference which meets triennially, Prof. Ramaker in his book, "The German Baptists in North America," pages 66 and 67 writes as follows: "Its triennial gatherings are the general or national constitution and by-laws according to which its business must be transacted." "The decisions of the General Conference are respected by the churches, for they represent the action of the entire body of German churches represented by their delegates. At present the General

Conference embraces the following societies: 1. The General Missionary Society of the German Baptist Churches of North America; 2. The Educational Union of the German Baptist Churches of North America; 3. The German Baptist Publication Society, and 4. The German Baptist Orphanage Society."

Our Aim. Our main consideration has always been to bring the Gospel to our German countrymen in North America. However, our view has been—and still is—world-wide. At present we are supporting missionaries in Siberia, Poland, Bulgaria, Roumania, Esthonia, Hungary, Switzerland and Germany; besides much other assistance we have given in the building and purchasing of houses of worship. We also pay the salaries of those missionaries who have gone out from our German churches and who are now serving in China, India and the Philippines.

October 26

Race Relation in a World Setting: The Melting Pot

Deut. 28:1-5. 8. 9

We are told that the United States have within their boundaries thirty-nine different races and cultures. 14,000,000 of our white inhabitants are foreign born (1920 census). In a single year of immigration there rushed into our country enough Austro-Hungarians to populate 27 towns the size of Portsmouth, N. H.; enough Poles and Jews from old Russia to fill 18 towns the size of Lawrence, Kans., and enough Italians to give us a new city the size of Indianapolis, Ind. Surely, it is no easy matter to fuse people, differing so widely in customs, religion, ideals and political experience, into a homogeneous population. It can best be done:

By the law of good-will. Good will creates good-will. If anything will turn a man into a friend, it is loving him. A writer expresses himself thus: "The early English settlers came from a small, compact, homogeneous population which had known no changes for generations. The instant they set foot in this new world they were confronted by the Indian problem. Unfortunately they brought with them the traditional hostility to all people except their own." "When such men are suddenly confronted by red men, we may be sure that strange things will be done. The history is sorrowful and shameful. But while fear, cruelty, fire and slaughter reigned in other colonies, the Quakers lived in security in their 'Island of Peace.' They treated the Indians as fellow men, traded with them on principles of justice, and respected their rights. The Indians responded to peace and good will as human nature usually does."

And then there must be education in regard to our institutions and laws; but most important of all is the proclamation of the Gospel of Jesus Christ.



Daily Vacation Bible School Evangel Baptist Church, Newark, N. J.

A Fine Vacation Bible School

Our large family of 130 girls and boys and 10 members of the faculty of the Daily Vacation Bible School of the Evangel Baptist Church of Newark, N. J., gathered on the church lawn on the last day of school and the photographer took our picture. We have had a happy time during the past five weeks,—memorizing portions from the Book of Books, listening to the greatest stories from that Book, and praising the author of that Book, by singing as only the children of this community can sing. After the memory, Bible story, and music periods, the various classes met for handwork. The junior girls were taught how to sew, and made things not only for themselves but also for those less fortunate ones in the Crippled Children's Home. The junior boys were intensely interested in working with hammer and saw; the children of the primary and beginner's departments also enjoyed their handwork.

This was our first year as a Daily Vacation Bible School and we hope to continue the work next summer. Our highest attendance was 165, and the average for the term 136.

On the evening of Friday, August 8, the school held its commencement exercises. The attendance on that evening was approximately 300.

We pray that God will richly bless the seed which has been sown in the hearts of the children, and "the Lord alone shall be exalted."

DAILY VACATION BIBLE SCHOOL OF THE EVANGEL BAPTIST CHURCH.

* * *

The minister of Immanuel Presbyterian Church, Danville, Ill., opened a carpenter shop in the church basement and invited a gang of street boys to make themselves at home there. Most of them are in the Sunday school now, and eighteen of them have been received into church membership on confession of faith.

Gifts for Children

Our giving should be not only prompted by a generous heart, but directed by a judicious mind. Indiscriminate giving is not only wasteful and extravagant but may be positively injurious. Particularly ought we to make careful choice of the gifts which we make to children. A good suggestion comes from the Humane Education Press Bureau in regard to gifts for children. We quote it in part:

"Do not choose such gifts as whips, swords or guns, or traps. We do not wish to encourage our children to play at games of whipping, fighting or any cruel sport.

Do not give a live animal to a small child who will not know better than to hurt it. Kittens, puppies, or baby chicks (at Easter) are not suitable gifts for small children.

Do not give to children a caged bird, or gold fish to be confined—since LIBERTY is our watchword we should not allow children to keep any creature in confinement.

Avoid giving books on hunting, trapping, robbery, murder or war. We do not wish to accustom the child mind to thoughts of agony or death. There are better books published than ever before; those telling of the heroism of men and women, of noble deeds performed, etc., also many good animal stories which will be enjoyed by young people."

Class Mottoes and Names

Everybody recognizes the value of a good name for an organization, and of a motto, or slogan, that expresses in condensed form the aim and purpose of the body. Nevertheless, for various reasons, many Bible classes have not been careful to secure either an attractive name or a stirring watchword. "Earnest Worker" urges attention to this matter and offers a list of mottoes and of names for the consideration of classes who may be unsupplied. They are as follows:

MOTTOES

- "For God and man."
- "Live thy best today."
- "Do the next thing."
- "It does not yet appear what we shall be."
- "Not finished, but begun."
- "Upward and onward."
- "Purpose, labor, victory."
- "Anywhere, provided it be forward."
- "As recruits to the front."
- "Love, light, and life for the world."
- "To hasten his appearing."
- "To know, to grow, to glow, to go."
- "I will go for him."
- "Here am I; send me."
- "We mean business."
- "The other fellow."
- "Every man up."

Some classes reveal their motto only to their class members. Then they use the initial letters of the motto as a class name. For instance, a class with the motto, "Love, light and life for the world," would call itself the "L. L. L. Class."

NAMES

- | | |
|----------------------------------|-------------------------------------|
| Forward. | Stand-by. |
| Always Busy. | Onward. |
| Covenanter. | Fearless. |
| Vim. | Live Wire. |
| Count on Me. | Peerless. |
| Fair and Square. | Periscope. |
| Pilgrim. | Friendly. |
| C. I. C. (Class in Corner). | Torchbearer. |
| Loyal Legion. | Ready. |
| Volunteer. | Service. |
| Vanguard. | W. W. W. (We Will Work). |
| Anti-Knockers. | T. T. T. (Try, Train, Triumph). |
| O. S. O. G. (Order Sons of God). | Three P's (Pray, Praise, Practice). |
| Herald. | Grace and Grit. |

* * *

Our young church organization at McIntosh, N. D., has purchased a church edifice, formerly used by the Presbyterians.

Echoes of the Institute Week at Madison, Conn., Aug. 23 to 30, 1924

Another season has been successfully completed at the Institute in Madison. The experiment as planned by the committee of the Young People's and Sunday School Workers' Union of the Atlantic Conference last year was so satisfactory in so many ways that the work was promoted again this year with overwhelmingly gratifying results. The attendance was larger, approximately 35 attending, and the crowd was eager to study and play hard, so that when it came time to break up and scatter to the sundry churches and homes, it was voted by all that a most happy and profitable time had been spent together.

To our instructors and leaders we owe much for spiritual blessing and uplift and everyone felt the urge to go "back home" with renewed vigor and the ambition to make this winter's work really count in our church and Sunday school.

The following is a gist of the general daily routine:

Breakfast first, of course, at 8 a. m., followed by the "morning watch," a most impressive ceremony led by a different student each morning. The topics discussed included Prayer; The Meaning of Prayer; Hindrances to Prayer; Prayer as a Communion with God, etc. Then followed classes, four of which were held each morning of which every student attended at least three. Our instructors were, first, Prof. G. H. Schneck who taught "The Life of Christ" and Christian Fundamentals in the first and third periods, respectively. Rev. Paul Wengel led a discussion group on "The Apostolic Church" during the first period, and "Baptist Polity" the third period. Mrs. Emma Meier taught "The Pupil," a Teacher Training course, and Miss Priscilla Hoops lectured on "Biographical Sketches of the Old Testament



Summer Assembly Madison, Conn.

Prophets." Last but not least, Dr. Fred W. Meyer, our well-known medical missionary quite lately returned from the Philippine Islands, led an excellent discussion during the fourth period which everyone attended, picturing to us the life, experiences and work of a medical missionary in the islands. Every instructor was superior in his own task, and not a pupil escaped from learning something worth while or from receiving a real benefit from their influence. This covers our school work.

Our recreation was just as interesting and beneficial, and because we had only an afternoon in which to do everything we wanted to do, we "crammed" in two or three activities which ordinarily would occupy a day's pleasure. To Rev. Wm. Schoeffel we are indebted for clever, new games, and for our recreational fun generally. Each day had

its special planned program. Thus, one day we hiked, went for a dip, and had group games, and another day a musicale, or olympic games or "stunt night" in addition to indoor games in which all participated when the weather prevented outdoor activities.

Supper was served about 6:30, with an after-dinner entertainment from "Eureka" and Rev. Schneck who wrote up a diary or log book each day depicting the important and minor events of the day, sometimes to the chagrin of his listeners. Followed our Sunset services, which were held each evening on the wide front porch, chairs arranged church-fashion. This service was a most fitting climax to a happy day, and a most enjoyable experience to sit outdoors listening to a fine talk while the waves broke gently on the shore and fresh breezes blew in oceanwards. Our speakers on these occasions included Rev. Wm. Schoeffel, Dr. F. W. Meyer, Rev. Paul Wengel, Rev. Morris of Madison, and Mr. H. T. Sorg of Newark who spoke most interestingly on "Choosing a Vocation" which talk some of us have taken to heart and will not soon forget.

The balance of the evening was devoted to a social or other entertainment but more often we built a beach fire on the rocks and roasted "Wienies" or toasted marshmallows to the accompaniment of rounds, and all the songs we could think of.

Our last evening was devoted to a consecration service led by Prof. Schneck at which time many of the young folks contributed their thought on what the Institute had done for them and expressing gratitude to God for the many blessings so plentifully received.

The Kaaz family also should not be forgotten. To Mrs. J. Kaaz we owe much for her cheerful smile and untiring willingness to help anyone in any emergency. Rev. J. Kaaz also protected us with his kindly smile and wise counsel.



Dr. Meyer's Class in Mission

In conclusion it may be emphatically stated that no group of young people could have had a better or more helpful time. The student body agreed with one accord that it was a week of good fellowship, spiritual blessing and heaps of fun thrown in for good measure. The attendance was larger than last year and it may be necessary to look for larger quarters by next year. To all those who helped make the week a happy one and who contributed their services so willingly, the students are indeed grateful.

MARION E. ZEIDLER.

Young People's Meeting at Northwestern Conference

At the Northwestern Conference, in session from August 26 to 31, the Sunday afternoon meeting was devoted to the Young People.

The attendance was probably the largest of the Conference. The church was filled, standing room was at a premium.

The meeting was in charge of H. B. Wiesley, president of the Iowa Jugendbund, who had arranged for an interesting program. Following a song service, a word of welcome by Mrs. John F. Kraft, president of the Aplington Young People's Society, and prayer by Henry Marks, Rev. Wm. Appel gave a very interesting talk on "A Worthy Calling."

Miss Esther Ehrhorn of Parkersburg rendered a vocal solo and the Ministers' quartet favored us with one of their usual good selections.

A report of Bro. H. J. Weihe, the representative of the Conference in the Sunday School and Young People's Council, was read by Bro. Hans Keiser, of Elgin.

Stewardship Principles

HARRY W. REYSEN

I have chosen to consider "Stewardship Principles" in three ways. First—Acknowledging God as owner of all. Second—That our position as a Christian is that of a steward, and Third—That as stewards we should render to God the things which belong to God.

In the first chapter of Genesis in the very first verse we read that God created heaven and earth, and we find no evidence that God has ever passed his title on to anyone. We would then conclude that we, and all that we have or ever hope to have are the property of our God. If we acknowledge and accept this fact of God's ownership we must see very plainly our position, namely—that of "stewards" and as such we will have to at some time or other render an accounting. "Stewardship" is a very big word. It covers the whole of our lives; every thing we are and have must be held under this our position and trust. A real acknowledgement of our stewardship relations will not only change our lives, but will make us joyous and happy in our service for God.

One of the first tasks of a "Christian steward" is to use rightly the possessions God has given him. Until this matter is settled no real progress is made in our

Christian lives. We acknowledge the ownership of the state, city or country, by paying taxes; we acknowledge the ownership of railroads by paying fare, and we acknowledge God's ownership by setting aside a definite portion of our incomes for the work of his Kingdom. The Bible has made this matter very clear to us. In the Old Testament we read in various passages of the people bringing tithes of the land, such as seed, fruit, flocks, etc. In Genesis 28:22 it tells of Abraham giving a tenth of all. In Mal. 3:10 God makes an agreement and gives a promise: "Bring ye the whole tithe into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Old Testament, but we are under grace. But let every Christian steward see to it, that grace does not get less out of him than the law could get out of a Jew. Under the law of the Jews were to give a tenth beside the sacrifices, gifts and offerings.

The method of giving on impulse is a very poor one, for usually the gift depends on the attractiveness of the appeal. We all will agree that giving a definite amount regularly, usually totals more than spasmodic gifts.

The whole matter requires but one great decision for all time. It is the things that we can't spare that make our offerings alive. If we should all give proportionately and systematically there would be no need for special collections, church fairs, ticket selling and other methods used for raising money.



Class in Baptist Polity. Rev. Wengel, Leader

There is also very good reason to believe that Jesus commanded the paying of the tenth. Luke 11:42 Jesus, in rebuking the Pharisees speaks of this underlying principle. We can also feel sure that Jesus paid the tithe—"for he came to fulfill the law." In Luke 6:38 Jesus said, "Give and it shall be given unto you, good measure, pressed down, shaken together, running over." Now—to apply some of this to our lives. We have been told often that our life habits and character are formed in our youth and that this is the time for us to apply the principles of life. As Christians, this would surely also apply to the principle of "Christian stewardship."

Our love for Christ and the work of his Kingdom does not amount to very much unless it enters into our affections sufficiently to make us willing to give of our money. If our religion stops short of our pocketbook it hasn't a very deep hold on us. It is a fact that most of us think that we give more than we really do. How much one ought to give is a matter that everyone must really settle for himself. In this particular matter we are not under the law of the

It is the only business-like way by which we can give an account of our stewardship and render faithful service.

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

Provides home for girls desiring to become deaconesses or missionaries. Deaconesses have one year of training in the Northern Baptist Theological Seminary and three years training in the Deaconess Hospital here. Missionaries have two years of training in the above named Seminary and one year in the Deaconess Hospital. Girls will find a true Christian home, spiritual atmosphere, thorough training and splendid opportunity for service. For particulars write to:

REV. C. A. DANIEL, President, or to
MISS MARG. WAGNER, Supt.,
3264 Cortland St., Chicago, Ill.

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