

SPECIAL DENOMINATIONAL NUMBER

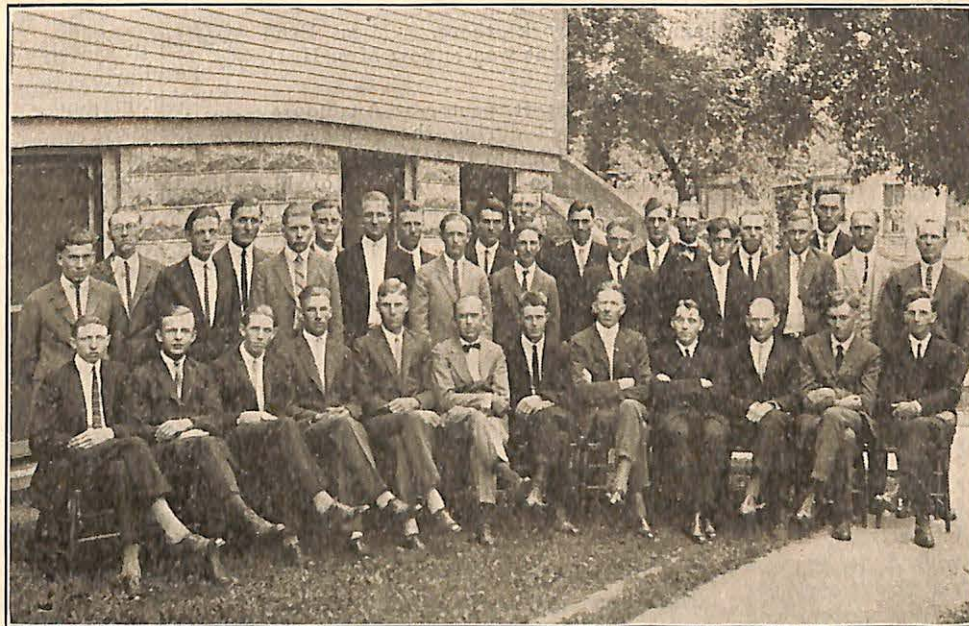
The Baptist Herald

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

Volume Two

CLEVELAND, O., NOVEMBER, 1924

Number Eleven



Young Men's Class, Aplington, Iowa

What's Happening

Rev. G. Hege, pastor of the Waco, Texas, church, has accepted the call extended to him by the church at Crawford, Tex. He begins his new work the first Sunday in November.

Rev. Daniel Klein, who has been pastor at Eureka, S. D., for the last four years, has accepted the pastorate of the church at Gotebo, Okla., and is already on the field.

Rev. Adam Ross, who has been without a regular charge for a few years and living in Lodi, Cal., is the new pastor of the recently organized church at Franklin, Cal.

Rev. Otto Lohse of the church at Martin, N. D., has started a Bible and Christian workers training course with his people the middle of October. The class began with 19 members pledged to take part.

Rev. William Ritzmann, formerly pastor at Bay City, Mich., and lately a resident of California, is the supply of the church in San Francisco.

A baptismal service was held in the church at Alpena, Mich., on Sunday, Sept. 28th, at which a large congregation assembled. Rev. G. Wetter had the joy of baptizing four candidates. These young converts were the fruits of the associational meeting held with the church in Alpena in June. Revival meetings are contemplated in the near future. The prayer of pastor and people is: "O Lord, revive thy work."

Rev. G. O. Heide and his wife of Bethany church, Lincoln Co., Kans., were pleasantly surprised by the members of their church Sunday, Sept. 21, after the service, when they took possession of the parsonage and prepared and served a nice Sunday dinner. Bro. Heide was reminded that the day was his birthday and that Mrs. Heide had recently had a birthday and they wished to express their appreciation for their services. Rev. Stover, a neighboring pastor, was also in attendance and on behalf of the Bethany church presented a purse to the honored ones. Bro. Heide began his ninth year of service with this church on Oct. 1. We add our belated but sincere congratulations also.

Rev. E. Broeckel of the Washburn, N. D., church, has become the new pastor at Turtle Lake in the same state. Bro. Broeckel had served his second pastorate with the Washburn people.

Rev. H. G. Ekrut, pastor of the Cottonwood church, Lorena, Tex., has resigned to become the pastor of the Hurnville church in the same state. This is Bro. Ekrut's second pastorate with the Hurnville church.

Rev. C. H. Edinger, pastor at Spokane, Wash., for the last seven years, has resigned to accept the church at

Wasco, Cal. He began work on his new field Nov. 1.

Rev. Aug. F. Runtz of the East St. church, Pittsburgh, is issuing a weekly mimeographed bulletin for his church. The little poem "My Schoolboy" recently appeared in the bulletin and many comments were passed upon it by mothers and schoolteachers. We republish it in another column of the "Herald" in this number.

In North America there are 193,000 Sunday schools, with an enrollment of 21,000,000. One-fourth of the schools and one-fifth of the enrollment are Baptists. Of the 400,000 baptisms in our churches in 1922 three-fourths were pupils of our Sunday schools. Let us exalt the Sunday school and make it more and more efficient.

A regrettable error slipped into our announcement concerning the name of the new missionary worker in the Humboldt Park church in the October "Herald." It is Miss Hulda Brueckmann who began her work there. Miss Erna Brueckmann that was is now Mrs. H. D. Sorg in India.

Rev. J. J. Lippert, pastor at Anamoose, N. D., resigned during the summer to re-enter our Seminary at Rochester this fall to complete the two years of his full course remaining when he took up the pastorate some six years ago. After these two years in Rochester, Bro. Lippert is planning to take a further course of two years, perhaps in Northern Baptist Seminary in Chicago. During the six years in the pastorate, he had the joy of welcoming 108 persons into the church by baptism, letter and confession. Bro. Lippert is convinced that our promising future needs the best prepared men. His family at present is staying in Ashley, N. D.

A number of dedications of new churches are on the program for the latter part of October. The Herreid church expects to dedicate a chapel at their station in Pollock, S. D., on Oct. 19. The Goodrich, N. D., church expected to dedicate their new house of worship on Oct. 26. About the same time the Wessington Springs, S. D., congregation is counting on dedicating their new building to take the place of the one destroyed by a cyclone in June.

Rev. H. Hirsch, pastor of the Kossuth, Wis., church, has accepted a call from the church at North Freedom, Wis., and will be on the new field the first Sunday in December.

The front page of the "Herald" this month introduces us to the Young Men's Bible class of the Sunday school of our church in Aplington, Iowa. Mr. H. B. Wiesley is the teacher. He is standing at the extreme right. The class had an enrollment of 36 this summer. The aver-

age attendance is very good. Two of the members of the class could not be present the day the picture was taken and one classmate had passed on to his heavenly reward only a few days before. Bro. Wiesley is the president of the Iowa German State B. Y. P. U. Association.

Many of our churches are issuing weekly bulletins or a monthly local church paper. We would appreciate it very much if the Editor of the "Herald" were put on the mailing list, so that he would receive a copy regularly. We are after new and good items of personal and church interest to pass along to the wider circle of readers. Help us. Thank you!

Rev. W. P. Rueckheim, who came to us from the Methodist denomination about a year ago and who is with our Publication Society at the present time, was recommended for ordination by the Permanent Council of Cleveland Baptist churches after a satisfactory examination on Sept. 15. The ordination services took place in the First German church in Cleveland on Sept. 21. It was a peculiarly impressive service. Bro. Rueckheim and family are very happy in their new connection. On the evening of the same day Bro. Rueckheim and wife celebrated their silver wedding anniversary, also in the First church, of which they are now members.

Can You Spell?

Spelling seems to be reviving once more. Fifty-four boys and girls from different counties of New York took part in a prize spelling-bee at the State Fair at Syracuse. The words which decided the final standing of the contestants were: rarefy, repellent, picknicking, vilify, gentian, genteel, plaguy, inoculate, fallible, embarrass.

The Baptist Herald

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The Baptist Herald

A Thanksgiving Day Meditation

THESE are times when we, individually and as a people, need to be reminded of the call: "Offer unto God the sacrifice of thanksgiving; and pay thy vows to the Most High." God seeks our praises and thanks. "Whoso offereth the sacrifice of thanksgiving glorifieth me." The glory of God is the end of all the divine actions. It is just as true, however, that God's purpose in all his acts is our own blessing. Therefore to say God's glory is his great end is but another way of saying that he is love. The love that seeks to bless us, desires, as all love does, that it should be recognized; recognized in our glad hearts and smiled back from our brightened faces.

God showers blessings and then looks for the revenue of praise. God desires that we should know him and so have eternal life. He desires, that knowing him, we should love him and loving, should praise and glorify him. "Know ye that the Lord he is God; it is he that hath made us and not we ourselves. We are his people and the sheep of his pasture." Yes, O God, all things come from thee! And what is it that God desires from us? Nothing but thankful reception and recognition of his benefits. May we with thankful remembrance gladly testify of the manifold blessings of the year. May the spirit of the 103rd psalm be awakened in our hearts, "Bless the Lord, O my soul and all that is within me. Bless the Lord, O my soul, and forget not all his benefits." Oblivion is the worst kind of ingratitude. Surely a thoughtful review of God's merciful dealings with us, ought to fill our hearts to the brim with blessedness so that it might run over in the music of thanksgiving, flow forth in the melody of joyful praise. Outbursts of song ought to follow in the wake of showers of blessing. "O that men would praise the Lord for his goodness and for his wonderful works to the children of men." He that has a wayward, peevish heart findeth no good. Nothing is more pleasing to God than a thankful mind. Thankfulness is the key to the mercy of God. A thankful heart is a vessel that God can fill with blessing. "All thy works shall give thanks to thee, O Lord; and thy saints shall bless thee."

Grace Livingston Hill

WE are happy to announce that the "Baptist Herald" will publish during 1925 a serial story called THE ENCHANTED BARN by the well known author, Grace Livingston Hill. We believe it will delight our readers and be enjoyed by all. We have acquired the authorization to publish this story at considerable expense but have done so be-

cause we believe the best is none too good for the readers of our paper.

Grace Livingston Hill has many highly successful books to her credit, such as "The City of Fire," "Cloudy Jewel," "Marcia Schuyler," "The Tryst," "The Man in the Desert," "The Witness," "The Mystery of Mary," etc. She holds a unique place in the hearts of thousands as one from whom there has come an unmeasurable amount of inspiration and happiness. For years an ever-widening circle of readers has been charmed with her stories.

Mrs. Hill has always taken a great delight in Christian work. From the time she was sixteen she has scarcely ever been without a Sunday school class. She has been connected with the young people's movements, like Christian Endeavor, etc., almost since their inception. We expect a writer with such interest and trend of mind to express goodness and helpfulness in all her books. And one is not disappointed here. In all her stories, we discover her purpose is not only to entertain, though she does that absorbingly, but also to form character. She is always deeply interested in the persons about whom she writes and she makes all her readers as deeply interested. To young and old alike Mrs. Hill's stories have an unfailing appeal. There is a genuine human quality to the characters.

By her stories Mrs. Hill has led a host of readers from the gray shadows of life's drudgeries into the glorious land of true Romance. In the "Enchanted Barn" you find that certain buoyant spirit which sets aside discouragement and believes that whatever befalls, the whole will end in love and wisdom. Here the fine spun threads of hope and faith and love are woven into a fine and lovely story.

Watch for the first installment in the issue for January, 1925. Renew your subscription in time to get the beginning. Tell your friends about this special feature.

Qualifications of a Booster

THE attributes of a successful booster are thus enumerated by F. Scott Shepard, in "Young People":

A booster must be optimistic; he must believe in the possibility of accomplishing the results sought after.

A booster must be an enthusiast; he must be able to infect others with the idea which he wishes to promote.

A booster must be sincere; he must inspire confidence, if he is to lead others and have their support.

A booster must have initiative; he must be able to

BOOSTERS! ATTENTION!

THE EXECUTIVE COMMITTEE of the GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION has decided to start a CONTEST and offers THREE PRIZES TO BOOSTERS securing the best percentages in securing subscriptions, new and old, to the "Baptist Herald." The contest closes January 31, 1925. Get your subscriptions in as early as you can.

There are three classes

CLASS A
For Boosters in churches with a membership up to 100-----PRIZE \$10.00

CLASS B
For Boosters in churches with a membership from 101 to 250-----PRIZE \$10.00

CLASS C
For Boosters in churches with a membership of 250 and over-----PRIZE \$10.00

The AWARD will be made on the basis of the total number of subscribers, new and old, turned in by Jan. 31, 1925, in proportion to the membership of the church. The basis of church membership is that reported in the Conference Minutes of 1924.

This gives each contestant, whether in the larger or smaller churches, a fair and equal chance.

Let every Booster get busy at once.

Council Members! Take Notice!

The COUNCIL MEMBER who shows the largest proportion of increase in the number of subscribers in his conference to January 31, 1925, based on the total number of subscriptions in his conference in 1924, will be awarded with an \$8.00 Parker Fountain Pen or its equivalent.

What Conference is going to win? **Your hustling will determine the answer.**

If you need sample copies of the "Herald," write to Mr. H. P. Donner, 3804 Payne Ave., Cleveland, O., who will gladly supply them.

Remember! OUR GOAL FOR 1925 IS 5000 SUBSCRIBERS!

think through his plan and take the leadership in working it out.

A booster must be resourceful; he must have reserve power on which to draw to be able successfully to meet the unexpected.

A booster must be alive; he must be up on his toes, ever at it, fully awake to the importance of winning out.

A booster must be aggressive; he must strike while the iron is hot, carry the fighting into the enemy's territory, and win in spite of the odds being against him.

A booster must be a stayer; he must never say die, must be willing to fight on when others think it is a losing battle.

A booster will be successful in accomplishing his work in the measure and to the degree in which he possesses any or all of the above-mentioned qualifications.

A booster is a real asset to any cause. Be one.

Editorial Jottings

THE EDITOR is in Oregon and Washington the latter half of October and the first half of November. This may account for the delay of this number. It is a long way from Chicago and Cleveland to the Coast.

"No Man Cared for My Soul"

O. E. KRUEGER

The Wail of A Cave Man The young hero had become the idol of the women's hearts. In the songs of triumph they ascribed ten thousand to him and only a thousand to the king, whose angry jealousy now arose to white heat. After several unsuccessful attempts had been made on his life, David saw safety only in flight and sought refuge in woods, caves and mountain fastnesses. Again and again he made the narrowest escape. Fortunately David knew how to pray and possibly engaged in it more often in the cave than he did on the throne in later years. But he never forgot those days in which nobody cared for his soul.

All seek Their Own David had company, of course, misery usually has and is said to love it. Several hundred men had gathered around him—men in distress, in debt and in bit-

terness of soul. They came not to comfort David but to pursue their own interests. In a song of later years he remembered the selfishness of these men who cared for his accomplishments and his popularity with the common people. He would be a great leader to help them out of their difficulties. As for his soul who cared for that? The men who secured the election of the late President Harding cared not for his soul. Presidential candidates today are looked upon as tools, not souls.

Souls or Beauty and Money Your care for a soul can only meet an absolute test when there is nothing but the soul to care for. It has happened once or twice that a man said to a woman: "I love you with all my heart, I cannot live without you." But that occurred when she was young and strong, beautiful and prospectively rich. But now her age is telling on her, her beauty is gone, her youth has lost its fortune and she may soon become helpless. The lover of past years who could not live without her, now cannot live with her.

The Speaking Heart It is a gruesome legend from old Normandy that tells of a young man wooing the beautiful lady of his choice—at least he thought her beautiful, since he could not see the ugliness of her haughty pride. She consented to accept his proposal on condition that he fetch her a heart from a human being dripping in its warm blood. In his blind passion he tore the demanded prize from the heart that had nourished him as a child and hastened with it to fulfill the cruel demand. On the way he stumbled and fell. The bleeding heart of his mother gained the power of speech and inquired: "Did you hurt yourself, my dear child?" Mother always cares for us when there is nothing but the soul to care for.

Poor Woman or Rich Daughter But no one ever better met the test for caring for the naked soul than did Jesus. He loved the people for their own sake. Cannon Liddon said: "To believe that a man with \$300 a year is just as much worthy of respect as a man with \$30,000 you must be seriously a Christian." Exactly so! In the school of the Spirit of Jesus is that attitude attained. On the way to the house of an honorable ruler of the synagogue to heal his only daughter Jesus allowed himself to be detained by a poor woman who had spent her possessions on doctors. To him the poor were just as valuable as the rich. He valued man as man. The naked soul stripped of all outward distinction of wealth and beauty and accomplishment has no rating among men. Not so in his sight.

The Outer Fringe In every community there is an outer fringe of people who feel themselves outclassed in one way or another or in every way—it may be socially, industrially, financially, educationally, religiously. Whether justly or unjustly so the heart gives itself over to the

bitter wail, "Nobody cares for my soul." Every church has such an outer fringe of folks that feel themselves entirely overlooked. "Nobody visits us," they say. That they visit nobody, has never occurred to them. "Nobody makes a fuss over us." That they make a fuss over nobody, has escaped their notice. They may or may not have just cause to feel that nobody cares for them. How can the church show it does care for the soul of every member?

I Care for Your Soul If we may speak of a plan which is being tried in our church it may bring a suggestion to others. We are using what we call the "I Care for Your Soul" cards, as it is here reproduced:

I CARE FOR YOUR SOUL

No.

Name

Address

- 1—You are asked to pay a friendly visit to the above as soon as you can.
- 2—Talk up the interest of the church. Be a Booster.
- 3—Sign your name and date of visit on back of card and drop in collection plate.
- 4—If for any cause you cannot make this visit return the card at once and get another card.
- 5—Remember if you fail some one will be neglected.
- 6—Report cases of sickness or distress to deacons, or write name on Sick-list.

Get a committee to fill out one of these cards for every family and let every card be drawn by the members of the church. They are not to select the card they desire. Strange things will happen. A young lad may draw the card of the oldest grandmother in the church. How delighted she will be to receive his visit.

Tom Smith and Jennie Jones You may get the card of a family for which you have no enthusiastic love. But your card reads, "I care for your soul, Tom Smith." Tom Smith is the last person you want to see. But Tom Smith has a soul. Pray for Tom Smith a whole week for he cares for you as little as you care for him. But with the dew of a week of prayer on your spirit you come to Tom Smith and something happens to both of you. Next Sunday you find it unnecessary to leave church from different doors. Or per chance you may draw the card of Jennie Jones. Jennie has not been in church for two years. "Nobody cares for me" and she is worse than indifferent about the church. She has been knocking and spreading poison about the church all around. You are afraid of her biting tongue but your card reads: "I care for your soul, Jennie Jones." Pray a week for her soul and pay her that visit and see what happens to the soul of Jennie Jones!

For Bible Study

Ezekiel

Among the major prophetic books that of Ezekiel is probably the least attractive to the general reader. It is generally considered to be one of the most difficult books in the Bible. The peculiarity of the book is in its visions, allegories, parables and similitudes. While the general subjects are very plain, says Sell, the meaning of the symbols is not always clear. Ezekiel is the prophet of visions. "Visions" might be termed the keyword of the book and the key-text found in 1:1: "As I was among the captives by the river Chebar,—the heavens were opened and I saw visions of God."

One writer on Ezekiel says, his style seems artificial, the imagery by which the prophet sought to press home his message appears strange and fantastic and the severe austerity of Ezekiel's character almost bewilders and repels us at first. Yet beneath the hard surface of Ezekiel's personality one can find a real fountain of feeling. Time and time again it wells up in an outflow of pathetic entreaties for the people and made him the sleepless shepherd of Jehovah's flock, the inspirer of a nation and pastor of individual souls. Deeper study of this book will show it to be one of the most interesting in the Bible.

Some Facts in Ezekiel's Life

The early years of Ezekiel were spent in Jerusalem. The son of Buzi, a priest of high standing and honor, he consecrated himself to the same holy office. He always spoke in priestly terms as if in the midst of the sanctuary. This explains much of his imagery.

When King Nebuchadnezzar descended upon Jerusalem and carried off King Jehoiachin and his princes with the very flower of the people as captives to Babylon, about 597 B. C., Ezekiel shared the sad fate of his brethren. He was doomed to pass the rest of his life in exile "in the land of the Chaldeans."

His future home was amid a Jewish settlement at Tel-abib, on the banks of the Chebar, "the Grand Canal of Babylon." Of his manner of life during the first years of the captivity we learn nothing. It is thought much of his time was devoted to earnest study of his great masters, Isaiah and Jeremiah, as well as meditation on the condition of his people. The history of the times is the same as that under the prophet Jeremiah. Ezekiel came to proclaim substantially the same message, mirrored of course by his own personality. Then in the fifth year of the captivity (B. C. 592) the call of Jehovah came to him to become a "watchman" for the Lord in behalf of Israel. He was probably 30 years old at the time. "Jeremiah prophesied from Zion. Ezekiel from outside of Zion.

One was, in spirit, home missionary; the other in a sense foreign. Both alike God's prophets" (Weddell). Since his last dated prophecy was in the 27th year of the captivity, he at least prophesied 22 years. However he may have prophesied for a longer period.

There is no easy situation for prophets in God's service. An uncertain tradition states that Ezekiel was put to death by his fellow exiles on account of his denunciation of idolatry.

The Vision and Call

The introductory section of the book, 1:1-3:31, is termed by the Jews the "vision of the chariot." (See 1 Chron. 28:18.) The "living creatures" mentioned in chap. 1 are later described as cherubim. (10:20.) The Jews regarded this "vision of the chariot" in chap. 1 and 10:9 ff. as a synopsis of theosophy and forbade the study of this portion of scripture to persons under 30 years of age.

Ezekiel's vision by the watercourse of the Chebar, unlike Isaiah's, came flashing through the soul in God's great outdoors, perhaps in a storm-cloud advancing toward him across the plain. With Isaiah Jerusalem and its temple remained the center of Jehovah's worship and interest. But in his vision Ezekiel found the Lord God of Israel as near to the homeless exiles of Babylonia in their cities without a temple as he had been in the holy place, where he had met with his people generation after generation. The people of God are one, whatever their location.

The figure of the sapphire throne, borne on the wings of the four-headed living creatures, combining the four highest types of animal life—man, lion, ox and eagle—with its wheels within wheels, facing each point of the compass and moved hither and thither by the spirit that was in the whole, was undoubtedly a symbol of the power and majesty and omnipresence of God. It was Ezekiel's own awakening to the awful reality and presence and sublimity of God.

Ezekiel's peculiar task as a prophet was to make the vision he had seen effective in the life of his people. He was to inspire the worship and national conduct of Israel with sincere regard for God's glory.

The word "glory" is characteristic of Ezekiel (1:28; 3:12; 8:4) as holiness was of Isaiah. The glory of Jehovah is first of all, the dazzling brightness that encircled his presence; then it comes to mean the radiance of his inward purity or holiness of character.

His Sad Duty

In the first part of his ministry it was his sad duty to prepare his people for the impending doom of Jerusalem. When the fatal day of beleaguement came, it

was a mournful one for the prophet himself. For that same evening, the wife that was "the desire of his eyes," died and left him in a dull stupor of grief and despair,—a living symbol of the stricken multitudes that would soon have to mourn the passing of the city, which was the delight of their eyes. (24:15 ff.) For two years the siege was pressed and finally in January 585 a fugitive arrived from Jerusalem with the news that "the city is smitten." (33:21.)

The Vision of the Valley of Dry Bones

The despondency that fell on the people, roused Ezekiel from his silence of two years. (33:22.) The old polluted building lay in ruins. He could now work and plan for the new and better building. This hope now became the one steadfast theme of all his words and visions. Nowhere is it more splendidly foreshadowed than in the wonderful vision of the dry bones raised to life. (Chap. 37.) These bones are the image of the people of Israel. Dead they seem, their bones dried up and their hope lost—their national existence clean cut off. But at the touch of God's spirit they will live once more and return to their own land and be God's people, his sanctuary abiding in the midst of them and David, his servant, ruling as their prince forever" (Prof. A. R. Gordon).

Ezekiel's prophecies are now charged full with the gospel of forgiveness and regeneration. (36:24-26 ff.) If they will turn to God in sincerity he will take away the "stony heart" and give them a "heart of flesh."

Division of the Book

The book naturally falls into three parts:

1. The first portion comprises chaps. 1-24. It consists mainly of prophecies concerning the downfall of Judah and Jerusalem.

2. The second portion comprises chaps. 25-32. It contains prophecies against seven foreign nations and cities, Ammon, Moab, Edom, Philistine, Tyre, Sidon and Egypt. These chapters form an intermezzo in the book, separating the parts before and after the fall of Jerusalem.

3. The third portion, chaps. 33-48, is occupied with the days of Restoration and Recovery.

This portion, written after the judgment had fallen on Jerusalem (32:21 ff.) abounds in remarkable promises of the future. The false shepherds and leaders of Israel are described in ch. 34 and in contrast to them the Messiah is portrayed as the "one shepherd, my servant David."

Some Characteristics of the Book

Ezekiel is particularly strong on the morality of true religion. See chap. 18 and 33. He assumes that if a man keeps God's laws, he does it from a sincere desire to please God.

(Continued on page 8)

The Sunday School

Are You an Efficient Teacher? —Check Up and See!

"What makes a successful Sunday school? The Teacher."

1. What is my work as teacher?
2. To whom am I responsible for this work?
3. Does it have first place in my life?
4. Do I hold a Diploma and the department seal?
5. Do I heartily co-operate in all the plans of my superintendent?
6. Do I notify the superintendent a day in advance when compelled to be absent?
7. Do I keep correct records?
8. Do I communicate with absentees each week?
9. Do I send birthday cards and letters?
10. Do I give at least an hour's study to my lesson each week?
11. Am I so familiar with my lesson that I can leave my lesson book at home on Sunday morning?
12. Do I visit in the homes and keep the parents informed about the work?
13. Do I set a fine example of Christian living and faithful performance of all obligations to my church?
14. Do I spend much time in prayer for my work and for the pupils entrusted to my care?
15. Do I plan and pray for the conversion of my pupils?
16. Do I radiate the Spirit of Jesus Christ?

"The greatest thing in the world is a human life. The greatest work in the world is the helpful touch upon that life.... The look, the word, the invisible atmosphere of the home and church, the sights and sounds of all the busy days enter the supersensitive and retentive soul of the child and are woven into life tissues."—Lamoreaux.

"May God help me to know that I may teach; and help me to live that what I teach shall count."—Slattery.

*A partnership with God is teaching
What strength, what purity, what self-control,
What love, what wisdom, should belong to him
Who helps God fashion an immortal soul.*

The Best Equipment

The better equipped the Sunday school the better its work, but let us not be persuaded that equipment means merely modern contrivances and conveniences for making the Sunday school room or building as attractive and comfortable as possible. Given a consecrated teacher, a wide-awake pupil, and a Bible, and it is of minor importance what sort of furniture may be provided.

The best equipment is personal equipment: a heart full of love for children and for teaching, a sincere desire to see the Sunday school promote the spiritual growth of young people, a sympathy to which pupils will respond. This is where our emphasis must lie. To be sure, let us have all the equipment possible, and the best that there is; the most complete, the most modern, the best adapted desks, and chairs, and tables, and blackboards, and all the rest—if we can get them. But if we can't, let us never fear that our labors are thereby handicapped.

The greatest Teacher the world ever knew had no material equipment, except merely a supreme knowledge of truth and of human life, a Spirit-filled heart, and a few hearers. That was enough. We are seeking the best for our Sunday schools, and everything is legitimate that will quicken thought and stimulate study. But the first essential to having a well-equipped Sunday school is the presence in power of the Spirit of God S. S. World.

Carried by Friends

It was Anne Freeborn's first experience as a Sunday school teacher. Indeed, it was a great many years since she had been in a Sunday school even as a pupil; she had outgrown all that, she had assured her girl friends. She had been through deep waters and had lost her faith. But when Loraine, her best friend, had been called to her sick mother and was worried about her Sunday school class, Anne, obeying a generous impulse that she rued a moment later, had promised to care for it.

Now, surrounded by the half dozen ten-year-old girls, she let them take their time about settling down. She watched while the little secretary marked the attendance and took up the offering. But at last there seemed to be no longer any excuse for not beginning the lesson. They were looking up at her expectantly. How should she begin? A happy thought came to her.

"What was your lesson about last Sunday?" she asked. "Who can tell me the story?"

Half dozen hands were raised. "All right, you tell us," said Anne to one blue-eyed little girl.

"There was a sick man—too sick to walk," the little girl began. "He had been sick so long, and he wanted to be cured. But the house was crowded full, and anyway he was too sick to walk or try to get in. But he had some friends, and they carried him right up on the top of the house. And they took off some of the roof and let the sick man down right in front of the big crowd. And—there was Jesus!"

That was all. The little girl sat back, and her cheeks were a deep pink.

Anne waited for the rest of the story, if not from the same girl then from another. But they all seemed to think the story was finished. "There was Jesus!" What more need be said? To them it meant all that could be wished for or imagined—healing, help, comfort, whatever the seeker needed.

She opened her book and talked to them about the lesson of the day, but always there recurred the words, "There was Jesus!"

Loraine came back in three weeks, and as soon as possible she sought Anne. Loraine found her curled up before the fire reading her Bible. "Getting her lesson for next Sunday," she thought.

When the greetings were over Loraine asked, "And how did you like teaching my small girls?"

A tender smile deepened on Anne's peaceful face. "I'm afraid I haven't taught them much, though I tried my best. You see, I know so little of all a Sunday school teacher ought to know, but they taught me a great deal. It was as if I had been sick, too sick to walk and surrounded with crowds of bitter thoughts and doubts and prejudices. And the girls were my friends and carried me to where they could let me down into the inner room. And—there was Jesus!"—Youth's Companion.

Sunday School Essentials

Five great essentials for a good Baptist Sunday school are pointed out by Secretary W. W. William, of Florida, on his official stationery: (1) Spiritual, studious, progressive, energetic superintendent; (2) Consecrated, faithful, qualified teachers; (3) Thoroughly organized and graded; (4) Evangelistic and missionary to the core; (5) Loyal to the church, Bible and denomination.—S. S. Builder.

Not a Little Matter

Henry Bacon, the designer of the Lincoln Memorial at Washington, D. C., has been called "an embodied conscience." He once made the plans for a fraternity house of a university, and when the committee looked over them, they said that they wanted big plate glass windows. The plans called for small panes, and these, the committee said, would have to be changed. Bacon said: "It is necessary to the integrity of my design that the panes should be small. If you must have them large the affair is simple. Give me back my plans, employ some one else, and we'll call that little matter settled." The panes went in small.

It was not a little matter. Nothing ever was a little matter with Bacon—nothing that touched his honor or his art. Nothing ever should be little with us. Even the smallest detail of our lives ought to be brought into subjection to the law of Christ.

Ezekiel

(Continued from page 6)

In Ezekiel's teaching the individual assumes his full responsibility before God. He brought the personal aspect of religion to the forefront. (Chap. 18:2 ff. and 33:10ff.) The new order of things which he proclaimed will be based upon an individual heart religion.

The phrase "Son of Man" is almost peculiar in the Old Testament to Ezekiel. It occurs in this book nearly 100 times.

Ezekiel delighted in allegories. Allegorical and ideal is his description in chaps. 40-48 of the new theocracy, of the new temple erected, not in the old Jerusalem, but in an ideal city on "an exceeding high mountain." The new city described by Ezekiel is called "Jehovah Shammah," "Jehovah is there." The vision of the great stream of water, coming from the altar at first in a little rivulet, which was to bless the land and the people, shows the symbolical character of these chapters. (See Revelation. The River of Water of Life.)

The New Testament book that stands in closest relationship and bears strong resemblance to Ezekiel is the book of Revelation. Ezekiel and John were lifted up to see the greatness of God in time to come. Both look with one eye upon the unfolding of the new heaven and the new earth. There are the same figures of wicked Babylon, the forces of Gog and Magog. (See Ezekiel 1:26 and Rev. 4:2. 3.)

A. P. MIHM.

Minutes of the Meeting of the Executive Committee of the German Baptist Young People's and Sunday School Workers' Union, held in Forest Park, October 7, 1924

At the call of the Executive Secretary of the Union a meeting of the Executive Committee was held at the office in Forest Park, Ill., on the above date. Present at the meeting were, Bro. H. Marks of St. Paul, President of the Union; Bro. Edward W. Hoek of Detroit, Chairman of the Council; Rev. William Kuhn, General Secretary of the General Missionary Society, and the Executive Secretary of the Union, Rev. A. P. Mihm. President Marks acted as Chairman. The meeting was opened by Bro. Mihm leading in prayer.

Bro. O. C. Braese had presented his resignation as Recording Secretary of the Union in writing, giving as his reason that he has been out of touch with our work for some time and was of the opinion that some one should be secured for the office who would be more active and therefore of more value to our organization. The resignation was accepted. On motion it was voted to elect Bro. Leroy Grosser, of the Oak Park, Ill., church, to fill the unexpired term as Recording Secretary of the Union and member of the Executive Committee. Bro. Grosser is at present the President

of the Union of the Central Conference and active and interested in our Young People's and Sunday school work.

Bro. J. G. Luebeck, our Council Member of the Atlantic Conference, visited a number of societies in the Atlantic Conference during this year doing promotional work. His bill of \$16 for traveling expenses was approved and ordered paid.

Upon motion it was voted to have a presentation by the Sunday School Committee of our Union, entitled "How to Improve Our Sunday Schools," printed in pamphlet form for distribution among our Sunday schools and churches. This pamphlet has been prepared by the Sunday School Committee which is composed of Bro. H. J. Weihe of Milwaukee, chairman, Rev. F. L. Willkens of Buffalo and Rev. A. P. Mihm, Executive Secretary, Forest Park. Three thousand of these pamphlets are to be printed in English and two thousand in German. The committee is of the opinion that this is a very helpful presentation of various important items on how to improve our Sunday schools.

In view of a number of inquiries as to whether the Union at this time should perhaps engage another worker to fill in during the continued illness of our Associate Secretary, Rev. F. A. Bloedow, it was decided to take no action at this time. The reason for this action is that the meeting of the Triennial Conference is fast approaching, only ten months away, and also that our general financial situation at the present time does not seem to warrant this action. It was therefore deemed best to leave this matter rest entirely until the next Bundeskonferenz and to continue working on as at present, and to take no action toward the appointment of an Associate Secretary for the interim.

It was decided that we undertake an active campaign in the interests of our "Baptist Herald" and that strong and strenuous efforts be made not only to retain all our present subscribers but to win an increased number so that we may this fall and winter reach our goal of 5000. This means about 800 additional subscribers. If an average of 100 new subscribers were gained in each conference this goal could be reached. The Executive Committee is of the opinion that this goal is within the range of attainment if all our boosters and friends and members of the Union everywhere will give their willing assistance.

It was decided to take active steps to institute this campaign at once and to continue the same until January 31, 1925.

It was voted that we start a contest and offer three prizes to boosters securing the best percentages in securing subscriptions, both new and old, for the "Baptist Herald." There are to be three classes.

Class A. For boosters in churches with a membership up to 100. Prize \$10.

THE BAPTIST HERALD

Class B. For boosters in churches with a membership from 101 to 250. Prize \$10.

Class C. For boosters in churches with a membership of 250 and over. Prize \$10.

The reward will be made on the basis of the total number of subscribers, new and old, turned in by January 31, 1925, in proportion to the membership of the church. The basis of church membership is that reported in the conference minutes of 1924.

It was also voted to award a prize to the Council Member who shows the largest proportion of increase in the number of subscribers in his conference to Jan. 31, 1925, based on the total number of subscriptions for his conference in 1924. The prize is to be an \$8.00 Parker Fountain Pen or its equivalent.

Bro. Mihm presented an outline of a new series of Bible studies to be published in the "Baptist Herald" for the coming year. The general topic is "The Young Christian in his various relationships." The Executive Committee voted to endorse his plan. Various other suggestions were made on how to increase the attractiveness and usefulness of "The Baptist Herald."

The Executive Committee also voted to express their appreciation for the co-operative spirit shown by the many organizations throughout the various conferences, both Sunday schools and Young People's Unions who have linked up with our larger national organization. Adjournment followed.

Annual Report of Bethany Society, Vesper, Kans.

The Young People's Union of the Bethany church closed another successful year. Eight new members joined our ranks, making an enrollment of 42. One meeting of each month has been set apart for Bible study, following the course assigned in the "Baptist Herald." This has proved a blessing and has been an inspiration toward deeper study of God's word. Other meetings have been devoted to programs such as Literary, Mission, Musical, or Special Day programs. One evening was also given to a debate.

We were fortunate to have our General Secretary, Rev. A. P. Mihm, visit us this year. To know our editor, made us feel a real part of the great "Baptist Herald" family. Now we are looking forward to another year's work, hoping to make our B. Y. P. U. a Christian training school, in which the talents of each member will be developed to their best advantage, and consecrated to our Master's service.

May our society be a real asset to our church and truly glorify God in all its activities, is our earnest prayer.

VERONA L. LISS, Sec'y.

* * *

Some people make up their minds very much as the old-fashioned housekeeper used to make her bed coverings—out of patches contributed by the neighbors.

November, 1924

Our Denominational Story

Some Compelling Reasons for Our Thanksgiving Offering

WM. KUHN

As rational beings we are determined in our actions by argument. In our Christian life we are under the law of Christ, and his will is final. As members of a Christian denomination, we are told to co-operate according to the measure of our individual ability in our denominational enterprises. Our annual Thanksgiving Offering of the Missionary and Benevolent Offering will be observed on or near Thanksgiving Day in many of our churches.

Out of a multitude of reasons that might be mentioned, all of which call for our generous participation in the Thanksgiving Offering, we will name but three. Each of these reasons stands before us as a compelling argument, demanding the very best of each one.

Gratitude for Blessings Received

There is not one among us who has shared in the bestowal of God's mercy and grace. God has blessed us in every relationship of life. Some of us may be inclined to believe that we have been overlooked and that our share of blessings received has been but very meager. It may be that our eyes need to be anointed with the eye-salve which our Lord alone can give. Very often our blessings have not yet matured, and we do not see them as they will ultimately appear. Even a very superficial scrutiny of our lives will convince us that we have received of Christ's fullness grace upon grace. It will repay us richly if we "Count Our Blessings."

*When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.*

*Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.*

*When you look at others with their lands and gold,
Think that Christ has promised you his wealth untold;
Count your many blessings, money cannot buy
Your reward in Heaven, nor your home on high.*



*Count your blessings, Name them one by one,
Count your blessings, See what God hath done;
Count your blessings, Name them one by one;
Count your many blessings, See what God hath done.*

Now we are facing the question of expressing our gratitude for the many blessings we have received. Surely we cannot be unmindful of them. We would not be found among the nine ungrateful ones and forget his benefits. Of course, we will tell him in the closet and in public how grateful we are, but that will not suffice, nor will it satisfy our own conscience. If he were still bodily among us, maybe a few of us might be prompted to lavish upon him the outpouring of our love as those women did in the days of his earthly ministry. No one need lament the fact that there is no opportunity to express the heart's gratitude to the Master. He has identified himself so fully with his cause as it is being carried on at this time that

he shares with all his people all that they suffer. If we will ally ourselves with his cause, if we will serve according to our own ability, he will recognize all that we do as having been done to him personally. It would seem that the Thanksgiving Offering were an opportunity claiming an expression of our gratitude for all that he has done for us.

Our Crying Financial Need

We will hear the cry of our financial need when we face the facts. In no better way perhaps can we learn these facts than by studying the following table. Although figures may not be interesting, they are very often informing. All of our young people will do well to study this table with some care. We are showing in these columns what has been received for each department of our Missionary and Benevolent Offering as indicated for the period from August 1, 1922, to September 30, 1924, and over against these figures we are showing what has been expended to carry on the work of each department during that same period. It will be seen that in almost every department the expenditures far exceed the income from our churches. The Missionary Society received from our churches for its department during this period of twenty-six months \$350,559.04 and expended to carry on its own work during that period \$457,964.65. The expenditures of the Missionary Society exceeded the receipts by more than \$107,000.

The Completion of our Financial Task

The Bundeskonferenz in 1922 at St. Paul, Minn., adopted a budget for the three years to finance all of our denominational enterprises. This budget was designated the Missionary and Benevolent Offering and was fixed at \$955,000. The latest report of September 30, 1924, of the Finance Committee will tell a very eloquent story of what will be necessary to reach the goal adopted by the Bundeskonferenz.

From August 1, 1922, to September 30, 1924, a period of twenty-six months

	Receipts from our churches	Expenditures in this department
For Home Missions	\$118,010.58	\$172,549.94
" Foreign Missions	58,988.93	97,661.38
" Chapel Building	16,421.59	8,830.13
" Aged Ministers	13,459.26	17,292.42
" Minister's Pension	20,221.09	6,646.58
" Relief Work	102,176.60	133,703.21
" Miscellaneous Missions	21,280.99	21,280.99
Total for our General Missionary Society	\$350,559.04	\$457,964.65
For our Seminary at Rochester	19,544.91	42,488.29
For Widows and Orphans	20,221.09	40,750.98

Receipts for the Missionary and Benevolent Offering
August 1, 1922, to September 30, 1924

Accounts	As designated by contributors	Share	Distribution	Received from Missionary and Benev. Offering
Home Missions	\$ 61,705.56	36.65%	\$118,010.58	\$ 56,305.02
Foreign Missions	38,043.25	18.32	58,988.93	20,945.63
Ministers' Pension	1,641.25	6.28	20,221.09	18,579.84
Chapel Building	8,112.16	5.10	16,421.59	8,309.43
Aged Ministers	4,133.12	4.18	13,459.26	9,326.14
Publication Society	6,776.51		6,776.51	
Widows and Orphans	15,226.39	6.28	20,221.09	4,994.53
Rochester Seminary	8,512.38	6.07	19,544.91	11,032.53
Miss. and Benev. Offering....	152,869.60			
Reserve Fund	10.00	5.73	18,450.14	18,440.14
For "Mission"	6,380.19		6,380.19	
Chicago Altenheim	4,226.69	1.57	5,055.27	828.58
Philadelphia Altenheim	2,467.11	1.57	5,055.27	2,588.16
Portland Altenheim	1,115.44	.52	1,674.35	558.91
Chicago Deaconess Home.....	1,390.07	.73	2,350.54	960.47
Relief Work	102,176.60	7.00	102,176.60	
Miscellaneous Missions not under the Miss. and Benev. Offering	21,280.99		21,280.99	
	\$436,067.31		\$436,067.31	\$152,869.60
Miscellaneous Missions outside of our Missionary Administration	31,870.92			

Some Observations on the Report

1. The report shows that for the period of twenty-six months we have received \$436,067.31 for the Missionary and Benevolent Offering. That includes all receipts counting on our budget from the churches. We have not yet reached the half of our budget of \$955,000 as adopted by the Bundeskonferenz. There are but ten months remaining before the close of the Missionary and Benevolent Offering. It will be evident to every one that it will require much sacrificial giving to complete our financial obligation. It will not be immaterial whether we get the full budget or not. The budget was planned for the need of actual work, which we as a denomination had assumed. For every dollar that we lack of the \$955,000, some necessary work must remain undone.

2. It will be noticed that our churches gave during the period of twenty-six months \$102,176.60 for relief work. In our budget only 7 per cent of the amount received was allotted for relief work. If that percentage had been maintained, we would have given some over \$30,000 for relief work. Conditions in Europe largely explain the disproportionate share that our relief work has received in our budget. Although there has been need for all that has been given in the department of our relief, nevertheless all of our other departments of the Missionary and Benevolent Offering have suffered by this excess.

Young People to the Front!

In former years the older generation

of our membership has been the largest contributor to the denominational mission work. In this modern time our young people must move into the front ranks. On a recent Sunday the writer was preaching in one of our city churches, which was in the midst of a building enterprise. After the morning service the pastor said in private conversation that more than \$800 had been received through the morning offering for the building fund. There had been no urging on the part of the pastor from the pulpit in that service. In the afternoon a young married man with his wife and baby called on the writer for a little visit. In the course of the conversation the young man said very modestly and with no boastful intention that he had put \$400 on the plate that morning. He was paying his subscription to the building fund at once. It is heartening to see an increasing number of young people assume large responsibility in some of our churches. The Thanksgiving Offering this year comes to all of our young people with a compelling appeal for a generous contribution to the Missionary and Benevolent Offering.

* * *

*"When a bit of kindness hits you
After passing of a cloud;
When a fit of laughter gets you
And your spine is feeling proud;
Don't forget to up and fling it
At a soul that's feeling blue;
For the moment that you sling it,
It's a boomerang to you."*

The Seminary at Rochester A Bit of History

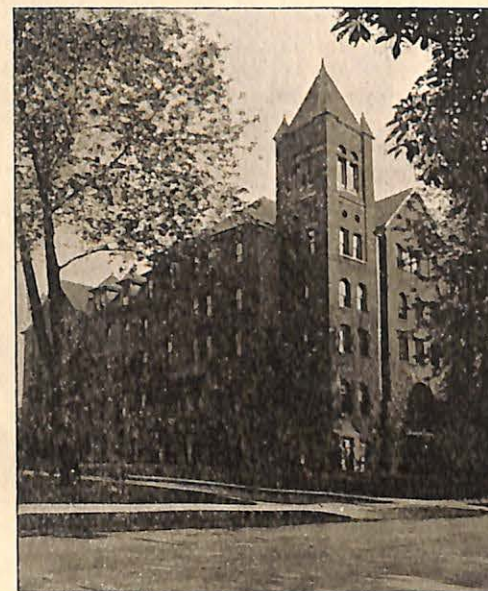
It was over 70 years ago in 1852 that the first young men came from German Baptist churches of this country to Rochester to secure some preparation at the Theological Seminary (English Department), that had been founded there two years before. At that time there were only about ten German Baptist churches in all America with an approximate membership of 500. Some of these early students became zealous pioneers and efficient leaders of our German Baptist work—such men as Philip Bickel, Julius C. Haselhuhn, Conrad Bodenbender and Jacob S. Gubelmann. It was not, however, until 1858 that Augustus Rauschenbusch began his work as the first permanent teacher of the German Department. His coming gave to the school an actual and assured existence. In his admirable little book ("The German Baptists in North America") Prof. Ramaker says: "For 32 years (to 1890) Prof. Augustus Rauschenbusch trained the older generation of our ministers with rare ability, placing at their service his ample storehouse of knowledge and experience and emphasizing the great truths of man's salvation." In 1872 Hermann M. Schaeffer became his assistant. In the 25 years of his devoted service he greatly advanced the growth of the institution. It was owing largely to his untiring efforts that the valuable property was secured upon which in 1890 the present imposing building, known as "Students Home," was erected. He was also instrumental in raising a large portion of the present endowment of the Seminary, to provide for the salaries of the theological teachers. Prof. Schaeffer was peculiarly fitted for the task of soliciting these greatly needed funds at a time, when the resources of our churches were very meager. He made this task the very passion of his life. No wonder he succeeded so well. In 1884 a third teacher was elected by the "Bundeskonferenz" in the person of Jacob S. Gubelmann. A preacher of high order and a choice spirit, the life of the Seminary was greatly enriched by the coming of Prof. Gubelmann. He served the institution faithfully for 31 years (until 1915) and the memory of his lovable personality is still with us. From 1897 to 1902 Walter Rauschenbusch—the greater son of a great father—was a member of the Faculty and even after he had been called to fill a larger place as Professor in the English Department he kept in sympathetic and helpful touch with the German Department. What a providence it was that gave to the Seminary in the first four decades of its history the direction and inspiration of these four men, each eminent in his way! Not only do their portraits hang on the walls of the Chapel of the "Students Home," their memory too is deeply enshrined in the hearts of hundreds of students who had been privileged to sit at their feet.

Of the present Faculty Albert J. Ramaker has been in active service since 1889 and Lewis Kaiser since 1890, both

having already served a longer term than any of their predecessors. F. W. C. Meyer joined the Faculty in 1915, Gustavus A. Schneider in 1908 and Otto Koenig in 1920. The theological instruction is under the direction of the first three teachers, while Professors Schneider and Koenig assume the lion's share of the elementary work in the Preparatory Department.

The Student Body

An institution of learning will always be judged, in a large degree at least, by the character and the life's work of those who have gone out of its walls. Of course, not all realize the hopes that have been set upon them. That would be asking the impossible. Yet it is with a deep feeling of gratitude toward God that we record the fact that of the 500 men who have been enrolled in our Seminary in the years past nearly 300 are still active either as pastors at home or as missionaries abroad or in some other



Student's Home, Rochester, N. Y.

form of religious work. Some of the efficient leaders among the Letts, Poles, Hungarians and Bohemians of this country are graduates of our school. At present there are some 230 ministers serving our German Churches in the United States and Canada; all but 44 have been students in this school. This is no reflection upon the pastors who have not been in Rochester, for they are doing just as noble and efficient a work, but it does show what a commanding place the Seminary has in the leadership of our churches.

The present enrollment of students is 63, the largest attendance since the late war. Eighteen new men have entered with the opening of the new school year. These men have come from all parts of the United States and Canada and range from the age of 18 to 40. It is indeed encouraging that so large a number have responded to the Master's call for laborers in his vineyard and that at a time when the lure to other vocations is so strong. Some of these brethren have an

interesting story to tell of the way in which the Lord led them to the decision that they have made. As we think of the students of the Seminary as the prospective leaders of the churches, we ought to cheer them with our heartiest sympathy and support and sustain them with our united and unceasing prayers.

The Aim of the Seminary

We are aiming to give to the men whom the churches commend to our care a training that shall better fit them for the kind of leadership that our churches need and demand in the present day. The requirements for such leadership

This may make it necessary to appoint another teacher.

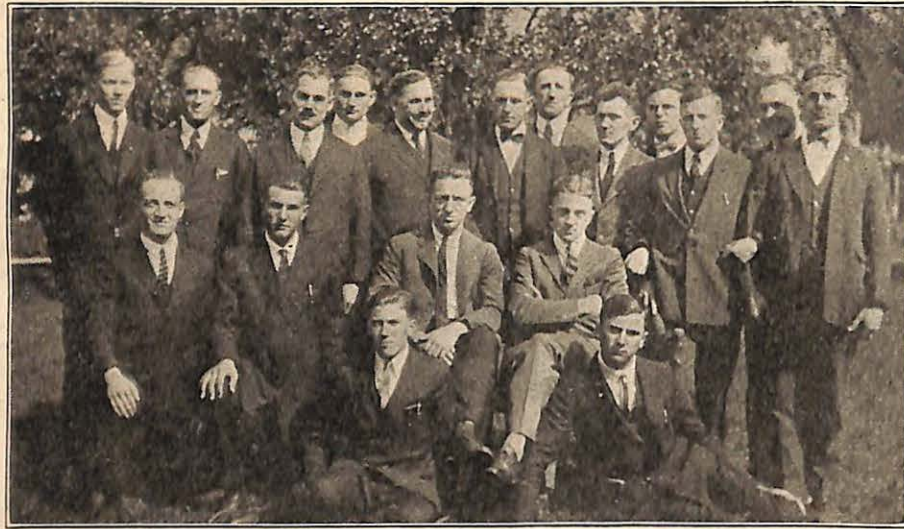
But there is also no lack of provision for spiritual culture both in the classroom and in the Chapel, where our daily devotions are held. We ever seek to keep before us the fact that we are not only a school, but also a brotherhood of servants of Jesus Christ and of ministers of his gospel. There is a most happy relationship between the Seminary and the church here and its beloved pastor, Bro. David Hamel. The students are quite regular in their attendance upon the Sunday services and the mid-week prayer meeting and the large stu-



The Faculty

have become more exacting. We need no less than in the past men of spiritual fervor, of missionary passion and of moral strength, but perhaps more than ever also men of well disciplined minds with a fairly good intellectual equipment. There must be well ordered knowledge as well as spiritual enthusiasm and sincere piety. With a course of study extending over six years we are trying to give the students as thorough a mental training as possible, using both English and German in the classroom, so that the men may acquire a certain degree of efficiency in public speech in both languages. We are contemplating an extension of the course in the Preparatory Department from 3 years to 4 years.

Student-class is one of the strong features of the Sunday school. Indeed the church here has no small part in maintaining a wholesome spiritual atmosphere in the "Students Home." The students not only take but also give. Through song and speech they willingly serve, wherever an opportunity is given them—in churches, at the "Rescue Mission" and in charitable institutions. We wish they had larger opportunities for missionary activity particularly during the long summer vacation. It is here that we must have the co-operation of the churches. In employing the students during the summer months the churches supplement the work of the Seminary in training the men for future leadership. Would that



The New Students

Upper row (from left to right): O. Luchs, Wm. Jaster, K. Hartwig, K. Feil, C. E. Panke, B. Luebeck, G. Palfenier, E. Gutschke, H. Bothner, A. Reinhardt, J. Wobig, F. Mueller.
Middle row: H. Dymmel, D. Littke, H. Henke, W. Mueller.
Lower row: G. Rauser, J. Renz.

some workable scheme might be devised to place at least all of the members of the theological department in some definite Christian work during the summer vacation!

Of course, the recreational and social side of student life also finds ready expression in our midst. The fellowships and friendships of students are proverbial. Our students belong neither to the celestial nor to the monastic order. They are healthfully human and so need for their all-around development some invigorating sport and wholesome diversion as well. We do not expect them to go about on their tiptoes. Redblooded as they are, they must sometimes move—particularly after 3 or 4 hours of classroom work—with a “hop, skip and a jump.” And how they can sing and play! What a treat it would be for many of our churches if they could now and then “listen in,” when the orchestra plays or a chorus of 40 to 50 voices sing!

Some Needs

The “Home” is much in need of a thorough renovation to bring it “up to date.” Many improvements might and should be made in the interior of the building that would not only ensure greater comfort and safety to those housed there, but also make the plant more attractive and more adequate for school purposes. The Seminary needs a larger appropriation than it has hitherto claimed, in order to meet this need. Its present share in the “General Budget” only suffices to cover the ordinary current expenses. There are no funds available for extensive alterations.

Above all we plead for the confidence, the sympathetic support and the earnest prayers of the churches both for those teaching and for those taught. We want to be true to the sacred task entrusted to us. While deeply conscious of our limitations we are nevertheless striving

to fulfil that task in such a way that the Seminary shall be a credit to the churches and a real asset in the promotion of the Kingdom of God.

L. KAISER.

Caring for our Widows and Orphans

Here are two pictures from our Children's Home at St. Joseph, Mich. The one shows our “younger generation” at war with the weeds. We have a beautiful home, surrounded by a well-kept lawn and plenty of shrubbery. We also have a large garden in which we work at least one hour every week-day. We enjoy some of the work, but some we do not like, for example “weeding.” When in this occupation we are without mercy, as even the smallest must perish, because it shoots up so quickly that the good we have planted would soon be choked. What a practical illustration



Rev. Hans Steiger,
Superintendent

of the old well-known lesson—that every evil in our heart, no matter how insignificant it may appear, must be overcome, in order that the good which we learn from God's Word may take root and grow. We busy ourselves daily for a certain time with the Bible, and on Sunday we have one hour of Systematic Bible Study. And because we are so faithful in seeking the Kingdom of God and his righteousness, the other things, necessary for our livelihood here, are added unto us. We have good meals regularly and we are neatly clothed. So the other picture shows two of our little ones who certainly do not look like starved, neglected orphans.

We thank our many friends most heartily that their Benevolent Offerings make it possible for us to enjoy such a good and beautiful Home.

The Widow and Orphan Society also provides for many half-orphans, who are



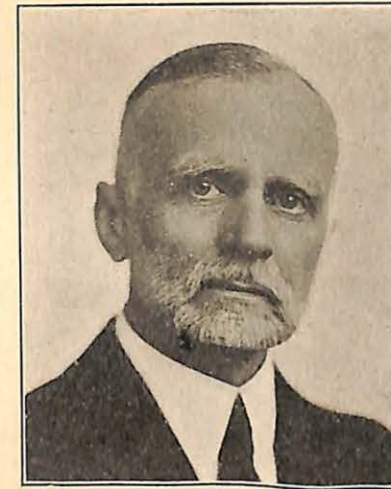
Weeding

with their mothers, granting these mothers quarterly allowances. This assistance is a worthy arrangement, because it helps the mothers to keep the families together.

No other branch of our denominational activities appeals to the hearts of our members like the provision for our widows and orphans. We would not have it otherwise, for we know that our Heavenly Father's special loving care is given to the widows and orphans.

*Laughter! 'tis the poor man's plaster,
Covering up each sad disaster.
Laughing, he forgets his troubles,
Which, though real, seem but bubbles.
Laughter! 'tis a seal of nature.
Laughter, whether loud or mute,
Tells the human kind from brute.
Laughter! 'tis hope's living voice,
Bidding us make a choice,
And to cull from thorny bowers,
Leaving thorns and taking flowers.*

—(Anonymous.)



H. P. Donner, Manager

Our Publication Society

H. P. DONNER

As its name indicates, this the oldest branch of our organized work, has a definite mission to fulfill. It is the publishing of the good news of redemption to the people. This implies the printing and the dissemination of Christian literature. The purpose of this department of our denomination is to place the printed page in the hands of old and young, whether native born or born on foreign soil.

It has been the endeavor of the Publication Society for more than sixty years to issue a paper that will be an exponent of the truth as found in the New Testament and that will unite believers into an active force for righteousness.

That our “Sendbote” has been loyal to this principle is evidenced by the solidarity of our denominational life and by the tenacity with which we uphold the cardinal doctrines of our Christian faith. This weekly paper stands out as one of the greater factors in our historical growth. It has had the loyal support of our constituency through these many years and today enjoys the confidence of the membership in an unusual degree. Rarely will one find a denominational paper that can claim one subscriber to almost four of its number. Not only has this splendid proportion been maintained but even during the last year the list of subscribers has exceeded the one of a year ago.

When we closed our books on the thirtieth day of June our records showed progress down the list of periodicals issued from our headquarters at Cleveland. Our Sunday school literature is in greater demand, the “Baptist Herald” shows an increase of nearly one thousand readers in the second year of its existence, and the “Wegweiser,” an eight-page sheet planned for free distribution at the hands of our churches, is also going out on its errand in increased circulation.

Each one of these periodicals is contributing constructively to the advancement of the work to which God has called us. We cannot get along without any one of them except at a loss to our cause. They are all building into our church structure the elements of spiritual strength without which there would soon be decay.

Literature takes on a more lasting garb when it assumes the form of a book. It is claimed that books present thought in maturer form and are accordingly superior to the sheet that comes from the press at shorter intervals to which many writers bring their contributions who would never feel themselves qualified to publish books. The publishing of books therefore, and the sale of them, is another form of missionary activity. In this important service to the world the Publication Society is engaged.

The Book Department is a distributor of Christian literature. It is its function to supply all forms of this type of reading matter to our churches and constituents. It is in reality a clearing house through which books of its own making as well as books from the Christian press of America and Europe are secured. The distribution of the Bible is, of course, of first importance because it carries the Word into the homes of the people. Numerous versions and translations always available add to the value of this service. It is always essential to interpret the original text to get near to the mind of Him who inspired the Word. Books of Bible interpretation, hymnals, devotional and character-building books as well as evangelistic books cannot be dispensed with. Through the mission of the press men are to be saved and when saved they are to be advanced in the spiritual life. From this point of view it is gratifying to know that the book business of our Publication Society has just completed its best year in the way of volume since its organization.

While the circulation of the printed page must necessarily have direction and there obviously must be some central



Our Denominational Publishing House
in Cleveland, Ohio



G. Fetzer, Editor

point of distribution we do not always wait for the mail to bring the order. We go to the people and especially to those who live far removed from the centers of trade. There is no better work being done than is being carried on by our self-sacrificing colporters. They go on foot, or by horse or auto to the desolate places and in the sparsely settled parts of the land. They hunt out the unchurched in city and hamlet; they offer for sale Bibles, Christian books and pamphlets. These are often eagerly acquired. In many cases Bibles are given away and tracts are freely distributed. Almost always a word of encouragement is spoken, sometimes a prayer is offered and again and again some one is brought to know Jesus as Savior. One of our colporters reports twenty-one conversions resulting from his soul-winning labors during the quarter just closed. In this manner we are modestly aiding in the building of the Kingdom of God.

Our people should know these men and become acquainted with their respective fields of labor. It gives genuine satisfaction to know that we have four of these servants of God giving their entire time to the work. Bro. E. J. Kuemmet has California, Oregon and Washington for his parish. Julius Haeber has been assigned the states of Washington and Idaho where he is being blessed in his soul-saving visitations. Ernst Thomas is laboring in the Dakota Conference, and only recently has L. Jakel taken over the extensive field of Western Canada, comprising our Northern Conference.

The dissemination of literature is as old as Egypt, it was wonderfully stimulated in the days of the Reformation, it has been increasingly augmented during the later centuries so that it is only natural that the church of Jesus Christ should adopt this mighty means of promulgating the gospel.

The Deaconess Society of Chicago

The institution originated in the great philanthropic heart of our late Brother Jacob Meier. At the present time the Deaconess Society offers a home and some pecuniary support to such sisters who are preparing to be deaconesses or church-missionaries. Those sisters preparing for deaconess work pursue a year of study in the Northern Baptist Seminary in Chicago and then three years in the Evangelical Hospital. They complete the full course in the hospital so that they graduate as Registered Nurses. The fully trained deaconesses remain in connection with the Deaconess Society and find their life calling in serving mankind "for Jesus sake."

Sisters training to become church missionaries spend two years in study at the Northern Baptist Seminary in Chicago and then an additional year in the Evangelical Hospital. Their living in the Deaconess Home also forms an essential part of their training for their life-service. After completing their training, these church-missionaries enter into the service of a church and stand in no further relation to the Deaconess Society.

Because the Deaconess Society of Chicago performs an important work for the denomination, it should be attached to the Missionary and Benevolent Offering.

At present there are eleven graduates of the Deaconess Society in active service as church-missionaries.

Miss A. Orthner in New York City.
Miss A. Triefoff in West Hoboken, N. J.

Miss E. Mueller in New York City.
Miss R. Doescher in Philadelphia.
Miss H. Brueckman in Chicago.
Miss M. Walker in Rochester, N. Y.
Mrs. Herman Sorg, South India.
Miss Ruth Dallmus, St. Joseph, Mich.
The society has but two deaconesses in active service. Miss Stobbe is serving in the Old People's Home of Chicago and Miss Dicks in the Old People's Home of Philadelphia. Miss Elizabeth Weise is the only deaconess in training.



Miss Margaret Wagner,
Superintendent



Old People's Home, Chicago, Ill.

For this fall term five new students have entered the Deaconess Home. The Deaconess Society is also providing a temporary home for five other young women, who are not students.

German Baptist Home for the Aged, Chicago, Ill.

In the founding of this earliest of our Old Folks Homes the now deceased Rev. Jacob Meier was the moving spirit. In the course of the years, it has developed into the largest of our Old Folks Homes, in which about 80 inmates are now living. The home is always filled. Here, as in all our Old Folks Homes, our aged brothers and sisters are able to spend their evening of life free from care. This institution is dependent for its support upon the charitable gifts of our membership. Our Heavenly Father has always made provisions for the needs of his children in the Old Folks Home.

Anniversary of King's Daughters, Jamesburg, N. J.

After a year of joyous service in the Master's work, in which we were permitted to scatter sunshine in many dark places, bring Christian cheer and peace into many disconsolate homes and brighten many gloomy corners in Jamesburg, we observed our first anniversary. Many of our friends met with us and rejoiced with us over the numerous blessings we could bring in the Master's name. Our dear little church was tastefully decorated; the white Rose, our emblem, being much in evidence.

Our president, Miss Esther Schroeder, presided with grace and dignity, reviewing the past year's work, which was to us a labor of love. Scripture, the forty-fifth Psalm, was read by the vice-president, Miss Amelia Kilborn. The treasurer's report was a revelation. Our friends were amazed and we ourselves surprised at this fine showing, what a few consecrated girls could accomplish in one short year. We contributed to

our orphanage at St. Joseph, Mich., gave to missions home and abroad, said many things with flowers, and performed many ministries for the sick and afflicted.

Our Pastor, Rev. R. T. Wegner, spoke of the Christlike service the King's Daughters rendered and how much their unselfish work was appreciated; their gracious influence perfuming the atmosphere and their presence a benediction. He expressed the ardent hope that their second year would prove to be one of even greater usefulness. We were favored with the presence of friends from Clifton, N. J., who with their cultured voices rendered some classic and very fitting hymns. We also had the pleasure of a visit of the Rev. H. A. Barton of Brooklyn, who reminded us of the great opportunity we have in our missionary endeavors. He spoke at some length on the life of David Brainerd, the pioneer Baptist worker among the Indians in this vicinity, and the great blessing that crowned his work. Miss Margaret Makowsky of Brooklyn feelingly sang "An Evening Prayer."

The congregation manifested their approval of the work of the King's Daughters by giving a royal good offering. Our ladies quartette sang: "Has the Lord called you?" A fine piano duet by the Misses Kilborn and Jaqui was much appreciated. The whole evening was one of delightful fellowship, a fine spirit of loyal consecration was manifest throughout. Our King's Daughters have proven that they are not only ornamental but also useful. Our motto for the coming year is,

*"More about Jesus would I know,
More of his grace to others show."*

GRACE JAQUI, Sec'y.

* * *

The woman who met the Master at the well was very human. It is easier for most of us to discuss right and wrong places of worship than the right and wrong of our daily lives and associations.

Mädchenheim in New York

This institution has had many years of blessed ministry. Its purpose is to provide a temporary home for girls and women who are in domestic service. In the Christian atmosphere of the Mädchenheim many girls and women have found more than a lodging-place. The experience of the disciples of John has often been repeated, inasmuch as many of the women who have become acquainted with the Lord Jesus Christ in this lodging-place have been constrained to abide with him for time and eternity. As the Mädchenheim is not a constituent organization of our Missionary and Be-



Girls' Home, New York

nevolent Offering, the Home does not share in any way in the distribution of our denominational funds. Under the careful administration of the Women's Board the Mädchenheim has become self-supporting. With gracious generosity the Board of the Mädchenheim has made two appropriations of \$1000 each to the depleted treasury of our Home Mission Department. We would not forget to express our sincere appreciation for such exceptional helpfulness of one denominational institution to another. The officers of the Mädchenheim are Mrs. L. Maeder, President; Mrs. R. E. Hoefflin, Secretary and Treasurer; Miss Hulda Altherr, Matron.

* * *

Experience is what you get while you are looking for something else.—Toledo Blade.



Old People's Home, Philadelphia, Pa.

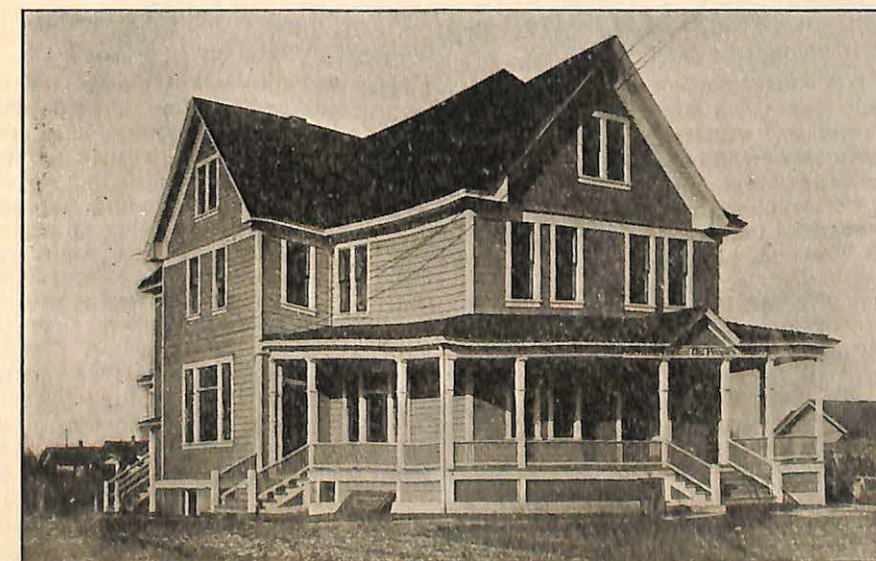
German Baptist Home for the Aged, Philadelphia, Pa.

About thirty years ago the Philadelphia Old Folks Home was founded in the far eastern section of our work. As in the history of most benevolent institutions, the beginnings were small. The Old Folks Home Society had no means at its disposal but the members of the churches gave willingly for the cause. Today we find, beyond the crowded city, in a beautiful suburban country section our Old Folks Home. The noble stone building stands out finely on the three acres of ground. About 50 inmates can be accommodated and the home is always filled. Up to the present day, the major part of the support comes from our Philadelphia churches and from patrons outside of our church circles. Yet our members in other churches have also shared nobly in the support of this institution. For some of our old people, living in the

Old Folks Home may be compared to an abiding in the vestibule of our Father's House.

German Baptist Home for the Aged, Portland, Oreg.

Taking the great geographical extent of our work into account the need was long felt to open an Old Folks Home for the Pacific coast in Portland. The thought of this home was in the minds of some for many years before it became a realization. A few years ago, a suitable house, well situated, was purchased and with some changes has been transformed into a practical Old Folks Home. Until now the number of inmates has not been large, but the Old Folks Home in Portland is prepared to furnish many of our aged people a quiet, peaceable home in their declining years.



Old People's Home, Portland, Oreg.

Our Musical Page

Edited by PROF. H. VON BERGE

The Sunday Morning Service

Any really helpful discussion of the musical elements in any service must take into consideration the other parts of that service. For if there is to be harmony and unity of purpose between the different parts, so that the whole service is not a mere crazy quilt of unrelated numbers promiscuously thrown together, then the individual numbers must be studied in relation to all the others. That must be our justification for touching, now and then, upon points that are not, strictly speaking, of a musical nature.

The problem of our Sunday morning service is one quite distinct from that of the evening service, for both services are, or ought to be, quite different from one another in many ways. Generally speaking, the morning service should give a large place to the worship of God, while the evening service should give the larger place to the practical side of the Christian life and to evangelistic effort. For our present discussion we limit ourselves to the consideration of the various numbers that go to make up the program of a usual morning service, hoping to take up the evening later.

An Ideal Order of Worship

For the morning service there is an order of worship that has come to be quite generally accepted with but very slight variations and modifications to suit peculiar local conditions. We have reason to be very grateful that such an order has been gradually worked out for us in the course of many years as the most practical and logical. We give it here:

1. Prelude
2. Doxology
3. Invocation
4. Opening Hymn
5. Scripture Reading
6. Anthem by the Choir
7. Prayer
8. Response by the Choir
9. Offertory and Collection
10. Anthem by the Choir
11. Announcements
12. Hymn by the Congregation
13. Sermon
14. Closing Hymn
15. Benediction
16. Postlude.

This program divides itself into distinct parts, with a transitional part between the two. The numbers from 1 to 8 embrace that part of the service that is given, or should be, primarily to the worship of God. The numbers 9 to 12 are more or less transitional in character. Numbers 13 to the end are the "preaching service" proper. The reasons for the correctness and the soundness of this analysis will probably appeal quite generally without having them argued out here, and so we shall simply

take for granted that we are agreed on this. But if that analysis is correct, then the individual numbers in the scheme need careful study. They cannot be supplied by the grab-bag method. Let us think about them a little now and consider the demands made upon them by their place in the program of the Sunday morning service.

The Prelude

The prelude is not only the call to worship, it is the beginning of worship. It is too bad that that is not commonly realized. While the prelude still plays, the time is so often still considered as proper for visiting. Quite often the minister gives support to that idea by announcing the opening hymn with the remark "Let us now begin our service by singing No. so-and-so." As if all that went before had not been part of the service! Let our people and our ministers learn that the service begins with the prelude.

And let our organists also learn it. Many of them do not seem to know it and therefore play their prelude something like the sexton plays his bells in the steeple. But if the prelude is not just a sign that it is pretty nearly time to begin service and that people had better gradually get to their seats, if the prelude is rather itself the beginning of that service and is meant to be an aid to the worshipper in his worship, then a definite type of voluntary is called for in order to be fitting for that part of the service. No organist who has a sense for the fitness of things will be tempted to use a march or any other voluntary of the bright and brilliant type as prelude for the usual Sunday morning service. It is the quiet, contemplative type that is in order then. As a matter of fact, most preludes that appear under that title in organ publications are of that type, as our organists have no doubt noticed.

The Doxology

It is a fine custom, which has come to be quite general in our churches, to have the organist modulate from the prelude, either by his own improvisation if he has the necessary training for it, or with the help of modulations published for that purpose, into the Doxology, "Praise God, from whom all blessings flow!" It is a fitting ending of the quiet meditations during the playing of the prelude and the logical step forward in the progress of the service of worship.

While it may be wise not to deviate too often from the regular order of the service, yet it may be well now and then to break away from a routine that may be in danger of becoming meaningless because of the very constancy of its repetition. If a chance is desired, the "Gloria Patri" ("Glory be to the Father, and to the Son, and to the Holy Ghost!" etc.) might be sung instead of the Dox-

ology. It can be found in almost any modern hymnal. We have it even in our Neue Glaubensharfe under No. 644, there in German, of course. Or the choir itself could sing a so-called "introduction," that is, a short opening sentence of from eight to sixteen measures. But whatever is done, and however it is done, ought to be done in co-operation with the minister. He is the one in charge of the service and responsible for its success. The arrangement of it should therefore come from him, or at least have his sanction if the organist or the choir leader takes the initiative in suggesting it.

The Opening Hymn

It is quite natural that this should be selected because of its bearings on the sermon that is to follow. For it is the minister who selects it, and the sermon is the big thing that is on his mind. In selecting it, he sees clearly the connection between it and the thoughts he hopes to bring out. But all that is lost on the congregation, for they do not see that connection, since they do not know the sermon that is to follow. The opening hymn, then, should not be chosen because of any relation that it may have to the following sermon. It has nothing to do with that. It should be purely a hymn of worship. That is all that the people so far are ready for, and that is what they need. The best preparation for the coming sermon is that which helps to get the people into the spirit of worship, and they need to get into that spirit aside from its preparation for the coming sermon. It is a need that stands all by itself and should be quite independently considered and provided for. There need be no fear of any disturbing breach between the two parts. However distinct they may be, they will still go together as harmonious parts of a whole, each supplementing and strengthening the other.

Scripture Reading

Here we must ask the kind indulgence of our readers, for we must plead guilty to the charge of trespassing upon grounds that are beyond the proper limits assigned to this page. Yet we are here interested in the proper harmony between the various numbers of our order of worship, primarily, of course, in the fitness of the musical numbers; but the musical numbers will suffer in their fitness if the other numbers have not been equally carefully fitted in. That is the reason for speaking of the reading of Scripture here.

Now the very thing that tempts the minister to select his opening hymn with reference to the sermon he has on his heart, will also tempt him to select his Scripture passage because of its bearing on his text and sermon. He clearly sees the connection. But his people do not, for at best they know only in a very

vague way what is coming if they have, perhaps, read the announcement of the topic in the Saturday evening paper. Why attempt to interest the people in the sermon when it is still so far off and when there is so little likelihood of their carrying any preparatory intellectual material from the Scripture reading into the later part of the service.

Could not the Scripture reading be made far more impressive, and helpful in the end, if at this stage of the service it were made frankly worshipful and devotional, and the sermon as yet be completely ignored? Why do we not make far larger use of the splendid collection of responsive readings found in almost all modern hymn books? How helpful and worshipful responsive reading can be made if entered into in the right spirit by minister and congregation and not made simply another number in a specific routine of things!

An Appreciation of Rev. F. Heisig

A. BECKER

Our dearly beloved brother, a German pioneer of Texas, has gone to the heavenly home. He was privileged to reach a glorious age of eighty-four years. God's precious Word says of Abel (Hebr. 11:4): "And by it he being dead, yet speaketh." This precious truth also can be said of our veteran brother.

He was born and reared in a little Catholic village in Germany. When a young man he came in contact with Baptist people, who influenced him, and encouraged him to read the Bible, and pressed upon him the necessity of conversion. The Holy Spirit convinced him of his sin, and young Heisig was converted and baptized by one of Oncken's helpers. He joined the First Baptist Church in Berlin, Germany. As soon as our brother was saved he began to tell other people of his new-found Savior, distributed tracts and invited others to the meetings of God's people.

Oncken discovered in young Heisig a faithful man of God, whom the Lord called to proclaim the precious Gospel of Jesus Christ, and encouraged him to prepare for the ministry. He was finally willing to consecrate his life to the service of the Lord. He went to England and took a seminary course at Spurgeon's College.

While Heisig prepared for his life's work he also preached to the Germans in the great metropolitan city of England. Brother Heisig had the great joy to organize the first German Baptist church in London. Encouraged and invited by F. Kiefer, the first pioneer among the Germans in Texas, Bro. Heisig came in the seventies to Texas. Here Bro. Heisig in the beginning, with his cultured young wife, taught school and preached in the German settlements of Southern Texas. The dear Lord blessed his faithful laborers who labored with great success with the Cedar Hill, Houston and Denton churches.

We will appreciate Bro. Heisig's labors more when we think of the Baptist work among the Germans and other nationalities. There are many difficulties to overcome. First, there are false doctrines. Many of the German people are taught if they are sprinkled as children, confirmed when fourteen years of age and join the church, they are full-fledged Christians. Second, they have well-organized churches which are more or less antagonistic toward the Baptist belief. The lodges which prevail among them have mostly their gatherings and amusements on Sunday. Especially is this true in the country. So many of the German Baptists have labored faithfully without any visible results, but their work was not in vain; they have created a sentiment for the Baptist cause.

As a general rule the preachers die poor, but our Bro. Heisig was a great economist. Even from his very meager salary he laid away a certain portion for a "rainy day." When his good and gifted sons grew up—who are faithful Christian business men—they invested their father's savings to great advantage. Bro. Heisig in his old age was never on the beneficiary list, which is sometimes a humiliation for many old veterans of the Cross. He was able to live in good circumstances, and when the Lord called him and his good wife to the better home they willed with the understanding of their noble Christian sons their earthly goods of \$16,000 for the Lord's work; \$5,000 going for a memorial church to Bro. Heisig's birthplace, Neustadt, Uppersilesia, Germany. At this place he helped to support a missionary for years; a Baptist church is organized with several mission stations, but is in need of a larger building; \$11,000 he willed to the German Baptist Mission Society as an endowment. The interest from this fund should be used to spread the Gospel here and abroad. This beautiful and last act will enable many ministers to preach the Gospel of Jesus Christ until he comes.

Bro. Heisig's dear sons, Rev. Theo. Heisig and C. T. Heisig of Beaumont, E. Heisig of Houston and Paul Heisig of Los Angeles, Cal., have administered in a noble way the last will of their beloved father and mother, to the honor of the Lord. The money is now in the hands of the German Baptist Mission Society, of which Rev. W. Kuhn is secretary. May God's richest blessings rest upon the noble sons of Bro. Heisig—Baptist Standard.

28th Annual Convention of the Wisconsin Jugendbund

This year we met with the Young People's society of the North Avenue Church in Milwaukee, and are pleased to report a very happy time. The entertaining society spared no effort in making the occasion an enjoyable one, in which they surely succeeded. An atmosphere of good will and happiness prevailed. We are thankful to our Father in Heaven and to our hosts for the good things we were privileged to enjoy.

The opening address of the convention was given by Rev. R. C. Speer of the Tabernacle Church, Milwaukee. The speaker is a great friend of young people as was evident in the message he gave us. His subject was, "Carry On." Some of the things he stressed most were that in order to carry on the work of the church most effectively we must link our minds with the great educational forces of the age. The church of Christ needs the finest trained minds, and in order to serve best we must lay hold of the social life and the social needs of the world.

The other great address of the convention was delivered by the president of Carroll College, Dr. Ganfield. He chose for his subject, "A First Century Message to the Young People of Today." His lecture in part was:

"Make the message of the Bible the message of your life; learn to think in terms of your relation to God. Develop and make use of the talents that are yours. Bear in mind that education is not salvation. Put yourself in relation to the world as it is. Humanity without religion is suicide."

He said further, "We all should ask ourselves these questions: Who am I? Where am I going? What kind of a man am I? The great big things of the great big world were made by the great big God. Memory is a chest in which are placed all of our yesterdays and today."

Each session was opened with a brief devotional service, led by our president, Mr. E. V. Bitter. Percentages of attendance (by towns) were kept and the following societies have the honor to report with the full 100 per cent: Ableman, Kossuth and Sheboygan.

In order that our Jugendbund meetings may be most helpful to our young people, a committee of five was appointed to work out several plans and lay them before the local societies, by about January 1, so that the merits of each might be considered, in order that when we meet next year, we can decide on the course to be pursued. As Young People we adopted the following resolution, supporting that made by the Northern Baptist Convention, which met last May.

WHEREAS, the Northern Baptist Convention, recently assembled in Milwaukee, passed a resolution in its strongest terms condemning war,

THEREFORE, BE IT RESOLVED, that we as Wisconsin Baptist Young People, go on record as supporting the aforesaid resolution, and

BE IT FURTHER RESOLVED, that we, as Christian Young People, are opposed to any movement designed to revive or propagate the war spirit by establishing special celebrations, and, therefore, cannot conscientiously participate in any such event.

As hitherto, we agreed to contribute to state missions.

Officers elected for the ensuing year are: President, Mr. E. V. Bitter, who was



Men's Society, Pilgrim Baptist Church, Jersey City, N. J.

chosen for the third time. Mr. Emmett Gissenas became vice-president. He is also one of the committee of five to plan for better things for the Jugendbund. Miss Magdalena Erbach was elected secretary, and Mr. Thorwald Bender, treasurer.

We were pleased to have Dr. and Mrs. F. W. Meyer with us. Everyone was glad to see them and hear about their work. On one occasion Dr. Meyer gave us a brief survey of that work—in the Philippines—but it was all too brief. There was much more we would have been glad to hear.

Arrangements were made by the North Avenue society for a trip to Eline's Chocolate Plant. This was instructive and satisfying; most especially the sweets. There was a sight-seeing trip about Milwaukee, in spite of a heavy rain which made things a bit too damp for comfort.

Concert evening, or Program night, as it is better known, was splendid. It is always a much looked-for event, and in this instance no one was disappointed. On the last day of the convention we had a picnic at Lake Park, which was tremendously enjoyed by everyone.

We felt that God was with us the whole time. The blessings we received make us the more anxious to attend the convention at Racine next year.

ALICE JEDAMUS.

Men's Society, Pilgrim Baptist Church, Jersey City, N. J.

"Draw nigh to God and he will draw nigh to you." Claiming this precious promise we assembled as a company of Christian men in the church on a recent Sunday afternoon to consecrate ourselves anew to the Master's service.

On this occasion we had the privilege of listening to a stirring address delivered by Pastor Hoffmann, pastor of the church at Braunau, Czecho-Slovakia.

After listening to the address of Bro. Hoffmann we were all inspired anew as can be seen from the smiling faces on the picture. We felt the need of more Christian manhood in the churches of today. The Lord needs men who not only live in the church but for the church.

We are thankful to God that he inspires our men to witness for him. Every Saturday night we assemble in the church for a short consecration service and then go to a prominent street corner where hymns of praise are sung and testimonies are given of the saving power of Jesus Christ. God has wonderfully blessed these meetings, strangers are coming into the church and, God be praised, souls are being saved.

We regret that the coming of cooler weather will make it necessary for us to discontinue our street meetings. This was discussed at our last meeting and our pastor, Mr. Prendinger, suggested we pray earnestly that the Lord might open a way whereby the gospel could be carried to the unsaved during the winter months. We trust God to show us a way. He looks upon our faith and willingness to serve him. Our prayer is, Lord make us willing.

We as men have found out that it pays to publicly confess our Savior, for it carries with it a special blessing. Our prayer meetings and Sunday services are very well attended. Every branch of the church is undergoing a revival. Our church was in need of a new roof. We needed the sum of \$1600. We looked to God to supply our need. Faith in a mighty Savior prompted us to go on. A new roof is being put on the church and although the full sum is not yet at hand, we are trusting God.

At this meeting our president, Bro. Hartwig, gave us a parting message before leaving for Rochester to prepare himself fully to serve the Lord. We feel deeply the loss of our brother but we

are glad that he has answered the call of the Master to serve him completely.

The meeting was closed in an outpouring of hearts to God in prayer, and we felt in the handshakes and bright faces that Jesus Christ, the same yesterday, today and forever, was in charge of the meeting.

F. K.

Resolution by the Central Conference Union

The Young People's and Sunday School Workers' Union of the Central Conference, assembled in regular session at Benton Harbor, Mich., recognizing the value of the "Baptist Herald" as a means of inspiring our young people and Sunday school workers to greater and more devoted efforts in the service of the Kingdom of our Master, and as a means of imparting information about, and creating interest in the work of our denomination; and, believing that a semi-monthly appearance of the "Baptist Herald" would create still more interest in the work of our denomination, we therefore recommend that steps be taken as quickly as possible to bring about a semi-monthly publication of the "Baptist Herald," and that a copy of this recommendation be sent to the Editor of the "Baptist Herald," to the President of our National Union and to the Publication Society.

LOIS A. SCHROEDER, Sec'y.

My Schoolboy

*My little lad is a schoolboy today.
Take up his playthings and put them away.*

Close to my feet on the toy-littered floor

With engine and blocks I shall see him no more.

At the call of the school bell he passed from my side,

With the step of a man and his eyes showing pride.

My six-year old soldier, they've marched you away!

My baby's a schoolboy today.

Good teacher, I've sent you my treasure of gold;

Carefully, prayerfully, willingly hold

And polish one gem I have placed in your hand;

For the making or marring is yours to command;

But the house is so still—only pussy comes meowing;

I sit idly dreaming, my work waits the doing.

My strong little man has gone forth to the fray—

My baby's a schoolboy today.

Katherine R. Marsh.

Trite Sayings

Thoughts are like pansies. The more you pick 'em the more they blossom. Don't save up that good point you have found in your foraging. Use it the first time it fits. When the big opportunity and the more important question comes along, you will find that even better thoughts have blossomed in its place.

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Prayer Topic—World Wide Missions

Afghanistan is at last open for missionary work, says a missionary report, adding, there is now no country of importance from which the missionary is shut out; yet it is a deplorable fact that while lands are now open, there are still millions of people who have not yet heard the gospel message. With many missionaries ready to go forth and reap the harvest, the lack of means to send them is a saddening thought. The prayer now need not be, Lord, send workers, but rather, Lord, make us willing to send them!

Missionary Items

An account of some work carried on under the auspices of the Northern Baptist Convention.

Missions

Ten missions are now maintained: in Burma, Assam, South India, Bengal-Orissa, South China, East China, West China, Japan, Belgian Congo and the Philippines. In these fields are 126 stations and 3400 outstations. Aid is also given to the Baptists in Europe.

Missionaries

Eight hundred and thirty-six men and women represent Northern Baptists as missionaries in this great world service. These include ordained ministers, physicians, teachers, industrial and agricultural experts, business managers, printers and several builders. They are assisted by 7370 native workers. There are also 2796 workers in Europe. More than 200 missionaries are definitely supported by churches or individuals, who thereby consider them also their own foreign representatives.

Medicine

Twenty-eight hospitals and 55 dispensaries are maintained and are in charge of 51 medical missionaries, assisted by 255 American and native nurses. More than 200,000 patients received treatment during the past year.

Making a Little One Glad

In one of the New York papers the following paragraph lately appeared:

"And whoso shall receive one such little child in my name receiveth me."

The Kiwanis Club of Duluth keeps a list of 280 orphans in the city's three asylums, the full name and the date of each birthday. Every orphan, on the birthday, receives a letter, affectionately worded, expressing confidence in the child's future.

With the cheerful birthday letter, a little present is sent. It costs, perhaps, only ten or twenty cents. But it IS a birthday present, and there is a letter, calling the lonely child by its first name,

a regular letter, brought with the grown-up mail, with a stamp, and everything.

The orphan's sad heart knows that somewhere in the outside world there is remembrance.

How about the "little ones" in St. Joseph, our own Children's Home?

After the Conferences Are Over

The nine conferences of the German Baptist churches have been held, and the inspirations and blessings there received should be translated into aggressive work for the Master. In this connection the following excerpt from the "C. E. World" might act as a stimulant to the resolves which were made under the enthusiasm of the great gatherings.

At the banquet-table at the recent New York State union officers' conference, State Secretary Sherwood conducted as a closing number on the impromptu speaking-program a "Resolution Conference," at which sixty or more union officers spoke briefly. I was impressed with the fact that the major number of these talks contained the expression "I'm going back," going back with a new purpose to the work in hand. It emphasizes a resolve we may each often take, demanding a new grip on ourselves for definite things. This verse was written at the table and read to close the conference:

*I'm going back to take my place
With vim and vigor new;
I'm going back to do my best,
To every duty true;
I'm going back aflame with love
For all the highest ways;
I'm going back the best to prove
Through length of happy days.
I have a new-born wish to run
A better race the while;
I have a new-born wish to wear
The happy Christian smile;
I'm going—yes, to meet the lack—
I'm
going
back!*

Woman and the Franchise

This is Thanksgiving and Election month. Let us not forget our duties nor our privileges. While we give thanks for the blessings received, let us remember our duty to those not so favored as ourselves. Especially let us women make earnest and thoughtful use of the privilege of voting, using the ballot to help in the furtherance of peace and the betterment of life for our families as well as making conditions better for all workers as far as it is in our power to do so.

President Coolidge never spoke better than when, addressing the Daughters of the American Revolution, he urged them

to exercise their privilege and duty of voting. He strongly condemned those men and women who "presume to be rather too good, too exclusive, to soil their hands with the work of politics." He declared that in the difficult trial which popular government is now facing "its needs the support of every element of patriotism, intelligence, and capacity that can be summoned."

Membership in a home carries with it many responsibilities and duties which cannot be shirked by any member of the home without detriment to all the household. The same is true of a church, a community, a State, and the nation. We are our brother's keepers, and the ballot is one of the most potent ways of avoiding the fatal error of Cain.

Flowers by the Wayside

Our Thanksgiving

*For the days when nothing happens,
For the cares that leave no trace,
For the love of little children,
For each sunny dwelling place,
For the altars of our fathers,
And the closets where we pray,
Take, O gracious God and Father,
Praises this Thanksgiving Day.*

*For our harvests safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers up-springing sweet,
For our coasts from want protected,
For each inlet, river, bay,
By the bounty full and flowing,
Take our praise this joyful day.*

*For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that he is coming,
For our courage on the way,
Take, O Friend, unseen, eternal,
Praise this Thanksgiving Day.*

Margaret E. Sangster.

Strive With a Purpose

*Strive with an earnest purpose
In every task to excel;
That which is worth the doing,
Is worth the doing well.
Where there's the will for winning,
Surely the way will come;
That which is worth beginning
Is well worth being done.
Think that however humble
Tasks which around you lie,
Half-hearted work will ever
Yield but a poor reply;
Then let us strive with fervor,
Toil with whole-hearted zest:
That which is worth the doing,
Is worth our very best.*

—(Selected.)

Abundant Life

FRIEDA TIEMANN

All people wish to be happy, and we are not wrong in wishing it. Robert Louis Stevenson says, "A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted." But what makes life really happy? To my mind there are several distinct essentials necessary to abiding happiness.

The first and greatest essential is friendship with God. Without the friendship of God or in other words being a follower of Christ, life is a huge emptiness. There is a groping after something, one knows not what, with the expectancy of finally snatching something that will make one happy. But this something is not caught until one catches the secret of everlasting joy in Christ.



A Group at the Kansas Jugendbund

With Christ as one's friend, the road to happiness is opened.

Another friendship that is essential to happiness is friendship with man. Quite lonely is the man without a friend. He is as lonely as a lonely and helpless ship, left by the tide upon the shore with nothing to look forward to but ruin and decay. He is handicapped and hindered on all sides by influences that with others under different conditions might become quite beneficial and encouraging. These influences give others life, they give him death. But let that same man enter a friendship with another, he forgets self, he becomes active and thoughts not dominated by self enter into his being. He is as though the stranded ship were taken out to sea by the tide again, giving it buoyancy and freedom and opening the wide places of the world.

But even though one has God and men as friends one cannot be truly happy unless one does some honest and useful work. Idleness is the most deadly boredom that life can know. It is a breeder of impure thoughts. It is a destroyer of good will. It brings about misadjustments among people. It makes of an individual a selfish, sarcastic, dissatisfied creature. But with work comes joy; the consciousness of having done something worth while brings a certain satisfaction

and joy that can not be measured. The greater the task, the more difficult it is to accomplish, the greater is the pride in the efficiency and skill of its performance and the greater blessing it gives us. Honest work no matter how menial, if well accomplished, may still be of great benefit. Deprive us of work for many months we are as restless and unsatisfied and unhappy as a homesick boy away from his own household. But good work in self-expenditure: it is the forthputting of personality in creative labor. Happiness has in it requirements of self-investment and the greater the self-investment in our work the happier we may be.

Longfellow in his Village Blacksmith puts it so well,

*"Toiling, rejoicing, sorrowing,
Onward through life he goes.
Each morning sees some task begun,
Each evening sees its close:*

*Something attempted, something done,
Has earned a night's repose."*

The Village Blacksmith therefore was a happy man because of his self-investment in his work, which was well done.

Other sources of happiness for a Christian are the spiritual resources within himself. They are not outward factors, but factors that concern the inner man. Paul writing to the Ephesians in the third chapter in verses 14-19 says, "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man: that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." These kind of spiritual resources in Paul gave him recreation and refreshment even in the dark and gloomy prison of Rome. Sooner or later all men come to the need of such inner wells of living water. Trouble falls upon us and we are driven in upon ourselves. The day arrives when happiness cannot

spring from outward circumstances, we must discover it within and carry it with us amid forbidding conditions.

Some of the ways in which a man's life may become inwardly rich are through good books, good friends, good music and especially through the knowledge of God's word. A true Christian can not do without God's word and live, no more than any man can live without food. And we are so apt to forget this important aspect of our Christian life and consequently we are deficient in an abundant life.

All Christians should make it a point to keep watch and read a few verses from God's word before the actual day's work is begun, before the pressing responsibilities of our work have taken full possession of our thoughts.

Along with the reading of God's word stands another factor for increasing our spiritual resources, namely our prayer life, our communion with God. This is the touch-stone of our Christian life and we need seriously to learn how to pray and how to know our God.

And though we abound in spiritual resources and do not multiply them by sharing our joys with others our life cannot be abundant. I presume most of us recall how Sir Launfall, a very fine man, had traveled many a weary mile to find the Holy Grail, but not until he had shared with a stranger his crust of bread and water was he recompensed in finding the Holy Grail. It was through service to another that he had received a blessing which increased his spiritual resources.

Even lives must sometimes be shared with others to bring out in the individual his best qualities and characteristics. We need to share with others, we need to serve to others that which is the inevitable expression of Christian life. A man who tries to assimilate Christianity by *impression without expression* can receive no real Christianity at all. If one stands perfectly insulated on a glass foundation he may handle live wires with impunity. Electricity may not come in where it cannot flow through. So the Christian gospel demands outlet before it can find inlet. The failure of many Christians lies at the point of intake. They are estranged from real faith and prayer, they have no vital contact with divine realities. They do not know the meaning of service.

For a Christian then the key work to an abundant life is happiness in service. But our service is usually fluctuating and unsteady, therefore our blessings are fluctuating and unsteady and our life lacks of the abundance it should possess.

Young Christians, let us serve our Master better and become happier in doing so. Let the radiance of our happiness help us to serve Christ better and thus make an everlasting circle overflowing with abundant life!

* * *

"Personal liberty" is selfishness in full dress.

* * *

"You were chosen to be channels and not reservoirs."

Our Devotional Meeting

G. W. PUST

November 9

Stewardship: Our Abilities for Christ

Matt. 25:14-30.

What a marvelous change would take place if all Christian people actually placed their abilities entirely at the Master's disposal! Yet that is exactly what Jesus expects us to do.

"We are the Lord's" (Rom. 14:8). Then our abilities belong to him. They have only been loaned to us. They are, so to speak, stock in trade, capital to be increased, not wealth to be squandered in self-gratification. This fact should end all self-congratulation and quicken all diligence. Alexander McLaren has said: "If all Christian people looked thus at their powers of intellect, of heart, of speech, of action or at their wealth and position, at their circle of intimates and of persons whom they could influence, what a disappearance of idlers from the ranks of the church there would be!"

There is a *diversity of gifts*. There is the ability to earn money, to speak in public or in private, to write articles for publication, to sing or play an instrument, to sew, to cook, to organize, etc. God is a lover of variety; that is also the reason he gives one five talents, another two, and another one.

The *one-talent-men*. They are by far the most numerous, and by them most of the work is being done. "It is better to use one talent well than ten talents wickedly." But often one-talent-men hide their talent. Some do not believe their efforts worth while, others are dissatisfied and envious of another's abilities. God will require everyone to give a strict account.

The *result of use or disuse*. If we use our abilities for Christ, they will increase in value, they will bring blessings to others and joys to ourselves. We will receive the approval of the Master and new opportunities and talents entrusted to us. But unused capacities wither, and ungrasped opportunities are withdrawn.

November 16

Stewardship: Our Money for Christ

Mal. 3:10; 2 Cor. 8:1-7.

One criterion of a Christian man is his attitude toward his possessions. Covetousness is one of the worst sins enumerated in the Bible. It is called idolatry, and this was the sin of sins in Old Testament days.

Our money belongs to Christ. As his followers we cannot be more than stewards. A steward is a person entrusted with the management of estates or affairs not his own. (Luke 19:12, 13.) As long as men reckon themselves lords and proprietors with the absolute right of doing as they please, they have still to learn the essential principles of stewardship.

Consecration in giving. (1 Cor. 8:5, 7.) "In a proper stewardship of substance there will be cheerfulness and liberality in giving. Tithing will have a place in the giving, but it will not have an all-inclusive place." "Tithing is a fixed proportion by which God requires men to make a real acknowledgment of his ownership." It should be the minimum.

"Will a man rob God?" (Mal. 3:8-10.) God's silver and gold have been withheld from the service of Christ, and hoarded up in stocks and bonds and bank accounts, or spent in enlarging earthly estates. There has been, and there is today, a tremendous misappropriation and misuse of trust funds. If the Christian people all over in this world would only deal honestly with the Lord in the matter of their substance, there would be sufficient money for the utmost demands of the work in every part of the world. Do you pray for the coming of God's kingdom? Does your giving harmonize with your praying?

November 23

Citizenship: Its Privileges and Responsibilities

(Thanksgiving Meeting)

Ps. 107:1-16.

The meaning of citizenship differs essentially under different forms of government. In a monarchy the citizen must obey the laws of the ruling class which enjoys the privilege of making them. In a democratic state the citizens are the sovereigns, they elect their own agents to pass laws and enforce them. We are thinking of citizenship in a democracy.

Some privileges: 1. Freedom of speech. Under certain circumstances this may suffer curtailment, as was illustrated abundantly during the last war. It is nevertheless our inestimable right. It may also constitute a source of danger, since agitators of every theory and belief can avail themselves of it. *2. Freedom of worship*. This is not to be construed as an obligation to worship in some church, but to worship where one chooses or not to worship at all. Religion is strictly a matter of choice. *3. The right to free assembly*. This is granted in nearly all of our State constitutions, and is implied by all. Some States specifically forbid the use of governmental power to prevent the people coming together for any peaceful purpose. *4. Protection*. Many have had good reason to assert themselves as did Paul at Philippi. (Acts 16:37, 38.)

Responsibilities. Each privilege has a corresponding responsibility. For instance, freedom of worship implies tolerance toward people of different persuasions, and the avoiding of anything that is destructive of public order and

the common welfare. *Law observance*. This is most vital for all concerned. The present wave of lawlessness should be fought with all possible vigor. *The franchise*. Not all citizens can vote. Age and other factors limit this privilege. All who can ought to exercise their franchise. "It is just as religious to vote as it is to pray." A Christian should pray for his country (1 Tim. 2:2) and seek the welfare of its citizens in every possible way.

What would be the result if the government treated ungrateful and indifferent citizens as they treat the government? "There would be no water or gas brought to their houses. The fire department would not turn out to save their dwelling. The police would not protect their property or lives. When they called for help, the government would shut its ear to the cry. No postal facilities would be granted. Safety would no longer be assured in religious worship, or in private devotion, or in the quiet of home life." Let us thank God for the privileges of citizenship, and may we, as true patriots, gladly take upon ourselves the responsibilities that such privileges involve.

November 30

With the Cross in China: Designs for New China

Ezek. 36:25-27.

When speaking of China we mean one fourth of the human race, dwelling upon one fifteenth of the earth's surface. Surely, she should arouse our vital interest.

What Liang Shi-Yi, former premier of the Chinese Republic, says: "It is still little more than a few years, since the Manchu was overthrown. Yet in this short period progress has been made, greater than even the most sanguine were justified in anticipating.".... "Astounding as have been the developments of the Far East since the passing of the period of isolation, its development during the next fifty years will be even greater. China possesses markets potentially comparable to France or Italy, hidden away in the vast recesses of the interior, a thousand miles from the nearest railroad.".... "Modern factories are being built with astonishing rapidity.".... "With the advances already made there has come a new spirit of hope among the Chinese laborers."

The new China that China's students have visualized, shall be a nation with a government patterned after the best that strong nations have to offer. To a large degree, China's hope is in her students. There are now five million studying in modern schools. Of these one-half million are in mission schools.

China's girls and women. The mission schools were first in their admission of girls. The government now admits them to equal opportunities with boys. Yet there are not enough schools for thousands.

ands of girls who seek an education. Women are entering many lines of industries and profession. A Chinese woman covered the Paris Peace Conference for certain Canton newspapers. Surely, theirs will be a large contribution toward the China that is now evolving.

The Gospel of Christ. The new China must be permeated with its dynamic principles. No doubt, there will be plenty of opposition by old religious systems as well as other movements. But if Christ's followers are faithful at home and abroad, China's millions will "crown him Lord of all."

A Teacher Training Class Banquet

Not every Sunday school can boast of a Teacher Training Class; so, consequently, not every Sunday school could have a banquet such as we had in the Second German Baptist Church of Philadelphia.

Mrs. Emma Meier, our missionary and teacher of the Teacher Training course, was given her vacation which she spent with her parents in Portland, Ore. It was to welcome her back that the two graduate classes and the class now in session gave this banquet. The affair was well managed, for not an inkling of it reached Mrs. Meier's ears, thus making the surprise complete.

Our program was interspersed throughout the supper, and by the way, the supper was unsurpassable, prepared by a few of the mothers and served by the sisters of the students in the T. T. classes. Our favors were miniature caps such as worn at the Cap and Gown Ceremony in colleges, and diplomas were to be seen everywhere.

Miss Marie Baudisch, our toastmistress, made the "welcome speech" and it was a mighty fine one, after which we all sang "We're glad you're here." Mrs. Meier responded right away saying what a pleasure this task of teaching the classes had been to her and her appreciation of our diligence. A duet, "Welcome Home," was rendered by Martha Lapsch and Marguerite Gaertner, and we were then favored with a piano duet by Celia Kose and Eva Yung.

Then we "reminisced" a little bit. Celia Kose, of the class of '21, gave us a report of the achievement of their four members. "We're not bright, we won't brag, but we're accomplished," was one of their yells. Yells abounded that night. Not only did the three classes cheer and yell as one for our guest of honor, but each class vied with each other in seeing which could make the biggest impression by making the most noise.

Reubin Leyboldt, of the class of '23, gave us a talk on the achievements of his class, and the class of '26 was represented by Nellie Huffert, who read the prophecy of her class. Some of the prospects were very vivid, and if they should ever be realized, make way for that illustrious class.

After each class had spoken through their speaker, the respective classes

each sang their class song, which in each case was composed by one of the members. And to close the program, the entire group sang our very own "Teacher-Training Song."

Our guests of honor, Rev. S. A. Kose and family and Mr. R. Widmaier, were given an opportunity to speak and they encouraged us to keep at our work.

The progressive party which followed, progressed rapidly. The group was divided into three sections and were put to work at different games. The winners had a game of their own and a prize was awarded the final winner.

This was just a little fun, but it will help us all to do our teaching and studying a little more cheerfully and willingly.

MARGUERITE GAERTNER.

Report from the Young People's Society of Hoboken

On Tuesday evening, Sept. 30, we met for the first time this season. At this time our pastor, Rev. William L. Schoeffel, presented the following objectives for our society for the coming year, which were unanimously and enthusiastically accepted.

That we strive for a 100 per cent attendance every meeting.

That we take up the study of the Life of Jesus, so that we may know him better.

That we memorize some of the choicest passages of the Bible during the coming season, i. e. Psalms 1, 23, 103; Beatitudes, Matt. 5:1-12; Song of Love, 1 Cor. 13; the Introduction to the Gospel of John, John 1:1-5, and the Ten Commandments, Exodus 20:2-17.

That we make it our aim to win every unconverted member of the society for Christ and the church.

That everyone will try and endeavor to do something, i. e. all attend our Sunday school and church services; that we join the church choir, that we do personal work, give out "tracts," visit the sick and feeble in homes and hospitals.

That financially we pledge to give part of our weekly income to the Lord and the church; to present the church with a new English Bible; to repair the windows in the Sunday school room; to support the mission work in the Philippine Islands, and to purchase a duplicator for the pastor's and the society's use.

That we foster the social atmosphere of the society by giving the following socials: A Hallowe'en, a Thanksgiving and a New Year's Party, and to arrange a hiking party for election day, Nov. 4.

We next elected our new officers to lead the society to the goals just accepted. Mr. Harry Reysen, president; Mr. Walter LaFrenz, vice-president; Miss Ruth B. Frey, secretary; Mrs. H. W. Reysen, treasurer.

We are looking forward expecting great things and are glad that we may be a blessing as a society.

RUTH B. FREY, Secretary.

New Pastor at Walnut St. Church, Newark, N. J.

The installation of their new pastor, Rev. George Hensel, of Milwaukee, took place on the evening of September 11 at the Walnut St. church, Newark, N. J.

Pastor Hensel, who was graduated from the Rochester Seminary last June, went to his home in Milwaukee to be ordained to the ministry. He came to this city on September -, with his sister, Miss Marie Hensel, and will live in the parsonage, where she is also making her home.

Mr. John P. Gerber, Senior deacon, presided, and among the ministers who participated were Rev. Albert Bretschneider, Rev. Frederick Niebuhr of Newark, Rev. Paul Wengel of Brooklyn, Rev. Carl Schenk of Elizabeth and Rev. Otto Laegeler, Superintendent of Religious Education in the New Jersey Baptist Convention.

We also had the honor of having Rev. G. Fetzner of Cleveland, Editor of the "Sendbote," with us. All spoke words of encouragement to our new pastor. Several other pastors also spoke words of good cheer, making the occasion one long to be remembered. There were 16 visiting pastors from Newark and vicinity and many other visitors who helped crowd the church to its capacity. The church was represented in welcoming its pastor by John P. Gerber, the Ladies Mission Society by Mrs. J. P. Gerber, the Sunday school by Fred Rauscher, the Young People's Society by Walter Beyer.

Bro. Hensel thanked the members and friends for their words of cheerfulness and encouragement and expressed the hope that with their help and through the grace of God the church will wax strong with new spirit and grow in numbers. The church was beautifully decorated for the occasion. After the meeting refreshments were served and the fellowship continued.

The church having been without a pastor since last fall, when Rev. H. R. Schroeder accepted a call from St. Louis, extended the call to Bro. Hensel last January, while he was yet at the Seminary, but he finished his studies and then took a special course. During the intervening time our pulpit was supplied by various pastors and laymen and for the summer months Bro. Walter Makowsky, a student from Rochester, served us faithfully with the Gospel. May God bless us all in helping to bring the Kingdom into the hearts of men!

JOHN KRAMER.

The Secret of a Happy Day

Just to leave in His dear hand

Little things—

All we cannot understand,

All that stings;

Just to let Him take the care

Sorely pressing,

Finding all we let Him bear

Changed to blessing;

That is all; and yet the way

Marked by Him who loves thee best—

Secret of a happy day,

Secret of His promised rest.

Frances Ridley Havergal.

What to Do After the Thanksgiving Dinner

ESTHER ELLIS REEKS

After the Thanksgiving dinner has been eaten and the table cleared, why not have an Indoor Athletic Meet?

For this divide the players into two groups and assign one side of the table to each. In these contests only two persons, one from each group, take part at a time. The one winning scores a point for his side, and after all have played, the side having the largest number of points is counted the winning side.

Finger Race

A player from each side stands at the corner of the table with the middle finger of his right hand resting upon it. When the signal is given, both start "walking" the length of the table with their first and middle fingers used as legs. The one to reach the farther corner on his side first scores.

Yard Dash

Place a yard stick on each side of the table. Have player seated opposite the center of each. Place a penny on the right hand end of the stick, and give both players a toothpick. The object is to see which player can first push his penny to the other end by using only the tip of the toothpick. Whenever the penny slips off on the way, its owner must replace it at the starting point and begin all over again.

Peanut Race

Have a player seated at the center of either side of the table. Give both players twelve peanuts, which they are to place at equal intervals apart in front of them, the first being laid as far to the right as can be reached. Place a cup on the left of each player with his right hand. When the signal is given, the players are to pick up the peanuts, one at a time, with a spoon, placing each in the cup before attempting to take up another. The one who has his last peanut in the cup first scores.

Cranberry Ten Spot Race

For this provide two large sheets of paper with ten circles, about an inch across, marked on each. These should be in pyramid form, four being placed in line near the edge at one end of the sheet, three back of the spaces between, then two, and lastly one. Give each player ten cranberries, and have him sit facing the point of the pyramid. The object is to roll the cranberries so that one will stop in each circle. This is very difficult to do. Each player scores as many points as he succeeds in landing cranberries, and at the end of the game the side having the largest number of points wins.

* * *

If only we noticed and gave thanks for all the little kindnesses that brighten our days, our lives would be much happier. The hours are full of unnoted blessings as we go hurriedly on our way; they are like flowers that we trample unheeded in our path.

Seventy-Fourth Session of the Eastern Conference, Rochester, N. Y.

It was in the beautiful city of Rochester, situated on lake Ontario, where delegates, visitors and friends of the Eastern Conference met in large numbers for their annual meeting.

Ministers and others who had visited the city before, at once felt at home and others were convinced that Rochester as a city may well be admired in many ways. With its goodly number of educational institutions, fine parks and a good variety of churches, but especially because Rochester is the home of our Theological Seminary, it has become the Mecca for the German Baptists of the East.

The large and elaborate building projects of all descriptions seem to be the expression of prosperity and progress. One of the largest and costliest Baptist churches is to be erected by the City Temple, formerly known as the Second English Baptist Church. And last, but not least, it deserves special mention that our Andrews St. Church also has a building project under consideration, which we hope will be a thorough success. The opening sermon of the conference was rendered by Rev. F. Peters, whose subject based on Phil. 3:13, 14 was "Ideals for the Future."

The conference re-elected Rev. A. A. Schade as Moderator and Rev. O. E. Schultz as Vice-Moderator. Rev. Aug. Runtz and Rev. C. Peters will act as secretaries for the coming year. The reports given by the churches were encouraging. The total number of baptisms reported was 77, with a final increase in membership of 32. Although the financial report did not show the highest mark for the preceding years, yet there was an increase of over \$6000 over the year 1923. The report of the Seminary, given by Prof. L. Kaiser, was also very encouraging. 18 young men applied for entrance, making the total number of students for the year 63. Several of these young men are from Germany, with the intention of completing their theological studies in this country. It is also planned to add another professor to the faculty with the view of adding another year to the time of study so far maintained.

Several very instructive addresses were given. Rev. Elmer Baumgartner and Rev. E. Umbach treated the subject of Missions from two points of view. The former treated the subject, "How can the Mission Spirit be increased in our churches?" And the latter had the topic, "Shall the Scope of our Foreign Mission Field be increased or decreased?" Rev. Aug. Runtz dwelt on the subject: "The Educational Contribution of our Churches to the Ministry and Missionary Service." Rev. A. P. Mihm, our Executive Secretary for our Y. P. & S. S. W. U., explained why we as German Baptists still hold a recognized place in the service of his Kingdom, based on our practice of Biblical principals. Rev. O. E. Schultz then treated the very prac-

tical subject: "The Attitude of Christianity toward War." He pointed out that the sentiment against war is evident by the large number of peace resolutions that have been framed and sent to the government officials and that 80 per cent of all taxes are now being used for war purposes and activities. He showed that the true remedy for war is the Gospel.

The report of our Publication Society, given by Bro. G. Fetzner, editor of our "Sendbote," was a favorable one, showing a gain in the subscriptions of all our denominational papers.

On Thursday evening the Missionary Sermon was given by Rev. J. P. Brunner, whose theme, based on Isa. 11:9, was "The Elimination of Human Suffering." On Friday evening Rev. F. Willkens gave an interesting report on what the Y. P. & S. S. Workers were doing and what progress had been made. Mentioning that every organization be requested to send \$10 annually to our treasurer, Miss Olga Fisher of Buffalo, he also stated that the young people are planning to buy a home for the use of Summer Assemblies and other meetings in connection with the work. The following speakers gave brief talks on: "How the summer assemblies are conducted and what they had meant to them," Miss Olga Fisher, Mr. Jos. Orthner, Mr. Godfring, Miss Schillinger, Rev. E. Baumgartner, Rev. Aug. Runtz. Following this Rev. Wm. Kuhn, our General Missionary Secretary, gave an inspiring address on "How can we improve our Young People?" using the text 1 Cor. 9:24-27 with special emphasis on verse 27.

On Saturday morning a Peace Resolution was unanimously adopted. (See October Number of "Herald.")

On Saturday afternoon a motor trip through the city was enjoyed by the delegates and visitors. We had the opportunity of seeing some of the finest sights and places of interest that Rochester has to offer. Highland Park, where supper was served, was the final stopping place. Several hymns were sung which included several selections by the Male Quartet of the High St. church of Buffalo.

Inspirational singing was a specialty of the conference. Beside the church choir, under the able leadership of Alvin Meyer, solos and musical selections, we had the privilege of listening to four different male quartets: the quartet of the Andrews St. church, a student quartet, a ministers and laymens quartet and the quartet of the High St. church of Buffalo.

On Sunday morning we were first favored with an address by our Executive Secretary, Rev. A. P. Mihm, on the work of the Sunday school, showing the Sunday schools are not dying out, as there are at present more schools than church organizations. Rev. A. A. Schade followed with the doctrinal sermon. His theme, based on Mark 1:1, was "The Gospel and what it is." Sunday afternoon was devoted to the work of the

ladies. The speakers were Mrs. Meyer, wife of Dr. Meyer, Miss Stumpf and a native lady from the Philippine Islands, where Dr. and Mrs. Meyer have spent several years as Medical Missionaries. It was of great interest to hear the native lady tell about the great blessings that had come to her and her people through the Gospel. This lady had paid her own fare across in order to see the country of her benefactors in this respect.

On Sunday evening Dr. Meyer stirred our hearts by the message of his work in the Philippine Islands as Medical Missionary, stating that his duties were similar to the work done by our Master while upon earth, going about teaching and preaching and healing all manner of diseases, by the practice of medical surgery. Through this message we were led to see more clearly the necessity of praying the Lord of the Harvest to send more laborers also in this field on the Philippine Islands. It was a rare opportunity to see two of our young people, Rev. and Mrs. S. Feldman, on the platform that night stating that they were going to this particular field to labor there for the Master of the Harvest. Rev. Feldman has recently finished his studies in Rochester and Mrs. Feldman is the daughter of Prof. F. W. C. Meyer of our Seminary. In a few well chosen words Rev. D. Hamel bid them farewell in the name of the conference and wished them Godspeed.

The kind and generous hospitality of the Andrews St. church will linger in our memories for a long time. May God bless and reward you abundantly! The place of our next conference has not been decided upon definitely. C. PETERS.

Daniel

C. H. EDINGER

If you should ask me, why do you like Daniel? I would say, "Because his story is so full of human interest. He is so real to me."

I like him as a young man as he appears in the large household of the king in Babylon. He is a splendid example for any young Christian to follow. How important it was that Daniel and his three friends made the right choice and

stood by their convictions. If they would have yielded in their first trial, we would probably never have heard of their names. How we admire their faith, and their courage! In spite of the evil influences of the heathen court, in spite of being far away from the wise counsel of the godly parents, they are true to the God of their fathers.

I like Daniel also as a man. How calm and dignified, how straight and true he stands! His enemies can only find one fault with him. Their confession is certainly noteworthy: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

How they must have watched Daniel in his dealing as government official, and how many traps they may have laid for him! But Daniel proved honest and true. Neither the king, nor his followers, nor the common people could find that Daniel was not true.

Then again I like Daniel because he is an example to every Christian. He is, you might say, a type of the Christian in this world. He has no priest, he has no temple and no holy city. But he is in direct communion with God, and his place of worship is his own home. He makes no long pilgrimages to a holy city, but kneels in prayer three times a day.

He does his duty as a government offi-

cial in an exemplary way, but he knows that *Jerusalem*, not *Babylon*, is his home.

So he tells me that I must not neglect my duties as a citizen of my country or as a man among men. But this world is not my home. I am looking for a city not made with hands.

Daniel was a wonderful Prophet of God. He was permitted to see many strange and mysterious visions. He looked far into the dark future and told of his visions in such figurative language that it is sometimes hard to understand just what is meant. But at the same time Daniel is very human. His faith in God and his hope that God and his Kingdom will finally triumph appeal to me in a wonderful way.

* * *

Thirty years ago Dr. Lyman Abbott revised the Lord's Prayer for the use of agnostics. This revision is as follows: "Our brethren which are on earth, hallowed be our name; our kingdom come, our will be done on earth, as there is no heaven. We will get us this day our daily bread. We will forgive no trespasses, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil. And ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen."

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