

# The Baptist Herald

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

Volume Two

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Number Three



*Roland Riepe of Seattle, Wash.,  
Our Council Member for the Pacific Conference*

## What's Happening

Mr. Walter Marklein is the new superintendent of the Sunday school of the Second German Baptist church in Brooklyn, N. Y.

The Willing Workers' Class of the Lorraine, Kans., Sunday school, Mrs. A. J. Harms, teacher, rendered a fine program on Sunday, Jan. 20. The class is composed of young ladies. Readings were given by Theo Weihe and Marie Ploog; a piano duet by Delinda Janssen and Thelma Hays; a soprano solo by Anna Teubner. A number of chorus numbers were given by the class, as well as a pageant entitled "Darkness and Light."

Rev. Wm. Lippard of the Immanuel Gross Park Church, Chicago, held evangelistic meetings with the First church, Cleveland, O., Rev. A. Knopf, pastor, for several weeks during the latter part of January. Eight persons confessed conversion.

The Illinois Association of German Baptist churches will meet with the South Chicago church, Rev. C. F. Lehr, pastor, March 30 to April 2. An interesting program is being prepared in which Young People's and Sunday school work will receive prominence.

The Orchestra of the West New York Baptist church, Rev. John Lehnert, pastor, recently enjoyed a delicious turkey dinner at the Hotel Astor, New York City. Mr. John Hoeck, president of the board of trustees, was the host. The orchestra consists of seventeen members, of which number thirteen were present at the dinner. A splendid sociable time was enjoyed. This is one of the largest church orchestras in that vicinity. The members delight in playing to the praise of their Lord and Savior.

Rev. G. Eichler has resigned as pastor of the church at Lodi, Cal.

Rev. Albert Graner, formerly pastor of our church at Fresno, Cal., has united with the Pentecostal Church movement and has for that reason lost his status as a pastor and member in good standing in our denomination. We are sorry that our brother is entangled in this lopsided doctrine and hazy labyrinth and hope he will soon find his way out.

A flourishing German Baptist church now exists in Buenos Aires, the capital city of Argentina, in South America. One of the 14 Spanish sister Baptist churches in the city has placed its chapel at the free disposal of the German church on Sunday afternoons and about 35 to 50 members and friends meet together every Lord's day at four o'clock. The work was started only about a year ago. Rev. J. Malthaner has recently become pastor. The outlook for growth is promising. May the Lord bless and multiply this little flock in that great city.

Rev. Theodore Frey of the Gatesville, Texas, church and Rev. Albert Koch of the Hurnville, Texas, church have both resigned their charges.

Rev. C. Fred Lehr of the South Chicago church received an increase of \$300 to his salary from his church, Jan. 1st. The church also decided to introduce the Duplex envelope system for local church budget and missions, and to purchase a "Rotospeed" Mimeograph. With the latter Pastor Lehr is issuing a church bulletin weekly, called the "Silent Helper."

Rev. G. H. Schneck of New Britain responded to an invitation from Philadelphia and addressed a union meeting of our young people's societies there in the Fleischmann Memorial church the latter part of January on the important topic "Denominational Loyalty." It was a fine meeting. He has been asked to speak on the same subject to our young people at the Jugendbund meeting of New York and vicinity on Washington's birthday. We would like to give the gist of this address wider publicity in the columns of the "Herald." We need stiffening of our denominational loyalty in many places.

The Editor of the "Herald" visited a number of North Dakota churches at the close of the Sunday school institute at Wishek. He held a meeting with the Ashley church, Jan. 22; spend two days at Venturia, Jan. 23-24, and was with the Bismarck church, Jan. 25-28. He had a fine hearing at these churches and large audiences. Our work in Bismarck, the North Dakota capitol city, is developing in an encouraging manner under the leadership of Rev. G. Sprock and Miss Alethea Kose, missionary. They have a well organized Sunday school with an enrollment of 120 and an average attendance of nearly 100. The flourishing Junior society numbers 40. The Editor also preached at the State Prison on the afternoon of Sunday, Jan. 27. It was an unique experience to preach the gospel to about 175 prisoners, of whom 21 are behind the bars for life. On Jan. 29, the Editor lectured to the Nurses in Training at the Mounds Park Sanitarium in St. Paul at their weekly Bible hour on "The Books of the New Testament."

The Emery, S. D., Baptist church has had the assistance of some neighboring pastors in their special evangelistic meetings during January. Rev. J. F. Olthoff of Avon preached nightly from Jan. 14-18 and Rev. W. S. Argow of Madison served in similar capacity from Jan. 21-25. Bro. Argow also assisted in special meetings in Aplington, Iowa, during December.

We are glad to introduce Brother Roland Riepe of Seattle, Wash., to our

readers on the front page of the "Herald" this month. He was born in Burlington, Iowa, and united with our church there at the early age of 8 years, being baptized by Rev. J. H. Merkel. He commenced active Christian work after Billy Sunday visited Burlington in 1904, and began tithing after hearing a sermon by Rev. J. A. H. Wuttke at Tacoma, Wash., in 1907. Bro. Riepe entered the General Superintendent's office of the C. B. & Q. railroad in Burlington in 1901; was transferred to Northern Pacific Ry. in 1907. At present he is chief clerk in the General Superintendent's office in Seattle. He helped organize the Pacific Synzygus Bund in 1912 and has been their executive secretary since. This young people's organization affiliated with our national Y. P. and S. S. Workers' Union last year and changed their name accordingly. Bro. Riepe is the Council member for the Pacific Conference on our National Council. He writes for the "Herald" now and then and always furnishes something worth while. We violate no confidence when we quote from a recent letter what his resolve is for 1924: "Am going to believe in a greater God in 1924—pray more, study his word more, serve better with his help than ever before." Is that not a good resolve for all of us?

Rev. C. E. Cramer of the Zion Church, New Kensington, Pa., baptized three adults the last Sunday in January and expects to have another baptismal service before Easter. Rev. H. F. Schade has been assisting in some special meetings during the first week in February.

Rev. J. J. Abel of Shattuck, Okla., has accepted the call of the church at Baileyville, Ill., and expects to begin his new pastorate on March 16.

## The Baptist Herald

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# The Baptist Herald

### The Church—an Elective or an Essential?

THE best thing a young man or young woman can do after having accepted the Lord Jesus Christ as personal Savior, is to unite with his church. The best service an advanced Christian can render a young convert is to encourage him to take this step and to take it as quickly as he can. It is the next forward step after coming out definitely on the Lord's side.

The newborn Christian must grow and develop. For enrichment, stability and expression, faith must have fellowship. It is always encouraging to note that other people are believing and practicing the things that we believe and which we know we ought to practice. The church offers the field where fellowship can most effectively be cultivated and practiced. It furnishes the finest examples of manhood and womanhood.

We have no sympathy with the thought that some express: "I can be as good a Christian without the church as I can within." Such talk impugns the wisdom and contradicts the helpful intention of Him who founded the church for his followers. Christ's definite intention was not only to save the individual but to found a fellowship of the redeemed.

How far does one follow Christ who does not follow him into the church? It is difficult to see how any one can be a Christian in the full New Testament sense of the word apart from the church, if he has the opportunity to unite with other believers. When a convert asked Billy Sunday: "Do I have to join the church?" he replied, "No, you don't have to take a steamboat to go to Europe. The swimming is good."

Can we be good Christians without churches? is like asking, Can we have as good harvests without farming, as good education without schools, and as good homes without houses? Some one has rightly said about this matter: "A soul is not entirely saved until it is in a safe place among other souls." Church membership is often the anchor that keeps young Christians from drifting into perilous waters. We claim the Christian life will receive its greatest stimulus on the manward side in that fellowship of Christ called his church,—a fellowship that is the highest possible ideal of man's relation to man. The church associates you with those who are cleanest in life. It puts you into the best company.

We must take the church of Christ out of the classification "optional" and out of the catalog of "electives." The church is not left to choice, it is required if one would be obedient. It is not an elective, it is essential, if we would follow the indica-

tion of the Spirit, of whom Christ said, he would guide into all truth. To make the church of Jesus Christ a matter of choice is to make it a matter of contempt.

We cannot profess to love Christ and slight or despise the church without wounding the Son of God himself. If Christ purchased the church with his own blood we are not left to decide by our own standards as to the value of the church. That has been decided by the estimate Christ himself placed upon it and by the sacrifice he made for it.

### Tieing Up With What Is Worth While

THE church can be a great help to every young Christian. He can get a great deal out of the church that will be of benefit to him. But we have another outstanding reason why young people should be in the church and that is, what they can give to it. Our idea of the church must become greater than that it shall minister to my personal spiritual needs and nothing more, otherwise we miss the better part of Christian living. For we are saved to serve.

The church of Jesus Christ offers every young Christian an opportunity to become one helpful part of a larger group. It affords him usefulness. The church is engaged in the biggest business of the world. The church is the divinely appointed medium of building up the kingdom of heaven in the earth. The principles of Jesus do not enthrone themselves in human society without the assistance of the church. Its missionary effort is a vast enterprise. It is not only the vital force which protects our communities but which makes our communities. Every mercy which endows mankind roots in the church. All philanthropies nest in its bosom. It has been and is the force behind the building of hospitals, asylums, homes for orphans, unfortunates and the aged. All that the world knows about Christ it learned from the church. No wonder that one of our Baptist writers, Dr. Marsh, in his book, "The New Testament Church" has said: "The greatest need of the age in the successful prosecution of the cause of Christ is to magnify the local church."

Membership and fellowship in the church helps one onward and benefits the personal Christian life. But it will also furnish the best channel for the expression of that new life. Therefore the primary thought of our young people ought not to be merely, How much can I get out of the church, but rather, How much can I put into the church for Christ's sake? It is one of the glorious paradoxes of the gospel of Christ, that the more we put into his

cause, the more we get out of it, the greater are the final returns.

To join the church and to enter into hearty, active co-operation with its great kingdom program ought to challenge every red-blooded young Christian, who claims to love Jesus Christ and produce speedy enlistment and full allegiance to the great Head of the church. There are many calls to this and that fellowship or fraternity, but do not permit any human brotherhood to be closer than the brotherhood of believers.

Believe in the great task of the church and be eager to have a part in it. Let us exalt the church of Jesus Christ and let us exult in her. Jesus said, the gates of hell shall not overcome his church. An organization against which the gates of hell shall not prevail is worth belonging to. When you join the church, you are tying up with something worth while. And best of all, we can put our best into that which is making for the best.

### IT ISN'T THE CHURCH, IT'S YOU

If you want to belong to the kind of a church  
That's the kind of a church you like,  
Don't go and pack your clothes in a grip  
And start on a long, long hike.  
You'll find elsewhere what you left behind  
'Cause there's nothing that's really new;  
It's a knock at yourself when you knock your  
church,  
For it isn't the church—it's you.

A church is not made by those afraid  
Lest someone else gets ahead;  
When everyone works and nobody shirks,  
You can raise your church from the dead.  
And if you work for the Lord—not praise,  
Your brother will help you, that's true;  
Your church will then be what you want it to be—  
For it's never your church—it's you.

### Regeneration

The Act of God Whereby He Begins the Divine  
Life in the Soul of Man

O. E. KRUEGER

IN the Incarnation God gave to the world the highest manifestation of himself through Jesus Christ, "who through the eternal Spirit offered himself without blemish unto God and thereby wrought out the Reconciliation of man to God resulting in the re-establishment of the broken fellowship between God and man. Underneath the personal experience of reconciliation lies an act of God called, for lack of a better word, Regeneration.

**Can an old man be reborn?** When Jesus told Nicodemus, "Ye must be born again," what did he mean? Somewhat mystified Nicodemus asked, "How can a man be born when he is old?" He supposed Christ had referred to a physical regeneration—a thing in which people today are very much interested. How to keep the old man away who insists on walking in our shoes and occupying our place at the table—in other words, how to be young at seventy-five—that is the great question! Millions to the discoverer of the "Fountain of Eternal Youth!" No, the new birth is not physiological.

**Has water spiritual power?** Jesus went on to explain that, "Except a man be born of water and the Spirit he cannot enter the kingdom of God." Just what Nicodemus thought of that is not recorded, but many good people since that time have thought that Jesus spoke of baptismal regeneration. Nowhere else in the Bible is water spoken of as an element or agent of regeneration. It is well known, however, that water is frequently used as a symbol of purity and of the word of God. "Of his own will begat he us with the word of truth." The Spirit works through the word. So what Jesus said is that a man must be reborn through the agency of the word of truth and the Spirit. According to record Simon the Sorcerer had been baptized, but evidently he had not been born again, or Peter would not have said, "I perceive that thou art in the gall of bitterness and in the bond of iniquity." Baptism is an outward symbol of an inward change but regeneration itself is not "hydrological."

**Can a man go west on a train going east?** Nicodemus without a doubt was a man of high moral standard, probably one of the class who were happy to say, "All these things have I kept from my youth!" He certainly did not get the impression that Jesus referred to a "clean-up" from drunkenness, gluttony and gross immorality. But since that day many have set forth to preach all of these things, which is very necessary, but they should not call such a clean-up regeneration. You may be facing west and go all the way from the baggage-car to the observation-car while your train is carrying you in the opposite direction. No, regeneration is not "reformological"—there is no such word but it expresses our thought nevertheless.

**Born of God** Reformological is that which "speaks" of reform; hydrological, that which speaks of water; physiological that which speaks of body; theological would be that which speaks of God. Regeneration does not "speak" about body, water or reform but about God. Just as the heavens declare the glory of God, so does regeneration declare his creative powers for it is an act of God whereby he begins divine life in the soul of man. Dr. Strong says that through regeneration the governing disposition is made holy. "It

is the divine side of that change of heart which, viewed from the human side, is called conversion." In it God turns the soul to himself.

**"Set on self" or "set on God"** Regeneration is also termed a new creation. "If any man be in Christ, he is a new creature," not that the old soul or personality has been destroyed and a new one created, but a new disposition has been given to the old personality. For example, the "old man" has the faculty of affection but it "is supremely set-on-self." In regeneration this faculty is given a new tendency or direction and it is henceforth "supremely set on God." Who then is really regenerated? But 'tis true, the spiritual do mind the things of the Spirit.

**How can these things be?** The act of regeneration is shrouded in mystery. All life is. It is not surprising to find a master in Israel perplexed. The hidden fact is manifested in outward motion. The swaying trees tell of the wind's unseen power and the direction of its going! "So is everyone that is born of the Spirit."

**Sign and Source of Life** "Whosoever believeth that Jesus is the Christ, is born of God." Such a one does not live in sin, but overcomes the world. But how subtle is the sin of selfseeking and how respectable and refined are many of these sinners. But every one who practices righteousness is begotten of God. The great change from the practice of sin to the practice of righteousness comes when man looks upon the uplifted Christ. I think Jesus meant to give the secret of the whole thing in that striking analogy, "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth on him should not perish but have everlasting life." The poison of the fiery serpent meant death. The look of faith brought a new lease of life. Sin brings death. Faith in the uplifted Christ brings new life by some power of the Holy Spirit. It is not necessary that we should be able to tell just how the Holy Spirit effects his work.

### Editorial Jottings

MR. SUPERINTENDENT, have you lined up your school for the special Easter offering to our denominational Missionary and Benevolent Offering? Now is the time to plan for a big Easter program and to work for the success of the plan.

EVERY CONFERENCE DIRECTOR and every individual society booster will be interested in Bro. H. P. Donner's article about the standing of the conferences in the "Herald" campaign. A number of the conferences are ahead of last year; others have not yet come up to last year's figures. Let everybody work for a grand final effort. There

may be surprises when the contestants cross the line. Get and make use of your second wind. See page 16.

WILL YOU NOTE the wide geographical spread of the reports from our societies in this number? From the rocky hills of New England to California's Golden Gate, from Northern Alberta in Canada to the cottonfields of Texas we bring news of our young people's and Sunday school work. The increasing value and usefulness of our "Baptist Herald" is becoming more evident in this way.

ON ACCOUNT of the pressure of news items and reports, a number of interesting articles have been crowded out of our columns this month, but will appear in our Easter number in April. A brilliant article on "Petering" by Rev. C. F. Zummach will bring a needed message. Watch out for our Easter story. When space permits, we will also publish an incisive article on "Evolution and H. G. Wells' Outline of History" by Rev. W. P. Rueckheim.

THE REGULARS. God bless the regulars in the local church. They make effective religion possible. The regulars can be counted on for attendance, giving, work, and inspiration. When others fail, the regulars are still left. Almost all of the regulars are readers of "The Herald" or the "Sendbote." That is one reason why they are regulars. We need more regulars. Are you one? Will you help?

### PEP

There's a power that goes a-racing through your  
blood,  
That thrills your spirit like a touch of fire,  
To get some big things done,  
To see some battle won,  
That drives you toward the goal of your desire.  
It's Pep.

There's power that grips the people that you meet,  
That makes them fall in line and follow you;  
Makes them stay right in the game,  
Though they're blind and halt and lame,  
Till the whistle blows to say the game is through.  
It's Pep.

Oh, Pep's the power that keeps you on the job;  
Pep never lets you loaf or quit the game;  
Pep keeps you up a-scrapping,  
While the dead ones are a-napping;  
Pep gives a lasting value to your name.  
That's Pep.

# For Bible Study

## The Book of Numbers

### Title

The fourth book of the Bible takes its title from the Latin equivalent of the Greek translation of the Old Testament—the translation of the Seventy—the Septuagint. In this version it was *Arithmoi*. While our English version follows the Septuagint in speaking of Genesis, Exodus, Leviticus and Deuteronomy, it follows the Latin translation (the Vulgate) in speaking of Numbers. Since the book describes an elaborate census of Israel taken on two separate occasions, the first at Sinai at the beginning of the desert wanderings (1:19, 44-46); and the second just before their close on the plains of Moab (26:1-4, 63-65), the title is quite appropriate.

### Why the Numbering?

The immediate point toward which the book moves is the occupation of the Promised Land, hence the book opens with a mustering of all the fighting men, "All that were able to go to war" occurs 13 times in the first chapter. There was to be hard fighting and every male from "20 years old and upward" able to bear arms was enrolled in the army and trained for a holy war. God was behind Israel but Israel was charged to neglect no point of discipline and training.

Matthew Henry, the pithy Puritan commentator, in essence answers the question, Why the numbering? as follows:

- 1) To prove the accomplishment of the promise made to Abraham that God would multiply his seed exceedingly.
- 2) To intimate the particular care which God would take of his people Israel and his expectation that Moses and the inferior leaders should take similar care of them.
- 3) To put a difference between the true-born Israelites and the mixed multitude which were among them. None were numbered but Israelites.
- 4) For the more easy and efficient administration of justice and their more regular march through the wilderness. It is a rabble, not an army, that is not mustered and put into order.

### Analysis and Contents

Numbers has been called the royal book of the leadership of God and shows us the people of God before the Promised Land.

The book is equally divided between histories and laws, intermixed. The time embraced in the book is about 38 years.

The book has been divided into 3 sections.

1. *The preparation to enter the Promised Land.* Chap. 1—10:10.

Here we have the mustering of the tribes; the care of the tabernacle; the enforced purity of the camp; the offer-

ings for proper worship; the observance of the Passover; the signals for service. Through all these ordinances God was to be recognized as the Savior and Protector of his people. That God himself is the strength of his people was symbolized by the tabernacle. The people were to make this power certain for themselves by purity of life.

2. *On the March.* Chap. 10:10-21:35.

In this portion we have a series of Episodes given such as the burning at Taberah; the sending of quails; the sedition of Miriam and Aaron; the expedition of the spies and their report; the curse of wandering on the unbelieving people; the rebellion of Korah, Dathan and Abiram; Moses striking the rock; the plague of serpents.

An abstract of much in the book of Numbers we have in a few words: "Forty years long I was grieved with this generation" (Ps. 95:10). It was only eleven days journey from Horeb by the way of Mt. Seir to Kadesh-Barnea. (Deut. 1:2.) Eleven days and there was the land of promise. At the borders of Canaan the faith of Israel was tested and it failed the test. They lost faith, lost grip, lost opportunity and are condemned to 40 years of wandering. It was the price of unfaith; 40 years of wandering according to the 40 days of the spies. For every day of cowardice, a year of penitence and retribution. Unbelief always makes for the weakness of God's people and brings about their defeat. Let us not forget the application of this to ourselves. Hebr. 4:1: "Let us fear lest we seem to come short." (Read Hebrews, Chaps. 3 and 4.)

3. *The Victory.* Chap. 22-36.

In this section, we have the Blessing of Balaam; the sin of Israel and its consequences; Second Numbering of the people; Triumph over the Midianites; Two Tribes settle east of the Jordan; List of the Wilderness stations; Division of Canaan provided for; Levitical Cities and Cities of Refuge.

During the Desert Wanderings a new generation grew up, supplanting the faithless ones who died in the desert. It underwent a discipline of nearly two-score years, became inured to hardness, was trained in God's laws, was filled with courage and reliance; not a race of ex-slaves but a race of disciplined and daring warriors. This new generation marched to Victory over the Canaanites.

### Augustine's Saying

It was Augustine who said many years ago: "The New Testament is enfolded in the Old and the Old Testament is unfolded in the New. For what is the law but the gospel foreshadowed? and what is the gospel but the law fulfilled?"

The Old Testament becomes the best of all dictionaries to open the law. For example, how should we understand what

our Lord meant when he said to Nicodemus: As Moses lifted up the serpent in the wilderness, even so the Son of Man must be lifted up (John 3:14), if we were not acquainted with the story of the brazen serpent in Numbers 21?

### The Symbolism of the Wandering

Christians are a journeying people. The deliverance from the bondage of Egypt, the crossing of the Red Sea, the wilderness wanderings, the doubts, murmurings and unfaith, the courage of faith (Caleb and Joshua), the entrance into and the conquest of Canaan are all types of our deliverance from the powers of darkness, the acceptance of the leadership of the captain of our salvation, the fight of faith, the pilgrim journey, the living hope and the promise of the better country, even the heavenly, toward which the Christians's faith is turned.

We would repeat as we journey the call in 10:29: "Come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel." As has been well said by one: The ark of the covenant is the Word of God in our midst; the sound of the silver trumpet is the witness of a faithful prophet, based upon that Word. The pillar of fire and of cloud is the comfort and guidance of the Holy Spirit. The tabernacle and its ordinances mark the worship of the sanctuary. Who does not need them? "We are journeying unto the place of which the Lord said, "I will give it to you." Come and join our band and go with us.

A. P. MIHM.

Rev. G. W. Pust held special meetings in his church at Dillon, Kans., for three weeks, preaching himself every night. There was an excellent spirit prevailing and the power of the Lord was manifested in the conversion of 15, a majority of whom are Sunday school scholars. Bro. Pust was to assist Rev. R. Klitzing in Tampa in revival meetings during February.

Rev. J. F. Olthoff of Avon, S. D., started in teaching a teacher training class which will meet during the winter months and take up the second part of Oliver's Teacher Training Course. This class finished the first part last winter.

Mr. Wm. Graafmeyer of the Willow Ave. church, Hoboken, N. J., has a record of 50 years of attendance at Sunday school, having started at the age of three. He has also been organist of the church for 30 years. This is a fine record for faithfulness and usefulness. They usually go together. Br. H. Brummer of the same church has just completed 35 years of Sunday school attendance.

It is easy to teach those who want to learn, and impossible to teach those who are determined not to learn.

# The Sunday School

## Church Work With Juniors and Intermediates

The following plans and programs were prepared by H. J. WEIHE and approved by the committee on Religious Education of the Immanuel Baptist Church, Milwaukee, Wis. A report concerning the progress of the work is published at the close of the outlined program under the title: What are the results?

The general purpose of the work which is herewith proposed shall be to supplement the religious influence of the home and the teaching and training received in the Sunday school. The main objectives are the winning of the boys and girls to Christ and his way of living, the development of Christian character, training in Christian service and preparation for church membership. The means which seem best adapted to carry out these purposes are indicated in the programs A and B, which form a part of this outline.

It is recommended that two groups of children be formed, one group to contain the Junior classes of our Sunday school and the other group to be composed of the Intermediate classes. These groups might be known as the Immanuel Junior Society and Immanuel Intermediate Society or they might have some other appropriate and suggestive names. A director or superintendent should be appointed for each group by the Committee on Religious Education of the church. It is also deemed advisable that at least two assistants should be appointed for each director.

Each group should meet on Sunday during the time of the Sunday forenoon preaching service of the church. No meeting of the groups should be held during the time of the communion service of the church.

### Program A—Junior Group or Society

10:30-11:30 o'clock. Devotional Period. Valuable suggestions for this part of the meeting are contained in the Junior Section of the "Young People's Service", published by the American Baptist Publication Society. This quarterly also provides an excellent program for every Sunday from which the leader can make selections.

### 11:00-11:30 o'clock. Teaching Period.

This period might be devoted to various forms of religious education such as—memory work, Bible geography and history, manners and customs mentioned in the Bible, missionary education, etc. It will be an advantage to correlate this work with that of the Graded Lessons used in the Sunday school.

Third Period, 11:30 until the time when the church services close.

Children should be seated at tables and prepare work in connection with

Graded Lessons which has been assigned them by their Sunday school teachers. This work will prove very valuable, if done under the supervision of the director and her assistants. Children will be trained in habits of Bible study and Sunday school teachers will be enabled to teach the lessons more effectively.

### Program B—Intermediate Group or Society

Devotional Period, 10:20-11:00 o'clock.

The Intermediate Section of the "Young People's Service" contains excellent programs for this period, which are well adapted to enlist the co-operation of intermediate boys and girls.

Teaching Period, 11:00-11:30 o'clock.

This half hour may be devoted to the various forms of religious education mentioned in the program for Juniors. More advanced work in these subjects can of course be done. During a part of the year a series of talks or lessons might be given on the privileges and responsibilities of church membership. Excellent material for this purpose can be found in the Keystone Graded Lessons, Course XI, The Life of the Christian, Third Quarter. These lessons include such subjects as, The Church, Membership in the Church, Christian Baptism, The Lord's Supper, Church Worship, etc.

Third Period, 11:30 until the close of the church services.

This period might be given to the study and preparation of Sunday school lessons under the supervision of the director and her assistant.

### Various Suggestions in Regard to the Meetings

The director of a group and her assistants will find it expedient to divide the work among themselves. If, for instance, the director leads the devotional part of the meeting on a particular day, one or both of the assistants might on that day do a part of the educational work.

In each society a record should be kept of the attendance and other important matters. Offerings should be taken by means of duplex envelopes and the total amount paid to the treasurer of the church, who shall pay all expenses. The members of the society shall be credited with their contributions in a supplement to the finance report of the church.

The Intermediate group or society shall elect a president, vice-president, secretary and librarian. Committees may be chosen, as needed. The officers and committees should perform their respective duties under the supervision of the director and her assistants.

As the contemplated Junior society will be composed of children from 9 to 11 years of age, it is not necessary that they should elect all the officers and

committees needed by an organization of older children. Boys and girls may, however, be elected or appointed to serve in various capacities. Important records should be kept by the director or her assistants, who shall also take charge of the contributions received and remit the total amount to the treasurer of the church.

Missionary recitations and dialogues, which pupils have learned, might sometimes be given during the Sunday school session on Mission Sunday or on other special occasions.

An annual public exhibition of the work done by the children in connection with the Graded Lessons will promote interest among the children and their parents.

Other desirable features will suggest themselves, as the work progresses.

Much valuable information in regard to memory work, Bible drills, story-telling and dramatization, missionary education, etc., is contained in the following books:

"The Junior Worker and Work," Josephine L. Baldwin.

"Our Junior Department," Jeanette A. McNaughton.

"Church Work with Juniors," Meme Brockway.

Many of the suggestions contained in these books can also be utilized in the Intermediate Society. Workers will also find the following books exceedingly helpful:

"Evangelism of Youth," Albert H. Gage.

"Problems of the Intermediate and Senior Teacher," Eugene C. Foster.

"The Intermediate Worker and His Work," E. S. Lewis.

Many other excellent books on various phases of religious education contain valuable information and practical suggestions for the Junior and Intermediate worker. Most of these books can be obtained from our Publishing House in Cleveland, O.

## What are the Results?

The preceding article entitled "Church Work with Juniors and Intermediates" will naturally raise such questions as these: Have the plans presented been put into operation? Is the work described being carried on in the Immanuel Baptist Church of Milwaukee? If so, what are some of the practical results? The following brief report will serve to answer these questions.

The first meetings of the Junior and Intermediate groups, or divisions, were held on Nov. 11, 1923. Since that time the meetings have been held regularly on the second and fourth Sundays of every month. While the results of the work cannot be as fully judged at this time, as will be possible later on, it is safe to say that the enterprise has passed the experimental stage. The in-

terest shown by the children has not been a shortlived enthusiasm, but has continued in a most gratifying manner. A considerable number of Sunday school pupils who were not in the habit of remaining for the German Sunday forenoon church service, now regularly remain for the group meetings and classes. Other Sunday school scholars who formerly did attend the German service, but were not able to understand very much of it, are now thoroughly interested attendants of the children's meetings, which are, of course, conducted in English. The attitude of the parents is also encouraging; some of them have, in fact, expressed their hearty appreciation of the work which is being done for their children. We therefore have much cause for gratitude towards God, who has undoubtedly led us in this undertaking.

It should also be stated in this connection that we have been very fortunate in securing faithful and efficient workers. Miss Ella Loehr, the director of the Intermediate Division, and her assistant, Miss Dorothy Diehl, are both professional teachers. Miss Harriet Mueller, the director of the Junior Division, has completed the greater part of the Keystone Training Course for Sunday school teachers, and Miss Esther Kirchmann, her assistant, is also an efficient member of the training class. In carrying on the work of the children's meetings and study classes valuable assistance is also rendered by Miss Myrtle Puls and Mr. Arnold Mueller.

Our plans may, of course, be modified and adapted to various local conditions. Some churches will perhaps prefer to conduct such meetings as have been described at some other time. This important question and a number of other questions involved were thoroughly considered by our pastor and the writer. The results thus far have shown that, as far as our church is concerned, the time for the meetings has been well chosen. The present arrangement meets with the approval of the parents and enables us to reach a larger number of children than could be reached at any other time.

H. J. WEIHE.

### New England Young People

The New England Jugendbund held its midwinter meeting with the church in New Britain on Sunday, January 20. On Sunday morning Rev. Martin Heringer of Meriden spoke to the Sunday school on "God's Word Our Mirror." Rev. W. J. Zirbes of the Second Church, Brooklyn, N. Y., spoke at the morning service on "Coming to Jesus." In the afternoon meeting he spoke on "Following Jesus." In the afternoon meeting three very interesting papers were read by members of the Bund. They were as follows: "Difficulties I Have Found in Following Jesus," by Miss Lydia Hoffman of New Haven; "Joys I Have Found in Following Jesus," by Miss Clara Berger of Bridgeport; "Rewards I Have Found in Following Jesus," by Mr. William Retz of New Britain. Mr. Fred

Schlichting of Boston, our Vice-President, had charge of the afternoon meeting. The young ladies of the New Britain church served supper. The evening meeting was in charge of our President, Mr. John G. Luebeck of New Britain. Rev. Zirbes spoke on "Abiding With Jesus." Music was furnished for these meetings by members of the different societies. All meetings were very well attended. There are five societies belonging to the New England Bund, Boston, Mass., Bridgeport, New Haven, Meriden and New Britain, Conn. All societies were represented at these meetings.

VIOLA SCHUSTER, Sec.

### The Teacher-Training Class at Kyle

Friday night, February 1, concluded a highly successful series of meetings of "The Teachers' Training Class" of the German Baptist Church at Kyle, Texas. The study of the "New Convention Normal Manual" was conducted by Rev. G. Hege of the Waco church, a most efficient instructor, and having been urged on and encouraged by our pastor, Rev. R. Vasel, the members were thoroughly prepared for the enthusiastic and intensive work required of them.

Realizing the absolute necessity of the teachers being well versed in the Scriptures—"A workman that needeth not be ashamed, rightly dividing the word of truth" (2 Tim. 2:15)—in order to be able to fulfil the worthy mission of leading souls to Christ, Rev. Hege began with the third—or Bible—division of the Manual. During this part of the course it was revealed through the perusal of the text together with the capable instructor's quizzing that there were many vital points in Biblical knowledge that had somehow escaped even the best Bible students.

After this the organization of the Sunday school was considered and finally a most beneficial and interesting study of the child was completed. The instruction, though based on the English text, was given in the German language.

The enrollment numbered eighteen regular students with about thirty visitors who contributed to the interest of the various sessions. Eighteen diplomas were awarded, which proves the practical side a success; and a First Prize—a splendid Teacher's Bible—besides a Concordance for Second Prize, indicate the interest manifested by the Sunday school and B. Y. P. U. in the undertaking. These prizes were awarded by the above mentioned organizations to Bessie Mae Hill, who made the highest average on the course, and to Mary J. Schmelte-kopf the second. The individuals who deserve mention in boosting the work were: Rev. Vasel, Mr. O. Hill, Sunday school superintendent, and Mr. Walter Lengefeld.

The benefit we have received from these ten meetings, spent in the Sunday school work, has convinced us that great things can be done in a short time. We expect greater things to follow in B. Y.

P. U. and other fields. We would recommend the course to other Sunday schools as a great blessing to all concerned.

BESSIE MAE HILL, Reporter.

### A Broadcast from Bismarck

On Tuesday, January 22, 1924, the Young People's Union of Bismarck, N. D., met for their yearly business meeting.

On January 28 was our third anniversary, as our society was organized in 1921 by Rev. A. Guenther.

In November, 1922, Rev. G. Sprock and Alethea Kose, our missionary, joined our Union and took over the leadership of same.

The reports of the secretary and treasurer showed that forty-two meetings were held during the past year. The meetings being as follows: 3 business meetings, 3 socials and 6 literary meetings. Bible study and prayer meetings were observed Sunday evenings, of which there were 14 Bible study and 16 prayer meetings. We finished the study of the "Life of Christ" by Walter Rauschenbusch, on May 27. On November 4 we began the study of the "Old Testament."

Our young people are occasionally called upon to render musical selections at our State Indian School and also at the State Penitentiary. At these occasions and also at literary and social affairs the male quartette and the double mixed quartette furnished musical selections ten different times.

The total receipts for the year were \$105.31. Our expenditures were \$85.58, of which donations were sent to the Children's Home, to missions and suffering Germany, leaving \$19.73 in our treasury.

The present membership is 31, of which 10 new members were added in 1923.

On January 27, 1924, Rev. A. P. Mihm gave an instructive address to the young people which will long dwell in our memories.

IRENE E. BENS, Secretary.

### Benton Harbor Society

The B. Y. P. U. Society of Benton Harbor, Mich., held their annual meeting on Dec. 11, 1923. Our meeting was opened by our president, Bro. P. H. Schmanski with song and reading of the 33rd Psalm, "God to be praised for his goodness." We were led in prayer by our pastor, Rev. J. Herman. The reports of the secretary and treasurer were read. Then followed a program, consisting of an organ solo, vocal duet, reading, piano duet, dialogue, "Ist Tanzen Sünde?", trombone solo, dialogue, "Ein peinlicher Besuch," and a male quartet. The St. Joseph B. Y. P. U. was invited and attended in good number. After the program we all gathered in the dining room for refreshments. May the Lord help us in the coming year to do more for him than we have done in the past!

MRS. A. H. SCHMIDTMANN, Sec.

### A Modern Joseph

C. E. CRAMER

Some years ago a young gospel minister was living in Europe. He was an earnest and devoted man of God, but his father and brothers did not understand his sincerity because they did not know God, although they would not hinder him in his work. This grew different after he became acquainted with a like-minded girl and desired to marry her. His father and his brothers were very angry with him and tried in every possible way to prevent this union, and when they did not succeed, they sold him to be a soldier.

The unsuspecting minister one day was caught by soldiers and carried off into a garrison.

This new position and the rough life of his fellow soldiers caused our young recruit many heartaches, and many quiet tears rolled down his cheeks; nevertheless he took his fate as the providence of God with patience. He quieted his heart in prayer, and in the Word of God he found daily comfort and strength.

As time passed he often had to guard duty under a doorway in a neighborhood where a rich business man lived. This man soon noticed that the young man in uniform was not a common soldier, and after he had watched him for some time, he tried to get more closely acquainted with him. At length the opportunity came, and the business man asked him this question: "You were not born to be a soldier; perhaps you have studied?" "Yes," answered the recruit, and after he had put his trust in this friendly man, told him his whole life story. Touched by the story, the business man made this matter an object of his prayers and asked God for guidance and help to do something to free this soldier.

He knew this young man's Major to be an honest and well meaning man, so he asked him to permit the young man to preach the following Sunday. The Major granted his request, and not only went to church himself but ordered his soldiers to go also. The recruit preached with such force and so much energy that every heart in the church was stirred and touched.

The business man asked the Major to give the young recruit his freedom and paid for his dismissal. Then he took him to his own house as a tutor for his children. After a short time a church in a nearby city became pastorless; the young minister was proposed and elected.

Before taking charge of his pastorate, he desired to see his father and brothers once more. The business man approved of his decision and supplied him with the money necessary for traveling.

When he arrived in his home town, nobody recognized him. He went to the pastor of that church and offered to preach for him on the coming Sunday. Sunday came; his father and brothers

# Our Story

started out for church unaware of what was in store for them. Our visiting pastor mounted the pulpit and still nobody recognized him. He read the text from Genesis 45:4, 5: "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me thither; for God did send me before you to preserve life." Then he began to preach:

My dearly beloved! The sons of Jacob sold their brother to the Egyptians. But God was with him and turned the evil which they thought against him into good to save his father and brothers, and all that they owned, from starvation. The beginning of the story is a very sad one. Think for a moment, the sons of Jacob, foreordained as men of God, owners of the promise of God to possess the land of Canaan, are able to commit a crime like that. Look at the grief and sorrows of the father! And who can imagine the sorrows, afflictions, tribulations and the many tears of Joseph? But as we go on and finish the story, we see the hand of the allwise and loving God in it all.

One who was sold similar to Joseph is standing before you today; my father, my brothers, and my countrymen! And what does he desire more than that the evil so wrought against him may turn into a fountain of blessing for his father, brothers and the whole congregation.

In this tone he continued, and his words were spoken with such spirit and fire, and with such great love, that every heart was moved. Father and brothers cried, and fell on his neck, and asked for pardon. The assurance of the love and forgiveness of this modern Joseph worked so mightily on father and brothers that they all gave their hearts to Jesus and blessed the day that God returned to them the son and brother in such a wonderful way.

"Father," said the young minister, putting his arms around the white haired man, "do you remember the song that mother sang so often?" "Yes," answered the father as great tears rolled down into his white beard, "and it is by her prayers that we are all saved today." And in one accord father and sons began to sing:

*Jesus, lover of my soul,  
Let me to thy bosom fly  
While the nearer waters roll,  
While the tempest still is high!  
Hide me, O my Savior hide,  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!*

"Would you allow me to sing the second stanza?" said a sweet voice, as a young woman stepped forward to the little group of men. And then not waiting for an answer she began to sing:

*Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone,  
Still support and comfort me;*

*All my trust in thee is stayed,  
All my help from thee I bring;  
Cover my defenseless head  
With the shadow of thy wing!*

"Flora!" cried the young minister;—and forgetting that they were still in the church, where many eyes were watching, they fell into each others arms. "You have not given up hope and have waited for me?" he asked. "How could I have done otherwise?" she responded. "I knew that God would lead our ways together, but I never dared dream of such a glorious meeting. Don't you know—of course you know—that God puts every believer to a test. Satan tempts us that he may bring out the evil that is in our hearts. God tries, or tests, us that he may bring out all the good."

"Now," she continued, "this test is over," and, looking into his father's face, she said, "Our ways will go together and we will work together in the field where God has called us."

Turning to the couple the father said, "I am sorry that I brought so much distress upon you, but with all my heart I wish you God's blessings, my children, and my prayer will be that he may make you a blessing for many, many souls. But before we leave this sacred place, the place where my eyes have been opened for the most wonderful experience in my life, let us sing the last two stanzas of our mother's song:

*Thou, O Christ, art all I want;  
More than all in thee I find;  
Raise the fallen, cheer the faint,  
Heal the sick, and lead the blind.  
Just and holy is thy name,  
I am all unrighteousness;  
False and full of sin I am,  
Thou art full of truth and grace.*

*Plenteous grace with thee is found,  
Grace to cover all my sin;  
Let the healing streams abound;  
Make and keep me pure within.  
Thou of life the fountain art;  
Freely let me take of thee:  
Spring thou up within my heart,  
Rise to all eternity."*

\* \* \*

Eighteen provincial unions of Christian Endeavor are now reported in Germany. There are 1,453 Christian Endeavor societies with 45,481 members. This is an increase of 142 societies with 7,667 members since the last year. The staff consists of 5 itinerant secretaries, 3 deaconesses and 7 provincial secretaries. The European Christian convention will be held in Hamburg, August 17-20. From England 240 delegates will come on their own steamer. The "Morgenstern" (Morning Star), the Sunday school paper published by the German Baptists in Cassel, has been adopted as the official Sunday school organ of the C. E. Societies in Germany.



New Church Building at Herreid, S. D.

**Revival at Herreid, S. D.**

Revival meetings have been going on during almost the entire month of January in Herreid, S. D., the church being crowded from night to night. Pastor H. G. Bens writes that from 200 to 250 people have gathered almost every night, and sometimes more. At the last report, Feb. 21, 120 persons, mostly young people, in the prime of life, had accepted the Lord Jesus as their personal Savior. Others were still seeking the Lord. Rev. Chr. Bischof assisted for two days and later on Rev. E. Huber of Fredonia preached the glad tidings for several weeks. At other meetings held at Artas, S. D., in the neighborhood of Herreid, where Mr. Bens has been preaching in the past, some 15 young people have been converted. "Even some of our old people are being revived, their hearts being rejuvenated by the Spirit of God." We rejoice with Pastor Bens and the Herreid church and pray that the Word of the Lord may continue to have free course and be glorified and that all these young people may continue faithful to the Lord in all his commands.

In connection herewith we present a picture of the "sod church" at the Pilgerheim station of the Herreid church,



The Sod Church at Pilgerheim Station of Herreid Church

which, by the way, has six or seven preaching stations. It was built in the early pioneer fashion of cut sods from the prairie and plastered over, about 30 years ago. Services are still being held in this unique church building. It is situated about two miles south and four miles east of Herreid.

Another interesting picture is the snapshot of Pastor Bens performing a baptismal service last summer in one of the lakes. The picture is remarkable for the reflection of the two figures in the clear water. Held upside down, it shows just as much as right side up.

We hope Bro. Bens and his church will have a great baptismal service next summer with a host of new converts, all ready joyfully to obey their Lord in the scriptural ordinance.

**The Philomathian Society, Pekin, Ill.**

What have we accomplished in 1923? As we enter the new year let us look back for a moment and see what we as Philomathians have really accomplished in the year just gone by. Have we lived up to the Preamble of our Constitution and "developed along practical lines the intellectual and social forces that so often lie latent in manhood" and "brought them in harmony with the principles of God's Kingdom, as expressed through the church"?

In some things we must admit we have fallen short while in others we have done our best and accomplished much.

In the year 1923 we held eleven regular monthly meetings in as many different homes. All of these meetings were well attended, thus showing that in the five years that this organization has existed, the feeling of fellowship and the interests of the society have not died out, but on the contrary have grown. This is proven by the fact that in the last year we have taken into our society seven new members and have lost in that time only two and those because of change of residence.

In June we had our annual picnic and



Pastor H. G. Bens, baptizing

hike, at Bailey's Lake. Beside fishing, swimming, ball playing and horse shoe playing, we all enjoyed the "big treat" of the day—one of Dave Vogelsang's famous fish fries. Every one reported a fine time and aching muscles the next day.

In August we gave an ice cream social on the church lawn, the proceeds of which were added to a fund for a new church basement.

When our pastor arrived, the society donated \$25 toward defraying his moving expenses and when the proposition of a new church basement came up, we immediately took it upon ourselves to raise \$100 and set it aside for this purpose. This money was later put on interest for six months, thus showing that beside our social good times we also have business foresight as well.

Every Decoration Day our "sick and membership" committee goes to the cemetery and decorates the graves of our departed members.

In the spring of 1923 we put a base ball team in the field which took the championship in the "Churchman's League" and put the Second Baptist Church before the people of Pekin as never before. When the indoor base ball games began our team was again in the League and although not taking any more championships, managed to be a tough competitor for the other teams.

At every monthly meeting we endeavor to have a program of some constructive nature. Sometimes we are successful and sometimes we are not. Here indeed is room for improvement in our society.

Let's make our society for 1924 "Bigger and Better."

JOHN G. ALBERS, Sec.

# Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

**The Meaning of Prayer**

*A breath of prayer in the morning  
Means a day of blessing sure—  
A breath of prayer in the evening  
Means a night of rest secure.*

*A breath of prayer in our weakness  
Means the clasp of a mighty Hand—  
A breath of prayer when we're lonely  
Means Someone to understand—*

*A breath of prayer in our sorrows  
Means comfort and peace and rest—  
A breath of prayer in our doubtings  
Assures us the Lord knows best—*

*A breath of prayer in rejoicing  
Gives joy and added delight,  
For they that remember God's goodness  
Go singing far into the night.*

*There's never a year nor a season  
That prayer may not bless every hour  
And never a soul need be helpless  
When linked with God's infinite power.*  
Frances McKinnon Morton.

**Baptist Progress Among Indians**

Prayer Topic—Home Mission. Especially Work Among the Indians

Years ago we used to read about the Indians, or Red Men, as going about with tomahawk and bow and arrow, scalping the white man. How different their life since missionaries brought them the "Glad Tidings" and so many of them have chosen the "Jesus Way." It is most interesting to read in "Missions" of the dedication of five new buildings at Bacone, Okla., given in part by Indians for the education of their youth. "These buildings are located on 294 acres of land, also given by Indians. Of these five buildings two are college buildings, while on the orphanage site are the Polokee-Bosen Hall, Walter Starr Hall and Dining Hall. Polokee-Bosen Hall, built out of the funds to the amount of \$50,000 given by Mrs. Polokee and her daughter, Mrs. Bosen, both loyal Indians, provides for a home for girls. Walter Starr Hall furnishes a home for the boys. These gifts stand out as memorial of Indian gratitude to the pioneer missionaries who years ago began the work for Indians in Oklahoma."

"Honored and beloved by all, in the center of those whom he calls his children, sat Father Murrow, now in his eighty-seventh year—the veteran missionary of Oklahoma, who has labored for the evangelization of the Indians for more than six decades and whose great joy it was to be present. His loving greetings, as he spoke sitting in his chair, made an indelible impression on all his hearers." What scenes of the past must have been reviewed by him as he saw the fulfillment of many hopes

before his eyes. "Mrs. Westfall, secretary of the W. B. H. M. Society, spoke feelingly of the devoted service rendered by noble women. Some of these have passed to their eternal reward, and others are still bearing the burden and heat of the day. The denomination has appreciated the sacrifice of these servants of the Lord: the record of their devoted lives constitutes one of the most thrilling chapters in the history of Indian Missions." What a difference between "then and now," all due to the love of Him, who gave himself for us.



The accompanying picture of a Piute Indian boy at the Orphanage is truly beautiful and shows the development attained through Christianity.

**Happenings in the World of Women**

Mrs. Francis Parkinson Keyes, wife of Senator Keyes, graphically describes in "Good Housekeeping" a recent meeting of women at Washington, D. C. In speaking of the Pan-American International Women's Committee conference, she tells of the enthusiastic addresses given on the subject, "Achievements of Women in the Past." Special mention is made of the address on Religion, given by Dr. Anna Garlin Spencer, the closing sentences of which were, "Finally, the home life of the women of this country is a constant consecration to that best in life which we call religion. There is not so much formal home worship as in former times. There is a falling-off often in church attendance, which is on the whole regrettable.—Underneath all, however, the mothers of the race, in America as elsewhere, stand firm, as they always have done, for the best things in life for their children." Which most

assuredly is the Fear of God, which is the beginning of wisdom.

Another speaker, Mrs. W. B. Meloney, had as her theme, "Women in the Home," in which she mentioned the fact that there are eighteen million American women, who do their own housework, which fact will do away with the worry, that women may forget that their place is primarily "in the home". In agitating for "better homes" she closed her speech with the definition of what constitutes a better home, which won the prize in a recent competition among school children: "A better home is one which my father is proud to support; my mother is glad to keep; our friends love to come to; and a place in which to grow old."

Another great gathering, she describes, was at the dedication of the Roosevelt House in New York City. She speaks of the reading of Psalm 15, which is her favorite Psalm, of which she says: "I have always thought this the most perfect description, of a real Christian that I have ever read. She quotes President Coolidge as saying at this occasion: "Men build monuments above the graves of their heroes, to mark the end of a great life, but women seek out the birthplace and build their shrine, not where a great life had its ending, but where it had its beginning, seeking with a truer instinct the common source of things, not in that which is gone forever, but in that which they know will again be manifest. Life may depart, but the source of life never." Mrs. M. W. Park said, among other things, "Women till the end of time will see war not in terms of national aggrandizement, not in terms of widened boundaries, but simply and always in terms of sons. While sons are brought forth on western continents, the women of this hemisphere have a bond which we in our time of peace must strengthen by every possible means so that we need not fear that war can arise against it." No special comment is needed on the above, for they are truly good and Christian sentiments.

**Trite Sayings**

When God rings some folks up for service he finds that the line is busy.

The best way to show your gratitude for your blessings is by lending a helping hand where you can.

Be the sort of friend whose companionship is like a fresh breeze on a warm day, stimulating and refreshing.

Remember that when you're right you can afford to keep your temper, and that when you're wrong you can't afford to lose it.

# Missions—Home and Worldwide

## How to Arouse Missionary Zeal Among Our Young Ladies

GERTRUDE B. FETZER

We have heard much in the past about the Woman's Missionary Society. It has been a fine organization, and has accomplished great things, but little has been done, along definite lines, for the adolescent girls and young ladies in our churches.

If we had some way of arousing and holding their interest, I think we will realize that we still have a great and almost untouched field of opportunity before us. We have the privilege of taking these girls at the high school age and arousing their interest in missionary and Christian affairs. Then later, when they prepare themselves for their life work, some leaving home and entering college, others entering upon a business career, at a time when so many outside influences enter into their lives, which strive so hard to undermine the early Christian training of the home, we have a society which will help combat those forces, and toward which they may turn their interest. Such society should be, as it were, a storehouse for workers. From its membership we might expect to draw our Sunday school teachers, the co-workers in our Young People's Societies and the future leaders of our Woman's Missionary Societies.

Some churches have perhaps tried to arouse this interest and have been unsuccessful. The question therefore is, how, or by what means, may we successfully arouse this missionary enthusiasm? To begin with, we must organize with the distinct aim in view—it may be a Philathea class, a King's Daughters' Society, a Tabea-Verein, or a World Wide Guild Society. I will necessarily have to write from my experience in connection with the World Wide Guild of our church. Much of the success of a society depends upon the officers. The president should be willing to put her undivided interest into the society, and give unlimited time to the studying of its problems. She should be always alert for new ideas and suggestions, which she may read in missionary magazines or hear at meetings. During the summer, she should be reading and studying, in preparation for the coming year's activities. It is always well to have a meeting of the officers to plan in a general way the year's work. Later, of course, every individual meeting will require much thought and attention. The cause of the downfall of some societies may be found in the careless, thoughtless way in which many of the meetings are planned. We cannot expect young ladies who are filling positions as teachers and important business positions, whose time is valuable, to spend an afternoon or an evening at a meeting from which they will derive no benefit. We must study our program so that they will receive

something of educational and Christian value from every meeting.

### The Big Lines Along Which We Should Develop

We should develop a deeper Christian life among our girls. We must also offer them something of educational and social value. We naturally try to develop the Christian life in everything we do, and all our plans are influenced by that thought, so I will first touch upon the opportunities for educational development.

It is well to decide upon some subject, or foreign country, which we would study in the year's work. Probably more benefit is derived from studying one subject for several consecutive meetings, than in taking a different one every time. The Guild Societies have every year two subjects for study—one a home problem and one a foreign country. Last year we studied India and the problem of the colored race in America. This year we will study Japan, and the Future of the Child in America. These subjects may be presented by programs, pageants and talks of the missionaries when they are available. The Baptist Missionary Society prepares each year a series of programs on these subjects, which may be helpful as suggestions, the one for this year being entitled, "The Bread Line." They will also send, free of charge, a catalogue of all their literature, books, pamphlets, pageants, maps and charts, classified according to countries. This catalogue is very helpful in planning a meeting. All the literature to which I refer, may be obtained through our German Baptist Publications House in Cleveland.

Our girls today spend much time in reading. It would be of educational value, and help to rouse their interest, if we could encourage them to read some missionary books. Have a committee of your girls look up all the good missionary books in the library and have them prepare a reading list. Then have a reading contest and let the girls check off the books as they read them. The World Wide Guild Union also prepares a reading list which may be obtained at headquarters.

A society by its standards, helps

Set the Ideals of its Members

therefore a society cannot afford to be self-centered, but must try to emblazon the thought of service. How much joy and enthusiasm may be aroused in the hearts of the girls when they meet at the church, preparatory to a visit to some institution of sadness and suffering. This enthusiasm is not confined to the girls alone but occasionally you will find some older member of the church slip in, wishing to share the joy awakened by the smiles of gratefulness which come to the faces of the sufferers upon the receipt of a flower or bit of fruit, with a Bible verse attached. Then the feeling of mingled joy and sorrow, as they sing

the old familiar hymns, tears springing to the eyes of many of the hearers, because of memories awakened. With a farewell greeting and a promise to return again, they depart, resolved to live a better, a worthier life.

Much good may be done by White Cross work, when the girls assemble to an industrial meeting, to sew articles to be sent to some institution. At such a meeting it is often well to have several good readers read articles which have previously been selected from missionary magazines and books. If it is not possible to hold these industrial meetings, the girls will gladly do this work in their spare moments at home. The thought of service in as many ways as possible will help hold their interest. Many societies now send Christmas boxes to the children in the foreign fields. Since such a box must usually be sent early in the fall, this work necessarily will have to be done during the summer months. A Christmas box among other things usually contains scrap books, posters and post card hangers. During the bright summer months, the girls may be cutting from magazines and saving colored pictures and post cards. It is often unique at the time of the sending of the box to have a Christmas party. What a busy, jolly meeting this is! The girls cutting and making the gifts, tying them in Christmas cord and to the singing of Christmas songs, dropping them into the box.

It seems hardly necessary to speak of

### The Social Development

Every meeting has its social aspect, which helps to create firmer friendships and hold the individual within the circle of the church. We must always be alert for the new girl who wanders into our church—the stranger. We must never allow her to slip away unapproached. She should be invited to our meetings, introduced to the members, and every endeavor should be made to have her feel at home. Then she should be followed up and invited to the succeeding meetings. If many new girls have entered the society, and it is a large one, it is sometimes well to have a purely social evening, at which time special effort is made to have the girls become better acquainted. However, a social may often be combined with the thought of service. No truly active society will wish to retain to themselves all the benefits they have received, but they will try to spread out and influence and strengthen the other organizations of the church.

(Concluded in April Number)

\* \* \*

*Hear the other side, my friend,  
Hear the other side;  
Although 'tis naught you may commend,  
Although 'tis naught you may defend,  
Although 'tis naught you comprehend,  
Hear the other side.*

# Our Musical Page

Edited by PROF. H. VON BERGE

## Religious Music: Its History and Use

ROBERT WAGNER

It is to the Hebrew race that we must turn to find the true origin of hymns. As this people undoubtedly possessed a nature disposed to musical expression, it is not surprising that we find among them so early a development of worship-song. It is in this Hebrew race that we find the true rise and onward flow of the river of song.

The hymns of the Old Testament were the natural outflow of the religious nature. No form of worship requiring song was instituted by Moses. The first traces of song were the product of great crises in the life of the individual or the nation. The first of such songs was the one in celebration of the delivery of Israel from their Egyptian pursuers, "Sing ye to Jehovah, for he has triumphed gloriously, the horse and his rider he has thrown into the sea." It is quite likely that there were others.

Since the two greatest fountains of song have ever been love and religion, those who had reached the use of musical instruments would use them to accompany the words of passion or devotion which in exalted moments would spring to their lips. In Gen. 4:21 we are told that Jubal "was the father of all such as handle the harp and pipe," while in verses 23 and 24 we have Lamech's song to his wives—the first example of song in the Scriptures. Somewhat later in the history we find that when Moses returned from the mount, he heard the people who had made a calf for worship, joining aloud in a song to their newly fashioned god.

We catch here and there in the sacred history glimpses of the widening and deepening river of song. In Numbers 21:17 we have the song which Israel sang, "Spring up, O well." Later under Samuel a school of song was started and it is thought that from this school David, the sweet singer of Israel, probably caught the inspiration which afterwards found expression in the Psalms. David not only contributed to the songs of the people but through him the service of song was added to the ordinary worship of the church and made a fixed part of the daily offering to Jehovah. Thus sacred song found its way into the regular services of the temple and the Psalms became the hymnbook of the Jewish Church.

How completely the union of song and sacrifice had been effected was made manifest at the dedication of the temple.

The later history naturally tells only of the special occasions in which the people broke into song, but these serve to confirm the idea that worship through song had become a habit among the people. There is the song of Jehosaphat and his army, the song of Hezekiah,

when he recovered from his sickness, and the psalm of Jonah from the depths of the sea.

It was with David, the minstrel king, that the stream of song suddenly grows broad and deep. Around him the chorus begins to gather. We learn in 2 Sam. 18:6, 7 that when David returned home after a victory over the Philistines, the people came out and sang and danced saying to one another, "Saul has slain his thousands and David his ten thousands."

The Psalms formed at once the justification and inspiration of all the noble songs of the history of Israel. When we come to the New Testament we find no lyric book of Psalms. The result is that through the greater part of the history of the church the Psalms have formed its worship-song and have had a place in the services of every church of Christendom where praise has been offered.

We turn next to the New Testament to discover in what relation sacred song stands to the practice and teaching of the church founded by Jesus and his apostles.

Here we may expect that as Christianity arose among the Hebrew race, and did not break immediately with the past, some presence of the old lyric spirit. This is exactly what happened. When the hope of Israel neared fulfillment, the spirit of sacred song descended again. Critics have refused to believe that the "Magnificat" (Luke 1:46-55) could have sprung from the lips of a simple peasant of Galilee. Then come the song of Simeon (Luke 2:29-32): "Lord, now lettest thou thy servant part in peace," and in Luke 1:68-79: "Blessed be the Lord God of Israel."

The New Testament contains no book of sacred song; but the fulness and spirituality of the book of Psalms, its adaptation to express in prayer and praise the deepest emotions of the religious mind, rendered any other unnecessary. In the only two other references to singing in the Gospels—when Christ made his triumphant entry into Jerusalem, and ere he left for the garden of Gethsemane, one of the Psalms was used, otherwise the Gospels are silent to sacred song.

There is little doubt that singing formed a part of both the social and public worship of the apostolic age. In the Philippian dungeon, Paul and Silas prayed and sang praises to God. Paul urges both the Ephesians and the Colossians to the use of psalms, hymns and spiritual songs. In Timothy we find several references to songs.

The Revelation is full of references to songs as the highest expression of worship, indicating that, in the future as in the past, song is to be one of the noblest mediums for the ascription of praise.

Thus there can be no argument against music in any church service.

We have thus far traced the history of music from its beginnings and have observed how it has gradually become a part of church worship. We shall now see what the uses of religious music are, in connection with church worship.

Church music may be used in different forms, some worthy and some unworthy.

Church music may be in itself intended as a pure act of worship; a definite offering to God of the best that can be given. This is perhaps its highest aspect, and such a spirit should indeed underlie all music used in the service of God.

It may be regarded as an aid to devotion. Every one at some time has felt a true thrill of inspiration at some splendid passage of song. Who has not sometimes felt uplifted at the good congregational singing of a well-known hymn? I have attended evangelistic services where the entire service was one of song and music. The inspiration one receives from such a service is indeed very great.

Church music may be intended as an attraction. This purpose if rightly used is not to be disregarded. Were it wrong to use music as an attraction, how could we justify beauty in our buildings? Beauty in all forms is a perfectly legitimate addition to religion, but to use beauty merely as an attraction and nothing else, is wrong.

An interesting program is quite permissible for inducing people to go to a concert, but church music has a higher purpose than that of bringing people into the house of God, nominally to take part in a religious service, but really to attend a concert free of charge.

Church music may be intended for the gratification of the performer and the musical members of the congregation. Here again there is a danger. It is difficult to find any reason why the idea of pleasure should be kept distinct from church-going. Some people seem to think that it is wrong to enjoy oneself in church; but where can those who have been endowed with special gifts and special powers of appreciation better exercise them than in the House of Him who gave those gifts? The only danger in this kind of music comes when it is enjoyable to some and not to others.

Music is often introduced into church services because it has been the custom. There is no definite purpose behind it. It cannot be too often emphasized that "not a note of music is necessary to the performance of our church services," so the music that is used must have some definite and worthy purpose behind it.

In estimating the value of music in churches, two tests should be applied. Is the proposed music suitable for performance in church? What is the reason for introducing it?

The young people who provide a good deal of the music through the choir and solo numbers must bear these facts in mind if church music is to maintain the worthy purpose it holds.

### A Request for the Cameroon Mission

Watertown, Wis.

My dear Bro. Mihm:—

Would you kindly insert a notice in the "Baptist Herald" to the effect that all who can spare old copies of the "Herald" send them to my address? Our native evangelists and pastors in the Camerouns are very much in need of good Christian literature, particularly at this time when Romanism and Islam are threatening our work there as never before. The news from the British sphere is most alarming. The Catholics have the right of way there. Our native Christians are utterly discouraged since British as well as American Baptists have failed them.—Pastor Moki, who still is in charge of the work among the Wakweli, would like to have a Bible Commentary. Perhaps some one can gladden his heart by complying with his request.

With cordial greeting,  
Your co-laborer,  
C. J. BENDER.

### Los Angeles Anniversary

The B. Y. P. U. of the First Church, Los Angeles, Cal., celebrated their anniversary recently. An unusually large attendance was enjoyed, having many guests from our neighboring societies, the Ebenezer Church, Los Angeles, and Bethel Church, Anaheim.

A fine program consisting of the annual reports, a dialogue, recitation, solo, duet, male quartettes, Sextette from Lucia, chorus and instrumental music was rendered. Our pastor, Bro. F. J. Morschke, gave an inspirational address, "A Divine Life" (Titus 2:12). The message implanted a desire to live such a life which will "Tell for Jesus."

Nine new members were added to our society in the past year.

Under the leadership of our president, William Weber, and the guidance of our pastor, Bro. Morschke, and above all with God's help we are looking forward this year of 1924, expecting "Great Things and Do Great Things" for God and man.  
LYDIA PEITSCH, Sec.

### Germantown, Alta., Canada

Off and on we are told by the editor of the "Baptist Herald" to send in all news relating to our young people and so we venture to appear for the first time in the "Herald."

Our society has been doing some very efficient work of late as a result of special efforts on the part of its members. First we had a house cleaning and all the dead wood was scurried out, so that now we have a society of willing workers. A literary program is delivered once a month by the members and one evening of the month the pastor is in charge to put on whatever he sees fit.

Difficulties in the Bible have been an interesting subject for several months.

Last spring we came upon a plan whereby we could enlarge the society's mission budget. You name it and you can have it. We'll only tell you what we did. Each member was to take 50 cents from the treasury or of their own and go out and put the same to work and in the fall bring in the proceeds. A number of men sowed a half bushel of wheat. Some of the ladies set chickens and ducks and brought the proceeds from the hatch. Others put the needle to work and some did fancy work or both.

The 14th of November was the day set for bringing the campaign to a close. The program for the evening consisted of a literary program, refreshments and sale of goods. After a short, spicy program of some dozen or more numbers we partook of the refreshments served on the cafeteria style, as here we made an exception to the rule and charged for the lunch. It seems the food tasted better when paid for, because they certainly stowed away a lot of it. The sweet tooth has not been lost either and of course was supplied.

After the social repast we came to order and first a chance was given those who had the ready cash to hand in. Rev. Niels Christensen who had come to take part in the festivities then sold to the highest bidder the useful articles brought by the fairer sex. One party said, "When the auctioneer got up he acted as though he wasn't acquainted with goods and the job he had tackled, but he fooled us all. He sure sold the goods for a good price." Most of the members were sorry that more effort hadn't been put forth to make the sale larger. The society realized \$228 from the venture, which was put to good use in the Lord's Kingdom. Ladies aid and other societies have raised more money from their sales but we think this is good for a start as our church has never tried anything of the kind before. We wish every B. Y. P. Society a great big year in the Lord's work in 1924.

GERMANTOWN B. Y. P. S.

### Hoboken Happenings

Every reader of the "Baptist Herald" is glad when a report of their Young People's Society's doings is given space in this worthy paper, so we decided to let you folks "in" on how we enjoy our meetings.

We are about thirty young people and we come together twice a month, the first part of the evening is devoted to song service, devotion and business. We have some talent and every once in a while they give us a treat. "Why we are Baptists" was a subject our pastor spoke on several times. Then again we may have a Bible Picture Contest, or just a social hour around the table or play games. We even had a debate on "Which is the Stronger, Love or Hate?" Our Mr. Friedwalt and Ruth Frey were on the affirmative side and Mr. H. Reyssen and Lydia Lahotsky on the negative side. If I were to ask each individual reader which is the stronger, most every one

would say Love; well, let me tell you the negative side sure did make every one believe Hate was the stronger (even though I'm sure they don't believe it themselves).

On New Year's Day our young people decided to come together at six o'clock and have a light supper, after which we sang and then every one chipped in cleaning tables, washing dishes and before a pin could be dropped everything was in order and we played games such as "Fruit Basket upset," "Ich sitze" (which our pastor made popular at Madison, Conn.), "Dusty Miller," "We are sailing east, sailing west, sailing over the ocean," and lots of other exciting and popular games until we all decided that "the best time was had by all."

Young People's Society of Hoboken,  
RUTH B. FREY, Secretary.

### Good News from the San Francisco B. Y. P. U.

During the pastorless interim of seven years, during which time our church had greatly suffered, our Young People's Society had also disintegrated. Some of our members were lost in the whirlpool of the busy San Francisco life, quite a number had strayed away from home base, others were stolen by various Isms and Cults. But with the coming of our pastor, Rev. R. T. Wegner, things have taken a turn for the better. Under his excellent leadership we have reorganized with a membership of seventeen, and have taken new courage. Our officers are: Mrs. M. Motzkus, president; Fred Schwab, vice-president; John Dussdal, treasurer, and Arthur Piehl, our general booster. We meet every Sunday evening before the preaching service; our sessions are real helpful and interesting. We also endeavor to scatter sunshine wherever we find gloom and sorrow. We are one at heart with our small but united church. We expect great things from the good Lord and intend to do our best.

LILY PIEHL, Sec.

The new Sunday school annex, which the Oak St. Church in Burlington, Iowa, is building, has progressed so far that the primary, intermediate, senior and young people's departments moved into their new permanent quarters Jan. 27. They all have their separate assembly room and class rooms. Pastor O. E. Krueger writes: "Talk about happy workers and pupils!—there was just one big smile all over." The beginners, juniors and adult departments are on the waiting list until the entire building is completed. The church services are being held at present in the new social hall. The attendance of the school is about 500. A number of pupils decided for Christ at the opening services. The slogan of the school for this year is: "A hundred more in nineteen twenty-four." The Southeastern Iowa Sunday School Institute recently held a School of Methods in Burlington, at which Mr. Krueger conducted the Bible Hour.

### Sunday School Institute at Wishek, N. D.

The church at Wishek, N. D., has had the honor of being the leader in several pioneer movements in the Dakota Conference. It also had the honor to invite and entertain the first regular Sunday School Institute held among our churches in that section of the country. Not that there have not been many conventions in North Dakota devoted to Sunday school work and lasting several days. But this gathering differed from others preceding in method as well as in the curriculum and in the length of the convention.

The institute was held under the auspices of the Central North Dakota Association of German Baptist churches from January 15-21. The program was arranged by our General Secretary of Sunday School and Young People's Work, Rev. A. P. Mihm. He spoke at the opening meeting on Tuesday evening, Jan. 15, on 2 Tim. 2:15 on "The Teaching Function of the Church."

The morning sessions began each at 9:30 with a devotional meeting, lasting one-half hour. They were led by Brethren Reichert, Bens, Bertsch, Sprock and Klein. The spirit of prayer was prevalent and hallowed the day.

At 10 o'clock the first study period was entered into and this lasted 40 minutes. Bro. Mihm had charge of this period and spoke on 1) Biblical Geography, using maps, 2) Survey of the religion, the government and the people of Palestine, 3) Survey of the books of the Old Testament, 4) Survey of the books of the New Testament, 5) Localizing and Memorizing Bible stories and incidents—a Bible Drill for Teachers. Abundant opportunity was given for questions and many were asked.

The second forenoon period lasted 40 minutes, beginning at 10:40. It was devoted to the consideration of a number of important topics. Rev. F. Dobrovoly of Ashley spoke on the "Qualifications of a Good Sunday School Teacher;" Rev. H. G. Bens of Herreid held up "The Qualifications of a Good Sunday School Superintendent;" Rev. G. Sprock of Bismarck described "The Relation of the Minister to the Sunday School;" Rev. D. Klein of Eureka emphasized "The Spiritual Life of the Teacher." Lively and profitable discussions followed these addresses.

The closing period of the forenoon was from 11:20-12 o'clock and the editor of the "Baptist Herald" again had the platform. The following topics were treated in this period: 1) "The Equipment of the Sunday School;" 2) "How to Teach the Junior Scholars;" 3) "How to Teach the Intermediates;" 4) How to Teach the Seniors;" 5) "The Art of Questioning." These topics consecutively treated opened up a new field to many, especially the treatment of the soul life of the various ages.

The afternoon sessions were held from 2-4 o'clock and were divided into two periods of one hour each. Miss Alethea

Kose, our missionary worker from Bismarck, had two of these periods in charge, speaking very effectively on 1) "The Cradle Roll" and 2) "How to Teach the Primary Pupils." Rev. A. Guenther of Bismarck, agent for the North Dakota Society for Friendless Children, spoke on "The Relation of the Home to the Sunday School;" Rev. E. Huber of Fredonia had for his subject, "The Spiritual Training of our Children;" Rev. C. Bischof of Washburn presented "Jesus, the Teacher for us Teachers."

The final period of the afternoon was again in the hands of Bro. Mihm who treated topics of deep interest to every teacher and officer, viz.: 1) "The Preparation of the Teacher for the Lesson;" 2) "Missionary Instruction in the School;" 3) "Evangelism in the School;" 4) "The Art of Illustration."

There were a number of other topics on the program, but occasionally our discussions grew so interesting that we just ran over into the other hour and used it up in that way. The church was filled comfortably every day by teachers and officers and others interested from many of the churches of the Association along the "Soo" line from Bismarck to Fredonia and from Wishek to Herreid. In spite of the cold weather the attendance was gratifying and the hospitality of the Wishek people was abundant.

The evening services crowded the church nightly and were of an evangelistic character in the main, with special messages to young people. Sermons were preached by pastors Dobrovoly, Bens, Huber and Bischof. Secretary Mihm gave an illustrated lecture on "The Life of Christ" on Friday night. This service was held in the gymnasium of the high school, the church auditorium not holding the people who came. A reverent spirit possessed all during this lecture.

On Sunday, the school session was devoted to addresses by the visitors. Bro. Edward Herr is superintendent of the Wishek Sunday school. He has an alert group of scholars before him every Sunday. They know how to sing and their singing is a delight. The selections by the Junior choir and the regular mixed choir of young people helped to brighten the services of the week. Rev. A. Heringer is leader of these choirs and has done creditable work in their training. A special preaching service was added on Sunday afternoon in addition to the morning and evening service. Rev. D. Klein preached in the morning; Rev. A. P. Mihm in the afternoon and Rev. F. Dobrovoly in the evening, Bro. Mihm conducting the after service.

Wishek is the home of Bro. Edward Herr, who is the Council member for the Dakota Conference in our Young People's and Sunday School Workers' Union. The editor was guest in his cosy home and found our brother a faithful worker in his local church as well as interested in our general work.

The Executive Secretary had provided for a display of various Sunday

school books, Bibles, Testaments, Sunday school cards and general supplies. The book table was a busy place between sessions and many workers invested and superintendents and teachers purchased or ordered supplies, enlarging their equipment along various lines, and introduced new features, with which they now came into contact.

From many remarks that came to our ears, the institute was profitable to all participating, was greatly enjoyed and voted a success. Several churches represented expressed themselves as ready to invite a similar one in their midst next fall or winter. A special vote of thanks was offered to the Wishek church and its pastor, Rev. A. Heringer, and also one to Secretary Mihm for his part in the program. They were full and strenuous days which we put in at Wishek but we were glad to be there and to have a share in the work. Above all we are grateful to Him "from whom all blessings flow," and who was in our midst in Wishek.

### Farewell Surprise Party in Hoboken, N. J.

A "Farewell Surprise Party" was given at the home of Mrs. Heldring, Morton Place, Jersey City, by the young people of the Willow Ave. Baptist Church, Hoboken, to Miss Johanna Graafmeyer of Hoboken, who left this city to make her home with her mother and brother in Canton, Ohio.

Rev. W. Schoeffel, assisted by Mr. William Ahrens, entertained with games and music.

At a late hour supper was served for thirty-five young people. The table was neatly decorated in pink, with a big cupie doll in the center, and pretty little favors and placards adorning each plate. A sterling silver fountain pen was given to Miss Graafmeyer for remembrance of us.

We, the young people of the Hoboken society, wish to congratulate the Canton, Ohio, Y. P. S. upon receiving into their society Mrs. Graafmeyer and Herbert and Johanna. Losing these active members is greatly felt but "our loss is another's gain."

RUTH B. FREY, Secretary.

### SMILES

A teacher had been telling a Junior class about the Ten Commandments. In order to test their memories she asked: "Can anyone give me a commandment containing only four words?"

A hand was raised immediately. "Well?" said the teacher. "Keep off the grass."—(The Continent.)

### Having Real Fun

Lady: "Well, I'll give you a quarter, not because you deserve it, mind you, but because it pleases me."

Tramp: "Thank you, mum, couldn't you make it a dollar and thoroughly enjoy yourself?"



# How About the Challenge of the Atlantic Conference ?

H. P. Donner

In the October issue of the "Baptist Herald" the Young People's and Sunday School Workers' Union of the Atlantic Conference challenged their colleagues of the other eight conferences to contend for the highest percentage of subscribers to be secured for the "Herald" in 1924.

This contest was to close December 31, 1923.

There was evident delay in entering upon this rivalry for the lists barely commenced to arrive by the date on which it should have closed. Many helpers did not send their lists until January, others not until February and at this writing the reports are not all in. It has therefore been difficult to compile the records for comparative purposes. Each day brings to the Publication House additional names.

But we all want to know where we stand and then we will renew our efforts to obtain the goal. The final calculations cannot be made until it can be determined how many of last year's subscribers who have not yet renewed, neither withdrawn but whose names have not thus far been included in this year's boosters' lists will con-

tinue loyal to this denominational enterprise. These persons are still receiving the "Herald" and it is assumed that their dollar will be remitted.

This is the showing at the close of business February 14:

### CONFERENCES

North Western	13.86%
Atlantic	13.18%
South Western	11.92%
Central	10.08%
Eastern	10.05%
Pacific	8.04%
Northern	3.59%
Dakota	3.17%
Texas	2.47%

The basis for these deductions is the conference membership as shown by the Conference Year Book for 1923. The challenging group has done well, it has made a record for itself going ahead of last year but despite the fact that some of their boosters, really many of them, have done remarkably well it is finding keen competition from its sturdy rivals of the North Western Conference who by this table lead the forces. The question now is who will ultimately win? Surprises

can still come from other conference groups who have held back their supreme effort which yet may be aroused.

Of course everybody will be interested to see how many subscribers each conference has thus far contributed. Here is the record:

North Western	619
Atlantic	582
South Western	332
Central	600
Eastern	242
Pacific	229
Northern	109
Dakota	169
Texas	26

As understood these figures represent the subscribers which have actually subscribed for 1924 since the challenge went out as shown by the boosters' lists. The "Herald" goes regularly to several hundred more who were readers last year and whom we hope to retain without interruption. All told we have 4200 names on our books. Twenty percent more will lead us to victory. Let the campaign now become intensive.

### The Growing Christian

His growth is based on certain habits, such as:

*Daily Bible Study* leading to a general mastery of Scripture. You cannot become a great Christian in ignorance of this wonderful revelation of God.

*Regular Church attendance.* Without regular church attendance you lose the vision and inspiration of Christian growth.

*Regular financial support* of the work of God's Kingdom. In proportion to means of course. A Christian cannot be big with narrow or circumscribed interests. He should have a share in the work of Evangelism, Missions, Education, Reform and Charity.

*A reader of religious journals.* Without these he cannot keep abreast with the conditions and needs of the religious movements. At least he should faithfully read his denominational journals. A reader of good books.

*Regular helper of others.* So many things we may do for our fellows. It may be to help an old lady across a busy street, or to visit a sick brother or to reprove one for bad language, or to urge another to come to God or to gladden someone's heart through a token of love. This should be the chief business of every Christian's life.

*An unceasing intercessor.* Prayer is the breath of the Christian. Breathe deeply and often of this bracing air of heaven in communion with the Lord. It will make the Christian grow. Are you a growing Christian?—Temple Bulletin.

### Stonewall Jackson's Confession

The following is told by John R. Mott:

Stonewall Jackson was well along in years when he became a church member. At prayer meeting, the pastor never called on him to pray, thinking he was too sensitive.

One day Stonewall Jackson, because he was sensitive, came to the pastor and said: "Is it the duty of members of this church to lead in prayer in public?"

"Yes," said the pastor.

"Well, I notice that you do not call on me."

"I knew you had just become a Christian, and I thought I would let you get strength first," said the pastor.

Then Stonewall Jackson gave those words that have helped me many a time, "Pastor, if it is my duty to pray in public, it is my duty to overcome my diffidence."

### An Important Question

A recent issue of "Record of Christian Work" contained an article with the suggestive title, "Does Your Sunday School Go to Church?" Another equally interesting title for an edifying article might be, "Does Your Bible Class Go to Church?" or, perhaps, "Does Your Young People's Society Go to Church?" Auxiliaries of the church should never serve in any degree as substitutes for, or rivals of the church.

### The Success Family

*The Father of Success is Work.  
The Mother of Success is Ambition.  
The oldest son is Common Sense.*

*Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.  
The oldest daughter is Character.*

*Some of the sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, Harmony.  
The baby is Opportunity.*

Get acquainted with the Old Man and you will be able to get along pretty well with all the rest of the family.—Sel.

### Smiles

"Grandpa, I saw something funny running across the kitchen floor without any legs. What do you think it was?"

Grandpa had to give it up.

"What was it?"

"Water," replied the little lady triumphantly.

**WHEN IN BROOKLYN**  
Do as the  
**CRUSADERS BIBLE CLASS**  
does

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