

The Baptist Herald

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

Volume Two

CLEVELAND, O., MAY, 1924

Number Five



Young Men's Bible Class, Central Baptist Church, Erie, Pa.

What's Happening

Rev. Stephen Groza of Lehr, N. D., has accepted the pastorate of the church at Linton in the same state.

Rev. E. Niemann, District Missionary of Eastern Montana, has been conducting revival meetings at Freudental station, south of Plevna, and reports ten conversions there.

Rev. Wm. A. Lippard, pastor of the Gross Park Immanuel Church, Chicago, accompanied by Mrs. Lippard, will visit Germany and other European countries this summer. They begin their trip on June 18 and expect to spend three months abroad.

The Irving Park Baptist Church, Chicago, surprised its pastor, Rev. A. Rohde, on his birthday with a large birthday cake, a fine flowering plant and a \$25 bill. The Ladies' Aid Society performed the honors in a similar way on Mrs. Rohde's birthday, presenting her with a beautiful basket of blooming plants and a \$10 greenback.

The church at Buffalo Center, Iowa, of which Rev. A. G. Lang is pastor, has torn down its building to make way for a new edifice. The main room in the new house of worship will be 30x44; the annex will be 20x30 and an annex for the baptistry will measure 10x24. They hope to dedicate by the end of June. In the meantime the congregation meets in the City Hall on Sundays and Thursdays. This room has been placed at their disposal rental free.

Five members of the Teacher Training Class conducted by Rev. H. P. Kayser of Cathay, N. D., recently passed a very creditable examination on questions in the Old and New Testament, based on Oliver's Teacher Training Course. The papers were examined by the Executive Secretary of our Young People's and Sunday School Workers' Union.

Prof. A. J. Ramaker and Mrs. Ramaker sail for a trip to Southern France, Northern Italy and Switzerland on May 6. Prof. Ramaker will spend his Sabbath year vacation (which has been long in coming) in these favored spots on the continent in rest and recreation. They are planning to return in September.

The church at Baileyville, Ill., gave a reception to their new pastor, Rev. J. J. Abel, and wife at the close of the prayermeeting, March 19. One of the deacons, the Sunday school superintendent and the presidents of the different societies spoke words of welcome, after which refreshments were served. Every family represented brought some useful gift. The church is looking forward with courage and hope.

Rev. Fr. Mindrup, formerly pastor at Buffalo Center, Iowa, has accepted the call of the Greenvine and Brenham churches in Texas.

Rev. G. Eichler of Lodi, Cal., has accepted the position of state-missionary for North Dakota and will begin his new duties during the summer.

Rev. S. S. Feldmann, one of the students in our Seminary at Rochester, has been appointed by the Board of the American Baptist Foreign Mission Society as successor to Rev. George Geis in the Philippines. Bro. Feldmann expects to sail for his new field the early part of next October.

Miss Martha Troeck of the Missionary Training School in Chicago was fatally injured by a taxicab as she was alighting from a street car near the school. The driver did not stop. Miss Troeck died in the hospital without regaining consciousness. The tragic event took place on the eve of her birthday. The body was shipped to Brooklyn, where funeral services were held, conducted by Rev. W. J. Zirbes, and interment made beside the body of her mother. Miss Troeck had been in missionary service for over thirty years. She was missionary in St. Joseph, Mich., in St. Louis, Mo., and for many years worker among the immigrants at Ellis Island. She was then a member of the Second Church, Brooklyn, and the editor was her pastor. When the war suspended the work in Ellis Island, she accepted a position on the staff of the Training School in Chicago. Miss Troeck was an energetic, tireless, devoted worker, wholehearted and true. She was widely known in our churches and her sudden taking away is mourned by many.

The Second Church, Brooklyn, has inaugurated a Home Department of the Sunday school. Mrs. J. B. Dempke has been appointed superintendent. Miss Lydia Baumann has charge of the Cradle Roll department. A "Double-up Campaign" to increase the school membership has been going on several months and ended at Easter.

Rev. H. Frederick Hoops, pastor of Grace Baptist Church, Racine, Wis., who tendered his resignation on Jan. 20, brought his ministry of three years to a close on Sunday, March 30. He has gone to New York to assist his father temporarily in business affairs. As to his future, Bro. Hoops states that he intends to continue in his chosen calling.

Miss Hannah Hoops and Mr. Harry Hilker, son of Mr. and Mrs. W. F. Hilker of Racine, were married on April 8 at Summit, N. J., Rev. H. Frederick Hoops, the bride's father, officiating. The groom is connected with the Southland Citrus Products Company of Lakeland, Fla., and it is in that city that the young couple will make their future home.

The Editor had the pleasure of spending Sunday, March 30, with the Andrews St. Church, Rochester, N. Y., Rev. David Hamel, pastor, and occupied the

pulpit both morning and evening. The congregations have increased in an encouraging manner during this first year of Bro. Hamel's pastorate, a fine evening service has been built up. The Sunday school has made marked progress. A Young People's Society has been organized. A very hopeful spirit pervades the church.

Rev. Wm. Kuhn, our General Missionary Secretary, and Rev. A. P. Mihm, Young People's and Sunday School Secretary, spent two days at our Seminary in Rochester, March 31 and April 1 at the invitation of the faculty and lectured before the students in morning and afternoon sessions on vital subjects pertaining to their departments of work. Bro. Kuhn spoke on "Our Missionary Task" and "Our Missionary Message." Bro. Mihm spoke on "The Teaching Function of the Church;" "Promoting Missions in the Sunday School;" "Our Young People as Our Missionary Field," and "Our Aims in Our Young People's Work." An after-dinner speech making session was held Tuesday noon, delightfully informal, on which occasion the Student's Orchestra, about 35 strong, favored the visitors with several selections. A good spirit prevails in our Seminary.

The Young Men's Bible Class of the Central Baptist Church, Erie, Pa., whose picture holds the place of honor on the front page this month, is an organized class with a president and secretary. Rev. R. R. Kubsch is the teacher. The class enrollment numbers 35. The attendance on the Sunday the picture was taken, happened to be below the average. Members of the class won the championship of the Sunday School Basket Ball League of Erie. It was a splendid victory for this team. The class also has a bowling team, that holds first place at present with only one more game to play. Winning against the rivalry of 30 church teams is no small task.

The Baptist Herald

Published monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3804 Payne Avenue Cleveland, Ohio

A. P. Mihm, Editor
Contributing Editors
O. E. Krueger A. A. Schade
Paul Wengel G. W. Post
H. von Berge Mrs. R. E. Hoefflin

"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.00 a Year.

(12 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2 1/4 inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7348 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3804 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Some Facts and Figures Concerning Our Missionary Work

THE fiscal year of our General Missionary Society closes on the 31st of March. The occasion is always signalized by a comprehensive report of the work of the society by the General Secretary. From this year's report of General Secretary William Kuhn we glean some interesting facts and figures that tell a vivid story and paint a colorful picture of our denominational efforts in carrying out the missionary and benevolent mandates of our Master. We need the sympathetic mind and the inner eye of vision to glimpse and understand the constraining and impelling power of the love of Christ which underlies these facts and figures.

Our Home Mission work involves the laying of foundations, upon which other missionary activities can be erected. In this branch we seek new fields, strengthen weak churches, look up the scattered members through our colporters, carry on evangelization, and nurture the important departments of Sunday school and young people's work. Support has been extended to 75 pastors of churches, to 16 women missionary workers in the churches, to 6 state missionaries, to 2 colporters, 2 evangelists and one Sunday school and young people's secretary,—a total of 102. The receipts from the churches were \$69,352.63 and the expenditures \$77,429.24.

Our Foreign Mission work embraces a corps of 108 missionaries, in whose support we are engaged, some entirely, some in part. Three are laboring in heathen countries like India, Assam and Burma, several in South America, but the great majority are at work in the nominally Christian countries of Europe, like Germany, Poland, Russia, Switzerland, Bulgaria, Rumania, Lithuania, Czecho-Slovakia, Austria. We have eleven in far-off Siberia. Receipts for this work amounted to \$35,027.75 and expenditures \$44,313.87.

Aid was rendered for chapel building in Austria, Germany, Poland and Czecho-Slovakia; grants were made for Bible and tract distribution in Germany as well as for the new theological seminary in Lodz, Poland.

Our Relief Work for the needy and suffering has reached larger dimensions than ever before. The major part of the moneys for this treasury went to our needy brethren in Europe, whose burdens in the past year have been great, yet many needy ones in our own land are aided right along from year to year. Receipts were \$49,945.13, expenditures \$62,703.75.

The Support of Aged and Infirm Pastors is a debt and duty which the denomination clearly recognizes and gladly pays.

Grants for aid were made to 24 pastors and to 16 widows of pastors. The churches gave \$7,891.07 and \$7,138.83 were expended for this purpose.

The Chapel Building Fund assists financially weak churches with grants for the building of suitable church edifices. The main sustenance of this fund are the offerings of Children's Day. The amount of aid given fluctuates from year to year and the demands made are larger at certain times than at others. In the year just closed \$10,657.69 were received and \$2,794.76 expended.

The Minister's Pension Fund purposes to pay all ministers who have joined, an annual pension of \$300 after they reach the age of 65. At present, 140 of our ministers are members of this pension fund. During the past year 14 ministers and widows of ministers received regular stipends from this fund. The amount in the treasury is now \$124,269.28.

The Annuity Funds of the Society are increasing. Those contributing receive a special rate of interest on their annuity gift, which is fixed according to age. These funds, however, can only be released and used for missionary objects and purposes after the death of the annuitants. The society at present holds \$131,550 of such funds on which interest is being paid. During the past year the sum of \$15,900 was received from 15 persons.

The running expenses of the nine conferences totaled \$3,041.60. The management expenses of the missionary office and headquarters in Forest Park, including salaries, traveling expenses, rent, postage and incidental office expenses amounted to \$8,415.73. A study of the entire report and the whole amount of money handled, shows that the work is administered efficiently and economically at a very low cost. The difference between the receipts and expenditures in various treasuries has been met by income from invested funds and by some bequests.

The business of the General Missionary Society is transacted by the General Missionary Committee, consisting of 15 representatives from our nine conferences. All matters pertaining to home missions, chapel building, support of aged ministers and relief work in each conference are taken up and considered by a local missionary committee in each conference. The missionary secretary of each conference makes his recommendations to the General Missionary Committee through the General Missionary Secretary, who is the executive officer of the society. Each conference has a local treasurer who receives the contributions from the churches and forwards them monthly to the General Treasurer of the society, whose office is also

in the headquarters in Forest Park. The office of the Editor and Executive Secretary of the Young People's Union is also located in our Missionary Society's headquarters.

These facts and figures give full insight to our young German Baptists as to the financial status of our missionary work and as to the method of administration. We ought to be interested in the "King's business" that has been entrusted to us. We ought to ask ourselves: Have I had a share in this important work? Have I been an active member in the corporation? Have I been a partner and a steward in this enterprise?

The new fiscal year has opened. Let us help to make it a big year in gifts and results. Your money, your interest, your prayers are needed. Let us give of our best to the Master.

Standing in the Need of Prayer

THE refrain of the old Negro spiritual "Standin' in de need ob prayer" applies truthfully to the life of the Christian. Prayer is the Christian's native air.

The craving for God in our human nature must have been put there by him, who is at once its source and supply. Prayer is called "drawing near to God." The sense of the Divine Being as one ever present may grow dull elsewhere, but it becomes sharp again in the inner chamber in prayer. Prayer is an exercise through which there is a personal approach of the soul to God. Nothing like prayer can make God stand forth with such reality before the mind or can bring him into such intimate communion with our souls.

The personal approach may be in connection with others, as in public or family worship, or it may be as an individual and private act. In either case, whether audibly voiced or silently thought out, man speaks with God, mind with mind, and heart with heart. Prayer is the language of the spiritual life. To be spiritually dumb is just as abnormal, unhealthy and restrictive as physical dumbness. Prayer is the conversation of the child of God with his heavenly Father.

Petition—the asking of favors for ourselves and intercession for others—is the very heart of prayer, which is prompted by the sense of want. We approach God not only to adore and praise but to petition. Adoration and praise prepare for the petition; they are the gateway to the edifice. While acceptable prayer contains the elements of praise and adoration, it is more; otherwise it would suffice to sing psalms and hymns. But prayer has the distinct office of asking aid of God for human weakness. Our necessities drive us to our knees because we must have help outside of ourselves.

Prayer therefore is not a mere religious meditation. It is not merely worship. It is not only submission to the divine will. It is not a sort of spiritual dumb-bell exercise, good as an exercise but not to be answered. Prayer is a reality, not a reverie. We believe prayer works results beyond the individual himself, both in the physical and spiritual world. Destroy that conviction, persuade

men that prayer has actually no influence on the divine will and is not a condition of divine action and the chief motive to prayer is withdrawn. Despair of an object is speechless.

Prayer is the link of connection between the human mind and the divine mind, the essence of true religion, the channel of all blessing, the secret of power and life. The man of spiritual power is the man of prayer. The sin of the church of our day is lack of prayer. Prayerless Christians make a prayerless church. A prayerless church is a powerless church.

Jesus has spoken to us more about prayer than anyone whose words are preserved to us in the Bible. He speaks to this end "that men ought always to pray and not to faint."

Our young people should seek divine teaching in prayer as the disciples did, when they said: "Lord, teach us to pray." They are to regard the devotional meeting as a school of prayer and not as an exhibition of finished performances. They can increase their efficiency in prayer by the use of the Bible, the best book of prayer. The Bible feeds the flame of prayer and prayer gives new vividness to the Bible.

FAITH OF OUR MOTHERS

"When I call to remembrance the unfeigned faith which dwelt . . . in thy mother."
2 Tim. 1:5.

Faith of our mothers, wondrous faith,
That long endures and ne'er despairs,
That clings to God, nor e'er lets go,
For those that on her heart she bears.

Though children often go astray,
And wander in the paths of sin,
Still doth her mother-love hold fast
And trust that Love divine may win.

Through all the changing scenes of life,
Her love hath been a guiding star
To point us to the paths of right,
To draw us back from ways afar.

Faith of our mothers, speaking yet,
Though silent be her loving voice,
Shall we not turn anew to God
And seek the Savior of her choice?
Fred Scott Shepard.

Editorial Jottings

NOW IS THE TIME to plan for an impressive Children's Day celebration. Children's Day—the second Sunday in June—offers a wonderful opportunity to emphasize the relation of the Sunday school to the child and to bring the aims and ideals of the school to the attention of the parents and the community.

BROTHER PASTOR and superintendent, how about a Daily Vacation Bible School in your church this summer? The five weeks of attractive and intensive religious education offered to the boys and girls of your community through such a school will prove a great help in character-building, in

the acquirement of Bible knowledge and the sense of worship, in the appreciation of skillful hand-work and clean play activities. The D. V. B. S. builds up the Sunday school and links up many new homes to the church. Write to the Executive Secretary for further information. Write to the Seminary at Rochester if you can employ a student for this work. It will help you and help him.

THE EXECUTIVE BOARD of the Lake Erie and Ontario District Branch of the Young People's and Sunday School Workers' Union have forwarded a resolution through their Secretary, Miss Frieda Sayenga, expressing their appreciation of the increasing number of news items appearing in the "Baptist Herald." They also suggest that "the 'Herald' be sent to all those that originally subscribed, continuing to send same beyond expiration unless notified by letter." This latter suggestion is the policy being pursued by our Publication Society. We are glad of the Board's recognition of the "Herald" as a news medium among our young people.

Sanctification

That Continuous Act of God Whereby He Christianizes the Christian

O. E. KRUEGER

SCAFFOLDS cannot be hung with hooks on the sky, they must be built on the ground. Man cannot make his own atonement, he cannot establish his own sanctification. Auerbach's "Villa on the Rhine" is a "Villa in the Air" since it teaches unqualified self-sanctification. Dr. Clarke says: "The work that the New Testament calls sanctification is the carrying-on of divine life toward perfection." Dr. Strong calls it "That continuous operation of the Holy Spirit by which the holy disposition imparted in regeneration is maintained and strengthened." In sanctification God permeates the entire person with the life imparted in regeneration. It is not a state of perfection but a process toward it. It implies:

The cross stands at the parting of the Separation ways and separates the world into two great classes—sanctified and sinners, as the blood on the door-posts separated Israel from Egypt. The penitent Israelite placed his hands upon the head of the animal to be slain outside the gate that its blood might separate him from his sin which had caused separation between himself and God. "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate" (Heb. 13:12). By his willing death Christ has set the church apart for himself. "By which will we have been sanctified (separated) through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "Christ loved the church and gave himself for it that he might sanctify it" (Eph. 5:25).

Not physical of course, but sometimes Operation very painful, an anesthetic for the soul not having been found. "Now ye are clean through the word which I have spoken unto

you" (John 15:3). "Sanctify them in the truth, thy word is truth" (John 17:17). Gold and silver are "sanctified" by fire, the vine and the apple-tree by the pruning-knife. God chooses his own method with the soul. "The work of Jesus in this world is twofold. It is a work accomplished for us, destined to effect reconciliation between God and man; it is a work accomplished in us, with the object of effecting our sanctification."—Godet. A damaged steamship may be tugged to port and fastened to the dock. "She is safe but not sound." Justification gives safety, sanctification gives soundness—but it may require a long time to repair the old ship.

God's work of sanctification calls for man's co-operation. "Follow after peace with all men and the sanctification without which no man shall see the Lord" (Heb. 12:14). "Among them which are sanctified by faith" (Acts 26:18). Faith is the hand that reaches out for God's every blessing. The boy who wants to grow must put himself under the law of growth. By vicious practices he makes impossible the realization of his desire. Sanctification is attained by man's co-operation with the operator. It comes by appropriation. The more completely we appropriate Christ by faith the more progress we make in sanctification. Air is forced out of the bottle as you fill it with water. As Christ comes, self goes out.

We are not thinking of this word as Graduation an educational term but in the metallurgical sense. Here it means the raising of a metal to a higher stage of condition. In one sense our sanctification is now complete. "By the which will we are sanctified through the offering of the body of Jesus— For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10, 14). Clearly these words refer to the act of separating the believer from the world, setting him apart to God, which was accomplished through the death of Jesus once for all. In our standing before God we are perfected once for all. There is no need of the repetition of the sacrifice. But in our state before God there is still room for progress. Here we are still in the stage of graduation. We are exhorted to increase in love, to abound more and more in godly walk, we are to grow in grace and knowledge, and are to be transformed, until Christ be formed in us. When perfection is attained there is no more room for such a process. Indeed a bottle may be partially filled, a farm may be partially cultivated, a broken machine may be partially repaired, Christ may be partially appropriated. When we have completely appropriated him it will be unnecessary to proclaim the fact, others will become aware of it! While we are in the process of sanctification we should not be discouraged at failure since "He who began a good work in you will perfect it until the day of Jesus Christ" (Phil. 1:6). "Then we shall be like him."

For Bible Study

The Book of Job

The book of Job is generally regarded as one of the greatest poems ever written. Authorities well-versed in literature pronounce it the grandest poem in the world's great literature.

It is one of the so-called Wisdom Books of the Bible; the other two are Proverbs and Ecclesiastes.

The Book stands by itself and makes no allusion to Mosaic Law and Israelitic history.

Job has been rightly termed "a masterpiece of religious reflection and systematic creative art." It declares the highest truths which appeal to the intellect of man, centering around the cardinal truth of the majesty of God and the littleness of man. Weddell calls it "The Book of Patience or the Secret of living in a suffering world."

Nature of the Book

The book is a dramatic poem, set in a frame of epic narrative which is founded upon historical facts.

It deals with the world-old mysteries of human life, with the most universal of all topics—the mystery of suffering. Even the frivolous are driven by suffering to think about the meaning of life. The bulk of the work is a philosophical discussion of the question of suffering. But the philosophical discussion is also dramatic debate with rise and fall of passion and varieties of personal interest.

For the theologian, next to the existence of a good God, the most fundamental question is the presence of pain and evil in a world he has ordered. These are the problems of which the book treats: Why does a righteous God inflict suffering on a good man? What is the meaning of it? How can unmerited suffering be reconciled with the love and justice of God? Why does God permit it, especially with his own? Why does divine justice delay in punishing the wicked?

The drama of Job is an attempt to solve these problems and we believe that the pen that wrote it was inspired of God. We should not be surprised to find a profoundly thoughtful poem of this character in a volume of such variety and scope as the Bible. The Holy Spirit can guide the intended teaching of a poem as well as that of precise history.

The Author

The author is unknown and also the age in which he lived. The scene of the poem is evidently laid by the writer in a remote antiquity. Some critics have supposed that it was written in the patriarchal age; others in the time of Moses. Lightfoot has ascribed it to Moses in his sojourn in Midian. Others again suppose that it was written in the time of Solomon, and some place it even after the captivity. Ewald thinks it was

written about the time of Manasseh and Isaiah, about 650-700 B. C. He also admits that in the time of Ezra, it was generally regarded as the work of Moses.

Job's Personality

The central figure of this great Eastern drama is a venerable old man, rich in experience, deep in reflection, acute in observation, —a sage and a prince abounding in patriarchal possessions, with flocks and herds, with a large family, living in great honor and dignity, charitable, hospitable, loyal to conscience and duty, revered by all who knew him, at peace with himself and his Maker; in short according to human standards,—a perfect man—so that there was nothing like him in all the earth.

Satan

Another personage appears called Satan, an accusing spirit. He appears among the "Sons of God" and yet is not of them, since he is suspicious, sinister, cynical and does not believe in such a thing as disinterested virtue. He attributes Job's virtue to the absence of temptation and trial. If Job were subjected to a bitter ordeal, he will prove disloyal to his Maker. A like opinion has been shared by worldly men in all ages and nations.

God allows his servant to be put to the test. Satan deprives Job of his children and takes away his earthly goods. But in the face of these calamities, Job maintains his integrity and does not rebel against the hand that smites him. (1:20-22.)

Satan now becomes cruel and malicious. (2:4, 5.) God allows the additional trial and Job is covered with sores and boils from head to foot. His only relief is in scratching himself with a potsherd. He sits in ashes, a sign of deepest misery and mourning, but sins not. The counsel of his wife to commit suicide is spurned. (2:10.)

The Three Friends

Satan baffled, defeated, now retires from the scene and returns no more. Job had obviously triumphed. At least no murmur escapes him. The real conflict, however, begins when his three friends come to comfort him. Their half-truths stagger him. They are all good men, intellectual, sympathetic, religious. They sat down on the ground with him for 7 days and 7 nights without saying a word. Friendship's best office is to be silent; yet to be nigh notwithstanding the silence.

When Job's friends began to talk, they spoiled it all. They fell to arguing. Cause and effect are very patent to them. Suppose they had known as much as we know of the things that are told in the first chapter of Job! But they did not know—that was not their fault; they argued as if they did—and this was their fault. Their insinuations seemed

to be a greater trial to Job's patience than all that had happened to him. They were miserable comforters.

The starting point is the position taken by Job when overpowered by grief and pain he curses the day of his birth and claims a speedy end. Jeremiah did the same thing in his profound sadness. Job's friends treat this as ignoring a visitation of God.

There are three rounds of speeches given in which the three friends take part. Their position is: All calamity is judgment upon sin. If a man is in trouble, we can safely say he has done wrong. The basis of this doctrine is the infinite distance between God and man. They reproach Job for maintaining his innocence. He could not be innocent since he was a sufferer. They finally accuse him of being a miserable sinner, a liar and hypocrite.

Job in his replies shows the fallacy of their reasoning. The theory in which he and his friends had been bred, did not meet his case. He declares that the just God destroys the good man as well as the wicked man. Yet afterward in calmer frame he rises above his despair to the realm of faith. "Though he slay me, yet I will trust him." In view of a future deliverance, he strives to be patient. (23:10.) He announces his belief in immortality and is confident of his acquittal in another world. (19:25.) He finds comfort in the idea of a future straightening out of things crooked, but it is not a satisfactory solution of the great mystery of suffering here. A new personage, a young man *Elihu*, appears but he has nothing essentially new to offer. He modifies the doctrine of the friends: Affliction is not so much a judgment as a warning against judgment to come. To his four speeches Job makes no reply.

Jehovah's Answer

Then Jehovah himself answers Job out of the whirlwind and revealed himself as the justification of his servant. He does not reason or argue, but by the revelation of himself in nature convinces Job of his own ignorance. Job is overwhelmed with the terrible rebuke of Jehovah as to his impotence and ignorance. He humbles himself. (40:3, 4.) He is utterly confounded in view of the awful truth, which stands out in the Bible with terrible distinctness—the majesty of God and the littleness of man.

Job cannot answer all of the questions nor is any solution given to them. Job too has not been sinless. He has forgotten the infinite distance between the creature and the Creator. In the depth of his penitence and broken pride, Job exclaims: 42:1-6. His final confession is: "I had heard of thee by the hearing of the ear, but now mine eye seeth thee, therefore I abhor myself and repent in

(Continued on Page 10)

The Sunday School

A Decalogue for Sunday School Workers

The following Ten Commandments for Sunday school workers were given among the reports of a recent Sunday School Convention.

1. Thou shalt be a man. True, clean, genuine, courageous. One who will be missed when he is gone, but who will not leave an empty place, because he has trained someone else to carry on his work.

2. Thou shalt be a leader. "The world is greedy for leadership, whether good or evil."

3. Thou shalt have a vision. Have an ideal. Work to make your class or department what you would like to have it. Set your ideal so high you will never reach it.

4. Thou shalt have faith. Faith in God. Faith in the church. "He can because he thinks he can."

5. Thou shalt be loyal. Stand by your church and pastor. "The best way to be great is to make others great."

6. Thou shalt be a student. Read, think, and visit other schools to get new ideas.

7. Thou shalt be ambitious. Work to make your school as good as you can, and then as big as possible, and keep it good. Quality counts more than numbers. Your school will never be better than your ambition makes it.

8. Thou shalt be enthusiastic. "Enthusiasm for God is the true elixir of life."

9. Thou shalt be patient. "He that hath patience can have anything he wills."

10. Thou shalt be humble. Kingliness and lowliness go together. The opposite of humility is selfishness. We see others' faults and we forget that they also see ours. "The only thing wrong with those who think they are smart is that they are mistaken."

MARION LAWRENCE.

Sunday School Talent

In years gone by the three or four Sunday school entertainments each year were the only means of self-expression Sunday school pupils had for their talents, and often these occasions were deadly dull in that some grown person was asked to make a lengthy speech before the tired children came on for their share of the musical and literary side of the program. Children's Day, Fourth of July, Thanksgiving, and Christmas were about the only public occasions when the young folks had a hand in the matter, but now all that is changed and the Bible school is recognized as working hand in hand with the public school to give recognition to talent in its pupils.

The orchestra, the piano solo, the piano duet, the song, the chorus and the little talk on sacred music all call forth the best efforts of young pupils, and

furnish an enjoyable change from the stereotyped round of opening and closing the school. Of course the music must be of the highest order or the significance is lost in these days of jazz. A talented little pupil singing a childish song about Jesus is just as religious as the whole school singing a hymn, though many people strenuously oppose any change in the established order of things. During the past year our school had brought forward at least twenty-five young folks in musical productions, and their work has added to the efficiency and enjoyment of the school rather than subtracting from it. Three to five minutes spent in this way does not rob the school, but rather enriches it, and there is no surer way to keep the young people in the school than to give them something to do.

Last fall the young people of our town had a week's evangelistic services in one of the churches. A number of Protestant denominations united and planned the work; that is, the young people did the planning. They furnished the music, the talks and everything except one brief talk made at the close of each evening by a layman and not a minister. Although there were many people of mature years in the congregation each night the young folks were out in force, and it amazed many opponents of the recent Sunday school idea of developing talent to see the high school pupils leading in prayer, making effective talks for evangelism, furnishing high class music and in every way conducting the meetings like veterans. Without the work of the progressive Sunday schools and the work of the societies for young people such a week's campaign would have been impossible. Everything moved along smoothly and quietly, and even those who felt that perhaps the whole thing would be a sort of fun-making time were impressed with the air of devotion that pervaded the large groups of young folks who came nightly.

Even in a social way the Sunday school is helping the young folks. Many of the pupils came from homes where there is nothing like refined hospitality, and they not only get a glimpse of how Christians conduct their entertainments, but they carry to their homes higher ideals and the desire for cleanliness and order and true hospitality. They learn to plan and work and execute in their little class socials, and the whole school seeks to supplant the doubtful pleasures with those that are clean, wholesome and pure. "Behold I show unto you a more excellent way," is the slogan of the young workers, as they plan and carry out the enjoyable class parties, and surely it is well worth while to try to convince young people that it does not take a great deal of money to give good times, nor does it require amusements

that cost to promote good fellowship in the large and small organizations of the school.

Opportunities for service are more numerous now than ever before. The substitute and regular teachers, the officers, the heads of committees, the social workers and all the multiplied tasks of the progressive school furnish outlets for enthusiasm and zeal that were unknown twenty years ago. The school that has the largest number of young pupils responsible for something, working for something, adding to the efficiency of the school, bringing out young speakers and in every way developing talent is the school that has the real vision of usefulness, and the school that will hold to the boys and girls who used to slip away between the ages of fifteen and twenty. The church needs every bit of young life and enthusiasm and talent that can be discovered and cultivated, and it is one of the real tasks of the Sunday school, to conserve and develop that talent for the future work of the church.—Convention Teacher.

If the Pastor Ignores the Sunday School

Such pastors, we surmise, are very, very rare. As a rule, the pastor should in some way serve the Sunday school or in no way serve the church.

How many zealous members interest and enlist a neglectful pastor in Sunday school work? Pray for him. Talk to him. Work with him. If he is uninformed, let him know the place and power and possibilities of the Sunday school, and he might appreciate the gift of a book bearing on the subject. If he is diffident, ask his counsel and co-operation in the school, on his pastoral rounds, and in the pulpit. If there is something definite for him to do (as there is), and his people expect it of him (as they should), he will generally do it.

Yet if there should be anywhere a pastor who deliberately ignores and persistently disregards his duty in this Bible-authorized teaching work, but one correct course is open: There is no room for such a man at the head of a loyal, active, missionary church; the pastoral tie must be severed; let the church call for his resignation.—Sunday School Builder.

A Teacher Training Class is being conducted by Rev. F. H. Willkens in the Bethel church, Buffalo. The class meets on Sundays from 5-6 in connection with the young people's get-togethers. The text book is the fourth unit of the First Year Standard Teacher Training course, entitled "The Coming School of the Church" by Wm. Chalmers.

Of the seventy million people in Japan, twenty million are children, and only 160,000 are in Sunday school.

The Juniors



A Happy Group

Here we come!
Where from?
From New York!
Oh, no, no, no.

No, no, we are from Bismarck, North Dakota. What's our trade? Why being Juniors, of course. Here you see 31 of us and our four teachers, who meet with us every Sunday afternoon. We have forty members and have an average attendance of thirty-three each week. Our president, Caroline Barbie, you see second from the left in the back row; she presides at all our meetings. Our pastor, Rev. Spruck, gives us an object lesson each week, which we all enjoy. Miss Kose, our missionary, tells us a mission-story at every meeting. Just now we are hearing about the children in Japan. Besides this we learn all our songs by heart, have learned five psalms, and now are studying the Beatitudes. The last hour is our lesson period. We are divided into four classes, and our teachers train us in learning the books of the Bible, how to quickly find passages in the Bible, Bible stories, and then, last but not least, we are learning to read and to write German. This means a busy Saturday afternoon for us, but we have our jolly good times too. At our Christmas party we had lots of fun,—and soon we'll have hikes and a picnic,—perhaps—if we are good.

We were very fortunate in having Rev. A. P. Mihm visit us several weeks ago. He called our attention to this important verse in the 119th Psalm: "Thy word have I laid up in my heart, that I might not sin against thee." We enjoyed his visit very much and hope he will soon come again.

Greetings to all Junior Societies from the Juniors in Bismarck.

HENRY WEISENBURGER, Secretary.

* * *

He who complains that he never had a chance is usually responsible for his own lack of opportunity. Chances are earned, not given away.

"A Rope of Human Hair"

We all know how strong for its thickness a human hair is, and what a wonderful rope it would make if enough of it could be procured for the purpose. But probably none of us ever saw such a rope. In the temple of Higashi Hongwanji in Kyoto, Japan, is a cable 225 feet long and thicker than a man's wrist, made from the hair of the women of the land.

Some years ago this temple was to be rebuilt and the word went out that strong ropes would be needed to lift the heavy timbers and columns. One of the priests knew how strong a rope would be if made of hair; so he sent word through all the country that any woman who would give her hair for this purpose would find favor with the gods. The Japanese are always trying to find favor with their gods, and the women everywhere cut their long locks and sent them to Kyoto. Of these the rope was made. — (Esther E. Reeks.)

The Marbles in the Pockets

The committee was packing a box to war refugees. At Christmas the children had brought garments as gifts. Some brought clothes they had outgrown. Others who had two coats had decided they would give one to some boy or girl who had none.

As a member of the committee folded a boy's coat she felt something hard in the pocket.

"Better turn these pockets inside out, I suppose," she said. "They may be full of chewing gum or even bread and jam."

She thrust her hand in the pocket and brought out a torn handkerchief in which were wrapped five marbles. A note scrawled in a boy's hand was in the pocket. She read:

"Dear boy who gets this coat.

I have eight marbles. First, I put in four for you. Then I put in another one. I hope you will like the coat—and the marbles. From your little friend,

John."

I looked at those four marbles, and at the fifth one that had been added after a struggle to be generous, and I thought of the marble-less pockets in the presents we give.

Any one can give away an outgrown coat. It's the marbles in the pockets, the personal thought, the sharing of treasures, the addition of something that isn't really necessary that makes the coat most precious. I fancied I saw some dear little chap who was hungry and cold getting that coat. He had suffered much and his eyes were tired and listless. I saw him put on the coat and suddenly, as his hand went into the pocket, I saw his eyes brighten. If you have a coat to give, put marbles in the pocket.—Ex.

Only One

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by;
Hundreds of bees in the sunny weather.

Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn;
But only one mother the wide world over.

George Cooper.

Let Faint-Hearts Fall Away

Not with 32,000 but with 300 chosen men Gideon met and vanquished the host of Midian. Not with a Roman army and empire, but with a few chosen men Christ turned the world upside down during the first century. Is it not the same way in everything? We quote a fine illustration:

When Mr. Spurgeon and his people determined upon the work of building that great tabernacle in London, a committee of thirty was appointed to take charge of it. At their first meeting Mr. Spurgeon proposed that all the faint-hearted among them should withdraw. Ten of them withdrew, and twenty were left. At the second meeting, acting upon a similar proposition, ten more withdrew; and at the third meeting three withdrew. This left only seven, and they did the work. In our churches it is true, that the minority are doing the praying, toiling and giving.

* * *
Kentucky leads all states in furnishing Baptist ministers for the Southern branch of that denomination.

* * *
Girl (visiting in the country): "Ah, your son has very fine manners; he has just opened the gate for us."

His mother: "Oh, that's nothing; he does that for the cows every day."

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

A Mother's Birthday

HENRY VAN DYKE

Lord Jesus, thou hast known
A mother's love and tender care!
And thou wilt hear,
While for my own
Mother most dear
I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know,
From day to day,
The deepening glow
Of joy that comes from thee.

As once upon her breast
Fearless and well content I lay,
So let her heart,
On thee at rest,
Feel fear depart
And trouble fade away.

Ah, hold her by the hand,
As once her hand held mine;
And though she may
Not understand
Life's winding way,
Lead her in peace divine.

I cannot pay my debt
For all the love that she has given;
But thou, love's Lord,
Wilt not forget
Her due reward.
Bless her in earth and heaven.

Prayer Topic—Our Home

Mother's Day occurring this month, brings anew to our minds the remembrance of the home of our youth. What cherished memories of our loved ones, the family circle,—probably scattered, but again gathered in new homes!

We certainly love to remember "Mother"; she was the magnet about whom we gathered, but not only Mother, Father is beloved no less, and we surely are in sympathy with the agitation to make it "Parents' Day," thus giving us the opportunity to "honor father and mother" as God's command instructs us to do.

Religion in the Home

MRS. LENA SCHEUFLEH-HASSE

Our subject deals with the home. The question therefore arises, What is the home? To some home may mean little more than the place where they eat and sleep. Surely it was intended to mean more. In its fullest sense, it may be defined as the dwelling place of the family with the wholesome or unwholesome atmosphere created by the family relations and activities. It is the place where we all got our start in life. It became our first training school and continues to be such however often family ties and houses are changed. It is impossible to get away from "home influences," be it palace or hut and how-

ever little it may deserve the term "home."

Regarding the home as a training school for the family, what is its educational function? Some one has said it is the mental, moral and spiritual perpetuation of the race. This being true, the result of omitting religious training in the home is self-evident—it means spiritual starvation.

In the history of the Hebrew people we find that every Hebrew home was a school where the father and mother taught their children the principles of the Law and trained them for the practical duties of life. This was the command of the Lord through Moses, his mouthpiece, when he said in Deut. 6:7: "And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and risest up." In the busy life of today with its many diversions, how many parents still take the time for family worship or talk to their children of Christ and his love as they sit in the house or walk with them by the way? No Christian parent can ignore this command of the Lord and expect to live well pleasing in his sight and have the consciousness of his approval and blessing.

To further emphasize the all-importance of a Christian atmosphere, training in worship and Christian living in the home, the new science of Psychiatry comes with the startling statement that all emotions are fixed before the age of six. If this be true, there is no time when Christian parents can neglect the spiritual side of life, if not for their own sake, then for the sake of the tender souls entrusted to their care. Educators tell us that an infant of 11 months recognizes pictures—what are therefore the first pictures a Christian home should offer the child? Before a child can talk he recognizes tunes. What are the songs and melodies a child in a Christian home shall register in its plastic soul? A child of four already has a vocabulary of about 500 words. What place should God and his love have in the vocabulary of a child of four in a Christian home? These are but a few suggestions for thoughtful Christian parents as they "sit with their children in the house or walk with them by the way."

Every educational institution must have an ideal or motto toward which all of its activities and training are directed, in order to accomplish desired results; and the family as a training school cannot overlook this fact. For without a goal, all efforts must be purposeless and run wild. I know of no better motto a Christian parent could adopt than the words of Joshua, "As for me and my house, we will serve the Lord." Christianity is essentially a way

of living and means to live as Christ did, a constant and open fellowship with God, a life of work and worship.

Those of us who had the privilege of growing up in the good old-fashioned Christian home, prize beyond expression the memory of the morning family worship, when we all knelt with father and mother before the mercy seat and joined our hearts with theirs in praises and petition. The influence these hours had in keeping us from falling a prey to the Evil One and shaping our lives and ideals, eternity alone can reveal.

The popular attempt to relegate entirely worship to church and Sunday school is both foolish as well as disastrous. It not only impoverishes the religious life of the child but also starves the soul of the grown-up. Children need daily training and example. On busy days when they most need spiritual food and exercise and upbuilding, they go to their tasks and trials and temptations without that expression of religion, which clarifies and invigorates ideals and equips them for the demands of the day.

Lack of family worship maims the home. Few things, if any, will so unify the life of the family as family worship—uniting in common praise and penitence—and few things can so sweeten and purify the family intercourse, curbing tempers, encouraging unselfishness, inspiring service and bring forth the fruits of the spirit as worship in the home. The common excuse of lack of time is inadequate, for households usually find time for any act, which they regard as of vital importance.

"One Foot Nearer Mother!"

No wonder men like to get back to mother! They are safer, kindlier, more useful there. I do not marvel at the story told by one of our missionaries coming out of Siberia. They had been shut in a long time. It was forty degrees below zero. The ice appeared unbreakable. The ship was three days getting out of the harbor. When she went the first foot, a colonel of the regulars turned to the missionary and exclaimed, "Thank God, Hall, one foot nearer mother!"

How near are you to your mother? Not geographically, but in spirit, in purpose, in service? How near in unadulterated godliness? Is all your tribute to her expended in sentiment—a flower today, forgetfulness tomorrow? Have you lived up to her teaching?

* * *

Some of our dark experiences are like a tunnel on the railroad. We cannot see them as we go through, but they get us somewhere. At last they enable us to see the glory in the thorn-crowned face of our Lord.

Exciting Debate in Philadelphia

There was an exciting time at the meeting of the young people of the Second Church on Tuesday evening, March 11. The cause of the excitement was a debate on the proposition: "Resolved, That the world is getting better."

The speakers on the affirmative side were Eva Yung and Alfred Yahn, while the negative was upheld by Mildred Berger and Charles Widmaier.

When the affirmative speakers pointed to the progress of civilization during the past centuries, a wave of satisfaction seemed to float into the room, transforming itself into a confident smile on the faces of the listeners. But when the negative speakers took up their side of the question with a great deal of conviction, dwelling on the evils present in the world, the smile gave way to a tense expression which betrayed the emotion felt by everyone. Many strong arguments were advanced by both sides, and at the close of the debate the audience waited the decision of the judges with eager anticipation. After a considerable time they reached their decision, which was in favor of the affirmative side.

Even after the meeting one could hear the subject discussed with fervor here and there, which showed that the debate had set our young people thinking.

Our society is showing an admirable spirit of co-operation, and with God's help we expect to do great things in the future. DAISY SCHUBERT, Sec.

The S. O. S. Girls of New York

"Spread of Sunshine" Girls Club of the Second German Baptist Church of New York City gave a Medical Missionary play entitled the "Pill Bottle," on March 25. The church was filled to its utmost capacity. The ushers for that evening were four girls dressed in nurse's uniforms who made it their duty to welcome everybody with a smile and hand each a pill-bottle, which was not filled with pills for this occasion but proved to be a program for the evening.

The play was ably rendered, each player acting his part true to life, especially the Indian scenes when our thoughts were transferred to India as the different members marched in, dressed in their Hindu costumes. We were again reminded of the superstition and ignorance which still holds its grip on many classes of the people. To see old bowed down grannies and widowed children was a strong appeal to the Christians. But the scene was not all dark when we were shown the light and new life which had come in through our missionaries. The play ended most effectively when all the players re-entered singing: "Just as I am, thy love unknown, has broken every barrier down, O, Lamb of God, I come, I come." It is the love of God that breaks down all barriers and in him there are no castes. The musical numbers between the acts deserve the highest praise and the whole program was a success from beginning to the end.

This was the first entertainment of the S. O. S. Girls Club, and the church may expect great things in the future. MRS. F. W. BUSCH.

Pacemakers in Passaic

Seeing that news in reference to the doings of our young people's societies is welcomed by the "Baptist Herald," we venture to appear for the first time in its columns.

We are getting to be a busy young people of late. A desire to be up and doing something worthwhile has taken possession of us. Not that we are accomplishing great things, but a special effort is being made by our young people to arouse more interest in the meetings and bring in others who are still without the fold.

Since January a Christian Endeavor Society in a small way was started under the leadership of our new member, Earl C. Travers. Every Sunday evening before the church service a short devotional meeting is held, and the different members take turns in leading and each one chooses his own topic. These meetings are mostly all well attended by the young people and the older folks as well. A collection is taken and the money will be used for missionary purposes.

Recently, on one of our meeting nights we went to the home of elderly friends who had been shut in through illness, where a prayer meeting was held in behalf of the seeking one and here we must stop to praise the goodness and love of the Heavenly Father in restoring the sick to health once more. We regret the absence of our able leader and president, Bro. Rabe, who has served in this capacity since the organization of our society, with the exception of a few years. He has been confined to the hospital for the past eight weeks. We have missed him everywhere. But here too, the young men have come forward and shown a greater willingness than ever before to take hold of the work, making the meetings a real success.

Now a glimpse into the social life as this is not being neglected. In February, a Valentine Sociable was held. This was led by our vice-president, H. Oschesky, opened by singing hymns, and followed by scripture reading and prayer. Then a number of pretty Valentine baskets and boxes which were provided by the ladies were auctioned off. This created considerable amusement. The refreshments being the contents of the baskets were then resorted to. The remainder of the evening was spent in playing games and a general good time was enjoyed by all.

The sum of \$20.35 was realized from the auction and was donated to the Pipe Organ Fund—the one great goal of our workings in the past and which will continue to be until we have achieved our aim. We are very thankful to our Lord for his nearness to us all in the past. We shall try to deserve his guidance in the future.

SOPHIA SCHROEDER, Sec.

Social Evening at Close of Airship Contest, Second Church, Detroit

A delightful evening was given for the Sunday school Tuesday evening, March 18, in the Sunday school room. The good time had by everyone was a fitting close to the Airship Flight contest in which the entire Sunday school was engaged. The social was opened with a song, prayer by Miss Muehl, president of our B. Y. P. U. Mr. Lemke, the assistant Sunday school superintendent, had charge of the program, and first called on the losing class to give a reason why their class lost. The teachers of the winning classes were then called on to make a speech and both were equally successful and received a great deal of applause. A delightful speech was also given by Mr. B. L. Wagner.

The Beatitudes printed on cards were read by our Chief Aviator, Miss Rosbach, and presented to each member of the winning classes including the teachers. Capt. McDonald with Troop 34 then gave a demonstration of the Girl Scout work and the work required to win different medals. Everyone was delighted with the work as demonstrated by Group 34 and a Girl Scout Troop may be organized in the Second German Baptist Church. Refreshments were then served and everyone went home feeling very happy and anxious for the next contest.

MRS. J. M. BARNARD, Secretary.

The Book of Job

(Concluded from Page 6)

dust and ashes." Job discovers that there is no blessedness and righteousness apart from submitting to God.

God now justifies the sufferer, calling him "my servant Job," reproves his friends who had falsely accused him. At the intercession of Job, they are forgiven. Job is restored to divine favor. His latter days were more blessed than his early ones. (42:10-17.)

But the great mystery, why does God afflict a righteous man, is still unsolved. The bewildered mind and the agonized soul must fall back on faith, and unconditional submission to the government of an allwise God. We say: Virtue leads to happiness, but it is only a half truth. Job was not a happy man upon his ash-heap, but he was obedient to something higher than happiness, even duty and right. We are required to do right whether happiness comes or not. Obedience often involves discomfort, pain and reproach. Farrar says, this book anticipates the Christian principle that we are to serve God for goodness sake alone, whether we receive pay or pain.

The whole book including the introduction and conclusion, teaches that afflictions are often permitted as a test of character, that they must be borne with humility and in God's own time light will come. A. P. MIHM.

Bazaar at Bethany Church, Vesper, Kans.

On Feb. 22, 1924, the Ladies' Missionary Circle of Bethany Baptist Church celebrated its third anniversary with a Bazaar and program. A large crowd was present and the several booths, consisting of fancy work, sandwiches and coffee, ice cream and cake and candy, were well patronized. At 8 o'clock an excellent program was given. Rev. Heide opened the program with prayer and an address. Then a yearly report was given which is as follows: We have come to the close of our Ladies' Missionary Circle year and can look back with grateful hearts to the many blessed hours we have spent together. The Lord was with us and it is our desire to show more interest in this work in the coming year. We are nineteen members. It was our privilege to meet twenty times during the past year in our different homes. Our meetings are well attended. The time is divided into sewing, quilting and devotional exercises. To scatter sunshine as we go, we remember the sick and aged with flowers and other kind deeds. It was our privilege to entertain and serve dinner to the ministers' convention which was held in our church in April. We also entertained the Sunday School Institute and B. Y. P. U. of the German Baptist churches of Kansas in May.

Not forgetting that mission work begins at home, we as a circle surprised our pastor and wife with a lovely new suit case for their tour to the coast. We had the interior of our church painted and purchased a new rug for our church platform, also a runner for the aisle. At our annual Sunday school picnic each member of the circle donated an article to be sold. One social was held during the year which consisted of a birthday social. Four quilts were quilted and six comforts tied. Not forgetting our Orphan's Home we sent there 12 pillow cases and one comfort. Our Old People's Home was remembered with two warm comforts. On Feb. 22, 1923, we as a Circle decided that each member donate the proceeds of eggs they receive on the first Sunday of each month for the year and we admit the result was a happy surprise for we gathered in the nice sum of \$131.05 and we aim to carry this plan out through the coming year. Our Birthday Social amounted to \$30.44. Our Picnic sale \$36.25. Amount from sale of quilts, donations, etc., \$30.65. Our expenses for local purposes \$219.95. For missions \$60. The proceeds of the Bazaar amounted to \$93.98 which is to be used for home work. Total in treasury \$65.81. The interest and thoughtfulness shown by our Mission Circle was and is a manifestation of our love and loyalty to our Savior and might well serve as an inspiration to us all for more devoted service in the coming year. MRS. B. H. SCHULZ, Sec.

The world is full of interesting things to one who is willing to be interested. Selfishness pulls down the shades and leaves the house of life with no outlook.

A New B. Y. P. U. in Herreid, S. D.

We closed our protracted meetings and we joyfully report 166 conversions as the result of our meetings held at Herreid and Pollock. Rev. C. Bischof assisted us for two days, Rev. E. Huber for four weeks, and Rev. J. L. Schmidt for eight days, the latter at our branch church at Pollock, S. D.

Here in Herreid we organized a B. Y. P. U. that now numbers 70 members, with Miss Santa Clara Bens als president and Mrs. R. Ackermann as secretary. About six different committees help to keep the work of the society in running order, and everything seems to work nicely. The young people's prayer meeting is one of the wonderful phases of our church life. To hear that band of devoted young Christians testify to the glory of God, to hear their fervent prayers, and to look into their eyes, filled with a holy enthusiasm for the Lord's work is surely an inspiration. May the good Savior lead us on and guide us on the road to victory! H. G. BENS, Pastor.



Graduate Students of Our Seminary, 1924

The readers of the "Baptist Herald" will be glad to have a glimpse of the students who graduate this month from the German Department of our Theological Seminary in Rochester, N. Y.

The men in the group and the churches whose pastorates they have accepted are as follows, reading left to right: Gustav Schmidt, West Baltimore, Md.; George Hensel, Walnut Street Baptist Church, Newark, N. J.; Rudolph Kaiser, Gatesville, Texas; Victor H. Prendergast, Pilgrim Church, Jersey City, N. J.; Henry Rieger, Ableman, Wis.

As these men begin their pastoral work with these churches, we pray that their entrance into this new relationship may be in the fulness of the blessing of Christ.

Brotherhood Club Banquet, Second German Baptist Sunday School, Detroit, Mich.

A splendid banquet was given to the ladies of the Loyalty Club by the Brotherhood Club in the Second German Baptist Church on Tuesday evening, Feb. 5, at 7 P. M. The two clubs were engaged in a contest during the months of October, November and December and the Brotherhood Club lost, consequently it

was up to them to entertain the ladies. The toastmaster, B. L. Wagner, Sunday School Supt., rendered some very good jokes and called on the presidents of both clubs for speeches. Various vocal and piano selections were given. Our pastor, Rev. A. Bredy, was then called upon for a speech and he was very enthusiastic about the help he had received from both organizations in connection with the church work and the contemplated basement which he strongly believes will be of great assistance in the social work of the church. Both clubs claim that the pastor was the real incentive of any help which they were able to give him. A delightful evening was had by all.

MRS. J. M. BARNARD, Sec.

"Get Acquainted Social" in Portland, Ore.

The Young People's Union of the First Church, Portland, Ore., had their first social of the year on Tuesday evening, March 4. As this was to be a "Get Acquainted Social" all those present were tagged with a slip upon which their names were written. Emma Gass, chairman of the social committee, took charge of the first part of the evening, during which time a short program was rendered. It consisted of songs by the Men's Quartette, piano duett, a reading and several recitations. Victor Flath entertained the crowd with a number of free hand stunts which we all enjoyed very much.

Walter Brenneke took charge of the last part of the evening. We played a game in which every one took part. The object of this game was to take away the names of as many persons as possible. In order to do this each and everyone carried on a conversation with the other person. If they used the words "yes" or "no" in their conversation they had to forfeit their name. A time limit of ten minutes showed Linda Schneider as having seven names. She received a prize of a box of candy. Refreshments consisting of punch and cake were served. One hundred and fifty young people had a very nice evening.

ALICE L. KNISPEL, Sec.

Attention! Iowa Young People

The Elgin B. Y. P. U. extends a cordial invitation to all the societies of the Iowa Jugendbund, which will meet in Elgin, June 17-19. Prof. Lewis Kaiser of Rochester, N. Y., will be the main speaker. We expect a good attendance.

Plan and pray for the convention and come expecting a blessing.

EDNA MILLER, Sec.

Kansas Young People

The annual meeting of the Kansas Jugendbund will be held with the church at Durham, Kans., May 26-28. (See program in "Sendbote.")

Come with all your enthusiasm to help make this meeting the best on record.

MABEL JAEGER WIRTH, Sec.

Missions—Home and Worldwide

Going Through the Gates

The young missionary from one of the outposts of Africa sighed a little as she arranged her table of curios for the afternoon meeting.

There was the elephant's tusk, the monkey skin, the roll of cloth made from the bark of an African tree, the knife encased in alligator skin, the huge earrings and other things.

People were coming in slowly and she sighed once more. There was never any crowd at a missionary meeting.

She looked out over the audience. So many old people—and middle aged ones.

She wished, she did wish, that there would be a girl present. She loved girls. Elderly people couldn't go as missionaries. Married people with large families must stay at home too. But girls, girls with their bright eyes and quick fingers, these were the ones whom she would interest most.

She looked again.

There seemed to be no girl present, and then, all at once she saw her. A slender figure in her blue suit and wide hat. A girl with serious eyes and smooth dark hair and rosy cheeks.

The little missionary straightened up. She knew then she was going to speak better. She could feel her enthusiasm bubbling up. She was going to talk to that girl. She was going to try to kindle her soul with love for that land of heathenism from which she had lately come.

She was going to paint her pictures of Africa as she had seen it.

Africa, with its dense forests, its wide rivers, its grass huts, its sea of black faces. Africa, as she knew it in its godlessness, its sinfulness and crime.

There were more people coming in and then it was time to begin. But the little missionary from the outposts of Africa did not see them at all. All she saw was one girl in a blue suit and wide hat. To her she made the plea of Africa with its unsaved. To her she laid bare the facts as she knew them.

It wasn't a pleasant story.

In it were hardships, dangers, discomforts and much unloveliness.

Once she thought she caught a glow in the girl's eyes. Once she thought she saw in them an answering gleam.

"The mission of a missionary is divided," she went on. "In Isaiah 62:10, you'll find these words, 'Go through, go through the gates. Prepare ye the way of the people. Cast up, cast up the highway. Gather out the stones. Lift up a standard for the people.'"

She paused.

"We have done these things but there aren't enough of us. Workers are needed. I am praying that in this audience there is one who will see the need as I see it. Who will feel tugging at the heart-strings the call of the unsaved as I have felt it? Who will put aside the

things of the world and choose the things that are his? It isn't easy—but even in Africa he is there. Even in the jungle one feels his nearness. I have walked through its forests. I have forded its rivers and I know whereof I speak. The call of Africa—who will answer it?"

Her voice sank.

"If only I have impressed one with Africa's needs—only one," she faltered.

It was at the close of the session. Several had spoken to her and were looking at her curios. But with eager eyes she was watching for the girl in the blue suit and wide hat.

Would she come?

Yes, she was coming. She came nearer, nearer yet. And then the girl in the blue suit had taken her hand and her eyes were wet.

"I did not want to come here today," she began tremulously. "I had other plans—but I came to please an aunt of mine who is old and loves Missions."

She paused.

"I seem to feel Africa's need of workers as much as you," she went on. "I seem to see its grass huts and its black faces. These things have come—(not to anyone else) but to me, Mary Eunice Graham. I want to do something. I must. I want to put my useless, pleasure-loving life behind me and go forward."

"What was that verse you quoted? 'Go through, go through the gates.' I am going through."

The little missionary from one of the outposts of Africa nodded. Her face shone.

"I hoped you would see it," she said gently. "I was talking to you."

—Kind Words.

Ties that Bind

A party of us returning from Stockholm stopped over for a Sunday in Berlin and were invited by the German messengers to the Alliance to come to their services in the First Baptist Church Sunday afternoon. Some forty or fifty accepted the invitation. It was a most wonderful service. The church house was packed with some eight hundred or one thousand German Baptists. There were many deep impressions made on our hearts, not only by the size of the congregation but by their appearance.

A number of us spoke—Dr. Truett, Dr. Gill, Dr. Cree, Dr. Wicker, Congressman Upshaw, Dr. Hergot, and myself. A German stood by us and interpreted in their language what we said. The speeches were interspersed with songs by the congregation or by the choir.

The Armstrong party of some 50 or 60 Baptists from the South traveling together had organized a Sunday school class and had the Sunday school lesson every Sunday, and had taken collections

each Sunday. On this Sunday morning we had taken our collection for the German Baptist Church, for them to use as they saw fit. When we left, the service being dismissed, the congregation gathered on the street and as we drove away they began singing with great power, "God be with You till We Meet Again." We joined in the chorus. Tears flowed down the cheeks of Americans and Germans and we gloried in the common fellowship in the gospel of Jesus Christ. The joy and glory of that scene will follow those of us who witnessed it through the rest of the journey of life. Whatever of international passion had been in our hearts for the last several years was all forgotten in the bonds of a glorious fellowship in Jesus Christ.—L. R. Scarborough in Home and Foreign Fields.

My Offering for the Kingdom Must Be

A loving gift to carry the love of Christ.

An intelligent gift, for my prayers must go with it.

A generous gift since God has given to me so generously.

A personal gift to Christ since he asks me to do it for him.

A willing gift since no other is acceptable to him.

A gift through which I go myself to tell of redemption for the world.

—Missionary Manual.

Navajo Indian Good Worker, and Loyal

The Navajo is intelligent and takes a keen interest in what is going on in his vicinity. He is an expert horseman, a past master at bargaining, a good worker in his own way, loyal and friendly when fairly treated. He may appropriate trinkets or articles of food, but can usually be trusted with valuables on important missions, says the Wide World magazine.

The Hopi is indifferent toward strangers. He attends to his own affairs with intelligence, but is little interested in the affairs of others; his chief desire is to be let alone. Contrary to the common custom common to most Indian tribes, the Navajo and Hopi women have property rights and exercise a strong influence on domestic life. With the exception of the few who have attended the white man's schools, all the Indians of the regions are devoted to their old traditions and are superstitious to an unusual degree. Generally speaking, the glaring eye of the camera is their pet aversion.

* * *

Accurate knowledge is the basis of correct opinions; the want of it makes the opinions of most people of little value.—C. Simmons.

Our Musical Page

Edited by PROF. H. VON BERGE

Profiting by Criticism

Whatever we do before the eye of our fellowman is subject to his criticism. We may as well be reconciled to that, for we cannot change it if we would. Better still, we may as well make the best of it, for there is much advantage to be gained from the criticism of our doings by others, if we but go about it in the right way. While all this is true in a general way, we are here interested particularly in its bearings on our choir singers. They are constantly subjected to criticism, and that is quite natural. Sometimes they are very sensitive about it and resent it bitterly, which usually is very foolish. Some of it is to be taken very seriously and studied carefully, much of it is simply to be completely ignored, all of it is to be taken with a liberal grain of salt.

Differences in Ideals

Criticism is a judgement based on the measuring of the real by the ideal. Our own ideals are always a little ahead of our achievements, and because they are we are in a position to criticize ourselves. When we study music, or anything else for that matter, we try to get our teacher's ideals and then live up to them. But our teacher's ideals are always a little—sometimes very much—ahead of our own, and so our own criticism of our work and that of our teacher are quite different things, for there are two very different standards by which our work is measured. But our teacher's standard is no absolute standard either; it is just his own. Another teacher will have another, and so will judge differently again. Art cannot be measured by the foot rule, or weighed by the pound. There is no bureau of weights and measures to determine, and watch over, absolute values in this realm. All judgments here are subjective and have only relative value because all ideals on which the judgments must be based are subjective.

Criticizing Criticisms

It follows then that all criticism, in however good faith it may be offered, must itself first be criticized before it can be accepted. It may be based on ideals which we ourselves may once have had but in the course of time have outgrown. We cannot afford to take such criticism seriously, for we cannot afford to give up our own higher standards for lower ones which we have abandoned. Or the ideals on which a criticism is based may be all right in themselves, but they may be so far beyond our stage of development that our judgment is unable to accept them. Ideals that have no appeal for us cannot serve as a basis for helpful criticism. Ideals that cannot be made our own will never help us. But therein lies the value of criticism that it brings to our knowledge

higher ideals which we may be able to accept and by which henceforth we judge our own work.

Criticism vs. Caviling

Not all criticism is offered in good faith. There is often much ill will behind it, possibly the spirit of envy or something in that category. But anything said in such a spirit is not really criticism. There is a world of difference between criticism and caviling. Caviling is captious faultfinding; criticism is as seriously concerned with the pointing out of the good as with the pointing out of the faults. Caviling is destructive, criticism is constructive. All too much of that which is usually called criticism masquerades under too dignified a term. The only thing one can do with that is simply ignore it.

Criticizing for Exhibition Purposes

Much so-called criticism has not so much an eye to the one criticized as to the one criticizing. The object is not to pass a judgment pointing out the good and the less good, but to show the equipment one has for passing such a judgment. How delighted we feel when at some concert we have succeeded in detecting a little flaw here and another little flaw there, real or imaginary, so that we are in a position to talk to our friends about it afterward and prove to them that we have listened with a critical ear and are well able to point out things that did not come up to our ideals. Our church singers will have to endure a lot of that sort of criticism. Much of it will be simply absurd, and our singers will have to learn to lose no sleep over it.

Our progress, or lack of it, in anything will depend almost entirely upon our willingness to be criticized and to profit by that criticism. But only that criticism of others will mean anything to us that we have succeeded in making our own and that has put into our own soul new ideals by which henceforth to measure ourselves and which constitute the goal of our striving.

Proper Phrasing

The punctuation marks used in writing or printing are not meant only to make the grammatical construction clear to the eye, but they usually also indicate the places where little pauses are made in speech in order to make the meaning clear to the ear. Speech that is not properly phrased by accent or inflection or, above all, by little pauses, is unintelligible. Shifting the pauses often radically changes the meaning. Proper phrasing is absolutely essential, if one wishes to be understood.

Chopping Up the King's English

It is just as necessary in singing. There the phrasing is accomplished by

the little pauses made in breathing. To breathe at the wrong place is a very disturbing thing, yet it is very commonly done. There ever so many singers in our choirs would not hesitate about taking a breath in the very heart of a word and right in between its syllables, something they would never think of doing when they speak. Yet in singing the King's English is chopped up any old way, and one constantly hears such mutilations as, for instance, "Jesus, lov (breath) ver of my soul." To take breath so carelessly makes much of the singing utterly without sense.

Where and Where Not to Breathe

It is indeed not a matter of indifference where one takes a breath in singing. There are places, such as in the middle of a word or in the middle of phrases where under no circumstances one should stop for breath. There are places where one should breathe even if the lungs still contain an ample supply of air. It is invariably wrong to take breath in singing where one would not think of taking it in speaking. It is also wrong not to breathe in singing where one would take a breath in speaking, or at least make a pause. The supply of air in the lungs, or the lack of it, must not determine the breathing places, but the sense of that which is to be sung. The breathing supply must be regulated and husbanded according to the changing needs of the text. That takes thought and practice, but the singer will be the better off for it, and it will not take long before he will have learned to breathe quite automatically where he should, just as he does it automatically at the right places in speaking.

Marking the Breathing Places

Correct phrasing must be a matter of individual effort above all. The soloist should give particular attention to it. In studying a solo, it may be well to mark all the breathing places with great care and then observe them rigidly. If the singer as yet lacks the experience to mark his copy, the choir leader ought to do it for him when assigning the solo. But not only the soloist needs to observe the right breathing places, the whole choir must do it also, and it is the duty of the director to see to it that it is done. He should never let it slip through when his singers breathe at the wrong places. It may sometimes be necessary for him to mark the copies for correct phrasing carefully before rehearsing the number. An experienced director can indicate the little breathing pauses by the way he leads, if the choir is trained to watch for these indications. However it is done, it must be done some way. What a difference it does make if a group of singers have really acquired the art of good phrasing, so that their singing is not only a vocal-

izing on a meaningless string of words, but is the means of conveying an intelligible and inspiring message.

Have Patience

One of the greatest difficulties those have to contend with who would train young singers is found in the latter's impatience. They want results and want them in a hurry. But you cannot have results in the training of a voice in a hurry. To be sure, there are teachers who make the most glowing promises of wonderful achievements under their methods in just so and so many weeks; but one had better side-step such speedsters; they are usually fakers. To train a voice means, to begin with, to train the ear so that it becomes able to detect the difference between the good and the bad in one's singing, and that takes time. Then it means the breaking up of old habits of wrong singing and the building up of new and correct habits, and that takes time, lots and lots of it. A singer who is not willing to allow years of conscientious work for the building up of a good voice will not be likely to see very wonderful results. So be patient.—Der Kirchenchor.

First Anniversary at Bay City, Mich.

The Emanuel (German) Baptist Young People's Society of Bay City celebrated its first anniversary on Tuesday evening, April 1. Our parents and friends met with us to enjoy the occasion. The year has been a very profitable one to the members. The society met twice a month. The programs for each session consisted of Bible, missionary and other studies. One evening was devoted to "World Wide Service" and Mr. Paul Bakus won a prize for most correct answers. The program of the anniversary exercises consisted of songs, recitations and reading of annual reports of secretary and treasurer. A dialogue, "Beleidigt," written for the "Jugend-Herold" years ago by Prof. H. von Berge, was well rendered by the sixteen members of the society to the amusement and instruction of all present.

Our president, Mr. Arthur Schiell, has most faithfully and successfully attended to his duties. Our pastor and his wife, Rev. and Mrs. Wm. Ritzmann, have been our consistent advisors for the society's good and progress.

All but two of our members are members of the church and nearly all have made it a point to attend all of our church services including the Wednesday night prayer meetings. We all take pride in the society's growth and interest intellectually and spiritually. May the new year mark the same unity and harmony of spirit as in the first year!

PAUL YESKE.

* * *

If you can't afford to travel, you can get Pullman luxury at home. Just crawl up on a closet shelf and stick a cinder in your eye.

Sixtieth Anniversary of the Immanuel Baptist Church, Kankakee, Ill.

On Wednesday evening, March 12, the members of the Immanuel Baptist Church gathered together for a quiet celebration of the 60th anniversary of their church. On that date, in 1864, a little group of German speaking Baptists met and organized themselves into the First German Baptist Church of Kankakee City, Ill. Only one of that little group of ten is still living, Mrs. Maria Jansen, now in Chicago, Ill., the rest have all passed to their reward.

The beginning of the work of the Immanuel Baptist Church goes back as far as 1854, when two families of German speaking Baptists, members of the church in Greengarden, Ill., settled in what was then known as Kankakee Depot. They were among the first German settlers in this district. Others soon followed and Bro. Helmrich Jansen, then pastor in Greengarden, occasionally visited this little group and preached the Gospel to them, in the homes and later in the school house. In spite of ridicule, intolerance and opposition their numbers grew, and the records show that the members soon commanded the respect of the community on account of their strong Christian character and strict adherence to the teachings of the Scriptures.

On March 12, 1864, it was decided to purchase the building and property on the corner of Bourbonnais St. and Schuyler Ave. and remodel it into a church. The price was \$800, \$400 of which was raised as a first payment by this little group. The building was renovated and the first meeting held in it on Good Friday, March 25. Rev. Tschirch was called as pastor, and on the 27th day of March the building was formally dedicated. It served the church as a place of worship for twenty-five years, when it was replaced by a much larger structure in 1888, which served them for 35 years. The cost of this building was \$6000, all of which was raised by the church. In 1923 this building was enlarged and remodeled into the splendid modern edifice that now adorns the site on Bourbonnais and Schuyler Ave. at a cost of over \$20,000. (See "Herald," Nov. 1923.) From that little group of 60 years ago the work has developed into the strong healthy church of today. Although circumstances compelled the church several years ago to discontinue the use of the German tongue in its services, it has preserved its affiliation with the German Baptist Denomination and continues to support the work of that organization. Besides its liberal offerings for mission-ary purposes, the church has given to the Denomination three successful pastors, Rev. O. E. Krueger, Rev. F. P. Kruse and Rev. M. Leuschner; two pastor's wives, Mrs. O. R. Schroeder and Mrs. M. Leuschner, and one Lady Missionary, Mrs. F. C. Krueger, now living in Kankakee, Ill. In looking back upon these years we are constrained to say: "Verily this is Jehovah's doings, and a marvel before our eyes." CHAS. F. ZUMMACH.

The King's Daughters of Okeene, Okla.

The "King's Daughters" of Okeene, Okla., with an active membership of 26, have had very interesting meetings held once a month in the homes of our members. Beside our regular Bible and Mission Lessons an interesting program is always prepared. Although we have been organized just a little over a year, we have been quite successful in all our undertakings.

We have held a number of "Food Sales" and the money received has been used for various additions and improvements in our church and parsonage; also for boxes sent to Germany and other mission purposes. We sent a box of bloomers to the "Orphan's Home" and at Christmas sent each child a present.

Recently we gave a banquet in the basement of the church for our husbands and friends.

Much enthusiasm is shown by our members and we hope to be able to do a great work for our Lord and Master.

MRS. HARRY H. GEIS, Sec.

Oak Park Anniversary

The Oak Park Young People's Society celebrated its thirty-third anniversary on the last Thursday in February. There were many interesting numbers on the program. The speaker of the evening was Professor Heinrichs, former missionary to India. The topic of his talk was, "The Spiritual Value of Missionary Zeal."

Another event that marked the evening was the installation of our new president, Carl Jungkuntz. Our former president, Leroy Grosser, has served us in that capacity for four years and refused to accept the office for another year. The other officers elected were, Ethel Kinderman, vice-president; Anna Czyz, secretary, and Arthur Rappuhn, treasurer.

The new officers and committees have started on their plans for the coming year. We know that with God's blessing on their efforts our society cannot help but prosper and prove a blessing to many.

* * *

As no man is a hypocrite in his pleasures, his choice of them really reveals his character, thought Dr. Samuel Johnson. What do you do when you are off duty? Answer that, and you will be able to estimate your real self. One of the things that reflect great credit upon Sunday school teachers is that they perform their services voluntarily; they give themselves to preparation when their daily work is done. Many people make Christian work, such as teaching in the Sunday school, a hobby. It is an index to a fine character.

* * *

One sixteenth of the entire Sunday school enrollment of the world is in the state of Pennsylvania.

Christopher Schoemaker

PROFESSOR ALBERT J. RAMAKER

A while ago the request was made to the present writer to tell the story of "our dear old Brother Schoemaker, for the benefit of the younger members of our churches in the south-western section of our country." The brother making the request apparently had overlooked the sketch on the life of this worthy pioneer missionary-pastor, published in 1922 in the "Jugendfreund." It may, however, be possible that the language in which that article was written was a bar to its fuller usefulness, for some of us older folks are only gradually realizing that the present generation is finding it difficult to read the German with ease and profit. With the permission of the editor of the "Baptist Herald" we shall comply with the request and outline briefly the outstanding features in the life and labors of the man who is rightly and affectionately known in our Southwestern Conference as "our dear old Brother Schoemaker."

Schoemaker's life illustrates a type of Christian thinking and living which is rapidly passing out of our American Christianity, and, I am sorry to add, is also becoming more and more "out of date" in our own German churches. I am alluding to the uncompromising, introspective and individualistic type of Christian experience which under the general name of Pietism or Separatism constituted a rebound from the ecclesiastical dogmatism and formation of the Protestant State-churches in Holland, Germany and England. Pietism, although now a fixed historical term, was in reality a nickname in the 17th century, the people so designated being looked upon by the clergy and the masses as "pious" because they refused to conform their Christian convictions of life and duty to those of the majority about them. Pietism was surely a movement for a deeper appreciation of that one Fundamental of the religion of Christ—a personal salvation with its joys and responsibilities. It has always had its witnesses, but as a movement it originated in the Low Countries, where the Reformation of Calvin had found ready acceptance by the masses of the people, and where much latitude was given for small groups of Christian people to meet in private homes for more intensive study of the Scriptures and prayer. The Dutch movement, however, differed from that in the other countries in that these Dutch separatistic groups never made an attempt to affiliate with the State church, as they did in Germany under Zinzendorf and Spangenberg, nor did it seek recognition from either state or church as the Puritans did in England. In that regard it was a more radical departure and for that reason also it suffered more than did the other branches in its brief history through vagarious, incompetent and short-sighted leadership.

Brother Schoemaker tells us in his autobiographical notices, published in the "Sendbote" about thirty years ago, that he definitely joined such a group of

"abgeschiedenen Christen" (Separatist Christians) at the age of twenty-five, immediately following his conversion, in the year 1843. He was born at Winterswyk, in Holland, in 1818. He moved in pietistic circles until 1847, when he immigrated to America with his family and a few co-religionists, settling in St. Louis, Mo. Not knowing the English language and deeply feeling the need of upholding the religious life of himself and his friends, he at once made provision for a weekly meeting in private houses, and for a more public gathering Sunday afternoons in an English speaking church in the down-town district of the city. It was calculated to draw into these latter meetings their countrymen, whom they were desirous to win over to the more experiential Christian life to which they themselves had attained.



Of course Schoemaker was the leader of this group and upon him fell the duty of preaching the word. They celebrated the Lord's supper, restricting it to members of their own group, but refused to introduce or practice the rite of infant baptism, leaving that, when necessity for this should occur, to an ordained clergyman, for it was their understanding that Scripture gave them no warrant to baptize. There was no further organization and no apparent need of any more. They were happy and contented in their religious surroundings and rejoiced when a few others joined their company on satisfactory evidence of having experienced a change of heart.

There may be room here for a second short historical comment: these pietistic circles, and there have been hundreds of them in the countries already made mention of, were always open to the influences of a larger religious movement, if such a movement could bear the test of being scriptural. Baptist beginnings for example in Holland, Denmark and Sweden were greatly strengthened by accessions from such groups of earnest Christians, when they had discovered that the new movement could add to that which they already possessed.

And so it was with the St. Louis group of Dutch Separatists. In the fall of 1848, on a Sunday afternoon, as we are creditably informed, when Schoemaker and some of his friends were homeward bound from their church service, they witnessed an adult baptism by immersion in the Mississippi river.

It was the first time that any of them had seen the ordinance so administered, and it left a deep impression upon them. It was quite in keeping with their religious thinking that they began to search the Scriptures, as did the Bereans of apostolic times, to find out if they had really witnessed a New Testament baptism.

It always takes some time for people of Dutch stock to become convinced of the utility of a new thing. Because of their proverbial conservatism they move slowly, but surely. It took Brother Schoemaker until March of the following year, Bible student that he was, to declare himself ready to receive a new baptism. Then Dr. Peck, at that time pastor of the Second Baptist Church, baptized him and 19 others, two of the latter Germans, in the Mississippi river at the self same spot where they had first witnessed believers' baptism by immersion. The entire company, as is Baptist usage, joined the English Baptist church, but for the reason that these new members could profit little from church services in an unknown tongue, the church wisely formed them into a branch church, giving them the use of the church building and helping them in their missionary plans for reaching and winning others of their own speech. But this branch church was itself a bilingual church, for Dutch and German people had been added. It was therefore necessary that the preaching service be held in the two languages, Schoemaker serving the Dutch segment and a brother named Glatfeldt the German. In June, 1850, this bilingual branch church, with the consent of the parent body, was organized into a separate and independent organization bearing the name "The Dutch-German Baptist Church of St. Louis." It later changed its name to the "First German Baptist Church" because the Dutch members gradually removed from the city and the further accessions of German people became the rule. The present "St. Louis Park Church" is a lineal descendent of the church formed in 1850, having had a continuous existence to the present time. Brother Schoemaker, who was ordained in 1850, when the church was organized, is therefore the founder of the first German Baptist interest in the southwestern section of our country.

Brother Schoemaker's services as a Baptist minister extended over a period of 51 years, from 1850 to 1901, when he voluntarily retired at the age of 83. During this long period of activity he served, besides the church he founded, the First Church of Buffalo, N. Y., Concordia, Mo., and Muscatine, Iowa, giving the latter church about 29 years of his ministerial life. He died in the latter city in 1906, at the ripe age of 88, a venerable and venerated patriarch who had lived long, worked faithfully and died honorably.

I have always greatly respected Bro. Schoemaker's mental alertness and linguistic attainments, for he undertook, at the age of thirty, the huge task of

learning to speak the German language with its intricacies of Gender and the Subjunctive Mood, and that he succeeded so well speaks much for his diligent application.

But there was much more to admire and respect in the man than mental equipment and success. His spirituality always made a profound and lasting impression even upon those who were his superiors in the art of preaching. His own religious convictions were grounded in his conception of God as absolute and sovereign. His theological thinking did not begin with man but with God, and here his Calvinistic education gave him a most solid foundation. I have a letter in my possession in which he wished to know the best and latest Commentary on Romans, but he added in that letter: "it must represent the Calvinistic point of view." God's will ruled not only in the universe at large, according to his thinking, but also in all the affairs of life. He found God's will revealed in Scripture and once discovered there, made an end of all controversy. He was a Baptist from deepest and most independent convictions, and like all of our denominational "Fathers" his sermons treated the great foundation truths of our Christian religion, the destructive nature of sin, redemption through Christ, the necessity of a new birth and believers' baptism, as verities from which there was no appeal. And God honored him as he had honored God.

Program of the Young People's Conference, Bridgeport, Conn., May 9-11, 1924

Friday Night 8 P. M.: Opening Service. Address by Prof. F. W. C. Meyer.

Saturday Morning 9 A. M.: Devotional Service. Leader, Rev. William Schoeffel, Hoboken, N. J. 9:35-10:15: Conferences on 1) Sunday School Work. "How to Prepare a Sunday School Lesson." Introduced by Rev. G. H. Schneek, New Britain, Conn. 2) Young People's Work. "The Young People's Program." Introduced by Miss Dorothy Zirbes, Brooklyn, N. Y. 10:20-11:00: Conferences on 1) Sunday School Work. "How Can We Best Win the Boys and Girls of Our Sunday Schools to Christ?" Miss Ruth Doescher, Philadelphia. 2) Young People's Work. "What Service Ideals Should We Put Before Our Young People?" Miss Alma Meyer, Passaic, N. J. 11:05-11:15: "The Use of the Bible and of Memory Work in the Sunday School." Introduced by Miss Celia Kose, Philadelphia, Pa. 2) Young People's Work. "Training Young People for Service." Introduced by Miss Priscilla Hoops, Newark, N. J. 11:50-12:15: Brief devotional service, led by Frank Kuehne, president.

Saturday Afternoon 1:30 to 6:00: Recreation. Excursion and Business Session, combined.

Saturday Evening 7:45: Address by the Rev. Franklin P. Lynch, missionary from South Africa. A pantomime entitled, "O Zion Haste," will be given by the Misses Lillian, Clara, Florence and

Marie Berger, assisted by the Misses Tillie Rossell, Martha Luchtenberg and Alice Heimann of Bridgeport, Conn.

Sunday Morning 9:45-11: Special Sunday School Session. 11:00: German service. Sermon by the Rev. L. C. Knuth, Boston, Mass.

Sunday Afternoon 3:00: Roll Call. Address by Prof. F. W. C. Meyer on "The Stranger Within Our Gates."

Sunday Evening 7:00: Consecration service. Address by Rev. Paul Wengel, Brooklyn, N. Y. Address by Rev. Albert Bretschneider, Newark, N. J. The evening service will be concluded by 8 o'clock.

REV. PAUL WENGEL,

Chairman Promotion Committee for Young People's Work.

REV. ALBERT BRETSCHNEIDER,

Chairman Promotion Committee for Sunday School Work. Program Committee.

Tentative Program of the Pittsburgh Institute of the Lake Erie Young People's and Sunday School Workers' Union

May 30 to June 1

Friday P. M.: Picnic.

7:30: Song service. Address of Welcome, Representative from Pittsburgh. Response by Chairman. Roll Call with responses. Address, Prof. H. von Berge, Dayton.

Saturday A. M.: 9:00: Devotional service, Mr. Hamel, Pittsburgh. 9:30: Address, "Winning the Young People for Church Work," Rev. A. F. Runtz. Discussion. 10:00: Report by Field Secretary. Discussion. 10:30: Reading of Minutes. Appointment of Committees. Business. 11:30: Consecration Service, Rev. J. H. Ansberg.

Saturday P. M.: 2:00: Meeting for Members of Council. 3:00: Song Service. 3:15: Devotional Service, Miss Frieda Rieke, Buffalo. 3:30: Address on Sunday School Work, "Facing our Task as Sunday School Workers," Rev. F. H. Willkens, Buffalo. 4:00: Symposium: a) "Winning the Child," Rev. A. Knopf, Cleveland. b) "Holding the Child," Miss Victoria Orthner, Cleveland. c) "Helping the Child," Rev. R. Kubsch, Erie. 4:45: "Bringing the Child to Christ," Rev. D. Hamel, Rochester. 5:10: Adjournment.

Saturday Night: 7:30: Song Service and Devotional, Prof. H. von Berge, Dayton. 7:50: Report of the Nominating Committee. 8:00: Address: Dr. F. Meyer, Philippines. Roll Call with responses by societies. Social Hour.

Sunday A. M.: 9:00: Prayer Service, Prof. H. von Berge. 9:30: Sunday School. English Sermon, Rev. E. Baumgartner, Buffalo. German Sermon, Rev. O. R. Schroeder, Cleveland. Sunday P. M.: 2:00: Song Service and Devotional. 2:30: Address, Prof. H. von Berge. 3:15: Consecration Service, Rev. C. E. Cramer, New Kensington, Pa. Sunday Evening: 7:15: Song Service. 7:30: Evening Service, Address, Rev. J. P. Brunner, Buffalo.

Choir Banquet in Second Church, New York

On March 29 our choir gave a banquet to its members and a few select friends. After the banquet a half hour program was enjoyed, during which our pastor, Bro. Busch, spoke on how he met his wife. Our missionary, Miss Elsie Miller, had "The West" for her topic. Mrs. Busch spoke on "The Wilds of Canada." The music furnished was a quartet and a bass solo.

Incidentally, the banquet was held on Mrs. Busch's birthday, and it really turned out to be a birthday party. Mr. Kling, our toastmaster, presented her with a bouquet of flowers in the name of our choir.

As our choir has doubled since the closing of the last choir season it will be necessary for the church to enlarge the choir loft. We are giving two concerts to cover the expense of this. We also need new choir books which, our organist told us, will amount to \$25. He said that the choir members were patriotic enough to buy their own music this time, as the church is undergoing extensive repairs and painting, and asked for a subscription of \$25 among the members of the choir. In exactly 15 seconds the \$25 was raised. Mr. Kling feels that he has the most loyal choir in and around New York City in our German churches. Up until this banquet the attendance percentage at the meetings for the whole choir season was 93 per cent. This proves what Mr. Kling says, and we seldom have more than two or three absent at one time.

We hope that all choirs who read this article will be loyal to their church and organist as we try to be.

MISS EDNA LAUTERBACH.

* * *

Rev. W. P. Rueckheim, a former German Methodist minister, who united with our Oak Park church last winter by baptism, commencing May 1st will be identified with the Book Department of our Publication Society in Cleveland.

Ten converts, of whom five are Sunday school scholars were baptized in the Central Church, Erie, on Easter Sunday by Pastor R. R. Kubsch. They were the fruit of recent cottage prayer services conducted by the pastor. Prof. L. Kaiser lectured on his travels in Europe in this church, April 6.

* * *

If you have made a mistake, climb over it and go on. Mistakes may mar the way, but must not be allowed to bar the way.

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