

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., JULY, 1924

Number Seven



*Prof. Herman J. Weihe of Milwaukee, Wis.
Council Member for the Northwestern Conference*

What's Happening

Rev. G. E. Lohr of Emery, S. D., has accepted the call of the church in Lodi, Cal.

Bro. H. W. Van of our church in Avon, S. D., has completed his twenty-fifth year as teacher in the Sunday school. He is still active in the school.

Rev. H. F. Schade, formerly of Kitchener, Ont., is at present supplying the pulpit of Grace Baptist Church, Racine, Wis.

A young people's society has recently been organized in the church at Lehr, N. D. In the revival meetings held during the winter, 56 conversions were reported.

Rev. Carl Brueckmann of Polson, Mont., passed away on June 8, at the hospital in Missoula, Mont., at the age of sixty years.

The Children's Church of the Immanuel Church, Milwaukee, Wis., comprising the Junior and Intermediate boys and girls, rendered a unique program on Sunday, May 25, and had a display of handwork. A worship service and Bible instruction is the feature in separate rooms during the regular Sunday morning church hour. Two competent directors and four assistants have charge of the work each Sunday.

The Bethel Church, Detroit, Rev. Frank Kaiser, pastor, recently voted to build a new church in a different location. The beginning of the project hinges on the sale of the present building.

The Teacher Training Class of the Immanuel Church Bible School, Milwaukee, is taking up book II of the New Standard Teacher Training course. Several girls have completed the second year course and are now specializing on the third year course.

The Wisconsin German B. Y. P. U. (Jugendbund) will meet with the North Ave. Church, Milwaukee, July 22-25. A large delegation from the various societies is expected.

The Rio Grande do Sul Association of German Baptist churches in Brazil numbers 11 churches with 611 members. 72 baptisms were reported. Rev. F. Mat-schulat is moderator. The Sunday schools have 29 teachers and officers and 409 scholars enrolled. There are six young people's societies with 202 members.

Student G. E. Schwandt supplies the pulpit of the Immanuel Church, Milwaukee, during Pastor Hauser's absence in Europe. Student Benjamin Pape works with the Temple Church, Pittsburgh, this summer.

Miss Elizabeth Heide, Missionary worker with the Edmonton Church, Alberta, has resigned her position and is now temporarily staying in Chicago.

Our front page this month introduces to us Bro. Herman J. Weihe of Milwaukee, Wis. He is Council member for the Northwestern Conference in our Young People's and Sunday School Workers' Union. As we look into his countenance we see the student, the thinker, the teacher before us. Bro. Weihe was identified for many years with the public schools of Milwaukee. But we know him best as a Sunday school man. He has a long and honorable record in the Bible school and is a leader and constructive force in the religious educational work of the Immanuel Church. His interest in our denominational Sunday school work is keen and his counsel is always valuable. He is a contributor to our columns, who always has something real to communicate. We are glad that he is harnessed up with our organized workers.

Marion Lawrance, for so many years the greatly beloved leader of the Sunday school forces of the United States, passed away in Portland, Ore., on the evening of May 1. As an organizer, a speaker, a practical worker and a writer he was an influential factor in the growth of the Sunday schools of America during the past twenty-five years. He will be greatly missed in Sunday school circles.

During the past year there were 12,856 baptisms on the foreign fields occupied by the Southern Baptist Convention. One-third of the native churches are self-supporting, 97 having reached this goal during the year. Fifty-four missionaries were sent out, making the total number of American missionaries under the board 544. The Board is in debt over \$700,000.

Father and Son Banquet Second Church, Chicago

Thursday, April 22, will be a long remembered day among the men and boys of the Second Baptist Church, for on that evening they enjoyed a Father and Son's Banquet, given under the auspices of the Young Men's Bible Class. After an unusually good meal cooked by the Ladies Aid Society, at which, to the joy of the younger sons there was an over-abundance of pies and ice cream, the speeches and musical selections were introduced by the class president, acting as toast master.

After a short welcome address by Arthur Pankratz, teacher of the class, the speech of Rev. C. A. Daniel, representing the fathers, was enjoyed. He spoke on "The Tenderhearted Father." Rev. H. L. Broeker, representing the sons, gave an interesting talk, comparing characters with pianos, in that they are "square, upright, and grand." Rev. J. A. Pankratz, the pastor, Mr. H. Sie-mund, Sunday school superintendent, and Winfred Stracke were the other speak-

ers; all of whom were highly appreciated. All left with a fill of good eats, a mind full of good advice and clever anecdotes, and satisfied in having spent a profitable evening. H. LANGE.

Program for the Assembly and Institute German Baptist Young People's Society of Minnesota

Mound, Lake Minnetonka, July 15 to 20

Tuesday, July 15, 8:00 P. M.: Opening Service. "Life's Race. The Start," Rev. A. P. Mihm.

Wednesday, July 16, 7:45 P. M.: "Life's Race. The Course," Rev. O. E. Krueger.

Thursday, July 17, 7:45 P. M.: "Life's Race. The Goal," Rev. W. J. Appel.

Friday, July 18, 7:45 P. M.: Program and Roll Call, Societies in Minnesota. Business Meeting. 20-minute-talk by Rev. C. M. Knapp.

Sunday, July 20, 10:30 A. M.: Sermon by Rev. E. Miller. 3:00 P. M.: Sermon by Rev. A. P. Mihm. 7:30 P. M.: Closing Service. Sermon by Rev. O. E. Krueger.

Institute

Wednesday, Thursday, Friday and Saturday

Period 1. 9:00 to 9:45 A. M.: Devotional Service in charge of Rev. Emil Miller.

Period 2. 9:45 to 10:30 A. M.: Two days of Sunday School Methods and two days of Young People's Methods in charge of Rev. A. P. Mihm.

Recess from 10:30 to 11:00 A. M.

Period 3. 11:00 to 11:45 A. M.: Study of the Parables, led by Rev. O. E. Krueger.

Period 4. 11:45 A. M. to 12:30 P. M.: Missionary Study. City Missions, State Missions, Home Missions, Foreign Missions, in charge of Rev. C. F. Stoeckman.

The Baptist Herald

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Keeping the Heart

AN old book that some of us think very highly of and esteem as of the greatest authority, says: "Above all that thou guardest keep thy heart, for out of it are the issues of life." Some of our modern systems of education seem to improve (?) upon the Biblical teaching by making it read: Above all that is to be guarded keep thy head, above all that is to be trained, train thy mind, for out of it are the issues of life.

If the intellect is to grow up to soundness, to health and vigor, the training of the same is to be accompanied by and allied with moral discipline. The acquisition of knowledge will not protect a person against the selfish vices of life unless fortified by sound moral principles and habits. We are finding in daily life many instances of men who are well formed in intellect but utterly deformed in character, filled with the learning of the schools but possessing little practical wisdom, even seeking to undermine the great basal truths on which human virtue, dignity and hope depend.

The essence, the real worth and nobility of man, the center of personality lies in the heart. To have a bad heart is much worse than having a poor head. You may admire men of intellect, but something more is necessary before you will trust them. A good heart is synonymous with moral worth. There never yet existed a true gentleman, but was lord of a great heart.

Just now Chicago and the whole country is shocked by one of the most coldblooded, diabolically planned kidnapping murder cases in the history of this crime-ridden city, committed against a twelve-year-old boy. The criminals are not ignorant, low-down bums so-called, but young university students, of rich parentage, precocious and brilliant, with philosophical degrees behind their names. They planned crime and committed murder simply for the thrill and the reaction of a new experience on their sated minds. Their much learning has made them almost inhuman and in their exalted egotism they place themselves above human and divine law, which they nullify and flout.

Macauley was not far wrong when he said, "High intelligence and low desire are the greatest dangers to the world." It is not enough to be educated. "The intellect," it has been truly remarked, "may be as keen as a Damascus blade and have great power and skill behind it, but if it be uplifted for destruction instead of protection, it will prove a curse instead of a blessing. It is all right to attain high intelligence but it is utterly and everlastingly wrong to place high intelligence in the hands of low desire."

We need spiritualized education. We need more training of the conscience. The world's welfare depends more upon a true heart than a trained head.

The church of today has too much surface religion and too little heart reform, says a popular evangelist. "Religion to be effective must be more than skin deep. If it doesn't reach the heart it doesn't reach the man. Except a man be born anew, he cannot see the kingdom of God."

The Dominant Principle of Baptists

THE very name Baptist is a synonym for something definite, distinct and dutiful. We are interested in asking: As a system, what is the one dominating principle, the natural and logical influence of which is to produce a class of Christians such as Baptists?

The genesis and the genius, the principle and the purpose of our beloved denomination, its supreme mission, may be expressed in a single sentence, thus: To maintain among ourselves and to propagate and develop among others absolute loyalty to God's word and will, both in creed and deed, both in life and belief.

We feel called to accept as our religious guide the New Testament, the whole New Testament and nothing but the New Testament. We deem it duty to defend the Scriptures, uncovered by human ritual or sustained by human tradition. Baptists do not consider that the opinions of even the best men are for a moment to be weighed against a "Thus saith the Lord." Our special emphasis is on the supreme authority of the Scriptures in all matters of Christian faith and practice. The supremacy of the Scriptures is the bedrock of Baptist belief.

Baptists and a Formal Creed

BAPTISTS in general have never felt the need of coming together in some great ecumenical council and formulating articles of faith to which every Baptist must subscribe under penalty of excommunication if he denies one of them. The Baptist churches have no uniform standard creed, no common confession. Every now and then, some sincerely minded but misguided Baptists set up some statement and would have our denomination adopt the same in order to measure and size up every other Baptist by the agreement or disagreement with this particular expression of doctrinal exposition and denominational principles. But while at times, our conventions have issued some statement to the world containing the commonly accepted Baptist message, these have never been

looked upon as formal, ironbound creeds, to which it is necessary to subscribe in all points in order to become a Baptist.

Different Baptist churches have different statements of doctrine calling attention to certain doctrines by way of emphasis. They are simply vestibules to the temple of truth, not substitutes for it. Some of our churches have no such statements. The possession of such a statement is not essential. We have no great leader like Calvin, Luther, Knox or Wesley, whose form of thought is set up like a stained glass window to decide what colors from the book shall fall upon the believer. "The entrance of thy word gives the light." Let that light fall unstained upon each mind. Let the Bible say what it wants to say. Let us do what it says.

Our supreme mission and commission from God is to keep his word pure, to preserve its being covered, dimmed or tainted. To amend, change or add to or take from this word is to disparage or to condemn the authority of Jesus Christ. He said, "In vain do they worship me, teaching for doctrines the commandments of men." And again, "Ye are my friends if ye do what I command you."

A Significant Change

IN future, according to action just taken by the General Conference of the Methodist Episcopal Church, recently in session at Springfield, Mass., people joining that church will not need to answer the question hitherto put to applicants for membership: "Do you believe in the doctrines of the Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church?" They voted away the old doctrinal test and substituted this question for receiving new members: "Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?"

A writer in the "Epworth Herald," commenting on the action taken and the motive which led to it, says: "How much better, we thought, it is to go straight to the New Testament and get our doctrine from that—as we need it and can build it into our lives!" Well, that is what Baptists have always been contending for from the beginning. We are glad to see our Methodist brethren coming around to the Baptist position on this. If they require their converts to take the New Testament and that alone, infant baptism and concomitant errors will soon disappear.

Incidentally the action of the Methodists proves the soundness and the spiritual wisdom and sanity of our Baptist conventions in refusing to tie themselves down officially to any creeds, confessions or articles of faith. Man-made statements soon become antiquated in expression, become inconvenient and hindering weights and impediments. But the Word of our Lord is always living. In it is to be found the undepressed and undiminished vitality of the Eternal Spirit which gives it an ever fresh and up-to-date applicability to changing conditions among men.

Editorial Jottings

EVERY YOUNG BAPTIST in our churches ought to get a copy of Prof. A. J. Ramaker's new book on the history of our German Baptist work in the United States and Canada. The reading of this book will teach him something about the "faith of our fathers." A study of their history will lead us to emulate their faith. Read Prof. Meyer's review of the book on another page.

THE CONTRIBUTED ARTICLE on the new plan which our B. Y. P. U. in Marion, Kans., is endeavoring to carry out, deserves careful attention on the part of our workers. It gives us a frank portrayal of the condition some of our societies easily get into but also describes a plan which promises to lead out into the realm of better things. The earnest spirit that is not afraid to make a diagnosis and then strive for betterment is the spirit that makes for victory and success.

IN RESPONSE to repeated requests from various societies we shall devote a page of the "Baptist Herald" to the treatment of the prayer-meeting topics for the Sunday evening devotional gathering. We hope that this will be satisfactory to many who have missed something on this order in our paper. We wish to be of the greatest service to all of our societies and schools. The editor is planning arrangements by which he hopes to begin this new feature in the August number.

Glorification

That Act of God Whereby He Brings the Righteous to Fullness and Perfection of Life in Complete Fellowship with Himself

O. E. KRUEGER

THE writer is not trying to coin a new theological term, but nevertheless feels that this expression, glorification, very well designates that gracious working of God whereby he brings the life of his chosen ones to its consummation. We use it here to describe that final act in God's redemptive process with the individual just as regeneration describes its beginning and sanctification its continuation. Last month we said sanctification is not a state of perfection but a process toward it. Now we may add, glorification is its actual completion. According to the Bible testimony this glorification takes in the whole personality of man, mind, soul and body.

Like Him When we speak of perfection we generally think of character. Indeed, in the state of perfection the saint's character has reached such a condition. Paul is confident of "this very thing that he who began the good work within you will perfect it until the day of Jesus Christ" (Phil. 1:6). And again we read, "But we all with unveiled face, beholding as in a mirror, the glory of the Lord, are transformed into the same image, from glory unto glory" (2 Cor. 3:18). Of course

we are thinking of the Lord's character of purity and power. Paul tells the Ephesians, "We are his workmanship, created in Christ Jesus unto good works." Are we to suppose the great Master is unable to complete what he has set out to accomplish? If the potter succeeds in his task though the clay is marred in his hands—is God less capable than the potter? John speaks very boldly, but without a shadow of doubt, saying, "We know that if he shall be manifested, we shall be like him." Christians generally agree on such a glorification of character but when the act of God is also said to include the body there is a great deal of interrogation.

Redemption of the Body The body however does share with the soul in the redemption work of God. There is a line of teaching today which claims that through the atonement the body has now equal redemption with the soul and need no longer suffer the consequences of sin, that healing for the body may be claimed in faith just as salvation for the soul is claimed. Such a doctrine is not well supported in Scripture. Quite naturally the body of a saint would be spared many of the afflictions that grow out of a life of sin. It remains true, however, that some of God's most saintly saints have had very weak bodies and have been great sufferers. Many like Paul have "groaned within themselves, waiting for our adoption, to wit, the redemption of the body" (Rom. 8:23). The body then is not yet redeemed. The full redemption and glorification of the body lies in the future when we shall enter into the privileges of our citizenship in heaven "whence also we wait for our Savior Jesus Christ, who shall fashion anew the body of his glory, according to the workings whereby he is able to subject all things unto himself" (Phil. 3:21).

Wonderfully Made We are impressed with the wonderful construction of the body and yet how imperfect, how sensitive to heat and cold, how easily injured, how quickly destroyed—the sting of a serpent, a grain of poison, a stick of dynamite, a flame of fire—the body is racked with pain, torn asunder, consumed! Is that God's last word on the construction of the body? All inventions go through a process toward perfection. The steam and gasoline engine have gone through a long process and have not yet fully arrived. The locomotive is said to be less than 10 per cent efficient. The radio is not perfected. The last word has not been spoken on air locomotion. Must we say God has done his very best, has exhausted his inventive genius when he gave us a body such as we have?

This Vile Body In the resurrection of Jesus he actually did show us the kind of glorified body his saints are to possess. A careful study of Phil. 3:21 will be very stimulating. There this our present body is called "a vile body" (A. V.), or "the body of our humiliation." (R. V.) The

Savior's humiliation consisted of assuming our physical form. (Phil. 2:8.) The natural needs, weaknesses and limitations make it a body of humiliation. It comes within it the seed of death and corruption. The undertaker succeeds pretty well in helping us to forget the corruption of this vile body. The older people distinctly remember funerals held in the days before embalming became common and are glad for the newer methods, but the body is vile nevertheless. We still await its redemption.

Like His Glorious Body The redeemed and glorified body is to be fashioned anew that it may be like his own glorious body. In

1 Cor. 15 Paul gives a description of that spiritual body. Taking the planted grain as an analogy he says, "Thou sowest not the body that shall be ——— but God gives it a body as it hath pleased him." How would it be possible to gather all the atoms of a body destroyed by fire, devoured by beasts, or turned to dust through natural decay? "With God all things are possible." But the passage just quoted teaches quite the contrary, namely that the glorious body will not be the present body at all. Nor will it be a body of flesh and bone since "Flesh and bone cannot inherit the kingdom of God." Nor will it be pure spirit as the risen Savior proved to his frightened disciples. It will not be subject to decay for it will be "raised in incorruption." It will be raised in glory and power. No more humiliation, no more weakness and weariness, no more disease, no more pain, sin and sorrow, no more death! It will be a heavenly body. "As we have borne the image of the earthly we shall also bear the image of the heavenly."

He is Able You will note again Paul's absolute confidence in God's ability to accomplish just that. "According to the working whereby he is able to subdue all things unto himself." Our difficulty begins when we limit God's power. Jesus answered the ridiculing Sadducees, "Ye do err and know not the Scriptures nor the power of God." God has within himself all the necessary resources to bring man's entire personality, his whole being, to its full consummation.

Flowers by the Wayside

"It's rather dark in the earth today,"
Said one little bulb to his brother;
"But I thought that I felt a sunbeam ray,
We must strive and grow till we find the way,"
And they nestled close to each other.
Then they struggled and toiled by day and by
night,
Till two little snowdrops in green and white
Rose out of the darkness and into the light
And softly kissed one another.

Unknown.

For Bible Study

The Book of Proverbs

One of the ideals that the Bible has for men is that they be wise. No book so rings with exhortations to get wisdom is to be found and puts a practical value upon it that no eager pupil burning the midnight oil appreciates. "Wisdom is the principal thing; therefore get wisdom, and with all thy gettings get understanding."

The book of Proverbs is one of the wisdom books of the Old Testament. It has been called the book of contrasts. Its keyword is wisdom. It tells about wise men and fools. You may never have known there was so much of the fool in you before. After studying Proverbs, resolve, by the grace of God, there will be less hereafter.

It tells of the righteous and wicked. It is a French mirror for showing one his own likeness. It gives the true picture of good and bad women. The whole book gives mighty lessons for lazy folks and is a feast of knowledge for the prudent.

Proverbs in General

Every nation has its proverbs. They have been defined as the wit of one and the wisdom of many. Trench in his book "On Lessons in Proverbs" says: "What a body of popular sense and good feeling is contained in the better proverbs, which is also the more numerous portion of them; what prudent rules for the management of life, what shrewd wisdom, which though not of this world, is most truly for it. What frugality, what patience, what perseverance, what manly independence are continually inculcated by them. What fine knowledge of the human heart do many of them display, what useful and not always obvious hints do they offer on many most important points!"

This Book of Proverbs in Particular

It is interesting to study it as literature, as poetry or as an exposition of the Hebrew mind; but such a use is inferior to and ought not take the place of a study of it as a body of ethical instruction and as a revelation of the mind of God as to the conduct of life. It is not simply a collection of wise and witty sayings. There is in it a distinct philosophy of life. "The fear of the Lord is the beginning of wisdom." While it deals mainly with the affairs of this world, it is free from and antagonistic to the worldly spirit, and it is religious to the core. The fundamental idea is that the world is morally governed. We find it a clear and constant recognition of God as Lawgiver and Judge, a sharp distinction between right and wrong. In general it is the simple homely virtues that are enjoyed on men in proverbs. They insist on the practical side of character. The ground of moral judgments in the book is both external (the law of God) and internal

(the conscience of man); these two are fused in one. Proverbs takes for granted that good conduct will promote the happiness of all.

The ills of life may be overcome by a wise employment of man's resources. Religion is reverence for God and obedience to his laws. Right living (21:3) is more acceptable to God than sacrifice, and sacrifice without ethical feeling is abominable to him (15:8).

Supreme trust in God, says Sell, obedience to parents, the curbing of the tongue, a good character and right dealings in business are urged upon all. So deep is the knowledge of human nature here shown that these wise sayings, although given so long ago, are still as fresh and true to nature as if spoken today.

A Mine of Rich Treasures

The Book of Proverbs is a mine of rich and inexhaustible treasures in which every man may be an equal partner. This is emphatically confirmed by eminent authorities. Says Coleridge: "The Book of Proverbs is the best statesman's manual which was ever written." Dr. Adam Clarke, the commentator, was highly appreciative of its splendid worth and wrote in part: "It is impossible for any description of persons to read this book of Proverbs without profit. The wise man exhibits impiety, idleness, imprudence, drunkenness and almost every vice in such lively colors as to make every man ashamed of them who has any true respect for honor, character or health."

The presence of this book in the inspired library is evidence that the moralities of true religion have prudential and economical value in the present life. To which the Holy Spirit bears witness where he says, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). Proverbs is quoted over 20 times in the New Testament.

An Admirable Business Guide

A young man once wrote to the editor of the New York "Tribune": "I am just commencing business and have some young men in my employ. What are some of the best books for a young business man?"

The following suggestions were given in the answer: "The best single treatise is the New Testament; next to this is the Book of Proverbs of Solomon. The best business man we have ever known memorized the entire book of Proverbs at 22,—carrying the American Tract Society's ten cent edition in his vest pocket and committing a half dozen verses daily, and when he became an employer, gave a copy of the book to every employe, with a friendly inscription commending it as an admirable business guide." This action shows us that the survival and success in the race of

life still spring from the old-fashioned source, unchanged since Solomon established his correspondence school of character-building. There are no modern substitutes for righteousness that are "equally as good."

Analysis of the Book

1. The Praise of Wisdom. Ch. 1-9. Read this at one sitting.
2. The Proverbs of Solomon. Ch. 10-22:16.
3. The Sayings of the Wise. Ch. 22:17-24.
4. A Second Collection of Solomon's Proverbs. Ch. 25-29.
5. The Words of Agur. Ch. 30.
6. The Words of King Lemuel. Ch. 31:1-9.
7. An Acrostic Poem in Praise of the Good Wife. Ch. 31:10-31.

We note that the book is composed of various collections of proverbs. Ewald assigns the earliest to the beginning of the eighth century before Christ.

Before or after the study or at some suitable time during the study hour, let different persons who have been notified before read selections from the book. Some that might be used in this way are the following: *Temptation*, 1:10-19; *The Appeal of Wisdom*, 1:20-33; *Deference to God*, 16:1-11; *What shall the Harvest be?* 22:1-16; *Magnitude of Small Things*, 30:24-28; *The Ideal Wife*, 31:10-31.

Greater than Solomon

As all forms of human composition find their archtypes and their highest realization in Scripture and as there is no tragedy like Job, no pastoral like Ruth, no lyric melodies like the Psalms, so we should affirm no proverbs like those of Solomon, were it not that "a greater than Solomon" has drawn out of the rich treasure house of the Eternal Wisdom of Proverbs more costly still. Our Lord condescended during his earthly ministry to use such proverbs as he found current among his people. (Luke 4:23; 4:24; John 4:37.) But he is more than a quoter of other men's proverbs; he is a maker of his own. Indeed, much of our Lord's teaching, especially as recorded in the first three Evangelists, is thrown into this form and many of his words have in this shape passed over as "faithful sayings" upon the lips of men.

A. P. MIHM.

* * *

*Do not look at clouds and shadows,
Watch for sunshine day by day;
Let your tones be full of courage,
Scatter gladness on the way.
Up and down the teeming present
Learn the dear and precious art,
How to meet both haps and mishaps
Ever with a cheery heart.*

Margaret E. Sangster.

The Sunday School

Where Was It?

Once upon a Sunday morning, in a modern American town, there was a Sunday school.

The "last bell" had rung, but there was riotous hubbubbing everywhere in the church auditorium. The main topic of conversation varied between the Ku Klux Klan and the price of sausage. The superintendent had not arrived.

Then the vestibule doors opened suddenly. The superintendent, late and flustered, rushes to the platform and pantingly announces, "Number 23 in the red book." The organist reluctantly disengages herself from conversation with the "sausageites," and the chorister ventures a few parting remarks to the "Klan-ites." Unwittingly the superintendent has selected an appropriate hymn, "Why Do You Wait, Dear Brother?" and the chorister takes the hint. By the end of the third stanza all is going well. General quiet has settled down over the congregation, and—

"Does everybody have a lesson leaf?" queries the superintendent. "We will read the lesson in concert." Concert is hardly the word, but—

"Brother Smith, will you lead us in prayer?" Brother Smith is slightly taken back by this honor so suddenly thrust upon him but is equal to the occasion. In unctuous manner he intones the prayer he always offers in public. Beginning at Jerusalem, he proceeds to Judea, Samaria and finally to the uttermost parts of the earth in such approved fashion the audience is quite in the lap of Somnus when—

"Bing"—comes the rude awakening of the superintendent's bell. "Classes will now take their places."

Simultaneously there arises a terrific buzz from all parts of the house. Judge Blaaf from the men's class corner strives vociferously to keep his voice above the high-spirited vocal pyrotechnics of Miss Shril, teacher of the women's class hard by. A class of junior boys reaches danger point and explodes when a courageous soul successfully aims a paper wad at the new thingamajig on the teacher's hat. Confusion comes near pandemonium when the teachers exhaust the questions in their quarterlies and are forced to devise ways and means of filling out the lesson period. Like straws to a drowning man come "the papers," which the leaders seize and pass in a vain effort to appease the howling mob.

"Bing!" "Bang!" "Bing-bang!" It is the superintendent's bell.

"If we can have order," faintly calls the man on the platform, "we will all rise and sing Number 13."

Number 13 is sung.

"We will now hear the secretary's report."

With head reverently bowed over his book that modest little official mumbles

a few words, and then his voice is lost in the wave of general sociability which again pervades the house.

On the bulletin board the report appears: "97 present; \$1.03 offering; weather fair."

"A few less than last Sunday, but we must not be discouraged," shouts the optimistic superintendent.

As soon as the brief prayer is over, the audience rushes for the door, and—sad to relate—

The minister preaches to just twenty-four that day.

Puzzle: Where was this Sunday school?—Lookout.

The Five "W's" in Every Sunday School Lesson

Trite but true, "necessity is the mother of invention," for out of our greatest needs come the greatest benefits; and sometimes we find that discouragements do not wholly discourage, are mere incentives to action that brings the best results.

Such was my situation last year when my Sunday school class was merely existing—not living—and the teacher and pupil each trying to make the other feel that she was interested in the lesson, when she was merely going through it as a duty.

After much consideration and prayer over the matter, I decided to change my plan of teaching altogether and throw the responsibility more on the individuals.

On a blackboard I put the subject of study for the quarter—for instance, "Paul and his Missionary journey," and beneath that in a perpendicular line the words, "When, Where, Who, What, Why."

At the close of each lesson, a pupil chooses one of these words for her part in next Sunday's lesson; and when the day arrives, after the connection between the lesson and the one of the previous Sunday has been given, I call for "When" and the pupil having it gives the time of the lesson; then the one having "Where" goes to the map and with pointer locates the place or places in the lesson, telling something about each place. The pupil having "Who" tells all the persons involved in the lesson or connected with it, giving a short account of the principal ones. The one having "What" tells the story of the lesson, and the one having "Why" tells why the subject is given us for study and makes the personal application of the lesson. Much depends upon "Why" and it should always be taken by one who is sure to be present. By this time every one is interested; the visitor feels at home, the pupil who hasn't studied her lesson has a pretty good idea of what we are trying to understand, we are "all of one accord in one place" to read God's word,

and bring out for discussion whatever has been omitted by the pupils and make a personal appeal from the lesson.

Since I began this plan of teaching, my class has doubled in number and interest, and now I assign the "W's" in order that the work may be evenly distributed.

My girls like the plan very much, and one of them in speaking of it said, "She lets us do something." The trouble with me at first was, I was trying to do it all.

Try this plan and see how it works.—Mrs. R. L. Hill in "Organized Class Magazine."

How One Class Deals With the Absentee

A class of young men in a certain eastern city has built up a remarkable attendance, and the class is now the largest in the history of that church.

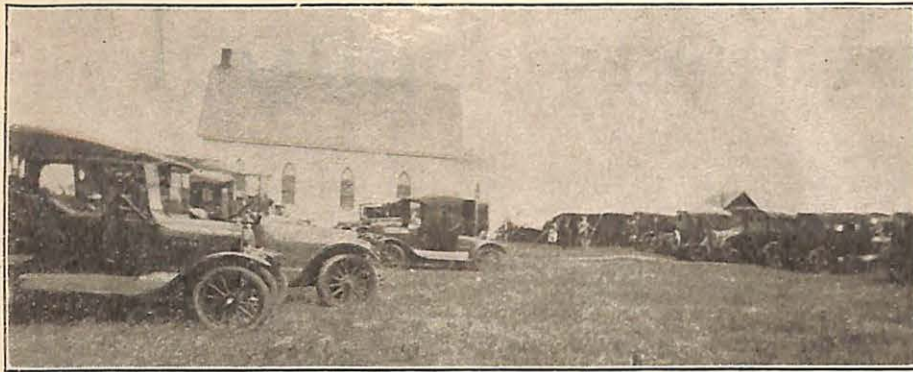
In building up this large class and the almost perfect attendance it has every Sunday the young men have adopted what they call "the rule of two."

In the beginning of the class some of the leaders realized that to build up a great class, two things were necessary. They must obtain new students and then hold them. But they found it easier to get students than it was to hold them. Because of the novelty of the thing, or out of respect to a friend, a certain young man might enrol as a member; but, having no special interest in the work, he would usually drop out after two or three weeks and permanently desert the school.

So the faithful young men of this class tried to devise some way to hold the student when once obtained. And in order to prevent desertion on the part of new members, they fell upon "the rule of two."

The class divided itself into pairs, numbered one, two, three, etc. Then when a student was reported absent on Sunday, a certain pair was designated by the teacher to call on the absentee during the week. Sometimes the two would go together, sometimes singly. Each one would enquire the cause of his absence, show real interest in the absentee, and beg him to return to the class the next Sunday. If he did not appear the next session, a different one would call on him.

This process has been kept up with each and every absentee until now the per cent of attendance of that class is almost perfect, with new members being constantly added. "The rule of two" keeps each member interested in all the others. Each one is his brother's keeper, and no young man ever gets away without hearing from the whole class.—Sunday School World.



Kansas Jugendbund, Durham Church and Tent

"Kampainging" in Kansas

(EDITORIAL CORRESPONDENCE)

When you are in Kansas, you are in the heart of the United States. Look at the map and see if it isn't so? Kansas, the Sunflower state, is one of the great prairie states of the Union, the "bread basket" of the country, for it is the leading state in the raising of wheat. We learned to love its broad fruitful prairies; its pure bracing air; its clean progressive towns, where the churches and school-houses are prominently in the foreground, and above all its sturdy sons and daughters. They are the best crop raised in Kansas.

The Editor was privileged to spend almost the entire month of May, from the 3rd to the 30th in field work among some of our churches. We could not visit all in the state during this trip. We had visited some on a former occasion about 2½ years ago. We hope to include the others on some subsequent tour in the near future.

The churches visited in the order named were Stafford, Ellinwood, Bison, Marion, Lincoln County, Mt. Zion, Geary Co. and Durham. Nearly all are rural churches.

There has been a good deal written about the decay of the rural church in some parts of our country. But there are no signs of decay among our German Baptist Churches in Kansas, on the contrary, one is gladdened by many indications of a healthy vitality. We believe they are making the up-grade and are reaching out for better things. Our churches in Kansas are nearly all manned by an earnest body of young ministers who are really leading their people forward. The veteran pastors are still young in spirit and sympathy.

Stafford is a flourishing church with a well-organized Bible School and a Young People's Society that has fine leadership material. The pastor and his wife are conducting a Vacation Bible School this summer. The Ellinwood Church has an idyllic location. Musical ability is conspicuous here, in choir, orchestra and band. The feeling of church love and loyalty is strong. The church at Bison presents one of the best missionary opportunities in Kansas. There is no lack of material in church and school. This pastorless field is yearning for a good leader. May the Lord direct them to the right man. Marion is a

pretty town of homes and our church there has a modern building with an attractive auditorium. High School commencements interfered somewhat with attendance during the days we spent there. There are earnest, praying people here grappling with their peculiar problems. Victory will come to those who persevere. Bethany Church in Lincoln County is 11 miles north of Vesper in the rolling hills. It is one of the smaller churches but has a fine and talented group of young people, who are doing things. Recently a piano was purchased. They were very appreciative of our visit.

Mt. Zion Church in Geary County is perhaps the smallest of our churches numerically, but by no means the least in achievement and promise. It has given the denomination a number of pastors, among whom are the Schade brothers, Hugo and Arthur. The neat white church and the new modern parsonage are perched on a hill amid some of the finest scenery in Kansas; a panorama of hills and fields and wooded bottoms along Lyons Creek greets the eye from all sides. We spent a week here in special meetings. A few young people made a start for the new life. We trust others will follow the promptings of the Spirit and obey the Word. Beautiful for situation is this "Mt. Zion" whose members are noted for their willingness to give and work.

Durham was the Mecca of German Baptist Young People from May 26-28 for the session of the Kansas Jugendbund and Sunday School Institute. We spent the Sunday before the convention with the church and preached to large congregations in the tent already erected to house the convention. On Sunday the weather was ideal. But after the opening session on Monday night it rained, and when it rains in Kansas,—well, it rains! The farmers were wishing and praying for rain and the wheat fields were sorely in need of refreshing showers. It was a million dollar rain for Kansas farmers. But meetings in a tent during heavy rains are not any too comfortable. Part of Tuesday afternoon and the evening session had to be omitted on account of the weather. Wednesday held out fairly till toward the closing hours. Yet it was difficult to dampen the ardor of those present. The musical and literary program on Wed-

nesday given by the various societies was a veritable feast and revealed fine talents. Say, they know how to put over dialogues in Kansas! And "Uncle Rube" Windisch's new song went great with the young people. They got the swing of it and sang it again and again in rousing accents. The orchestra led by Rev. Ch. Wagner helped greatly in the song worship and furnished various musical treats. Rev. Kepl and his good people were delightful hosts and entertained royally. A. P. MIHM.

The Kansas Young People's Union and Sunday School Institute

In spite of threatening weather, a happy, young crowd of Kansas Baptists made their appearance at Durham, Monday afternoon, May 26, to attend the annual meeting of the Kansas Young People's Union and Sunday School Institute. An atmosphere of hospitality seemed to encircle everyone from the start. During the opening session, Monday evening, the Durham Young People extended a welcome to their guests through a beautiful choir selection, the words of which were written by their pastor, Rev. J. Kepl. The cordial welcome given by the local president, K. F. Ehrlich, response by President Chas. Zoschke and the roll call to which each society responded in some original way, completed the preliminaries of the first session.

Our convention was very fortunate in having Rev. A. P. Mihm, executive secretary of the German Baptist Young People's and Sunday School Workers' Union, as its chief speaker. His message on Monday evening defined a true Christian and inspired every young person to lead a deeper spiritual life and to search his own heart for defects. In another address on Wednesday he enumerated the aims of our Young People's and Sunday school work. One of the aims was a twenty per cent increase in membership in these organizations during the next year.

Several helpful-essays upon the following topics were read inbetween the business sessions of the convention: "Little Things that Hinder the Usefulness of a Christian," by Henry Scheibe; "The Abundant Life," by Miss Freda Tieman; and "Service and Christianity," by Mrs. A. D. Wirth.

Miss Edna Umstot, director of Religious Education among Kansas Baptist young people, gave a short talk and urged every one to attend the National Conference of the B. Y. P. U. at Denver in July and also the Ottawa Assembly during August.

A heavy rain caused the program scheduled for Tuesday evening to be postponed until Wednesday evening. This made it necessary to condense the sessions of the Sunday School Institute as much as possible. However, the address given by Prof. M. H. Schlichting made up for any loss elsewhere. The necessity of keeping very close to Christ and allowing no compromise with the world to take away spiritual power, was

strongly emphasized. Secretary Mihm gave an instructive address on "Necessary Factors in the Upbuilding of the Sunday School."

A short talk on "Reverence in the Sunday School," given by Mr. Ernst Peters, brought out a number of things which hinder the expression of this reverence.

The devotional services were carefully planned by their respective leaders, to be instructive as well as devotional.

An abundance of talent was manifest during the splendid program given by the young people of the various societies, Wednesday evening. They held the attention of their audience to the end even though the rain was pattering on the canvas roof and might easily have disturbed some other meeting.

Every one appreciated and enjoyed learning the new G. B. Y. P. U. song written by Mr. Reuben Windisch and dedicated to the German Baptist Young People's Union.

The following officers were elected for the ensuing year: Chas. Zoschke, president; K. F. Ehrlich, vice-president; Mrs. A. D. Wirth, secretary; Miss Marie Thole, treasurer. The new program committee consists of the following members: Rev. A. J. Harms, Gus Rock, Jr., Edna Ehrlich, Daisy Shoemaker and Aaron Schlotthauer.

It was voted during the sessions to give \$30 to the Missionary and Benevolent Offering.

No one who attended this convention can soon forget the Durham people for they did everything that could be done for the comfort and convenience of their guests. No obstacle seemed too great for them to master. A fine spirit of good will and Christian fellowship existed among the young people throughout the convention. May we all meet, God willing, to strengthen that bond next year at Tabor College, Hillsboro, Kans. MRS. A. D. WIRTH, Sec.

Random Notes from the Northern Baptist Convention, Milwaukee, Wis.

At least 75 or more representatives from our German churches outside of the convention city were in attendance. This number included professors, editors, pastors, laymen and elect women. The Immanuel Church held a reception to these folks on Wednesday afternoon, May 28.

The North Ave. Orchestra rendered a number of fine selections at the big men's Bible Class Rally on Sunday morning under the direction of Brother Chas. Lierman.

The Men's Bible Class in the Auditorium on Sunday morning had an attendance of between two and three thousand. It was an inspiring sight. The singing was great. A great host of men paraded through some of the down town streets, headed by several massed Salvation Army bands, before the class assembled. Dr. D. J. Evans of Kansas City gave a pungent lesson exposition, whose essence was: "Right-

eousness exalteth a nation, but sin is a reproach to any people."

The Convention sermon on Sunday morning was preached by Rev. C. W. Petty, pastor of the First Church, Pittsburgh, Pa. The text was John 3:3: "Except a man be born again, he cannot see the kingdom of God." His subject was: "Changed men make a changed world." The sermon was eloquent, evangelical and timely. At the close he touched upon war and indicted it as foreign and inimical to the principle of the kingdom of Jesus.

The Young People's meeting took place on Sunday afternoon. The editor was privileged to hear the speeches of Mr. Richard Hoiland of Minnesota and of the president of the B. Y. P. U. of A., Rev. Mark Sanborn of Detroit. They were rousing addresses and touched upon vital problems at home and abroad.

At the meeting Sunday night in the Auditorium, Dr. J. H. Franklin spoke of his recent trip to Japan and impressed Baptists with the critical world situation of today. The new outgoing missionaries were presented. Among the number was Rev. Siebe Feldman and his fiancée, Miss Alma Meyer of Rochester, N. Y., Dr. and Mrs. W. H. Bueerman. Dr. Bueerman is the son of Rev. Fred. Bueermann of Portland, Ore. This was a very impressive service.

One of the great outstanding gatherings was the Laymen's Banquet held in the Pfister Hotel on Saturday night. Nearly a 1000 men were there and the happy boy spirit was delightfully in evidence. Good fellowship characterized the gathering. The love in which the president of the Convention, Mr. Corwin S. Shank, was held found hearty expression. Wm. Travers Jerome, Jr., of New York was toastmaster. Brief speeches were made by James L. Colgate, President Sakato of Japan, Rev. J. Foster Wilcox, President Shank and then followed the address of the evening by Sherwood Eddy. A negro quartet from a Southern institute sang negro spirituals in typical, touching negro manner.

President Shank proved himself to be a "master of assemblies." His self-control, urbanity, fairness and genial spirit made a great hit with the delegates and made him one of the most popular men that ever presided over the Convention sessions. The new president is Ex-Governor Carl L. Milliken of Maine.

Next year the Convention will meet at Seattle, Wash.

Andrews St. Society, Rochester, N. Y.

If one would just peep into the Andrews St. Baptist Church some Friday evening about 7:45 P. M., I'm sure he would want to come in and join with our Young People who have taken so large an interest in our Friday night devotional meetings. It is just about three months ago that these meetings

were started by our Pastor, Rev. D. Hamel, by giving little talks on how to express ourselves and how to become more helpful in church work which proved to be very interesting. Finally our Young People began to come out in goodly numbers which of course was very encouraging to our Pastor and also helpful to us.

In order to keep our Young People together we thought the next step was to organize. This was done about one month later and in so doing we took things into our own hands. The following officers were elected: Norman Doescher, president; Miss Clara Hamel, vice-president; Miss Mildred Doescher, secretary; Wilbert Neuffer, treasurer.

A committee was appointed to arrange a program for the coming months and plans were made to obtain outside speakers twice a month. One night was set aside for the pastor while the last Friday of each month was for an open discussion on some particular topic chosen by one of the society. We have also taken over the first Sunday evening service in the month with great success. Everyone has enjoyed the work so far, and we hope to do bigger things in the fall. MILDRED DOESCHER, Sec.

Semi-Annual Concert United Choirs

On the evening of May 12 the United Choirs of our German Baptist Churches of Chicago and vicinity gave their semi-annual concert at the First Church.

The spacious auditorium of the church was practically filled to its capacity by an audience to whom these concerts are always an important and interesting event. The principal number on the program was a cantata, "The Triumph of the Cross," which was rendered by the large chorus of 110 voices, in a manner highly commendable from the viewpoint of both interpretation and musical values. The program also included several solo numbers for the tenor and baritone soloists engaged for the occasion, as well as several organ numbers by the official organist of the choir, W. J. Krogman, and all of these were executed with artistic skill and finish. The United Choirs is to be congratulated upon having the services of such an efficient and capable director as Prof. G. W. Berndt. The writer frankly believes that Prof. Berndt with the capable assistance of the organist, W. J. Krogman, has brought this body of singers to the highest state of efficiency since its organization. This was fully evidenced by the spirit and precision with which the choir followed the baton of its conductor.

Surely it is an organization of which our German Baptist Churches of this vicinity may justly be proud and one which merits their loyal support.

Signed, ONE OF THOSE PRESENT.

* * *

Enthusiasm is fine, but should be properly guided. Take a lesson from the tack: Its head keeps it from going too far.

Eighty-Five Years of Our History*

Looking up an article on Baptists in the International Encyclopaedia the other day I came across the name of my colleague, Prof. A. J. Ramaker, in the list of bibliography. I am glad so acknowledged an authority on our particular denominational development has been prevailed upon to give to English readers an Outline History of the German Baptists in North America. No one is better qualified to do so. His thorough knowledge of the subject and personal acquaintance with the leading figures of our past and present history eminently fit him for the welcome task. The treatise has grown out of real need. It is in the language of the land. Our young folk following in the train of worthy predecessors, in spirit if not in speech,—and spirit is more vital than speech—may read as they run the record of 85 years of memorable achievement. The 126 page, 12mo booklet is superbly printed, illustrated with 49 artistic cuts of noted persons and places, and attractively bound. It does not aim to be exhaustive. It strives to give an easily persued summary of the earliest beginnings and subsequent expansion and articulation of our work. I frankly admit that I would like to have seen a somewhat completer list of missionaries and noted workers now in American ranks. But then modesty is a virtue, and a comprehensive survey must not be overburdened by a superfluity of detail. In a masterly way the main facts are marshalled and present a fascinating airplane sort of view of personages and events from the day of Fleischmann down to the time and status of our own rank and file. How steadily the tiny seed of pioneer effort has grown into the spreading tree of present organization and activity! Here are some of the statistics enumerated. In 1853 there were but 25 churches with an average membership of 35, in 1863 there were 73 churches averaging about 43 members each, in 1883 138 churches with an average of 78, in 1903 264 churches with an average of 90, in 1923 the total was 284 churches with an average of 112, or 31,826 members in all. That shows no decline of activity in a bilinguistically limited field. Likewise the number of baptisms reported marks a constant increase. In the decade from 1851 to 1860 the yearly average was 210 baptisms, from 1861 to 1870 378, from 1871 to 1880 576, from 1881 to 1891 900, from 1891 to 1900 1273, from 1901 to 1910 1470, and from 1911 to 1922 1546 baptisms per year. Undoubtedly every reader mindful of the progress of our cause will be delighted to pursue and study this instructive treatise on the planting and growth of our churches,

*The German Baptists in North America, An Outline of their History, by Albert J. Ramaker, Professor in the German Department of the Rochester Theological Seminary. Cleveland, O. German Baptist Publication Society, 1924. Price 75 cents.

the development of conferences, our publicational, educational, missionary, Sunday school, Young People's' and philanthropic interests. It is a very garden of information whose air is vibrant with loving testimonial to pioneers and who have ventured their all upon Christ and his salvation for their countrymen, and whose walks are sacred with the fragrant memories of 85 years of remarkable achievement of German Baptists in this land of their choice and their children in the faith. One will enjoy to look around and meditate therein and reflect that our contribution to the larger Baptist brotherhood, though humble, will never seem unimportant or superfluous. For of such efforts as these the Master builds his kingdom here on earth. We may read the history and be better equipped to continue it in the spirit of our noble predecessors.

F. W. C. MEYER.

Short Studies in Baptist History
PROF. A. J. RAMAKER

1. A Baptist Brotherhood of the World—A Study of Numbers and Organizations

Roman Catholic writers, when in a controversial mood, point to the "legions of denominations" held together very loosely under the general name of Protestantism, and consider that fact as proof positive that these "warring bodies" do not and never can represent the church of Christ in the world. Over against these heterogeneous aggregations of "isms" and "ites" stands, in their contention, the ancient and splendidly organized Church of Rome finely unitedly in doctrine and polity, and filled with the divine assurance of winning out ultimately in its conquest against the "sects." The whole world will yet become subject to the Roman pontif.

The solicitation of Rome for Protestantism is at times very pathetic. If only its thinking were more accurate and truthful. Any one at all conversant with the movements of the Christian church in its historic past could easily puncture this exaggerated bubble of misinformation and misconception. From the days of the apostles to the present time there have been divisions within the historic church, and many of these led to wide-spread schisms. These separations even came to be more pronounced when later in the centuries the repressive powers of the church were greatly curtailed and liberty of speech and action had become more generally recognized. Nothing has been more productive of stagnation and ultimate death in the history of the church than an outward uniformity kept intact by the forces in authority. A mediaeval type of Christian life and ideals is surely a poor object-lesson for Christians to accept and to follow. Divisions and separations, disturbing as they may be to the superficial reader of history, have never disturbed those fundamental spiritual factors for which the religion of Jesus has ever stood. These ideals can neither be capitalized nor monopolized.

They are absolutely free in their movements, guided only by the Spirit of the divine Lord. Indeed, outward uniformity in doctrinal conceptions and organization may become a curse and not a blessing to a Christian body which relies upon these as means of salvation. Neither an organization nor age-long traditions as such will accomplish the great spiritual work of saving a world from its sin and shame.

Yes, there are a great many Protestant bodies in our country, and in English speaking countries as well, where civil and religious freedom characterize the thinking of the people. But this is more of an advantage than a hindrance to the spread of the Gospel.

There is also a considerable division within the larger denominations. Are there not 17 "kinds" of Methodists, 12 "kinds" of Presbyterians, 16 "kinds" of Lutherans and 12 "kinds" of Mennonites? Surely. And coming down to our own day, there are growing up before our very eyes six different varieties of Fundamentalists. What a pity! And we are very familiar with the statement that there are about a dozen "kinds" of Baptists in our country, and how truly disturbing this statement is. But if we should read up the history of these Baptistic varieties of Christians and should study the statistics of their growth, we should find just three things: 1. That once upon a time, in some known locality, difference of opinions arose which unhappily led to divisions and separations. Some of the differences were of a theological nature, when for example some good men under the influence of hyper-Calvinism were becoming fearful of violating "the eternal decrees of God" if they engaged in the missionary enterprises of the larger body to which they belonged. These sixteenth century "theologians" were happier in their isolation, and why disturb them? Time is the best corrective of their theological nonsense. Differences of opinion also arose from vagarious interpretations of isolated passages of Scripture on the part of ill-balanced men, and these became a second source of divisions. Thus arose a few new "varieties" of Baptists. 2. That, in spite of these divisions, these separated Baptist bodies hold most vigorously to the main teachings and practices of the larger body from which they seceded. Their separation was caused by secondary and unimportant considerations, ignorance and religious conservatism keeps them from reuniting. 3. That, after separation from the main body, the numerical growth of the offshoots is only inconsiderable. Thus, while the parent body in the United States numbers 57,888 churches having a membership of 7,774,862, all other "kinds" of Baptists—Six-Principle, Seventh-Day, Free-Will, General, Primitive, Hardshells and their later divisions—total 8618 churches and 393,374 members. We may therefore state that probably no large denomination of Protestants in America has suffered less from disturbances in doctrine and practices than have the Baptists,

and this in spite of their outspoken democratic church polity. Baptists seem to have prospered very well without Popes, Bishops or legislative General Assemblies.

The Regular Baptists constitute the very great majority of the Baptist forces in our country, and these are in affiliation with three national bodies, familiarly known as The Northern Baptist Convention, the Southern Baptist Convention and the National Baptist Convention (Colored). The relative strength of these organizations may be gathered from the following tabulation:

	churches	members
Northern Conv.	8,519	1,284,444
Southern Conv.	27,896	3,366,238
Colored Conv.	21,473	3,139,160

A glance at these numbers will show that the main strength of the denomination is south of the Mason and Dixon line, and that the white and colored churches in that section of our land are numerically about equal. If we bear in mind that the Southland is not as populous as is the Northland, the inference is legitimate that Baptist influence is relatively greater in the South than in the North. There are more Baptists in the states of Georgia and North Carolina than in the entire field of the Northern Baptist Convention.

From our excellent reports we are able to supply the figures which uncover the value of the church property and give the yearly contributions for missionary purposes:

	Church property	Miss. cont.
Northern Conv.	\$135,012,000	\$7,848,284
Southern Conv.	115,857,000	9,850,362
Colored Conv.	36,537,000	843,467

Here are capital assets of nearly 288 millions of dollars and contributions for missionary purposes for the year 1922 of 19½ millions. From these figures we may infer that the greatest wealth of Baptists is found in the North, but the missionary spirit finds fruitful expression on both sides of the old dividing line.

The educational statistics are equally interesting. In the field of the Northern Convention there are 63 denominational schools of which number 5 are seminaries and 3 training schools, 22 universities and colleges and 25 of lower rank, with a total enrollment of 33,100 students of whom 2156 are studying for the ministry. The endowments total 73 millions and the property assets are about 38 millions. In connection with the Southern Convention there are 131 schools of which number 5 are seminaries, 32 are colleges and 94 are of lower grade. The total enrollment is 36,838, which includes 2929 students studying for the ministry. The value of school property is about 30 millions and endowments totalling \$12,400,000. There are 92 schools for the colored race with a student enrollment of 19,224, property value of \$6,150,000 and productive endowment of \$1,096,000.

The relatively poorer showing of the Negro schools is quite understandable,

but the white schools of the South, when compared with those of the North, might make a more creditable balance sheet, at least in the item of attendance.

Included in the statistics of churches affiliated with the Northern Baptist Convention there are 930 so-called "foreign" churches which have a membership of about 80,000. These churches represent 13 European nationalities and as many different languages. Of these churches the Germans have 296 and the Swedes 333, the former having a membership of 32,766 and the latter 31,574. These two nationalities are the leading ones in the "foreign" churches. Next come the Danes with 46 churches and a membership of 3893, and following them the Italians with a membership of 2800. The value of church property of these 932 churches is given as \$8,450,000 and of this amount the Swedes are credited with owning about 4 millions and the Germans with \$3,650,000. The total contributions for missionary objects in 1922 is given as \$615,765 of which the Germans gave \$308,000 and the Swedes \$212,000.

But we are thinking of the World Brotherhood of Baptists and must therefore increase our figures as our sweep becomes wider. In the country to the north of us we find a body of 1295 Canadian churches with a total membership of 135,588, a property value of \$5,311,200 and missionary contributions last year of \$619,709. They have 8 denominational schools, caring for 1741 students, with endowment standing at \$1,930,000 and property valued at \$2,403,000.

While the numerical growth of Baptists is greatest in the United States, Great Britain follows second; 3278 churches and a membership of 404,797. And India, the oldest missionary land of the denomination, is third: 1876 churches and 211,752 members. On the continent of Europe the Swedish churches show the greatest numerical strength—681 churches and a membership of 60,530—and Germany is second with 235 churches and 54,674 members. Then comes Roumania with 717 churches and 44,794 members. Reliable statistics for Russia are lacking, but it is possible that the figures when once they can be tabulated may exceed any yet mentioned with the exception of those for the United States. The smallest number of Baptists is given for Belgium—156 members in three churches, and for Portugal—120 members in four churches.

Grouped according to countries, the statistics for the World Brotherhood are as follows:

	churches	members
Western Continent.	60,106	8,378,624
Europe	5,327	636,246
Asia	2,576	267,362
Africa	375	32,763
Australasia	401	31,224
Grand total	68,785	9,346,219

The last figure means a Baptist constituency of about thirty million people. Thinking of them in terms of the King-

dom of Christ, they may acquire a meaning vastly deeper than we can express in words. They represent a past achievement of no slight importance. Let us hope and believe that a still greater success shall crown an even greater devotion to the work God has given them to do.

Golden Jubilee of the First German Baptist Church of Harlem, New York

This noble church was organized in 1874 with 47 members, 41 of which had come from the Second Church. The beginnings were made in Sunday school work dating back to 1867. Among its earliest members and helpers were Franz Hoffmann, H. Mueller, Gregor Speck, F. Carl, Mrs. F. Rehberg, Mrs. Theresa Gruber, formerly Friedrich, Dr. Carl Bossert and others. Dr. Bossert was the very soul of the work at the organization. He gave, preached and practiced to the glory of God. Rev. E. Tschirch was its first pastor 1874-75. Rev. H. Schneider in 1875. In 1876 Dr. Bossert stepped forward and converted a tenement house into a church on 112th St. between Lexington and Third Ave.

Rev. J. G. Maeder wrought successfully from 1879 to 1886. The membership grew from 40 to 109. Rev. G. N. Thomssen of India took charge in 1887. During his ministry the present church was erected with the help of the New York Baptist Mission Society. Rev. C. A. Daniel served as pastor from 1890 to 1896, baptizing 100 converts and fostering a mission station in Steinway, L. I. The membership grew to 182. During Rev. R. T. Wegner's pastorate, 1896-1906, 149 were added by baptism and the church debt of \$12,000 was liquidated. The membership reached its high water mark, 259. Rev. F. Niebuhr served the church faithfully from 1907-1917, adding 95 by baptism. He found it necessary to introduce some English. Rev. F. Busch did two years of effective service from 1918-1920. For a time Rev. J. H. Ansberg supplied very acceptably. He was followed by Rev. F. Busch, then in Rochester, who supplied the pulpit until 1922, when Rev. F. Orthner took hold of the work. He is rendering excellent service and is ably assisted by the missionary, Miss A. Orthner, his own sister.

The church has sent out a notable number of men into the ministry: H. Schulz, J. Helmetag, F. Friedrich, Phil. Lauer, J. H. Ansberg. It has also had many faithful helpers and missionaries in her midst: Misses Marie Buehlmaier, B. Schanz, Emma Streif, Paulina and Sophia Daniel, E. Birth (now Mrs. Lodsin), S. Lisec, M. Rehberg and Adelaide Orthner. Some outstanding laymen were Dr. Charles Bossert, Gregor Speck and Martin Kraus.

Its fiftieth anniversary was held April 27-30, inclusive. The former pastors were all invited and took an active part in the program, namely: Rev. C. A. Daniel of Chicago, Ill., Rev. R. T. Wegner, now supplying the German church

at Jamesburg, N. J., Rev. F. Niebuhr of Newark, N. J., and Rev. F. Busch of New York, N. Y. Former missionaries too had come, Mrs. E. Lods, formerly Miss Birth; Miss Lisec and Miss M. Kehberg, as well as many of the former members living in New York and vicinity. The church was newly decorated and the interior made beautiful for the occasion. Pastor F. Orthner and all his co-workers took great pains to make the celebration a success.

The festivities began on Sunday, April 27, with a Sunday school program under the direction of Mr. Fred J. Maeder, Jr., superintendent. Rev. Orthner read a biography of Gregor Speck, one of the outstanding pioneers in Sunday school work in New York and also of Martin Kraus, whose life and work in the Harlem church extended over a period of thirty years. He was a brother dearly beloved, whose tragic death by drowning brought great sorrow to his home and church.

One of the features of this session was a song by the youngest son of the pastor, Lawrence Orthner, five years old, "Gott ist die Liebe." A former superintendent, Bro. Emil Mueller, spoke of the Bible school during the period of Bro. Daniel's ministry. Addresses were also given by Rev. R. T. Wegner and Rev. C. A. Daniel.

At the afternoon session Rev. R. T. Wegner preached on 1 Cor. 4:3, which he expounded and applied wonderfully well. His points were: What does the church think of us; what does the world think of us; what do we think of ourselves and what does God think of us? These values rightly approved bring untold blessings. Rev. R. Hoefflin, who was pastor in South Brooklyn when the Harlem church was organized and has been a neighbor and friend for over forty years, brought his felicitations and greetings. Rev. Chas. B. Sears, Secretary of the Baptist City Mission Society, also made an address. He stressed the changing conditions in New York City and the responsibility of bringing the various nationalities to a saving knowledge of Jesus Christ.

The evening service was conducted in the German language. The undersigned preached, using Psalm 87 as a text. The topic was: "The Prospect of a Glorious Church." It is dearly beloved and honored of God; it has a wide and deepening brotherhood, and also a glorious future.

Monday evening was devoted to the various church organizations with interesting histories of the Women's society by Mrs. Waibel; of the Young People's society by Mr. Fred J. Maeder, Jr., and of the Men's society by Mr. H. Lueders and C. E. Lawrence. Rev. F. Niebuhr gave the address of the evening. He spoke on Ecclesiastes 7:10, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." It was a masterly address, stressing present duties above glorying only in the past.

Baptist night was Tuesday, when the

pastors and friends from New York and vicinity assembled. The main speaker was the former pastor, Rev. F. Busch. He emphasized the necessity of adapting ourselves in the spirit of Christ to present-day thinking and working. His address was followed by short and pointed speeches from Revs. R. Hoefflin, C. A. Daniel, F. W. Becker, H. Grossman, W. J. Zirbes, John Lehnert, Phil. Potzner, W. L. Schoeffel and A. Bretschneider, and by Mr. F. A. Wurzbach. A genuine social time followed with renewal of old friendships and associations.

The festivities closed with a church night. Many former members were present. A bouquet of roses was presented to the only charter member still with the church, namely Mrs. Theresa Gruber, who is a sister of Rev. F. Friedrich of Chicago. Letters were read from Miss M. Buehmaier, Revs. F. Friedrich, Phil. Lauer, J. H. Ansberg, Prof. J. Heinrichs, Rev. J. H. Kaloria and Mr. and Mrs. Weiler of Ormay. Testimonies followed by many of the older members till a late hour. Rev. A. P. Mihm, the Editor of the "Baptist Herald," was in his early boyhood days a member of the Harlem Sunday school. May the church have a bright future even among all the changing conditions of the present day!

C. A. DANIEL.

Prayer Topic

Missionary Work Among the Negroes

Brotherhood

*Let black be black and white be white,
As they were meant to be;
But let the hearts of men be right
On every land and sea.
Let brown and yellow boast their race,
Their blood no taint e'er tell;
But let them each possess the grace
To wish a neighbor well.*

*Let us forget our foolish strife,
And all our groundless hate.
We needs must live a common life,
And share a common fate.
Whatever troubles we must stem,
Whate'er our place or name,
Beneath the crust that covers them
Our hearts are all the same.*

—Clarence E. Flynn.

Some of us remember and others have read of the sending of Johanna P. Moore, by the Women's American Baptist Home Mission Society, to be missionary among her people in the Southland; of her devotion and self-sacrificing labor, of the disappointments and trials, but also of the crowning success with which the Lord rewarded her faithful and untiring endeavors. As in all missionary enterprises, the truth of the Savior's word was proven, when he said: "The kingdom of heaven is like to a grain of mustard seed."

In last year's report of W. A. B. H. M. Soc. we find the following statement: "The work is carried on in 11 states with 15 stations and 28 women missionaries; in addition to which there are 18 mission schools in 10 states with 98

teachers. One of these being Spelman Seminary which has an enrollment of 700 girls and young women, who are taught by 57 teachers." The report says among other things: "A great responsibility rests upon the Christian teachers for the students study them even more closely than they do their text books. During the year a large percentage of the students have accepted Christ and several have dedicated their lives to definite Christian service."

A Striking Testimony

Bishop Bashford of the Methodist Church, shortly before his departure to the better world, declared that "The New Testament is the constitution of the human race, and no nation can violate that constitution and permanently endure as a nation."

This is a significant utterance. If it is true, it means that every Sunday school teacher and every preacher and every Bible student is working upon the very foundation of things and making an unparalleled contribution to the welfare of our native land.

The bishop referred to an interview between Dr. Lowry, of Peking, and the Emperor Yuan Shi Kai. These men were friends though the emperor was not a Christian.

In the course of the conversation Dr. Lowry said: "Emperor, we missionaries never interfere with governments."

"No, not directly," replied the emperor. "But you teach three things, don't you, Dr. Lowry? You teach that God is no respecter of persons. So that a Chinaman is equal to an American in the sight of God, and has a right to expect the same kind of treatment from an American that an American has to expect from a Chinaman."

"Yes, we teach that," replied the missionary.

"Then you teach that Jesus tasted death for every man, that every man might have the same kind of life?"

"Yes, Emperor, that is one of our fundamentals," declared the American.

"You missionaries also teach, don't you, that Jesus makes no difference between the salvation of a man and the salvation of a woman?"

"Yes, we teach this," said the missionary.

"Well, Dr. Lowry," concluded the emperor, "that kind of teaching will change any government on earth."

This is a striking testimony, coming from so great a man who is not a Christian. But we cannot help believing that he is right about it.

"I am not ready to teach others until I know more myself," urged one who was refusing to take part in Christian work. "You will soon know more if you begin to tell what you already know," was the prompt reply. If the woman who fed the prophet had waited until her barrel was full before she had shared it, she would neither have fed him nor her family.

Our Musical Page

Edited by PROF. H. VON BERGE

Our Songs in Life's Experience

"Is any among you afflicted, let him pray; is any merry, yet him sing psalms." So says James in his epistle. He could well have reversed this saying, and it would have been just as true. When Paul and Silas were in the inner dungeon at Philippi, they could not have been very merry. Yet they sang. We take our songs with us not only to the mountain-tops to have them help express our joys, we also take them with us into our Gethsemane to help us bear our sorrows. After all, the hymns that mean most to us in our Sunday services are the ones that have had their testing and their ministry in our weekday experiences. How rich some of them have become in their associations with important events in our lives! We can never sing them without having the tender memories of tender hours surge in upon us which they, for us, have once for all become connected with.

Song Anecdotes

Whatever may have given a song a deeper meaning for us because of its connection with some tender experience in our life, will also make that song a greater blessing to others if they know of it. And it will greatly add to the value of a song to know what it has meant to others. That makes the song anecdote so interesting and helpful. When now the hot days will soon be upon us and the Sunday evening services become more of a problem than usual, it may prove very helpful to have, now and then, an evening with our songs, their authors, their composers, or their ministry among men. There are many helpful books available for those who are looking for material for such evenings. Among them are The Methodist Hymn-Book Illustrated; or The History and Use of Hymns and Hymn-Tunes, by Breed; or The Story of the Hymns and Tunes, by Brown and Butterworth; or Gospel Song and Hymn Writers, by Hall; or Gospel Workers Treasury, by E. S. Lorenz. All these can be gotten through our Publication House in Cleveland.

"Leaning on the Everlasting Arms"

The story of this well-known and beautiful song has just appeared in "The Music Teacher," possibly for the first time in print, and we take pleasure in passing it on to our readers.

Back in the eighties the composer of the song, Prof. A. J. Showalter, held sessions of his "Southern Normal Musical Institute" at the Salem Baptist Church in Anderson County, S. C. Two of the most earnest students at these sessions were a young man and a young lady, one the director of the choir and

the other the organist for the church and the Sunday school. Both were zealous Christians. Prof. Showalter became very much attached to them and a close friendship soon ripened between him and his pupils. A few days after the close of the session Prof. Showalter received an invitation to the wedding of these two young friends, but owing to other pressing engagements he could not attend. It was just about a year later when the heartbroken young man sent a message to his friend that his wife had been buried the day before. Prof. Showalter wrote a letter of sympathy and in it said, "Underneath are the Everlasting Arms, and we may lean on them if we will, even at a time like this." He had hardly penned these words when the thought came to him that they would make an excellent song, and before finishing his letter he wrote the words and music of the refrain:

*Leaning, leaning,
Safe and secure from all alarms;
Leaning, leaning,
Leaning on the Everlasting Arms.*

This he sent to Rev. E. A. Hoffmann, then pastor of a Presbyterian church in Cleveland, the author of scores of beautiful song poems and composer of many popular melodies, with the request that he write three- or four-line verses with the phrase "Leaning on the Everlasting Arms" for the second and fourth lines. A few days later the verses came, and Prof. Showalter immediately wrote the music for the verses as spontaneously as he had written the refrain. What was originally intended only for a message to a bereaved friend, came to be one of the popular song possessions of the Christian church.

"Select Songs of Praise"

Under this title the Judson Press, which our people will recognize as another name for our American Baptist Publication Society in Philadelphia, is putting on the market a new song book just off the press. It is a fine collection of the more rhythmical style of gospel songs and contains a large number of such that have become quite popular in recent years. It also has a good collection of the old stand-bys which we do not care to miss in any book. Then it also has some comparatively new material, some of which can be used nicely for solos. No. 6, "Death is Only a Dream," is one of these, and many will be glad to pay the price of the book in order to get this one number. The book costs \$35 per hundred full cloth bound (40 cents per copy postpaid), or \$20 per hundred manila cover (25 cents per copy postpaid). It will do nicely for Sunday evening services, prayermeetings and the like.

"Living Hymns"

This is another song book recently published by the Judson Press. As its title indicates it is a collection rather of hymns than songs, that is, the type of music in this collection is more dignified and less rhythmical than that in the book mentioned just above. As a collection of really worth while hymns it is fine. It is, however, designed more for use in Sunday schools and young people's societies than in Sunday evening services. The price is 30 cents in cloth and 15 cents in manila binding.

"The New Baptist Praise Book"

This book has been out for a number of years. It is not meant for the evening services, but for the more worshipful Sunday morning services. It is a hymn book and in English what our "Glaubensharfe" has these many years been to us in German. Those of our churches who are using English also in the morning services, we would strongly advise to get a book of this type, and not to use the lively and strongly rhythmical type that will do excellently for the evening services, but is positively out of place in the morning.

There are, of course, many hymn books on the market from which to select. The book here under review, however, commends itself to us for many reasons. It is a careful compilation of all that is best in English hymnody. It is not so extensive as to make it unwieldy, as so many modern hymn books are. This book has 480 numbers, and that would seem to be enough for all ordinary purposes. It is well arranged. The complete text is between the staves, so that it is easy to follow the notes. And not the least important consideration is the fact that it is gotten out by our own people and therefore represents our viewpoint. That is often very desirable, for instance at baptisms, etc. The price is 90 cents net for the cloth bound edition.

How Little It Costs

*How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word or a tender smile,
As we go on our daily way;
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.*

*One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought!
Open Window.*

Life Builders

A SERIES

1. "Life Building Principles"

ARTHUR A. SCHADE

After living in the East for many years, the writer recently returned to his youth's stamping ground and looked up many of his childhood friends. And everywhere he was amazed by the same surprises. Folks whom he had known as little children had grown up to manhood and womanhood, and many of them had families and filled important positions in life. And yet it should not have surprised me. There was nothing unusual about it. It was the happiest fact in the world. How terrible it would have been if those dear little children of another day had still been little! They could not be little. They must grow and increase in stature, wisdom and possibly, favor with God and man.

This possibility of increase physically, mentally and spiritually is the brightest prospect in our life. We need not always remain as weak, as limited, as inferior as we now are. And yet we may not attain that advance which is possible unless we put forth strenuous, well-directed effort on our own part. God is ready to give the increase, but we must acquire and accumulate the material from which this increase is to spring.

This advance in our lives, viewed from the human side, will be called building in these articles. I feel certain that that is also the idea of Scripture. It is the portion which we have to do in our advancement. We must work, study and aspire. We, as the builders of our life, must prepare, furnish and set the material, after which comes the assimilative process. This assimilative process comes from God through nature and is called growth. So we do the building, and the Lord gives the increase.

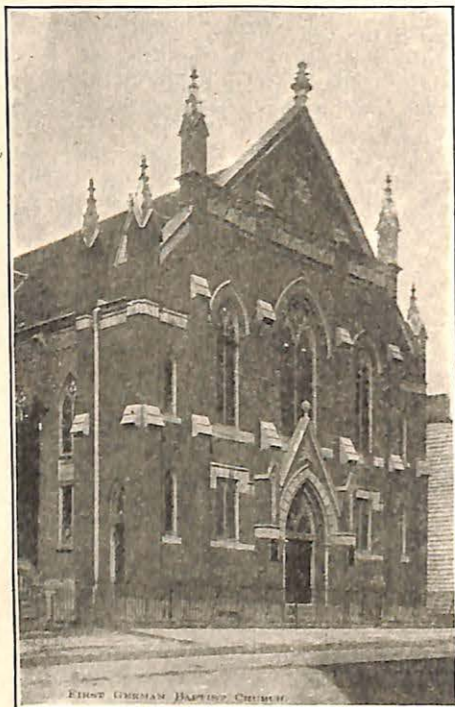
The selection, acquisition, preparation and appropriation of this material is the biggest and most important task of the life builder. Dietetics is becoming one of the greatest health sciences, because it recognizes the importance of correct diet. Enthusiasts in this realm of study assert that the major portion of the ailments of the body are of a dietary origin. If one would be a real life builder, he must remember that everything he consumes is material from which he is building his life. But what is true of the body is equally and more significantly true of the mind and character. One's mental make-up is the sum total of the mental food which he has consumed. If it has been honest thought the result will be mental strength and health. Our characters are the sum total of the influence which we have absorbed, making due allowance for hereditary influence. How important that physical, mental and spiritual food be wholesome!

The place of the Master in this life building program will become abundantly evident as the messages proceed. Suffice it to say at this time, that he is the great architect and the primary

owner of the life we propose to build. He has come that we may have life in all its fulness. His great mission in life was and still is to make successful lives. He alone can remove the blemish from the subject and through his Spirit guide the builder. If we should wish to build without him, we might better halt immediately, for without him there is no true life.

The subjects of the subsequent articles as planned at present are:

2. "The Builders Sunny Summer Season."
3. "The Builder's Blueprint."
4. "Rock or Sand?"
5. "Wood or Diamonds?"
6. "A Stone Pile or a Temple."



The Old First German Baptist Church Building, Brooklyn, N. Y.

The Passing of a German Baptist Landmark

It would be an extremely interesting piece of illustrated literature to have some one write a historical and architectural sketch about the development of German Baptist meeting places and houses of worship. Especially absorbing would it be to read accounts of the pioneer days, when German Baptists met in parlors, stores, shacks, basements, sod huts, etc. There have been changes since those days. The church edifices are becoming more elaborate and efficient year by year. Surely no one will deny progress, when studying our denomination life from this angle. It would be fine to have some of our historically interested German Baptists at least keep a record of the Genesis of our work, and among other things get photographs or cuts of successive churches and meeting places. The old ones are passing one by one. Sometimes they are remodeled, or torn down, but very often, especially in the larger cities, they are donated to

the Children of Abraham. Such, some of us think, has been the fate of the edifice of the First German Baptist Church, Brooklyn, N. Y.

Several months ago a contract was signed, transferring this property to the Jews for a consideration of \$32,500. The replacement value of this building is probably in the neighborhood of \$75,000, proving, that for churches it is not cheaper to move than pay rent. The church building was dedicated May 17, 1896. Several years afterward the Williamsburg Bridge was constructed over the East River. No sooner was this structure completed than there came a mighty influx of New York east side Jews into what was, till then, an almost distinctly German settlement. So great was this onrush that the Williamsburg Bridge was henceforth dubbed "The Jewish Passover." In spite of the added Israelites there came a period of darkness for the First German Baptist Church and other Christian congregations of this erstwhile frugal neighborhood. On the first of July, 1924, our congregation "got the air" and that concludes another chapter of one of our historic churches.

We are greatly indebted to the First Baptist Church of Williamsburg for graciously offering its well kept plant to us as a temporary abode. We have always appreciated the congenial and brotherly spirit exhibited by the First Church and the pastor, Dr. Livingston D. Lord.

PAUL WENGEL.

Bridgeport

Although the skies were gray and heaven gave forth her blessings in showers of rain, it was a very happy group of young people which arrived in Bridgeport to attend the Fourth Annual Conference of the Young People's and Sunday School Workers' Union of the Atlantic Conference held in the First German Baptist Church, May 9 to 11. The keynote of the Conference was struck at the opening service on Friday evening in the address of Prof. F. W. C. Meyer in which we were told to "Give our best in the Master's Service."

Classes discussing Young People's work under the leadership of Misses D. Zirbes, A. Meyer and P. Hoops and the Sunday school work under the leadership of Mrs. E. Meier, Miss R. Doescher and Rev. G. Schneck were held simultaneously on Saturday morning. They were equally instructive and inspiring and we were again told that in order to "Give our best in the Master's Service" we must train for our tasks.

We did not forget it was "Mother's Day" Sunday, for the stories told by Miss Neuschaefer and the songs sung by "Uncle Rube" Windisch stirred our hearts. The Sunday school session was followed by a German service, Rev. L. C. Knuth of Boston preaching the sermon, drawing lessons from the Bondage of Paul. Approximately 235 young people answered the Roll Call with a song or a Bible verse at the Sunday afternoon meeting, the following churches being represented: Boston 3, New Haven 20,

Meriden 20, Jamesburg 9, Passaic 11, Hoboken 9, Rochester 1, New Britain 26, Bridgeport 40, First, Brooklyn 39, First, Philadelphia 16, Second, New York 1, Immanuel, New York 2, Jersey City 1, Clinton Hill, Newark 5, Second, Newark 6, Harlem, New York 1, Second, Philadelphia 17, Second, Brooklyn 15.

The success of the Conference was due in a large measure to the untiring efforts of the Chairmen of the Promotion Committee of the Union, Rev. A. Bretschneider and Rev. Paul Wengel. Every one spoke of the good meetings, the talented speakers, the blessings received and also of the good times (with the never-to-be-forgotten bus ride), but I think each one of us was most impressed by the hospitality of the people of Bridgeport. Even though it is one of our smaller churches, every one of the 235 young people was well taken care of and every want provided for.

We are very grateful for all the blessings received while in Bridgeport and we ask God's guidance for the young people during the year until we meet again next year, wherever it might be.

MILDRED F. BERGER.

Immanuel B. Y. P. U. Milwaukee, Wis.

Appreciating the opportunity offered by the "Baptist Herald" to publish the activities of the young people's societies, the B. Y. P. U. of the Immanuel Baptist Church of Milwaukee hopes it also may appear in its columns.

We are working hard to perfect the possibility of making our union a strong, influential and spiritual organization under the Group Plan. We have experienced the group plan to secure the spirit of brotherhood, as its work is co-operative, presenting unlimited opportunities and enlisting talents in all branches of its work.

The society has been organized as a B. Y. P. U. for three years under the able leadership of Mr. Emil Quade. It has a membership of 103 active members. Sunday evening services are conducted from 7 to 7:45 each Sunday by one of the four group leaders. A great deal of interest has been aroused through these meetings which are well attended. A business meeting is held the last Tuesday of every month.

Revival services have been heartily supported by the young people. In the first week of December Rev. C. A. Daniel of Chicago conducted services, winning seven to the Master's fold. Rev. Rollo C. Speer, sponsored by the B. Y. P. U., conducted services during the second week of April. Eight young folks were baptized on Easter morning. We are grateful for these decisions. Numerous visits were made to institutions and the Rescue Mission, helping to brighten some one's life. A cottage has been secured for girls at the Greenlake Summer Assembly. About ten girls have arranged to go. Leave it to them to bring back the news!

Though evangelistic work is uppermost in thought, we have had many delightful

social times together. Rev. C. A. Boyd spent the entire Rally Day with us on Oct. 7, 1923. A social hour succeeds the business session of the monthly meetings. Games and refreshments are usual features. Occasionally special features are added as the Christmas Party and Midwinter Rally and Banquet, at which Rev. R. C. Speer was the speaker. At present the play, "The Pastor's Honeymoon" is being worked up for presentation in June.

We are grateful for the great strides made in the last year or two, but we still look forward with a greater and keener desire to do the will of our Master through service.

DOROTHY DIEHL.

The B. Y. P. U. of Marion, Kans., Adopts New Plan

For some time there has been a very noticeable lack of interest in our B. Y. P. U. here in Marion. There was practically no enthusiasm, no energy shown among the members of this organization so we came to the conclusion that something had to be done immediately to stimulate an interest for this cause.

We discussed this condition in our B. Y. P. U. and realized that if it were possible to produce just a little of the energy and enthusiasm shown by our members in high school basket ball games or at a class demonstration our B. Y. P. U. would be a great success.

After discussing this laxity, the careless attitude of our young people, we agreed that the thing to do was to conduct our lesson in the nature of a contest, to produce a friendly rivalry among the contestants or the participants in the lesson.

To better understand the plan we are adopting it is necessary to know how we are conducting our meetings. Some time ago our B. Y. P. U. adopted the group plan. The organization is divided into groups with an equal number of members in each group. Each individual group taking charge of the lesson on the Sunday evening for which they are dated and in this manner each group has charge of the program when their lesson is due.

However the right spirit was not in evidence during these meetings. So many of the members had a tendency toward reading the lesson instead of giving it in their own words or in an original manner. There seemed to be a careless attitude in regard to the discussion of the lesson. It was easily to see that little or no effort was made in preparing for the lesson or trying to put original thought or personal opinion in regard to the topic open to discussion.

Realizing that under such conditions our B. Y. P. U. could make no headway we decided to try a new plan. A set of rules were made and read during one of the meetings and the result was that a very encouraging amount of enthusiasm was exhibited and it was decided to try the new plan.

The rules for the new plan, or the B. Y. P. U. contest are as follows:

Rules for the B. Y. P. U. Group Contest

Credits are to be issued for attendance, participation in the lesson and for increasing the membership of the B. Y. P. U.

Attendance

Each member of a group represents one credit or point.

Each individual's presence gains a credit for the group of which they are a member.

Participation in the Lesson

Reading the topic assigned a member of a group represents one point.

Treating the topic in an original manner (own words) represents two points.

Participants are not to be judged according to ability but by the sincere effort shown.

Increasing the membership

The bringing of new members into the organization represents three points. The credit is to be given the group whose member introduces the candidate for membership.

There are some very interesting features about this contest. The rule under attendance is very practical. Each member of the group can make this point by being present and on time. It is the easiest point to make and will greatly help the attendance of our meetings. As an illustration—If the group consists of six members and they are all present, means a credit of six points to that particular group.

The rule under participation in the lesson gives every member of the group the same privilege to make their points. There is no partiality to be shown in giving the credits. The members of a group who have not had the opportunity to go to high school, or college, can make the two points by their willingness, their sincere effort to give the topic in their own words as well as those who have had the privilege to receive a higher education. The least experienced member has the same opportunity as the most fluent speaker of the group. The youngest member is just as able to make the same point as the oldest or most intellectual member of the group by reciting a poem or learning suitable Bible verses by heart.

The rule under increasing the membership is the most important. The points made under this rule will really determine the outcome of the contest.

The group that is the most active in increasing the membership is really doing the most for the organization. Through their efforts young men and women will come under the influence of the Gospel, who have not yet discovered the main thing, who have not yet realized the fact that they must accept Christ as their personal Savior if they wish to be saved.

The things we wish to accomplish with this new plan are the following: To make our members better Christian young men and women; to give every member the same opportunity to do something for the organization; to give them experience in public speaking and

leadership; to make them realize the responsibility of the future church which rests upon them; to be punctual in attending services; to produce a co-operative spirit in our B. Y. P. U., and to enlarge our membership.

If we will be able to acquire with this plan punctuality in attending our services, willingness to take part in the lesson, active in bringing new members into the organization and with the spirit of co-operation we will come out of our trouble safely and our B. Y. P. U. here in Marion, Kans., will be a great success.

WALTER C. NEVE.

A Growing Church and Its New Building, Nottingham Church, Cleveland

In 1883 a small band of earnest Christians established in what was then the town of Euclid, Ohio, a little mission. The town was very small and for miles around it there was nothing but farmland. Those were the days when it meant sacrifice to go to church! The winters were cold and the building bad to heat. There were long distances to travel to go from one's home to the little mission. There were no automobiles then, in fact some of the members had to travel on foot. There was but little money to be had, the chief means of support being a generous Cleveland church. But, in spite of all their hardships, this little band of Christians labored on, sacrificing and persevering, for nearly forty years.

In the meantime, of course, the town grew, finally being annexed to Cleveland, and with the growth of the town and influence of the city, the congregation grew, until in 1921 there were 70 church members and 175 in the Sunday school. At this time, Rev. Merkel, the pastor, after years of noble, unselfish service in laying the foundation for a great Christian enterprise, went to his heavenly father. At this time, also, the English language began to replace German in the church service, the work started by Rev. J. H. Merkel began to expand, and Rev. J. H. Ansberg, the present pastor, was called to the field. Conditions became such that the whole church worked under difficulties—the old church was far too small, there was no adequate equipment for the Sunday school, and still it was growing!

Consequently, one night in September, 1923, a meeting was held, and it was decided that the church building must be enlarged. But enlargement would be costly and the congregation was not wealthy. However, pledges were made and plans drawn up. The outlook was not bright at first, but the church had faith, and at last work was actually begun.

For months remodeling went on, and, in the meanwhile, the members labored to get funds. And all through these months of work on the building, with all the many inconveniences connected with remodeling and building, the meetings went on, sometimes outside, sometimes in the old building, sometimes in

A New Book

of special interest to every young person in our denomination—a book every single one should own. The significant title is

The German Baptists in North America

It is an outline of their history put in permanent form by our denominational historian, Prof. Albert J. Ramaker of Rochester Theological Seminary. It is a book of 126 pages, illustrated by many pictures drawn from the past seventy-five years, neatly bound and sells for the modest price of

75 Cents

It is believed that this book will be used for a study course during the coming fall by many of our young people's societies and so a paper cover book at 50 cts. or \$5.00 the dozen has been planned.

Buy your copy of your church agent who will have a supply on hand or order direct of the publisher

GERMAN BAPTIST PUBLICATION SOCIETY
3804 Payne Ave., Cleveland, O.

the partially completed gymnasium. All this time only one service was omitted, and that was when the old building was being turned around, was blocked up ten feet from the ground in the middle of the street, and we could get no lights! Moreover, the members not only gave money but actually helped in building by laying floors, putting up ceilings, making screens, cleaning up rubbish, and so forth.

Can you imagine what the joy of this church was to see their beautiful new building dedicated on April 27? And how much greater was that joy because five of the charter members, after 41 years of toil and sacrifice, are still alive and true to the church they love!

Since 1921 the membership has grown from 70 to 250, the Sunday school from 175 to 320, 160 persons have been baptized and many others have joined by letter or experience.

The cost of the building far exceeded the cost originally planned upon, reaching nearly \$40,000, but through generous gifts and loving sacrifice, the remaining debt is not large. The building now contains a large, up-to-date auditorium, a good sized Sunday school room with numerous class rooms (made from the old building), a gymnasium with shower baths and other conveniences, a primary room and a large, well equipped kitchen.

On dedication Sunday, April 27, the total attendance in the four services was over 1500, including many friends from Chicago, Detroit, Pittsburgh and elsewhere. At the afternoon dedication service proper Rev. Wm. Kuhn and Rev. G. Fetzer took part.

HENRY BOWMAN.

New Interest in Wilmington

Bro. John G. Luebeck of New Britain, Conn., Council member of the G. B. Y. P. U., was with us on Sunday, May 4. He spoke to the Sunday school and gave a fine demonstration of teaching a boy's class. He had also charge of the regular Sunday evening service and succeeded in his address on Young People's and Sunday school work to show us the

necessity and importance of efficiency and of action in these two branches of our church life. For a number of years we have been too secluded and therefore somewhat self-satisfied. Bro. Paul Wengel of Brooklyn, N. Y., was with us some time ago and sounded the first call to get up and to get at it. Bro. Luebeck gave us the rest of the "Blut-beleber." We are now ready to go ahead, in fact we have started by the time this goes to print.

F. W. KEESE.

Song Festival in Plevna, Mont.

The choir of the Plevna church arranged a song festival for the benefit of German relief work, which was held on April 20. Members and friends from a radius of 20 miles were present in large number and crowded the church building. Rev. E. Niemann, assisted by Mrs. Niemann, had charge of the program.

Two dialogues—Bunyan's "Pilgrim's Progress" and "The Prodigal Son"—were rendered by the singers with appropriate songs inbetween. The pastor made a short address on "The Use of Song."

The entire program, as well as the beautiful tones of the "singing organ," which we recently obtained through the friendly help of Rev. A. P. Mihm, made a deep impression on the whole audience. At the close a number of the elder brethren arose and gave expression to their feelings, telling of their joy and satisfaction with what was rendered. The offering amounted to \$25.

The festival was like an oasis for us in the desert journey of life. We are grateful to God for his blessing on our efforts. Remember us out here in the far West in your prayers.

MARIA NIEMANN.

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