

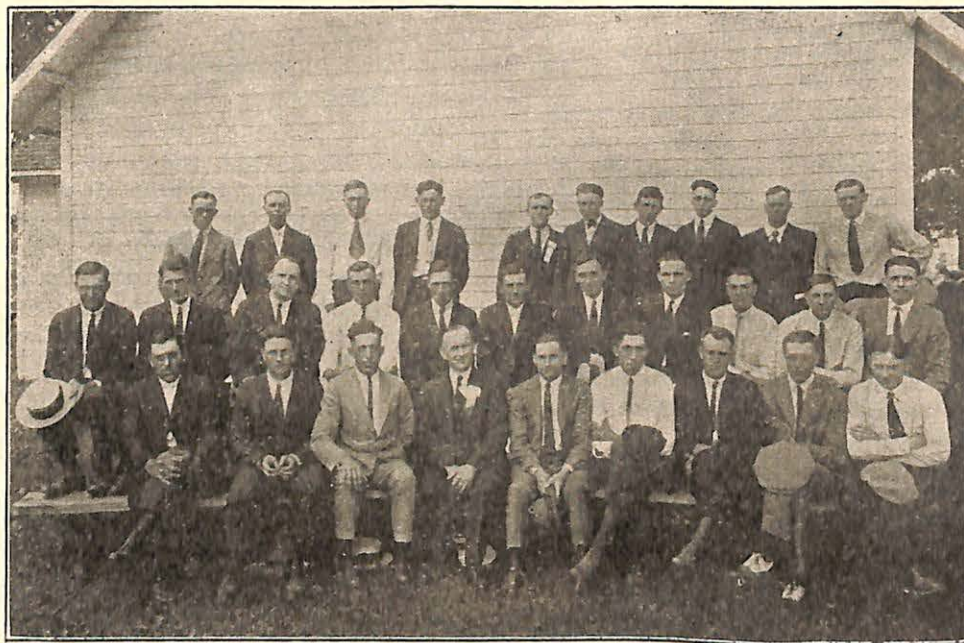
The Baptist Herald

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

Volume Two

CLEVELAND, O., SEPTEMBER, 1924

Number Nine



Young Men's Bible Class, Elgin, Iowa

What's Happening

Rev. S. Blum has resigned as pastor at Wasco, Cal.

Rev. Philip Daum has accepted the call of the Rabbit Hill Church and will serve the members living in the village of Leduc, Alberta.

Rev. H. P. Kayser of Germantown Church in North Dakota has resigned his charge to become pastor of the church in Parkston, S. D. Bro. Kayser served the Germantown Church since 1920.

Rev. C. F. Tiemann of Mt. Zion Church, Geary County, Kans., had the joy of baptizing ten converts, ranging from 10 to 21 years of age on July 27.

The B. Y. P. U. of our Carroll Ave. Church, Dallas, Texas, at their recent annual business-meeting elected the following officers for the new society year: General Director, C. F. Bohmert; President, Emil Boettcher; Vice-President, Fred Loewer; Secretary, Herbert Pfeiffer; Corresponding Secretary, Freda Telkamp; Treasurer, Edward Grinke; Chorister, Herman Balka; Usher, Anna M. Nuss; Quizz Leader, Rev. J. Pfeiffer.

Mr. John Koschel, student of our Seminary in Rochester, has been the supply of the Hurnville, Texas, church during the summer. Rev. A. Koch, the former pastor, resigned in the late spring and has gone to farming on account of the prolonged illness of his wife.

About 12-15 young men have made arrangements to enter the German Department of our Seminary in Rochester this fall. It is expected that the number of the entire student body will reach sixty this new school year.

Rev. Jacob Pfeiffer of Dallas was re-elected Missionary Secretary of the Texas Conference and by virtue of his office is also member of the General Missionary Committee. Rev. R. Vassel of Kyle is substitute representative.

Mr. Otto Braun of Lorena was re-elected Treasurer of the Texas Conference for the new year. Bro. Braun is probably the youngest of our conference-treasurers, but ably filled his position during the past year. It is good to see young men like Bro. Braun active in our denominational work and ready and willing to devote time and personality to service.

The Texas Conference is the smallest of our nine conferences numerically, reporting only 1034 members, yet it has resolved to set before itself the goal of raising \$10,000 during the new conference year for our Missionary and Benevolent Offering. We wish the churches success and hope they will go beyond the goal. The introduction of the budget-system into the churches which was emphasized during the sessions at Dallas, would be a great help.

Rev. E. Bibelheimer has resigned as pastor of the church in North Freedom, Wis.

The 41st session of the Texas Conference, held at Dallas, July 29 to Aug. 2, had a good attendance and evinced a good spirit. The sessions were held in the East Dallas Presbyterian Church, a neighbor church of our Carroll Avenue Baptist Church. Our Presbyterian brothers displayed an fine spirit of fraternity and friendliness by placing their well equipped building at the free disposal of our German Baptist Church. The dining hall facilities were superb and the Carroll Ave. women served excellent meals. The fellowship was splendid. A holy determination to work along more progressive lines and to do greater things for the salvation of our fellow-men prevailed and possessed all hearts.

Rev. R. Vassel of Kyle, Moderator of the Texas Conference, was called home after the first day of the sessions by reason of the serious illness of his daughter who was attacked by typhoid fever. We have been sorry to hear since that she has succumbed to this serious illness. We extend our sincere sympathy to the bereaved family.

Rev. Neils Christensen has become the pastor of the churches at Leader and Glidden, Sask. He began his work the 1st of August.

Student William Schweitzer of Rochester Seminary supplied the church at Fenwood, Sask., during the summer. Student A. Stelter supplied the station Albeck of the church of Josephsburg, Alberta.

The mixed choir of the Carroll Avenue Church, Dallas, did superb work in their rendering of music during the Texas Conference. After their selection at the Sunday morning service, Aug. 2, they were requested to sing at one of the leading broadcasting stations to have their sweet harmony presented to a wider audience by radio.

Rev. A. W. Fleischman, pastor of the First Church, Sterling, Ill., has been elected professor of systematic theology and professor of Greek in the theological department of Virginia Union University, Richmond, Va. Mr. Fleischman is a grandson of Doctor Konrad Fleischman, for many years pastor of the First German Baptist Church, Philadelphia, now named the Fleischman Memorial in his honor. Doctor Fleischman was one of the pioneer leaders of the work among the Germans who came to America during the middle of the last century. Mr. Fleischman is a graduate of the Northern Theological Seminary of the class of 1920.

Our front page this month introduces us to the Young Men's Bible Class of our Church in Elgin, Iowa. The pastor of the church, Rev. Ph. Lauer, is teacher of the class. They certainly appear to be a manly set of young fellows, of whom any church might be proud. Pastor Lauer regrets that 18 members of the class were not able to be present when the picture was taken. It is sometimes difficult to get the young men together during the week when the farm work requires them. There are also four former members of the class in the picture.

Lodi Society Revived

The B. Y. P. Society at Lodi, Cal., is at work again with heart and soul after a vacation of a few months. A short time ago our society decided to take a vacation. No one wanted to do anything, so a vacation was the best cure. But now we reorganized with a new membership of 45 and with our old president, Bro. M. P. Bohnet, we are all back in, every one doing something.

On Friday night, July 11, we went to our president's home, 5 miles out in the country for a weiner roast, where we all had a very enjoyable time. About 60 took part in it. The evening was spent in games and singing and a prayer by Rev. G. E. Lohr who with his family is now with us in Lodi helping us to do more for our dear Master.

Our aim is to help and serve others and we ask you all, dear readers, to help us pray and do big things for our Savior. We always enjoy reading reports from other societies. Anyone making a trip through California is a welcome visitor to all our meetings.

MARGARET GOEHRING, Secretary.

* * *

Courage consists not in blindly overlooking danger, but in meeting it with the eyes open.—(Richter.)

The Baptist Herald

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The Baptist Herald

How the Churches Are Waging Peace

SUCH is the heading of a circular letter that recently came to our desk. It contains resolutions and statements of religious denominations and Christian leaders collected and published by the Church Peace Union and kindred organizations.

The declaration of eight prominent bodies of Christian churches are given. It is remarkable to note how deeply in earnest the conviction is against war and how unanimously they agree that war is in irreconcilable conflict with the principles of Jesus. A deeply rooted conviction has come over all that there is a "better way" for solving disagreements and misunderstandings among peoples and that it is to be found in establishing exclusively peaceful means of settling disputes among the nations.

The Northern Baptist Convention at Milwaukee this year said: "We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unify in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the gospel of Jesus Christ. The greatest need of the world is acceptance of Christ, by men everywhere and practical application of his law of love. We favor co-operation among the nations of the world to promote peace."

The Presbyterian Church in the U. S. A. at Grand Rapids, Mich., in May adopted a declaration which says: "We pledge all our energies to the outlawing of war and to the hastening of the day when nations shall learn war no more. . . . We see in war's cruelties, made more terrible by modern invention, not only a menace to civilization, but also a definite challenge to the followers of the Prince of Peace. We should endeavor to secure a joint agreement for international disarmament and also for a referendum on war except in case of threatened invasion. We claim that those who are asked to fight and bear the burdens imposed by war should be consulted when possible before this sacrifice is required by them."

The declaration adopted by the General Conference of the Methodist Episcopal Church at Springfield, Mass., in May is a strong one. Some of the high points are these: "We set ourselves to create the will of peace. We recommend that a prayer for peace be prepared and used at every com-

munion service. Through its educational program our church must do its full share to mould the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequences of war. The glorification of war must end.

We set ourselves to create the conditions of peace. We demand the establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life. As great odium must be put upon the war profiteer as is put upon the slacker.

We set ourselves to create organization for peace. We urge the President of the United States to summon another Conference of the Nations for more drastic reduction of armaments."

We have not space for the entire text of the above declarations, but we have quoted the salient points. These strong statements could be duplicated and reaffirmed by the resolutions of other church bodies.

Our business is to help support these sentiments and to aid in their dissemination until they bring practical results. We should deal more with these matters. Pastors should steadily hold them before their congregations. Women's organizations, Young People's Societies, Sunday schools and groups of every kind should give themselves with utmost zeal to this crusade. As the Quakers have aptly put it: "Shall the torch of spiritual heroism be born by the church of the living Christ or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit?"

Mobilization Day

IN view of the efforts of the Christian forces of our nation to outlaw and banish war and to establish means and agencies that shall make for permanent peace, it seems regrettable that our government at Washington has appointed September 12 as a "Mobilization Day." We are told the purpose of this day is to "enable our people to visualize the initial processes necessary to muster forces for national defense." The President has written a letter in answer to much opposition that has voiced itself against the plan, stating that the day is not to be "Mobilization Day" but "Defense Day," to test the efficiency of the military forces of the United States. He says that its object is not to conscript civilians or to foster the war spirit but to test the efficiency of the military forces with a view to keeping these forces at a minimum.

But even this explanation does not satisfy and even a number of governors of states have issued statements doubting the wisdom of having such a day and declining to enter into the plans.

Governor P. Baxter of Maine says: "This nation should lead in the movement to settle our differences with other nations through the proposed World Court, instead of by resort to war. A national mobilization of the armed forces of this country, in my opinion, might well be regarded by other nations as a threat, or at least a warning. It would afford them, should they seek it, an excuse for similar mobilization. With conditions as they are I think it unfortunate for us to make a show of our military power, even though it be for 'defense' only, for by doing so we may be placed in a false position and may cause our neighbors to distrust us. We should show the world that we intend to discard old methods, and should be careful not to 'rattle the sabre' or have great military 'days.' Such things are out of date."

President W. H. P. Faunce of Brown University condemns "mobilization day" and goes on to say: "I wish that in the autumn we might mobilize all our resources for peace; that we might enable all nations to visualize our many treaties of arbitration, our ancestral faith in courts of law, our hope for the final federation of the world. Let every man be an ambassador of good will, speaking, whether by the fireside or from the housetops, in favor of law, not war, of reason in place of force, of the friendly hand in place of the mailed fist."

The Call for Leadership

THE clarion call everywhere today is for competent, challenging, consecrated, Christian leadership.

"Next to the need of God, I think the greatest need of the world today is for leaders," said the president of the board of trustees of a college to the graduating class at their commencement. Then he went on to say what he meant by leaders: "Persons qualified and competent wisely to guide, direct, lead their fellows to better thinking, cleaner living, saner methods, more altruistic efforts."

These are high goals, but the world is calling insistently for men and women who are big enough for the responsibility of leadership. One of our notable American preachers has said: "One of the deepest problems that we have in the life of America and in the life of the world in this next generation is the production of a sufficient quantity of spiritual leadership."

The wrecks that are met at every turn of life in business, education and church work and practically every other line of activity, if they could speak, would explain themselves in one voice: Lack of right leadership. Marion Lawrance is right: "Humanly speaking there is but one problem before the church or before any worthy enterprise. That problem is leadership." There are always plenty who can and will follow but there is always a scarcity of those who have the initiative, the vision and the consecration for efficient leadership.

Where will we get these leaders? Who will respond? God must call them, you say? Yes, but

God also works upon man through man. We must be co-workers with him. Are we looking well ahead for our leaders? Can we afford to be indifferent or careless or unconcerned where the highest and best is at stake,—the work of the kingdom of God?

Spiritual leadership in the church and kingdom activities for the next generation must be developed and trained from the boys and girls, from the young people of today. We have material in abundance for leadership. The day when we should bend every energy to develop it is here.

One of the primary aims, one of the chief tasks of our Young People's societies in our churches is to be a source of supply and a help in furnishing and turning out these trained and devoted leaders.

Every society is called upon to justify its existence by its product. Its output of trained workers, who shall become leaders in church life and activity and in the wider fields of gospel extension work, is the criterion by which the church will judge its success. Our Young People's societies must be training schools for Christian leaders, otherwise they are not measuring up to their opportunity and their task.

Editorial Jottings

LIFE SHOULD BE neither comic nor tragic; it should be purposeful and victorious.

WHEN DOUBTS creep into your soul, go out and minister to a sinful world and see how quickly your faith will be restored.

THE SUCCESS of the summer assembly at Mound was due in great measure to the tireless efforts of President Henry Marks. He is a hustler and on the job from early morn till dewy eve. When we think of Bro. Marks we are reminded of the question asked concerning a certain recommended man: What is his special ability? The friend who knew him as an able, energetic worker, answered in one word: indefatigability.

TO OUR TWO ASSEMBLIES at Mound and Madison which held their second successful sessions this summer, has been added a third—that of the Lake Erie Union at Dunkirk this year. Read about it on another page of the "Herald." It was good to be there. For the short time allotted to its arrangement and the brief publicity that could be given, it was a success. Rev. F. H. Willkens and Rev. Elmer Baumgartner and President Miss Frida Sayenga were among those who planned and worked and had the joy of achievement.

MINNESOTA, TEXAS and New York were States in which the Editor traveled and labored during the last four weeks. Some one recently suggested that the initials in his name A. P. stand for Atlantic Pacific Mihm. We have gotten around some this year. It is a joy to have a share in our work all over our wide field.

OUR DEVOTIONAL MEETING is a new feature that begins in this issue and will fill a want that has made itself felt in many quarters. The page aims to be a help to leaders of the Young People's prayermeeting and to furnish some material to kindle their minds into a flame. Rev. G. W. Pust of Dillon, Kans., will write on the topics from month to month.

Watch for the October "Herald"

It will be a special Missionary number, enlarged to 24 pages and richly illustrated.

The Folly of Mr. Mann

O. E. KRUEGER

MR. C. R. MANN—those were his initials—was the owner of the largest farm in the country. All was of the finest soil God ever made. He had inherited a large share of it from his father. Being very industrious and thrifty he was able to add to it from time to time. He had loaned a large sum of money to a neighbor on first mortgage. But fortune seemed not to smile on this man. He had sickness and death in the family. A crop failure and a fire made it impossible for him to meet his obligations. Mr. Mann was happy to foreclose and get title of the farm. Though a son of Abraham, he possessed not Abraham's spirit.

In the pasture of the Mann farm might be seen great herds of cattle, sheep, goats, donkeys and swine. He did not eat pork but there were enough Roman soldiers in the country to make it worth while for some one to get the contract from the Roman government to supply the nearby garrison with pork. Mr. Mann got it.

The barnyard was literally alive with hens and geese and turkeys. Flocks of pigeons cooed on the roofs of the barns. Mrs. Mann supplied a select trade with strictly fresh eggs even in the hottest season and could demand fancy prices. Her butter was always in demand.

Back of the great barns a high stone wall enclosed the finest fruit orchard and vegetable garden you could desire to possess. There were oranges, lemons, pineapples and grapes of every variety. There were peas and beans, beets and carrots, cabbage and cucumbers, dill and garlic and watermelons. Beyond the gardens were the fields of waving ripening grains.

Mr. Mann had considerable trouble in getting and keeping hired help. He put in long hours and set a poor table. The Mann womenfolk were too busy getting things ready to sell that they had no time for fussing in the kitchen and dining room. The hired men never heard an encouraging word—nothing but criticism on the small amount of work accomplished.

The old delapidated shack was good enough for Mr. Mann. He spent only a few hours every night in it and then he had his eyes closed, so why should

it be beautiful? Some of the neighbors said that he never went to bed, but stood in a corner for a few winks and then went to work again. In their early married life Mrs. Mann had rebelled against the old shack affording no protection against rats, mice, mosquitoes and snakes, and giving no conveniences. But the tyrannical Mann had subdued his wife. No one was ever invited to their house nor were they ever invited out. They lived entirely to themselves and unto the Mammon which Mr. Mann chose to worship.

During the Jewish festivals when the whole countryside made a joyous pilgrimage to Jerusalem to celebrate the Passover and bring gifts to the altar, Mr. Mann would work his children and help doubly hard that his neighbors might see how much they had lost by spending a week at Jerusalem and the many days in journeying to and fro. In their younger days the Mann boys had begged to go too and enjoy the big picnic, live in booths built of branches, and eat fresh lamb. But old Mann would not hear of that.

He never took his family to the synagogue on the Sabbath day. He said the priests and scribes were a lazy lot of men who ought to go to work and earn their bread. He was glad enough to have the children go to school during the week that they might learn to read, write and figure—those things were necessary in making money.

The rapidly maturing crops caused Mr. Mann considerable anxiety. It was evident that his wheat would go 40 bushels to the acre, barley 50, oats 75 and hay—there had never been such a crop before. Two thousand bushels of the old crop had been held over for better prices. Mrs. Mann had had a faint hope for a new house out of that but how dared she express it! The storing of the new crop offered Mr. Mann a real problem. He was too independent to talk it over with Mrs. Mann, or his sons, or with God. He reasoned with himself. It all belonged to him, he had power to formulate and carry out his own plans! Nothing but new barns—entirely new barns on a large scale with all modern improvements would do! The contract must be given out next day.

While thus engaged in rapturous meditation he heard a voice that he had silenced for many years: "Thou fool, thy many years are coming to a swift close. This very night thy soul shall be required of thee, and these things thou hast stored up, whose shall they be?" Whose shall they be? That was the point of the dagger. Whose shall they be? A hell of agony passed over his soul. The things he had regarded as his would pass out of his hands, he could control them no longer. Whose would they be? Mrs. Mann, the sons and the daughters—how they would squander that money! There would be a fine house, there would be Egyptian horses and chariots, and luxury of every kind. Mrs. Mann might marry again, the sons and daughters would surely marry unworthy partners. All the money would be wasted. Poor Mr. Mann—money gone, life ended, soul lost!

For Bible Study

The Book of Isaiah

The prophetic books of the Old Testament are divided into major and minor prophets. There are four major prophets. The distinction relates more to the length of the books than to the comparative importance of the personages by whom they were written.

Isaiah comes first among the prophetic books, though it was not the first book of prophecy to be written. Amos comes first in order of time. But in order of rank and importance of message, the first place belongs to Isaiah.

The Man

Isaiah whose name means The Salvation of Jehovah, was the greatest of the Hebrew prophets. His father's name was Amoz, which name is not to be confounded with that of the prophet Amos.

Isaiah received his prophetic call about the time of Uzziah's closing year. The story of the call is given in Chap. 6. It shows us God does not choose any kind of a man. He chooses men whose hearts are imbued with a sense of holiness. The holy work of God's kingdom cannot be forwarded by unholy instruments. Comparing chap. 1:1 with 6:1, Isaiah prophesied during the reign of four kings, Uzziah, Jotham, Ahaz and Hezekiah. If he was 20 years of age when he began his prophetic ministry, he must have been considerably above 80 when he died. According to Jewish tradition he suffered martyrdom in the beginning of Manasseh's reign, sawn asunder with a wooden saw. This is probably referred to in Heb. 11:37.

His social position, his familiarity with the affairs of state, his knowledge of the times and religious condition of the people, especially in Jerusalem, gave him authority and influence. His wife was a prophetess. (8:3.) His children bear prophetic names. (7:3; 8:3.) He was evidently a man of strong character, bold in utterance, uncompromising, faithful.

The Background of the Prophecy

The reigns of Uzziah and Jotham were like the reign of Jeroboam II., outwardly rich and prosperous, but inwardly, socially, politically and morally corrupt. It was an age of oriental magnificence, show and luxury. The poor were oppressed by the rich. The simplicity of the old religion was gone. Public morality was relaxed. Religion reached its lowest ebb. Isaiah lifted his voice against these evils. The record of this is mainly found in the first section of the book.

Analysis of the Book

The book of Isaiah consists of two main portions. The first embraces chaps. 1-39; the second, chaps. 40-66.

The first half mainly consists of prophecies arising out of circumstances which took place in the reign of Ahaz and Hezekiah. The second portion is occupied chiefly with the Babylonian captivity and the restoration from Exile.

The first part is subdivided into several sections. The sixth chapter relates the call of the prophet. Chap. 1-5 contain prophecies peculiarly suitable as a general preface. Chap. 7-12 have been called the "book of Immanuel" and contain prophecies designed to comfort the pious under Assyrian troubles. The land, though overwhelmed by the foe, belonged to Immanuel (8:8) and therefore would at last be delivered. Chap. 13-23 are composed of prophecies directed against various nations. (Read and make a list of these.) Chap. 36-39 are almost identical with 2 Kings 18:13, 17-37:19, 20, with the exception of the psalm of Hezekiah, which is not found in the book of Kings.

The second portion of the book consists of Chap. 40-66. It is no doubt written from the standpoint of the Babylonian captivity and begins (chap. 40) with a message of comfort and a glorious assurance of the coming redemption. Israel's fall and captivity gave great occasion to the idolaters to maintain that their gods were superior to the "Holy One of Israel." Hence the majesty and power of Jehovah and the nothingness of all the other so-called gods of the nations are constantly dwelt upon in this section. 40:17-20; 43:11, 12; 44:6-20.)

One or Two Isaiahs?

Between the first and second portions of the book there is often a difference in style and in standpoint. This has led many modern critics to deny that the second part can have been written by Isaiah of Jerusalem. They maintain it was written much later and was a product of the exile period. Ewald calls the author "the great Unknown." Others call him the second Isaiah.

But over against this there are many remarkable coincidences between the two portions. Probably the second portion was written long after his other prophecies and toward the close of his career. This and also the different subject and the purpose of these chapters would account for the differences in style. Again, why should Isaiah, who predicted the Babylonian captivity (chap. 39), not also predict the return and the restoration? We hold that the book is a unit and that there is only one Isaiah.

The second part falls into 3 parts:

- Chap. 40-48, Words of Comfort to the Exiles.
- Chap. 49-57, The great prophecy of the Servant of Jehovah (Messiah).

- The future glory of the nation and the overthrow of all enemies of Jehovah.

The Fifth Evangelist

Isaiah has been called the fifth evangelist, the evangelist of the Old Testament. He is not only the prophet of Judah, but of the world; the prophet especially of the Messianic hope. The Jews have always narrowed down salvation to the chosen seed, to themselves, but in Isaiah's prophecy the Servant of God is to be a light to the Gentiles and salvation to the ends of the earth. (49:6.)

Nowhere can we find the promise of the Messiah more clearly announced. His writings furnish us the richest mine of Messianic prophecy in the Old Testament. His prophecies form, as it were, a bridge between the Old Covenant and the New. (John 12:41.) From the 46th to 66th chapter inclusive we have one continuous messianic poem, a most wonderful production even from an inspired pen.

The 53rd chapter forms the climax of Old Testament revelation. In the compass of 12 verses it 14 times declares the truth of the vicarious atonement, the suffering and death of Christ in our stead. So accurate is the picture that it seems to have been written by one who had actually seen the Master, by one who had sat under the cross at Calvary. (See Acts 8:30-35.) Twenty-one times Isaiah is expressly named in the New Testament. The first prophecy quoted in the first book in the New Testament is from Isaiah. (Matt. 1:22, 23.)

His Majestic Style

Peake says: "No Hebrew prophet has a style more majestic than that of Isaiah. The loftiness of thought and feeling finds a fit expression in his lofty eloquence. In the whole splendor of his verse, he is surpassed by no poet of his race." Ruskin tells us how his style was influenced by having as a child memorized chapters from the Bible under the direction of his mother. He mentions various chapters from Isaiah, notably chap. 40. Daniel Webster used to kindle his imagination before his public addresses by reading parts of Isaiah. Dean Stanley tells us how the greatest musical compositions, oratorios and cantatas of the world have been inspired by the prophet (i. e. Handel's Messiah). Isaiah has filled all the earth with a larger faith. A. P. MIHM.

A Liable Member

Don't be a "liable" member. The "liable" member is too often unreliable and in affect frequently becomes unreliable. Resolve this minute that henceforth you will be absolutely and unconditionally "re-liable."

The Sunday School

The Sunday School and Young People's Societies

HENRY EWALD

I have heard some very strong claims made for Young People's Societies by their representatives, and God forbid that I ever speak disparagingly of any of their achievements. I have been a member of Young People's Societies for 35 years and shall do all I can to help on their good work. But the Young People's Society can never supplant the Sunday school. It can in many ways supplement much of the work.

Somehow the Sunday school occupies a unique place in the church work. When it functions properly, it takes in every member of the family from infant to grand-dad and when the Graded Lesson System is carried out, fits and meets the needs of every member of the family.

Then too it is possible for a Sunday school to thrive where there could be no Young People's Society (I refer to the small mission school). The Sunday school has been called the Golden Gate of Opportunity of the Church. Some churches have not realized that yet.

Wonderful Efficiency but Spiritual Shallowness

In our Sunday schools we have splendid organization, fine systems, good methods and practical material. Our teachers too are measuring up to a higher grade. Have we not with all our progress and efficiency perhaps overlooked the spiritual somewhat? What shall we do? Ignore efficiency and progress? No. Keep the best gains along those lines and recover the practice of the presence of God. I like to classify the work of the Sunday school into three phases or objectives. First, to bring the scholar to Christ. Second, to build the scholar up in Christ, and third, to send the scholar out to work more efficiently for Christ.

If every teacher would resolve, that every scholar in the class shall come to a personal acceptance of Christ as soon as possible, not waiting for a revival, but have that in mind each Sunday, who can measure the results?

The Great Need of this Generation

What is the great need of the age? God Fear. General Dawes, candidate for Vice-President on the Republican ticket, in a speech made over a year ago, in speaking of the reckless expenditure and craft in Government offices, said, "What we need in Washington is more men who fear God."

We find in Exodus 18:21 God said to Moses: "Thou shalt provide out of all the people, able men such as fear God, men of truth, hating covetousness, and place them over them as rulers."

But what has that to do with our subject? Just this, we should have more

men and women too in our public schools and higher institutions of learning who really fear God. Prov. 9:10: "The fear of God is the beginning of wisdom."

Our hearts ache as we read and hear of the actual immorality in some high schools and colleges, and the increase in crime among young people in general. What is the cause? I may be very wrong, but listen, "Whatsoever a man soweth that shall he also reap." We voted the Bible out of our public schools years ago, and we are now reaping the harvest. One of my most hallowed recollections next to the family altar is the morning devotional exercises in the public school.

This is a free country. Yes, but it was founded on the principles of the Bible.

What Can the Sunday School Do?

When we remember that one-half of the population of the United States is under 21 years of age and most of them are in public schools or higher institutions of learning, it gives us food for thought. The supreme duty of the church and Sunday school is the religious nurture and education of the child. We are told in the Bible, "Train a child up in the way he shall go, and when he is old he will not depart from it." The Bible does not say he will not make mistakes when young, no, but it means as they grow older they will walk in the way they were taught in childhood. The Sunday school must supplement the religious training of the child that has been neglected in the public school and the home. Godfearing children make Godfearing men and women. Godfearing men and women make Godfearing homes. Godfearing homes make a Godfearing nation, a Godfearing nation has God's benediction.

If It Wasn't for Me

*If it wasn't for me, and chaps like me,
Seven or six or five or three,
THERE'D BE NO CLASS.*

*If it wasn't for classes such as mine,
Meeting each Sunday, rain or shine,
THERE'D BE NO SUNDAY
SCHOOL.*

*If it wasn't for Sunday school, to hold
The boys and the girls when they grow
old
THERE'D BE NO CHURCH.*

*If it wasn't for churches, pointing out
The Way of Life in a world of doubt,
THIS TOWN WOULDN'T BE
WORTH LIVING IN!*

*To help my school, my church and my
town
I'll come to my Class till the roof falls
down.*

George E. Clough.

The Sunday School Association of Eastern Montana

The Sunday School Association of the German Baptist Churches of Eastern Montana met July 11 with the church at Plevna, Mont. Rev. E. Niemann was elected president, Mr. John Meidinger of Fallon, Mont., secretary, and Mr. Ferdinand Pust of Lambert, Mont., treasurer. There were a large number of delegates and visitors present and the Plevna church did its very best to entertain them in a most royal way. The meetings lasted from July 11 to July 14, inclusive. Some of the delegates delivered very good essays on the different phases of Sunday school work, and the church choir, under the able leadership of Mrs. E. Niemann, rendered very good singing. Rev. H. G. Bens of Herreid, S. D., delivered two essays bearing on vital questions of the work, preached five sermons, gave two addresses and treated the audience to an exemplary instruction of a Sunday school class. The last day of the Association was certainly the best one, when church and Sunday school assembled at the banks of Sand Stone Creek, where Rev. Bens preached an instructive baptismal sermon to a large assemblage and Rev. Niemann stepped into the baptismal waters and baptized six young people, three young men and three young women, into the death of Christ, our blessed Redeemer. The congregation then repaired to the church in the town of Plevna, where the newly baptized brothers and sisters received the hand of fellowship and took part in the celebration of the Lord's Supper. A short season of prayer followed, and the meetings of the Sunday School Association of our churches in Eastern Montana had passed into history. God be with us till we meet again!

"V. R. WILLING."

Time Schedules

Promptitude is a virtue. Latecomers hinder all work. Make a definite time schedule, and positively, exactly, constantly adhere to it, both as to beginning and ending. The schools are even greater offenders than the pupils in this matter. Careless teachers make careless pupils. When the hour comes, begin. Then close the doors until that part of the program is over. Begin classes on time; admit no one after the beginning. This sounds dreadfully rigid and will be pronounced impossible. Try it and watch the effects. Do not use the "On Time" signs and badges; they designate timeliness as an exceptional thing. If you must relax such stiff rules, then set a positive deadline, say of five minutes. But it is evident that if 10:35 can be a deadline, 10:30 makes even a better one and is just as feasible.—Henry F. Cope in Organizing the Church School.



President Marks and the Faculty at Mound

Mound Assembly and Institute

Minnesota Baptist Young People will not soon forget the days spent at Mound during the Summer Assembly and Institute. This Institute was conducted by the Minnesota Jugendbund from July 15 to 20.

God made the great open spaces of his wonderful out of doors for young people and it is a right which belongs to them to enjoy the hills, the birds and flowers and skyblue waters during the summer time. We need something more than the Sunday after Sunday monotony throughout the church year. We need the quiet of the deep woods. We need to listen to the song of the birds.

When men and women and young people meet in God's great out of doors under the trees, on hill sides or upon the banks of placid waters to sing, to pray and to listen to the still small voice of God, there are instilled in their hearts newer and higher ideals and a new passion for Kingdom service is felt by many.

The young people of our German Baptist churches of Minnesota have been favored in being able to hold an Institute of this kind on the shores of beautiful Lake Minnetonka. This is the second year it has been held and under the able leadership of our President, Mr. Henry Marks, it surely was a success.

The early morning devotions were in charge of Rev. Emil Miller. The messages which he brought to us were of such nature as to bring us into the very presence of Christ.

Rev. A. P. Mihm spoke on Young People and Sunday school methods during the second period and we feel certain that as a result of these classes our work will be benefited both in B. Y. P. U. and Sunday school.

Rev. O. E. Krueger of Burlington, Iowa, had charge of Bible Study and in his quaint and very interesting way he spoke on some parables of the Old Testament, revealing to us truths in God's word which are applicable to our present day life.

Missions were taught by Rev. C. F. Stoeckman. The necessity and needs of City, State Home and Foreign Mission

were brought to our minds in a very clear and forceful manner.

The topic of the evening services was "Life's Race," in the following divisions: "The Start," Rev. A. P. Mihm; "The Course," Rev. O. E. Krueger; "The Goal," Rev. W. Appel.

A special feature of the Assembly was the boat sing after the evening meeting on Thursday. The music on the waters proved very impressive and the old well known hymns that we sang became newer and sweeter to us.

Friday evening we had a Roll Call of the societies and an attractive program consisting of a number from each society.

Afternoons were devoted to recreation and Rev. Appel seemed to be the recreation leader as he always had games to suggest in his jolly way.

On Saturday afternoon we motored to Clear Water Lake where a delightful picnic was enjoyed by all.

Sunday was the crowning day of the Assembly with a record attendance.



Some Who were at Mound

Rev. Emil Miller brought the message at the morning service. The afternoon meeting was held out of doors under the beautiful trees, close to nature and God. Rev. A. P. Mihm preached a sermon on the text found in Ps. 119:11. Rev. O. E. Krueger preached at the closing service on Sunday evening.

It seems that God was especially good to us in that he sent us ideal weather. Altogether this second Assembly and Institute was even better than the first. Interest and attendance are growing and we hope that before another year has gone by we will have 100 percent co-operation on the part of all of our churches in Minnesota. Only if we all co-operate will we be able to accomplish our aim and secure the fullest blessings.

To those who have not been privileged to attend these wonderful meetings at Mound we would say, "Plan now to be one of us next Summer for if you attend once you will always be a booster for Mound."

ANNA GLEWWE.

* * *

Reach up as far as you can, and God will reach down all the rest of the way. —(John H. Vincent.)

B. Y. P. U. Sunday in Central Texas

On Sunday, July 13, the following B. Y. P. U.'s, Gatesville, Waco and Cottonwood gathered at the Baptist church of Harris Creek, Texas. This was a very nice place and is located at the foot of Harris Creek.

A large crowd attended, not only the young people were present but many of the older ones which encouraged us very much in our B. Y. P. U. work.

Our meeting was called to order at 10:30 A. M. First, we had a short song service, led by Bro. Hege of the Waco church. After that we heard a very good sermon for the young people by Bro. Kaiser of the Gatesville church on the "Calling of Moses for Higher Service." Many a good thought was brought out how that God wants to use us to do greater things for him. From 12 M. to 3 P. M. was lunch period. Part of the time was for lunch and getting acquainted with each other and the re-

maining time the Cottonwood B. Y. P. U. Band rendered pleasing music which everybody enjoyed.

At 3 P. M. began our afternoon service. We had a short business meeting in which a standing committee was elected to make plans and programs for the group of B. Y. P. U.'s. The undersigned was elected as secretary and treasurer. It was voted to raise a collection at each meeting of this group, the money to be used to obtain talented persons to help make our programs more interesting. The members of these B. Y. P. U.'s rendered a very interesting program and after that we heard a sermon from Dr. Tidwell of Baylor University which alone was well worth twice the trip to Harris Creek. He spoke on the joy and blessing that lies in going the second mile.

This gathering gave all such pleasure that the wish was expressed that we should have such meetings more often, which we know will be done in the future.

EDWIN GUMMELT.

* * *

"Failure should not mean to anyone giving up, but only trying harder."

North Dakota Young People at Fessenden

On Sunday, July 12, Fessenden was the scene of an unusually large gathering of young people living on the Soo Line and the Northern Pacific branches in North Dakota being organized as the German Baptist Young People's Union. Eleven societies were represented. Meetings were held in the Auditorium which was overfilled during the whole of the services.

In the morning the meeting was opened by Rev. Lohse of Martin with a Bible study. Following him Rev. Lippert of Anamoose delivered an inspiring sermon appropriate to the occasion.

In the afternoon the usual business was transacted and the election of officers held which resulted in the following: President, A. V. Zuber of Fessenden; Vice-President, Jacob Rust of Martin, and Secretary-Treasurer, Dick Engbrecht of Fessenden. Mr. Augustad of Goodrich, a mere lad, delivered a five-minute talk on the subject, "Why am I a Christian?" He proved to the audience that only a Christian life is a life worth living. His statements were clear cut, to the point and coupled with splendid delivery. Mr. Seibold of Pleasant Valley followed with a five-minute talk on the subject, "Why am I a Member of a Young People's Society?" His eloquence soon convinced every young man and woman present that in order to get the best out of life it is necessary to be a Christian and associate with young people of high ideals. The Fessenden society rendered a pageant entitled, "The Striking of America's Hour." Rev. Bur-rill, Superintendent of religious instruction at Grand Forks, delivered a very stirring address which was well received by the audience. Mingled with this program were musical numbers by the different societies such as duets, mixed quartets, male choruses and choirs. Numbers entitled to special mention were the male chorus from Pleasant Valley and the double quartet from Cathay.

The evening services were opened at 7:30 with a full house numbering about 500 people. Rev. A. Guenther, superintendent of the Society for the Friendless at Bismarck, delivered an address emphasizing the rights of children raised in a Christian home and admonishing the parents to do their duty toward the children. A duet and some recitations followed, after which Rev. H. P. Kayser of Germantown delivered the key note sermon, his theme being "Spiritual Ambition." He held out the Apostle Paul as a model standard for Christian young people to wholly consecrate their lives to the cause of God. His discourse was well received, well delivered and a blessing to all. The society of Pleasant Valley presented a pageant entitled, "The World for Christ." Everyone present voted the same a treat. As a whole this one number was well worth the many miles of travel made by some of the representatives. The evening was further enhanced by well rendered musical numbers. The offering exceeded the sum of \$50. The society missed the former

president, Rev. Albert Itterman, who is now pastor of a church in King William Land, South Africa.

An invitation was extended by the society of Goodrich for the next year's meeting which was accepted.

Every minute was filled and the time seemed to have wings. Such a gathering it seems to us can only bring about good results upon the young minds for spiritual things.

DICK ENGBRECHT, Secretary.

Girl Helpers

The apostle Paul tells us we can be co-laborers together with God in service for our fellow-men. In Romans 16 he mentions the names of girls and women whom he calls "helpers." What a privilege that we may work together, and with God, to further any good cause. For

*God wants the happy hearted girls,
The loving girls, the worth-while girls,
With all their beauty and their grace,
Each in her own appointed place,
To work with joy in his great plan,
With love to serve their fellow-man.*

To be a helper does not imply that one must be strong, great, capable or even rich in suggesting or inventing. It is simply assisting those already working along lines of one's own natural ability and inclination. The ways of working are so manifold and various that all can participate. The needs of our fellow-man are also various. His spiritual need must be met by those who know God and who are co-laborers together with him. But it is with his material need we are now concerned.

In Chicago, we, as German Baptists, are maintaining a home for the aged. It is our aim to make this place a real home, well cared for and comfortable. All that the board can do to bring joy and happiness into the lives of its dear old inmates is being done. But this isn't sufficient. We need your help. I will now tell you how. On October 9 the "Ladies Board of Chicago and Vicinity" expects to hold its annual bazaar. Our girls have so nobly helped us in past years, so we appeal to them again. Anything donated, articles, fancy or useful, for sale, or cash money, will be most gratefully received. Every helper's help, small or great, will help. We trust our girls will waken up to possible ways of aiding, and so merit the worthy name of being a "helper" to the "Ladies Board of Chicago and Vicinity." Please send articles contributed direct to the German Baptist Old People's Home, 1851 N. Spaulding Ave., Chicago, Ill.

IDA S. KUHN, Secretary.

Picnic of the Herreid B. Y. P. U.

Our B. Y. P. U. at Herreid, S. D., now numbers 115 members. On July 17, we celebrated our first picnic. Our Union was very well represented when about 20 automobiles brought our members to Bro. John Albrecht's farm, about five miles southwest of the town of Pollock, S. D., and about two miles north of the

confluence of the Spring Creek and "Old Muddy," generally called Missouri River. It is a most wonderful spot. Oak trees, box elders, elms and other trees line the place with their shady green forms, and the little stream called Spring Creek sends its murmuring, rippling waters southward to unite with the yellowish waves of the Missouri.

Miss Santa Clara Bens, our president, proved to be a good manager, as the different committees appointed did their work almost to perfection. Our pastor, Rev. H. G. Bens, first conducted a short devotional meeting. Several hymns were sung in opening the service. Deacon F. Kramlich had the opening prayer and Deacon J. Aldinger the closing prayer, and the minister spoke a few appropriate words about Ps. 148:12. 13. Our Male Quartet rendered in a most appreciative way the old familiar song: "The Little Brown Church in the Wildwood," and then we enjoyed our basket lunch under the beautiful canopy of our blue Dakota sky, surrounded by the green trees on one side and the gently sloping hills on the other side.

The afternoon was devoted to all kinds of games. An extensive program had been provided by the committee on games, and those that grew hungry had an opportunity to get supplies from a B. Y. P. U. stand erected on the grounds, where ice-cold lemonade could be had for the asking, and all kinds of eatables could be procured at a nominal price. All young people declared that they enjoyed this outing immensely, and when the old time-piece of heaven, the western sun, showed the sixth hour in the evening, the automobiles joined in an accord for the melody of a "Home Run," and so on we were back again in "Home, sweet Home."

Don't Tell

IRENE S. WOODCOCK

*I whispered a tale in Somebody's ear,
Something I knew quite well,
A bit of gossip about a friend;
And I warned, "If you please, don't tell."*

*But Somebody whispered that self-same tale
And how it seemed to swell—
Into the ear of Somebody Else
With a warning like mine, "Don't tell."*

*And then, from a simple little tale
It grew like a vicious weed,
In spite of the warning word's, "Don't tell,"
Which nobody seemed to heed.*

*And so I have learned, when I know a tale,
Tho' harmless it seems to be,
To lock it away in the depths of my heart
And throw away the key.*

* * *

Too much pep isn't always desirable. Lightning is snappy enough but it doesn't stick around long enough to make the wheels turn.

Assembly at Dunkirk

The first summer assembly held by the young people of the Lake Erie and Ontario district came to a successful close on Sunday, Aug. 10.

With great reluctance we bade good-bye to our old friends and new acquaintances and went our several ways, to work with greater zeal and ardor for the cause of our Master.

Where had we obtained this inspiration? At the new Evangelical Leadership Training camp, a few miles east of Dunkirk, N. Y., on Lake Erie.

Our assembly had the privilege of being the first to use this new, well-equipped camp grounds. The comfortable sleeping cottages and beautiful dining and assembly halls were all at our disposal, and well were they tested by fifty or sixty peppy young people, as well as by rain, wind and lightning during that short week.

To make matters interesting we were divided the first day into two factions—the "lions," headed by Joseph Orthner of Rochester, and the "tigers," by Gordon Wobig of Buffalo. Much friendly rivalry ensued in the following attendance, athletic and scholarship contests.

Tuesday morning our real work began. At 6:30 we heard the rising bell, or rather the rising whistle. Flag-raising took place at 7:00,—if it wasn't raining. But breakfast was called at 7:15, rain or shine.

From 8 until 12 school was in session.

Our first class, "The Life of Christ," had as its teacher Prof. L. Kaiser. Need we say this was one of the main attractions of the Institute? Or how much we learned not only from the subject-matter, but from the character of our teacher as well?

A class in "Denominational Organization" was led at various times by Dr. Dutton, Rev. W. Kuhn and Rev. D. Hamel.

Another very interesting class was a class in "Child Psychology," with Rev. F. H. Willkens as its teacher. Other classes in "Sunday School and Young People's Methods and Organization" were held by our national secretary, Rev. A. P. Mihm.

The last period was a specialization period. We could choose from the following classes: "Beginners' Department Handwork," Mrs. F. Willkens, teacher. "Primary Department Methods," Miss Frieda Rieke, teacher. "Junior Department Methods," Miss Olga Fischer, teacher. "Adult Class Methods," Rev. A. P. Mihm, teacher.

The latter classes gave us many concrete and practical suggestions to take back and make use of in our respective Sunday schools.

A chapel period with our dean, Rev. E. Baumgartner, as leader, and recreational periods under the direction of Dr. Florence Fischer, made a pleasant break in each morning's program.

The afternoon was left open to do as we chose. After the rest hour there was swimming, baseball volley ball, quoits, etc.



The Faculty at Dunkirk Assembly

Perhaps the most beautiful service of each day was the vesper service, held on the bank of the lake. Here, as we looked over the quiet waters and watched the sun set, our minds and hearts too became quiet and calm and the still small voice of God could be heard. These impressions were deepened by the inspirational talks given by our teachers. How well we could enter into the spirit of such songs as "Day is Dying in the West."

The delightful evening programs were arranged by Dr. Fischer. They included marshmallow and wiener roasts, indoor track-meet and a stunt night, the latter affording a great deal of amusement.

Each cottage had to put on a stunt. Judges were chosen to decide which was the most educational, humorous and original. Our faculty received first honors with their very clever and funny "Human Ford." Each participant in this stunt was rewarded with a toy auto. Many impromptu stunts were played after 10:30 at night when the campers were supposed to be sound asleep. Among

them was the burning of the "fiery cross." However, we had a very charitable faculty and dean and believe they enjoyed the stunts as much as we.

As regards our faculty, we believe that they and the counsels they offered compared very favorably with those of other camps of like character and, considering this was the first attempt at conducting such a school, we're very proud of them and their work.

Our organization is looking for a camp site which we may have as our own in the near future. We consider this a step forward in the right direction and feel sure the various societies will support this movement by raising the necessary funds.

Rev. Suedmyer, Evangelical supervisor of the camp, with his corps of assistants helped very much toward making the camp a success.

Our slogan for next year's camp is "Bigger and Better," and since every one of this year's campers is a booster, we are sure this slogan will be realized.

FLORENCE SCHILLINGER, Sec.



A Hungry Crowd at Dunkirk Assembly

Our Women and Girls

Edited by MRS. R. E. HOEFFLIN

Some journalistic appreciation of women's doings,—can we as Christian women learn anything from these reports?

The National Council of Women

No preliminary forecast could even approximately indicate the possible decisions which will be reached by the National Council of Women at the sessions held in Decatur, Ill. Whatever platforms are adopted will embrace, it is safe to say, the wisdom gained from a sober and thoughtful discussion of the problems presented. It is sufficient that the women of the United States are interested enough in domestic and world problems to attempt their solution.

When it is remembered that at this particular gathering 6,000,000 American women are represented, it is not difficult to realize the tremendous force which will be exerted from now on by these organizations. In the past the women of the United States exerted purely by moral suasion their influence for good. They were permitted to memorialize and recommend, but they were without plenary political power. Now all this is changed. The women go to the ballot box with the same conviction they express in their national and state councils and vote those convictions fearlessly.

The hope of the lawless elements has been that the American women would not organize. That hope appears to have been vain. It is evident that organization is being perfected, not only in the United States, but throughout the civilized world. Preparations are being made for the quinquennial meeting of the International Council of Women in Washington two years hence. At that time the women of Europe and America will write their platform *demanding world peace*. None but a careless observer of these signs of the times would hazard the assertion that the progressive and high-minded women of the world are not competent to compel the adoption, in the face of political opposition, of an effective means to that end. They are bound by no confusing precedent.—(New York Evening Mail.)

Ambitious Women

One interesting example of a woman's ambition is the mother of three small children who this year took her degree from Barnard College, utilizing spare hours to pursue her studies, or the grandmother of twelve children who was graduated from Pennsylvania State College.

All over the land women are stirring and striving for better things—shortening the hours spent in housekeeping by using better methods. And with the time thus saved they are reaching out after means to better their lives.

And all over the land are good husbands—made of the right stuff—who are encouraging and helping them. It means a better race!

Influencing Others

As regards influencing others some one has somewhat whimsically divided people into two classes, "Those who lead, and those who mislead." There is in this at least a fundamental truth. Influencing others has a compensating force. We cannot influence others without the reflex of that influence affecting our own lives. Speaking of influence, here is a thought worth memorizing:

"This learned I from the shadow of a tree

That back and forth did sway upon the wall:

Our shadow selves—our influence—may fall

Where we can never be."

Wishing

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motives,

Let your thoughts be clean and high;

You can make a little Eden

Of the sphere you occupy.

Do you wish the world were wiser?

Well, suppose you make a start

By accumulating wisdom

In the scrapbook of your heart.

Do not waste one page on folly,

Live to learn and learn to live;

If you want to give men knowledge

You must get it e're you give.

Do you wish the world were happy?

Then remember day by day

Just to scatter seeds of kindness

As you pass along the way.

For the pleasures of the many

May be oft-times traced to one,

As the hand that plants the acorn

Shelters many from the sun.

—Selected.

The Call of Ida Scudder to Her Work for the Women of India

The Medical College for Women at Vellore and Ida Scudder, grand-daughter of John Scudder, are one and indivisible. At the center of the Arcot Mission, in 1896, medical work for women was begun by Dr. Louisa H. Hart. At her instance was initiated a movement for a much-needed separate hospital for women and children. And now we meet one of the third generation of the Scudder family, a personality of rare grace and distinction—Dr. Ida Scudder.

When Ida Scudder entered Northfield Seminary, she had no intention of following in the inherited Scudder line of activity. Indeed, she had decided not to be a missionary, the question naturally

confronting one with her grandfather's blood in her veins. Thus minded, she returned to India on a visit to her father and mother in the Arcot Mission, purposing soon to come back to the United States and live her own life as if she had not been a Scudder. Surely she had the right to do so.

But one day, as Ida Scudder sat in her father's house, he being away on tour, a Hindu gentleman of high rank came, begging her to come to his young wife, who was in urgent need of surgical aid. The girl explained to the Hindu gentleman that she was not a physician, as he seemed to imagine, but that if her father, Dr. Scudder, should return in time she would send him. Then the man made it clear to her that it would be impossible for his wife to be treated by a man, she being of high caste. With this he turned away sorrowful. Ida Scudder's heart burned within her as she felt her helplessness.

Later in the day came another, a low-caste man, begging the girl in the name of all the gods to come to his poor house to save his wife, who was in mortal need. Again she could only refuse.

That night from the aristocratic quarter at one side of the town and from the out-caste hut at the other came the wailing for the dead. The bodies of two young wives and two new-born babies were carried to the burning ground.

Ida Scudder knew that night what lay before her. Stronger than her own will was the will of God thus made known to her. She returned to the United States, entered Cornell Medical School, and twenty-five years ago began her life-work in the new Woman's Hospital in Vellore, built largely from funds which she herself had collected.

Ida Scudder told at Northfield five years ago the story of her call to India. Printers' ink and postage stamps have carried it to thousands of students facing their life-work. A few months ago when Dr. Scudder was speaking in a midwestern city, a fine young student came up and said, "I read the story of your call to India, several years ago. It sent me to medical school. I'm in my second year. I hope to come out to help you soon."

A Fanny Crosby Memorial

As a memorial to Fanny Crosby, the blind hymn-writer, who died eight years ago, her friends are planning a home for old people at Bridgeport, Conn. Miss Crosby was 95 years old when she died and was known by young and old throughout America. Among her hundreds of dearly loved hymns are "Safe in the Arms of Jesus," "Rescue the Perishing," and "Pass Me Not O Gentle Savior." Readers will find her autobiography called "Memories of Eighty Years," a helpful and inspiring book.

Another Baptismal Service at Herreid

Yesterday, Sunday, July 27, we had another baptismal service south of Herreid, S. D., where on June 22 we have had the pleasure of baptizing 81 people. This time we had 16 candidates who cheerfully followed their Lord and Master in baptism. The weather was fine and a very large audience listened to the preaching of the word and were witnesses to the rite of baptism. Rev. McCoy, of the English Baptist Church of McClusky, N. D., who happened to travel through Herreid, favored us with a short address in English, Bro. Heitzmann, Jr., of McClusky, N. D., presided at his little folding organ, and Bro. R. Klein, of our Seminary at Rochester, N. Y., led in prayer. We expect to have another baptismal service in the near future, and prospects are that the number of our baptisms this summer will reach the "Hundred Mark," or even exceed it. "Praise God from whom all blessings flow!"

H. G. BENS.

The Texas Young People's Conference

A host of young people representing nine of our German Baptist Churches, were in attendance at the Jugendbund held in connection with our Texas German Baptist Conference in Dallas, July 29 to August 3.

It is the writer's sincere regret that even more of our young folks did not have the great privilege to hear our Bro. A. P. Mihm, who addressed the young people Wednesday morning on "The Young People and the Pastor" and again in the afternoon on "The Young People and the Church." He also made a short address during the evening program. May those who heard these talks take them home to their respective Union, and may we realize that even greater work can be accomplished and can only be brought forth when the young folks work in perfect harmony with the Pastor and the Church. We are thankful to our Bro. Mihm for the messages which were so timely.

The afternoon session was devoted to business. The 32 delegates elected the following officers for the ensuing year: Rev. Rudolph Kaiser, pastor of the church at Gatesville, President; Ernest Hill, Vice-President; Tillie Hirsch, Secretary-Treasurer; Freda Telkamp and Margaret Kittlitz, Reporters.

In the evening a very inspirational, educational and entertaining program was given by the combined Unions. The dear Lord certainly distributed talents among our young people and we thank him for the singers, pianists, saxophonists and our "Wood saw" musician. Bro. Kaiser's inspired talk will long be remembered by us all and we pray the Lord's blessing upon him and his new work.

May our young people go forth with new determination, a greater vision and may our effort, our energy, our all be consecrated to Him!

FREDA TELKAMP.

Something for Our Boys

For Junior and Intermediate Workers

There is a suggestion in an article that appeared some time ago in "The Missionary News." It is meant for those churches or societies that have a lot of boys on their hands and that do not very well know what to do with them. This is what the pastor of one church did, but the young men in a B. Y. P. U. society may just as well do it, and just as successfully. Here is the plan:

All boys like machinery. There is a time in every boys life when he must unscrew the clock or the sewing-machine and take the vacuum-cleaner apart. The pastor knew that, and moreover, he had never quite got past being a boy himself. He had an old Ford engine—every town boasts a dozen such—and he had a furnace-room. So one Sunday he



A Happy Group around the Flag, Dunkirk

announced in Sunday school that all the boys who wished to take a Ford engine apart would be welcome on Monday at 7 o'clock in the furnace-room. On Monday he had 117 boys on his hands. He had thought he knew something about a Ford engine, but after the boys got through with him he knew that he didn't. He went around and told the Ford salesman what had happened, and that expert volunteered to give twelve free lectures on the Ford. He made the church the most popular place in town. A turkey banquet with cranberry sauce, a movie show, not even a procession, could have pried Young America loose. It was busy with mechanics.

Of course, the janitor didn't like the cluttering up of the furnace room, and half the official board shook their heads over this desecration of the church, but when mothers and fathers began to come around and thank the pastor for his interest in their boys, he knew that it was all right. Since that time he has added to the Ford engine a small machine shop, a printing-press, a movie machine, and the church and the boys have begun to understand each other.

The Divine Spectrum

The teacher had just explained that neither black nor white is a color. One, she had said, is the absence of all color, and the other is not classed as a color because it is a combination of all the colors. "Now," she asked, "what is a spectrum?"

The answer came at once: "A spectrum is a band of colors beginning with red and ending with violet; and they are the seven colors that make the rainbow."

Then the teacher took a three-sided piece of glass called a prism and held it by the window so that a sunbeam passed through it to the wall. There on the white plaster was a spectrum, or a rainbow, and it was made up of all the colors that compose white sunlight.

The next Sunday evening in the Young People's meeting one of the girls mentioned the spectrum and said: "That is

a perfect picture of Christ and his people in the world. Christ is the white light; he is called the Sun of Righteousness. He himself said, 'I am the light of the world.' And he also said, 'Ye are the light of the world,' and 'Let your light so shine before men that they may see.'

"Now we all know well that we cannot shine with the perfect light as Jesus does, for we are none of us perfectly white in soul. But we have enough of Christ in us so that we can help make up the perfect light for the world. And God has wisely planned that every one of his children shall show some different Christian grace, some different part of Jesus Christ. No one shows all of Christ or perfectly represents the Savior, but, all put together, we might do almost as much for the world as he himself did.

"Oh, how thankful we should be that we have that important part to perform for him here, small though it is! And how faithfully we should show that grace or that talent which God has put into us that our part of the world's knowledge of him may not go wrong. Are you part of the divine spectrum? Or is there a dark ugly spot in the picture where you ought to be filling out the likeness of the glorious Christ?"—Youth's Companion.

Our Musical Page

Edited by PROF. H. VON BERGE

The New Start

We are back from our summer vacations and are again looking forward to the busy time of the church year. All kinds of preparations have already been made, and are still being made, for the work in Sunday school, and Young People's Societies, and the Church itself. Have any been made with reference to the musical situation in the church? All too often this thing goes by default. And yet here is one of the most important factors in the up-building of the church and the enhancing of the interest in it. The problem of making the most of the musical possibilities latent in a church is not the easiest one, and it cannot be solved without thought and much of it. If that has not already been given to it, this is the time for it. If there is a music committee, let it get together, and the pastor with it, for some real hard thinking and planning. If there is no music committee, let the standing committee do it.

New Plans

Get out of ruts. That certain things were done in certain ways last year may be just the reason why they should not be done that way this year. With young people especially the interest soon flags under the unchanging monotony of the old routine. To be sure, to do things the old way is the easiest, to think up new ways and new methods that are just as good or better, that is hard, but it is worth the effort. We are not advocating a revolution. There is much that is old and yet is ever new and indispensable, and that we want to keep. But cannot the musically gifted fill a far larger place in the life of the church and in its influence upon the community than they have filled so far? Did you ever have special musical services and are you making definite plans for any? Did you ever have a cantata? Has your choir ever entered into co-operative relations to other choirs? Ever any exchanges? Has your choir ever had an opportunity to use its talents to the edification of others outside of the church? Does your choir have a definite share in the coming revival meetings and does it make definite preparations for it? How many musical instruments have you among your constituency? Is the church making use of that asset? We are just talking at random and may not have hit upon conditions that prevail in this church or that at all. In each they will have their own questioning and thinking.

New Blood

We have much to say in commendation of the "old faithful ones," and the great majority, without a doubt, deserve all the praise that they get for their faithfulness. In many a church there

simply would not be a choir if it were not for them. But there is also another side to that. Many a choir would be helped immensely if some of the older members would get out and make room for young blood. And sometimes there are choirs out of which nobody need get out in order to make room for others, but who need only to put the latch-string out. Occasionally a certain group of people have sung together for a time sufficiently long to have made that group an exclusive one, a musical club, as it were, into whose membership none others are admitted. That may be entirely satisfactory to the members of that club, but it decidedly is not and should not be, to the church; nor is it, musically and spiritually, to the advantage of that choir. No church choir is, first of all, a social body, but a department through which the church tries to do its work, and that department should ever be open to all who are gifted to share in that particular kind of work. These are maturing from year to year, and a great number of our young people should be ready for choir work and be admitted to it with the beginning of our fall work.

New Music

It is fine to have a good repertoire of old and favorite music, and every choir that has sung for a number of years and has been careful in conserving its music, has accumulated a valuable reserve upon which it can always draw with confidence. But there are choirs that have nothing but such a reserve, and in the course of months and years the church gets to know all the choir pieces by heart. As an occasional diet to serve an old favorite is all right. But it is an altogether different thing if, service after service, the singers detect the smile of recognition on the faces of their hearers as soon as the first measure has been sung. That kills all enthusiasm for the choir rehearsal and good choir work. No choir can thrive on stale music.

And why limit a choir to the use of old music when so much good new music is available? To save the expenditure? Well, that is poor economy, indeed. But how can one get good new music? That is a question to which the writer would prefer not to attempt an answer. And, indeed, it could be far better given by the choir and choir directors all through the land themselves. In a recent communication from our Bro. Paul Wengel he suggests that we make our Musical Page a sort of musical clearing house, a medium through which one choir informs the others what it has actually tried out and found practical in its own work. He writes: "Do you think it possible to have a sort of musical clearing

house in the Musical Page, where some of the best, snappiest and successful selections could be listed? One of the real problems of a director is the selection of music that is singable and fitted to the average choir. I should be glad to see something in this line worked out." Bro. Wengel has himself made the start in carrying out his suggestion, for in a little news item which we did not want to hold up for this issue and which therefore appeared in the last number, he gives a program which he has found helpful. Who will follow him?

New Choirs

There is no reason why any church should be without some choir, when there can be so many different ones. The ideal choir for a church service is a mixed choir and as large a one as it is possible to have. All the other choirs are more or less of the order of a novelty or a make-shift. The most serious thought should always be given to the fostering of a good mixed choir. But it need not be the only choir that the church has, and there may be all kinds of others that can be given a service now and then. We learned recently of a church that carried that to the extreme, and the director of the church boasted that he had the only "intermittent" choir in the country, explaining that he never had the same choir in two successive services, for he had a mixed choir, and a women's choir, and a men's choir, and a junior choir, and they all took turns. That director has not exhausted the possibilities either. It may interest our singers to know that not only can choir books be had for mixed, and women's, and men's four part choirs, but also for three-part choirs composed of sopranos, first and second altos, for three-part choirs composed of sopranos, altos and basses (so-called S. A. B. choirs), for two-part choirs, and now even for unison choirs. All these books contain good, churchly music that can be used in any church service. What wonderful opportunities open up there for using the talents of even our younger children!

New Consecration

People are in our choirs for various reasons. To some the glamour and the glory of it appeals quite strongly. It feels good to be sitting up there in front with everybody looking at you. Well, that is human, and it isn't so wicked either. Some are in the choir because they dearly love to sing. What a lot of enjoyment many of our singers get out of their choir membership! There is surely nothing wrong in that. But the greatest satisfaction comes to the choir singer through the consciousness that he is serving a great cause, especially if that cause means much to him. And one

can hardly be a good choir member unless it does mean much to him. Could then anything more important be done at the beginning of our fall work as choirs than to have at the very start the bigness and the solemnity of that with which we are identified in our church work brought home to us? Would it not be well to plan a choir consecration service? It is quite usual to open the fall work with a social get-together arranged for the choir. That would not be out of harmony with such a consecration meeting if it is wisely planned and the former is made to lead up to the latter in a natural way. The method of doing it, however, is immaterial; that it be done somehow is important. Without a real consecration to the work there can be little blessing on it. What a wonderful power for good on the other hand a really consecrated choir can be in a church! May we have many such at work among us these coming months!

A Notable Baptismal Service in Goodrich, N. D.

The first Sunday of July was the day the church at Goodrich, N. D., was privileged to hold a great baptismal service. The service was favored with beautiful weather. Members and candidates for baptism met early in the forenoon on the pleasant shores of Coal Mine Lake. At the morning service at 11 o'clock, we listened to a stirring sermon by our dear pastor, Rev. S. J. Fuxa, on 1 Pet. 3:21. The young people in the mixed choir and the male quartet did much to adorn this service with their fine songs.

After all kinds of good things had been enjoyed from the basket during lunch period, the people again assembled at 2 o'clock. Rev. Fuxa made a short but earnest address to the candidates, basing his remarks on John 15:4, and then went down into the water and immersed 58 persons into the death and resurrection of Christ. It was an inspiring view to behold these 58 candidates, mostly young men and young women, ready to render obedience to their Lord and openly by this confession of their faith, enlisting themselves into his army. It may be of interest to note the ages of those baptized. Forty were under 20 years of age; thirteen between 20 and 30; three between 30 and 40; one was 56 and one 67 years old. These figures speak for themselves.

These baptismal candidates represent some of the fruits of our revivals held last winter. While we rejoice over every obedient soul and thank the Lord for each one, we have the conviction the number should have been much larger, especially among the young people. Some are still undecided about the step; others have succumbed to the temptations of the world. Yet we hope to have another baptism in the near future.

Our Young People's Society in Goodrich is making good progress and the meetings are well attended. The bond of fellowship with our pastor is a strong one. We are endeavoring as a society to purchase a good reed organ for our

new church and to provide for some other needs. The hints that our Executive Secretary, Rev. A. P. Mihm, gave us last spring on "How the young people may help the church," have borne fruit. The members of the society have given freely of their time and labor to the erection of the new edifice and thus saved many a dollar for the church.

The congregation is planning to dedicate the new house of worship on the first Sunday in October and we rejoice in the prospect of having Brethren Mihm and Kuhn with us on that happy occasion. To God we render all the glory.

By one who was baptized,
AUGUST F. FELCHLE.

The Renfrew County Young People's and Sunday School Workers' Institute

The German Baptist Benevolent Provident Aid Association of Ontario met in regular session at Killaloe, Ont., June 11-15. The meetings of the first two days were held in the country church and were devoted to the affairs of the Association. Delegates were present from Arnprior, Sebastopol, Lyndock, Neustadt and Killaloe. A spirit of unity, helpful and inspiring essays characterized the meetings.

From the reports it was learned that the Lord's work is progressing. The churches at Sebastopol and Lyndock are at present without a minister. May the Lord soon send them a worker! There is an opportunity to do a good work in these churches. The Association proved to be a time of fellowship and spiritual uplift and undoubtedly helped all who attended to live a better Christian life.

The remaining days were devoted to Young People's and Sunday school work. During the session of the Eastern Conference 1923, held at Killaloe, Ont., it was considered advisable that the Y. P. and S. S. workers of the Canadian churches of the conference organize an Institute similar to the Institute at Erie, Pa., 1923. The distance between the American and the Canadian churches is so far that it is impossible to have a successful Institute, with representations from all the Eastern churches. Plans were formulated to hold the Institute in connection with the above mentioned association. The program was carried out with only one change. The following took part: Rev. O. E. Schultz, Neustadt; Rev. C. Peters, Killaloe; Rev. F. Strobel, Arnprior; Rev. R. R. Kubsch, Erie; Rev. E. J. Baumgartner, Buffalo; Mr. A. Remus, Arnprior; and Mr. B. Lora, Killaloe.

Under the able leadership of Rev. R. R. Kubsch the organization of the Renfrew County Young People's and Sunday School Workers' Institute was effected. The following officers were elected: President, A. Remus, Arnprior; Vice-President, J. Jahn, Sebastopol; Secretary, Violet Zumach, Killaloe; Treasurer, J. Zumach, Killaloe; Field Secretaries, Rev. C. Peters and Rev. F. Strobel.

On Sunday evening, June 15, in the presence of the largest audience these officers were publicly installed by Rev. R. R. Kubsch. It was an impressive moment as these officers accepted the responsibility of leadership. May success crown their efforts!

Some of the outstanding features of this Institute are as follows: Crowded meetings, there were times when all available space was taken and the people gathered outside of the building and clustered around the windows, even the anterooms were filled with people. Sunday, June 15, the church was filled to capacity three times.

Good singing was an outstanding characteristic of the Institute especially the singing of the children, who occupied the front pews and always eagerly looked forward for their chance to show the older folks how to sing. There was life and enthusiasm! We could learn from the children.

A very encouraging feature of the Institute was a general expression from the older members of the churches that something should be done for the young people to give them more opportunity for development and service. The speakers were very practical in their messages and endeavored to show how this desire could be realized and also pointed out to the young people some of their opportunities and duties.

The following peace resolution was adopted by the Institute: "The German Baptist Benevolent Provident Aid Association of Ontario in regular session adopted a resolution to urge our government to do all in its power to discourage war activities and to participate in movements leading toward international peace and good will. We believe that war is not the right method of settling international disputes. Furthermore, we believe it to be contrary to Christian principles and not to be reconciled with our conscience."

A letter of thanks was sent to Mr. R. Windisch, Philadelphia, Pa., for his generosity in writing and supplying us with a young people's song. Between the sessions various forms of recreation were enjoyed. The ministers indulged in "horse-shoe." An international game was played in which the Americans won. We also enjoyed a fishing party, but the fish showed a preference for Rev. R. R. Kubsch.

The hospitality of the church at Killaloe was greatly appreciated and will long be remembered. May God bless them for all their kindness! Next year the Institute is to take place at Lyndock in connection with the Association.

Rev. R. R. Kubsch and I had the great pleasure of going to Killaloe and lending a helping hand in the organization of this new Institute. Our hope is that it will grow in spirit and number, making characters more Christian-like, and giving our churches better workers for the Kingdom of God.

E. J. BAUMGARTNER.

OUR DEVOTIONAL MEETINGS

G. W. PUST

September 7

In His Steps. IX. How Jesus Helped Sinners

Luke 15:1-7; 19:1-10

All men are sinners. Nevertheless, many have thought themselves to be absolutely righteous. They seem to have been especially numerous during the earthly sojourn of our Lord. How proud the Scribes and Pharisees were of their imaginary goodness! and how unutterably despicable the "publicans and sinners" seemed to them! Our Lord, however, loved this despised class. In his heart there was a deep yearning for their welfare, and to what great lengths he went to help them!

He associated with them. Luke, the evangelist, who lays special emphasis upon Christ's friendship for sinners, leads us into banquet halls, where the guests—except Jesus and his disciples—were, perhaps, exclusively "publicans and sinners." (Luke 5:27-29; 19:1-10.) Our Lord found at such feasts his opportunities for helping and saving the outcasts. To the Pharisees, however, his actions were scandalous. "Why eateth your Master with publicans and sinners?" censoriously they inquired. They also brought this grave charge against him: "This man receiveth sinners, and eateth with them." But instead of disgracing our Master, this fact will continue to add to his glory in ages to come. "Jesus loveth sinful men."

Jesus also helped sinners by impressing upon them his ideals. He showed them a higher life. In his presence they instinctively became dissatisfied with themselves. They realized that their lives were entirely wrong. But now they were in the presence of one who knew how to live. How noble his ideals! How pure his life! O to be like him!

Lastly, Jesus bestowed upon all that believed on him the power to live as sons and daughters of God. What a marvelous power that which caused Matthew to leave his gainful business and follow the Lord! How utterly unexpected to see Zacchaeus restore his ill-gotten gains and give liberally to the needy! But such is the power of the Master. Sinners still need him today. Shall we not do our utmost to bring them to him?

September 14

How Can We Serve Our Sunday School?

John 21:15-17

We should approach this question seriously; because of the blessings our services may bring to others. We are not to live to ourselves; but are to be the salt of the earth and the light of the world.

I. Some things that nearly all can do.

1. We can be faithful in the matter of attendance. Have you ever thought of

just what that may mean? There is something mysterious in the power of example. Your faithfulness may help others in practicing the same virtue. We have also heard about the attraction there is in numbers. Then every unit adds to that attraction. By being conscientious in the matter of attendance we may be doing more good than we dream of.

2. We should constantly be on the lookout for new members. We need the Andrew-spirit that prompts us to look for "Brother Peter." (John 1:41.) Jesus said to Peter on that memorable morning by the sea: "Feed my lambs." "Feed my sheep." So many of Christ's lambs are neglected, and so many of his sheep are going astray. We are to bring them where wholesome food is to be had in abundance. Perhaps some of these lambs and sheep are easily discovered in your neighborhood. In this sense we can all be missionaries.

3. It is also vital that we be actually present in the Sunday school session. We do not mean that some remain in the church-vestibule or in their automobiles, although we have heard of such peculiar cases. What we mean is that many seemingly bring their body only. They do not enter into the singing, they do not join in the scripture reading, they never ask nor answer a question. They seem to be in wonderland. It is easy to be present and yet in reality not to be present at all.

II. Some things that only comparatively few will be called upon to do. We are thinking of the teachers, the secretaries, the treasurers, the ushers, the players in the orchestra, etc. "Whatever thy hand findeth to do, do it with thy might" (Eccl. 9:10). To some degree we can all serve the Sunday school. Let us do so prayerfully and because of our love for the Master.

September 21

The Beatitudes of the Psalms

Ps. 1:1; 32:2; 34:8

The dictionary defines the word "beatitude" as felicity, blessedness, happiness. It describes an inward state of being, that, in its unalloyed state, will absolutely satisfy the inmost craving of man. Where is there a human being that does not desire happiness! But for many it seems only as a phantom that always vanishes just as they are about to grasp it.

God wants us to be happy. To this fact the desire for happiness itself bears testimony. Was it not God who placed within us the craving? Nature and God's providential care also testify to this truth. How quickly his healing agencies are set at work, restoring the body that has been injured or rent with fever! "He maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." Above all, is this fact obvious in the sending of his Son.

True happiness is obtained only in God's way. Not everything that the world labels "happiness" is genuine.

How can we expect it where it is sought contrary to God's will, where the rights of others are violated, and self-gratification has become the dominating motive? True happiness can be found only as we seek to do God's will. We must refrain from doing wrong; but delight in the law of the Lord. (Ps. 1:1, 2.) We must be in harmony with God (Ps. 32:2) and trust him implicitly (Ps. 34:8).

We ought to make others happy. It is easily done; a kind word to the discouraged, an encouraging smile to the striving, a little lift to the unfortunate. A woman who had many burdens to bear, but was noted for her cheerful spirit, said: "I had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with them. And making happiness engenders happiness."

September 28

With the Cross in China: Bits of Modern China

John 4:35-38

(Conquest meeting)

China has been described as changeless and stagnant; but what a different picture she presents today! Missionary Speicher writes: "China changes constantly, there is today a different spirit than four years ago, and four years ago we were saying, 'How things have changed recently!'" This changing China—more than to anything else—is due to missionary endeavor. Yuan Shi-Kai even ascribed the overthrow of the Manchu dynasty to the missionaries. While we rejoice over much of this change, we are also aware that it brought a great deal of distress. A strong government has thus far failed to develop. A half-dozen supergenerals divide the country between them, each seeking to eliminate the others and to become the chief ruler. The result is brigandage and looting. Kidnapping is quite in order, foreigners, missionaries included, are often held for ransom. Life is unsafe. But in spite of such facts, the missionaries are carrying on.

The Northern Baptists maintain three mission fields, South China, East China and West China. Of these South China is the oldest, having been established in 1860. It includes the cities of Canton and Swatow. In Canton the China Baptist Publication Society is located. It distributes millions of tracts and booklets yearly. Swatow is the chief Baptist educational center in this district. There is a school for boys, another for girls, another for women and the Ashmore Theological Seminary. Here our Bro. J. Speicher is doing splendid work at the head of an institutional church with a staff of ten Christian workers. In the East China Mission Shanghai is the main Baptist stronghold. A college and a theological seminary located there are supported jointly by Northern and Southern Baptists. Nanking University,

Encouraging Progress

A demonstration of what can be accomplished, even in old local societies, has been given during the last six weeks in Detroit. After the Brethren Grobe, Lehnert and Godtfriug, Jr., have worked there during these weeks, the membership has received a large increase, a new branch society has been organized in the Burns Ave. Church, and in the Ebenezer Church 43 new members have been won who also are about to organize a branch society in September. And the work in Detroit has not yet been all done by far. The work of our three brethren had to be suspended for a while, because they were homesick and because they found so many homes closed on account of Summer vacations. Quite a number of applications have been received, but which shortly must be counted in. Up to July 30, on which date the last of the three brethren left for home, 106 new members had been secured in Detroit. Detroit at last occupies the position which it long ago should have occupied. We will have more members there than in any other city until a similar thorough work shall have been performed elsewhere. This work has just begun and will, in Detroit alone, continue yet for weeks. We are not saying what our expectations are, since the results already have gone beyond our expectations. And yet we should not be surprised. Why not? Because our Society is now financially being built up upon the same secure foundation, upon which the largest societies have been built and developed, and because the state supervision is the same. State laws make no difference between large and small banking institutions, between small and large insurance societies, whether they be maintained by Catholics, Lutherans, Presbyterians, Baptists or Quakers.



F. W. Godtfriug, Jr.,
Special Representative

Robert H. Grobe,
Supt. Northwestern
Conference District

Fred Lehnert,
Supt. Atlantic Conference District

The readers of the "Baptist Herald" can see what can be accomplished when a society does its business on the basis of safe legal rates, when it has able representatives and when the State Insurance Board supervises the financial stability of the society. Only last February our books, securities, system and administration was thoroughly examined, and that not only by the New York Insurance Board, but also by the Wisconsin Board which has very strict laws. The result of the investigation which lasted a week and was under the direction of an auditor with his assistant, and even an actuary, was entirely satisfactory. When three such specialists dig into the books of the Society for a whole week, in a critical attitude, and then present an entirely satisfactory report of their investigation, the members of the Society can surely feel satisfied that everything is in good order. This report means much, and gives the officers, the board and the management much joy and encouragement.

But, after all, the best is the fact that we have gained such a large number of new members during the month of July. And we are determined to continue our work and to build up the Society, until something great shall have been accomplished.

All honor and appreciation to our brethren, whose pictures we present here.

THE MANAGEMENT OF THE GERMAN BAPTISTS' LIFE ASSOCIATION

Who would not give 25 Cts. for a Trial Subscription to The Baptist Herald

The publishers of this denominational periodical offer to send it to anyone for the remaining four months of this present year for the paltry sum of twenty-five cents. Please make this opportunity known to the English speaking members of our churches and get them to hand the small sum of money to their booster or send it direct to the office of publication, 3804 Payne Ave., Cleveland, O.

where missionaries to China go for language study, is also located in this district. The *West China Mission* is located in the province of Szechuan. In Chengtu, the capital, Union University, which includes faculties of arts, science, education, religion, medicine and dentistry, is located. At Suifu and Yowfu hospitals are maintained.

Missionary work in China has from the beginning been very practical. The needs of the body as well as that of the soul being met as far as possible. Although much has been accomplished, one-fourth of the total area of China's eighteen provinces remains uncared for by any Protestant missionary or Chinese home mission agency. (For information on China, see "Missions," June number; also "Baptist Herald," August number.)

A Shoe Size Sociable

The Women's Missionary Society of the Third Church of New York City recently had a very successful Sociable, at which time the "little sacks" were collected, containing the money given as a result of measuring the "shoes" of our members and friends.

There is a saying in German, "Das Herz ist ihm in die Schuhe gefallen." This must have been the case with many of our friends, for the financial result, \$112, would seem to indicate *large hearts*, rather than large shoes.

This is the little verse which appealed to our friends:

*This Social aims to get the News
Of the length of both your shoes;
But if you wish, we'll keep it dark,
Just measure them and toe the mark:
A Penny for each inch you count
Will just make the exact amount
You may deposit in the sack;
Then bring or even send it back,
And no one ever then shall know,
How long they are, from heel to toe.
Our Prayer Room floor we wish to cover,
That noiseless all may walk it over.
We promise too, no one will holler,
If you enclose a single Dollar!*

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

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

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

WHEN IN BROOKLYN Do as the CRUSADERS BIBLE CLASS does

These young men meet every Sunday at 10 A. M. for the Study of God's Word at the
Second German Baptist Church
Woodbine St., cor. Evergreen Ave.
WELCOME WELCOME