

The Baptist Herald

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

Volume Four

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Number Two



Baraca Young Men's Bible Class, Madison, S. D.

What's Happening

Miss Alethea Kose has accepted the call of the First church of Brooklyn, N. Y., to become church missionary. She will begin her new duties on March 1. Miss Kose is a student at present in Columbia University, New York.

Rev. E. G. Kliese, formerly of Humboldt Park church, Chicago, is the new pastor of our church at Passaic, N. J., succeeding Rev. L. Rabe. He entered upon his new charge the first of January.

The Benton Harbor church, Rev. J. Herman, pastor, began a series of protracted meetings following the watch night service. Rev. Theo. Frey of Trenton, Ill., is assisting in these meetings. One woman was converted in December and has requested baptism.

The Young People's Society of the Goodrich, N. D., church had a fine meeting on Thanksgiving Day evening and rendered an interesting program of literary and musical character. An offering of \$82.20 was laid on the Lord's altar for mission work in Siberia.

The B. Y. P. U. of the Walnut St. church, Cincinnati, Rev. P. C. A. Menard, pastor, put on a joint program recently with the World Wide Guild, the main feature of which was a missionary play, "A Willing Captive in Japan." This was very well attended.

The Young People of the Spruce St. church, Buffalo, N. Y., have organized as a German Baptist Young People's Society. The officers recently elected are: Ralph Beuerman, president; Everett Becker, vice-president; Beatrice Beuerman, secretary; Reuben Krause, recording secretary; Bessie Beuerman, treasurer; Norman Stumpf, librarian. We congratulate Pastor Baumgaertner on the attractive Christmas number of the "Messenger," the monthly church bulletin.

The Linton, N. D., church, recently made pastorless by the death of Rev. S. Groza, has made temporary arrangements with Rev. E. Bibelheimer to serve as their pastor for six months. It is thought this will give the church ample time to secure another pastor.

Rev. L. Hoeffner of Ingersoll, Okla., has accepted the call of the church at Hebron, N. D., and will enter upon his new pastorate in February.

Baptists in the United States, according to the latest statistics, are now above the 8-million mark. Dr. C. A. Walker, editor of the "Baptist Year Book," gives as the exact number 8,025,348. In Canada there are 140,025 Baptists, making a total of 8,165,373. Baptists in the territory of the Northern Baptist Convention number 1,419,791 members. In the Southern Baptist Convention there are 3,574,531 members. The negro Bap-

tists are a mighty host and their total number is 3,110,850. Over 58 million dollars were raised by all for current expenses and over 19 million for beneficence.

Miss Celia Kose, missionary at the Bethel church, Detroit, Mich., has resigned on account of ill-health. She will return to Philadelphia for a longer period to recuperate her strength.

Our front page picture presents the fine Baraca Young Men's Bible class of our church in Madison, S. D. Rev. Wilibald S. Argow, seated on right side in front of the group, is the teacher of the class and Mr. H. F. Krueger, a Spanish War veteran and uncle to Rev. O. E. Krueger, sitting on the left, is the substitute teacher. Not all the men of the class are on the picture but they are a goodly number nevertheless. Some of the men play in the church orchestra, besides singing as a quartet and male chorus. Others serve as ushers and members of the finance committee of the church. The class plans to take a course on Christian doctrine in the new year. Pastor Argow says, they are a "live wire" bunch and have great possibilities of service.

The Bethany church of Lincoln Co., Kans., Rev. G. O. Heide, pastor, held revival meetings during November, conducted by District Evangelist Rev. L. E. Griffith. The church had prepared itself for these meetings by prayer and a good spirit prevailed. Eight souls were saved, three of which were adults and 2 girls and 3 boys from the Sunday school. All were baptized by Pastor Heide on Nov. 29. The church was strengthened by these meetings. The Young Men's Bible class presented to the pastor a pair of baptismal trousers.

The officers of the Immanuel church, Kankakee, Ill., are the authors of a series of short articles on "Stewardship" appearing in "The Messenger," the weekly bulletin of the church. They are apt and to the point and show a thorough command of their local financial situation. These men and women are on the job and endeavoring to win every member to his full privilege and duty.

Wednesdays at Second Church, Cleveland

The Second Church, Cleveland, Ohio, Rev. O. E. Krueger, pastor, recently concluded a series of eight church nights on Wednesday evenings. Supper was served at 6:15 for those who wished to come directly from work. Volunteers did the work at a cost of about 25 cents per meal. The intermission was used for committee meetings and sociability. A general devotional meeting was held at 7:45 P. M., lasting 30 minutes. A

45-minute class period followed, beginning at 8:15, in which six groups participated. Bro. H. P. Donner conducted a class in Personal Evangelism. Bro. O. Wurga took up Roger Babson's book, "New Tasks for Old Churches." Bro. H. P. Brandt led a mission study with Dr. Lerrigo's "God's Dynamite." The Intermediates had Miss Anna Brinkmann and the Juniors Miss Fanny Donner as instructors in mission study. The pastor conducted a class in teacher training. The attendance was very gratifying, especially on the part of the young people.

With the new year comes the new venture of simultaneous devotional meetings in both German and English on Wednesday evenings. The pastor will alternate with other willing workers in conducting these services. Much stress is being placed upon intercession. Two prayer groups meet every Sunday night before the service to pray for individuals by name.

A friend once asked the great composer Haydn why his church music was always so full of gladness. He replied, "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon my God, my heart is so full of joy that the notes dance and leap from my pen. And since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit." Is not this the service God desires? "God loveth a cheerful giver," and may we not interpret this God loveth the one who giveth cheerfully of his own service? May we not heartily endorse Henry Van Dyke when he says, "God looks with approval and man turns with gratitude to everyone who shows by a cheerful life that religion is a blessing for this world and the next?"

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The Baptist Herald

Full of Eager Power

WE saw it in big letters on a sign the other day, "full of eager power." It was used to advertise a certain brand of gasoline. It appeared to us as a clever combination of words to describe the powerful driving force so necessary for the automobile. Everyone wants to get the best "gas," the one which will furnish the greatest mileage per gallon. "Full of eager power"—even the very phrase ought to lure the car-owner to buy and try.

Whether that particular kind of gasoline lives up to the high claim made for it, we can not say. But the phrase lingered in our mind. As we meditated on the words, it came to us with deep conviction, they ought to advertise something higher. Those words ought to be a true description of the follower of Christ.

Jesus promised power—the power of the Holy Spirit to his disciples. On the day of Pentecost they were all filled with the Spirit. Under the compelling urge and irresistible empowerment of the Spirit they were eager to be witnesses for Jesus. There was no holding them back. They could not be silenced. "We cannot but speak the things which we saw and heard."

The word of the Lord comes to us: "Be ye filled with the Spirit." Does that not mean "full of eager power" for Christ and his church? Yes, that is our great need. Not Christians who are all run down, not stationary Christians of indifference and unconcern, not getting anywhere and bearing no burdens, but willing servants of Jesus, "full of eager power." Why not visit the heavenly service station and tarry there, until we are clothed with power from on high?

A Word to the Boosters

THE time is short. Only two weeks more from the date of this number of the "Herald." We mean, only that much more time to work, dear Booster, in the "Herald" Subscription Contest. You are out for that prize. You have a chance to win it in your church division. Your work can help your conference to cross the line first in the Conference contests.

Make another careful survey of your prospects. Review the situation once more from every angle. Don't become discouraged because of that first rebuff. An architect for a cathedral in Cleveland submitted 60 plans and all were rejected. He wanted to give up after that but his wife encouraged him to make another effort and the 61st plan he drew was accepted.

Now for one more determined effort. Now for the final round-up. There is still some land to be

possessed for the "Herald." Be strong and be of a good courage. Remember, a winner never quits and a quitter never wins.

The time is short, but much can still be done. The books close in Cleveland on Jan. 31. Our goal is six thousand. Read Bro. Bloodow's poem about this on another page. We want victory to perch on our banners. Let's go—once more.

Why German Baptist Young People's Unions?

THE emphasis in the question is on the words German Baptist. Some one has asked, why use or continue to use "German Baptist" in our national and local designations, when perhaps we use the German language little or not at all in these Unions? Is it a misnomer? Would it not be better to repudiate this handle to our name?

In answer, we wish to state a few reasons why we believe our name fitting and one to cling to. It immediately classifies us as belonging to and forming a part of the German-speaking branch of our great Baptist denomination in the U. S. We believe that we can be 100% American and 100% Baptist and still love and retain the name German Baptist, even though some of our members can only say it in English. Our name is an expression of love and loyalty. There is no desire for divorce from the great body of our churches on the part of our young people nor on the part of those churches where the English is used to a considerable extent.

We are German in our descent and lineage. Through the medium of this language, many of our parents and relatives were won to Jesus Christ. Because of the influence of that fact, many of our younger folks, their children and descendants are in the church of Christ today. Yes, we are German in our descent and lineage, racially and spiritually. We need not be ashamed of that. We would not forget to look into the rock from whence we were hewn and to the hole of the pit whence we were digged.

We are German in our Baptist history and traditions. Our history is honorable and notable and our traditions—the formulated and transmitted spirit of our German Baptist churches—are good and noble ones. Thoroughness, deep devotion, high spiritual standards have characterized our German Baptist churches from the beginning.

Let us in our young people's work aim to maintain and uphold the good traditions of our fathers and mothers in the faith even if we use a different language medium. Let us hold fast to the spirit. By our faithful membership in the churches and

by our fellowship with the older members in the local church, by the wider conference fellowship and association, we place and keep ourselves in the position to be under that deep devotional and sacrificing spirit which wrought so much hitherto. Our young people have no desire to deny the faith of their fathers nor to cast it quickly from them. Rather they wish to take it up and carry it to even greater success. They wish to be worthy of the heritage that has come to them.

We are German Baptists and would remain in this fellowship because in this way we are best able to support our more distinctive German Baptist mission work where it is still needed. The true test of Christian life and service is a debtorship to souls. Like Paul we would regard ourselves as debtors. We also are debtors to our people and our brethren after the flesh. The Baptist World Alliance has apportioned various countries of Europe to the German Baptists of North America for evangelization. If we do not bring them the true New Testament gospel, who will look after these brethren of ours in the dispersion? Here is an important part of the special and distinctive work that the Lord has entrusted to our hands. Our young people want to have a share in it. It seems to us that the voice of the Lord is saying to our German Baptist young people everywhere, "Be ye strong and let not your hands be slack, for your work shall be rewarded. It will not be in vain in the Lord."

Common-Sense "Hows"

IX—How to Have and Keep Friends

JOHN F. COWAN

FRIENDS are better than dollars. Robert Louis Stevenson said, "No man is hopeless of whom it may be said, 'He has friends.'"

Friends aren't accidents; we don't get true friends as one is said to "fall in love at sight." We may, and should choose friends as we pick a hat or an automobile. If one has no friends, or few, it must be because he doesn't care for them. One **may have as much friendship as he wills to have;** but a wishbone is never a will.

Friends have to be cultivated like flowers. A cutting speech to a friend is like a frost to a plant. Holworthy Hall writes on "Keeping Friendship In Repair." He mentions a bride in a boat with her groom. They were nearly swamped because she didn't let go the sheet when told to, then remonstrated with, she retorted, "But you spoke harshly to me."

Lose of self-control may lose a friend. Speaking of a senator who had served many terms, a colleague observed, "Jim wasn't re-elected because he lacked enemies, but because he never lost a friend." Another writer quotes one of his charac-

ters as saying, "Why, I don't have to be polite to Bill; he's my friend."

Brusk, brutal frankness may kill off friends as arsenic does rats. We may take pride in "calling a spade a spade;" but doing it in the most insulting way. Commodore Vanderbilt once demonstrated how to head off friendship, by sending word to a poor inventor whom he had kept waiting for hours, "I have no time to waste on fools." That "fool" was George Westinghouse with his wonderful airbrake.

Or we may thoughtlessly treat a friend as a pirate treats a ship he captures—appropriate everything on board. We have an appointment with a friend; we loiter in late, robbing him of his time. "Oh, it doesn't matter with George; he's a good friend of mine," we pass it over lightly. Rubbing salt into a friend is not as sure a way to keep him "good," as it with a ham.

Counterfeit friendship doesn't last long. It may look good on the surface, but sooner or later the false ring will come out. Only a true friend can have true friends.

Slipping

ARTHUR A. SCHADE

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Hebr. 2:1.

SLIPPING is always a precarious experience. It leads to much grief. Humiliation, soiled clothes, broken bones and painful bruises are common to it. Slipping, sliding and tumbling takes place in all realms of nature. The disastrous earthquake which is usually followed by destructive conflagrations is said to be caused by slipping and sliding in the earth formation. The terrorizing volcano belching forth molten lava and burning cinders is caused by slips in the bowels of the earth. Many lives are dashed out on the hard rocks as the results of automobile slips. Thousands of accidents are caused by memory slips. Individuals, homes and churches are wrecked by moral and spiritual slips. Little wonder that the **sacred word calls on us to take heed, beware lest we let the word slip and come to grief.**

The Slipping Tendency

What is the slipping tendency? It is the extreme difficulty of holding a high position. A man work-snailed in no danger of falling. A snake or dust. But let the man work on the tower of the Woolworth building in New York and the slightest mis-step will hurl him to the ground. Let him take a high, idealistic moral and spiritual position in the world and the depths are ever yawning beneath him. The Christian position is distinctively a position on high ground. That is the reason it is hard to maintain. The force of worldly example

is ever bearing down on the Christian and often causes his ideals to sag, his conviction to corrode, his step to falter.

What is this high position of the Christian? It is involved in the name which he assumes. A Christian is a follower of Christ. Christ blazed a highway across the ages of human experience which is supreme and exalted above anything ever conceived by the human mind. His life was different. It was ideal. It was an exemplification of true wisdom. Its self-mastery was complete. Its effect and influence has lifted the human race, and continues to lift the thoughts and ideals of mankind till they eventually will be in perfect accord with the mind of God. He was the true Son of God and brother of man. To follow him, walk in his steps, have that mind in us which was also in him, deal with man and God as he did, is an exalted position to take. He therefore warns us to survey the costs, estimate our strength, lest we have not wherewith to complete this lofty tower. His disciples who wished to sit at his right and left hand in his kingdom were asked: "Can you drink the cup which I am about to drink, and be baptized with the baptism wherewith I am to be baptized?" He asks the same question of all who would follow him. Can you live in perfect harmony with God? Can you do unto others as you would have others do unto you? Is your love without dissimulation? Can you love your enemies? If they are hungry, give them meat? If they are thirsty, give them drink? Do good unto them that hate you and spitefully use you? If you can do these things, then are you my followers indeed.

Many folk find this way too hard. The source from which these ideals spring is clogged and therefore they lack constant re-enforcement. Down they go, slowly, it is true, but truly and sadly.

The Slipping Disaster

What terrible wrecks this slipping does produce! The Bible has a great catalogue of them. Saul slipped and ended in self-destruction under the influence of the evil spirit which had taken possession of him. David slipped and suffered every manner of family grief. Absalom slipped and died with his curly locks hanging in a tree. Judas slipped and hanged himself. Peter slipped and denied his Lord. Ananias and Sapphira slipped and were carried out dead from the apostle's feet. Demas slipped and loved the world again. Luther slipped after his conversion and gave to the world a state church and divided Protestantism when he might have given a united church.

But we need not look so far. We all know myriads of folk who began in the spirit and ended in the flesh. They once made a good profession of faith, but have fallen back into the old ruts of life. Every year the church and the denomination must erase from its books hundreds of names which no more represent true Christian lives. They slipped and slid from the high position which they had taken. And as they went down they took scores more through their unholy influence.

We need not to look at our neighbors. We have observed the slipping tendency within our own hearts. The first love seems to have waned. The salt has lost its savor. The joy and enthusiasm of the new Christian life has ebbed away. We find ourselves less devoted to God and his cause than before. A rare figure in prayer-meeting. Often absent from the church service; in arrears with our Lord's account; drifting further and further from God and his people. Little wonders that the Master warns us if we stand to take heed lest we fall.

Security From Slipping

Wherein lies our security from this slipping danger? Here is the only prescription: "Give earnest heed to the things which we have heard." That is to say, give earnest heed to the Word. The Word of God will guide us in the path of Christ. It will open our eyes to the dangers which beset on every side. It will give strength and firmness to the Christian step. It will fortify against the sagging tendency. "Thy word is a lamp unto my feet and a light unto my way."

Earnest heed to the Word is the very thing the Christian of today fails to observe. Of what use is the tourist map under the seat and unconsulted? Nothing short of a careful study and eternal vigilance will keep the speedy driver on the right track. Visions have a tragic way of waning. Convictions are subject to corrosion. Purpose often bends and yields to circumstances. Therefore the source of these must be kept ever flowing. "Man liveth by every word that proceedeth out of the mouth of God." But when he does not hear, or read, or perceive the word of God, how can he live thereby? If he does not live thereby he dies without it. And as this holy new life of God dies within the human breast, he slips off the heavenly highway and becomes conformed to the world about him.

As a boy I saw a snake charm a bird. How the poor sparrow fluttered and chirped, but every move brought him nearer the snake's hungry mouth. The eye of the bird was fixed on the eye of the snake and therefore it could not get free from its charm. Suddenly other sparrows came to its relief. They flew between the eyes of the charmer and the charmed and the spell was broken. The liberated bird flew away with chirps of gratitude.

When our eyes are fixed upon the world we become charmed by the world, and we finally become absorbed into the life of the world, conformed to the world. But when our eyes are fixed on Christ and his word, we become transformed into the likeness of him who is our ideal. Therefore we should ever give earnest heed to the words which we have heard, look to the author and finisher of our faith, that we might be in the world, but not of the world. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Six Thousand Names

F. A. BLOEDOW

The "Baptist Herald" leaders
Announced a few new aims,
One is to get more readers,
Up to six thousand names.

Near forty-seven hundred
Subscribers now he claims,
Add nearly fourteen hundred,
And have six thousand names.

Just one and one-half hundred,
Each Conference, if none lames,
Makes nearly fourteen hundred,
For these six thousand names.

The "Herald" will be coming
Twice in each month to James,
That surely means some humming
To serve six thousand names.

One dollar and a quarter,
The price to gents and dames.
It makes the chief reporter
Write down six thousand names.

They have put up some prizes,
All genuine, no games.
Through them the interest rises
To get six thousand names.

The boosters and the leaders
Accepted these new aims,
Are going after readers,
They want six thousand names.

They talk it while they're working,
They sing it from their frames,
If any are seen shirking,
They shout, six thousand names.

The "Herald's" feet are speeding,
Aglow with sacred flames.
To bring the best of reading
To those six thousand names.

Let all of you go to it,
In harness and in hames,
You can, and you will do it,
Send in six thousand names.

A Radiant Review From Riverview

In regard to our work here, can say we are still on the job. The past few months have been exceptionally busy ones for us at Riverview church, St. Paul. A father and son banquet held in November with 80 lads and dads present was declared a great success. The numbers by a boy's orchestra, a male quartet and the inspiring addresses by the various speakers were well received.

Our B. Y. P. U. is full of "pep." We had the pleasure of receiving six new members into our society at the last meeting, which was in the nature of a Bible study. A rather unique contest was part of the program, and seemed to create considerable interest. We had before-hand prepared a ball of string

which contained about 125 Bible questions, which were written on small slips of paper. At the meeting the whole society was divided in two groups lining up on the sides of the room, in the order of a spelling bee. The first one in line took the ball and unwound the string until he came to the first question, read it aloud and answered it, if possible. If he failed to answer his question, he had to take a seat in the center of the room, and was out of the game. The ball was then tossed to the opposite partner, and he would unwind the string until he came to a question, and try and answer it. It was then tossed back to the next one in line on the opposite side. This continued until the questions were used up. The side having the most members in line at the close of the contest won the game.

Our Young People's Sunday evening devotional services are very well attended and inspirational. A number of times we found our prayer meeting room too small for the number that came out. These folks, of course, all stay for the preaching services which follow.

A Junior Choir, recently organized, has been furnishing special numbers for our Sunday evening services. We find this helpful in bringing out the young folks between the ages of 14 and 18, and creates more interest also among the other worshippers.

A publicity committee of our B. Y. P. U. will furnish the "Herald" with reports of the activities of the Riverview church throughout the coming year.

Father and Son Banquet a Great Success!

The fathers and sons of the First German Baptist Church of Cleveland, Ohio, observed the National Father and Son Week, Nov. 8-15, by holding an exceptionally successful banquet on Thursday evening, Nov. 12, in the dining room of the church.

A crowd of fifty-two fathers and sons attended.

As was announced it was to be exclusive, but as was said afterward it took the cooks and waitresses to really put it over, because what is a banquet without good food?

The songs that were sung during the meal were very unusual and made the food taste exceptionally good. The program, under the auspices of the Baraca Class (Young Men's Class) was just the type that would naturally follow a good dinner. The president of the class, Mr. Emil Zinger, delivered a hearty welcome to all the fathers present. The teacher, Rev. Walter P. Rueckheim, talked to the crowd about "My Boys," which was followed by "What Lads Expect From Their Dads" by our newly discovered speaker and secretary of the class, Mr. Herbert Funk. The comeback to this was "What Dads Expect From Their Lads" by Mr. Conrad Voth, while the superintendent of the Sunday school, Mr. Otto Rochelmeyer, told about "What

the Church and the Sunday School Expect From the Fathers and Sons."

All these speeches composed of serious as well as humorous thoughts were summed up in "Now All Together" by the pastor of our church, Rev. C. Fred Lehr. This concluded the first part of the program.

A great many inspiring as well as interesting songs were rendered by various members and the class as a whole.

The main address and the main feature of the evening was one very well worth hearing, as it gave us all great pleasure to have Prof. Carl Stiefel of Baldwin-Wallace College, Berea, Ohio, as the guest and speaker of the evening. His topic was, "Is Life Worth Living?"—that great, wide, wonderfully interesting question. Yes, it certainly is worth living, is our answer after hearing Prof. Stiefel.

Songs provided for the occasion were sung very heartily and with much gusto, and ended a very satisfactory evening.

May God bless the fathers and sons further in their endeavor to work in closer harmony!

"Stewardship"

HARRY W. REYSEN

Daniel Webster once was asked what was the greatest thought that had ever entered his mind. He replied, "My accountability to Almighty God." This thought is in reality the key to Christian Stewardship principles. We believe that God is the owner of all that we have, or ever hope to have, but very often we fail to understand that we are accountable for that which God has entrusted to us.

Christian Stewardship is founded on the plan of surrender; it means far more than giving money, although tithing is a distinct part of stewardship. It is fundamentally a call to place God and his Kingdom first. When we gave ourselves to Christ, we gave all, so we said, and so we believed, but did we do so? We hold our time, our strength, our ability, our money, but to hold them for Christ, is the real meaning of Christian Stewardship.

As a Christian Young People we ought to acknowledge this fact more fully and make it a reality in our lives, and the Stewardship of our entire life should be our vision.

Our Young People's and Sunday School Workers' Union has made the enlistment and enrollment of our young people as Christian Stewards and tithers one of the objectives of our Union. We sincerely hope that every member will prayerfully consider this matter and render to God the things which rightly belong to him. Let us this day face the question of our Stewardship individually and ask God's guidance, "Lord, what must I do?"

We urge you to take up the study of Stewardship Principles in your Young People's Society and Sunday school work.

The Sunday School

Jesus as a Teacher

H. J. WEIHE

"Rabbi, thou art a teacher from God." When Nicodemus addressed our Lord in these words, he expressed a more profound truth than he himself realized. Jesus was not only a teacher, but he was the teacher. He is the only one who may be rightly called the Master Teacher of the ages. When we attempt to account for this fact, the preparation which Jesus made for his life work should receive due consideration. It is certain that the extraordinary four-fold development of the personality of Jesus which the evangelist Luke has indicated, was in a considerable measure the result of much diligent, persevering study, earnest meditation and intimate communion with the Heavenly Father. Our Lord evidently believed in thorough preparation. His life exemplifies the truth that if one would render the best service to others, he must be willing to pay the price in time and effort.

The Importance of Knowledge

One of the essential elements of the teaching process is knowledge on the part of the teacher. More than any one else that has preceded or followed him, Jesus knew what he taught.

First of all, he knew God. He knew him as an ever-present reality and as the source of infinite power, wisdom and love. His perfect knowledge of the character and purpose of God enabled him to say: "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

Jesus also knew the Bible of his day—the Old Testament Scriptures. He quoted from these writings on many occasions and for various purposes. In many instances he gave a larger and more spiritual interpretation to the Old Testament teachings and also proved that he himself was the fulfillment of the ancient prophecies.

Jesus also knew his pupils. It is certain that he knew them much better than they knew themselves. How he read the thoughts and motives of the young ruler who desired to inherit eternal life. How he understood the character and spiritual needs of the Samaritan woman who talked to him at the well. He was never deceived by the duplicity and hypocrisy of his enemies, nor did he ever fail to detect the secret longings of a human heart for truth and righteousness.

Knowledge Plus Skill

Jesus not only had a perfect knowledge of the truth which he had come to teach, and not only understood the needs of each individual, but he had also mastered the art of conveying the truth to the minds and hearts of his hearers. One of his favorite methods of teaching

was the conversational or discussion method, which includes the use of questions and answers. Do we wish to become more skillful as teachers and personal workers? Then let us carefully study the questions which the Master asked, and also the answers which he received and the use which he made of these answers. Do we wish to become more proficient in the use of stories, as a means of conveying moral and spiritual truth? Then let us study these models of the story-teller's art—the parables of Jesus. The gospel records reveal the fact that our Lord always employed that particular method of teaching which fitted the occasion, and was best adapted to the nature and needs of his hearers. His teaching always had an aim and a purpose. It was natural and direct and got at the heart of things. No less important is the fact that Jesus not only appealed to the understanding and the emotions, but also to the will.

The Supremacy of Personality

While knowledge and skill are important factors in the teaching process, experience has long demonstrated that a teacher's success depends to an even greater extent upon his character, or personality. This is preeminently true in the sphere of religious instruction and training. Jesus taught with authority, because there dwelt in him the fullness of divine truth, because he was in every respect the living embodiment of his own teaching. It is exceedingly instructive to read the gospel story for the purpose of discovering the various characteristics revealed in the life and teaching ministry of our Lord. Some of the most apparent qualities are the following: unselfishness, humility, kindness, sympathy, patience, reverence, joyousness, courage, faith, hope and love.

One of the most convincing proofs of the supremacy of Jesus as a teacher is to be found in the manner in which he taught and trained his twelve disciples. According to the divine plan these men were, in the years to come, to continue the work which the Master had begun. He therefore organized these unschooled and rather unpromising men into a most remarkable teacher-training class. For three years the members of the class lived with the Master and learned to understand something of his program for the establishment of the Kingdom. They not only heard his words and witnessed his deeds, but they also learned "to do by doing." They were influenced by his spirit and inspired by his personality. What did this extraordinary training course do for these disciples of Jesus? The answer is found by reading the story of the apostolic churches and the history of Christian civilization.

Now, as in the days of old, Jesus is the Supreme Teacher, who speaks with divine authority. He continues to reveal

himself as the Way, the Truth and the Life. It is our privilege to know him better and to serve him more faithfully.

The True Teacher

John Bunyan in his peerless allegory, "Pilgrim's Progress," presents a beautiful and striking picture of the true teacher as seen by Christian at the House of the Interpreter:

*"He had his eyes lifted up to heaven;
The best of books in his hand;
The law of truth was written upon his lips;
The world was behind his back;
He stood as if he pleaded with man;
And a crown of gold did hang from his head."*

There is a fine ideal and example for every Bible teacher today.

Class Maps for Juniors

For a long time we have needed a map that could be passed around as the class gathers about the table. The Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., now has four such maps—Old Testament Palestine, New Testament Palestine (each 12x13 inches) and Paul's Missionary Journeys (12x16 inches). These are on board mounts and are quite durable. They are miniatures of the wall maps which have been out a long time.

These same maps, dissected, come each in a box. These furnish interesting and attractive pre-session material for the nine and ten-year-old Juniors.—S. S. Builder.

Religions of the Presidents

The Episcopalians lead in the religious affiliations of the Presidents of the United States. Eight of them, Washington, Madison, Monroe, William H. Harrison, Tyler, Taylor, Pierce and Arthur, were Episcopalians. The Presbyterians come second with seven, Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison and Woodrow Wilson. Four Presidents were Methodists, Johnson, Grant, Hayes and McKinley. There were also four Unitarian Presidents, John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft. Martin Van Buren and Roosevelt were affiliated with the Dutch Reformed Church. Garfield was a Disciple, Harding a Baptist, and Coolidge is a Congregationalist. Only one President, Thomas Jefferson, claimed connection with no denomination.—Youth's World.

"So Bliggins spoke at the banquet last night? What sort of a speaker is he?"

"Bliggins is one of those fellows who start by saying they didn't expect to be called on, and then proceed to demonstrate that they can't be called off."—Boston Transcript.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

CHAPTER XVIII

What that ride was to Shirley she hardly dared let herself think afterwards. Sitting cozily beside Graham in the little racing car, gliding through the better part of the town where all the tall, imposing houses slept with drawn blinds, and dust-covered shutters proclaimed that their owners were far away from heat and toil. Out through wide roads and green-hedged lanes, where stately mansions set in flowers and mimic landscapes loomed far back from the road in dignified seclusion. Passing now and then a car of people who recognized Graham and bowed in the same deferential way as they had done in the tea-room. And all the time his eyes were upon her, admiring, delighting; and his care for her, solicitous for her comfort.

Once he halted the car and pointed off against the sunset, where wide gables and battlement towers stood gray amidst a setting of green shrubbery and trees, and velvety lawns reached far, to high, trim hedges arched in places for an entrance to the beautiful estate.

"That is my home over there," he said, and watched her widening eyes. "I wish I had time to take you over to-night, but I know you are tired and ought to get home and rest. Another time we'll go around that way." And her heart leaped as the car went forward again. There was to be another time, then! Ah! But she must not allow it. Her heart was far too foolish already. Yet she would enjoy this ride, now she was started.

They talked about the sunset and a poem he had lately read. He told her bits about his journey, referring to his experience at the mines, touching on some amusing incidents, sketching some of the queer characters he had met. Once he asked her quite abruptly if she thought her mother would be disturbed if he had a cement floor put in the basement of the barn some time soon. He wanted to have it done before cold weather set in, and it would dry better now in the hot days. Of course, if it would be in the least disturbing to any of them it could wait, but he wanted to store a few things there that were being taken out of the office building, and he thought they would keep drier if there was a cement floor. When she said it would not disturb any one in the least, would on the contrary be quite interesting for the children to watch, she was sure, he went easily back to California scenery and never referred to it again.

All through the ride, which was across a country she had never seen before, and ended at Glenside approaching from a new direction, there was a subtle something between them, a sympathy and quick understanding as if they were

put on straight, and look after one or two little things; but behold, he followed her out, and, gently insisting and assisting, literally compelled her to come and lie down on the couch while he told the family what she had been through that day. Shirley was so happy she almost cried right there before them all. It was so wonderful to have some one take care of her that way. Of course it was only gratitude—but she had been taking care of other people so long that it completely broke her down to have some one take care of her.

The dinner went much more easily than she had supposed it could with those cracked plates, and the forks from which the silver was all worn off. Doris insisted that the guest sit next to her and butter her bread for her, and she occasionally caressed his coat-sleeve with a sticky little hand, but he didn't seem to mind it in the least, and smiled down on her in quite a brotherly way, arranging her bib when it got tangled in her curls, and seeing that she had plenty of jelly on her bread.

It was a beautiful dinner. Mother Hollister had known what she was about when she selected that particular night to invite unexpected company. There was stewed chicken on little round biscuits, with plenty of gravy and currant jelly, mashed potatoes, green peas, little new beets, and the most delicious pie for dessert, all rich, velvety yellow with a golden-brown top. The guest ate as if he enjoyed it, and asked for a second piece of pie, just as if he were one of them. It was unbelievable!

He helped her clear off the table too, and insisted on Carol's giving him a wiping-towel to help with the dishes. It was just like a dream.

The young man tore himself reluctantly away about nine o'clock and went home, but before he left he took Shirley's hand and looked into her eyes with another of those deep understanding glances, and Shirley watched him whirl away in the moonlight, and wondered if there ever would be another day as this had been, and whether she could come down to sensible, every-day living again by morning.

Then there was the story of the day to tell all over again after he was gone, and put in the little family touches that had been left out when the guest was there, and there was: "Oh, did you not tell mother Shirley he looked when he keen mind?" and "He said his father looking girl he had ever seen!" and a heard before.

Shirley told her mother what the senior Mr. Graham had said about giving her a reward, and her mother agreed that she had done just right in declining anything for so simple a service, but she looked after Shirley with a sigh as she went to put Doris in bed, and wondered if for this service the poor child was to get a broken heart. It could hardly be

possible that a girl could be given much attention such as Shirley had received that day, from as attractive a young man as Graham, without feeling it keenly not to have it continue. And of course it was out of the question that it should continue. Mrs. Hollister decided that she had done wrong to invite the young man to stay to supper, and resolved never to offend in that way again. It was wrong to Shirley to put him on so intimate a footing in the household, and it could not but bring her sadness. He was a most unusual young man to have even wanted to stay, but one must not take that for more than a passing whim, and Shirley must be protected at all hazards.

* * *

"Now," said the elder Graham the next morning, when the business of the day was well under way and he had time to send for his son to come into his office, "now, I want you to tell me all about that little girl, and what you think we ought to give her. What did she mean by 'obligations' yesterday? Have you been doing anything for her, son? I meant to ask you last night, but you came home so late I couldn't sit up."

And then Sidney Graham told his father the whole story. It was different from telling his mother. He knew no barn would have the power to prejudice his father.

"And you say that girl lives in the old barn!" exclaimed the father when the story was finished. "Why, the nervy little kid! And she looks as if she came out of a handbox! Well, she's a bully little girl and no mistake! Well, now, son, what can we do for her? We ought to do something pretty nice. You see it wasn't just the money we might have lost. That would have been a mere trifle beside getting all those other folks balled up in the mess. Why, I'd have given every cent I own before I'd have had Fuller and Browning and Barnard and Wilts get entangled. I tell you, son, it was a great escape!"

"Yes, father, and it was a great lesson for me. I'll never be uncoed as easily again. But about Miss Hollister, I don't know what to say. She's very proud and sensitive. I had an awful time doing the little things I just had to do to that barn without her suspecting I was doing it especially for her. Father, you ought to go out there and meet the family; then you'd understand. They're not ordinary people. Their father was a college professor and wrote things. They're cultured people."

"Well, I want to meet them. Why don't we go out there and call today? I think they must be worth knowing."

So late that afternoon the father and son rode out to Glenside, and when Shirley and George reached home they found the car standing in front of their place, and the Grahams comfortably seated in the great open doorway, enjoying the late afternoon breeze, and seemingly perfectly at home in their own barn.

"I'm not going to swarm here every day, Miss Shirley," said the son, rising and coming out to meet her. "You see father hadn't heard about the transformation of the old barn, and the minute I told him about it he had to come right out and see it."

"Yes," said the father, smiling contentedly, "I had to come and see what you'd done out here. I've played in the hay up in that loft many a day in my time, and I love the old barn. It's great to see it fixed up so cozy. But we're going home now and let you have dinner. We just waited to say 'Howdy' to you before we left."

They stayed a few minutes longer, however, and the senior Graham talked with Shirley while he held Doris on his knee and stroked her silky hair, and she nestled in his arms quite content.

Then although young Graham was quite loath to leave so soon, they went, for he could not in conscience, expect an invitation to dinner two days in succession.

They rode away into the sunset, going across country to their home without going back to town, and Doris, as she stood with the others watching them away, murmured softly: "Nice favver-man! Nice Gwaham favver man!"

The "nice-Graham-father-man" was at that moment remarking to his son in very decided tones, as he turned to get a last glimpse of the old barn: "That old barn door ought to come down right away, Sid, and a nice big old-fashioned door with glass around the sides made to fill the space. That door is an eyesore on the place, and they need a piazza. People like those can't live with a great door like that to open and shut every day."

"Yes, father, I've thought of that, but I don't just know how to manage it. You see they're not objects of charity. I've been thinking about some way to fix up a heating arrangement without hurting their feelings, so they could stay there all winter. I know they hate to go back to the city, and they're only paying ten dollars a month. It's all they can afford. What could they get in the city for that?"

"Great Scott! A girl like that living in a house she could get for ten dollars, when some of these feather-brained baby-dolls we know can't get on with less than three or four houses that cost from fifty to a hundred thousand dollars apiece. Say, son, that's a peach of a girl, do you know it? A peach of a girl! I've been talking with her, and she has a very superior mind."

"I know she has, father," answered the son humbly.

"I say, Sid, why don't you marry her? That would solve the whole problem. Then you could fix up the old barn into a regular house for her folks."

"Well, father, that's just what I've made up my mind to do—if she'll have me," said the son with a gleam of triumph in his eyes.

"Bully for you, Sid! Bully for you!" and the father gave his son's broad

shoulder a resounding slap. "Why, Sid, I didn't think you had that much sense. Your mother gave me to understand that you were philandering around with that doll-faced Harriet Hale, and I couldn't see what you saw in her. But if you mean it, son, I'm with you every time. That girl's a peach, and you couldn't get a finer if you searched the world over."

"Yes, I'm afraid mother's got her heart set on Harriet Hale," said the son dubiously, "but I can't see it that way."

"H'm! Your mother likes show," sighed the father comically, "but she's got a good heart, and she'll bowl over all right and make the best of it. You know neither your mother nor I were such high and mighties when we were young, and we married for love. But now, if you really mean business, I don't see why we can't do something right away. When does that girl have her vacation? Of course she gets one sometime. Why couldn't your mother just invite the whole family to occupy the shore cottage for a little while,—get up some excuse or other,—ask 'em to take care of it? You know it's lying idle all this summer, and two servants down there growing fat with nothing to do. We might ship Elizabeth down there and let them be company for her. They seem like a fine set of children. It would do Elizabeth good to know them."

"Oh, she's crazy about them. She's been out a number of times with me, and don't you remember she had Carol out to stay with her?"

"Was that the black-eyed, sensible girl? Well, I declare! I didn't recognize her. She was all dolled up out at our house. I suppose Elizabeth loaned 'em to her, eh? Well, I'm glad. She's got sense, too. That's the kind of people I like my children to know. Now if that vacation could only be arranged to come when your mother and I take that Western trip, why, it would be just the thing for Elizabeth, work right all around. Now, the thing for you to do is to find out about that vacation, and begin to work things. Then you could have everything all planned, and rush the work so it would be done by the time they came back."

So the two conspirators plotted, while all unconscious of their interest Shirley was trying to get herself in hand and not think how Graham's eyes had looked when he said good night to her.

(To be continued)

* * *

An amateur authoress who had submitted a story to a magazine, after waiting several weeks without hearing from the editor concerning it, finally sent him a note requesting an early decision, as she had other irons in the fire. Shortly after came the editor's reply.

"Dear Madam: I have read your story and I should advise you to put it with the other irons."—The Open Road.



Philadelphia Old Folks Home

Philadelphia Old Folks Home

I want to express my hearty appreciation for the opportunity to say a few words in the interest of our "Altenheim" in Philadelphia. For almost thirty years this Home has been a blessing to many. Some have entered, whose early life was surrounded by every luxury, but through mistakes, not their own, wealth vanished and when the Home doors were opened they gladly came in and lived their closing years in comfort. Others had spent years in toil and hardships and when they could toil no longer, they entered the Home and found rest with all needs supplied.

It is always a source of great pleasure to be able to report progress. Success is due to individual effort and reward is the unbounding gratitude of all concerned. We have been blessed with a fine company of men and women on the board of managers, who have worked faithfully during all these years.

We have now in the Home 40 inmates, our full capacity. Others are waiting to enter as soon as there is a vacancy.

We have in our employ a matron, cook, two maids and a nurse; our inmates all help who are able. Our matron, Sister Bullman, looks after the comfort of our inmates, while Sister Knobloch attends to their spiritual needs.

We were very sorry indeed to lose the services of Sister Emma Dicks, who supplied one of the greatest needs in our Home in the care of the sick. During her twenty months of service she endeared herself not only to the inmates, but to all who knew her. But some one came into her life and we simply had to submit.

We were very fortunate, however, in securing the services of Sister Elizabeth Heide, also from the Deaconess Home in Chicago, who is proving a help and also a blessing to our inmates.

I cannot say too much for our ladies board, who labor unceasingly not only to make the last days of our inmates a joy and comfort, but who also strive in every possible way to help in raising the funds to continue this great work.

We give a Birthday Social on Easter Monday. A program and refreshments are furnished. On our anniversary day, May 30, we serve from six to seven hundred meals. Donation day in October,

we serve a Sour Krout dinner and supper. Another means is through the Basket Club, organized by the ladies of the board at the suggestion of Mrs. Christian Schmidt of Newark, Sept. 3, 1908. The object was to secure three hundred and sixty-five members, one for each day of the year, who would pledge themselves to contribute one dollar or more one day in the year for the benefit of the Home. We have now over seven hundred members on our books. Does it pay? We want to make it a thousand. Will you join us? Send your name and address and the date you wish to remember the Home, through the Basket Club, your birthday, wedding day, or perhaps a day that means more to you, a memorial to a dear mother, father, child, and when the date appears on my book I will send you a little reminder of the day you promised to remember the Home. If we could only see what the dollar means when transmitted into service. Do not mourn that you cannot be great when every day offers you a chance to be kind. Humanity admires greatness, but it lives by kindness.

Some of our dear mothers and fathers who were the pioneers and who have gone to a better home, can we not hear them say, Go forward in the good work and live up to the best that is in you.

May His blessing continue to rest upon our Home and our dear old people, ever seeking his guidance!

MRS. WINDISCH,
Treas. Basket Club,
6730 N. 13. St.,
Philadelphia, Pa.

Baraca Class Banquet, Oak Park, Ill.

The first annual banquet of the Baraca Class of the Oak Park church was held on the evening of Dec. 17th in the Oak Park Arms Hotel. It was a huge success. Around the gayly decked tables 96 members of the class and their wives and sweethearts had gathered and enjoyed the bounteous repast and the melodious strains of an orchestra.

After every one had done justice to the tasty viands, the feast of wit and flow of soul began. The president of the class, Mr. O. C. Braese, acted as toastmaster. It was a rich and varied program that was presented in a de-

lightful and informal manner. The "Pep" song of the class, composed by Mr. Otto Saffron, was sung with vim and gusto. It contained many catchy hits on the officers and friends of the class. The class quartet, consisting of Roland and Paul Ross, Robert Krogman and Otto Saffron, made every one happy with their songs and medleys, among which their rendering of the "Schnitzelbank Song" reached the climax. Other musical numbers were, piano selection by Wm. Krogman, violin duet by Robert Krogman and Carl Granzow and vocal solos by Otto C. Braese. The passing of the grab-bag among the guests proved an amusing feature.

Brief talks to the class of an encouraging nature were made by Rev. H. Kaaz and General Secretary Mihm. The main address of the evening was given by Rev. Dr. Roy Vale of the First Presbyterian church of Oak Park, who spoke on "Christmas All the Year Round."

Each of the officers also briefly reviewed the class work and history of the past year and expressed their hopes and ideals for the year ahead. To the efficient teacher of the class, Mr. O. C. Braese, and the faithful officers of the class much is due for the growth and success of the class. Organized a year ago with seven members, it now has a membership of 41, with good prospects of further growth before it. As a slight recognition of their love and esteem for their teacher, the members of the class through Mr. Robert Krogman presented Mr. Braese with a diamond scarf pin.

The officers for the new year, mostly reelected, are Robert Krogman, president; Earl T. Marquardt, vice-president; Herman Herzfeld, secretary; Paul Ross, treasurer; Mr. O. C. Braese, teacher. Beside the regular Sunday morning class session, a meeting is held the first Tuesday of every month in the home of a member. Some good speaker gives a talk, sociability is cultivated and "eats" are provided. The class enters the new year with faith, energy and enthusiasm. May it prosper for the building up of the kingdom!

* * *

Christianity is a missionary religion at home and abroad. It is very noticeable that wherever the missionary spirit is predominant in churches, many souls are harvested for Christ. This is also true of individual Christians. Therefore, it is absolutely necessary to cultivate the missionary spirit. This may be done by studying the lives of missionaries and the mission countries. Such books as Vedder's "Christian Epoch Makers," Serrell, "Great Missionaries for Young People," inspire to action and service and should be in the hands of all pastors and leaders of young people's work. A yearly study of missionary countries is suggested by the American Baptist Foreign Missionary Society. It has published inexpensive handbooks for this purpose, i. e. for the year 1924, "China;" 1923, "Japan;" 1922, "India."

From the General Missionary Secretary's Desk Rev. Wm. Kuhn

According to Matthew 2:6 it was the fact that Jesus was born in Bethlehem that gave it prominence and importance. But for our relationship to Jesus, we would be nothing. Through him we have attained a place of eminent importance for time and eternity.

Rev. and Mrs. S. S. Feldman wrote on November 8 from Capiz, Philippine Islands: "Last Sunday morning we organized a new Sunday school with about 60 children. And this morning we started work in another barrio, where at least 100 children will be in the Sunday school next Sunday and more in the future. In the Sunday school here right in Capiz we have recently opened a kindergarten department, and the attendance has already grown 200 per cent and we are crowded for room. Much of this work has been made directly possible by our friends and relatives at home who have given of their gifts enough to supply the 'reverendo' with a new Harley-Davidson motorcycle with sidecar, with which he takes out the workers to the various places to help him with the work."

We are glad to report that many railroads west of Chicago give the Editor of the "Baptist Herald" and this writer free transportation. That means a saving of denominational funds.

The Fuellbrandt family has made a large contribution to the upbuilding of our Baptist cause in Europe. The father distinguished himself as pastor and evangelist among the German colonists of Southern Russia. Friedrich Fuellbrandt is pastor of the important Bethel (Gubenerstrasse) church, Berlin, Germany. In October the oldest son, Carl, was ordained in Berlin. As our European representative he has an important mission. Now the youngest son, Emil, has entered the pastorate and is serving our church at St. Ivan, Yugoslavia.

The Oklahoma Jugendbund supports Pastor Hetterle in Russia and Hausmissionar Vogt in Germany. Only recently they sent \$100 and \$150 respectively to our office for their own missionaries. We regularly send the societies of the Oklahoma Jugendbund reports from their own missionaries. This plan is proving increasingly popular. Write to Brother Kuhn at Forest Park.

The apostle Paul experienced a miracle, when his captivity proved to be a blessing. He explains it thus: "For I know that this shall turn to my salvation, through your supplication and the supply of the spirit of Jesus Christ." Modern missionary miracles are wrought through the same wonderful co-operation. Are we participants in this co-operation plan "through our supplication"?

"What a Finish"

Who won the game? Did he last ten rounds? How did the market close? How did the story end? A finish is always interesting. This is about a remarkable finish. It is an attempt to portray the most spiritually charged event the writer has witnessed within present walls of the Clinton Hill Baptist Church of Newark, N. J. Rev. Albert Bretschneider finished his nine years regime as pastor of "Clinton Hill" December 10, 1925, on which evening he conducted the scheduled prayer service. The room was filled to the four corners.

Simplicity is a powerful achievement and with this natural attribute the pastor began the service by telling of his pre-occupation with the dismantling of his home, the difference caused by allowing hammers to hit finger nails instead of wire nails, etc. With characteristic modesty followed a resume of how as a younger man he had accepted the call to our pastorate with misgivings, hesitancy and a discount of his own power to cope with problems of a congregation generally known to have knotty tangles and the need for a powerful leader. He sought divine aid and began his task. Responsibilities multiplied. The World War cloud covered us. The leader of an English-German congregation in a city of 450,000 hysterical patriots! Sunday and real difficulties arose throughout the nine-year term—"though I realize that here and there I have failed, with His help I have always tried to give you of my best." Modesty personified.

The meeting was opened for testimony. A stranger happening in upon the meeting at this point could but have obtained one impression—that testifiers had come in contact with a noble and powerful personality. The following tributes are indicative of the warm tone of the testimony.

Bro. Walter A. Staub: "I have always been very proud that in speaking of our pastor to friends outside I have been able to refer to him above all else as a true, Christian gentleman. I wish to offer this tribute to our brother; that he always remained a gentleman and Christian in every sense of the word."

Bro. George Joithe: "For me Brother Bretschneider has been a revelation of how a preacher can absolutely practice what he preaches."

Old and young testified spontaneously. The writer keeping himself sensitized for impressions discerned an undercurrent of mixed emotions trying for expression. A deep sense of gratitude for a job well done, an admiration for qualities so Christianlike, a sense of regret at the parting-way, and a genuine pride in having had the privilege of associating with one who had expanded into a wider sphere of influence.

This enthusiastic appraisal of himself seemed entirely too extravagant and the pastor assured his hearers that he was grateful for their generosity but surely disagreed with the accuracy of judg-

ments that would make him so nearly perfect. At this point, while he was being "lionized," the Reverend Secretary remembered from the maze of testimony that of a nurse in the City Hospital who commented upon direct spiritual results she had witnessed among patients of the poorer class through work of Baptist ministers. The pastor used the testimony to remind the congregation of rich soil awaiting spiritual cultivators if they went to the realm of poverty.

The meeting ended about half an hour later. The interval was filled with stirring expressions of sentiment probably unforgettable to the newly elected secretary. Deacon Wohlfarth made a surprise cash presentment to the departing pastor. The former assured the latter recognition of the national importance of the task to which he had been called. To describe adequately the expression on the pastor's face, the attempts of Bro. Wohlfarth to shape into words emotions which were already known to every member present, to tell somewhat of the peculiar change in tone as Bro. Bretschneider spoke again would require a separate article.

The "for he's a good fellow" spirit was paramount. Refreshments were announced as being ready in an adjoining room. Rev. Albert Bretschneider was the hero. He was finishing in grand style. The victorious hurder at the tape and the gallery cheering, but—"Will the deacons assemble for a moment please before leaving the room, there's a case of a family in need which should be discussed."

Within the hour someone had said, "He practices what he preaches." The preacher had preached attention to the needy, and now when tribute was being paid to him with voice, gaze and wealth, while the congregation partook of tasty dishes in another room, the pastor in conference with the deacons.

A sprinter will train for the big race by running with heavy shoes. Rev. Albert Bretschneider ran a nine-year race with heavy shoes. Now he runs in a bigger race with lighter shoes. As a leader in Young People's Work he is in his prime sphere. He will finish. For the writer his every effort seems to be a step toward fulfillment of Ephesians 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." LESLIE FUCHS.

* * *

Some day we shall doubtless understand far better than we do now the power of mind over matter—not only the influence of our thoughts on our own physical selves but also their effect upon others. In that day we shall realize that it is as wrong to go about scattering hopeless, depressing thoughts as it would be to poison the air in any other way. "Patients sometimes die simply because those about them expect them to do so," said a physician. Many a good cause is lost because it is smothered in doubt.

Missions—Home and Worldwide

Extracts from Letter of Rev. George J. Geis, Myitkyina, Burma

During the dry season I had some fine times among the churches. It was a great pleasure to see the growth in grace of some of these new churches. Their contributions showed real sacrifice and their zeal in winning others for the Master was sufficient evidence that they were happy in God's service.

At one church eight new members were added by baptism and at another twelve and at the school in the hills thirteen of the older pupils were received into the church.

On the first of June our school in Myitkyina was again opened for the new year. This year we have the largest number on record in the history of the school. We now have 127 pupils and 6 of our former pupils attend the local normal school, but live here on the compound.



Rev. Geo. J. Geis

For the past two years we have had cholera in our midst at this time of the year. Last year we lost five pupils and one teacher. This year we are doing all we possibly can to keep everything clean. This is no small task, for hardly any of them realize the danger. In their own homes dogs, cats and pigs act as scavengers for the few in a family. We should have to have several hundred such animals to keep this place clean. You can therefore imagine that we have a great problem on our hands.

In order to keep the children out of mischief and their bodies as well as their minds engaged, we begin the day at five o'clock just now and carry on until nine o'clock in the evening. Mrs. Geis keeps 33 girls busy with sewing, drawn work and other needle work on the veranda for an hour and a half in the morning while I, with the help of the teachers, look after the boys. Some of them are learning blacksmithing, others are taking a hand at a pitsaw, some polish the daily supply of rice while a large number of them work in the garden and cook the food twice a day. Just as soon as I can find a carpenter I shall turn over some of the older boys to him and they will learn how to make new desks

for our school. We have quite a number of teak logs which I extracted from a nearby forest some twelve years ago and now these logs are being converted into timber suitable for desks.

All indications point to a great ingathering among the Kachins and kindred tribes in Upper Burma. No doubt the brethren in Bhamo and Namkham have cheered your hearts with the blessings they have received in the past two or three months.

I sometimes wish I were at the beginning of my missionary life instead of nearing its close. The day is altogether too short for the work which must be done. I have never enjoyed my work more than at present. God has given us a great privilege in sending these boys and girls to us and we are exceedingly anxious to lead them to the Lord Jesus.

(No doubt our readers will be glad to read these cheering items from Bro. Geis' field. He is one of the missionaries supported by our General Missionary Society. Ed.)

From Bro. Feldman's Field

Capiz, Capiz, P. I.,
Nov. 8, 1925.

Everywhere on the field the doors are open and the people are anxious to have us come in and tell them the old old story which is ever new. The old Christmas story we tell over and over again, and the joy that comes to these people from hearing it is beyond expression. But all the joy is not theirs for it is also a joy to us to see the people accept. Recently we baptized several of our Sunday school scholars of about twelve years of age. On the same Sunday one of our workers had a baptismal service where a candidate was a lady 87 years of age. This shows approximately the age limit of the people with whom we work. There are, of course, some exceptions where they are younger and also a few where they are older, though not many older for so few of these people are blessed with old age. The number of baptisms for this year will be somewhat higher than those of last year. In fact last year's number has already been reached. We might have had more than we have but for the fact that we are being exceedingly careful not to baptize any who do not show sufficient proof of their conversion. It is easy to baptize but hard to retain. We find that by being more careful at the time of baptism, we shall have less trouble in retaining the members after they are won. One of our greatest problems is leakage of members, and one of the greatest reasons is too early baptism.

Our young people here in Capiz are a splendid group and are developing the fine workers for the Master. It is with the aid of six of them that we carry on the work in many of these barrio Sun-

day schools. Five of these are students in the local high school and the other is an employee in one of the government offices. These six go out with me every Sunday morning. I leave them two at a place, and they are doing splendid work. There are many more here who should enter into Christian service, but there are so many temptations and distractions for them that they find it hard to hear the Master's call. We hope that you, our friends in the States, will pray for them that they may hear clearly the call of the Lord to serve in his vineyard.

Again let us wish you all a Prosperous and Happy New Year.

Cordially your friends,
REV. AND MRS. S. S. FELDMANN.

China. When a Chinese has a headache (this is in some districts only) he pastes turnip-skins on his temples to take out the ache. For a sore throat he pinches the throat until it is black and blue. Doctors still stick needles into the flesh of their patients to let out the devil that is causing the trouble. In the old days there were no medical schools and no medical students. Any one could become a doctor who could find people who would drink his doses. Today Christian Chinese doctors treat their patients according to the best principles of medical science.—Today we find women doctors and nurses in China who reach unfortunates that men cannot reach. There is in some hospitals a court for women only where the eyes, ulcers, and troubles of women and children are treated. Roosevelt in speaking of the kind of American he found in China said, "But his wife is a better fellow still." Women are doing a great work.

Until quite recently it would have been impossible to find Christian Endeavor societies in Korea with both young men and women in the membership. In school as in church the sexes were kept separate, writes Anna McQueen, of Kwangju, Korea, and societies were either for girls or boys, but not for both. Now, however, there are a few with mixed membership, which is in line with the adoption of American customs.

Christian Women in China

Religion has changed the position of Christian women in China, and this is affecting non-Christians as well. The Christian woman has rights that the heathen woman cannot claim. Parents may not marry their daughter to a heathen or a man of bad character. They may not compel her to become a second wife. If they try, they face the discipline of the church. The church is the friend of womankind.

Seventieth Anniversary of the Immanuel Baptist Church, Milwaukee, Wis.

"Immanuel," God with us. That is what we felt as we entered our beautiful house of worship on Sunday morning, November 22, for there was every evidence that God had been with us. The auditorium was filled to its capacity and the hymns of praise and thanksgiving echoed and reechoed within its walls.

The Rev. L. B. Holzer, pastor of the North Avenue church, brought us the message in the morning. He spoke on "The Church," and emphasized the fact that the church of today is far better than it was in the past, but that the future has even greater things in store for us.

"Don't let the song go out of your life." We did not let it go out of ours while we enjoyed the Sacred Concert on Sunday evening, given by the mixed choir, the male choir and the orchestra. Our hearts were lifted up by those, never to be forgotten, strains of music. Dr. A. LeGrand, superintendent of the Wisconsin Baptist State Convention, was our special speaker for the evening. He presented the church with a check of two thousand dollars, the balance of an appropriation of ten thousand dollars, which paid the last debt on our church. Our pastor, Rev. O. R. Hauser, acknowledged this with an expression of thanks for the liberal aid which we have received from the State Convention. The inspiring address which Dr. LeGrand gave us on "Looking Forward," shall long be remembered by all who heard it. His text was Phil. 3:13, "Forgetting the things which are behind and stretching forward to the things which are before." His warning against becoming satisfied with what we have already accomplished, culminated in the challenge to look into the future and to press on to greater opportunities for service that are still before us.

On Tuesday evening the meeting was in charge of the Young People's Society. Interesting reports of the work in the Young People's Society and that of the Four Square Boys' Club, were given. Twelve members of the Sunshine Society gave a missionary pageant entitled, "From Darkness to Light," which conveyed an impressive message to all who were present. The Rev. C. A. Carman of Galesburg, Ill., whom the young people of our church learned to love and appreciate at the last summer assembly, spoke on "Youth." He compared the youth of yesterday with the youth of today and helped us to see the greater problems and temptations with which they are confronted. He further stated that our young people are an asset and not a liability to the church, as some think, and we should recognize them as such. He led us to appreciate the youth of yesterday, for it is through them that we have our fine youth of today, and that the young people of tomorrow will be what we are making youth today. At the close, we assembled in the

dining room where refreshments were served and a happy social followed.

"Familien-Abend" was an evening that will be recorded in the annals of the church's history as a red letter day. The congregation joined in singing that old familiar German hymn, "Nun Danket Alle Gott." It was indeed a time of thanksgiving as we were led in thought back to the very beginning of our existence, by the Rev. Emil Mueller, State Missionary for German Baptists in Wisconsin. We visualized in our mind's eye the progress that had been made in the past seventy years, outgrowing several church buildings and ever increasing our usefulness to the people whom we sought to serve.

Mr. H. J. Weihe, chairman of the building committee, spoke on "Our New Church," and told us how they had planned, not for the school of that day, but with a forward look into the future to meet the needs of a coming day. In his closing sentences he expressed the hope that we would never stand still but continue to progress. The treasurer of our church, Mr. D. A. Strauss, compared the financial situation of the church in the past with that of today, emphasizing especially the last ten years during which time a very marked increase in giving has been evident. Our church property ten years ago was valued at \$13,000, while today we have a church edifice valued at \$135,000. November marks a period of ten years that Rev. Hauser has been with the church, and recognition of it was made at this time. It was under his able leadership that our new church building was erected, and his untiring efforts called forth the loyalty of all affiliated with the church. He spoke briefly to us on the service that we are rendering in our community and of our hope to continue to meet the ever changing needs. He brought out the thought that while we had been talking of material accumulation, it is not the most important factor, but rather that of building capital for the Kingdom of God.

Last but not least, by any means, was the ceremony which followed, as Rev. Hauser presented to Mr. O. A. Kehrein, chairman of the trustees, the mortgage, which was burned, and the debt which seemed so enormous at one time was now forever extinct. We had every reason to be thankful while we were led in closing prayer by our oldest deacon, Mr. J. A. Schauss, after which we assembled in the Sunday school room for refreshments.

The closing night of our celebration, Thursday, Nov. 26, was in charge of the Sunday school in co-operation with the Junior and Intermediate Church. The eyes of many were opened as they were made to see what both the Sunday school and the church were doing for the children as they participated in a program such as is carried out at the regular session. It created a new interest among the people and we hope to see great results in the future. The play entitled, "The Key that Unlocks,"

given by members of the Sunday school, made us see the importance of definite training in order to become more useful in the Kingdom of God, and closed our days of celebration in a very impressive way.

The challenge to press on to greater usefulness seemed to be the keynote during our Jubilee, and with a prayer in our hearts and the help of our God we are going to strive for a larger field of usefulness and do great things for the Lord in the days to come.

White Christmas at Andrews St.

The B. Y. P. U. of the Andrews St. church in Rochester, N. Y., celebrated a white Christmas in spite of the scarcity of snow.

After a social supper we gathered around a white-covered, candle-lit table and listened to the legends of Christmas. For a few moments there was silence broken only by a prayer. Then, softly, the music began, and, slowly, we filed with our white gifts for the altar of Brotherly Love, until it had been filled to overflowing. And with the hush of gladness still upon us, we departed with our pastor's blessing.

There will be Christmas cheer in more homes than the two for whom our gifts were brought, for the unquenchable flame of unselfishness has been kindled in many young hearts. And will not our understanding be more complete, as we gather, each Friday in the new year, for having shared in a service like this?

Who Told Him?

James Dwight Dana was an eminent geologist and scientist. His first great work was "The System of Mineralogy," which gained reputation both in America and Europe as the greatest standard reference work in that branch of science.

For this and other valuable scientific services he was awarded the professorship of natural history at Yale College. He made numerous geological investigations concerning the origin of the continents, mountain building, volcanoes, etc.

From 1846 to 1895, the time of his death, he was the editor of the "American Journal of Science," he was recognized at home and abroad as one of the world's leading scientists, and was awarded medals by numerous societies.

Near the close of his life he wrote: "I have recently examined all of the standard books treating on Creation and they all agree that Moses, in the Book of Genesis had the fifteen steps of Creation in the exact order."

When one realizes that these fifteen steps might have been arranged in more than one trillion, three hundred billion different ways, a number greater than all the seconds in forty-one thousand, six hundred years, one may well ask, Who told Moses how to arrange the fifteen steps? Can there be any other answer than God?—Young People's Paper.

Making a "Baptist Herald" Questionnaire

We are glad to publish a specimen of a "Baptist Herald" questionnaire. This is prepared monthly by one of our young people's societies in the Southwestern Conference. It is used at their regular monthly meetings. The list submitted below refers to the contents of the December number. See if you can answer the questions. The members who attempt to answer 100% to these questions will have read their "Herald" quite carefully and will possess a good knowledge of its contents. The studios perusal of the "Herald" in preparation for the questions fills their mind with worthwhile kingdom information and some entertaining and helpful reading matter.

We pass this method on as suggestive and worth trying out. Appoint some one in your society or organized class to make a similar list of questions pertaining to a current issue of the "Herald." Multigraph the questionnaire. Distribute the copies among the members. Make the answering of them a prominent item on your next program. Then spend 15-20 minutes with the questions under the leadership of the one who set up the questions. Perhaps a small prize could be given to those doing the best work. This latter is, however, not necessary to carrying out the plan.

December "Baptist Herald"

1. What Bible study outline will begin in January issue?
2. Name author and give title of song which may be had for the asking.
3. What can we learn from the "Old Saint from Missouri"?
4. Why did the old colored preacher go to the gallery of the white church?
5. Give suggestion to be used for the passing of Christmas gifts.
6. How many members of the First Church, Chicago, choir are shown on the picture?
7. What Bible school has an enrollment of 800?
8. Name 5 tests of a good Christmas gift.
9. What are the two types of Sunday school teacher?
10. How did Carol regard her own home after spending a week end at Elizabeths?
11. How many ministers sons in our Seminary at Rochester?
12. Where were revival meetings held in a "Strong Lutheran Settlement" and what are the prospects?
13. How can you get an estimate of your vocabulary?
15. Who is the pastor in Mowata, La.?
16. Who in Europe has subscribed for the "Baptist Herald"?
17. Whom shall we especially remember at Christmas time?
18. What does Dr. S. Parks Cadman say in regard to our periodicals?
19. What change will be made on the fourth page in 1926?
20. Name new officers in our Oklahoma Y. P. Union.

Organization and Recognition of the Mound Prairie Church, Minn.

On the 10th of September, 1893, the Rev. F. H. Heinemann, now pastor of the Minnetrista church, Minn., organized in La Crosse, Wis., a small flock of our people—they were 11 in all—into a church. We do not know what the hopes and the expectations of this small company of believers were in those days. We only know that since that time a number of our beloved brethren have worked as pastors on this field and with various success. We even fear that some of them have thought at times that their work was in vain. But comparing the past with the present we surely cannot think so. The church in all these years has received very few additions from the outside but depended upon its growth on its surroundings. Yet in these surroundings, which at times were not very favorable, it gained little by little, till at present it numbered about 60 members. The greater part, however, lived around Mound Prairie, Minn., and had its own house of meeting. In the last few years it developed, that from its material side, as well as from the spiritual point of view, it would be better if the people at Mound Prairie, Minn., had their own organization. The mother church readily met the wish of their brethren at Mound Prairie and so on invitation from both parties a council, consisting of representatives of Minnesota churches, met to consider the feasibility of the plan. The following brethren were present in this council: C. F. Stoeckmann, W. E. Schmitt, W. J. Appel, F. H. Heinemann, Ch. M. Knapp, A. Baettig, August Kaaz and Emil Mueller. Under the chairmanship of the Rev. C. F. Stoeckmann every question referring to the contemplated new organization was duly considered and satisfactorily answered by the parties affected. So the wish of the brethren of Mound Prairie was assented to by the council.

As the members of the Mound Prairie church were nearly all together when the council was in session and having the consent of the council, they organized right away. Bro. Fred Pilger was elected chairman, Bro. Oswald Lufi became clerk and the brethren Fred Pilger, Oswald Lufi and Christ Lufi the trustees.

In connection therewith also a brief service of recognition was held. The Rev. Heinemann, who 32 years ago organized the mother church at La Crosse, now had the honor to give the sermon in this recognition service. He preached on Acts 2:27: "The Lord added to the church daily such as should be saved." He emphasized the fact that the Lord must be present if the church shall grow and that a sanctified life will be a great attraction to the world to have themselves added to the church of Jesus Christ. And then in a sincere and beautiful way the Rev. Baettig commended the newly organized church by prayer to the care of the great head of

the church, Jesus Christ. The Rev. Stoeckmann extended the hand of fellowship to the newly organized church. All that are acquainted with the good people at Mound Prairie most sincerely wish both, the La Crosse church as well as the Mound Prairie church God's richest blessings.

In connection herewith we must mention the noble assistance that our greatly beloved Bro. Henry Marks, the former president of our national Young People's Union, lent. There were some legal questions to be solved in regard to the transfers of the church properties and also the drafting of the papers in connection with the proposed incorporation of the church. In all this Bro. Marks assisted in such a cheerful way that we enjoyed him.

And now looking upon the field, we find that in the past three factors have been at work in a very tenacious way to uphold the standards of Jesus Christ: The first were the faithful pastors which this church was always privileged to have; the second was the unselfish devotion of Miss Frances Splitter, who although now translated to glory, seems to be everpresent to him who has eyes to see; and the third is the unconquerable conviction of our dear people both at La Crosse and at Mound Prairie in the cause they represent. May they at both places become more than conquerors through Him that loved them!

EMIL MUELLER.

A Chat with Our Singers

HERM. VON BERGE

Choir Singers and Solo Singers

The great majority of the singers in our choirs cannot well be used for solo work. That does not say in the least, however, that such singers are of little value to the choir, for the very opposite may be true. Not all instruments in a band or an orchestra are solo instruments, yet they are essential to the success of the ensemble of all the others. We can use all kinds of voices in a large choir, even the peculiar voices, unless the peculiarity is of too strident quality. Sometimes the very peculiarity of a given voice adds a decided charm to the choir work as a whole. Let no choir singer undervalue his own worth simply because he is not called upon for solo roles.

And yet it is the secret hope with most of our singers that they might also be found worthy now and then to do a little solo work. That is natural, and in that very ambition lies the hope of improvement for that choir. Wherein then lies the difference between the mere choir singer and the soloist?

In the first place it is a question of natural endowment, largely of physical endowment. The same string put on a harp will give one quality of sound, on the violin quite another, and on the banjo still another. That is due to the fact that every instrument is differently equipped for making its resonance

contribution to the vibration of the string. In like manner would the same set of vocal cords produce quite different tones in different persons, because the formations of the mouth and the other cavities are different in all of us. The small cavities of the larynx determine the original quality of tone. Besides these there are three other principal cavities under the control of the singer, which modify it. These three are the throat, the nose and the mouth.

In so far as these cavities are under the control of the singer, the difference of tone produced is not only a matter of natural endowment, but also of the use made of that. Some seem almost naturally to fall into the best way of using their equipment, while others bungle the job distressingly. A poor violin in the hands of a good player is far more satisfactory than a good violin in the hands of a poor player, is it not? A comparatively poor voice naturally used cleverly, is just as much more satisfactory than a naturally fine voice used wrongly.

There is hope, then, for almost every singer in our choirs, for there are but very few inherently hopeless voices. Most voices are beautiful, or can be made so if properly used, only they will not be of the same type of beauty, just as the rose and the violet are both beautiful, but each in its own way. What a wonderful thing it would be if more of our singers could awaken to the possibilities in their voice and become earnestly ambitious to realize them! Why not? There are very few homes nowadays in which there is no piano or organ, and in which there is not someone who has taken lessons on it. Why not take more seriously the far greater instrument that God has given us in our voice and get someone to help us play it right? We can promise our singers that they will get ever so much more pleasure out of their singing, just in proportion in which they have become proficient in the use of it. And how much larger will their ministry be if they not only can sing, but sing to reach the hearts of their listeners! Won't you seriously think of this, dear singers, and ask yourselves whether you do not owe it to yourselves, and to your church, and to your God, to make a little more of that wonderful gift God has given you?

Self-Help in Voice-Culture

Many of our singers are so situated that they cannot take vocal lessons, and if they are to make any progress at all it will have to be self-help. Much, indeed, can be done that way. There may be choirs every member of which could be enlisted in an earnest effort at voice training. In that case part of every rehearsal could be devoted to that. A good guide for such work would be a book recently published by J. S. Fearis and Bro., 2204 Ainslie Street, Chicago, Ill. The title is "Collective Voice Training," by D. A. Clippinger. The price is \$1.00.

The singer who would improve his voice, should constantly be on the look-

out for suggestions that may prove of value to him. It is a good plan to subscribe to some good music journal. Possibly one of the most helpful is the well-known monthly magazine "The Etude," published by Theodore Presser Co., Philadelphia, Pa., at \$2.00 per year. There are very fine articles in that on the training of the voice and subjects related to that. One must read them, of course, with discretion, for there are so many faddists writing about these things that one at first is quite likely to become confused by the many theories advanced in our musical magazines.

The reading, however, must be supplemented by hearing good singers themselves. A choir can well afford to make provision, now and then, to have its singers accorded that opportunity. Some directors arrange on occasion to have their whole choir go as a choir to another church where there is exceptional singing, discussing at the next rehearsal the things seen and heard with a view to applying the lessons learned to their own singing. Listening to good singing by radio, or to the reproduction of it by phonograph, may also be made a great help, if the listening is not done merely for purposes of entertainment, but with a critical ear and a soul anxious to learn.

Yet all that means little or nothing if the ideals grasped are not tried out in actual, systematic practice. Correct singing is largely a matter of vocal gymnastics. No amount of looking at the gymnastics practised by athletes will help us to repeat their stunts ourselves. We simply have to practise in order to get our muscles properly developed and under control so that we can then also perform in like manner. Vocal gymnastics are also gymnastics, only that they call into play a different set of muscles. They too must be developed, and their control acquired, and to do that means practice, practice, practice. There is no short road to success anywhere, and there is not here. The best book that the writer knows for purposes of self-help and for guide in daily practice is "Voice and Song" by Joseph Smith, published by G. Schirmer, New York. I do not know the price.

Self-help alone, however, is not the ideal way of training the voice. One of the great dangers connected with it is that one so easily fixes upon wrong ideals and tries to realize them. By all too many the vibrato is accepted as a sign of a trained voice, and so they try to acquire the wobble. There are two kinds of vibrato. The one is due to an uneven flow of air. That may be due to profound emotion, for we all know that the voice is inclined to tremble when we are deeply moved. The effort then is artificially made to carry this trembling into all singing, simulating an emotion that is not there. Much more obnoxious is the other kind of vibrato which is due to a varying between two tones. No true tone is ever possible with that kind of singing, for it is always a little above or a little

below of where it ought to be. Vibrato voices of that type are the cross of the choir, for they invariably drag it off pitch.

In self-help one is dependent for criticism on his own ear. But one never hears one's own voice as it sounds to other people, for we hear ourselves not only through the outer ear as others do, but even more to through the mouth. Even if we could hear as we ought, we are not very helpful critics of our own endeavors. We are so often inclined to let something pass as beautiful that ought to be unmercifully eradicated. Who has not heard the pitiful attempt again and again to emulate someone or other with the result that only an unrecognizable caricature of that someone is produced. The particular chewing of the words, the maltreatment of the vowels and diphthongs, the rolling of the R's where it is altogether out of place, these and similar things are usually evidences that someone is trying to get somewhere and has looked up the wrong road-map.

Studying Voice Under a Teacher

The teacher should be wisely chosen. That one sings well does not necessarily make him a good teacher. Nor need a good teacher necessarily be an outstanding singer. A good rule by which to judge is the old Biblical one: "By their fruits ye shall know them." If a teacher consistently turns out good pupils, it is safe to go to him for help. Do not select the teachers on the basis of a "method" he professes using. A really good teacher will have his own method with every varying adaptation to the every varying needs of the student.

If a teacher has been selected, give him a fair chance. A voice is not made in a moon. Progress toward better things will be slow. Do not become discouraged. Be ready to take voice at least as long as you think it is fair for one to take piano lessons, and practise voice at least as diligently. Now and then one meets with people who have taken half a dozen vocal lessons or so and ever after parade as people with a cultured voice. How dangerous a little wisdom sometimes is! We do not want to say a thing against that half a dozen lessons, if that is all that can be managed. It is good to have at least that much, and that may prove to be of immense value. But do not stop at that.

* * *

A bather got out beyond her depth, and her screams soon brought to the rescue the boatman whose business it was to save any one in difficulties. A few strokes carried him to the spot, and he reached out a muscular arm to grip the poor girl, who was just about to sink. At this moment her frantic struggles dislodged her bathing cap, which soon floated away, carrying with it, what was more precious, her wig.

"Oh, save my hair," she cried. "Save my hair!"

"Madam," replied the gallant rescuer, hauling her into the boat, "I am only a life-saver, not a hair-restorer."—Ex.



Dining Hall, Keswick Grove, N. J.

Missionary Items

A story is told of the Christian laborers in a small and needy village in Africa, where all pledged one week's wages to be sent to smaller villages, much more needy, for relief work; and when at the end of the week the pay-envelopes were brought to the missionary teacher, there was *not one of them on which the seal had been broken.*

What He Knew About It

The archbishop had preached a fine sermon on "Married Life and Its Duties." Two old Irish women were heard coming out of church commenting on the address. "It's a fine sermon his reverence would be after giving us," said one to the other. "It is indeed," was the quick reply, "and I wish I knew as little about the matter as he does."

Insurance Is the Only Recourse Against Adverse Fate

More than forty die and one hundred severely injured in railroad wreck at Rockport, N. J.

A smoker threw a match in the hatchway of a gas boat near Atlantic City—five drowned and a score seriously scalded.

A Bronx, New York, motorman stooped to pick up a dropped glove, smashed into another train—forty killed and injured from that slip.

Fifty-five persons were killed in automobile accidents the last Sunday in June.

—Clippings from Daily Headlines.

Such glaring headlines streaming across our daily papers ought to set us thinking, planning to avoid the combination of circumstances which brought this great death toll. We can't always make our journey safe. We are learning from experience, but the people are paying dearly in life and serious injury.

We can't stay at home always. We must place our lives in the care of others every day. Life at best has a great hazard. None of us can be immune from the dangers which lurk along the way. Precaution is a step toward safety—but freaks of nature block our progress.

Your safest recourse against adverse fate is life insurance. If you are insured, it may not prevent the accident, but it will prevent suffering of those who are dependent upon you.

You can at least keep your life insurance paid up and in force—most folks are learning to do that every day. German Baptist insurance for the Baptists will protect the family against adverse fate.

Talk with our local agent or your pastor.

GERMAN BAPTISTS' LIFE ASSOCIATION,
19 Sprenger Ave., Buffalo, N. Y.

The Ocean of Fathomless Love

ERIC W. MEILAHN

*There is an ocean delightful of motion,
And of depth a fathomless deep;
Crystal the waters beneath blue sky
above,*

In this ocean of unfathomed love..

*The vessels that sail on the surface all
fail*

*To discover its treasures rare:
Friendship, and courtship, and others
ply there,*

On this ocean of fathomless love.

*But one can be seen—a submarine—
Which points her nose toward the deep;
Away from the shallows the surface
knows,*

And into the depths she goes.

*The name of the ship, so boldly to dip,
And venture where none other dare go?
It is called Fellowship, for it rides deep
below*

In the fathomless ocean of love.

*The man at her wheel, who points the
keel*

*Toward depths that are yet unplumbed,
Steers unerringly true, with help of his
mate*

*Holds her to the course that is straight.
The compass he uses, and often peruses,
Ever points to a wonderful haven;
Where enter no godless, where enters no
craven—*

To the port of unfathomed love.

*From the chart in his hands, which the
steersman scans,*

*Compares he the vessel's position;
And he tells of the One whose life-blood
had been spilt*

*So that Fellowship could be built.
Both compass and chart are dear to the
heart*

*Of the man at Fellowship's helm,
As he holds her course toward that
heavenly realm—*

The port of fathomless love.

*Transparent the sides of this vessel
that rides*

*Toward the haven of unfathomed love;
And woe to the hand which takes up a
stone,*

*At Fellowship's side to throw!
For that is debarred, lest the voyage be
marred,*

*Which ends in that beautiful haven,
Where enter no godless, where enters
no craven,*

In the port of fathomless love.

* * *

"Sculpture is very easy, isn't it?" asked a sweet young lady at an exhibition of statuary.

"Very, very easy," said the sculptor, "and very, very simple. You just take a block of marble and a chisel and knock off all the marble you don't want."—
Outlook.

* * *

"How is your son getting along with his studies to be a doctor?"

"Very well, thank you; he can already cure very small children."