

The Baptist Herald

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

Volume Four

CLEVELAND, O., NOVEMBER 1, 1926

Number Twenty-one



Seminary Quartet, Rochester, N. Y., 1926

Left to right: Fred Mueller, basso; Albert Stelter,
first tenor; Rudolph A. Klein, second tenor;
Fred Erion, baritone.

What's Happening

Rev. Chas. Wagner, pastor of the El-linwood, Kans., church, has resigned to accept the call of the church at La Salle, Colo. He enters upon his new pastorate on November first.

Evangelist W. A. Lippard and Mrs. Lippard are holding evangelistic meetings with our churches in California this fall. Ten persons confessed Christ as their newfound Savior in connection with the meetings conducted by them in the First Church, Los Angeles. On Oct. 10 they began a series of meetings with the church at Wasco. Let us remember these workers in our prayers.

Rev. Otto Lohse, who has been pastor at Martin, N. D., for nearly six years, will be the new pastor at Selfridge, S. D. He will begin his work there in November.

Rev. A. E. Vogt of the Mt. Sterling, Mo., church has entered the Seminary at Kansas City, Kans., for further studies. He plans to supply the Mt. Sterling church for a while.

The latest statistics of our Northern Conference, embracing the Western Canadian provinces, show 38 churches with 3141 members. There are 2612 scholars in the 51 Sunday schools, taught by 206 teachers. There were 159 baptisms reported for the last conference year.

Evangelistic tent meetings, sponsored by the Texas Conference, were held in the Beasley and Elm Creek, Tex., churches, Rev. G. Sprock, pastor, during the latter part of August and the first half of September. Bro. W. Barsch of Rochester Seminary and Rev. R. Kaiser of Gatesville were the preachers at Beasley. As a result Pastor Sprock baptized 11 young converts aged 10-20 years on Sept. 19. Bro. Barsch and Rev. R. Vassel preached the Word at Elm Creek. Deep impressions seemed to be made but only one young married woman confessed Christ as Savior and was baptized. The collections for the tent-missions at both places amounted to \$85.98.

Rev. E. Umbach announces some startling and novel topics in the "Bethel Outlook" for his Sunday evening sermons during October. Here they are: "Was Aimee Semple McPherson kidnaped?"; "Let the devil get the hindmost"; "The folly of Mr. Man."

The first number of a new church paper, of four pages, issued monthly and called "The Evangelist" has come to us. It is issued by Rev. H. F. Schade of the Grace Church, Racine, Wis. It aims to tell people how to be saved, to bring the good news of salvation to fellow-men. The first issue is 2000 copies and it will be distributed freely. Bro. Schade says "there is no money back of it, but only faith in him, who has promised to supply all our needs."

The Brotherhood Bible Class of the Temple Church, Mt. Oliver, Pittsburgh, recently elected its new officers for the year: Dr. A. V. Riggs, pres.; R. C. Kuhn, vice-pres.; F. A. Kulina, secretary; V. H. Riddell, treasurer. On Wednesday, Oct. 13, the class attended the prayer meeting in a body and made itself responsible for the program.

Bro. F. A. Wurzbach of New York is one of the prominent men in the civic, religious and philanthropic life of the Borough of the Bronx. He has been president for many years of the Bronx Society for the Prevention of Cruelty to Children. The members of the Board recently presented him with a splendid solid gold president's badge, centered with a large diamond, as a testimonial of his services. The Society is now erecting a new building at a cost of \$350,000 on the Concourse, the distinguished avenue of the Bronx. He has with others been instrumental in the building of the new Bronx General Hospital. He is also active in the New York Baptist City Mission work. We need more business men of this type who will give time, talent and means to religious and welfare work. Bro. Wurzbach is a member of our Third Church, whose pastor, Rev. R. Hoefflin, recently passed away. Bro. Wurzbach and his pastor were great friends.

Are you looking for a good dialogue to give in your society program this fall and winter? Don't overlook the new dialogue, "The Leaden Image" by Eugene Koppin. Send for a sample copy to Rev. A. P. Mihm, Box 4, Forest Park, Ill. Seven young men and one young woman have parts. Seventy-five cents and postage will pay for 8 complete mimeographed copies. The dialogue deals with a tragic situation on the African mission field and how God helps his children through consecrated helpers here and abroad.

Rev. F. Friedrich, Rev. H. F. Schade and the Editor and his wife returned homeward via Buffalo after the jubilee celebration at Kitchener, Ont. Bro. Schade sped toward Racine after a day's stay in Buffalo, visiting relatives. Bro. Friedrich preached for his former people at High St. Church, Oct. 10. The Editor spent the forenoon of the same Sunday at Spruce St. Church, Rev. E. Baumgartner, pastor, and the evening at Bethel Church, Rev. E. Umbach, pastor, preaching at both places to good congregations.

Rev. A. A. Schade of the Temple Church, Mt. Oliver, Pittsburgh, has taken up his work again on Oct. 1 after a prolonged vacation and reports being in fine health again. The annual rally of the Sunday school was held on Oct. 10 with Rev. J. F. Niebuhr who supplied during the summer as special speaker.

The Second Church, Brooklyn, N. Y., Rev. W. J. Zirbes, pastor, reports a number of changes in its Sunday program. The Sunday school will meet Sunday morning at 10 o'clock. Immediately after the close of the school session a Junior Church Service will be held for a half hour in the room used by the Junior department of the school. Walter Marklein will be the leader. The morning church service will begin at 11 and the evening service at 8 to give the young people more time for their devotional meeting. The latter begins at 7 P. M. The young people will also have a meeting on the first and third Tuesday evening of every month from now on.

Mrs. Purlie Smith (nee Mildred B. Pfeiffer), oldest daughter of Rev. and Mrs. Jacob Pfeiffer of Dallas, Texas, died in the University Hospital, Minneapolis, following an operation on Oct. 10. She was born in Chicago, April 25, 1897, converted at the age of 12 and baptized into the Plum Creek, S. D., church by her father. After graduating with high honors from the Madison, S. D., High school and Ottawa, Kans., University, she became teacher in the high school in Oneida, S. D., near Pierre, in 1922 and remained in this position until her marriage in August, 1925. During the funeral all places of business in the town were closed and the pupils of the high school marched in a body with the funeral cortege to the cemetery. We extend sincere sympathy to Bro. Pfeiffer (who is Council representative of our Union from the Texas Conference), Mrs. Pfeiffer and the surviving 3 brothers and sister of the deceased.

Christ has done for the world what the world could never have done for itself.

The Baptist Herald

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The Baptist Herald

Publications Day

THE recent recommendation of the Finance Committee that a schedule of Denominational Days, as they have outlined, be adopted and observed by our churches is unquestionably a step in the right direction. Some of these days have already been observed for many years in our churches, others are new. The recommendation by the Finance Committee presents a regular program and urges the denomination to get behind these days.

We note that PUBLICATIONS DAY is set down for November. Every pastor on some Sunday in this month, that is most convenient, is to feature our publication work. By a special sermon or special address he is asked to dwell on the necessity, the usefulness, the profit and the blessing of our religious publications for our people and our denominational work. When we speak of "our publications" we have in mind special reference to our papers,—"The Baptist Herald," the "Sendbote," the "Säemann," the "Wegweiser" and our "Lektions-Blätter."

Our church members need to be informed about our general work. Our denominational mission work at home and abroad, our educational work, our young people's and Sunday school work, our benevolent work and its various institutions all have certain goals, all have a fine record of achievement, all have urgent needs. One of the best methods of publicity and presenting these is through our papers.

The Place of Our Papers

THE great number of our German Baptists need to be educated to appreciate the press as an evangelical agency. In our church papers our church members have furnished them mediums by which we are closely inter-related to other churches and fellow-members everywhere. Through the news reports we learn of each other; share our joys and victories; bear each others sorrows and burdens; widen our interests; deepen our love and make our prayers and intercession broader and more comprehensive. We learn of each other and from each other and through each other.

Our papers aim to give inspiration to the spiritual life of our members. They are edited with that in view. Their material is selected with that constantly in mind. They endeavor to be helpful allies to the training work of the local pastor and the various agencies of the local church. They would stimulate Bible study, the nurture of the devotional life, prepare better Sunday school teachers, more zealous and well instructed workers in the B. Y. P. U. and arouse more missionary interest and awaken a deeper sense of obligation as to stewardship of life and means.

Name Them One By One

SURELY in the light of these things we ought to realize the vital necessity of the religious paper to the program of the Kingdom.

Let every pastor, every Sunday school superintendent, every young people's and organized class president during some Sunday in November dwell on the importance of our publications and the need of increasing their circulation. We sometimes sing of our blessings, "Count your blessings, name them one by one." In our presentation on Publications Day we might name our papers, one by one, and describe them, the different needs they are endeavoring to fill, subscription price and so forth. Every pastor and worker a booster for our publications; every church a faithful and generous supporter of our publications; every family and individual members regular paying subscribers to our publications; all members readers and users of our publications. Our new and modern Publication Plant in Cleveland to be dedicated this month will make it possible to serve the denomination better than ever before by our papers and other publications.

If you have not already planned for a Publications Sunday for November, do it now. Be a good co-operator in this plan. Is it not worth-while for you to interest yourself in the circulation of our papers? The more your church and all its organizations are behind our publications, the better they will be and become in efficiency and power.

The wide and universal observance of Publications Day will be the best introduction to the subscription campaign for new subscribers to our papers now and during the balance of this year. Publications Day ought to lead to an enlargement of subscribers. We are now publishing the very best papers in quality and quantity that our resources will permit. Make our resources still larger and our papers will improve even more.

Use Publications Day as a fitting opportunity to magnify the great work of the religious press.

The Church Paper

THE "Pacific Christian Advocate" forcibly calls attention to the serious mistake made by many parents of withholding from their families the benefits conferred by a good religious paper. We quote:

"It is distinctly unfair to the boys and girls in a Christian home to find week after week on the library table the daily paper, the trade journal, the woman's magazine, the country weekly and the popular monthly, and never to be reminded by the presence of the Christian paper that religion has a place in daily life. A child raised under such auspices will never think of Christian service as a life

career. The church will be to him an institution on the side, and religion a thing restricted to Thanksgiving, Christmas, and Easter. The only way in which to secure the greatly needed personnel for the continued and vigorous prosecution of Christian work at home and abroad is daily to remind the children in Christian homes of the developments taking place in the Kingdom of God."

Failure to discharge this duty is a practical betrayal of the cause to which we owe supreme allegiance.

I Wish You Success

E. UMBACH

HOW often do we hear these words and yet how meaningless are they at times. What is success? How can we attain it? Is success in business, in your profession, in your daily vocation identical with a successful life? These are important questions, questions with which we are all concerned and which we ought to carefully ponder over. We all want to have success. We wish it to our friends. Now what is true success? We want to give an answer to the above questions in the following lines.

We all agree that we cannot call anything success, which a happy circumstance plays into our hands. The greatest fool can win in a game of chance. An idiot can inherit a fortune. But no life which is a success is the result of chance and circumstance. It is

Always the Fruit of Earnest Endeavor

It is something which I attain by striving after it. There are some people who have no aim in life. Just like a man whittling a stick they are whittling away the days of their lives without giving themselves an account of what they really want to make of them. Of how many it could be said, what was once said of a preacher: "He aimed at nothing and he hit it." They never get anywhere. They have no goal to strive after.

There are others who fail of success because they have

Not Learned the Value of Little Things

All great things are composed of smaller parts. We used to sing a song in Sunday school about the little drops of water forming the mighty ocean and the little grains of sand making the great continent. It is the quickly passing minutes, the short hours, the fleeting days and weeks and years which are producing the record of our life. A small building stone is a trivial thing but thousands of them set together and placed in order by the genius of a Christopher Wren and a Westminster Abbey is the result. A single hour is only a short fraction of time, but thousands of them usefully employed and carefully fitted into the texture of our lives will produce a noble character and help us to success.

It is also the

Little Things Which Will Mar Our Lives

It is easy to go out of the way of big things, but the troubles of our lives come from our thoughtless-

ness in paying attention to the small things. I have never yet in my life stumbled over a house, I always went out of the way for it. But I have a very painful remembrance of a small banana peeling on a sidewalk of New York which made me sit down rather unexpectedly. I have never yet swallowed an elephant, but a little gnat getting into my throat has already made it impossible for me to finish a sermon. It is the little foxes that spoil the vineyard.

Let us pay attention to the little things and not wait for the chance to do the big things. If we do, we shall in all probability never do anything big. Some years ago there came complaint to Washington about a colored postmaster in Louisiana. He distributed faithfully the incoming mail but the mail supposed to be sent away from the office he kept back. When questioned at last by an inspector sent from Washington, he pointed to a sack on the wall, saying: "Don't you see? It is not even half full yet." He was waiting for the sack to be full before he intended to send it off. How many people have already wanted to give to God's cause, but their pockets were not yet full enough. How many wanted to testify but they were always waiting for the spirit to fill them. They never got there, and as a consequence have never amounted to anything. It is the faithful use of what I have, be it ever so little, that will make for success.

Success Must Have a Worthy Aim

But then it is also true that success can be only spoken about when the aim which is before us is worthy of human endeavor. Some years ago a man in Chicago made a bet that he could eat five yards of sausage, five pounds of beef, five pickled herrings, five dill pickles and some other stuff and drink five pints of beer, and he did it. He actually succeeded in doing away with it all. But you would scarcely call him a success. I would call him a hog. To be a success you must aim high. "Rather not live at all than not to live nobly," says Tennyson. He is right. A useless life is but an early death. The highest aim of humanity reaches into the beyond. Goethe says: "Man would not be the noblest on earth if he were not too noble for it." Therefore a man could not make a success of his life in a vocation that does not take eternity into account. Who of us would ever speak of a successful saloon-saloonkeeper to a bedbug, neither one being well-kept? We all feel like the man who compared a come, because none could like the way they made their living. Aim high, choose a noble vocation, do all things from the viewpoint of eternity and you will be on the way to real success in life.

But then one more thing ought to be said under this heading, and that is this, to attain real success one must not expect an easy life. It was President Roosevelt who used to say, that

The Strenuous Life is the Successful Life

Too many people are only out for a good time. All that they are after is to get all the good out of life without putting much into it. They are like the little boy who was asked, what he would like to be

in life, and who to the astonishment of all answered: "I want to be a father." When asked how he came to that idea it was found out that he had heard the song: "Everybody works but father" and so he thought that way he could have a snap of a time.

Well, there are innumerable others like him. No wonder that they do not amount to anything. I have never yet heard that a boy went to bed a dunce and rose the next morning a Solomon. One cannot learn Latin by putting the Latin grammar under the pillow in the evening. "Does genius come by inspiration?" an artist was asked. "Yes," he replied, "but with much perspiration."

No man will make a success of life without hard work, without mental and physical exertion. A man was held up by a highwayman in Philadelphia, who coolly demanded: "Your money or your brains." "Shoot away, friend," was his cheerful answer, "a man can live in Philadelphia without brains but not without money." Well, that may be true of any place on earth but it is no less true, that you cannot make a life, a successful life without brains. Work, hard work, steady and persistent endeavor alone will finally crown our labor with success.

So much for the question, how to attain success. In another article we shall take up the question: What is a successful life?

On the Lookout for "Stars"

PROF. OTTO KOENIG

THIS title does not refer to the scientist astronomer who during the silent nights searches the moonlit skies for wandering celestial bodies and discovers an unknown universe beyond the one we live in. There are stars of various magnitudes, yet he is elated and becomes famous over night if he succeeds in finding a new nebular spot on the heavenly sphere. But there are others "stars" in this world after which many a far-sighted eye is looking out,—stars in the literary world, stars in the "movie" world, stars in the sporting world, etc. College team managers are watching the batting records of the "prep-school" heroes and strain every nerve to draw them to their college campus in order to strengthen the "varsity team." Munificent salaries are offered to such hidden talents by the professional athletic associations, because one single "star" may mean the winning of the pennant for the next season, and that again means thousands of dollars in the pockets of the managers and players.

Without the farsighting promotors and searchers for talents these stars would never have a fair chance to shine forth and become world-famous. They not only help themselves to more riches but also are really anxious to help their proteges to fame and achievements. Since Jesus Christ came upon this planet to "seek and to save men" the whole world seems to be wideawake and on the lookout for "stars" of many varieties. Every gen-

eration and century have seen more and more men and women on the lookout and

Anxious to Help Others

Today, with all the pernicious greed for money, all the foolish pursuit of wealth unneeded, we see a steadily growing army of men and women anxious to work and live for others—if they only knew how. In this sense—and only in this—the world is getting better constantly, and it ought to. Poverty is diminishing, drunkenness decreasing rapidly, illiteracy disappearing. There was a time, not so long ago, when men of great wealth thought only of spending their money in self-indulgence; they wanted servants by the score, pleasures unlimited, flattery and submission of the ignorant, all because they imagined such a life would make them happy. Now it is quite common that a multimillionaire apologizes for the accumulation of wealth, and instead of pulling down his competitors he is on the lookout for promising young talents and tries to make them his equals in abilities and achievements. He now encourages scientific efforts, endows colleges, and fights with his money against the very conditions that made him possible, by making possible his exploitation of the many for the benefit of himself.

"On the lookout for stars" has yet another meaning. The Evangel church is described in Revelation 12 as a woman in light and beauty with a crown of twelve stars in her head. There are many shining stars in the crown of Christ's redeemed church,—precious souls washed in the blood of the Lamb. Here they are in their right setting. Daniel's vision explains it further: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

He That is Wise Winneth Souls

said the wise king of Israel many years ago. Winning souls and being on the lookout for "stars" is a divine art. How to acquire that genius is not learned in colleges and seminaries. The man who wants to learn that art must learn it from God. He has to be a man of vision, a prophet, a seer. Some men have become immortal in history not on account of their eminent achievements, but because of their phenomenal insight in discovering great talents and higher abilities in others than they themselves possessed. Emperor William I. was such a man who discovered Fieldmarshal Moltke, the great "Schlachtendenker" of the former generation; he discovered Prince Bismarck, the founder of the German Empire, and through them William made himself the first German emperor. Many have become great through their great sons and daughters in Christ's kingdom. Dr. Chapman made himself great through the discovery of Charles Alexander and "Billy" Sunday; Dwight L. Moody was wise in winning Sankey for his great work.

Have you ever been on the lookout for "stars" in the crown of your divine Master? You may not have to reach out very far; there may be a brilliant gem in your small Sunday school class.

For Bible Study

The Minor Prophets—Zechariah

A. P. MIHM

The eleventh of the twelve books of the so-called minor prophets opens with the designation of the author Zechariah, as the son of Berechiah, the son of Iddo. (1:1; cf. Neh. 12:16.) His name means "Jehovah remembers."

He must have been born during the captivity and joined the first company of returning exiles (B. C. 536) along with his father Berechiah and his grandfather Iddo, a chief of priests. Iddo was one of the priests who returned with Zerubbabel and Joshua. (Neh. 12:4, 16; Ezra 5:1; 6:14.) It may be that in time he succeeded his grandfather (Neh. 12:16) and thus united, as Jeremiah and Ezekiel had done, the office of priest and prophet or the external and spiritual in religion.

He was a contemporary of Haggai and his helper in promoting the building of the temple. (Ezra 5:1,2; 6:14.)

Character and Style of the Book

The character and style of the prophecy is markedly different from that of the pre-exile prophets. It is a kind of Old Testament book of Revelation. Zechariah, says Weddell, speaks from the Patmos isle of the old dispensation and though dimly, he has the same seraphic visions that John saw, this side of the resurrection. The apocalyptic form of revelation is conspicuous. The meditation of angels is necessary for the interpretation of the symbolism. While religion is largely concentrated in the temple service, a strong ethical tone pervades the book throughout. The principle of righteousness is always kept in view.

Analysis of the Book

The book consists of two sections different both in style and subject matter. The first section, chs. 1-8, contains three messages dated with precision. The first message calls the returned exiles to repentance and urges them to give their allegiance to Jehovah. (1:1-6.)

The second message, which is the longest of the three, consists of eight visions or symbolic representations, presenting motives for confidence and effort. The visions given in this portion of the prophecy (chs. 1:7-6:9) are eight in number as follows:

1. The Angelic Riders. 1:7-17.
2. The Four Horns and the Four Smiths. 1:18-21.
3. The Man with a Measuring Line. 2:1-13.
4. The Vindication and Purification of Joshua the High Priest. 3:1-10.
5. The Golden Candlestick. 4:1-14.
6. The Flying Roll. 5:1-4.
7. The Woman in the Ephah Measure. 5:5-11.
8. The Four Chariots and Horses. 6:1-8.

The eighth vision is evidently based on Daniel's vision of the four empires and

is incidentally evidence of the genuineness of the Book of Daniel.

Visions and Symbols

These visions like those of the book of Revelation (Comp. Rev. 1:19) delineate the past and the present as well as the future.

Much of the prophecy of Zechariah, especially touching these and other visions in the book is difficult to understand and very many different views are given of some of these statements.

To read these visions aright, says Weddell, you must get the two lights upon them; the light of the cross and the light of the crown. Otherwise they will be like the opaque pictures of the Japanese—without background, without perspective.

The eight visions are followed by a remarkable description of the crowning of the High Priest, indicating symbolically the crowning of Messiah, the Branch, as Priest and King. (Ch. 6:9-15.)

Was Part of the Book by a Different Author?

The genuineness of the first portion of Zechariah is undisputed. The second part of the book (Chs. 9-14) has been the subject of much critical controversy and its authenticity much debated. It has been claimed these chapters have a different style; the prophecies belong to different periods and are the work of different authors, which have been appended to the book of Zechariah. Some assert that this portion was written prior to the exile, perhaps by the Zechariah of Isaiah 8:2. Others maintain the whole of the latter part of Zechariah dates long after the exile though written by a different author. A quotation from this latter part of Zechariah in the gospels is said to be from Jeremiah.

Whatever may be the opinion on this debated question, we know the test of Scriptures is not the name of the writer but the message. For our part, the view that the entire book is the work of Zechariah, the son of Iddo, remains substantially unshaken. There are many names, which rank high in Biblical scholarship to maintain this claim.

The prophecy is of wide scope and distinctly Messianic. The Messianic passages in chapters 9, 11, 12 and 13 are of the highest importance.

Emphasizes Heart Religion

A deputation came to the prophet from Bethel to ask about observing a fast. The prophet answers that fasting has become so formal a thing that God has had little place in it. He does not care whether you fast or not. What he wants is heart devotion. Religious ceremonies apart from moral and spiritual feeling have no value in the sight of God. True religion manifests itself in daily conduct rather than in set observances. Obeying and following the mandates of a religion

that grips and molds and transforms the life will bring such prosperity that fasts shall be turned into feasts. (7:9-11; 8:14-19.) In his vision of the last days, Zechariah says the distinction between the sacred and secular is to be abolished, not by separation from the world but by making all things holy, by carrying into all occupations the spirit of delight in God's presence. (14:20, 21.)

Glimpses the Christ

"The prophet in his boyhood probably heard the aged seer 'by the river Chebar' and something of Ezekiel's symbolism may be traced in the visions of Chs. 1-6. The struggle of his early manhood, when as a young priest he stood shoulder to shoulder with the older prophet Haggai finds completion in the earnestness of chapters 7-8. An old age of ministering in the completed temple lifted him as to a tall watchtower, whence he looked with the enraptured gaze of Hosea or of the princely Isaiah, far down the centuries and caught glimpses of the coming Christ." (H. H. Harris.)

Program of Young People's and Sunday School Workers' Union, Dallas, Texas, November 24-28

9-9:20: Devotion. Miss Hauser, O. Miller.

9:20-10: Young People's Work, Rev. A. Bretschneider.

10-10:40: "The Life of Jesus," Rev. H. Ekrut. "History of the Baptists," Rev. J. Pfeiffer.

10:40-11:10: Recess.

11:10-11:50: "Missionary Heroes," Rev. A. Knopf. "Founders of a Nation," Rev. C. C. Laborn.

11:50-12:30: Sunday School Methods, Rev. A. Bretschneider.

2-5: Development of the Social Life in theory and practice, led by Rev. and Mrs. C. Koller.

7-8: Song and Consecration services, Rev. A. Becker.

8-9: Addresses.

Wednesday: Opening service, Rev. A. Bretschneider.

Thursday: Rev. T. C. Gardner or Rev. Geo. Truett.

Friday: Anniversary of Young People's society at Dallas.

Saturday: Song service, conducted by experts from seminary.

Sunday: 10-11: Sunday school. 11-12: Sermon, Rev. R. Kaiser. 7:30-9: Sermon (Consecration service), Rev. H. Ekrut.

Committee of Arrangements:

REV. R. KAISER, chairman.

REV. A. BECKER.

REV. H. EKRUT.

O. MILLER.

The Sunday School

The Junior Church in Action

EDW. W. HOEK

II

In some English churches the minister starts the Junior church by having the boys and girls come into the regular services, stay for the hymns, the prayer, the Scripture reading, the offering and the anthem, passing out quietly to their own service during the singing of the hymn before the sermon, leaving about forty minutes for their service. The advantages claimed for this method are: it leaves the boys and girls in the regular church service during that portion of the service from which they derive the most interest and value: hymns, reading of the Scripture, etc.; it does not break up the family as a unit; it ties the Junior church to the regular church service, so that they do not become estranged from the adult church and then stay away entirely later.

The other method is to have the two services contemporaneous, the boys and girls going directly to their own service. The Bethel Church has this latter method. The entire service is adapted to the religious and devotional needs and capacities of the boys and girls—the boys and girls feeling this is really their own service, and it gives more time to training and developing these young folks.

The question has often been asked as to

What Kind of Sermons

should be prepared for these Juniors? Don't think it is an easy thing to talk to boys and girls. You can not get up and give an extemporaneous talk or tell a story and get away with it very long, for it doesn't "get across." Their power of attention is not so highly developed and it means a careful study of what you are going to say to them. However, the range of subjects is as wide as that for sermons. The same great themes of the Bible preached about for centuries are just as interesting to boys and girls if presented so they can understand them. The predominant truths of the Bible as, the Bible itself, God its author, Jesus the Christ, the Church and its mission, etc., the great commission to "Go unto all the world and preach the gospel," open up missions at home and abroad. Many other great topics are and can be used to great profit.

Every message or sermonette should have the story of Jesus and his love woven into it and should be strengthening those who have Jesus for their personal Savior and preparing the way for those who have not yet allowed Jesus to enter into their lives. It is quite evident that boys and girls enjoy brief sermons which have an every-day life application, such as are found in the games they play, the duties they have to perform, by their marked attention. Jesus found

his sermon subjects in every-day-life. Boys and girls are habitually thinking in pictures, and therefore they long remember an example or illustration. The Bible is full of illustrations of brave, kind, loyal, loving and daring people; the most wonderful character studies of any book in existence. We have

Used "Perry Pictures"

to a great advantage in the Bethel Junior church. The picture leaves an impression on the mind of the child which is impossible to place by merely sermonizing. It is difficult to visualize to the child some of the Oriental customs and the reason for their doing certain things in certain ways, but the picture helps them to grasp the truth in a unique way.

Object lessons are also very helpful. Often the very object brought into the church room leaves an impression never to be erased. For example, the subject, "The Message of the Magnet," a small magnet showing what it can do and how it attracts, enables us to hold the attention, and impresses itself indelibly on their minds—"the message found in the magnet." A stereopticon lantern is a wonderful help. That which is taught through the eye, remains.

Simple and Direct Language

The language used to talk to boys and girls should be simple and direct. Use as many words that they use as possible and they will listen. You cannot preach to them—boys and girls like to be talked with, not merely talked to. Ask plenty of questions and it will be refreshing to hear the many various answers.

The Junior church organization should be

Along Denominational Lines

as they are being trained for service in the adult church some future time. Give them responsibilities and it's surprising to see how they will shoulder them. The office-holding instinct is strong in them from the ages of ten to sixteen and they are proud of being in office. The Bethel Junior church has a Junior church chairman—he holds the presiding chair—, a secretary, who keeps all records, as minutes of all board meetings and a record of each Sunday's attendance and other points of interest, such as subject of sermon and any visitor present; a treasurer who attends to all envelopes and monies collected and turns same over to the church treasurer. We have the usual committees, such as social, sick, music and membership. The officers along with the chairman of each committee, along with the leader of the Junior church comprise the Junior church cabinet. To this body all committees report and upon their recommendation all activities are brought to the attention of the Junior church members.

Here is a splendid opportunity to teach the boys and girls

To Give Systematically

The envelope system should be used and this part of the service should be made important. It is surprising to see how they come each Sunday with their contributions. The habit and practice of tithing should be started in the Junior church.

The Junior church activities are as numerous and varied as those in the adult church. Attendance and membership contest has always had excellent results. We just closed a nine-week aeroplane contest. The winning group was presented with a silver loving cup. All sorts of ways and means were used to increase the attendance, and the beauty of it all lies in the fact that our attendance has not dropped since.

Memorizing Verses,

yes, entire chapters of Scripture, carrying prizes or gifts for its accomplishment is very helpful. The boys and girls are in the memorizing age and it is a wonderful training for them. We are now offering a splendid Bible for those who learn the entire third chapter of St. John's gospel.

Junior Jollies

or social hours are helpful, but must be well planned, with something doing every minute, with refreshments at the close. These social events should not be considered as an end in itself. It should be a means of recruiting for the Junior church and Sunday school. Each boy and girl is encouraged to bring another and often they come with more than one. It should be the door of entrance to the Junior church.

Personally, I believe the Junior church idea will find a place and part in every regular church organization and be an important part of the church program. The Junior church is the training station for the "Leaders of the "Greater Church of tomorrow."

Very Religious

A little girl returned home to her parents after taking her musical examination. They asked her how she got on. "Very well, I think," she answered. "What was the examiner like?" "Religious!" "How could you tell?" "In the middle of one of my pieces he put his head in his hands and said, 'Oh, heavens! Oh, heavens!' very reverently."—Methodist Recorder.

Chemistry Professor: "Name three articles containing starch."

Student: "Two cuffs and a collar."

The man who cannot make sacrifices has not attained true strength of character.

Jessica of the Camerons

SYLVIA STEWART

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(Continuation)

At the end of three anxious days at the Sheldon home, however, during which only cheerful messages were sent to Jessica, the doctor's skill combined with Mrs. Sheldon's careful nursing had averted the threatened attack on the weak lungs, and on that evening Mrs. Cameron and Jessica walked over for a short visit. The sight of the flushed face and sorrowful eyes was almost more than tender-hearted Jessica could bear. All thought of resentment, or of the welcome she might fail to receive, fled from her mind, and she bent over her friend with kisses and tender words which were most comforting to the sick girl.

Jessica had been cautioned by her mother to avoid unpleasant or exciting topics. She therefore treated Marjorie's illness as a matter of slight duration, and entertained her with plans for the proposed nutting party, postponed for a week that she and Claude might accompany them.

Only once did Marjorie touch upon the unfortunate excursion which had cost her so much vexation of mind, body, and spirit, and that was as her friend was departing.

"Say, kid," she whispered weakly, as Jessica bent over her for a parting caress, "I am going to put that picture of Helen and me, that I cut out of the newspaper, up in my room where I can see it every time I am tempted to go 'on a bum,' as papa called our trip to Niles. Don't you think that is a fine idea?"

Jessica had nodded a smiling acquiescence, and had repeated Marjorie's resolution to her mother, as they walked slowly homeward.

"She did not seem to be vexed with me at all, mamma," she added.

"I told you she would experience a change of heart," answered her mother. "Her anger was only the natural outcome of her vexation with herself, at the result of her own wrongdoing; and time for reflection has shown her that she has no one to blame but herself!"

Chapter IX

THE HOME AMUSEMENT CLUB

Saturday found Marjorie convalescent, yet not sufficiently recovered to take part in the painting lesson, which Jessica generously postponed, and taking her fancy work spent the afternoon with her chum. All clouds had vanished between them, but as she noticed what inroads the excitement and illness of the past week had made on Marjorie's physical condition, Jessica made a mental resolve to follow grandmother's advice, and do her best to turn her friend's attention to saner amusements.

"What do you say, Margie," she suggested, as she deftly turned the hem in a dresser scarf she was preparing to hem-

stitch for grandmother's Christmas, "to organizing a Home Amusement Club for this winter?"

"I infer from what papa said a few days ago that we will be obliged to do something of the kind, or go without amusement," sighed Marjorie, drearily. "But suppose we did? Our old games are so childish and worn out!"

"Learn some new ones. And have an orchestra and glee club in connection. Grandmother will help us plan it and make it go; she said so. Have it every other week, or perhaps every Friday night."

"When would we ever get to go to a show, or a matinee, then? For I hope papa's stern decree will not be in force all winter."

"I am not going any more this winter," responded Jessica, "unless it is something very specially improving, like *The Merchant of Venice*, you know, and Grandma and Don go too. You cannot imagine how much better I feel since I do not go out nights, and how much easier my lessons are for me."

"You are looking frightfully well!" agreed Marjorie, with a half-envious glance at Jessica's clear pink-and-white complexion and bright eyes. "I thought perhaps you had been taking medicine—a tonic or something."

"I have been," laughed Jessica. "At first it was dreadfully distasteful, but now I would not miss my morning 'dose,' as Gramsie calls it, for anything."

"What do you take?" queried Marjorie, quite interested. "Perhaps mamma would get me some like it. I need something on that order, for I feel dreadfully bum, and I don't eat enough to keep a mouse alive!"

"It is not medicine, at all," confessed Jessica, "but it is much easier to take. In the first place, I get up earlier, and don't flunk my bath half the time, as I used to do. I warm it a little now, so I don't dread it any more. Grandmother good for growing girls. Then we both do breathing stunts with the window wide open, such simple ones, and just a few minutes—but they make you feel so good—and then I dress, and play with Harry, and go downstairs feeling like I could 'lick the earth,' if I had to. Papa says if my morning appetite keeps on increasing, my breakfast will break him up! I do breathing exercises again at bedtime, and I actually measure two inches more around my chest than when I began."

"Well, I feel as though the whole earth had licked me overnight, when I come down stairs in the morning," sighed Marjorie. "But I hate calisthenics. The remedy is nearly as bad as the disease."

"Not after you get nicely started," protested Jessica sagely. "After you get to feeling stronger, I will show you how we do it, if you would like me to. Grand-

mother says it is splendid for anyone with rather weak lungs."

Marjorie consented to "be shown," though not with much warmth, and produced a box of chocolate creams, Jessica's favorite confection. But her visitor lightly declined the proffered treat.

"I've cut those things out, too, Madge," she made excuse. "That is, between meals. Gramsie says it is bad for me to be stuffing my stomach with sweet things all the time, and she coaxed me to try going without for a whole week. I feel so much better since I quit that I am not going to begin again. We make homemade fudge and chocolate creams about twice a week, and eat them after dinner—Gramsie is a dandy candy maker—so I don't miss it between times."

Marjorie helped herself liberally to the contents of the box before she replied, "Well, this is the first candy I have seen this week, thanks to a cranky doctor, so I am not going without any longer. Better have some. Once won't hurt."

Jessica shook her head smilingly, and turned the conversation back to the proposed club.

"Gramsie says—of course this club was her suggestion—that if we keep it simple once a week won't be too often to have it. She said we could take turns in entertaining, and that would bring it around to each one every ten weeks. Her idea was to have a program committee of three appointed every meeting night, to act with the next hostess in arranging some short entertainment that would not require much preparation."

Mrs. Sheldon coming in at that moment, the subject of the Home Amusement Club was laid aside, to be taken up later in the afternoon; but before either one was aware the afternoon had slipped away and the chiming of five by the clock startled Jessica.

"I promised Gramsie I would be back by five, to go down town with her on some errands!" she exclaimed; and just then Mrs. Sheldon appeared, and announced that Don and his grandmother were waiting outside with the motor.

"I just can't bear to see you go," groaned Marjorie. "I don't see why you cannot stay and spend the evening. I shall be so lonesome! How shall I ever live through it?"

"Go to bed early and get lots of sleep," advised her friend. "That will do you good, and make the time pass quickly besides."

Their errands finished, the trio took a short drive on the lake shore, then stopped for Mr. Cameron before returning home; but Marjorie's sad face and sorrowful eyes rose before Jessica's mental vision, and at length she appealed the case to grandmother.

"Margie has had such a hard week," she entreated. "Let's send Don over with the car for her and Claude. If she is wrapped up well it will not hurt her, and you could tell us some stories, like you told us children one night. They are good, and would do Margie lots of good. She has been crazy to hear you tell a story of your girlhood days, ever

since I told her what a good storyteller you are."

As a result of this appeal, mamma called Mrs. Sheldon, and begged the privilege of sending the car to bring Claude and Margie to spend a quiet evening with their family, promising to send the invalid home early.

Two hours later found the "lonesomeness" banished, and Margie simling and "comfy" as Jessica could make her in a big easy chair in the Cameron library, with Grandmother Keith near by, and the rest of the young people settled cosily around for a story-telling evening.

"Begin at the beginning, Gramsie," begged Jessica, "and tell us about the fun you had when you were quite small."

"Very well," smiled their entertainer, "though I doubt if the simple amusements of my childhood days will prove very interesting to your visitors. If you begin to look bored, we will put on the muffler at once. 'The very beginning' would be an introduction to our playhouses, of which we had two, built into two immense willow trees at the foot of the orchard. One of my big brothers had cut out the inside boughs to within about four feet from the ground, and had put in some stout flooring, making two good-sized rooms, where in the long summer days we children played at house-keeping. Raymond Graham and I always posed as Mr. and Mrs. Graham, and Nell and brother Dannie, who occupied the other house, were, of course, Mr. and Mrs. Anderson."

"I just love make-believes!" said Marjorie, contentedly snuggling down in the big chair. "What did you do there?"

"Everything. Mother encouraged us to use the willow-tree playhouses; first, because the open air was good for us; and last, because much of our noise was thus kept away from the house and grandmother, who lived with us and was easily disturbed by children's noises. Here we rehearsed our declamation for Friday afternoons, and here in pleasant weather mother always let us set the lunch, which finished our day, when the Graham children our only chums, were our guests. Here we took my sister's large family of homemade dolls through the measles, whooping-cough, and various other diseases which all children were supposed to be obliged to have at some time in their lives; and here we read our small stock of story-books over and over again, until we knew them, as we say, 'by heart.'"

"You may have had vivid imaginations," laughed Don. "Think of imagining a rag doll as having the measles!"

"Speaking of diseases," went on Mrs. Keith, "reminds me of the time when Dannie and I had the mumps. There was no imagination about that."

"Some cousins of ours came to see us for a three-days visit and were taken sick while there. Mother at once pronounced their ailment the mumps, and Dannie and I were the first victims. The time was early spring; mother kept us from school, and also notified Mrs. Graham, that she might keep Nell and Raymond from the contagion."

"The message, sent by our hired man, reached her in the morning, after the children had gone to school; and as they had been sent a different way, on an errand, they did not stop for us. Hearing at school that Dannie and I had something in the way of an extended parole from school, they came in that evening to secure a supply. Mother was not in the house at the time, so the two were curled up in the bedroom with us for a half hour or more before she came in and swiftly sent them homeward. There seemed plenty to go around, however, as they both came down in due time, with the painful, and in Ray's case, dangerous disease, he being so sick that for a time his life was in danger."

"We did not find it difficult to find our own amusement when free from the numberless chores which the children of those days were expected to share. We did not consider it a hardship to hunt the eggs, after returning from school, and very few of old Biddy's hiding places escaped our sharp eyes, whether she had chosen a hole in the remotest part of the immense strawstack, a snug corner under a feed box in the barn, or some almost inaccessible corner of the big haymow."

"We thought it great sport to tumble from one end to the other of the large cribs of corn, seeking the prettiest red, or calico ears, to dress up for dolls, as we gathered husks for the bed ticks which were often filled with this cheap material."

"Even the chore we disliked most of all, the sorting of the potatoes in the big bins down cellar in early spring, which always fell to the hands of us younger children, lost much of its unpleasantness; for after we were done we took the small, soft potatoes out to the big barnyard, and engaged in a battle royal, in which our big brothers did not disdain sometimes to take part. Armed with a goodly supply of slender but stout willow branches, we divided our forces into two groups at opposite sides of the long barnyard, each side with a bucket of potatoes for ammunition. We were required to wear our oldest clothes, and wash thoroughly in the woodshed afterward; but you children that have never had the fun of throwing soft potatoes from the end of a limber, willow switch, have missed one of the pleasures which made life enduring for youngsters before the days of basket balls, dancing parties, and matinees. We were almost as expert as David with his sling; but the effect of a half-spoiled potato, even did it chance to strike a vital part, was not dangerous."

"Another of our pastimes was drowning gophers. You children have perhaps never seen a gopher, so I will tell you it is a small animal about the size of a large rat, and it lives in burrows in the ground."

"Gophers are very destructive to crops, taking the corn sometimes as fast as it was planted; every spring father put a liberal bounty on every gopher scalp which we might bring in."

"What with bounties on mice, rats, and gophers, you kids ought to have made

plenty of spending money," laughed Don. "Did your father always pay promptly?"

"Always. Then mother allowed us two eggs out of every dozen; so, you see, it paid to hunt thoroughly."

"Our west pasture had always been a favorite home for gophers, perhaps because of the nearness of two large corn-fields; and in corn-planting season we children put in many an hour in the 'gopher patch,' as brother George called the hillside where they burrowed. Mr. Ground Squirrel is very cunning, and seldom trusts himself in a hole in the ground that has not more than one outlet."

"Armed with long sticks, plenty of buckets, and perhaps a hoe or two, we would begin active operations on Mr. Gopher and his numerous family some warm spring morning, while our older brothers were planting corn in the nearby fields, and Mr. Squirrel was busy, too, getting his share of the yellow kernels."

"What were the buckets for?" asked Jessica.

"To carry water for drowning purposes. This was the slowest, but most certain mode of capture. Leaving one member of the corps of gopher hunters on guard, the rest would bring water from the creek near by and pour it into the burrow until it was flooded. If there were little ones, the tiny things would soon come to the top of the hole, gasping for breath, and were easily killed. But the grown ones were wary, and sometimes, when we had carried water until all our arms ached, we would see our intended victim scurrying across the pasture several rods away, having escaped through another entrance."

"Then there was but one thing to do—hide in the thicket near the creek and wait for another one to come from the field and slip into a convenient burrow; for not all the openings are inhabited. We have flooded a long runway many times until the water appeared at the second entrance, only to see, perhaps, the tiny inhabitant perched on a distant hilllock, eating a grain of corn and keeping a wary eye on us at the same time, as though he were rather enjoying the joke."

"Did you ever get 'panked, drama'?" asked Harry, unexpectedly, from his nest in the rug at grandmother's feet.

"I cannot remember so far back as the time when little folks are usually 'panked' for their naughtiness, Harry," she replied. "But as I was a very restless little girl, I have no doubt I did get many a spanking. I remember well, however, the only whipping I ever received."

"You do not look as though you ever did anything naughty," said Jessica, lovingly. "Would it hurt to tell us about it?"

"Hurt me? Not a bit! I have often wondered since, how I came to do such a silly thing. Going to the house from the hen house one day, I told mother that I had seen a hen carry an egg from a lower to an upper box, put it in the nest for a nest egg, and lay another by the side of it; and in proof of my assertion I produced a warm egg from my apron."

The children's merriment at this impossible tale excited the curiosity of their

elders in the adjoining room. Papa threw the connecting doors wide open, remarking, "I am afraid we are missing a chance to laugh. Is it funny enough to go around?"

Don lay back in his chair and fairly roared. "It certainly is," he cried. "Grandmother has just told a tale here that would make a nature-faker take a back seat. Whatever did you mean, grandmother?"

Mrs. Keith laughed too, before she replied: "I don't know what I did mean, Don, by spinning such a yarn, unless it was just a sudden overflow of my make-believe habit. I was the imaginative one of my family, and had amused my brothers and sister from babyhood by relating to them the most impossible tales, under the title of 'Make-Believe.' Grandmother Anderson thought this was a terrible thing for me to do, and usually scolded mother whenever any of my weird tales came to her notice.

"You're jest encouragin' that young one to lie, Eunice," she would declare; but mother would reply that I did not expect anyone to believe my impossible tales, and that I was not given to telling untruths. But on this occasion I insisted that my hen story was the solemn truth, and had actually happened, until mother took up the matter with me.

"You don't really mean that Bidly carried on egg in her bill from one nest to another, Dorothy?" she said. "You must not say such a thing as that." But the more she protested the more firmly I stuck to the line of my narrative, until, finally, she sent me to the cherry tree in the back yard for a switch.

"I can still see the sad look on her kind face as she took the switch from my trembling hand and invited me to tell her the truth about the hen: but I must have thought that a lie well stuck to is as good as the truth, for I repeated my story in every particular and clinched it by offering to show her the hen and the nest!"

"The real truth of the matter was that I had indeed seen a hen fly from a lower to an upper box with her bill covered with the fragments of an egg she had just eaten, and that I had waited until she had laid a fresh egg in the upper box, which I had secured and brought to the house. After mother had talked seriously for several minutes about the dreadful sin of telling a lie, and had 'rubbed it in,' as we say, by the application of the cherry sprout to my bare legs, I became repentant, and gave her the plain facts, which she readily believed."

(To be continued)

Attention, Oklahoma Young People!

Thus said the president of the Jugendbund of Oklahoma: And it shall come to pass in those days (Nov. 11-14, 1926) that the brethren Mihm and Bretschneider shall come to Okeene, Okla. Therefore let all the young people arise and go and meet them there. There will be a great Institute and the Lord has promised blessing.

D. KLEIN.



† Reinhard Hoefflin

After a long and honored service, one of our veteran pastors, Rev. Reinhard Hoefflin, has been called to his eternal reward. He had been ill for almost a year, suffering at times great pain, but passed away peacefully at last on October 8, aged 79 years, 1 month and 25 days. Reinhard Hoefflin was converted at the age of fifteen and baptized into the fellowship of the church in Cincinnati, Ohio, by the Rev. Philip Bickel, the then pastor. He obeyed the call of his Master for life service and entered the seminary in Rochester in 1868 to prepare himself for the ministry. In March 1873 he was ordained to the pastorate in Brooklyn, N. Y. He served the church in South Brooklyn, N. Y., as pastor from 1872 to 1874. Then followed a pastorate in Syracuse, N. Y., from 1875 to 1883. In 1883 he accepted the call of the Bethel Church in Morrisania, New York City, and became the successor of his father-in-law, Rev. Charles Geyer, who was the founder and, later on, pastor of this Bethel Church.

During Bro. Hoefflin's pastorate the present church edifice on Fulton Avenue, Bronx, was erected and the name of the church changed to the "Third Church of New York City." Bro. Hoefflin served this church for forty-three years as pastor. This is no doubt the longest single pastorate in the history of our German Baptist churches. At the time of his death, Bro. Hoefflin was the dean of all Baptist pastors in Greater New York. In November, 1923, he celebrated the fortieth anniversary of his ministry with the Third Church and many merited honors were shown to him by his people and friends at that time. Fifty-three years of his life was spent in preaching the Gospel in our churches.

Bro. Hoefflin was a talented man, a personality of sincere and upright character, a Nathanael without guile. A preacher who exalted the Lord Jesus as Son of God and Savior. He was a diligent student of the Word, a householder who was always able to bring forth new and old out of his rich treasury. He was a companionable man of genial and social nature, a man who always liked to be with young people and who proved himself to be a friend, a helper and counselor of youth. He was a friend and lover of song and music. He had a special gift in

composing and translating hymns and songs. He served in this manner frequently in past years in Children's Day programs and hymn collections.

Bro. Hoefflin was married on March 3, 1874, to Miss Emma Cayer, a daughter of his predecessor in the church, which he served for so many years. More than fifty-two years it was permitted them to enjoy a happy home-life together and to be intimately associated in the Master's work, both in the local churches and in the wider service of the Kingdom. The loss of Mrs. Hoefflin is great and we commend her sincerely to the comfort and consolation of our Heavenly Father and our fellow-workers.

The editor of the "Herald" was converted in early youth under the ministry of Bro. Hoefflin and baptized by him, and later on encouraged by him to enter the ministry, when he felt the call of the Lord in his heart. He loved, honored and esteemed him as his spiritual father. It was no doubt due to this close relationship that he was called to conduct the funeral services of the departed one and to preach the sermon on this occasion. It is worthy of note that two other of Bro. Hoefflin's "boys" were present at this service. One was Bro. William Gleim, who beautifully rendered two songs at the funeral service, and the other Doctor Wurzbach, the son of our widely known Mr. F. A. Wurzbach, who attended Bro. Hoefflin throughout his illness and ministered to him in his last moments.

The funeral service took place on Sunday, October 10, at 3 P. M. in the church where his voice had resounded so many years. The house was filled with members and friends of long standing. An abundance of rich flower pieces covered the platform and tier and testified to the loving tribute of many friends. Rev. A. P. Mihm preached the funeral sermon on 2 Timothy 4:7-8. Doctor Charles H. Sears, superintendent of the Baptist City Mission Work in Greater New York, followed with words of appreciation in English. Pastors W. J. Zirbes, H. F. Hoops and F. W. Becker followed in brief addresses. Other brethren who assisted in the service were Rev. W. Schoeffel, Rev. E. G. Kliese and Rev. P. Potzner. The interment took place on Monday morning in the beautiful Woodlawn Cemetery. Here a splendid restingplace had been provided by loving friends. The mortal remains were laid to rest until the great day of resurrection. The brethren F. A. Licht, William Swyter and A. P. Mihm officiated at this final service. Six other German Baptist pastors were the honorary pall-bearers and the entire ministerial group sang as a last farewell "Dort über jenem Sternenmeer." It was a solemn, yet victorious moment, giving expression to the unquestionable Christian hope. May God help us all to emulate the life of our departed brother and friend, to imitate his faith, and like him to be faithful unto the end!

A. P. MIHM.

King's Daughters of Baileyville, Ill.

Ten years have elapsed since a small group of young ladies organized a King's Daughter's Society with this purpose in view: To promote the spiritual growth among our young ladies and train them in the work of Home and Foreign Missions. "Therefore, my beloved brethren (sisters), be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58) is the society's Bible verse and "Saved to Serve" is its motto.

Its officers consist of a president, vice-president, secretary and treasurer, a sewing and a flower committee. An Honor Roll has recently been established. On this roll the names of those members are placed who have been loyal and true to the society, but have located elsewhere or have entered Eternity.

The meetings, which are held on a Friday of each month, are opened with a song, Scripture reading and prayer by the president. After the necessary business has been transacted the pastor, Rev. J. J. Abel, gives a short address, such as "What should be the relationship between old and young in church work?" or "The Blessings of Co-operation." Occasionally a fitting story is read or the society is favored with some special music. Handwork is then taken up until the hostess appears with a "Cupka Tee mit einem Kleinsche dabei."

Last Christmas over twenty-five baskets were filled for the old and sick members and friends of our congregation. The blessings received while distributing these baskets can not be expressed in words. Three of these old people are now in Eternity.

In the past year much interest was created during an "Apron Drive," the proceeds of which amounted to over \$125.

One of our members, Miss Sophia Bocker, has responded to God's call and entered Moody Bible Institute this fall. May the Lord be her tutor and strength that she may sail out of the harbor into the deep fully equipped for his service!

Since this is the tenth year of the society's existence a fitting program was rendered some time ago under the able leadership of our president, Mrs. C. R. Vogt. A play entitled "Two Masters," a pantomime, a history of the society as well as an address by our pastor, interspersed with various musical numbers, quickly whiled the hours away. A dainty luncheon proved to be a pleasing windup to the evening's program.

Lord, help us to be true and faithful daughters of the King! is our prayer.

The following song was sung by the King's Daughters the evening of the program:

SAVED TO SERVE

(Tune: Brightest and Best)

"Saved to Serve" is the motto we've chosen,
May we be true to its teachings each day!
Led by his strength and with earnest devotion
Helping a pilgrim o'er life's dreary way.



King's Daughters Society, Baileyville, Ill.

Chorus:

Saved to serve,
Saved to serve,
King's Daughters
Are saved to serve.

Seeking the outcast, the widow and orphan,

Lending a hand to a brother in need.
Showing the way of salvation to sinners,
Winning for Christ is true service indeed.

CHRISTINA JANSSEN, Sec.

Fiftieth Anniversary of the Tyndall, S. D., German Baptist Church

On Sunday, Sept. 26, the two joint churches, Tyndall and Danzig, celebrated their 50th anniversary at the Danzig church, northwest of Tyndall. The weather was ideal and a very large delegation was present from Parkston, Avon, Tripp, Delmont and other places, and these with the members of the home churches filled the building to the utmost capacity.

We had the pleasure of having Rev. Wm. Kuhn, General Mission Secretary, with us, who was the main speaker of the day. His addresses were given in an interesting manner, fitting the occasion. Other speakers of the day were Rev. H. P. Kayser of Parkston and Rev. J. F. Olthoff of Avon.

During the Sunday school hour, short talks were given by various superintendents of our neighboring churches, and for each meeting special music was furnished by the Tyndall and Danzig choirs.

After the close of the morning service over 500 people were served with a delicious chicken dinner, free of charge, in the lower rooms of the church.

At the afternoon service Rev. A. W. Lang presented a short historical survey of the early church, and the only charter member present, Mrs. Lorenz Donner of Menno, was given an opportunity to tell of the early days of the church's work.

According to the records the church was organized in 1876 with 16 members. Besides Mrs. L. Donner, there are two other charter members still living, Christian Weisser of Portland, Ore., and Fredrick Wahl of Parkston, S. D. The

churches at Parkston, Tripp, Plum Creek, Delmont, Tyndall and Danzig sprang from this small beginning. The region was then known as Dakota Territory and Yankton was the only city in the territorial days. Ten pastors served the church during these fifty years.

Through the efforts of the church members a new car was presented to the pastor, Rev. Lang. A pulpit Bible was given to the church by the Danzig Ladies Aid.

The evening meal and service were also well attended, and the day was a great blessing to all present.

Much credit is due to Bro. Lang for his earnest and faithful work among us, during which time the two church edifices as well as the parsonage have been erected, and both churches have grown considerably in number.

Program of Young People's Conference at Okeene, Okla., November 11-14

Tuesday evening: Opening sermon, Rev. F. W. Bartel.

Friday morning 9-10: Devotion: "The Prayer Life of Jesus," Rev. A. Rosner. 10-11: Lecture: "Life of Jesus," Rev. A. P. Mihm. Lecture: "Sunday School Methods," Rev. A. Bretschneider. 11-12: Lecture: "Christian Stewardship," Rev. A. P. Mihm. Lecture: "Baptist Principles," Rev. A. Bretschneider.

Friday afternoon 2-3: Lecture on Missions, Rev. A. P. Mihm. Lecture: "Young People's Needs and Organizations," Rev. A. Bretschneider. 3-4: Business meeting.

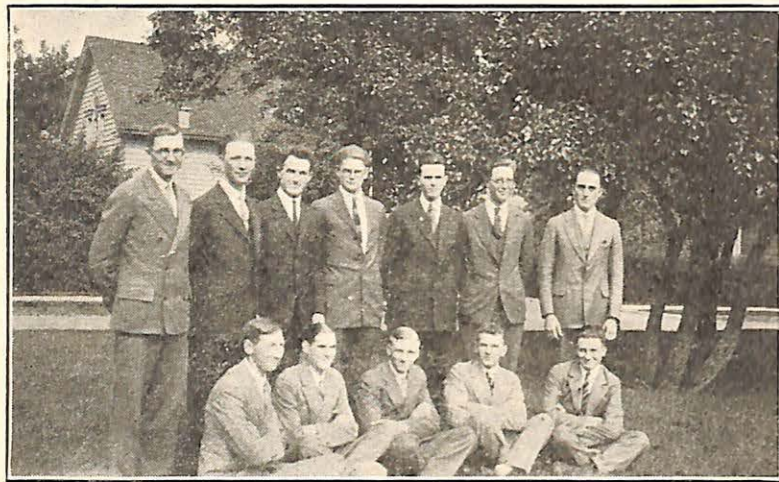
Friday evening: Sermon, Rev. A. Bretschneider.

Saturday morning 9-10: Devotion: "The Consecration of Youth," Rev. G. Bornschlegel. 10-12: Lectures continued by Rev. A. P. Mihm and Rev. A. Bretschneider.

Saturday afternoon: Program by Young People. 1. Dialogue. 2. Choir selection. 3. Musical numbers. 4. Address by Rev. A. P. Mihm.

Sunday morning: Sunday school and sermon.

Sunday evening: Closing address, Rev. A. P. Mihm.



Standing left to right: Reinhold Sigmund, Bismarck, N. D.; John Breder, Fessenden, N. D.; John Heer, Temvik, N. D.; August Lutz, Carrington, N. D.; Fred Weisser, Camrose, Alta.; Lawrence Bauer, Carrington, N. D.; Emanuel Wolff, Java, S. D. Seated: Alfred Belheimer, Linton, N. D.; Wilfred Bloedow, Winnipeg, Man.; George Schlafmann, Turtle Lake, N. D.; Walter Bieberich, Trochu, Alta.; Edward J. Martin, Streeter, N. D.

Young Folks Give Old Folks an Outing

August 29 dawned a rainy Sunday morning, but this did not dampen the spirits of some of the B. Y. P. U. members of the First German Baptist Church of Portland, for they are real Oregonians.

At 2.30 P. M. six automobiles, carrying approximately 15 young people, stopped at our Old People's Home to call for our guests for the afternoon. After our 12 guests were comfortably settled in the various machines, we drove down the highway on the east side of the Willamette river to Oregon City, which is about 14 miles south of Portland. Here we drove to the residential section of the city, which is on the heights, overlooking the river; then down again to the business section and across the bridge to the west side.

We arrived at Oswego Lake about 4.30, where we stopped for lunch. Here we were fortunate to obtain a nice long table, where we sang a few songs and enjoyed our lunch. We then followed the west side highway back to the Old People's Home.

We are confident that everyone had a very pleasant afternoon, and are assured that God was with us, inasmuch as not a drop of rain fell after we had left the Home.

Boostingly yours,
H. T. BILLETER.

From Coast to Coast

While visiting church after church on our itinerary this summer, people would say, "God's speed, and let's hear from you in the 'Baptist Herald' occasionally." We were mighty glad to hear such remarks, and to this day, yes for a long time to come, we shall appreciate the interest manifested in our work of the summer. However, when singing at a different church in a different town or city each night of the week, with long distances to travel and in a Ford at that, one can readily see that it was quite impossible for us to find much time to write articles for publication in the "Baptist Herald." But we did promise our friends that we would at least publish a brief article concerning our trip, at the close of our tour.

It was on the morning of May 20, the day after Commencement, that the Seminary Four in their little Henry or "Old Faithful," as we called it toward the last, embarked on their most interesting and eventful tour. After a two-days journey we reached Boston on our first stop. A wonderful introduction was in store for us, namely, three programs that first Sunday, two in Boston, both morning and evening, and the third in Pawtucket, about 40 miles out of Boston, that afternoon. Leaving Boston we visited our four churches in Connecticut and then the little village of New York City. In the two full off days at our disposal we tried to see as much of the metropolis as we could possibly see in such a short time. There is not sufficient space to enumerate all the churches we visited. I fear this would be quite monotonous, thus I shall

only further mention those necessary to geographically map out the course of our travels. Having sung at both our churches in Brooklyn, we went on to Newark, Philadelphia, Wilmington, Del., as far south as Baltimore, including a most interesting visit to Washington, D. C., then northward and westward bound through Gettysburg to Pittsburgh, Cleveland, Detroit, Chicago, Milwaukee, the Twin Cities and Germantown, N. D. From Germantown we made one grand leap into Canada, to Freudental, Alta., where we sang at our Northern Conference. We traveled still further north to Edmonton and other intermediate points, then back south to Calgary and west to beautiful Banff and Lake Louise, the Yellowstone of Canada.

The writer shall never in all his life forget the beauty upon which his eyes were permitted to feast, when gazing down and about from the highest peak of Sulphur Mountain, just a little hill something over 7000 feet high. One truthfully is led to believe that to really recognize, appreciate and experience the omnipotence, omniscience and omnipresence of our great God, he must scale a mountain peak.

From thence we made our way southward into the state of Washington, visiting all our churches in that state, and five in Oregon. On Aug. 1st our objective, "from coast to coast, and Boston to Portland," was reached, and we returned a hearty laugh on the man who said, "You'll never make it." We did make it and how proud we were of old faithful Henry. Homeward bound we traveled through Idaho, Montana, into our famous Yellowstone National Park, the garden of fire and brimstone and so many strange mysteries. Our only regret was that we could tarry but a half day. On to Plevna and a dozen churches in North Dakota! was the cry; then southward bound into South Dakota; eastward into Iowa and Illinois, concluding our lengthy but exceedingly interesting journey to Chicago on Sept. 5.

When on Friday, Sept. 10, the "old Lizzie" rolled into good old Rochester, the "Flower City," our speedometer registered 11,510 miles. We had the esteemed pleasure of dealing with 25 "flats," five of which were genuine blow-outs; two broken springs (a Ford only has two), a bad break in the neck of the crankcase, and a little timer trouble occasionally. We burned up close to 500 gallons of gas, and bought six new tires along the way. Two tires were donated to us, one by the Conrad Bros. of Passaic and the other by Mr. Zannoth of Detroit.

In all we visited 84 churches, rendered 88 program and sang every night of the week excepting Saturdays, and while traveling that long stretch of country to and from the Dakotas and the west coast. We were also granted the great joy of singing at our Home for the Aged in Philadelphia, our orphanage in St. Joseph, to the sick in hospitals and at the bedside of many on the sicklist in private homes of our denomination.

Often people would say to us, "My, you boys certainly have a snap traveling

through the country like that!" But, dear readers, it wasn't all a snap, we can assure you. If singing every night of the week in a different church, with an average distance of 200 miles or more to travel daily (and that in a Ford), is a snap, we say, "Try it." One day we traveled 300 miles and rendered a program that same evening, that was from Salem to Freewater, Ore.

We were much impressed with our churches, with their spirit of "up and doing" and the sincerity of our pastors. We regret very much that we could not visit all the churches which extended invitations, but our schedule had been thoroughly planned and most of our churches definitely booked, before we started away from Rochester. We shall long remember, and with exceedingly grateful hearts, the loving hospitality and many kindnesses shown us by the many true Christian friends of our denomination.

THE SEMINARY QUARTET,
per FRED ERION.



Three surprised Birthday Children

Worthy of Imitation

One Sunday morning our pastor had preached on the subject: "Be ye followers of that which is good," and told his congregation not to get tired of doing good unto others; to use the opportunity that is offered today; and not to put off doing good, and telling others of the loving Savior, what he has done for each Christian. Continue doing good, and, "Say it with flowers." The whole congregation said "Amen." After the benediction the main door opened and four little girls marched up the aisle to the front, carrying three birthday cakes, decorated with flowers. The pastor and two other members of the church, who celebrated their birthday together, were asked to come to the front and accept their birthday cake. The deacon spoke a few words on faith, hope and love. Than a young lady presented to our minister, Rev. Charles Wagner, a beautiful bouquet decorated

**Daily Scripture Portion
Bible Readers Course**
ENDORSED BY YOUNG PEOPLE'S AND
SUNDAY SCHOOL WORKERS' UNION

NOVEMBER.		DECEMBER	
Deuteronomy.	2 Thessalonians		
1 9. 7-21	1 2. 1-17		
2 10. 1-15	2 3. 1-18		
3 11. 18-32	3 40. 1-17	Isaiah.	
4 15. 7-18	4 40. 18-31		
5 16. 1-12	5S 41. 8-20		
6 16. 13-22	6 42. 1-12		
7S 17. 14-20	7 43. 1-13		
8 18. 9-22	8 43. 14-28		
9 26. 1-11	9 44. 1-13		
10 30. { 1-3	10 44. 14-18		
{ 8-20	11 45. { 1-6		
	{ 16-25		
11 31. 1-13	12S 48. 9-22		
12 32. 1-12	13 49. 8-23		
13 33. 1-12	14 50. 1-11		
14S 33. 13-29	15 51. 1-16		
15 34. 1-12	16 52. 1-15		
Psalms.	17 53. 1-12		
16 106. 1-18	18 54. 7-17		
17 106. 19-33	19S 55. 1-13		
18 106. 34-48	20 57. 13-21		
19 107. 1-16	21 58. 1-14		
20 107. 17-32	22 59. { 1-4		
21S 107. 33-43	{ 14-21		
St. James.	23 60. 1-12		
22 1. 1-15	24 60. 13-22		
23 1. 16-27	25 61. 1-11		
24 2. 1-13	26S 62. 1-12		
25 2. 14-26	27 63. 1-14		
26 3. 1-18	28 64. 1-12		
27 4. 1-17	29 65. 1-12		
28S 5. 1-11	30 65. 13-25		
29 5. 12-20	31 66. { 1-2		
2 Thessalonians	{ 13-24		
30 1. 1-12			

(By Courtesy of the Scripture Union)

Seminary Opening at Rochester

Our Seminary at Rochester began its new year, the 75th of its long history, on September 21 with an entering class of twelve new men, whose smiling and happy faces greet the readers of the "Baptist Herald" in the accompanying picture. The new men are making a good impression. There is a certain earnestness and maturity in their bearing which show that they have not lightly come to their decision to prepare themselves for special kingdom work. The entrance exams showed that a considerable number of them had had a few years of training in an American high school, an entrance condition which the faculty has insisted upon for the past two years. Two of them can make their pre-seminary course in three years, provided their physical strength allows them extra work. The remainder will have to add one year to that.

Our total registration this year is 51. This is lower than last year and is due to the graduation of last year's large Senior class, which numbered 17. Then too a few upper classmen failed for various reasons to return. Six of our student body are taking studies in the University of Rochester either in the regular courses or in their extension division. They are thus supplementing their work in our Seminary.

We are looking forward to a year of much profitable endeavor both in the classrooms and outside in connection with the churches and missions of our good city. May we have the sympathy and prayers of our people, young and old, that worrisome experiences may not interfere with our earnest plans to do our best in the great work entrusted to our hands. A. J. R.

Farewell for Rochester Students at Pleasant Valley

On Sept. 16 the Young People's Society of Pleasant Valley, N. D., met for a farewell meeting in honor of our brothers Lawrence Bauer and August Lutz as they were leaving for Rochester, N. Y., to take up studies in preparation for the ministry. We opened our meeting as usual by a short song service and reading of the Scripture. Bro. Aug. Lutz then led us in prayer. In the absence of our president, the vice-president gave a short talk in honor of our young brothers' high decision and that we should be thankful in having two young men as worthy and capable as August and Lawrence entering such a great work.

Next our minister, Rev. Albert Alf, gave them and us a helpful talk of advice and encouragement, exhorting them to resist all temptations with prayer. Then we heard a short talk from Bro. Jacob Rott, who was in charge of our church during the summer of 1925. We were all glad to have him surprise us and be present. He gave the departing brothers a few ideas of the devil's temptations at school and also the blessings which they will receive in their work. Then our Bro. Bauer and Bro. Lutz had a chance to speak. The parting was hard for them as well as for our society, as it will leave a big empty space in our organization to not have them with us. Our Male Quartet sang and refreshments were served. Then came the farewell. May the Lord bless our brothers and be with them in their work!

CHARLEY SIEBOLD.

Precautionary

Wife: "Why do you go to the front door when I sing. Don't you like to hear me?"

Husband: "It isn't that. I don't want the neighbors to think I'm hitting you, so I let them see me."—Judge.

Christianity stands for construction, not destruction; for protection, not persecution.

with a special gift in the name of the L. M. S. and the B. Y. P. U. Of course the three happy birthday children were really surprised, our pastor especially, for if he had known of what was to follow, he perhaps would have changed his text. In order to make the festival a long loving remembrance, the members had planned a basket dinner. All that took part were very grateful and above all our minister. He surely had a smile on his face all that day.

"Let us not grow weary in well-doing."
A FRIEND.

P. S. You want to know where and when this happened? Well, it was in Ellinwood, Kans., on the 19th of September.

Look at them above!

What?

Bill: "You know, John has water on brain?"

Sam: "You don't say."

Bill: "Yes, and in the winter it freezes. That's why so many things slip his mind!"

Our Devotional Meeting

G. W. PUST

November 14

How May We Promote Inter-denominational Fellowship?

1 John 1:3-7; Eph. 4:1-6

Recently a tract came to the writer's desk in which the author condemned denominationalism. There should be only one church based solely upon the New Testament ideal. But that is precisely what the various denominations claim concerning themselves. And yet, Christianity is divided into many camps. Human nature, being what it is, denominations will, no doubt, always remain with us. But nevertheless a large degree of fellowship with all Christians is possible. This may be promoted:

By emphasizing points of agreement. These are usually more numerous than is often imagined. They, too, in many cases by far outweigh the differences. And they are usually the truths that are vital while those that separate are often not of so great consequence. All Christians accept Christ as Lord and Savior. They love, adore and serve him. They believe in the new birth which bestows upon man a new nature, thus transforming him into a new creature. They try to live holy and acceptable lives, regulating all of their endeavors according to the principles of Christ. No denomination has a monopoly of such people. They are found in every flock and fold. The Lord, too, chooses his servants from the various denominations. Luther, the Wesleys and Spurgeon were not members of the same denomination and yet the Lord used them mightily in the upbuilding of his kingdom.

By joining forces in a good cause. It may be in an evangelistic campaign when the dominating desire will be the conversion of souls. It may be a question of moral righteousness, such as the liquor question, or the creation of a warless world. Surely—aside from the mighty results that such joint-action of the various denominations may achieve—the influence upon one another must be productive of much good will and fellowship, bringing us nearer to the ideal for which Christ prayed, "that they all may be one" (John 17:21).

November 21

How Praise God From Whom All Blessings Flow?

Ps. 116:12-19; Luke 17:11-19

(Thanksgiving meeting)

The custom of setting aside annually by our President one day as a special day of thanksgiving to Almighty God is a beautiful one; but alas, for the great majority of our nation only a custom. Comparatively few of our compatriots now use the day as was originally intended. We are reminded of our Lord's question

concerning the unthankful lepers: "But where are the nine?" (Luke 17:11-19.) May we not make it necessary to be counted as belonging to their ranks; but let us come before our God with praise.

Our lips can praise God. This would only seem natural since God bestowed the power of speech. And what a blessing it is! Just think of the kind of a world this world would be, if we were all dumb. How hard it would be to convey to others our thoughts and feelings. The beautiful friendships that mean so much in our lives could hardly attain to the high level that is now possible. Since our lives are so enormously enriched by this gift, we ought to use it in praising our Maker. We ought to testify to his goodness; we ought to praise him in prayer and song, both at home and in the sanctuary. (Ps. 116:19.) Otherwise we must be classed with the "nine."

Our gifts can praise God. Thankfulness and sacrifice go hand in hand. He who complacently hoards up money or spends it lavishly upon himself without giving the Lord a fair portion of his income, lacks the prime requisite of praise—a thankful heart. A person who is truly thankful will ask with the psalmist: "What shall I render unto the Lord for all his benefits toward me?" (Ps. 116:12.) And his answer will include the giving of time, talent and money to the Lord's cause. He will consider himself a debtor to his God.

Our lives can praise God. Unless that is the case, the praise of our lips and of our gifts will, in the sight of God, not be praise at all. "Thanksgiving is thanksgiving."

November 28

Baptist Young People Around the World

Phil. 2:1-13

What a host of them! And they are to be found in every land where our missionaries have proclaimed the good news of Christ's kingdom: in our own land, in Europe, in Asia, in Africa and the islands of the sea. Supposing it were possible for all of them to meet in convention, what a gathering that would be, what intermingling of races and peoples from every quarter of the globe! What diversity of gifts and tongues and customs! But such a gathering would be impossible; and yet, it is inspiring to know that the army of Baptist young people in the world is a vast and mighty one.

They all love the same Lord. We are thinking, of course, of such who are genuine Christians. To all—in spite of race and color and standing—Jesus is Master and Lord. They come to him with their joys and sorrows, their victories and defeats, their plans and accomplishments;

and they find in him an ever sympathetic friend. To them the will of the Master is law and be the cost ever so great; gladly they lay themselves upon his altar as a living sacrifice. (Rom. 12:1.) How marvelous that this should be true of all races! What volumes it speaks for the unity of the human race! How eloquently for the fatherhood of God and the brotherhood of man!

They are organized into numerous societies. Wherever a Baptist church springs into being, a young people's society is usually also soon organized. Baptist young people everywhere feel their need of development. They must have the opportunity of self-expression and social contact. How interesting a visit to some of the societies in India, China, Japan, Russia or Germany would be! Perhaps we should find them doing much the same kind of work and pursuing the same studies as do the societies in America.

They all have the same goal in view. This is first, Christlikeness, then service and finally heaven yonder.

December 5

Character: How Form It? What Affects It?

Prov. 22:1; 8:1-11; 1 Cor. 15:33

(Consecration meeting)

Moody was once asked, "What is character?" He is said to have replied: "Character is what a man is in the dark." A man's reputation is not always identical with his character. His character may be better than his reputation or it may be worse. The supreme business of every Christian is to form a Christlike character. Upon our character depends our destiny. "Christ came to save us to our best."

I. We form character:

1. By forming habits. Habits are formed by repeatedly doing the same things. If we repeat the act of going to church, church-going will become a habit with us. We will almost do it automatically. We have all formed many habits; they are the warp and woof of our character. If our habits are good, our character will likewise be good. If they are bad, our character must also be bad. How important then to form good habits!

2. By watching our thoughts. "For as he (man) thinketh in his heart, so is he" (Prov. 23:7). Our thoughts are really the source of our acts and habits. If our thinking is wrong, our character will be wrong. Ptolemy believed the sun to be a planet; that one thought caused him to evolve a wrong theory of the universe. Thus wrong thinking will cause wrong living.

November 1, 1926

II. Our characters are affected:

1. By our friends. If these are worthy, their influence upon our character will be beneficial. We owe much in our lives to the influence of good friends. But baneful is the influence of evil friends. Moral: Choose good friends. (Prov. 1:10.)

2. By our reading. Enormous is the influence upon character of the literature upon which the mind feeds.

3. By our religion. The Christian religion means primarily righteous character. It has for its end the perfection of man in all the departments of his life.

Seventy-fifth Anniversary at Kitchener, Ont.

It was a notable anniversary that was held in the Benton St. Baptist church, Kitchener, Ont., on Sept. 26-28 in commemoration of the seventy-fifth anniversary of the founding of the church. All the former living pastors and their wives had been invited as guests for this noteworthy occasion and all of them responded to share with this strong and grateful church the happy memories of the past years. There were present Rev. and Mrs. G. Fetzer of Cleveland; Rev. F. Friedrich of Chicago; Rev. Frank Kaiser of Detroit; Rev. and Mrs. A. P. Mihm of Forest Park, Ill., and Rev. and Mrs. H. F. Schade of Racine, Wis. Many former members and friends from Buffalo, New Hamburg, New Dundee, Hanover, Neustadt, Ont., and other nearby places were present in person and others sent epistolary greetings to the church, which were read at the banquet.

The Anniversary days were favored with clear and sunny weather after a severe rainy spell. The services on the Lord's day opened with a special jubilee meeting of the Sunday school, Marcel Pequegnat, Supt. All of the former pastors briefly addressed the school and expressed their joy over its flourishing condition. The enrollment is 364 and 333 were present on this morning.

Members and friends filled the auditorium and Sunday school room to capacity at the opening preaching services as well as at the following services of the jubilee. The pastor, Rev. A. S. Imrie, presided as chairman and master of ceremonies at all the Jubilee services. Rev. H. F. Schade, pastor from 1914-1923, preached on Eph. 3:10: "The manifold wisdom of God manifested through the church." Celebration of the Lord's supper followed, the former pastors serving as deacons in the passing of the symbols. The flower decorations of gladioli and dahlias were superb.

One of the unique and most appreciated services was the special German service on Sunday afternoon at 3 o'clock. There was a surprisingly large turnout. The specially printed old-time German hymns were sung with vim and fervor and feeling in the opening song service conducted by Rev. A. P. Mihm. Rev. F. Friedrich, pastor from 1897-1904, preached on the 122. Psalm with power and made a deep impression. A choir composed of members of former choirs sang old-time choir anthems with great acceptance. Rev. Sperling of St. Peter's Lutheran church brought the congratulations and greet-



Rear Row: H. F. Schade, G. Fetzer, F. Kaiser, A. P. Mihm
Front Row: F. Friedrich, Mrs. Schade, Mrs. Fetzer, Mrs. Mihm, Arthur Pequegnat

ings of the Kitchener-Waterloo Ministerial Association in a real fraternal and genial way.

On Sunday evening, two addresses were on the program. Rev. G. Fetzer, pastor from 1890-1897, pointed out the sacrifices and courageous convictions of the founders of the church in becoming Baptists at that time and hoped this same spirit would prevail in the hearts of the children and descendants of the present. Rev. F. Kaiser, pastor from 1905-1908, then gave a forceful address on "The place of the church in the community."

The Young People's Society had charge of the large meeting on Monday night. Mr. Finlay Sim, president of the B. Y. P. U., presided. Rev. F. Kaiser, who had to leave before the close of the jubilee, spoke a closing word. The address of the evening was given by Rev. A. P. Mihm, General Secretary of Y. P. and S. S. W. Union, on "Holding Our Young People." The fine work of the church choir at this and all other services of the jubilee deserves special mention. Prof. Heller is organist and choir director. Miss Lydia Mihm of River Forest, Ill., visiting Kitchener with her parents, delighted the congregation at various services with appropriate song selections.

The culmination of the Anniversary was the big banquet on Tuesday night. It was held in the basement of the church. About four hundred sat around the richly laden tables. The room was decorated with festoons running to different corners from a center diamond shield, symbolical of the jubilee. Pastor Imrie was chairman and spoke the right word in light or serious vein as the occasion demanded. All the former pastors spoke and Mrs. Fetzer spoke for the pastor's wives. Deacon Arthur Pequegnat, who served as Sunday school supt. for 25 years, and his son Edmond, also a deacon and Sunday school supt. of former days, spoke out of full hearts; Mr. E. D. Lang, a former member, spoke for the King St. Bapt. church. A male quartet of former days, Mrs. Racie Boehmer-Pollock and Miss Lydia Mihm rendered enjoyable numbers. Rev. Imrie spoke for the present day generation and outlook. After four hours of good things

for the outer and inner man, the session closed with singing: "Blest be the tie that binds."

To the former pastors some of the most delightful hours were those spent in visiting old and invalid members in the homes and the fellowship around the hospitable tables, where the old favorite German hymns were sung again and again. Even our Scotch brother, Pastor Imrie, became an enthusiast for the German hymns.

The Benton St. Baptist church, formerly the First German Baptist church of Berlin, dates its beginning back to Sept. 10, 1851, and was the first German Baptist church in Canada. It was organized in Bridgeport, Ont., with 16 charter members. Most of these had been won through the ministry of Bro. Henry Schneider, at that time doing colportage work for the American Tract Society. They were baptized by Prof. August Rauschenbusch from New York City, who came to help these new converts form the organization of a New Testament church. The membership is now 390. During the 75 years 714 baptisms took place. From the \$130 raised the first year the contributions have risen to \$11,343.51 for all departments in 1925. The church is supporting Rev. and Mrs. Percy Buck in Bolivia, So. Am., as their missionaries. Others who have gone out from the church into definite Christian work are the Rev. Aug. Staubit, Rev. Ian Macdonald, Rev. Herman Lang, Rev. E. H. Thamer, Miss Lydia Dankert and others. The church was in fellowship with the Eastern Conference until 1920 and up to that time the German language was used entirely or in part in the services. Since 1920 it uses English entirely in the services and is a member of the Ontario and Quebec convention. But the bond of love and devotion with our German Baptist work is still strong and will last until the Lord calls many of former days to the eternal home.

We wish the church a prosperous and blessed future as it enters on the last quarter of the century stretch and hope the 100th anniversary will see it a stronger spiritual influence than ever before.

A. P. M.

Program for the Young People's and S. S. Workers' Meeting, Ashley, N. D., Nov. 3-7, 1926

Wednesday, Nov. 3. 7.30 P. M.: Sermon, Rev. O. Eymann.

Thursday, Nov. 4. 9.30-10: Devotional meeting, John Hildebrandt. 10-10.40: "Life of Jesus," lecture by Rev. W. H. Bueening. 10.40-11.20: "Evangelism in the Sunday School," lecture by Rev. Leo Gassner. 10.40-11.20: Lecture on Sunday school work by Rev. A. Bretschneider.

1.45-2: Song service, W. W. Ruff. 2-2.40: "Baptist Principles," Rev. A. Heringer. 2.40-3.20: "Stewardship," Rev. L.

Hoeffner. 3.20-4: Lecture on Young People's Work by Rev. A. Bretschneider.

7.30: Sermon, Rev. A. Guenther. Friday, Nov. 5. 9.30-10: Devotional meeting, Jacob L. Moser. 10-10.40: "Life of Jesus," Rev. W. H. Bueening. 10.40-11.20: "Evangelism in the Sunday School," Rev. Leo Gassner. 11.20-12: Lecture on Sunday school work by Rev. A. Bretschneider.

1.45-2: Song service, Fred Grenz. 2-2.40: "Baptist Principles," Rev. A. Heringer. 2.40-3.20: "Stewardship," Rev. L. Hoeffner. 3.20-4: Lecture on Young People's Work by Rev. A. Bretschneider.

7.30: Sermon, Rev. J. L. Schmidt.

Saturday, Nov. 6. 9.30-10: Devotional meeting, Emil Schrenck. 10-10.40: "Life of Jesus," Rev. W. H. Bueening. 10.40-11.20: "Evangelism of Youth," Rev. Leo Gassner. 11.20-12: Lecture on Sunday school work by Rev. A. Bretschneider.

2-4: Business meeting.

7.30: Sermon, Rev. Fred Klein.

Sunday, Nov. 7. 9.30-10.30: Sunday school under the leadership of the Secretary for Y. P.'s and S. S. Work. 10.30-12: Sermon, Rev. E. Huber.

3-4: English service, Rev. A. Bretschneider.

7.30: Sermon, Rev. L. Hoeffner.

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15 Cts.

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