

The Baptist Herald

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

Volume Four

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Number Six



Sunshine Class, Central Baptist Church, Erie, Pa.

What's Happening

The Young People of the First Church, Minneapolis, Minn., had charge of the service Sunday evening, Feb. 21. Mr. F. E. Heinemann, superintendent of the Wayzata, Minn., schools (son of Rev. F. H. Heinemann, St. Bonifacius) was the speaker of the evening. He spoke on a verse from Longfellow's "Psalm of Life" and emphasized the influence of great men in making our lives sublime, referring especially to Washington and Lincoln. Mr. Calvin Barkow of Winona sang several solos. The mixed chorus, directed by Orrin Brachlow, gave several selections. Rev. Wm. J. Appel closed this special service with prayer and benediction.

Rev. John Schmidt of Nokomis, Sask., closed a series of special meetings of two weeks on Feb. 14 at Esk., Sask. The people came in large numbers and the Spirit of the Lord manifested himself powerfully. Quite a number have professed conversion.

Our front page in this issue introduces us to the Sunshine Class of the Central Church, Erie, Pa. Mrs. R. R. Kubsch, wife of the pastor, is teacher of the class and Miss Alma Neth, secretary. This is a fine active class whose influence in the church and community is increasing.

The Young People's Society of Andrews St. Baptist Church, Rochester, has been growing and they have had some fine meetings lately. Dr. Wood, Professor of Sociology, Rochester Theological Seminary, the English Department, gave a series of four lectures during the month of January on "Young People and Everyday Problems." They are looking forward with pleasure to March when Prof. Ramaker will start a series of six lectures on "Some Master Missionaries." They are indeed fortunate to have such splendid men ready to serve them in this way.

The Irving Park Church, Chicago, pleasantly surprised their pastor, Rev. A. Rohde, on his birthday and presented him with a white gold Illinois watch and chain. The deacons vented many good wishes and expressed the hope that the pastor would spend many more years with the church.

The Minnesota Pastors' Union, composed of the pastors of the German Baptist churches of the state, have organized with the following officers: President, C. F. Stoeckmann, St. Paul; Secretary, W. J. Appel, Minneapolis. Meetings for instruction, inspiration and counsel are held monthly at the homes of the members.

The Good Fellows Boy's Club of the Gross Park Immanuel Church, Chicago, celebrated their eighth anniversary on January 28 with a banquet to which all the fathers and mothers were invited. After enjoying a bounteous spread, served by a few ladies of the church,

the boys put on a splendid program. Several fine speeches were given which encouraged the boys and will spur them on to greater effort in the ninth year of their existence. The club looks forward to a very successful year.

Seven young men from our German Baptist churches are preparing at present for the ministry in the Northern Baptist Seminary in Chicago: George A. Lang, Tyndall, S. D.; Herman Reemtsma, Second church, George, Iowa; George Stoeckmann, Ableman, Wis.; Fred A. Daehler, Immanuel Church, Chicago; Walter Laetsch, High St., Buffalo, N. Y.; Arthur F. Vince, Peoria, Ill., and Jacob K. Klaasen from Southern Russia. They all were guests at the session of the Chicago German Baptist Ministers Conference Feb. 22, held at the home of Prof. J. Heinrichs, D. D.

The Sunday school of our church in Peoria, Ill., has made fine progress of late months, increasing its average attendance over 50%. Sunday, Feb. 21, 130 were present. Supt. H. C. Kueck is greatly pleased at the fine spirit of co-operation and conquest that prevails. The next goal is 150. Pastor Benjamin Schlipf has a fine class of men. The Editor spent Sunday, Feb. 21, with the church, preaching to good-sized congregations both morning and evening and also addressing the B. Y. P. U. at 7 P. M. The church is looking forward to its seventy-fifth anniversary next year and hopes to signalize the occasion by making various improvements to its present church home.

Rev. H. C. Wernick of River Forest, Ill., one of our retired ministerial veterans, is still "bringing forth fruit in old age" (Ps. 92:14). For the last 15 years he has conducted monthly religious services in the Old People's Home in Forest Park, Ill.

The new pastor of the church in Ingersoll, Okla., is Bro. J. Malthaner. Bro. Malthaner studied in the Baptist Seminary in Hamburg, Germany, expecting to go to the foreign field, but the war frustrated his plans. Later he went to Argentina, entered business and served a group of German Baptists in Buenos Aires. His wife was a missionary in the service of the Southern Baptist Foreign Mission Board. Her illness necessitated a change of climate and return to Oklahoma, her native state. Bro. Malthaner begins his pastorate in Ingersoll April 1.

Evangelist Lippard held meetings with the church in Odessa, Wash., in the first half of February, preaching both in the town and in the station in the country. On Feb. 14 he began special services with the church in Tacoma, Wash.

Rev. A. Knopf, pastor of the Cottonwood Baptist Church, Tex., received 13 by baptism and 8 by letter last year. A

Delco electric light plant was installed and the church is delighted with the results. An acre of land has been purchased for a building site of the proposed new church. The pastor and wife were remembered with a substantial gift during the holidays.

Rev. Andreas Stern died at Trenton, Ill., Sunday, Feb. 21, in his 77th year. He was a graduate of our Seminary at Rochester of the class of 1873 and had pastorates in the United States and Canada since 1874. His last pastorate was in Crawford, Texas. He was living in retirement in Trenton at the time of his death. Bro. Stern was an original character and a man of penetrating wit and humor. He is survived by his widow.

Rev. R. Hoefflin of the Third Church, New York City, has been quite ill since last September, but is now gradually recovering. Of late he has been up several hours every day though still weak from the long siege of illness. We hope Bro. Hoefflin will soon be fully restored to his usual health.

By special arrangement with the Rochester Theological Seminary Mr. Ralph Blatt has been secured as student assistant to join the staff of the Temple Church, Rochester, N. Y., Rev. Clinton Wunder, pastor. Mr. Blatt will assist in the Junior church, teach a Bible class, act as business manager of the "Wide Awake," the parish paper, work in the neighborhood school with other duties assigned from time to time. Mr. Blatt is a spiritual son of the Immanuel Church, Kankakee, Ill. The plan is an experiment in modern ministerial training, equivalent to the internship of a medical student. Mr. Blatt is a junior in the seminary.

Mr. H. Theodore Sorg of Newark, N. J., will be one of the speakers at the evening sessions of the Linwood Park Assembly this summer.

The Baptist Herald

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Rev. A. P. Mihm, Editor

Contributing Editors:

Albert Bretschneider
O. E. Krueger

A. A. Schade
G. W. Pust

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The Baptist Herald

A New Denominational Education Program

THE prime purpose of our young people's organization is to produce and develop a better breed of bigger, broader and busier Christians. One of the great aims of our National Union as expressly and clearly stated in its constitution is "to secure the effective co-operation of our young people in all denominational enterprises."

The co-operation of our young people in our denominational enterprises is vital if we expect to maintain these enterprises in the future as well as have them flourish and attain their immediate aim now. We believe it is the earnest desire of our young people to render this co-operation willingly and gladly.

But our young people must become acquainted with our denominational enterprises. They must receive information. Intelligent young Baptists will make effective Baptists. A writer in a recent number of the "Baptist" wisely says: "Denominational programs cannot permanently be conducted on pep sessions. Processes of education will be necessary to sustained effort."

Dr. Gambrell, well known in the South, used to say, "Baptists do not work well in blind bridles." Baptists must educate or abdicate. Ignorance is not a stimulating but a stagnating force. The majority of Baptists do as well as they know how, but there is little reason to expect them to do better than they know. The inner urge for effective workmanship cannot be developed in a vacuum. Information arouses interest and when we are interested, we see the need, and when we have a vision of the great need, we will be inspired to help and co-operate by prayer, personal service and gifts. A chance to help is always a real joy. Missionary interest cannot be sustained without the arousing of interest on the part of our churches and among our churches and especially among those who are the hope of our churches,—our youth.

Providing the Program Material

THE Denominational Finance Committee joining forces with the "Baptist Herald" is preparing to furnish our young people's societies and organized Bible school classes and other similar groups with suitable and interesting study material concerning our denominational work.

The eight-page supplement in this number is a happy beginning in this direction. Its appealing motto is, "Know your own denomination." During the year ahead other special supplements will fol-

low. The tentative topics for these future supplements are as follows:

April 15. "Know your own pastor."

May 15. "Our Departed Leaders and Veterans."

September 1. "Missionaries from our churches and other societies."

October 1. "Our Mission Work in Russia and Far Eastern Siberia."

November 1. "Our Mission Work in Poland, Lithuania and Latvia."

December 1. "Our Mission Work in Bulgaria, Roumania and Czecho-Slovakia."

January 1. "Our Mission Work in Germany, Switzerland and Austria."

February 1. "Our Mission Work in South America."

March 1. "Our Denominational Institutions."

With each supplement of special material there will be a list of questions for a quiz.

Many societies are hunting for good program material to make their meetings stirring and eventful. We believe it would be most profitable to arrange a series of monthly DENOMINATIONAL GET ACQUAINTED MEETINGS covering the months indicated and using the material furnished in the "Herald" supplements. Adopting a program of this nature relates our young people to a great and vital world task in which all can have a worthy part.

Societies adopting this program and holding these meetings are requested to report to the "Baptist Herald." We wish to publish an honor list of participating societies. Let presidents and program committees take special note of this. Our Union is ready to award an attractive certificate to all societies or classes that take through this study material. Widespread participation in these programs should follow on the part of all progressive societies. Here is a school of missions that some have been advocating and awaiting. Now let a host of our societies put this on and put it through.

Incidentally it is clear that these supplements will greatly increase the value of the "Herald" to all of our readers. This ought to induce our pastors and leaders to extra efforts to increase the circulation of our paper among their members. Let all get behind this denominational education program with heart and soul. It is worth-while.

Common-Sense "Hows"

JOHN F. COWAN

XI—How to Enjoy Life Best

SOMETIMES we may be fooled into supposing that those who recognize no commandments as binding, and are bothered with no conscientious scruples, get the most care-free enjoyment out of

life. Lively young people may be tempted to envy the "lid-off," Hollywood style of life, whose motto seems to be: "Eat, drink and ride the merry-go-round."

Lawlessness Isn't Fun. It would be just as true to assume that life would be better on a wild shooting star that has no orbit to follow, than on our earth that has been under commandment to swing around a set orbit, without varying a second, for ages. Or to suppose that the counterfeiter has a better time than the superintendent of the U. S. Mint.

Character is enjoyment. The finer the character the more one gets out of life. For character is a capacity for enjoying to the fullest all the good things in the world. To say that one who disregards rules of character has the best time is like saying that a railroad that is sky-rocketed on Wall Street, and run down in equipment, as the Erie was by Jay Gould and Jim Fisk, can run faster, finer trains than the New York Central and the Pennsylvania that have done an honest railroad business in an honest way, in the interest of stockholders and patrons. But take notice: no railroad without commandments and a conscience has ever run a *de luxe* Twentieth Century Limited.

Keeping in with the government is the way for a citizen to have a good time. Pinkerton could tell you that better than I. If you have given no reason to be afraid of revenue officers and courts, you have a better time in America than does the Bolshevik in Russia, without laws.

So the way to have the best time in this world must be to keep in with the Ruler of it. When anyone shows me how a moonshiner, a burglar, a murderer, defying law, gets a better time under our Constitution and laws, than honest John Smith who is four-square with everyone, then I may be ready to own that a man can get most fun out of life by defying God's laws.

Working in harmony with law is the way Marconi discovered wireless telegraphy. Burbank gave us the paper-shelled walnut, the spineless cactus and the Shasta daisy by collaborating with God. You can't even take a kodak snapshot or poach an egg for breakfast unless you treat the laws of light and heat with due respect.

Editorial Jottings

SUBSCRIPTIONS, CHANGE OF ADDRESS and other business matters concerning the "Herald" should be sent to the German Baptist Publication Society, 3804 Payne Ave., Cleveland, O. Reports, news items and contributed articles are to be addressed to the editor, Box 4, Forest Park, Ill. The "Herald" appears on the first and fifteenth of each month. Articles to appear in these issues should be in the hands of the editor two weeks in advance of these dates, preferably a little earlier. Constructive criticism and creative suggestions concerning the "Herald" are invited by the Editor.

Sanctified Enthusiasm

WILLIBALD S. ARGOW

THE Sunday school and the Young People's Work is an essential part of the Kingdom of God. Here we find all degrees of emotion and interest manifested. As a lover woos for the heart and hand of his beloved, so would I woo for the ardor, zeal and sanctified enthusiasm of all workers in the Sunday school and Young People's work.

Sanctified Enthusiasm. What It Is Not

It is not a clamoring, waving of arms and handkerchiefs, shouting hallelujah. When Roosevelt was nominated years ago in Chicago the convention shouted itself hoarse for 90 minutes. It is not building a fire under a boiler and letting the steam blow off from the safety valve instead of turning the machinery. It is not a mass of paint daubed on a canvass and called a painting. It is not a lot of "pep" and spirit manifested at a convention, complimenting the speakers and never opening your mouth or moving your finger at home. It is not beginning a task with a full head of steam and then leaving it after a short while.

What Is It?

Enthusiasm is derived from the Greek "en Theos" = full of God, God-enthused, God-inspired. An enthusiast is one whose imagination is warmed, one whose mind is highly excited with the love or in the pursuit of an object. This is doubly true of a sanctified enthusiasm. It is doing, not dreaming; finding oneself, not losing oneself; illumination, not illusion; reality, not imagination. It is utilizing the raw material God gives. He provides the iron ore, we must fashion the plowshares. He furnishes the clay, we must burn the bricks. He causes the wheat to grow, we must mill it and bake the loaves. It is a real hunger for the thing we are doing. The greatest gift the individual can give is—personal service. True living means realizing the real hunger of ourselves and others and seeking to satisfy that. We must give others not merely what we have but what we are.

We have sanctified enthusiasm when we are intensively, decidedly, full of faith, trusting God in doing our work. We build with good material, untiringly, without haste and waste when we know that we are anchored in the Eternal One. It is not only talking about the thing, but doing it. Two neighbors were one day talking about their families when one remarked: "I notice that your son and my daughter are together a great deal. I wonder what they find to talk about so much?" Whereupon the other answered: "I think they are past the time of talking, actions will follow soon." They best talents slumber—they are like our autos—require a spark to set them agoing. We must say with the Psalmist: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." And then he acted!

It Makes Endurance Possible

It makes us try to imitate the postage stamp, to stick until we reach our destination. Too often we listen to what some folks say: "Remember your limitations." Throw such advice overboard, to the winds with it! Remember—your possibilities without bounds! Man is not like a music box, we had at home with four selections in it, to be played over and over again. But he is like a violin restricted only to the possibilities of the person playing it. He is not a result—a finished product, but a beginning. He is not a statue in an art gallery, but a block of marble in the rough waiting for the chisel and hammer in the skilled hands of the sculptor. What you and I make of ourselves—that's what you and I are. Banish the thought that man is like a freight car with its capacity painted on the outside! Men have taken weak, sickly, puny bodies and developed robust, strong physiques, such as the late Ev-President Roosevelt had. Intellectual and spiritual development is possible in like manner and not only possible but desirous and necessary. Too many workers in God's Kingdom are satisfied with their attainments and achievements. Their goals are too low. What a splendid example Paul gives us, when he says: "Not that I have already attained, either were already perfect; but I follow after." Rather be a live coal of fire even if only for a day than an icicle for a century. We may not all be able to be extensive, but we can be intensive. We can all concentrate, if we cannot expand over all. Some never begin in Christian work because their enthusiasm has never been aroused. We will never accomplish anything worthwhile until like Paul we say, "This **one** thing I do," and then apply ourselves with every fiber of our being in doing the one thing to which we have been assigned.

We must believe = I am unique, there was never a person just like me before. "When God makes a man, he breaks the mould." It is impossible for anyone to do my work, as God would have me do it. "For the Son of man --- gave to every man his work." If I am not willing to do my work, it will remain undone. Sanctified enthusiasm is concentrated thought made possible through an accumulation of facts of past and present and the probable achievements of the future. One of the laws of nature is that exercise is a condition for life. We must exercise our arms and other members as well as our spiritual faculties or they will be like the eyes of the fish in Mammoth Cave that have lost their functioning powers. Our enthusiasm will increase as we go forward. We learn to do things by trying. The old Chinese used to pull teeth with their fingers, having learned the art by pulling pegs which had been driven into boards.

It Finds Its Reward in Success

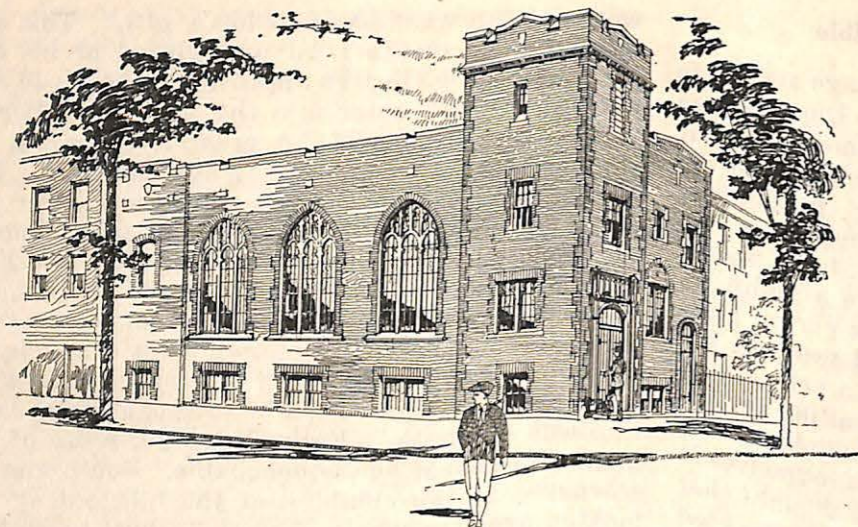
The more we put into the work the more we will get out of it. On the Science Building at the Pan American Exposition in Buffalo were these

words: "The weakest of us has a gift." This gift yielded fully to the Lord and placed at his disposal will bring Christ's approval: "Thou true and faithful servant, enter into the joy of thy Lord." What will that mean? A greater, fuller, all-including work—"reign over many things." The farther we walk in Christ's way, the clearer the vision. Enthusiasm for minor things only hinders. We must have our "Pep meetings" in the high schools and colleges, the cheer or yell leaders, our bands to inspire the players. Why cannot we command that same energy led into right channels for sanctified enthusiasm which will urge us forward and upward? It is a mistake to speak of the "enthusiasm of youth." Enthusiasm is the life of the heart and should be unquenchable. Youth may be compared to the climbing of the hill, old age as looking over the whole. But their must be enthusiasm in both.

Where to Find Enthusiasm

The Christian will find enthusiasm in two places. In prayer, waiting for the Holy Spirit, the fire of enthusiasm that came down upon the disciples on Pentecost. And it will be found out among men where one will see the great need, the suffering, the heartaches. He will realize as never before that Christ's program was to alleviate and bind up the wounds caused by the adversary. Christ had a purpose in his life of service. It will give every follower of his a new impulse, a new impetus, a new interpretation to living. Purpose is the backbone of a life of courage. It shows that the highest justification for living is love—in some form. Being good in a pale, anemic, temperamental way is not enough. If the world is not daily better because we have lived, if the little circle is not strengthened, heartened, helped and in some way made happier by direct effort in our conscious living, we are not true to our possibilities or purpose. We can not all be Lincolns and save a nation, but we can put the spirit of Lincoln into every trifle of our living—his simplicity, courage, kindness, love, justice, consecration, enthusiasm. The greatest good to the world or church or school is not the magnificent power of a few great men manifesting it on a colossal scale, but these same qualities, in a smaller, humbler way, manifested in hundreds of simple, unknown lives throughout our churches and societies.

Years ago England established the Victoria Cross—that simple Maltese Cross of bronze with a decoration and the words "For Valor," the whole suspended from a ribbon. It was given to soldiers, sailors and to all others who proved worthy by special acts of unselfish bravery in imperative need. The smile of approval of the Christ and his words "thou good and faithful servant" will be more prized than all decorations earthly powers may bestow. Because of your sanctified enthusiasm in his cause will you be so decorated?



West New York Baptist Church

Dedication of West New York Baptist Church

Eight years ago a band of sturdy Christians started a mission in West New York, N. J. Soon they banded together and established a church. Long and diligently did they labor for the Lord. It was indeed a poor structure in which they held their services. They had a courageous captain, Rev. John Lehnert, and through his untiring efforts and encouraging words the flock was blessed. Sunday, February 7, the minister and his faithful followers saw the prize for which they had worked: the beautiful new edifice of worship. The dedication services lasted three days.

We enjoyed the inspiring words which were spoken by Rev. Wm. Kuhn at both Sunday morning and evening services. Sunday afternoon we listened to an interesting talk by Mr. F. A. Wurzbach. At this meeting the mayor of West New York, N. J., and the town council were present. Mayor Effert congratulated our pastor on his wonderful work and said that in his estimation a man without a church is as bad as a man without a country. Monday evening was called "German Baptist Night." The services were held in the German language and ministers of New York and vicinity were present. They all congratulated us and wished us God's blessing. Tuesday night was inter-church night, the ministers of the nearby churches taking part.

At all these meetings our own talent took an important part. God has been very good to us and blessed us richly with wonderful talent and a large group of earnest young people. We are praying constantly for our pastor who has been so faithful and made the work interesting so that we might prosper in God's kingdom. MATILDA BENDLIN.

In what are Barrens now the Wise may see
The Fertile Fields of Days that are to be.

Active Ladies in Arnold

The Ladies' Missionary Society of the Union Baptist Church of Arnold, Pa., have so kindly helped us financially with our church building. Some money is still coming and this proves over and over how interested you are in our work for the Lord. We appreciate the smallest gift. In connection with this I wish to say that the Missionary Society of a small church of less than 30 members gave five dollars. Is this not worthy of mention?

We may add that our society has not been idle. We try to make at least \$25 to \$30 monthly. We have bake-sales in some of our local stores frequently. As many know, we served meals at Pittsburgh (18 miles from us) at the General Conference near the church where the meetings were held. In this we were handicapped, as we had to transport all needed utensils, etc., back and forth. Last spring we had a stand in the local "Pure Food Show," where we as the smallest society made over \$100. Each sister also has a Dime Bank containing \$5 when filled. These we collect every six months which adds over \$100 to our treasury. Our aim is to pay \$500 toward our church debt, besides aiding missions and benevolence.

I am writing this that it may prove a help to some society which may be in need.

May God's richest blessing rest upon you all!
MRS. C. E. CRAMER, Sec.

The B. Y. P. U. of Wasco, Cal.

Our B. Y. P. U. consists of two departments, the Senior and Junior. This is due to the fact that our membership is too small to have separate unions. At the beginning of 1925 our enrollment was 25. During the year we gained 3 new Senior members and 12 Junior members, making our present enrollment 36.

The two departments have their devotional meetings together every Sunday

evening. The Seniors have charge one Sunday with regular Senior subjects. The next Sunday the Juniors have charge of the meeting. Our pastor, Rev. C. H. Edinger, usually has a Bible story or some biblical teaching suitable for their understanding. The two departments meeting together every Sunday evening makes the attendance larger and still gives both, Seniors and Juniors, a chance to take part in the work.

It is our aim to give a literary and musical program once each quarter on Sunday evening for the entire church. However, two were only given in 1925.

We have a business meeting at least once each quarter, also a social outing every quarter.

Our society is very much indebted to our beloved pastor, Rev. C. H. Edinger, for the social spirit and success of our union.
H. L. IFLAND, Sec.

Concert at Glidden, Sask.

The Young People of Glidden, Sask., gave a concert in January. Mr. W. Bender, president, opened the meeting by reading part of Matt. 5 and Mr. F. Heinrich led in prayer. Choir selections, recitations, a dialogue and violin numbers by Julius Renz composed the program. The offering was \$6.25. The members of the society are just beginners in the work and aim to do better with more experience. After a closing prayer by Rev. N. Christensen, refreshments were served.

MINNIE TIPPE, Cor. Sec.

Announcement

The Lake Erie and Ontario District Young People's and Sunday School Workers' Union is planning its third annual Institute. This year it will be held at the Andrews St. Church, Rochester, N. Y. The time—May 29 to 31. We are planning to have our new field secretary, Rev. Albert Bretschneider, with us. Announcement will be made later in regard to the program.

We expect to have a good representation from all the churches of the Eastern Conference and all young people are cordially invited to attend. We are counting on a good time—inspirational and recreational.

All together now—Boost for Rochester!

Advice to Writers and Speakers

Perhaps nobody can write exactly as Emerson wrote or as he would have others to write. However, his counsel is worth careful consideration. He said: "Expression is the main fight. Search unweariedly for that which is exact. Do not be dissuaded. Know words etymologically. Pull them apart, and see how they are made, and use them only when they fit. Avoid the adjective. Let the noun do the work. The adjective introduces sound, gives an unexpected turn, and so often mars with an unintentional false note. Most fallacies are fallacies of language. Definitions save a deal of debate."

The Sunday School

K A Z A Omaha

I heard it through the radio,
The sweetest song I ever heard,
Sweeter than any sound I know
Of violin or warbling bird.
It filled my soul with ecstasy,
A yearning and a trembling awe;
Such bliss, such rapture came to me
From K A Z A Omaha.

The Judson Baptist Sunday school
Furnished the concert on that night;
And out of it her song, so cool,
So sure, so strong, so dear, so bright.
A girlish solo, but it seemed
My very inmost soul to draw,
Revealing all my life had dreamed
In K A Z A Omaha.

And since, at every evening hour
I turn the disc to 34,
And hope to come within the power
Of that sweet soaring voice once more.
But jazz and jumble, clash and gong,
Opera show and raven's caw,
And never again the angel song
From K A Z A Omaha.

Amos R. Wells in The Argosy.

Making Much of the Opening Service

It was difficult for the people of our country community to get to Sunday school on time, though the service did not begin till ten thirty. The superintendent was in despair some Sundays, for if the school did not begin promptly we encroached on the preaching service or else had to omit some of the interesting closing exercises.

The pastor solved the problem one day when he suggested that we make more variation in our opening exercises. The superintendent asked one class to take charge of the opening exercises the next Sunday. The time allowed was twenty minutes, and classes were kept strictly within the time limit.

It happened to be the junior girls who came first, and they gave recitations, reading of the lesson, songs, and a missionary story, as it happened to be our "missionary Sunday"—the first Sunday in the month. Another Sunday the young men's class had charge, and they gave a cornet solo, a male quartette, the story of the lesson, and a vocal solo.

Another time the missionary secretary of the school had an easel lecture on North American Indians, the pictures being obtained from the State Director of Missionary Education for our denomination. The young women's class gave a still different program, one person giving a resume of the previous lesson, another a piano solo, a third the story of the lesson for the day in her own words, and a class song. The Primary Class really deserved a prize, however, as the little tots, some not more than three or four years old, stood up and gave the Beatitudes, one verse to a child. They sang "Jesus Loves Me," and repeated other Scripture in unison.

Even the old ladies' Bible Class, most of them grandmothers, furnished some surprises when one member sang a solo, and together their sweet old voices blended in their favorite song.

The variety and genuine interest of each set of exercises made a considerable difference in the attendance, and people really made an effort to be present on time. The surprising thing was to find so much "talent" among our regular attendants, all of whom are just ordinary country folk who are willing to do what they can without either conceit or false modesty. It was suggested that some time during the dull season when farmers have a little leisure, we all get together and see what an entertainment we can have with everybody doing his share. Wouldn't you like to be present?—S. S. Times.

New Ventures for Adult Classes

If any adult Bible class thinks that it has reached the end of its opportunities for service, it has one more think coming! Often such a class does not realize that all about it flows a life as thrilling, as wonderful as its own; a life that is so different that the class would be pleasantly surprised were it to strike out on some new ventures.

Perhaps there is a fine army of young men in the community who are engaged for a time in running new telephone or telegraph wires through the country. They are a stalwart body of men. When they come to your town, corral them. You will be able to do them good, and in return new blood will be transfused into your organization.

Is there a wrecking crew or railroad construction gang in your town? Talk to them, and invite them to the class. Did you ever speak to the taxicab drivers about your class? Maybe they would be interested. Are you near a water front? Here is a field in which you may work, and the chances are that you will be richly repaid.

Or are you within reach of men who "go down to the sea in ships"? Years ago, in Christian Endeavor work among sailors in Philadelphia, it was discovered that a single soul won to Christ before the ship sailed often meant that, before the ship reached Japan, the entire crew was singing, "Jesus Loves Even Me." Why could not a Bible class do the same kind of work? A single Sunday given to such service may result in untold blessing.

There is only one effectual way of reaching the wanderers, and that is to be sympathetic and in earnest. Let a member or two who understand John 3:16 tuck a few current magazines under their arms and go down to the boarding house, to the railroad car on the siding, or to the ship. Ask questions about the work of these men; become interested in what they are doing. Be sane and

sociable. Do not hesitate to tell them that you want to see them in your class and at church. There is no need to be ashamed of the gospel of Christ. If you can convince these people that you actually are presenting the love and compassion of Jesus, they will come. It has been proved again and again.

An adult class that goes out into these new fields will find its spiritual life deepened and quickened. Such service will bring into the Church the spirit we need if we are to win America for Christ.—Westminster Teacher.

Can a Small School Be Graded?

Any school can be graded. If it has only a dozen scholars, those scholars should be placed in the right relationship to each other and where they properly belong. Grading is simply sorting. A shoe dealer will have shoes of various sizes and kinds and a place for every size and kind. If those he has are in the proper places, he has a graded shoe-store, even though half the boxes are empty.

It is not necessary that there should be scholars in every department and grade, in order to have a graded school. All that is necessary is that the scholars who are in the school should be properly placed.—S. S. Times.

Good for the Money

We are indebted to the "Word and Way" for the following Sunday glimpse of a certain family which had been to church. On the way home the father criticised the sermon. The mother found fault with the organist. The eldest daughter declared that the singing of the choir was atrocious. But the subject was suddenly dropped when the small boy of the family spoke up: "Dad, I think it was a mighty good show for a nickel!"

The lad was right. And many another family needs to take this remark to heart.

"Singing Tragedies"

"At the Cross," and waste your time playing "bridge."

"I Love to Tell the Story," and never led a soul to Christ.

"I Surrender All," and drop a nickel in the collection plate."

A church that has \$50,000 invested in pleasure cars and \$5,000 invested in foreign missions insults God Almighty, outrages his love and prostitutes his altars.—Exchange.

A boy may dodge Sunday school, he may disappoint hungry autos, he may evade punishment, he may pull wool over his teacher's eyes, and deceive his parents; but he cannot escape from his conscience any more than Jonah could run away from God.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

CHAPTER XXII

Shirley's sense of direction had always been keen. Even as a child she could tell her way home when others were lost. It was some minutes, however, before she suddenly became aware that the car was being driven in an entirely different direction from the place she had just left Mr. Barnard. For a moment she looked around puzzled, thinking the man was merely taking another way around, but a glance back where the white dome of the Capitol loomed, palace-like, above the city, made her sure that something was wrong. She had looked at the buildings they were passing, at the names of the streets—F Street—they had not been on that before! These stores and tail buildings were all new to her eyes. Down there at the end of the vista was a great building all columns. Was that the Treasury and were they merely seeing it from another angle? It was all very confusing, but the time was short, why had they not taken the shorter way?

She looked at her small wrist watch anxiously and watched eagerly for the end of the street. But before the great building was reached the car suddenly curved around a corner to the right,—one block,—a turn to the left,—another turn,—a confusion of new names and streets! New York Avenue! Connecticut Avenue! Thomas Circle! The names spun by so fast she could read but few of them, and those she saw she wanted to remember that she might weave them into her next postal. She opened her bag, fumbled for her little silver pencil in the pocket of her coat and scribbled down the names she could read as she passed, on the back of the bundle of postal cards, and without looking at her writing. She did not wish to miss a single sight. Here were rows of homes, pleasant and palatial, some of them even cozy. The broad avenues were enchanting, the park spaces, the lavish scattering of noble statues. But the time was hastening by and they were going farther and farther from the station and from the direction of the offices where she had been. She twisted her neck once more and the Capitol dome loomed soft and blended in the distance. A thought of alarm leaped into her mind. She leaned forward and spoke to the driver:

"You understood, didn't you, that I am to return to the office where you took me with the gentleman?"

The man nodded.

"All right, lady. Yes, lady!" And the car rushed on, leaping out upon the beautiful way and disclosing new beauties ahead. For a few minutes more Shirley was distracted from her anxiety in wondering whether the great build-

ings on her right belonged to any of the great embassies or not. And then as the car swerved and plunged into another street and darted into a less thickly populated district, with trees and vacant lots almost like the country, alarm arose once more and she looked wildly back and tried to see the signs but they were gone faster still now upon a wide empty road past stretches of park, with winding drives and charming views, and a great stone bridge to the right, arching over a deep ravine below, a railroad crossing it. There were deer parks fenced with high wire, and filled with pretty creatures. Everything went by so fast that Shirley hardly realized that something really must be wrong before she seemed to be in the midst of a strange world aloof.

"I am sure you have made a mistake!" The girl's clear voice cut through the driving wind as they rushed along. "I must go back right away to that office from which you brought me. I must go at once or I shall be too late for my train! The gentleman will be very angry!" She spoke in the tone that always brought instant obedience from the employees around the office building at home.

But the driver was stolid. He scarcely stirred in his seat to turn toward her. His thick voice was brought back to her on the breeze

"No, lady, it's all right, lady! I had my orders, lady! You needn't worry. I get you there plenty time."

A wild fear seized Shirley, and her heart lifted itself as was its habit, to God. "Oh, my Father! Take care of me! Help me! Show me what to do!" she cried.

Thoughts rushed through her brain as fast as the car rushed over the ground. What was she up against? Was this man crazy or bad? Was he perhaps trying to kidnap her? What for? She shuddered to look the thought in the face. Or was it the notes? She remembered the men in the office and what they had said about keeping still and "spying enemies." But perhaps she was mistaken. Maybe the man was only stupid, and it would come out right in a few minutes. But no, she must not wait for anything like that. She must take no chance. The notes were in her keeping. She must put them where they would be safe. No telling how soon she would be overpowered and searched if that was what they were after. She must hide them, and she must think of some way to send word to Mr. Barnard before it was too late. No telling what moment they would turn from the main road and she be hidden from human habitation. She must work fast. What could she do? Scream to the next passer-by? No, for the car was going too fast for that to do any good, and the houses up this way seemed all to be iso-

lated, and few people about. There were houses on ahead beyond the park. She must have something ready to throw out when they came to them. "Oh God! Help me think what to do!" she prayed again, and then looking down at her bag she saw the postal cards. Just the thing! Quickly she scribbled, still holding her hand within the bag so that her movements were not noticeable:

"Help! Quick! Being carried off! Auto! Connecticut Ave.! Park! Deer. Stone bridge. Phone Mr. Clegg. Don't tell mother!. Shirley."

She turned the card over, drew a line through her mother's name and wrote Carol's in its place. Stealthily she slipped the card up her sleeve, dropped her hand carelessly over the side of the car for a moment, let the card flutter from her fingers, and wrote another.

She had written three cards and dropped them in front of houses before it suddenly occurred to her that even if these cards should be picked up and mailed it would be some time before they reached their destination and far too late for help to reach her in time. Her heart suddenly went down in a swooning sickness and her breath almost went from her. Her head was reeling, and all the time she was trying to tell herself that she was exaggerating this thing, that probably the man would slow up or something and it would all be explained. Yes, he was slowing up, but for what? It was in another lonely spot, and out from the bushes there appeared, as if by magic, another man, a queer-looking man with a heavy mustache that looked as if it didn't belong to him. He stood alertly waiting for the car and sprang into the front seat without waiting for it to stop, or even glancing back at her, and the car shot forward again with great leaps.

Shirley dropped out the two cards together that she had just written and leaned forward, touching the newcomer on the arm.

"Won't you please make the driver understand that he is taking me to the wrong place?" she said with a pleasant smile. "I must go back to an office two or three blocks away from the Treasury Building somewhere. I must turn back at once or I shall miss my appointment and be late for my train. It is quite important. Tell him, please, I will pay him well if he gets me back at once."

The stranger turned with an oily smile.

"That's all right, Miss. He isn't making any mistake. We're taking you right to Secretary Baker's country home. He sent for your man, Mr. — What's his name? I forget. Barnard? Oh, yes. He sent for Mr. Barnard to come out there, sent his private car down for him; and Mr. Barnard, he left orders we should go after you and bring you along. It's something they want to change in those notes you was taking. There was a mistake, and the Secretary he wanted to look after the matter himself."

Shirley sat back with a sudden feeling of weakness and a fear she might faint, although she had never done such

a thing in her life. She was not deceived for an instant now, although she saw at once that she must not let the man know it. The idea that Secretary Baker would pause in the midst of his multiplicity of duties to look into the details of a small article of manufacture was ridiculous! It was equally impossible that Mr. Barnard would have sent strangers after her and let her be carried off in this queer way. He had been most particular that she should be looked after carefully. She was horribly to blame that she had allowed herself to be carried back at all until Mr. Barnard himself appeared; and yet, was she? That surely had been the page from the office who came with the message? Well, never mind, she was in for it now, and she must do her best while there was any chance to do anything. She must drop all those postals somehow, and she must hide those notes somewhere, and perhaps write some others,—fake ones. What should she do first?

"Father, help me! Show me! Oh, don't let me lose the notes! Please take care of me!" Again and again her heart prayed as her hand worked stealthily in her bag, while she tried to put a pleasant smile upon her face and pretend she was still deceived, leaning forward and speaking to the strange man once more:

"Is Secretary Baker's home much farther from here?" she asked, feeling her lips draw stiffly in the frozen smile she forced. "Will it take long?"

"Bout ten minutes!" the man answered graciously, with a peculiar look toward the driver. "Nice view 'round here!" he added affably with a leering look of admiration toward her.

Shirley's heart stood still with new fear, but she managed to make her white lips smile again and murmur, "Charming!"

Then she leaned back again and fussed in her bag, ostentatiously bringing out a clean handkerchief, though she really had been detaching the pages which contained the notes from her loose-leaf note-book. There were not many of them, for she always wrote closely in small characters. But where should she hide them? Pull the lining away from the edge of her bag and slip them inside? No, for the bag would be the first place they would likely search, and she could not poke the lining back smoothly so it would not show. If she should try to drop the tiny pages down her neck inside her blouse, the man would very likely see her. Dared she try to slip the leaves down under the linen robe that lay over her lap and put them inside her shoe? She was wearing plain little black pumps, and the pages would easily go in the soles, three or four in each. Once in they were well hidden, and they would not rattle and give notice of their presence; but oh, what a terrible risk if anything should happen to knock off her shoe, or if they should try to search her! Still she must take some risk and this was the safest risk at hand. She must try it and then write out some fake notes, giv-

ing false numbers and sizes, and other phraseology. Or stay! Wasn't there already something written in that book that would answer? Some specifications she had written down for the Tillman-Brooks Company. Yes, she was sure. It wasn't at all for the same articles, nor the same measurements, but only an expert would know that. She leaned down quite naturally to pick up her handkerchief and deftly managed to get five small leaves slipped into her right shoe. It occurred to her that she must keep her keepers deceived, so she asked once more in gracious tones:

"Would it trouble you any to mail a card for me as soon as possible after we arrive? I am afraid my mother will be worried about my delay and she isn't well. I suppose they have a post office out this way."

"Sure, Miss!" said the man again, with another leering smile that made her resolve to have no further conversation than was absolutely necessary. She took out her fountain pen and hurriedly wrote:

"Detained longer than I expected. May not get back tonight. S. H." and handed the card to the man. He took it and turned it over, all too evidently reading it, and put it in his pocket. Shirley felt that she had made an impression of innocence by the move which so far was good. She put away her fountain pen deliberately, and managed in so doing to manipulate the rest of the leaves into her left shoe. Somehow that gave her a little confidence and she sat back and began to wonder if there was anything more she could do. Those dropped postals were worse than useless, of course. Why had she not written an appeal to whoever picked them up? Suiting the action to the thought she wrote another postal card—her stock was getting low, there were but two more left.

"For Christ's sake send the police to help me! I am being carried off by two strange men! Shirley Hollister."

She marked out the address on the other side and wrote: "To whoever picks this up." She fluttered it to the breeze cautiously; but her heart sank as she realized how little likelihood there was of its being picked up for days perhaps. For who would stop in a car to notice a bit of paper on the road? And there seemed to be but few pedestrians. If she only had something larger, more attractive. She glanced at her belongings and suddenly remembered the book she had brought with her to read, one of the new novels from the cottage, a goodly sized volume in a bright red cover. The very thing!

With a cautious glance at her keepers she took up the book as if to read, and opening it at the flyleaf began to write surreptitiously much the same message that had been on her last postal, signing her name and home address and giving her employers' address. Her heart was beating wildly when she had finished. She was trying to think just how she should use this last bit of ammunition to the best advantage. Should she just drop it in the road quietly? If only there were some way to fasten the

pages open so her message would be read! Her handkerchief! Of course! She folded it cornerwise and slipped it across the pages so that the book would fall open at the fly leaf, knotting the ends on the back of the cover. Every movement had to be cautious and she must remember to keep her attitude of reading with the printed pages covering the handkerchief. It seemed hours that it took her, her fingers trembled so. If it had not been for the rushing noise of wind and car she would not have dared so much undiscovered, but apparently her captors were satisfied that she still believed their story about going to Secretary Baker's country house, for they seemed mainly occupied in watching to see if they were pursued, casting anxious glances back now and then, but scarcely noticing her at all.

Shirley had noticed two or three times when a car had passed them that the men both leaned down to do something at their feet to the machinery of the car. Were they afraid of being recognized? Would this perhaps give her a chance to fling her book out where it would be seen by people in an oncoming car? Oh, if she but had the strength and skill to fling it into a car. But of course that was impossible without attracting the attention of the two men. Nevertheless, she must try what she could do.

She lifted her eyes to the road and lo, a big car was bearing down upon them! She had almost despaired of meeting any more, for the road was growing more and more lonely and they must have come many miles. As soon as the two men in front of her sighted the car, they seemed to settle in their seats and draw their hats down a little farther over their eyes. The same trouble seemed to develop with the machinery at their feet that Shirley had noticed before, and they bobbed and ducked and seemed to be wholly engrossed with their own affairs.

Shirley's heart was beating so fast that it seemed as though it would suffocate her, and her hand seemed powerless as it lay innocently holding the closed book with the knotted handkerchief turned down out of sight; but she was girding herself, nerving herself for one great last effort, and praying to be guided.

The big car come on swiftly and was about to pass, when Shirley half rose and hurled her book straight at it and then sank back in her seat with a fearful terror upon her, closing her eyes for one brief second, not daring to watch the results of her act,—if there were to be any.

The men in the front seat suddenly straightened up and looked around.

"What's the matter?" growled the man who had got in last in quite a different tone from any he had used before. "What you tryin' to put over on us?"

Shirley gasped and caught at her self-control.

"I've dropped my book," she stammered out wildly. "Could you stop long enough to pick it up? It was borrowed!"

she ended sweetly as if by inspiration, and wondering at the steadiness of her tone when blood was pounding so in her throat and ears, and everything was black before her. Perhaps—oh, perhaps they would stop and she could cry out to the people for help.

The man rose up in his seat and looked back. Shirley cast one frightened glance back, too, and saw in that brief second that the other car had stopped and someone was standing up and looking back.

"Hell! No!" said her captor briefly, ducking down in his seat. "Let her out!" he howled to the driver, and the car broke into a galloping streak, the wheels hardly seeming to touch the ground, the tonneau bounding and swaying this way and that. Shirley had all she could do to keep in her seat. At one moment she thought how easy it would be to spring from the car and lie in a little still heap at the roadside. But there were the notes! She must not abandon her trust even for so fearful an escape from her captors. Suddenly, without warning, they turned a sharp curve and struck into a rough, almost unbroken road into the woods, and the thick growth seemed to close in behind them and shut them out from the world.

Shirley shut her eyes and prayed.
(To be continued)

Fiftieth Anniversary of Doctor D. B. Stumpf

A Beloved Physician

On February 16, 1876, Doctor D. B. Stumpf received his diploma as a physician. About six months later he came to Buffalo and began his helpful career, not only as a physician but also as a loyal member of our denomination. The significance that these fifty years have had for the religious life of Buffalo and especially for our churches and for our denomination, found a fitting expression in a surprise celebration which the Bethel Church had arranged for the evening of February 16. As the professional jubilee of Doctor Stumpf was being emphasized, a number of the physicians of Buffalo were invited and they opened the program. Among these was Doctor E. P. Hussey whom Doctor Stumpf calls his twin-brother because of their professional co-operation stretching over many years, Doctor A. Bodenbender and also Doctor E. H. Stumpf, the latter a son of the jubilee celebrant. Many congratulatory telegrams and letters were read during the course of the evening. Both the speeches and the letters emphasized the high esteem in which Doctor Stumpf was held by all with whom he came in contact, not only because of his splendid character but also because of his able medical knowledge and ability.

Doctor Stumpf not only built up a great professional practice but also has taken an active part in the public life of Buffalo. He served as a director of the Genesee Department of the Y. M. C. A. for thirty-five years. Doctor Whitford, the General Secretary of the Y.

M. C. A., as well as Mr. Lorenz, the Executive Secretary of the Genesee Department, called special attention to the fact that one could always depend upon Doctor Stumpf and that his counsel and co-operation were highly esteemed.

The position that Doctor Stumpf occupies in our denomination can readily be seen in the fact that Doctor Stumpf has served in almost every trustee board of our general work. He served for many years as member of the Publication Board as well as being a trustee of the Seminary and at the General Conference at Pittsburgh he was elected a board-member of our Orphans' Home. The School Board as well as the Orphans' Board forwarded telegrams congratulating Doctor Stumpf upon this anniversary.

Doctor Stumpf has always been one of the pillars of Bethel Church. He is one of the charter members of this church and has directed the choir for the past thirty-five years. He has never missed a Sunday unless his professional duties made his presence absolutely impossible. His long record of faithfulness is surely unusual for a busy physician. Again and again in the addresses of this anniversary occasion it was brought out that Doctor Stumpf was a man upon whom one might count, a faithful and dependable character, one who stood by, not only in the days when everything was sunny and smooth but in the times of storm and stress.

The choir honored its director by gifts of flowers, the church presented him with a testimonial to be hung up in his office and also with a silver loving cup with gold bands. In many of the addresses of the occasion loving references were made to Mrs. Stumpf and the high regard in which she is held both in the church and in the wider circle of her acquaintances. Bethel Church regards it an honor to count Doctor and Mrs. Stumpf among our members and hopes that they will be spared to be active in our midst for a long time. We are glad that we can bring them garlands of gratitude and wreaths of recognition while they are still with us.

ECKHARD UMBACH.

Dedicated to Dr. D. B. Stumpf by his Pastor voicing the sentiments of Bethel Baptist Church at his Golden Jubilee as a Physician, Buffalo, N. Y.
February 16, 1926

Tune: "I'll go where you want me to go, dear Lord."

There're men who have in battles and strifes

Contended for victory;

And others there are who have given their lives

In the conquest of air and sea.

And others still have been deeply stirred

And have heeded the Master's call,
And have gladly gone to the heathen world

And there preached salvation to all.

We honor the man whoever he be
Or whatsoever he do,
If he tries, dear Jesus, to honor thee,
And lives a life, loyal and true.

We thank thee, Lord, for the men of peace,
The friends of humanity.
For those who have helped to conquer disease,
And doing it, glorified thee.
We thank thee for every physician and nurse
Who, under the stress and the strain
Of their calling, have valiantly done their work
In the battle with sickness and pain.

Not many may have a world-known name
Or may be remembered long,
And few only stand on the heights of fame,
With glory in statue and song.
But many a man in the circle of friends
Among whom he labored and lived,
Is truly to them by his work and deeds
A blessing and heaven-sent gift.

Not all he has done for his fellowmen
May be seen or acknowledged here,
Or written down by a human pen
In this our earthly career.
But some day the records of life will be shown
And a man's whole labor of love
Will then be revealed as today it is known
Alone to our Savior above.

But, therefore, oh Lord, we must not wait
To bespeak our greatest delight
For the record our Doctor Stumpf has made
Whom we gratefully honor tonight.
We express to you, Doctor, our highest regard
On this, your Jubilee,
For the spirit with which you have right from start
Served suffering humanity.

And we love you no less for what you have done
In Church and Community
As a Christian man for the Crucified One

Who has blessed you abundantly.
May God who holds the keys of life
To whom we are praying here
Protect you and spare you and your dear wife
To the Church yet for many years.

* * *

"Ah, old fellow," said a man meeting a friend on the street, "so you were married at last. Allow me to congratulate you, for I hear you have an excellent and accomplished wife." "I have indeed," was the reply. "Why, she is perfectly at home in literature, at home in music, at home in art, at home in science—in short, she is at home everywhere except—" "Except what?" "Except at home."—Health and Home.

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

Sometime ago Rev. Charles F. Zummach, Kankakee, Ill., wrote the chairman of our Finance Committee, Mr. E. Elmer Staub, a letter, which has all the evidences of deep interest and clear insight into the condition of our denominational budget on the part of Rev. Zummach. It is always encouraging to see that either a pastor or a layman has enough interest in denominational matters to sit down and write such a letter. In these extracts we will have the gist of what Rev. Zummach believes.

"No doubt many reasons could be cited why we failed to attain the goal of our 1922-1925 budget, and why we have fallen so deplorably short in our apportionment since the last General Conference."

"I fear we have failed to take sufficiently into account that many people labored under the impression that the *Million Dollar Offering* was to be an endowment fund instead of a current expense fund. It is hard to convince some people of that. That accounts for the large gifts from some folks, which they could not continue year after year."

"Furthermore we assumed that what we did once, we could do again without taking into consideration the utter lack of an educational program in our churches as to the requirements of our missionary work. We have not educated our churches up to a program and to a high standard of giving."

"We need to secure adequate salaries for our ministers. We can hardly expect a pastor to be very enthusiastic for increasing missionary offerings, when he is laboring for an inadequate salary himself. It should not be so, I know, but we are all human, even if we are ministers."

"Should we revise our conception of evangelism? In our evangelistic campaigns our denominational program is never touched upon, and our great missionary obligations never brought before the church. Ought not our whole denominational program be a part of our program of evangelism? Is a revival really a revival unless it inspires our churches with a zeal for the great cause of the Kingdom?"

"Does not the remedy lie in an educational program in our churches, such as we have not had to date? Something of the nature of the 'School of Missions' in the Northern Baptist Convention. We must give definite and detailed information about our work at home and abroad in such form that an educational program for each church can be built around it as local conditions permit."

"There ought to be some way to bridge the gulf that seems to exist between the Finance Committee and perhaps the General Missionary Committee

and the rest of the denomination. There is a tendency to sit back and let these committees control the policies of the denomination. More active co-operation would be helpful."

"I also believe we need an educational program with regard to 'denominational loyalty.' Theoretically we are supposed to have a great deal of that, and individually we may have in many cases, but collectively there is much to be desired."

We invite from anyone, either pastor or layman or lay-woman, a frank expression on the "Causes and Cure of our Decreased Denominational Income." We pledge ourselves to give careful consideration to anything that may be written. Some such suggestion may be a seed that will bear rich fruitage.

Anniversary of Oak Park Society

The thirty-fifth anniversary of the Young People's Society of the Oak Park, Ill., church was celebrated on Thursday evening, February 25, 1926. In spite of inclement weather a goodly number were present.

An interesting but not lengthy program consisting of the following was given: Three selections by the Sunday school orchestra, Carl F. Granzow, director; Scripture reading by the president and invocation by Rev. H. Kaaz. Address of welcome by the retiring president, Carl H. Jungkunz. Installation of newly elected president, Arthur E. Jungkunz. Report of secretary, Raymond Rappuhn. Report of treasurer, Arthur Rappuhn. Rendition by the choir, directed by Wm. J. Krogman.

A missionary dialog, entitled "A New Vision of the Father's Business," parts of which contained true incidents, was given by several young ladies, assisted by two Sunday school members. The dialog's objective was to stimulate the evening's offering designated for the support of "Romanus," a native missionary in Assam, India. The offering which followed was very gratifying as more than \$120 was given.

After the closing prayer by Rev. A. P. Mihm refreshments were served in the lower church.

Our program for the past year was as foregoing ones; a devotional meeting being held each Sunday evening preceding church service and diversified meetings every Tuesday, excepting the fourth one of each month, and at such times as occasion demanded.

The twenty-nine weekly meetings that we were privileged to have held were of varied interest, chief among which were Bible studies led by Prof. J. Heinrichs.

The treasurer's report disclosed that the expenditures for the past year amounted to \$513, the greater portion having been contributed to various missionary enterprises.

To grow in numbers and in the knowledge of the Truth is our prayer for the coming year.

* * *

If you have no good reason for doing a thing, don't do it.

The Last Prayer in the Bible

W. A. LIPPHARD

In Revelation 22:17. 20 we find the last invitation, the last promise and the last prayer in the Bible. The words: "Come, Lord Jesus" constitute the last prayer. "This should be the daily prayer of every true believer. If it is true, that every orthodox Jew prays three times every day for the coming of the Messiah, how much more should every Christian pray at least once daily for the return of Christ.

The following reasons should prompt us to make this last prayer in the Bible our daily prayer.

1. It is the will of God and he is ever pleased to hear it.
2. It reveals faith in the promise and blessed hope of Christ's Second Coming. The faith of every true Christian is based on five great facts, viz: the incarnation; the substitutionary suffering and death; the resurrection; the ascension and second coming of Christ. Four of these facts are in the past and objects of Christian faith. The fifth is in the future and the object of the Christian's hope. For its fulfillment all things wait, in heaven, earth and hell.

3. Satan will be bound and cast into the bottomless pit. (Rev. 20:1-3.)

4. Antichrist will be annihilated and destroyed with the breath of Christ's mouth and with the brightness of his coming. (2 Thess. 2: 7. 8.)

5. Divisions and strife among God's people will end. There are over 160 Christian denominations in the United States. This must greatly grieve the heart of the Lord as it certainly causes much grief to our hearts. There is much talk in these days concerning church unity, but it is idle talk. There is no text in scripture that justifies the belief that Christians will ever see eye to eye until Christ's return.

6. War will cease when Jesus comes. There can be no lasting peace on earth till the Prince of Peace comes.

7. The resurrection of the sleeping and the translation of the living saints will take place when Jesus comes. (1 Thess. 4:16.)

8. Nature will be delivered from the curse under which it rests and suffers. (Rom. 8: 15. 25.)

9. The rewards for fidelity in his service will be distributed. We oft fail in this life to receive credit for faithfulness, but the Lord keeps accurate record and all shall receive according to what they have done.

10. Christ will be King of the whole earth. All shall yield obedience to the righteous sway of his scepter; all knees shall bow to him; all tongues shall confess him to the glory of the Father. (Phil. 2, 9.10.)

If we earnestly ponder over these ten reasons they will certainly prompt us to offer more frequently this last prayer in the Bible: "Come, Lord Jesus!"

* * *

There is nothing like work to make a person who merely thinks he is busy realize how idle he has been.



Fifty Years in the Ministry

On February 1, 1926, it was just fifty years that Rev. Frederick Hoffmann began work as a minister of the gospel. This rare and unusual anniversary was commemorated by the St. Johns German Baptist church, Portland, which Bro. Hoffmann is serving at the present time.

The Golden Jubilee was celebrated by the church on Feb. 1. The church edifice was beautifully decorated. Members and friends filled the auditorium. Amid the sweet strains of the orchestra, the deacons led Mr. and Mrs. Hoffmann to the platform. Mr. J. Zink, the clerk of the church, gave a short history of the 50 years of Pastor Hoffmann's ministry. He served the following churches: Hamburg, Germany, Minonk, Ill., St. Louis, Mo., Spruce St., Buffalo, N. Y.; Winnipeg, Man., Leduc, Alta., and Portland, Ore. All these churches sent congratulations and other tokens of appreciation.

The presidents of the different departments and societies of the St. Johns church brought congratulations and presented flowers and other gifts. Rev. Dr. J. Kratt, Rev. F. Bueermann, Rev. G. Rutsch, Rev. J. Lucas and Dr. O. C. Wright, Ex. Sect. of the Oregon Baptist State Convention, made appropriate addresses. Fine vocal and instrumental music was furnished. Mr. Hoffmann could hardly find words to express his gratitude toward God, the church and his friends. At the close of the program refreshments were served. This unusual celebration will long be remembered.

The Portland Baptist Ministers' Association made record of Bro. Hoffmann's anniversary by a resolution of recognition and congratulation adopted Feb. 8 and placed on their minutes. The Oregon Baptist State Convention invited Rev. and Mrs. Hoffmann to be their guests of honor at a banquet in the Mt. Olivet Baptist church, Feb. 11, in honor of their fifty years of service in the ministry. It was a noteworthy occasion on which his brethren in the ministry honored a faithful servant of the Lord Jesus Christ. May many happy days of service be still granted to him!

Let us have more light, and less heat; more music, and less noise; more action, and less reaction.

To the Land of Snow and Sunshine

ALBERT BRETSCHNEIDER

Your secretary's first journey took him to the land of our friendly neighbor, Canada, and his extreme destination was the province of Alberta, the Florida of the North, where the sun shines continually and where the mountains, bathed in eternal glory, rise like mighty cathedral spires pointing unto heaven.

Canada is a

Good Land and Prosperous,

"a land of milk and honey" as well as a land of snow and ice.

But it was with considerable fear and hesitation that your secretary crossed the border nevertheless. He had been told that he would freeze to death and that the wind would blow the hair off his head. Moreover, they had told him that if the cold didn't "get him" the Indians surely would. But they didn't. With the exception of one day spent in Winnipeg when the mercury dropped to 17 degrees below zero the weather was very mild. About Calgary it was so warm that men went about without coats or vests. In some places old Sol had worked so hard to make the ground soft that men began to plow and in other places the roads became almost impassible.

Canada is a land of contrasts. From Winnipeg west along the Canadian Pacific there is a great stretch of country hopelessly dreary and desolate. One can look out upon a vast prairie for miles and miles without ever seeing a tree or bush.

And then there are sections that are very pretty, rolling country with hills and valleys, with streams and lakes and bush.

And still farther west and north near Edmonton, where some folks think "civilization ends" but where other proud Canadians think "civilizations begins" there are great forests of spruce and tamarak and still further north about Fort George there are regions where the deer, unafraid of man, play hide and seek beneath the giant trees of the forest, and where the buffaloes, now almost extinct, still roam.

West from Calgary come the mountains and Banff and Lake Louise than which there are no prettier places in all Europe.

Not all of Canada is wild or desolate. There are fine large and prosperous cities, cities with public buildings that are as fine as any in the states, and with churches and homes as beautiful as those in which we live and worship. And the people for the most part are

A Hardy and Sturdy Lot,

courageous pioneers, who braved the fierce winds and the cold of the plain to labor together with God to help feed the world.

Barren their life frequently was except for the stimulus of religion. But for that very reason, too, they turned

to religion with greater zeal and joy than many in more favorable circumstances.

But today the pioneer is emerging into prosperity. Not only has he a well-equipped farm and buildings but not infrequently, too, he has a very modern home with every convenience including the telephone and radio. Comfort and culture are being brought to his very door. And travel is widening his mental horizon.

Our brethren, a noble band of

Self-Sacrificing Ministers

who have worked among these people of the Northland, have done a splendid work and deserve all praise. But there is yet much to be done. It is true, chapels have been built and churches have been organized and many have been won to Christ. But there still remains the great task of educating the youth and of raising the moral tone and standard of family, church and community life. And ever new hosts of immigrants who come must be won to the Savior through the minister.

Our brethren are doing all they can. Some of them have three and four and even five preaching stations. They need help. They must have re-enforcement. Edmonton, Medicine Hat, Edenwald, Ebenezer, Leader and other churches need ministers. Most of these are churches with a large and growing membership and a number of them are in strategic places. Who of our ministers and especially among our younger men will hear the cry of need and say "Here am I, send me"?

It would be unfair to minimize the difficulties of these fields as it would be to unduly magnify their prospects. And yet, surely, they are as promising as any in Europe today. The only difference is that those of Europe are a little farther away and, "distance lends enchantment to the view."

It was

An Inspiring Experience

to go from church to church and everywhere to be greeted by hosts of young people and men who thronged the churches. And it was an encouraging experience to see hundreds of hungry souls sit through three services a day with wrapt attention and interest.

Your secretary was unable to visit all of the churches on this first trip. His journey took him only to those most accessible at this time of the year. On another occasion he will visit the other churches too.

Plans are being made to conduct three assemblies this summer in Alberta, Saskatchewan and Manitoba. We are hoping to have the assistance of the two secretaries, Mr. Donner and one of the professors in this work. And we hope the young people and Sunday school workers will welcome this opportunity and come to the assemblies in large numbers. We stand ready to help. But let the churches make ready the Highway of the Lord and encourage their youth to go.

What the B. Y. P. U. Societies Offer You

1. A chance to develop yourself in religious expression.
2. Leadership in office or on committees.
3. Discipline in faithful performance of church obligations.
4. Commitment of your life to definite spiritual aims.
5. Daily spiritual culture through Bible reading and prayer.
6. Fellowship with other societies in other churches.
7. Convention enthusiasm under widely known leaders.
8. Personal work in and outside the church.
9. Inspiration for Christian work rather than more interest in it.
10. Summer vacations spent among inspiring Christian surroundings.
11. Travel to all parts of our country on convention trips.
12. Contact with world-wide missionary and uplift movements.
13. Advantages too numerous to mention. —Exchange.

"She Did What She Couldn't"

At the head of the grave of a plain New England countrywoman stands a marble slab inscribed, "She did what she couldn't."

As you read this inscription your imagination kindles, and you picture to yourself a farmer's wife doing the impossible.

She is the mother of six children; for whom, and for her husband and the hired man, she cooks, and washes, and sweeps, and mends, and darns, besides looking after an aged paralytic father. She not only does this work, with only the help of the older children, but the chickens are her responsibility, and the garden after it is ploughed. In the little country church at the corners she plays the organ and teaches a Sunday school class. To the homes of the neighborhood where there is sickness and sorrow, she goes as a ministering angel.

Just feeling that half of her tasks were theirs would send some women to a sanitarium; but this woman, who has learned to do what she can't, not only does not complain, but wears a radiant face.

The secret of the life of the woman who "did what she couldn't" is found in the story of a well which used to go dry every summer. Finally the owner took a day off in the dry season to clean out the well. As he worked about the bottom he noticed that the shale in a little spot was a bit moist. With his crowbar he started to pick away at this moist spot. Suddenly the bar broke through and dropped a couple of feet, and a spring of clear, cold water came bubbling up. Never again did the well go dry.

This countrywoman was able to do the impossible, in the same way in which others can do it, by tapping the spiritual reserves of life. Into her soul flowed living water from the springs of God, bringing refreshment, and poise, and power.—S. S. World.

Installation Exercises

Have the members who are to take the offices of your Union march to front of platform and stand facing the audience. They should be arranged in the following order: (1) President, (2) Vice-President, (3) Recording Secretary, (4) Corresponding Secretary, (5) Treasurer, (6) Librarian, (7) Chorister, (8) Pianist.

Each should wear one large letter on his or her chest which together will spell the word, "OFFICERS."

Beginning with the president, let each in turn take one step forward and explain a chart which he has made to put forth the aims of his office. This should be his determination for the coming term of service. Suggested charts are as follows:

President:
Put on Program
Prepared
Purposeful
Pleasing to God.

Vice-President:
(Fill in aim of attendance.)
(Fill in aim of new members.)
(Fill in number of enrolled.)

Recording Secretary:

Records
1. Punctual.
2. Accurate.
3. Obvious.

Secure:
1. Kept on file.
2. Sent to State Secretary.

Corresponding Secretary:
Call on me for any writing,
See if I won't please you well;
Care and neatness will be taken,
Safely all your news to tell.

Treasurer:

I will guard your treasures.
1. Treasure of money.
2. Treasure of habit in giving.
3. Treasure of missionary knowledge.

Librarian:

Let me
loan you
little books
lovely to handle,
lovely to read,
long to remember.

Chorister:

Our Union one great

CHOIR

Everybody singing
Every song from the heart
To the Lord.

Pianist:

My Motto: "Making music to the Lord." Quote Isaiah 38:20.

It will be noticed that all these arrangements but the last feature the initial letter or letters of the office they describe.—Intermediate Leaders Quarterly.

* * *

There is no life that has not one road and maybe more, opening out before it. But in the choice to be made the consideration is not chiefly the smoothness of the way, but its destination. Where does it lead?

B. Y. P. U. Success through

1. Organizations (a systematic arrangement of forces with a definite end in view).

1) Plan—Constitution and By-Laws (Vision).

2) Personnel—Officers, etc. (Initiative).

3) Operation—Analyze and be efficient (Conduct).

2. Meeting (An assembly for the promotion of your defined purpose).

1) Preparation—Choosing of leaders, etc. (Thought).

2) Presentation—Meeting procedure (Objective).

3. Individual (success is a spiritual quality, an inward satisfaction, which cannot be measured by material things).

The six big I's:

1. Integrity
2. Industry
3. Intelligence

—Personality (Religion).

4. Initiative
5. Intensity
6. Interest

—Character (You).

—Chicago Baptist News.

Good Times

DEER SKINNY,

First church C. E. has a Soshul comitty that is always on the job. About every week they have a Beefstake fry or a corn roast or a Hey Ride or a Skating party or Sumthing. They have moar Fun than anybuddy.

But they are a queer bunch. They seem to get tired of even having fun. Sometimes the Comitty has a dickens of a time to get out a decent sized crowd.

Our society is awful Slow on the Good Times stuff. They don't get up a social or anything just for fun more than once in a dog's Age, and sometimes not even Then.

Seams like they just can't get up a good time without tacking some sort of Work to it. Instead of going off by Themselves for a picnic last summer they took a bunch of Orfans along and spent the whole time giving a picnic to Them. Instead of a Hey ride for themselves they took 10 auto loads of Poor kids for a long trip up in the mountains. Now they are getting up an Oyster supper out at the old ladies hoam. They are going to fill the old ladies up with Soup and then sing to them out on the lawn under their windows.

Looks like they wood want to have some Fun themselves once in a while. But they say they get Moar Reel pleasure this way.

Ain't it Queer?

Yours,
PUCKER.

—C. E. World.

* * *

A person may become so interested in science that he ignores religion. The age of rocks is of less consequence than the Rock of Ages.



Cleveland, Ohio, Erin Ave. Sewing School

Erin Ave. Baptist Church, Cleveland

This is a group of the scholars and teachers in our Sewing School. We have another at the Mission. There are ten nationalities represented in the Erin Ave. school.

Besides the training in sewing and weaving on toweling, we give them a connected story of the Word of God. It is wonderful to see how eagerly they listen to this true history of the human race. Every lesson is clinched with a Bible verse.

We are interested in boys as well as girls. See our Crusader Society, which meets every Wednesday before prayer-meeting. The boys are in the majority. Nearly every one has brought a Bible. Do they like it? Sure, better than anything else you could give them.

During our revival meetings five of these boys declared that they had accepted Christ. One of the boys went home and said, "Mother, have you ever been converted?" When she said she had, she asked why did he want to know? "Well," says he, "I was converted tonight." And she was a Methodist. She was very glad and told me she would never forget the expression in her boy's face when he told her.

M. E. GEBHARDT.

Call the Roll

When you are tempted to think lightly of the value of our foreign-born population reflect on these carefully collected facts about their contribution to this country:

Fought for America: Thousands fought for America in the Civil War, and over one million of foreign birth and parentage served under our flag in the World War.

Feed America: They bake one-half of our bread; refine one-half of our sugar; and do more than three-fourths of the work in our meat-packing industries.

Build America: They mine and manufacture three-fourths of the iron for our ships, buildings, machinery, and railroads.

Keep America Warm: They mine nearly three-fourths of the coal that

fills our furnaces, runs our mills, gives us light and transportation.

Clothe America: They manufacture three-fourths of our clothing and nearly one-half of our silks, woolens, and shoes.

Carry America: Railroads would not be safe nor could streets be used if it were not for them—one-half of the maintenance work is done by them.

Save in America: The American Bankers' Association says they own \$4,000,000,000 in savings and the Postal Savings Bank has over \$150,000,000 credited to more than 750,000 depositors.

Succeed in America: About one man in every ten in the list of prominent Americans in "Who's Who in America" is foreign born.

Play for America: They have taught us nearly all of our folk songs and given us nearly three-fourths of our orchestras, and their compatriots write nearly all of our music.

Become Americans: They become Americans, not by force, but by education, and by meeting native Americans who believe in "Charity for all, and malice toward none."—Herald of Gospel Liberty.

Our Color

What is your color? Not your racial color but your character color? Someone has taken the pains to discuss the "shades of men" as follows:

When he's mad, they say he's Red.
When he is a coward, they call him Yellow.

When he's straight, they say he's White.
When he's loyal, they say he's true Blue.

When he's unintelligent, they call him Green.

When a man has no pep, they say that he's colorless.

* * *

"I'm tired of all this preaching about the hereafter," said an impatient young voice. "I'm living now and I mean to have a good time. The hereafter isn't here yet." But her more thoughtful companion replied: "No—only the first part of it; but I shouldn't wonder if the 'here' had a good deal to do with shaping the 'after.'"

As It Often Happens

On Monday Morning

"Come, come now, Sammy, wash your face and hands nice and clean and hurry off to school. Be sure and wash the back of your neck."

"I don't want to go to school."

"It doesn't make any difference whether you want to go to school or not. You are going!"

"I got a headache."

"Oh, you have? You never knew it until it came time for you to go to school, now, did you?"

"I don't feel well in any way."

"You were well enough to eat twice as much as a boy of your age should have eaten at breakfast. You are not going to get out of going to school by playing sick. You'd recover mighty quick as soon as it was too late for you to go to school. Yes, and what's more, if you don't bring home a better report card than you brought last month, you will be sorry for it. You'll never get promoted on such report cards as that. Get off as soon as you can. You are not going to miss a day at school if I can help it. What's more—no, your ear doesn't ache, and no other part of you aches enough to keep you from going to school. You haven't missed a single day this term, and I want you to make a fine record of not having missed a day nor been tardy once during the whole term. If you do, I will give you something nice at the end of the term, particularly if you bring home good report cards."

On Sunday Morning

"What's that, Sammy? You don't want to go to Sunday school today? Why not?"

"I'm tired and I just don't feel like going. My head aches some. Can't I stay home today?"

"Oh, your head doesn't ache much. Go along and get ready right now, so you won't be late."

"But, ma, it makes me so tired to sit still so long."

"I allowed you to stay home two weeks ago today and I think you really ought to go. Your teacher will be calling up in the morning to ask why you were not there, and I won't have anything to tell her."

"Well, can't you tell her that I had a headache, and that I didn't feel like going today?"

"But your teacher says that you will not be promoted with the other boys if you are not more regular in your Sunday school attendance."

"Well, I guess it will not be any killing matter if I am not promoted. Please, ma, can't I skip Sunday school today? Just this once? Please, ma."

"I'd a good deal rather you'd go."

"But I don't have to this time, do I?"

"Well, I'll let you stay at home this time, but I don't want you to miss another Sunday soon. Now go and tidy yourself up real nice. Papa will probably get the car out later, and you can't go with us unless you are nice and clean."—J. L. Harbour in the Lookout.

Constitution of the Baptist Young People's and Sunday School Workers' Union of the General Conference of the German Baptists of North America

(As revised in Pittsburgh, Aug. 28, 1925)

I. Name

The name of this organization shall be: German Baptist Young People's and Sunday School Workers' Union.

II. Constituency

The Union shall be composed of all Young People's organizations (of whatever name) and all Sunday school workers connected with the churches of the General Conference and shall also include all the young people of those churches.

III. Purpose

The aim and purpose of this organization shall be to create a bond of union and fellowship, to encourage and develop the work among the young people and in the Sunday schools of the churches connected with the General Conference and to secure their effective co-operation in all denominational enterprises.

IV. Organization

1. The officers of the Union shall consist of a president, a vice-president, recording secretary and two salaried general secretaries.

2. The president, vice-president and recording secretary of the Union shall perform the customary duties incident to their respective offices.

3. The duties of the two general secretaries shall be those assigned to them from time to time by the Council to which they will be responsible.

4. All the above officers shall be elected by ballot at the meeting of the Union at the General Conference. The president, vice-president and recording secretary shall assume office at the close of the meeting of the Union at the General Conference. The general secretaries shall assume office on the first of January succeeding their election. The president shall not succeed himself, serving but one term.

5. There shall be a Council of this organization, consisting of:

(a) One (1) member from each conference who shall be elected by the Young People's Organization and the Sunday school workers of such conference in the year of the General Conference or in the absence of such organization by the conference itself.

(b) The officers of the Union shall be ex-officio members of the Council.

The members of the Council shall be elected for a term of three (3) years.

The Council shall convene at the meeting of the Union immediately after election of new officers for organizing, electing its chairman and organizing for promoting the various interests of the Union.

An Attractive Announcement

We are always interested to see how the other fellow does it. Below we reproduce a cover page from the "Wegweiser" of Immanuel church, New York City, Rev. F. W. Becker, pastor. It is a clever, winsome piece of publicity and may furnish others with similar ideas.

**For Your OWN Sake
Go to CHURCH
IT PAYS**

German Immanuel Young People

Broadcasting the World's Famous Trio

LOVE - - - - - HAPPINESS - - - - - JOY

By courtesy of our Lord and Saviour Jesus Christ.

On an endless Wavelength of

SONG - - - - - PRAYER - - - - - TESTIMONY

We extend to you a most cordial invitation to listen-in with us Next Sunday Evening, at 7 o'clock. And as we very often have the pleasure of listening-in on Station H-E-A-V-E-N we want you to enjoy it with us.

WHAT IS SUCCESS?

It's doing your best in whatever you do,
It's being honest and fair, just and true;
It's learning how and thinking high,
It's going forward and learning why;
It's playing a little, but doing much,
It's being receptive and keeping in touch
With all that is finest in word and deed.
It's unselfish service, it's striving and stress,
It's doing God's noblest: that is Success.

May each and everyone, after reading the above, resolve to serve the Master whole-heartedly—not to suit our own convenience but to suit the Master's convenience, and to please Him.

RECIPE FOR A BLESSING

- 1 hour of time.
- 3 or 4 gospel hymns sung with feeling,
- Half-dozen real prayers.
- 1 helpful Bible study.

All mixed together and seasoned with good fellowship and Christian Love, and served on Wednesday evenings in this Church.

Try it next Wednesday evening.

V. Objectives

The objectives of the Council shall be as follows:

1. Publications

It shall be the function of this Council to advance the interest of our young people's and Sunday school publications:

- (a) By communicating to the editors suggestions and recommendations concerning both the conduct and the contents, of our periodicals; by furnishing the editors reports and news items from their respective conferences; by directing their attention to young people of literary ability and in every possible way establishing a medium between editors and the young people, with a view of enhancing the value and influence of our young people's publications.

(b) By advising and carrying into effect ways and means to increase the circulation of these papers.

(c) By submitting suggestions and recommendations to the Publication Board, concerning the editorship, the printing and distribution of young people's and Sunday school literature.

2. Christian Education

It shall be the duty of this Council to stimulate the interest of our young people by suggesting and recommending ways and means of educating and training our Young People's and Sunday School Workers' Union in denominational objectives and service.

3. Other Objectives

It shall be the function of this Council

cil to suggest and recommend other objectives to the Union, constituting definite and concrete goals of endeavor which our young people and Sunday schools shall strive to achieve.

VI. *The Nominating Committee*

At the General Conference, the president shall call the Nominating Committee consisting of one member from each conference (each local group selecting its own member to this committee) who shall then submit names of candidates for the various offices.

VII. *Executive Committee*

There shall be an Executive Committee, consisting of the president of the Union, vice-president, recording secretary and the general secretaries, the chairman of the Council and one other member especially designated by the Council.

The Executive Committee shall perform all the functions of the Council during the interim between the triennial session of the Council. They shall send copies of their proceedings to all the members of the Council.

In the event of a vacancy occurring in any of the offices of the Union, the Executive Committee shall be empowered to elect a new officer until the next meeting of the Union, with the approval of the other members of the Council.

VIII. *Committee on Resolutions*

The committee on resolutions shall consist of the past council members and the newly elected council members and same shall meet at the call of the president at each General Conference to promote and present resolutions to the Union in proper form for final action.

IX. *Treasury*

The Union shall have no separate treasury. All monies for missions raised for any purpose whatever by the constituency of the Union shall be forwarded, properly designated, to the treasurers of the local conferences.

X. *General*

This Union exists with the sanction of the General Conference and shall convene during the session of the General Conference and submit reports and recommendations for action by the General Conference. All salaries and expenses of the Union shall be provided for in the general denominational budget, and all payments shall be made under rules to be prescribed by the Council of the Union or its Executive Committee.

All applications for financial assistance in the promotional work of the Union shall come through the promotional committees of the local conferences to the General Secretaries and then presented by them jointly to the Executive Committee of the Council for action.

All duly accredited delegates to the General Conference, all the active members of the young people's societies and all active Sunday school workers in our churches who have registered with the registration committee of the Union at the session of the *General Conference* may participate in the vote at the meetings of the Union.

XI. *Amendments*

This constitution can be amended at any regular meeting of the Union by a two-thirds vote.

NOTE: We have had a number of requests for the constitution of our National Union. It is printed here in full. Please preserve for reference. Editor.

How Would They Get Along Without It ?

Every day our local agents meet men who say: "Yes, I know, to be a member of the German Baptists' Life Association is a good thing, but I can't afford to join now; it takes all I can earn to keep my family, but I will become a member as soon as my salary is raised."

Thousands of good men actually believe what they say. They are men who love their homes and are good providers. They always pay their bills promptly and take great pleasure in giving their families a few luxuries such as an automobile, good clothing and expenses for the schooling of the children. When a man honestly says this and produces a budget of expense which takes all his salary the local agents of our German Baptists' insurance society usually express their sympathy.

But is the matter closed? Suppose we ask a man what he would do if he didn't have any salary?

Suppose that tomorrow when you went to your employment, there was posted a sign that you were indefinitely laid off, that you were cut off from the payroll, that no salaries would be paid until further notice. And, suppose, that you could not find another job. What would you do?—The average man would be placed in a very critical condition. Yet, that's just what happens in many homes every day. No, the husband is not discharged, if he is he can get another job. But when death ends his career,—his salary is stopped and can never be renewed. No other job can be had. No income of any sort comes into that home.

If you don't expect your family to get along without your salary now, how can you figure wife and children could do it when you pass away?

German Baptist Insurance was devised to meet just such a condition. The small payments you can make monthly will provide from \$1000 to \$10,000 for your family. It will take the place of your salary. You can put your loved ones in an independent position for at least a number of years. Under our form of insurance, if for instance, you have insurance amounting to \$10,000, your family will receive \$100 per month for 10 years on proof of your death.

If you could not get along without your salary, how would your wife and children meet life's problems without some sort of income when you cease to be the bread-winner? Answer your problem by a membership certificate with the German Baptists' Life Association, Buffalo, N. Y.

A Code for Parents

Science has its morality, and it is prepared to draw up for parents a code of conduct that will square the parents' influence with the child's needs.

Don't show off your child. It is not the duty of the child to feed a parent's vanity, but the parent's task to forget self-pride in dealing with his child.

Don't hurry your child. Adulthood is not a station toward which the child should be rushed, but a product of growth, and the growing process is the important thing. You can't mold children; they have to grow.

Don't use your child as a means of ridding yourself of emotions that you dare not express to equals.

Don't expect commands to function in place of fellowship. Children can be led but not driven in these days.

Don't lie to your child or permit any one else to do so. Your real opinions and beliefs may be far enough from the child's later judgment, but your deceit will be hopelessly distant. Sentiment easily leads to false statements.

Don't use fear as a whip. Fear can only succeed by making slaves, and slaves, even when obedient, are poor substitutes for full human beings.

Don't stress the weakness of your child. He may take seriously what you point out to him and develop feelings of inferiority, or he may glue his attention on your own weaknesses and lose respect for you as a harping hypocrite.

Don't tell your child that he cannot reason. He can and will if you have the wit to help him.

Don't let your home crowd out your child; put the child first and adjust home life to his needs.

Don't be a tyrant to your child even if you have power. Children are helpless and long-suffering and usually generous in their judgment of parents. Nevertheless, a parent who drives his child from sheer love of dominance runs risk of soon losing the child's love. The child will some time be free, but the parent lonely.

The gist of it all is: Don't be emotionally childish if you desire manly and womanly children.—Ernest R. Groves in Harper's Magazine.

Ten Rules for Health

1. Stand and sit correctly.
2. Sleep eight to nine hours with open windows.
3. Drink six glasses of water each day.
4. Exercise one hour daily; if possible, take up some sport.
5. Eat some green vegetable and fruit each day.
6. Evacuate the bowels daily.
7. Have a hobby which will change your mental outlook.
8. Leave your business worries at the office, and learn to play.
9. Relax when sitting or lying down.
10. Have a yearly physical examination.

The ten rules for health were worked out by Lydia Clark, director of physical education for women at Ohio State University. The rules are suitable for all adults.

SUPPLEMENT TO
The Baptist Herald

PRESERVE FOR REFERENCE

Volume Four

CLEVELAND, O., MARCH 15, 1926

Number Six

Know Your Own Denomination

Information supplied through this German Baptist Directory

Prepared by WILLIAM KUHN, General Missionary Secretary

General Statistics

1. The first German Baptist church in America was organized in Philadelphia, Pa., 1843.

2. In 1925 we had 275 churches, 32,786 members, and reported 1560 baptisms during the last year.

3. In 1925 we had a net increase of 792 members over the preceding year.

4. We have 333 Sunday schools with 35,270 enrolled. 191 Women's Societies with 6,258 members and 178 Young People's Societies with 8,751 members.

Denominational Organizations

5. The local church is the unit of organization. It is independent and self-governing.

6. As German-speaking churches we are also a part of the large American Baptist organization, many churches belonging to associations and state conventions. All of our churches belong either to the Northern Baptist Convention or the Southern Baptist Convention.

7. As German-speaking churches we also have our own independent organizations. In many localities there are smaller group organizations, called "Vereinigungen." These are mainly inspirational.

8. Our churches have organized themselves into nine conferences: Atlantic, Eastern, Central, Northwestern, Southwestern, Texas, Pacific, Northern and Dakota. Each conference meets annually, strengthens denominational unity and loyalty and is organized for the fostering of our missionary interests.

9. All of our churches are organized as a General Conference, which meets triennially. It is not incorporated. Each church can be represented by delegates according to its membership. The General Conference is only advisory as affecting the affairs of the local church. In all matters affecting the general denominational interests, the General Conference is the highest authority. The

officers of the General Conference are: Moderator, Prof. H. von Berge; Vice-Moderator, H. P. Donner; Secretaries, Hans Steiger and Emil Mueller. The next General Conference will meet in Chicago, Ill., from Monday of the last full week in August 1928 to the following Sunday evening.

10. The Missionary Society, Seminary at Rochester, Publication Society, Orphans Society and the Young People's and Sunday School Workers' Union function through the General Conference.

Missionary Society

11. Our mission work is organized as "The General Missionary Society of the German Baptist Churches of North America." The society functions through our General Conference. It is incorporated and can receive legacies.

12. All business is administered by the General Missionary Committee, the members of which are elected annually by the local conferences. Each conference being entitled to two representatives for three thousand members or more.

13. The General Missionary Committee meets annually at Forest Park, Ill. Between the annual sessions all business is transacted by correspondence, each member of the committee voting.

14. The present General Missionary Committee is composed as follows: Rev. S. A. Kose, Chairman; Rev. H. Kaaz, Recording Secretary, Walter A. Staub, Rev. J. P. Brunner, C. J. Netting, Rev. H. W. Wedel, Rev. William E. Schmitt, Rev. H. Koch, Rev. Jacob Pfeiffer, Rev. J. A. H. Wuttke, Rev. E. P. Wahl, Rev. A. J. Milner, Rev. J. F. Olthoff and Rev. August Kraemer.

15. The General Conference elects at each session a General Missionary Secretary and a General Treasurer. The General Secretary is the Executive Officer of the General Missionary Society. The present officials are: Rev. William Kuhn, General Secretary, and W. F. Grosser, General Treasurer.

16. The work of the General Missionary Society is organized in six departments: Home Missions, Chapel Building, Helping superannuated ministers and their widows, Ministers' Pension, Relief and Foreign Missions.

17. In our Home Mission department we are laying foundations. We help weak churches in supporting pastors. In the United States and Canada we are supporting seventy at present. Then we assist churches in supporting women-missionaries. We also appoint District Missionaries and colporters. We have always engaged general evangelists. In the near future we will undertake a new work of settling immigrants from Europe in Canada and giving them spiritual watchcare. This department should have \$70,000 a year.

18. In our Chapel Building department we assist churches with grants of money toward the expense of erecting either a church or a chapel. In former years we only helped pioneer churches, but of late the Chapel Building department has developed so that we could help materially in financing building projects. All moneys given to churches for chapel buildings are secured to the denomination through so-called gift mortgages. We should have about \$20,000 a year in this department. Children's Day offerings are for this.

19. Helping superannuated ministers and their widows is our service of love and debt of gratitude toward our veteran pastors and their widows. Beneficiaries of this department are most grateful. The Lord's blessing is given us for what we do to these servants of his. In this department we ought to have about \$15,000 a year.

20. Although our Ministers' Pension is a department of our Missionary Society, its administration is entrusted to a special committee. The present committee elected at the General Conference, is: E. Elmer Staub, Chairman, J. E. Rocho, Secretary, H. Theodore Sorg, Rev. C. F. Stoekmann, Rev. F. Kaiser. Only such pastors as join the Ministers' Pension become beneficiaries. At sixty-five

they receive an annual pension of \$300. If incapacitated before, they receive a pension according to the years of service. Ministers' widows are also provided for. The Ministers' Pension has accumulated about \$160,000, and is in the budget for \$60,000 during three years.

21. All through our history the Missionary Society has had a Relief Department to help our needy members. After the war this Relief Department has grown to unprecedented dimensions. The sympathetic heart and the helping hand of our membership have wrought deeds which are Christlike and well-pleasing to our Father. In the near future this department will be called upon to finance the transportation of a great company of our brethren who will emigrate from Europe to Canada. This department is to receive \$50,000 from the budget for a period of three years. During the Million Dollar Offering period we raised about one-third of a million of dollars for relief. During the period from 1922 to 1925 we raised \$122,480.

22. From the earliest days of our history we have carried on a foreign mission work. If we had not, we would have died of disintegration long ago. No church nor denomination can live solely for itself and preserve its own life. That is contrary to God's law, as revealed by Jesus Christ. This law applies also to individual Christians.

23. From our early days even to the present we are co-operating with the American Baptist Foreign Missionary Society. To this society we have given some of our choicest men and women. They occupy a place of honor among the missionary heroes and heroines. Their names are in the Lamb's Book of Life and by their labors and sacrifices they have extended the Kingdom of Jesus Christ and have been instrumental in gathering the innumerable host of the redeemed.

24. Our society is at present contributing the salaries of Rev. George Geis, missionary in Burma, and Rev. John Dussman, missionary in India. Last year we paid \$10,000 to erect a Mission House for Missionary Jacob Speicher of Swatow, China. We have also supported the work of Dr. Meyer in the Philippines. In addition to all this many of our churches designate contributions for special fields, which are under the administration of the American Baptist Foreign Mission Society.

25. Especially during the last few years quite a number of young people have gone out from our own churches to work in foreign fields under denominational Missionary Boards. Like the China Inland, the Sudan Interior and others. In trying to get a comprehensive view of the foreign missionary work of our denomination, surely we should not forget such missionaries of the Lord Jesus Christ. They not less than missionaries under our own supervision are gathering those, who shall be a joy and

a Crown for the Lord Jesus Christ in his day.

26. The money contributions of our members to such missionary work outside of our own administration are quite considerable. As long as the proper proportions in such missionary giving are observed there is no harm. We are interested in Christ's work in all the world, recognizing however that he has entrusted to us specifically a large task, which we must faithfully carry out.

27. Through the unmistakable leadings of God's providence, we have had a large mission work in foreign fields entrusted to us. Principally this is among such people who speak our mother tongue German. The larger part of this field is in Europe, with just a little end of it jutting into Asia, over there in Far-Eastern Siberia and in Manchuria, China.

28. At present our own society is supporting about 125 missionaries in these foreign fields. Rev. Carl Fuellbrandt is our own European representative. We will give a simple enumeration of the countries in which we are carrying on our own independent foreign mission work. We are working in Germany, Switzerland, Austria, Jugo-Slavia, Roumania, Bulgaria, Poland, Latvia, Russia, Far-Eastern Siberia, Manchuria, China, Lithuania, Brazil, South America.

29. If space would permit, we could tell a most wonderful story of glorious missionary success in almost all of these countries. In the dispensation of God our society has been honored in making the salvation of hundreds of lost souls possible in these enumerated countries. If we were to withdraw, a crippling retrenchment on every one of our fields would immediately follow. In the Kingdom of Jesus Christ honor is only achieved in the measure of service rendered. Our foreign mission work has offered us as German Baptists an exceptional opportunity to serve our Savior and King. Many hundreds in Europe have called us blessed because of what we are doing.

30. In the budget, our foreign mission work has been allotted \$200,000 for a period of three years. In fact, during the period from 1922 to 1925 we have spent for all of our foreign mission work but fifteen cents of every dollar given to the budget by our churches.

31. Everyone will understand that it costs money to carry out such an extensive missionary program. We are glad to report that during the period covered by the General Conferences of 1922 and 1925 we needed about three and three-quarter cents for operating expenses of every dollar which the Missionary Society received. We have no hesitation in publishing that, nor do we believe that any society can operate more economically.

32. For carrying on this extensive missionary work we have no other financial resources but such contributions as our churches give. Hitherto the Lord has always provided. For the future our

THE BAPTIST HERALD

confidence is in him and in our churches. Some of our young people have had a spirit-given vision of the privilege of recognizing one's self as a steward of the Lord. In 1926 may many more be made wise to "Lay up treasures in heaven"!

Seminary at Rochester

33. The work of training our ministers is organized as "Educational Union of the German Baptists of North America." This society is incorporated, it functions through our General Conference and can receive bequests.

34. All the business of the society is administered by a School Committee and Trustees. Both bodies are elected by the General Conference. The School Committee is composed of Rev. J. G. Draewell, Rev. W. S. Argow, Rev. John Leypoldt, Rev. P. C. A. Menard and Rev. Christian Dippel. The following constitute the Board of Trustees: John Ehrlich, Ernst Schmidt, W. F. Hilker, Doctor Arthur Bodenbender, Emil Fischer, Henry Marks, N. B. Neelen, Otto Diedrich, Prof. A. J. Ramaker, Prof. L. Kaiser, Doctor D. B. Stumpf, Albert Neuffer, Daniel Knechtel, Walter A. Staub, Walter Schmidt and Sam Haemel.

35. The work of our seminary was begun in 1852. - The present building at 246 Alexander Street, Rochester, N. Y., was erected in 1890. It is used for classrooms and dormitories for students, having a capacity for 64 students.

36. The General Conference at Pittsburgh 1925 authorized the building of an addition to the present Students' Home. When \$50,000 are secured in cash and pledges, the new building is to be erected. The cost of this new building is not included in the denominational budget.

37. Professors who have served: Prof. A. Rauschenbusch, deceased, Prof. H. M. Schaeffer, deceased, Prof. Walter Rauschenbusch, deceased, Prof. J. S. Gubelmann, deceased, Prof. H. von Berge, resigned. The present faculty is: Prof. A. J. Ramaker, D. D., Prof. L. Kaiser, D. D., Prof. F. W. C. Meyer, Prof. G. A. Schneider and Prof. O. Koenig.

38. In Rochester we have a preparatory department, with a course covering four years. The seminary course is three years. German and English are used in class-rooms.

39. The seminary has been allotted \$80,000 for three years in our denominational budget. From August 1, 1925, to January 31, 1926, a period of six months, the receipts were \$6,106.75. As the seminary actually needs \$20,000 a year, it is seriously hampered by insufficient income. The small endowment is entirely inadequate to cover the deficit.

40. The present student body at Rochester numbers sixty-four (preparatory department twenty-six, seminary thirty-eight). The graduating class numbers seventeen. Commencement exercises will take place May 16-19, 1926.

March 15, 1926.

Publication Society

41. Our publication work is organized as "German Baptist Publication Society of North America." The society functions through our General Conference. It is incorporated and can receive legacies.

42. All business is administered by a Publication Board, elected by the General Conference. The present board is as follows: Rev. G. H. Schneck, Rev. D. Haemel, Rev. O. E. Krueger, Prof. H. von Berge, J. W. Herschelmann, Rev. W. J. Zirbes, O. Wurga, P. H. Brandt and E. B. Horne. The Business Manager, H. P. Donner, and the Editor of Publications, Rev. G. Fetzner, are elected at each General Conference.

43. This work began in 1865. The present building at 3804 Payne Avenue, Cleveland, Ohio, was erected in 1877. The following publications are appearing regularly:

"Der Sendbote," Editor, Rev. G. Fetzner.

"Baptist Herald," Editor, Rev. A. P. Mihm.

"Lektions-Blätter," Editor, Prof. O. Koenig.

"Wegweiser," Editor, Rev. G. Fetzner.

"Muntere Säemann," Editor, Rev. G. Fetzner.

The society supplies the denomination with suitable religious literature, by publication and sale.

44. The society also has a department for the free distribution of Bibles and religious literature. The only income for this work are the offerings on the annual Bible Day in March. The Publication Society does not share in the Missionary and Benevolent Offering. In cooperation with the Missionary Society the Publication Society employs colporters.

Orphanage

45. The care of our orphans is organized under two societies, "German Baptist Orphan Society" and "German Baptist Orphans' Home." Both societies function through our General Conference. They are incorporated and can receive legacies.

46. All business is administered by a board, which is elected at each General Conference. The present board is as follows: Rev. R. T. Wegner, President, Rev. C. A. Daniel, Secretary, W. F. Benning, Treasurer, A. W. Elwang, D. Knechtel, E. E. Staub, J. E. Rocho, C. J. Netting, Judge N. B. Neelen, Dr. D. B. Stumpf, G. Miller, F. A. Grosser, M. W. Stock, G. A. Achterberg, Dr. Hattie Schwendener, and ex-officio Rev. I. Stoeri, Rev. J. Herman.

47. Our orphan work began in 1871 at Louisville, Ky. The present orphanage at St. Joseph Mich., was built in 1918. Thirty-five children are being cared for there. Rev. Hans Steiger is the efficient Superintendent.

48. The Orphans Society also assists widows with financial aid for the support of children in their homes. For the current year thirty widows with 125 minor children are receiving an aggregate amount of \$5,000.

49. The Orphans Society is not endowed. Its only source of income is from our budget. Its actual needs are \$15,000 a year. During six months from August 1, 1925, to January 31, 1926, it received \$4,580.06.

Young People's and Sunday School Workers' Union

50. Our Young People's and Sunday School Workers' Union was organized at the General Conference in St. Paul in 1922. It is composed of all young people's organizations of whatever name and all Sunday school workers connected with the churches of the General Conference.

51. The purpose of this organization is to encourage and develop the work among the young people and the Sunday schools; to create a bond of union and fellowship with each other; to secure their effective co-operation in all denomination enterprises.

52. The officers of the Union are: Edward W. Hoek, president; John G. Luebeck, vice-president; Miss Gertrude B. Fetzner, recording secretary.

53. The Union has a Council in which each of our nine conferences is represented. These council-members boost the aims and objectives of the Union in their respective conferences.

54. The present personnel of the Council is as follows: Atlantic, Rev. Wm. L. Schoeffel; Eastern, Rev. L. Willkens; Central, Rev. Theo. W. Dons; Northwestern, Rev. Wm. E. Schmitt; Southwestern, Rev. Chas. Wagner; Texas, Rev. J. Pfeiffer; Dakota, Mr. A. V. Zuber, Chairman; Pacific, Rev. C. E. Panke; Northern, vacant.

55. The Union elects two General Secretaries who devote their full time to promote and foster the young people's and Sunday school work in the denomination in every way. Rev. A. P. Mihm and Rev. Albert Bretschneider are the secretaries for the term 1925-1928. Secretary Bretschneider devotes his entire time to field work. Secretary Mihm devotes a great part of his time to editorial work.

56. The "Baptist Herald" is the organ voicing the interests of our Young People's and Sunday School Workers' Union. It is now in its fourth year. Since January 1926 it appears semi-monthly. Rev. A. P. Mihm has been editor since the "Herald" was started. Various brethren and sisters are enlisted as contributing editors.

57. The Young People's and Sunday School Workers' Union raises no special funds for any missionary purposes. Its

policy is to educate and encourage its constituency to make their missionary and benevolent gifts and offerings through the churches and the regular channels for the denominational budget.

58. The General Conference has given the Y. P. and S. S. W. Union a place and share in the budget to the extent of \$30,000 for the three-year General Conference period, 1925-1928. We actually share in the budget only in proportion to the amounts raised for the budget by the denomination. The more our young people and Sunday schools give for the general missionary and benevolent offering, the closer we come to realizing our part in the budget.

59. Bible study, stewardship and tithing, study of missions, doctrinal study courses, extending our organization, improving our Sunday schools, boosting the "Baptist Herald," soul-winning and personal evangelism form our special objectives. In addition to existing Conference Unions, there are strong state Young People's Unions at work in Wisconsin, Minnesota, Iowa, Kansas, South Dakota and others. Vigorous local unions in metropolitan centers like New York, Chicago, Cleveland, Detroit and other cities deserve special mention for their varied activities.

60. The Union endeavors to foster summer assemblies, institutes and schools of method. Present leaders must be helped and future leaders provided for. Summer assemblies were held last summer in Keswick, N. J., in Dunkirk, N. Y., and in Mound, Minn. Several additional assemblies are being arranged for this summer.

61. The young people of New England own a summer cottage at Madison, Conn. The Young People's Association of New York and vicinity owns a summer home at Bradley Beach, N. J. Both homes are used by many young folks during the summer as Christian vacation centers.

62. The Y. P. and S. S. W. Union aims to help our young people and our Bible schools in every way. If you wish information as to methods, program material, teacher-training, hymn books, assemblies, institutes, etc., write to Box 4, Forest Park, Ill., and we will gladly serve to the best of our ability.

Women's Union

63. Although the Women's Union is not an integral part of the General Conference, the Union always meets during the General Conference and has a place on the program. The main purpose of the Union is to foster the spirit of unity and solidarity of the women in our various churches. It is not a delegated body and has very little administrative function. The Union is responsible for the publication of "Missions-Perle." The officers are: President, Mrs. N. B. Neelen; Secretary, Mrs. R. Hoefflin; Treasurer, Mrs. Julius Kaaz.

Social Welfare Institutions

64. Our Orphanage, of which we have spoken before, is in a reality a Social Welfare Institution. The orphanage is differentiated from our other social welfare institutions in the fact that it is a co-operating society of the General Conference. We have six other social welfare institutions. Three Old People's Homes: at Chicago, at Philadelphia, and at Portland, Oregon. We have also three homes for women: at Chicago, at New York and at Winnipeg, Manitoba, Canada.

65. The organization of the Western German Baptist Old People's Home at Chicago was effected in 1896. The building was erected and completed in 1897, additions followed in 1905 and 1907. The institution has a capacity for 85, including the employees. It requires \$21,000 a year to maintain this institution. From our budget the Home is to receive \$15,000 during three years. The present officers are: President, Rev. C. A. Daniel; Secretary, G. Frahm; Financial Secretary, F. W. Meyer; Treasurer, Frank Baumann.

66. The German Baptist Home for the Aged in Philadelphia, Pa., was organized in 1895. In 1905 the present building was erected, with a capacity for 40 inmates. It requires \$15,000 a year to maintain this institution. The present officers are: President, Reuben Windisch; Vice-President, Hilmar Schneider; Secretary, Jacob Gaertner; Financial Secretary, Albert Kaiser; Treasurer, Walter Eisemann. In the budget there is a provision of \$15,000 for three years. This institution like the other five social welfare institutions is administered very efficiently by a local board.

67. The German Baptist Old People's Home Society of the Pacific Coast is located at Portland, Oregon. The work was begun in 1914 and the present building purchased in 1920. The institution has a capacity for 13 inmates and the employees. It requires about \$3,000 a year to maintain the institution. The present officers are: President, Daniel Frey; Secretary, Rev. F. Bueermann; Treasurer and Financial Secretary, James Billeter. There is a provision of \$5,000 for three years in the budget.

68. The Home for Women in Chicago was organized in 1896. As the work has been conducted in the present building it required \$10,000 a year to maintain this work. A new building is to be erected, which will provide rooms for 50 women and the estimated cost will be \$85,000. The budget provides \$6,500 for this institution for a period of three years. The present officers are: President, Rev. C. A. Daniel; Superintendent, Miss Margaret Wagner.

69. The Home for Women in New York was begun in 1895. The present building was purchased in 1903, and has a capacity for 50 women. This institution receives nothing from our budget. It has not only been self-sustaining, but

it has made large contributions to our mission work. The present officers are: President, Mrs. L. Maeder; Vice-President, Mrs. F. Rueseler; Secretary and Treasurer, Mrs. R. E. Hoefflin.

70. The beginnings have been made in organizing a Home for Women in Winnipeg, Manitoba, Canada. This work is carried on by our church at Winnipeg. This institution is just in its initial stages. As Winnipeg is the gateway to the great Canadian Northwest, it offers exceptional opportunities to provide women, members of our churches in Western Canada, with a temporary home. This institution is not yet in our budget.

German Baptists' Life Association

71. Although this institution is not in any organic relationship to our General Conference, it is nevertheless an outgrowth of our work and our churches offer the main field in which this institution sells life insurance. Doctor D. B. Stumpf is President and Mr. William F. Godtrung is Business Manager. Headquarters of the association are at Buffalo, N. Y.

FINANCES

72. For the first time in our history in 1919 we organized all of our finances in a unified budget. At that time our denominational budget was known as **The Million Dollar Offering**. In 1922 the General Conference again adopted a unified denominational budget, called **Missionary and Benevolent Offering**. At Pittsburgh in 1925 the General Conference again voted for the unified denominational budget.

73. Our denominational budget for the three years from August 1, 1925, to July 31, 1928 is as follows:

Missionary and Benevolent Offering		
Home Missions	\$220,000	25.10%
Foreign Missions	200,000	23.00
Chapel Building	50,000	5.71
Superannuated Ministers	40,000	4.56
Ministers' Pension	60,000	6.84
Relief	50,000	5.70
Young People's and S. S. Workers' Council	30,000	3.40
Seminary at Rochester	80,000	9.12
Widows and Orphans	60,000	6.84
Old People's Home Chicago	15,000	1.71
Old People's Home Philadelphia	15,000	1.71
Old People's Home Portland	5,000	.57
Women's Home Chicago	6,500	.74
Reserve	43,000	5.00
	\$875,000	100.00%

Publication Society: Contributions from Bible Day.

Women's Home in New York: Specific Contributions.

74. The General Conference at Pittsburgh elected a Finance Committee, which is commissioned to collect all funds for the budget, make a monthly distribution in accord with the schedule adopted by the General Conference. The Finance Committee is also authorized to put into effect such publicity measures as are necessary to collect the budget. The Finance Committee for 1925 to 1928 is as follows: Chairman, E. Elmer Staub; Recording Secretary, O. E. Braese; Executive Secretary, William Kuhn; General Treasurer, W. F. Grosser; Walter A. Staub, Prof. A. J. Ramaker, William Schmidt, Reuben Windisch, G. Sack, A. V. Zuber, Joseph E. Rocho, D. Knechtel, J. Billeter, F. Dojacek, Edward W. Hoek, O. E. R. Hauser, O. G. Graalman, N. B. Neelen, H. P. Donner, H. Theodore Sorg, H. A. Schacht, C. A. Daniel, F. Loever and F. A. Koppin.

75. At the time of this writing six months have elapsed since the Missionary and Benevolent Offering for this triennium was begun. The statement of the Finance Committee of January 31 as printed on next page will supply all information.

OUR FUTURE

76. As a foreign-speaking church, our work may be of a temporary nature. Nevertheless we have many years of service ahead. If we have the Spirit-given vision and the faith that works, we will yet accomplish great things. Our future may be glorious, if we will meet certain conditions.

77. We must adapt ourselves to the changes in the conditions of our work as they are effected by language. We need divine wisdom to adjust ourselves.

78. We must untiringly foster the youth in our churches, so as to develop Christian characters, who by absorbing God's truth shall grow into the fullness of the stature of Jesus Christ.

79. We must beware lest our members lose the Spirit and only retain a form of godliness. We must walk and live in unbroken fellowship with Jesus Christ, for "If God be for us, who can be against us?"

80. We must lead our members into an experimental knowledge of the Gospel of Jesus Christ, and preach and practice this gospel so convincingly that others will be won by us.

81. We must cultivate a spirit of loyalty in all of our members and especially in our young people, so that they will gladly retain their membership in our churches.

82. We must strive to be a "Spirit-filled Church," so that we will everywhere exert a blessed influence upon the communities in which we are located.

83. We must strive to make our churches so attractive in their social life that people will gladly attend the services and retain membership in order to enjoy the fellowship.

Statement of the Finance Committee

January 31, 1926

	Receipts	Shortage
Home Missions	\$16,807.57	\$19,859.51
Foreign Missions	15,400.80	17,930.50
Chapel Building	3,823.41	4,509.87
Superannuated Ministers	3,053.37	3,613.29
Ministers' Pension	4,580.06	5,419.90
Relief	7,673.96	659.32
Young People's & S. S. Workers' Council	3,400.00	2,723.34
Seminary at Rochester	6,106.75	7,226.57
Missionary and Benevolent Offering	40,215.10	Distributed
Widows and Orphans	4,580.06	5,419.90
Old People's Home Chicago	1,145.01	1,354.95
Old People's Home Philadelphia	1,145.01	1,354.95
Old People's Home Portland	381.67	451.61
Women's Home Chicago	495.50	587.80
Reserve Funds	3,348.00	3,901.78
Publication Society	228.42	*228.42
Building Fund Rochester	1,698.41	*1,698.41
Women's Home New York	5.00	*5.00
Subscriptions for "Mission"	55.70	*55.70
Miscellaneous Missions outside of Missionary and Benevolent Offering	3,820.98	*3,820.98
	100%	\$76,626.32
Outside of Budget	\$4,546.17	\$69,204.78

*Deduct from deficit.

84. We must develop such members who can to all men give an intelligent reason for the faith that is in them.

85. We must as a sacred obligation maintain our general denominational organization intact and unimpaired. Any weakening at this point will be disastrous.

86. We must be sufficiently alert to cheerfully accept by faith any opportunities for forward work which may be offered us. We can do big things, if we will.

87. We must recognize ourselves as "Stewards of the Lord." Time, talent, fortune—everything belongs to him.

88. We must never open our hearts for the intrusion of doubt or despondency. If Little Faith or Unbelief enter our hearts, we are undone.

HOW TO USE THE DIRECTORY

1. Read it.

2. Study it carefully.

3. Organized Sunday school classes and Young People's Societies will find it interesting and profitable to arrange **Denominational-Get-Acquainted-Evenings**. It may be advisable to arrange more than one such evening. The appended **Questions for the Quizz** will prove helpful on a **Denominational-Get-Acquainted-Evening**. Someone can be designated to read the questions, while the audience answers them, preferably from memory. It will prove helpful if the questions call forth a discussion.

4. Many program committees will doubtless find other practical ways of using the Directory advantageously.

5. Write "The Baptist Herald," Box 4, Forest Park, Ill., stating the methods used and general results attained with the German Baptist Directory.

6. "The Baptist Herald" will gladly publish lists of societies and organizations arranging **Denominational-Get-Acquainted-Evenings** or in any other way using the German Baptist Directory.

QUESTIONS FOR THE QUIZ

Numbers at the right of the question indicate the paragraph in the Directory giving the information.

General Statistics

- When and where was the First German Baptist Church organized? 1.
- What is the present strength of our churches and affiliated organizations? 2, 4.
- What accounts for the meager net increase of membership? 3.

Denominational Organizations

- Have we an authority superior to the local church? 5.
- How are German-speaking Baptist churches related to the American Baptist Organizations? 6.
- How many annual conferences have we? 8.
- What is the function of these annual conferences? 8.
- Who can vote at the General Conference? 9.
- Has the General Conference any authority over a local church? 9.
- What body determines our general denominational interests? 9.
- What five organizations function through the General Conference? 10.

Missionary Society

- Why can the General Missionary Society receive legacies? 11.
- What is the difference in the method of electing the General Missionary Committee and the School Committee of the seminary? 12, 34.
- How is the business of the General Missionary Committee transacted? 13.
- How is the General Missionary Committee constituted at present? 14.
- How are the officers of the General Missionary Society elected, and who are they? 15.
- Through what departments does the General Missionary Society carry out its work? 16.
- Why is the work of our Home Mission department important? 17.
- In the present time is there still a need for our Chapel Building Department? 18.
- Is there a special blessing attending the help we give our superannuated ministers and their widows? 19.
- Should every minister join the Ministers' Pension? 20.
- Is it proper to provide our ministers with a pension? 20.
- What brought about the expansion of our Relief Department? 21.
- Are we justified in carrying on a relief work on so large a scale? 21.
- Is it absolutely necessary that we do foreign mission work? 22.
- Could we withdraw from our foreign mission work and prosper? 22.
- How do we co-operate with the American Baptist Foreign Mission Society? 23, 24.
- Do we contribute to world-wide missions as carried on outside of our own society? 25, 26.
- Why did we assume such a large independent mission work in Europe? 27.
- Who is our European representative? 28.
- In what countries is our society carrying on foreign mission work independently? 28.
- Has our work in Europe been fruitful? 29.
- Dare we withdraw? 29.
- What advantages have come to us through this foreign work? 29.

35. What part of our budget do we spend on our foreign work? 30.
36. How much of every missionary dollar is needed for operating expenses? 31.
37. Does our missionary administration commend itself to our denomination? 31.
38. What are our financial resources for all our missionary work? 32.
39. What vision have some of our young people had? 32.
40. What are the advantages of such a vision? 32.

Seminary at Rochester

41. Why can our seminary at Rochester receive bequests? 33.
42. What is the governing body of the seminary at Rochester? 34.
43. When was this work begun? 35.
44. For what purpose is the present Students' Home used? 35.
45. When will the seminary build its addition? 36.
46. Who are at present on the faculty of the seminary at Rochester? 37.
47. Have any of the faculty members died? 37.
48. How is the seminary at Rochester organized? 38.

49. Is the income from the budget sufficient to maintain the seminary at Rochester? 39.
50. How is the present student body at Rochester made up? 40.

Publication Society

51. What is the incorporated title of the Publication Society? 41.
52. Who administers all the business of the Publication Society? 42.
53. What are the regular publications of our society and who is responsible for each? 43.
54. How does the Publication Society secure funds for the free distribution of Bibles and literature? 44.

Orphanage

55. Who is president of our Orphans Society? 46.
56. How is the Board elected? 46.
57. Where was the first orphanage located? 47.
58. Who is superintendent of the present orphanage, and how many children are supported? 47.
59. What can be said about the support our orphanage gives to widows? 48.

60. How much is needed annually to support our orphan work? 49.

Young People's and Sunday School Workers' Union

61. What is the history, nature and purpose of our Young People's and Sunday School Workers' Union? 50.
62. Who are the officers of the Union? 52.
63. How is the Council organized and constituted? 53. 54.
64. How are the General Secretaries of the Union elected? 55.
65. What is each secretary's specific work? 55.
66. How long has the "Baptist Herald" been published? 56.
67. What is the policy of the Union regarding the contributions of the young people? 57.
68. How is the work of the Union financed? 58.
69. What are some of the especial objectives of the Union? 59. 60.
70. Have we any other strong State or local Young People's Unions? 59.
71. Who will be glad to help and give any information desired? 62.

Women's Union

72. How is the Women's Union related to our General Conference? 63.

Social Welfare Institutions

73. Is our orphanage a social welfare institution? 64.
74. What is its relation to the General Conference? 64.
75. What other social welfare institutions have we? 64.
76. How much is required annually to maintain the Old People's Home in Chicago? 65.
77. Which Old People's Home has most inmates? 65.
78. How are the six social welfare institutions governed? 66.
79. What is to be said of the proposed building for the Women's Home of Chicago? 68.
80. How has the Women's Home in New York helped our mission work? 69.
81. What is to be said of our Home in Winnipeg? 70.

German Baptists' Life Association

82. Is there any relation between this association and our General Conference? 71.

THE BAPTIST HERALD

Finances

83. What is the history of our unified denominational budget? 72.
84. What is the total of our denominational budget for the period 1925-1928? 73.
85. What is the name of our denominational budget? 73.
86. Is the Publication Society in the denominational budget? 73.
87. What body is commissioned to collect all funds for the budget? 74.
88. What are the duties of the Finance Committee? 74.
89. How often does the Finance Committee distribute the funds? 74.
90. How is the Finance Committee elected? 74.
91. Who is on the Finance Committee? 74.
92. How much was received in our budget during the last six months? 74.
93. Have we fallen short in our receipts? 75.

Our Future

94. Will we as German-speaking Baptists have fulfilled our mission soon? 76.
95. Can we in a measure determine our future ourselves? 76.
96. How can we solve our language-problem? 77.
97. What do we owe the youth in our churches? 78.
98. What must we work for with our youth? 78.
99. Is there any danger that we lose the spirit and only retain the empty form? 78.
100. Can we succeed without God? 79.
101. Why must we know the gospel experimentally? 80.
102. How can we cultivate a spirit of loyalty in our young people? 81.
103. What are the advantages of being a "Spirit-filled Church"? 82.
104. Why must we make our churches attractive in their social life? 83.
105. Can our members give an intelligent reason for their faith? 84.
106. Will the weakening of our general denominational organization spell defeat for us? 85.
107. Are we alert to accept by faith all opportunities for work offered us? 86.
108. Do we really recognize ourselves as "Stewards of the Lord"? 87.
109. Are we keeping our doors closed and barring out Little Faith and Unbelief? 88.

March 15, 1926

How a Stolen New Testament Saved the Gipsies

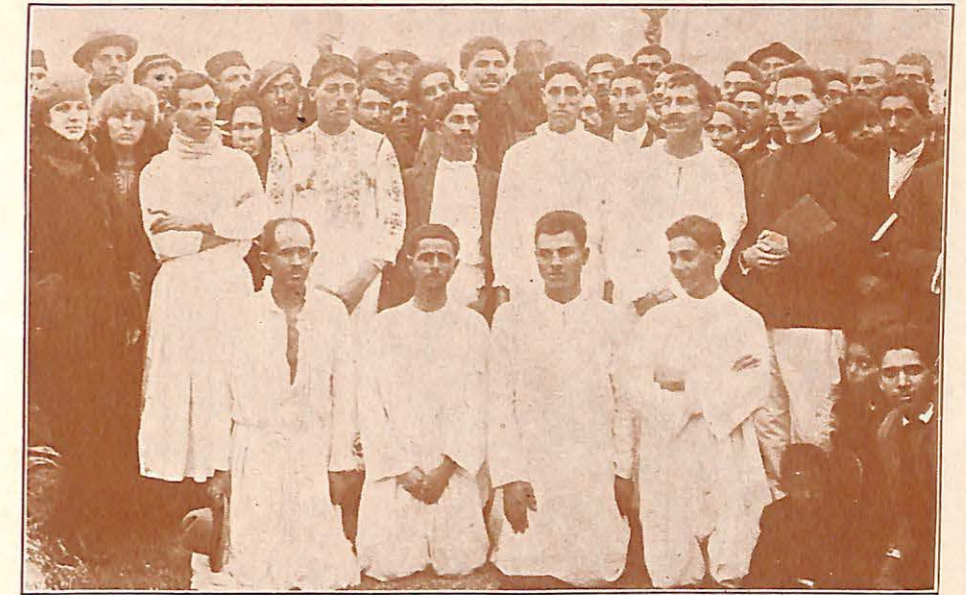
Carl Fuellbrandt

For quite a number of years a most successful work has been carried on among the gipsies of Bulgaria. This tribe consists of about 150,000 people, and is scattered over all Bulgaria. 7000 of them are living in the capital Sofia. They were once a tribe of nomads. Nowhere at home, they roamed from place to place, begging and stealing. Their few belongings they carried with them, and they camped in ragged tents on the highway.

The little village of Golinzi, of which something is being narrated in the following, is situated near the town of Lom in the north of Bulgaria. This gipsy village was originated through the patronage of the former regent of Bulgaria, Alexander of Battenberg. He once visited the town of Lom when hundreds of gipsies petitioned him for an allotment of land where they could settle down. The prince granted their request and gave them what is now the village of Golinzi. Crowds of gipsies flocked there.

Many of these gipsies are Mohammedans, while a number of them are Orthodox (Bulgarian state church). But it is a mere outward form with both creeds, for there is really very little religious influence to be noticed among them; in fact, they seem to be insensible of any religion. However, when God gave them a home he did not forget their souls.

The world-forgotten gipsies found their Savior without any human planning, or the work of any church. It happened in a most striking way. One of their tribe, named Todor—he is still living—was working for a farmer in whose house he saw a gilt edged book. He stole it and showed it to his friend



Baptisms among the Gipsies in Golinzi, February, 1925

Peter Puntscheff. They both could read a little, and when they sat together in the evenings began to get acquainted with the contents of the book. It was a Bulgarian New Testament. The more they read the more they liked it, and both young men were deeply touched by what they read. Both began to realize that they were sinners. By and by more of the gipsies would come in the evening to listen to Peter Puntscheff's readings and talks of the precious book, and of Jesus, whom he understood to be the Savior. Later he heard that Christian meetings were held at Lom. He went there and soon accepted Christ as his personal Savior and also followed him in baptism. He now wanted to bring this wonderful Gospel message to his tribe, and so became a colporter.

There is now a group of 40 Baptists

at Golinzi who are very active in serving the Lord. Yet they have no place of worship. If they had, they could also start a Sunday school. Peter Puntscheff worked a number of years among his tribe, leading many souls to Christ. In Fall 1924 he was taken ill suddenly and died soon after. The Bulgarian paper "Evangelist" said in an article about him: "Peter Puntscheff is gone to rest. His brown body was bedded in the ground, but God has taken his white soul into heaven."

Although his departure left an irreparable loss among this little flock, the work in Golinzi did not cease. Repeatedly baptisms have taken place in the river Lom, on which Golinzi is situated. Golinzi is counted a mission of the church at Lom, of which Trifon Dimitroff, a Bulgarian, is the minister.



Gipsy Baptist Church, Golinzi, Bulgaria

This picture was taken at the first visit of Bro. Carl Fuellbrandt at Golinzi. The man seated on the bench with the book, marked with a cross, is Todor, who brought the New Testament to the gipsies. At his left is Bro. C. A. Petrick, our former representative of Bulgaria. Next to him we see Bro. Carl Fuellbrandt and behind him stands Bojana, the widow of Peter Puntscheff. Bro. Petrick gave a touching report of Christian love of Bojana, which she showed him during the war. This aged missionary lived in Sofia and was sick and half starved. Bojana heard it and had a note written to him, saying, that God had appointed her to fill the place which the widow of Zarephath was called to fill for Elijah. From that time on she sent him a large loaf of bread every week, for about half a year, after which Bro. Petrick had to leave Bulgaria temporarily. Bojana was once a beggar and thief, but Christ came into her life and changed her to a missionary and benefactress.

BRINGING THE EASTER OFFERING



At Eastertime we will again in accord with our denominational custom support our budget with a loving Easter Offering

“But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared and they found the stone rolled away from the tomb and they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven and to all the rest.”

WE, TOO, HAVE AN EASTER OFFERING TO BRING

What shall it be ?

Our most ardent and undying love to our crucified Savior.

Our bold and uncompromising witness to the unquestionable fact of the resurrection of our living Christ.

Our glad and voluntary sacrifice of money for the extension of the Kingdom of our conquering Lord.