

The Baptist Herald

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

Volume Five

CLEVELAND, O., OCTOBER 1, 1927

Number Nineteen

Prayer and the Church

The Church lives through prayer. It would live better if it prayed better. There can be no doubt that if we Christians banded together in our churches knew and practiced the deeper things of prayer, the world would feel a new power. Souls afar off would know it and would be drawn to God. "More things are wrought by prayer than this world dreams of." When the Church fails, it is likely to be a failure about prayer. When my Christian life or yours is weak, wavering, not clear and positive, not ringing true, let us learn to look to the life of prayer. "Lord, teach us to pray."

Edgar Whitaker Work, D. D.

What's Happening

The Berlin church of Fredonia, N. D., has extended an unanimous call to the Rev. H. G. Bens of Herreid, N. D.

The Jamesburg, N. J., church, Rev. C. Peters, pastor, had a day of rejoicing on Sunday, Sept. 4. Two promising young men were received into the church by baptism.

The Young People's Society of the Humboldt Park Church, Chicago, Rev. F. L. Hahn, pastor, have adopted nine "P's" as their guiding stars for this Fall and Winter. They are "plan, praise, pull, practice, purpose, persuasion, pay, participate, prayer."

The report of the treasurer of the Northwestern Conference for 1926-1927 shows \$18,417.42 given for missionary and benevolent purposes, an average of \$3.87 per member. Bro. Hans Keiser of Elgin, Iowa, was reelected conference treasurer.

The membership of the Northwestern Conference is 4826, a slight gain over last year's figures. Baptisms reported were 150—26 less than last year. \$94,818 was given by the churches for all purposes. The next conference session will be with the church at Racine, Wis., beginning on Wednesday before the General Conference.

The new officers of the Central Conference Young People's and Sunday School Workers' Union for 1927-1928 are Edward Doescher, of St. Joseph, president; Alice Baum, Chicago, vice-president; Roland Ross of Oak Park, secretary; Harold Rocho of Detroit, treasurer.

The Executive Committee of the Council of the German Baptist Young People's and Sunday School Workers Union of No. Am. will meet in Detroit, Mich., on Oct. 8 at the home of President Edward W. Hoek. Pray for this meeting, that we may be guided by the Holy Spirit.

Mr. Emil Quade of the Immanuel Baptist Church, Milwaukee, Wis., has been elected to fill out the unexpired term of Rev. Wm. E. Schmitt as Council member from the Northwestern Conference in the National Council of the German Baptist Young People's and Sunday School Workers' Union.

The Northwestern Conference of German Baptist Churches met with the North Ave. Church, Milwaukee, Wis., Rev. L. B. Holzer, pastor, and enjoyed good sessions, fine weather and splendid hospitality. Rev. C. F. Stoeckman was elected moderator, Rev. Philip Lauer, vice-

moderator, Rev. H. Hirsch, recording secretary, Rev. G. A. Waldvogel, statistical secretary.

The World's Sunday School Association reports 347,001 Sunday schools in the world, with 3,520,192 officers and teachers and 29,157,418 scholars, the total enrolment being 32,677,611. For North America the figures are 195,343 schools, with 2,459,799 officers and teachers and 17,510,830 scholars, a total enrolment of 19,970,629—or about two-thirds of the whole.

The Men's Bible Class of the Oak Park, Ill., church, Rev. Theo. W. Dons, pastor, will defray the cost of the new bulletin board erected in front of the church at a cost of approximately \$160. The white raised lettering on the dark background is very legible. At evening the bulletin board is illuminated and controlled by an electrical clock. Mr. Roland Ross is chairman of the committee installing the bulletin board.

Rev. R. T. Wegner of the Jamaica Plain, Boston, church, is preaching a series of 12 Autumn Sunday evening sermons on the general topic: "After Death—What?" Some of the individual sermon topics are: "What is Death?"—"Last Five Minutes before Death"—"First Five Minutes after Death"—"The Resurrection from the Dead"—"What and Where is Heaven?"—"The Communication between the Living and the Dead."

The Missiary Committee of the Northwestern Conference for 1927-1928 is almost entirely new in its personnel on account of removals. Rev. H. F. Schade, Ph. Lauer, G. A. Waldvogel and W. J. Appel were newly elected with Rev. O. R. Hauser as hold-over member. Rev. Philip Lauer of Elgin, Iowa, is secretary of the Committee and with Rev. G. A. Waldvogel of Steamboat Rock, members of the Conference in the General Missionary Committee.

Rev. E. G. Kiese, pastor of the Passaic, N. J., church, had the joy of leading four into the baptismal waters on Sept. 4. These newly baptized ones and a sister received on confession of faith received the hand of fellowship at communion. For the first time in its history, the membership of the church has gone over one hundred. A junior society and a choir have been organized. The Young People's Society has been reorganized for effective work this fall and

winter. Bro. Oscar Conrad, a leading member of the Passaic church, returned home Sept. 22 after a trip covering about 10 European countries.

The Oak Park Church had a public welcome service and reception for its new pastor, Rev. Theo. W. Dons, and family on Thursday evening, Sept. 15. The church was packed with members and friends from sister churches of Chicago. Rev. A. P. Mihm presided. The church choir and the Sunday school orchestra furnished special music. Representatives of all the church organizations and the Bellwood and Morton Park missions brought greetings. Rev. H. C. Baum spoke for the German churches of Chicago and Rev. Harold S. Stewart, D. D., greeted for the English-speaking Baptist churches. Rev. C. A. Daniel spoke in the name of the Chicago Missionary and Benevolent Society. It was a very fine service all the way through. Bro. Dons began his ministry with the church Sunday, Sept. 11, under very encouraging auspices.

Invitation

The North Ave. (formerly Second) Church Milwaukee, Wis., will celebrate its 40th birthday October 16-19. All former members are cordially invited to be with us, if not in person, then by letter.

L. B. HOLZER, Pastor,
915 North Ave.

The Baptist Herald

Published semi-monthly by the
GERMAN BAPTIST PUBLICATION SOCIETY
3734 Payne Avenue Cleveland, Ohio

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"The Baptist Herald" is a denominational periodical devoted to the interests of the German Baptist Young People's and Sunday School Workers' Union at the subscription price of \$1.25 a Year.

(24 cents additional to foreign countries)
Advertising rates, 60 cents per inch single column, 2½ inches wide.

All editorial correspondence is to be addressed to Rev. A. P. Mihm, 7346 Madison St., Forest Park, Ill.

All business correspondence to German Baptist Publication Society, 3734 Payne Avenue, Cleveland, Ohio.

Entered as second-class matter January 9, 1923, at the post office at Cleveland, Ohio, under the act of March 3, 1879.

The Baptist Herald

Pastoral Changes

THEY are constantly occurring. Some are necessary and good; others are to be deplored and could have been avoided. Of late, more changes than usual have taken place in our German Baptist churches in the United States and Canada. There is a prevalent unrest among pastors and churches today, which cannot be denied. There is a precariousness about the pastoral tie that is causing concern to many who have the welfare of the churches on their heart.

Many pastorates are remarkably brief and from their brevity we judge, are also unsatisfactory. The churches are not best served by short pastorates, neither do pastors their best work in them. We are told by authorities on the subject that the average pastorate in our Baptist churches is about three years. If we exclude the long pastorates from the reckoning which heighten the average, we find most of the rest to be about two years. The average in our German Baptist churches may be somewhat higher than this.

Of course there is no rule whereby a minister may or must be infallibly located for life the very first time or, in any charge in which he may be subsequently be installed. A minister's development may not only bring about but actually demand a change of work or location more than once in his career. It must also be admitted that there are men in the ministry who are constitutionally restless. They would be restless anywhere and for the same reason, because it is "their nature to."

Yet after we have admitted all this, there remains an increasing brevity and instability in the pastorate that does not seem to find its full explanation by the things just mentioned. There may be a few benefits arising from short pastorates, but it is certainly true that many evils arise from them. The opinion will not down in the minds of some that often the only reason for the pastoral change is an unreasoning longing for something different.

Who's to Blame for the Changes?

THE blame lies not alone with the churches. There is on the whole, no nobler or more self-sacrificing class of men than those whom God calls and ordains to the Gospel ministry.

Yet there is no gainsaying the fact that there are some self-seeking, ill-balanced pastors, unstable souls. We have seen a type of pastorate that may be called an "automobile pastorate," whose three chapters are a whirr, a cloud of dust and a bad smell.

There are adventurers and floaters in the ministry. As in Paul's day, so in ours, some are not holding the faith and have put away a good conscience, men like Hymenaeus and Alexander, speaking lies in hypocrisy, men of corrupt minds, vain talkers and deceivers. In the great house of the Christian church, even in the pastorate, there are not only vessels of gold and silver, but also of wood and earth, some to honor and some to dishonor.

But while this problem of the short pastorate has been accentuated and become acute in some instances by reason of unfit men in the ministry, there is a good deal of blame to be laid at the door of some churches in their attitude to good ministers of Jesus Christ; in their dealings with men of unblemished character and ability, who have tried to do their best for the cause of Christ and have not succeeded, mainly because of the lack of co-operation on the part of the membership.

There are human weaknesses on the part of ministers, that are factors in this problem, but there are also imperfections in the people they serve. It is only too true that some of the churches have acted most unhandsomely toward their pastors. At times this is due to the excessive democracy of the churches.

Some churches are chronically disharmonious and difficult to get along with. Some harbor chronic disturbers of the peace and the unity of the spirit and they are a great hindrance to any successful and permanent pastoral relationship. Much would be gained if we could make these brawlers realize that to keep the peace is as great an achievement as to keep the faith.

Sometimes the pastoral relation is impaired or broken by the irregularity or inadequacy of ministerial support in a financial way. The colored minister put it thus: "Breddern, I can't preach on earth and board in heaven."

In some church quarters there is an almost exclusive demand for extreme juvenility and inexperienced candidates for the pastoral office. The price for this abnormality is usually paid in a short and unsatisfactory pastorate.

Remedies for the Problem

HOW can the deplorable condition of the short pastorate, of the hasty severance of the church and pastoral relationship be remedied or perhaps avoided? We disclaim any knowledge of a cure-all but we offer a few suggestions.

What can the pastor do? Instead of sighing and wire-pulling to secure a wider field, a more con-

spicuous pulpit and a larger salary, let him faithfully cultivate the field he occupies. Some pastors, instead of working their way up, have by their questionable methods schemed themselves down. A faithful man may look for advancement in due time but it ought to come as the result of honest and earnest work done, not as the result of his own diplomacy and manipulation and the blowing of horns. Sometimes changes are merely the result of secular methods and purposes. Let the pastor in accepting a charge and in resigning a charge seek the direction of the Holy Spirit and recognize the divine will.

When the pastor is more spiritual than secular in his ministry, when he does not wrong his manhood by being a feeble echo of somebody else, when he shows unswerving fidelity to the Word of God, when he learns to adjust himself to extremes of character, conduct and circumstances and like Paul knows both how to be abased and to abound, he has acquired some of the elements that make for a permanent and enduring pastorate.

What can the churches do? They should cultivate an attentive and reverent consideration of the divine estimate of the pastoral office. There is often a very striking difference between the qualifications named by the New Testament for the ministry and those looked for by some churches of today.

The Apostle Paul mentions the following: A bishop must be blameless; the husband of one wife; vigilant; sober; of good behavior; given to hospitality; apt to teach; no striker; not greedy of filthy lucre; patient; not a brawler; not covetous; ruling well his own house; not a novice; having a good report of them without.

Some churches seem to have a modern translation of pastoral qualifications of this kind: A pastor must be under 40 years old; have accomplished wife; not more than two children; must have snap; swift locomotion; be able to bring things to pass; must please all denominations; touch doctrine lightly; up to date; apt to squeeze money out of people; must catch the young people; good organizer; live on a small salary; Sunday school hustler; never solemn; smiling but never very spiritual.

Judgment of pastoral success too often today is rendered by men whose only standard is that of factory and office. But can we really measure the pastor's efficiency with a yardstick? How many dollars in the collection plate make one valuable minister of the gospel? How many new members a year make a successful pastor? How big an audience on a Sunday morning makes a good preacher? The mathematical layman can find no Scripture answer for sums of that sort. Jan McClaren rightly says: "One saintly soul reared by a patient ministry will weigh down in the scale mobs of hearers."

Pastorates will be more permanent and fruitful when the churches recognize pastoral leadership and practice the principle of cordial and willing

co-operation. The church and pastoral relationship can be stabilized and made happy and successful if the members will adopt a Christ-like attitude of helpfulness, forbearance and love toward the pastor.

Above all things, pray for the pastor. A praying people cannot quarrel. Strife, malice, backbiting—springs that feed church quarrels—are dried up by the South wind of prayer.

A heart-searching revival, awakened and nourished by prayer, would do the most to smooth over trouble, allay restlessness, cool fevers and lengthen pastorates.

Christian Loyalties in Life of Today

REV. BENJ. SCHLIFF

LOYALTY is one of the finest of the heroic virtues, intimately related to fidelity, faithfulness, constancy, and devotion, and requiring for its exercise an object, either a person, duty, or cause. A disloyal person is faithless, untrue, treacherous and inconstant. In Christian loyalty we meet this splendid virtue on the highest plane, and find it related to a Person, a Book, and a Cause.

Loyalty to Jesus Christ

The Person is Jesus Christ, else the term Christian loyalty is a misnomer. Our loyalty in relation to Jesus Christ demands of us constant devotion to him. Keeping in mind his unwavering fidelity to his followers, it should not be difficult for them to be unswervingly faithful to him.

When Napoleon the Great made his disastrous campaign into Russia and King Frost allied himself to the Cossacks on their tireless horses to turn defeat into the most gigantic rout the world has ever seen, the emperor forsook the remnants of what had been a grand army and fled back to France. But the Christ of God did not forsake his own when men began to turn against him, and persecution and death loomed big.

We are told that when Jesus knew that the hour of his departure out of this world was come, "having loved his own, he loved them unto the end." And that does not imply that he has ceased to care for them. The writer to the Hebrews (7:25) having proved the priesthood of Jesus to be unchangeable, continues: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

It should not be difficult to loyally adhere to one who can save "to the uttermost" in both time and condition. The writer is still touched by the memory of "down-and-outs" whom he tried to serve in a rescue mission in Rochester, N. Y., whose favorite song was: "There's not a friend like the lowly Jesus. No, not one." They sang with the conviction born of experience.

Loyalty to the Bible

Then our Christian loyalty in the life of today has to do with a book, no! **the Book!** The central character of the Bible is the Christ, of whom we have been speaking. It reveals God's scheme of redemption perfectly, teaching man truths he could learn from no other source.

Science reveals great truths to our inquiring minds, but the moral sphere lies without its boundaries. For the fundamental laws of morality and justice, which are basic in civilized lands, we turn to Exodus 20. For the most perfect system of ethics that ever has been taught among men we sit at the feet of the great Teacher, who "taught as one having authority." Nature may teach us the glory of God, but it tells no man that he is a sinner, nor points to any the way of redemption from the power of sin.

In this day, when many are turning in disloyalty from the only textbook we have on man's relation to his Maker, we do well to call to mind a word of advice given by Abraham Lincoln to his friend Joshua Speed: "In regard to the great Book I have only to say that it is the best gift God has given to man. Take all of this book that you can upon reason, and the balance on faith, and you will live and die a better man."

They love the Bible most who know it best. Much of the criticism, to which the Bible is subjected, is the result of gross ignorance of what it contains. If men would "search the Scriptures," they would ever find it pointing the way to God and Jesus Christ, whom to know is life eternal. It is folly to turn from the Bible to search for some newer revelation, for while "heaven and earth shall pass away," the words of Christ, the Teacher divine, will abide forever. To be loyal to the Book is true wisdom.

Loyalty to the Church of Christ

And lastly, our Christian loyalty stands today in relation to a cause, the Church of the Christ of the Bible. There can be no doubting the fact that the church is the most wonderful institution in the world today.

Many readers of this article will have read on a large poster these words: "Out of the dawn comes the day, and out of the church comes civilization." The second statement is as true as the first, though, perhaps, not quite as evident to all. Most of our great universities were founded by churches, as were a very great number of our colleges. Need we affirm that the thousands of missionaries to heathen lands are the forerunners of western civilization? To demand proof were to make a show of one's ignorance.

We need not, however, go so far afield either in time or stretch of miles to prove the importance of churches, they are the greatest moral force in our cities today, ever in the forefront in civic reform and every form of wel-

fare work. But what they are doing is not the measure of what they could do, if all the fine men who are unchurched were in them, helping to bear their burdens and do their work. Often have I longed to call them to loyal service in some church, so that this great moral and religious institution might have the benefit of their virile thought in its councils, and of their manly strength in its important work for our city.

The church is the visible symbol of the kingdom of our Lord Jesus Christ, and as such surely deserving of your faithful allegiance. Will you not henceforth be loyal to Jesus Christ, to the Bible which reveals him to us, and to the church, the organ through which he is working out his plans for the salvation of the world?

The Summons

ROBERT W. LAKE

THe Kingdom of Heaven is like unto a man traveling into a far country, who called his own servants, and delivered unto them his goods, to every man according to his several ability.

They were expected to use them all until he returned. The money must be provided, the intercessory prayer must be offered, the sacrificial personal service must be rendered. The old, old story must be told with consuming passion. No man is a good steward who having tasted the water of life fails to pass the chalice to another.

It is required in stewards that a man be faithful. Can this be applied to you?

"Bring ye all the tithes unto the storeroom and prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it."

Editorial Jottings

CONFERENCE AND ASSEMBLY reports occupy much space in this number. Our young people, no doubt, will be glad to familiarize themselves with our conference and assembly doings. Several reports came in too late for this issue and will appear in our next.

An INTERESTING ARTICLE on "My Army Experiences" by Rev. H. P. Kayser of Parkston, S. D., is in prospect for readers of the "Herald." Bro. Kayser tells us his army experiences in the Philippine Islands.

SOME OF OUR summer assemblies and state association meetings have not yet been reported for the "Herald." To delay these reports is not fair to these gatherings. The "Herald" is not a quarterly or semi-annual bulletin but aims to be a newspaper. More promptness and conscientiousness on the part of appointed reporters will be greatly appreciated by editor and readers.

Souls and Temples

SUSAN COOLIDGE

Souls are built as temples are:
Inch by inch in gradual rise
Mount the layered masonries,
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are:
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch,
Adds a charm or leaves a scar.

Souls are built as temples are:
Based on Truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the
snows,

Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

Stony Brook Assembly

"It is good for us to be here" (Mark 9:1-6).

Thursday evening, August 11. A silvery moon hanging high. A group of young people seated around a campfire. Our cup of good times was filled to overflowing with generous measure of swimming, hiking, tennis, volley ball, croquet, horse-shoes, baseball, group games and parties, and running over into ripples of song which Herman Zachay directed into harmonious channels. As we quaffed this refreshing cup, we also eagerly partook of the solid meat of classroom discussions and lectures, seasoned with enthusiasm and wit. Verily, a meat and drink conducive to renewed strength. How could we best use this stored up energy? Perhaps this thought was prevalent in our minds as we hearkened to the following parable told by Assembly student F. P. Kruse:

"Jesus, near the close of his earthly ministry, arranged for an Assembly on the height of Stony Mountain. He was the Great Master of that Assembly and associated with him was the faculty: Moses, the great Doctor of Law and Theology, and Elijah, the Expert on Mass and Personal Evangelism.

Only three students registered at this Assembly and responded to the roll call: Peter, James and John. But why worry about numbers on Stony Mountain? They were having a good time. Those adrenal glands of which our psychology teacher spoke so learnedly in our class today were working overtime and brought about that wonderfully contented and satisfied feeling for which they are celebrated whenever they are allowed to function normally.

The reason for the ecstasy of this Assembly at this time was a vision of their

Great Master in a flood of light and glory which was entirely new to them, even after all of the wonderful experiences they had been privileged to make in their associations with him. They had a new vision of their Master and they felt they must make the experience permanent, so the self-appointed president of the student body said: 'It is good for us to be here; let us build three tabernacles, one for thee and two for the faculty.' He didn't say by what names these tabernacles should be known, but we can readily guess that he thought one should be called Master's Hall, with the head office, the second Moses Hall, with strict discipline, and the third Elijah Hall, where swift retribution might overtake the offender like that which overtook the Prophets of Baal after the revival on Mt. Carmel.

After the president of the student body had voiced his opinion as to what should be done, something unexpected and rather alarming occurred. The brilliance of that scene was suddenly enveloped in darkness, and a voice out of that darkness reminded the president of the student body that in the last instance his authority was very limited; that it was not for him to give commands or even offer suggestions, but that all authority was vested in the Great Master whom all must hear and obey. And then that heavy cloud lifted and lo and behold, when they looked round about, two members of the faculty had departed and with their heavenly airplanes were winging their way back to the Celestial City, whence they had come. The shining glory which they beheld shortly before had disappeared, but they were not alone. The Master was still with them; looking round about, they saw no one but Jesus only.

And now, Mr. President, fellow members of the student body and friends, we have not been led up to Stony Mountain, but we have been led to Stony Brook Assembly. Yet I feel sure that our experiences here have been much like those of the little Assembly on the Mount of Transfiguration. It has been good for us to be here, but we also realize that not many days hence we shall awaken in the morning and in vain look for Dean Bretschneider with his youthful enthusiasm for the best program for religious education; we shall fail to hear the rich modulated voice of Prof. Koller, occupying the chair of 'The Life of Christ'; we shall miss the earnest and dignified bearing of Prof. Hensel, incumbent of the chair of 'Christian Missions'; Prof. Kose's flashing eyes and vivacious manner will fail to greet us in the psychology class; the genial Prof. Krueger will no longer be seen beaming upon his class as they sing 'It's a terrible death to be talked to death,' before discussing Christian Ethics, and no more will we hear the shrill whistle of our Recreational Director Schoeffel calling us to work and play. Johnston Hall, Hegemann Hall and Hopkins Hall will fade from our horizon, but left to us will be the Great Remainder, Jesus only, as the story of

his model life and sacrificial death, his peerless teachings, his methods of dealing with people and his missionary heroes have been brought home to us by the able faculty of Stony Brook Assembly.

And as the Master descended again with his pupils to take up his work with them in the midst of suffering humanity, so let us, strengthened by the new vision of him, go forward to labor for him in behalf of sin-sick humanity."

H. H. K.

Ladies Aid and Kings' Daughters Unite in Anniversary

August 18th marked a red letter day for these two societies of the Jamesburg, N. J., church. Many friends came to share with them their happiness in celebrating their anniversary. The church was beautifully decorated with flowers.

A fine program was rendered. It was opened with a lively song service. This was followed by an address of welcome by the president of the Ladies Aid, Mrs. H. Schroeder, also by Miss Lillian Epp on behalf of the King's Daughters. Reports were given by the chairmen of the various committees. The treasurer's report showed liberal contributions to home and foreign missions, also many improvements made to the parsonage.

Two fine recitations were rendered by members of the Kings' Daughters. Selections by the quartet and a cornet solo helped to make the program a success.

The anniversary address was given by our pastor, Rev. C. Peters. A silver offering was received for the building fund of the church. A splendid two-act sketch concluded the program.

Everyone enjoyed the social time which followed. Refreshments were served by the ladies of the church.

FLORENCE D. LANGE, Sec.

"Drop It a Foot"

A brilliant young man was entering upon his ministry. He came of a noble family. He had received an excellent education. He was handsome in appearance. He had the tongue and the bearing of an orator who would sway multitudes.

In his audience when he preached his first sermon was a wise old woman who offered in her soul this fervent prayer: "O Lord, he is a fine young man, and he has a good education in his head; drop it a foot, Lord!"

The good mother in Israel did not pray amiss nor did she pray in vain.

The education of the heart is quite as important as the education of the brain. Indeed, they ought always to go together. Whenever there is mind culture, particularly in our religious leaders, we need to pray earnestly to the Lord that he would "drop it a foot."—Kind Words.

"I will" is the mark of a great mind;
"I wish" the mark of a little one.

No friend is so true as the friend who is willing to lose your friendship by warning you.

The Sunday School

Goals for Our Sunday Schools

II

The Organization of the Church School

REV. F. H. WILLKENS

The School of the Church

No church school can do efficient work unless it is carefully organized. While in years gone by the Sunday school was more or less an independent organization, where the pastor was often told to keep hands off,—today we seek to build a church school which is responsible for the whole educational task and thus becomes truly the school of the church. This new development insures a more efficient and adequate program. For it takes under its wing not only the Sunday school but also the many different types of weekday activities.

The Committee on Education

In order to make possible an adequate educational program for its whole constituency, the average church appoints a committee on education. The chairman of this committee is a member of the church board in order that the closest possible co-operation between the board and this committee may be maintained. Usually the pastor is the most logical person to select the members of this committee. However, their election should take place at the annual meeting of the church. Their work is as far-reaching and dignified as that of deacons and trustees.

The committee is responsible for the Sunday school, the vacation church school, pastor's classes, leadership training, church schools of missions, the library, boys' scouts and girls' scouts and all other educational units.

The General Superintendent

While a number of larger churches find it possible to employ directors of education, the great majority of churches are dependent upon volunteers. The pastor and the educational committee will have to be responsible for the educational task in that case.

Usually the committee selects a general superintendent who becomes the general director and executive of the program. It should be noted that the superintendent is no longer elected by popular vote, but carefully selected by the educational committee. He (or she) should have the following qualifications:

1. He must, above all, be *spiritual*, for in religious education surely more than anywhere else a man's life should in a measure embody the ideals and motives he aims to impart.

2. In the second place, it is essential for the general superintendent to be an *executive* rather than a platform man. His main function is not to preach or to talk but to direct and execute. For that reason he must know the secret of en-

listing the co-operation of others. His chief task is to put others to work.

3. If he is to direct others, he must *know the field* thoroughly. No church can entrust its most important task to a mere enthusiast. He should avail himself of every opportunity to increase his efficiency. Training classes, summer schools, conventions, good books and magazines will help him greatly.

4. Again, the superintendent must be *progressive*. He must be a man with educational vision, ever ready to improve the efficiency of his school and his workers when the needs demand it and the occasion warrants it. The writer was in a school recently where a superintendent who is very progressive and up-to-the-minute in his business conducts the sessions according to methods at least 25 years out of date. What a tragedy! What a great service he might render if he was fully conscious of his responsibility to God and the people he endeavors to lead. Someone has said: "Back of every business that keeps up with the times there is a man who keeps ahead of the times." Surely a consecrated superintendent will make every possible effort to keep step with the latest and best methods and means in religious education.

Gradation. Is Necessary

It is a long way from the old time one-room Sunday school to the modern school of the church. The fact that there are differences in children at different ages is now quite generally accepted. The various needs make careful grading a necessity. While many churches have made an attempt to grade, very few could actually be called graded schools. The great majority of our leaders have not yet comprehended the fact that gradation means more than grouping of pupils according to their ages. The public school grading is possibly the most reliable guide for church schools today.

The following basis for gradation is now commonly accepted:

Cradle roll, birth to 3.

Beginners, 4-5. (In quite a number of churches the superintendent of the Cradle Roll conducts a class of three-year-olds in connection with the Beginners Department.)

Primaries, 6-8; Juniors, 9-11; Intermediates, 12-14; Seniors, 15-17; Young People, 18-24; Older Young People and Young Married People, 25-45; Middle Age, 46-55; Old Age, 66.

In the smaller schools it is well to think of three divisions: Children, 1-11; Young People, 12-24; Adults, 25-. Each of these departments or divisions will have its superintendent or principal who in turn are responsible to the General Superintendent.

The School Cabinet

It is unwise to bring all matters of detail before the whole body of the teaching force. The school Cabinet, consisting of the General Superintendent, the committee on education, the department heads and the general officers (secretary and treasurer), (very often the leaders of weekday activities such as Boys' Scouts and others are added to this group), meets regularly to take care of such matters as selection of lesson materials, planning of special day programs, picnics, etc.

The School Council

In order to preserve the democratic ideal in our schools it is well to bring all important matters of business before the teachers and officers council. This body consists of the committee on education, the cabinet, officers and teachers of the school and departments and organized classes from the Intermediate department up. It usually meets bi-monthly or quarterly.

Organization Chart

The Church.
The Pastor.
The Church Board. (Representing all agencies of the church.)
The Educational Board.
(From three to five members, responsible for the educational task of the church.)
The General Superintendent.
(Selected and appointed by the Educational Board.)
The Church Cabinet.
(Gen. Supt., Educational Board, department heads and general officers.)
The Church School Council.
(The Cabinet and all teachers and officers of the school and departments and organized classes.)

The Whole Church Under the Whole Task

Organization is only a means to an end. But nevertheless it is exceedingly important. The best business methods are not too good for the church. Over-organization weakens the church. Someone has written: "The only organization yet needed is the organization to prevent the birth of more organizations."

The only way to eliminate overlapping and waste of energy and to prevent the birth of more organizations is for the whole church to face the whole task. Whether it be evangelism, worship, education, missions or recreation—all should come directly under the supervision of the church proper. Only thus can we ever hope to build a constructive program of kingdom endeavor.

I attribute my success to requiring myself always to do my level best, if only driving a tack straight.—Russell H. Conwell.

The Glass Window

A Story of the Quare Women

By LUCY FURMAN

(Copyrighted)

(Conclusion)

The middle of July saw her parents off at the pier, and then, though school was not to open for six weeks yet, she took the first train for the mountains. Five days later she was driving in to The Forks, this time with another load of glass windows, which Uncle Adam was hauling for the new building. All along the street people were calling out to her in greeting, and the wagon was gathering an ever-increasing escort of children. It was good, good to be back where one was needed! And there on the school bottom was the splendid new settlement-house of twenty-four rooms, the three-story walls raised and under roof though not chinked; and there were Susanna and Uncle Tutt und Uncle Ephraim coming out to welcome her; and then the little cottage, with the quare women running to the gate.

After supper there was a play-party, with all the young folks there, and Ronny the life of the crowd, as usual. Late in the evening, Giles came in, from a day in the saddle. Nobody had ever seen him so happy. He was cheerful, almost gay; he did his best to enter into the games and for once seemed young and care-free.

The women spoke of it. "How good," they said, "to see Giles learning to play! Of course he had no chance when a child—probably never had a free hour from the time he was nine. Last summer the parties didn't appeal to him, he was always so busy reading and studying; but now he seems different."

Before the evening was over Giles and Christine talked about Lowizy, and he told her that the child had not gotten her strength as she usually did in the summers; that her cough continued very bad; and altogether that he was discouraged about her. Christine joyfully told him of her father's gift, and of the sun-parlor and sleeping-porch she was to build outside her room in the new house for Lowizy, and all her plans for bringing the child back to health.

"Do you feel to ride up tomorrow after dinner and see her?" Giles asked.

"Yes, I shall love to," said Christine.

Next morning at breakfast Christine heard from the women how Giles was riding ceaselessly, visiting the county schools, encouraging and directing the teachers, helping repair the school buildings with his own hands. "It will be a different county, even in one year," they said.

XI

RIDGE-TOP AND VALLEY

Before the women were through their dinner next day, Giles came with two nags, one sidesaddled, and soon he and Christine were on their way up Troublesome. After they had ridden about half

a mile, he turned up a hollow, saying, "There's a trail along the ridge-top I always used when I could, with a wide view you might like to see. The nags won't suffer if we go slow."

At the head of the hollow a slight trail or "trace" tacked up the mountain side to the gap above. Reaching this gap, they looked down into steeply sloping valleys on both sides, and from thence followed what was nothing more than a cow-path along the narrow comb of the ridge.

"It was the way I liked to come," said Giles, "those three years I walked to The Forks to school. I always had craving for a wide view."

A wide view it surely was, with sharp, green-forested ridges winding away in every direction—ridges that never by any chance ran straight or parallel, but twisted every way like the convolutions of a coral.

"I never could understand, when I read geography, how if mountains were wrinkles in the earth's crust, they could twist and turn like ours," Giles said. "But when I went down to college, I learned that these mountains are not real mountains; that all this country used to be a high plateau and was cut into by the streams, until these sharp valleys were made. Yonder dark line you see there to the southeast is a real wrinkle, that divides us from Virginia. Everything this side is just a maze, a labyrinth, in which our people have been lost for more than a hundred years. But a better day is dawning now. When the women came in was the turning of the tide. And soon it will set in strong. I have great faith in our people. When they wake, they will be like Samson."

"Of course there must be education first; you are doing your part toward that. And now my feet have been set in a wide place, where I too can do much for the country. I always aimed to serve, and I thought I could maybe do it best by studying law and going into politics. And that will come later. But for the present this is far better, because most needed."

And thus, all shyness for the hour forgotten, Giles talked on, dark eyes glowing, face flushed, outlining to Christine his plans for better teachers, better schools, better buildings, valiant as a young knight who has just received his accolade, rejoicing as a strong man to run a race. Sweeping the broad view with his hand, he told her there was not a creek, scarcely a branch in the country along which he had not ridden, visiting homes as well as schools, asking for the co-operation of the people.

They came out at last on a spur overlooking the mouth of Bee Tree and Giles's home and land. As he reined his horse there, pausing for a moment, Christine

knew that every foot of ground their eyes looked down upon was sacred to him. Halfway down the slope, she could see three small, latticed grave-houses on a little "bench."

"Your mother and father lie here?" she asked, gently.

"Yes, and a child that died young."

She knew, without asking, that Giles's hands had riven the splits for the latticed sides, the boards for the well-built roofs. How far more desirable and human were these tiny houses, sheltering what was mortal of the beloved from weather and molestation, than cold, senseless shafts of granite or marble!

"What a beautiful resting-place," she said.

"Yes, especially after suffering long, as my mother did," he replied. "I am always so glad to know that her poor body is at last at rest—her soul with the God who gave it."

"Mr. Kent," said Christine suddenly, as they were about to start on, "there is something I would like to tell you, if I could—something that happened to me last winter, that I have n't been able to tell anyone, as yet—but that I feel you are entitled to know about, if I can only tell it. I find great difficulty in speaking of some things."

Giles looked at her in expectant surprise.

"You remember saying to me, the day after Christmas, that some day I would come to a place in my life where there was no human help, and that in that hour I would call and be answered, and would know for myself, and not by hearsay?"

"Yes."

"That time came to me," she continued, "only ten days later." And, quietly as she could, she began to relate to him the terrible experience of the foot-log.

When she reached the point where, halfway across the foot-log, she saw the great butt come rushing down upon her, Giles, pale as death, seized her horse's bridle, and cried out in a voice of agony, "And I—and no one was there to protect and save you?"

Frightened at the emotion she saw, Christine hastily continued, "Yes, yes—that's why I'm telling you. I was protected. I was saved—but not by human hands!" And as well as she could she told of her cry and its answer, of the ineffable Presence there with her, the instant deliverance from terror, the later deliverance from danger.

Giles removed his hat as she spoke, and sat with bowed head. "Thank God," he said when she had finished. But he spoke brokenly; there were lines of deep suffering in his face; his hands were clenched.

"And from that night," said Christine, softly, "I have known for myself, as you said I would. A new life has begun for me—oh, a wonderful and rich life. And since it was your faith that, pointed the way to it, I feel that you have a right to know of it, to rejoice with me in it."

"Blessed be the Lord God of Israel, who hath visited and redeemed his people," Giles said, reverently. "But," and

again his voice was hoarse with suffering; he turned away his pale face as he spoke: "if you had perished—if you had perished in those waters, the light of my earthly life would have gone out!"

"Mr. Kent, Mr. Kent!" cried Christine, fearful at what she had done. "I never dreamed—it never occurred to me that you might care for me in this way."

"It would n't, of course," said Giles, face still turned from her. "Why should it? I never meant to tell you. I intended always to keep it hidden. But this—but this—and one of my logs, too!"

He passed a hand over his brow and eyes.

Christine sat silent, with face as drawn and pale now as that of Giles.

After a moment he had himself in hand. "Think no more about it," he said. "Forget that I could not hide what I felt today. Remember always that I ask nothing in return. The love I have for you is its own reward; it uplifts, enlarges, exalts me to the skies. I never loved a woman before—never thought I could love one. But from the day I saw you I knew there was no other way for me. Though always I loved as one without hope."

"Why should you say that?" asked Christine.

"I knew too well the things that lie between us—all the barriers—my lack of all those things you value most, education, manners, culture."

"But these are all outward things," said Christine. "I don't admit for a moment that any of these could be barriers."

"But they are," said Giles, sadly. "I felt it at college. The other students there thought different thoughts, spoke a different language, had different interests from mine; there was no real meeting-ground; I always knew I was outside—different."

"If you were, it was their loss, not yours," said Christine, decidedly, "and because you were so greatly their superior. Why should you speak to me of barriers, anyhow, when only last summer I heard you say, in your speech at the school-raising, that the people in these mountains are more like the New England people—the first settlers—than any others now on this continent? And I'm sure you are right—I think they are—I think that you especially are."

"Like the Pilgrims, yes. If you had come here straight from the Mayflower, then indeed there would be no barriers. You would be able to live our plain pioneer life, understand our ways. But with three centuries between—no, it would never be possible!"

"It would be entirely possible if I were sure that I loved you," said Christine. "Be certain I should let no outward things stand in the way—I have too much of my Pilgrim foremother in me for that! But I have never been in love; I don't think I should let myself go easily. You and I have seen one another, at any length, only three times. While I admire and look up to and reverence you more than any man I ever met,

I don't think it's love I feel. You see, I want to be entirely honest with you, and with myself."

"Yes, yes," said Giles, "I did n't expect you to care. What could you see in me that you should desire me? I never so much as dreamed that you would, never intended that you should know. But now that you do, don't let it trouble you. Remember that I have my reward; remember that I ask nothing save that I may always have your friendship."

Entirely controlled now, he smiled upon her in as impersonal and detached a way as an archangel might have done, and they went on down the rest of the slope.

Lowizy saw her two best friends coming, and met them at the gate, embracing Christine, and then walking to the house holding a hand of each.

"I heard you was coming," she said, "and would have rid down to The Forks today, but I hain't got my strength good yet, and the ride kindly worries me. But I'm getting lots better every day!"

The exertion of climbing the four steps to the porch, however, brought on a severe spell of coughing, and the child had to sit and rest a long while before she could talk again.

Phebe, too, came out to greet the visitors and tell them how well Lowizy was getting on and how much she was improving.

"Teaching them young uns, though, hain't good for her; hit keeps her drug-out all the time. I don't let her go to the rock-house no more, hit's so damplike, and sech a mess of feisty young uns as she has underfoot here of mornings is a pyore sight! I'd ruther stand hit, though, as to have her breathe the damp air."

"When I ricollect I'm a-going to high school this time, I can't hardly wait for hit to start," said Lowizy, breath at last recovered.

"School will open two weeks late this year—not till the first of September," said Christine, "on account of finishing the big house and the workshop before we can take the county children to live with us. I hope, Lowizy, you are beginning to pick out the scholars you want to bring with you when you come down to stay."

She spoke casually, but watched Phebe's face as she spoke. It was inscrutable—the lips tightly drawn as usual, the eyes expressionless.

"If I could jest fetch 'em all!" sighed Lowizy. "Hit's so hard to leave any! The good uns, that allus studies their books and minds what they're told—I allow them's the kind you want?"

"Yes, certainly."

"But the bad uns, the mean, mischievous, onbiddable uns, that can't noways set still, and everly making trouble—they're the kind that needs to come, and," sorrowfully, "the kind I hate the baddest to leave! What's aiming to become of them, Giles, when I go down?"

"We must find a way for them," said Giles. "Of course there should be a district school right here at the mouth of Bee Tree. I'll be glad to give the land for it, and timber, and will do all I can to get it started."

"And I'll be hit's teacher!" exclaimed Lowizy, blissfully. "In four year, maybe three, for I allow I can skip me a grade, I'll be through high school, and then I'll go off to college a year, and learn me all there is to know, and then I'll come back and teach these here young uns, and hunderds and hunderds more up other branches! 'Pears like I can't noways wait so long, though—Oh, I wisht I was grown-up now!"

As they rode back down Troublesome, Christine said anxiously to Giles, "You think Phebe will certainly let Lowizy come down and live at the school, don't you?"

"I hope so, I hope so," he replied. "We must trust in God for it."

(To be continued)

B. Y. P. U. at Bethany, Kans.

As our young people look back over the past year, we count abundant blessings which have so graciously been showered upon us by our heavenly Father.

During the last twelve months we have had 21 meetings as follows: 9 Bible studies, 3 literary programs, 3 mission programs, 3 musical programs, 1 debate and 2 devotional meetings. These meetings were helpful and instructive and the members all tried to do their best.

Our society now has an enrollment of 48 members. Six of these were gained in the past year. Three of our members are on the honor roll.

We had the pleasure of having the male quartet from Tabor College at Hillsboro with us one Sunday. We certainly appreciated the gospel that was brought to us in song.

Our society also tried a new plan this past year, in which the members were divided in three groups. Each group gave 2 Bible studies, 1 literary program, 1 musical program, 1 mission program, 1 debate and a social during the twelve months. This plan proved a great success and the meetings were interesting as well as beneficial to each member.

We celebrated our anniversary on August 28 by having a surprise program given by the three groups of the society.

And now a new year is dawning for our young people, and we pray that the Lord's blessing shall rest upon us, so that we may at all times work with willing hearts for the kingdom of God.

META NITSCH, Sec.

* * *

Clerk (in the gay nineties): "Now, madam, I'll repeat your order: Fifteen yards wide silk, five yards heavy lining, ten yards crinoline for the petticoat, four yards silk for the dust ruffle, four yards velvet trimming, four dozen fancy buttons for back, belt, and sleeves, five dozen large hooks and eyes, three dozen small hooks and eyes, ten spools silk thread, five spools cotton thread, long boning for lining, and small boning for neck. Is that right, madam?"

Lady: "Yes, and please send it up at once. I need it all for the afternoon frock I'm making."—Life.

"Ready"

Ready to go, ready to wait,
Ready a gap to fill;
Ready for service small or great,
Ready to do his will.

Ready to suffer loss or pain,
Ready to stand the test;
Ready to stay at home and send
Others if he sees best.

Ready to speak, ready to think,
Ready with heart and brain;
Ready to stand where he sees fit,
Ready to share the strain.

Ready to seek, ready to warn,
Ready o'er souls to yearn;
Ready in life, ready in death,
Ready for his return.

Eastern Conference at Erie, Pa.

The seventy-seventh Eastern Conference met in the Central Baptist Church of Erie, Pa., from the 24th to the 28th of August. Rev. W. S. Argow gave the delegates and visitors a hearty welcome, a welcome not only of words.

The reading of the church letters showed that mostly all churches throughout the Conference reported baptisms and increased memberships. However, the Conference fell short in doing its financial duty. Missionary contributions were meager compared with last year. This can probably be accounted for in that many of the churches have been raising and spending funds for local improvements. A finance committee was elected to encourage the missionary enterprise throughout the Conference.

A committee of three was appointed to consider the amalgamation with the Atlantic Conference. A similar committee was also appointed in the Atlantic Conference. It has been left to these to make recommendations to be voted on next year.

Bro. E. Umbach led the prayer meetings with well prepared topics on "Our Faith," "Our Guilt" and "Our Message." Bro. G. Fetzner reported for the Publication Society and Bro. W. Kuhn for the General Missionary Society, Prof. G. A. Schneider for the Seminary.

The spirit manifested at the Conference was one of harmony and love. No time was given to petty issues. All present left Erie with a new vision and renewed ambition to reap in the harvest for him who commanded us to "go."

F. L. STROBEL.

Economy

A Scotchman story, perchance new, is about. This Scotchman was bound to London and at each stop he left his compartment and hurried into the station, to rush back to his seat again before the train started. After this had been repeated many times, a fellow passenger finally asked the reason. "It's because of my heart," the Scotchman explained. "The doctor says I may drop off at any time, and I'm buying my ticket from station to station."—New Yorker.

The Atlantic Conference

The Atlantic Conference met with the church at West New York, N. J., from August 24 to 28. It was quite an undertaking for Rev. John Lehnert and his loyal group of members, but they succeeded admirably in taking care of all who came.

The opening sermon was preached by Rev. Henry Schnuit of Bethlehem, Pa. "And Jesus was there" was the subject of his discourse. The conference organized Wednesday morning by electing Rev. G. H. Schneck of New Britain, Conn., as moderator; Rev. Paul Wengel of Brooklyn as vice-moderator, and Rev. W. L. Schoeffel of Hoboken, N. J., and Rev. Frank Orthner of New York as clerks. The reports given by the various churches were very encouraging and indicated progress. The total number of baptisms reported was 162. The financial report also showed an increase in contributions over the preceding year.

The hand of greeting and welcome was extended to five new workers. Rev. John Schmidt came to the First Church of Union City, N. J., from Nokomis, Sask. Rev. Christian Peters was pastor of the church at Killaloe, Ont., and is now serving the church at Jamesburg, N. J. Rev. Charles Koller came from Texas to become pastor of the Clinton Hill church at Newark, N. J. Rev. John Niebuhr, formerly of South Africa, is now acting pastor of the Third Church of New York. Rev. William E. Schmitt came to the Evangel Church, Newark, N. J., from the Riverview Church, St. Paul, Minn.

Two new members were elected into the Mission Committee: Rev. George Hensel of Newark, N. J., and Bro. George Mueller of Baltimore, Md. The committee organized with Bro. Walter Staub as chairman and Rev. R. T. Wegner, secretary. A unanimous vote of the conference again placed our "tried and found faithful" Bro. Joseph Conrad into the office of treasurer of the conference.

The devotional meetings were both helpful and inspiring. Rev. G. Friedenberg, Meriden, Conn., and Rev. Otto E. Schultz, Wilmington, Del., conducted these worship services. On Saturday morning Rev. Julius Kaaz, New Haven, Conn., preached the doctrinal sermon. He used John 3:7 as text for his message. In an address given by Rev. R. T. Wegner Thursday evening we were reminded of the many blessings for which we should be thankful. Rev. H. F. Hoops, New York, brought the message of the hour, speaking on the text Matt. 28:20. An evangelistic meeting in charge of Bro. H. Theodore Sorg was held Friday evening. There were two speakers. Rev. Chas. Koller, Newark, N. J., spoke on the subject: "Sin, and How to Conquer it." Rev. A. P. Mihm of Forest Park, Ill., took for the subject of his address: "Choose ye this day whom ye will serve."

A timely and instructive paper was read by Rev. G. H. Schneck on: "Conference and Denominational Problems." A committee, composed of the brethren S. A. Kose, P. Wengel and E. Berger,

was appointed to confer with a committee of the Eastern Conference regarding a possible amalgamation of the two Conferences.

The conference was happy to greet the brethren of our General work. Prof. A. J. Ramaker presented a very encouraging report of our Seminary at Rochester, N. Y. The sermon of Bro. Ramaker Sunday morning on the text 1 Cor. 1:17 will long be remembered. Rev. A. P. Mihm gave us a most hopeful outlook of the work being conducted among and by the young people of our denomination. Rev. Wm. Kuhn, D. D., brought the closing message of the conference, taking his text from Rev. 3:1-6.

Special mention should be made of the splendid singing rendered by the chorus under the able leadership of Charles Kling of the Pilgrim Church, Jersey City, N. J., and composed of the singers from the West New York, Union City and Jersey City churches.

The hospitality of the West New York church was most cordial and will linger long in our memories. Only too quickly did the days of the conference pass. The hearty invitation of the church at West Baltimore was gratefully accepted by the conference. God willing we shall meet there August 20-24, 1928.

THE REPORTER.

Crusaders Bible Class Celebrates Tenth Anniversary

The Crusaders Bible Class of the Second Church in Brooklyn, N. Y., has just celebrated its tenth anniversary.

A banquet was held on September 8 at the Hotel Montague at which active members and former members now residing in other cities and states were present. The decorations were in full harmony with the class colors, namely green and white. The toastmaster, Mr. Arthur Makowsky, class president, introduced the speakers, Rev. W. J. Zirbes, pastor of the church, and Mr. C. H. Eisenhardt, teacher of the class since it was organized. It was a happy reunion of Christian workers and the Crusader spirit of good fellowship which prevailed on that night will long live in the hearts of those present.

On September 11, the Sunday school session was given over to the class and Mr. Herman Bothner, Crusader student for the ministry, taught the lesson. The evening church service was likewise given over to the class and Mr. Walter Makowsky, Crusader student for the ministry and first president of the class, delivered an earnest message on the class motto, "For this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). H. SEEKAMP, JR., Sec.

* * *

Peggy: "The man I marry must be brave as a lion, but not forward; handsome as a Greek god, but not conceited; wise as Solomon, but meek as a lamb; a man who is kind to every woman, but who loves only one."

Peter: "How fortunate that we met!"

Washington State Union at Startup

The German Baptist Young People's and Sunday School Workers' Union of Washington met with the church at Startup, September 3, 4 and 5, for their second annual meeting.

Although this is just a new organization in our state, a great deal of interest and enthusiasm was shown by the large number of young people attending. About twenty journeyed from the extreme part of our state over the Rocky Mountains and through the valleys of the western coast, and we are sure they will never regret it. The Tacoma church sent 66 delegates.

Startup is indeed an ideal spot for an artist to paint. A small country village, enclosed by the beautiful tree covered hills, and further in the distance the towering peaks of the rugged Cascades.

From a slight elevation, overlooking the little valley, one sees the white painted farm houses surrounded by fresh green fields, and in the center the outlines of the little Baptist church in the dale.

One cannot help but associate the country with chicken dinners, golden cream and fresh garden vegetables. We were not disappointed. The hospitality of the folks in their homes and in the church will not be forgotten by the visitors.

As the church would not hold the crowd, the meetings were held in a hall which was donated to us for those days, and meals were served in the church.

It was a great treat to have Bro. A. Bretschneider with us this year. His addresses were very interesting as he showed us in such a practical way how to lead the Christian life. All of the other meetings were inspirational. We were especially pleased to find that we had such rare talents among the young people of our churches.

Altogether we had a wonderful time. Showers of blessings fell, refreshing our lives. And on Monday we had such real showers of rain that our outing into the Cascades could not take place. Nevertheless, the good time at Startup will ever recall fond memories.

At our business meeting, Rev. C. Panke of Spokane was again elected president of the organization for the coming year; Fred Schroth of Tacoma, vice-president; Magdalene Klingbeil of Startup, secretary; and Alice Mohr of Colfax, treasurer.

At our banquet a special offering for our young people's fund was taken and amounted to \$31.80.

It was voted to meet next year over Labor Day with our young people at Freewater.

May the Lord bless the work of this organization as well as our individual Unions and Sunday schools!

* * *

Sam: "Yo' ain't got no brains."
Tam: "Ain't got no brains? Why, man, Ah got brains what ain't nevah been used."—The Progressive Grocer.

Renovation at First Church, Portland, Oreg.

What a surprise to come into a church as ours with its new coat of paint, beautiful interior decorating and best of all a hand was placed on the very pinnacle of the church pointing to God and Heaven. Surely God is pleased with his house of worship.

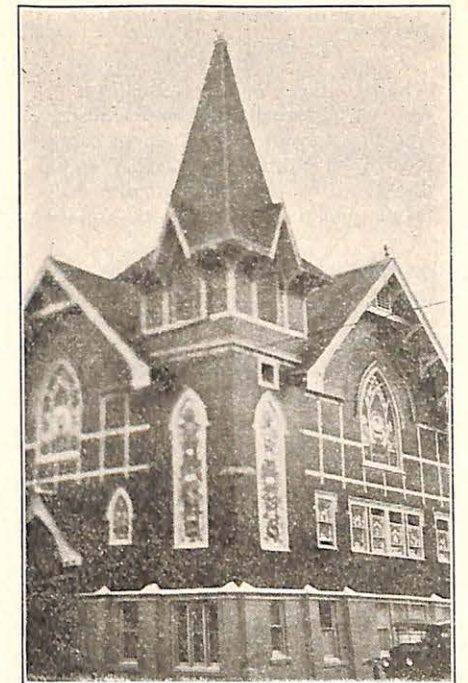
We had no services the second week in August on account of this renovating, being therefore a surprise to see the changes that took place. In the main auditorium new windows were put in on the north side letting in more daylight. The building adjoining the church which was purchased last spring was made into much needed class rooms with a door leading to the Sunday school room. The floor of the Sunday school room was painted gray and together with the curtain put up by the Emanuel group makes this room a cheerful and home-like one.

The congregation has grown so that it was necessary to make more room. The Sunday school has 585 enrolled, B. Y. P. U. 170, and a church membership of about 675. It is no wonder that we have progressed, having such a good shepherd and leader as our pastor and his wife, Bro. and Mrs. J. Kratt. They have been with us for over thirty-one years in which time we have learned to know and love them dearly.



Rev. and Mrs. Jacob Kratt
Rev. and Mrs. H. Dymmel

The work was getting too much for Bro. Kratt to do alone, so Mr. Helmuth Dymmel was called last summer to work among the young people. Bro. Dymmel swept us off our feet with his peppy and energetic personality. He was later ordained and appointed associate pastor. Bro. Dymmel hearkened unto that passage in the Bible where it says: "It is not good for man to be alone," so in November he was married in Philadelphia to Miss Mildred Berger. We immediately fell in love with Mrs. Dymmel. She possesses a wonderful disposition, always ready to lend a helping hand with a smile and word of encouragement for everyone.



First German Baptist Church, Portland, Oreg., showing new church windows

So with these God's anointed to guide us along the straight and narrow path, and our newly remodeled edifice, we look forward to still better years. We hope many more will give their hearts to Jesus and join our happy throng, so that before long our number will be swelled to a thousand souls for Christ, all making up the First German Baptist Church of Portland, Oreg. L. T.

What to Forget and What Not

Forget the slander you have heard,
Forget the hasty, unkind word,
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storms of yesterday,
Forget the chap whose sour face
Forgets to smile in any place.
Forget the trials you have had,
Forget the weather if it's bad.
Forget the knocker, he's a freak,
Forget him seven days a week.
Forget you're not a millionaire,
Forget the gray streaks in your hair.
Forget the coffee when it's cold,
Forget the kicks, forget to scold.
Forget the coal man in his weighs,
Forget the heat in summer days.
Forget to get the blues,
But don't forget to pay your dues.
—Central Christian Advocate.

Liberty in Submission

A student came to a preacher with a moral problem on his hands. He had started out feeling free to do as he pleased, and ended up by facing the fact that he was not free to stop. The mistake that the young man made was the failure to see that the largest liberty comes only as we submit our wills to God and follow in the way of righteousness. When in our freedom we choose to follow Satan, he makes abject slaves of us, and only the Lord Jesus can free us.

Our Devotional Meeting

G. W. PUST

October 9

How Can We Help Younger Girls and Boys?

John 21:15-17

Let us ask this question seriously. Many boys and girls might have been saved from a life of crime and shame, if Christ's words had been better heeded.

Let us feed them with the Word. This will make them strong in time of temptation and trial. (cf. Matt. 4:1-11.) The psalmist calls God's Word a lamp and a light for his path. (Ps. 119:105.) In many and varied figures the value of the Bible is stressed. (Consult a concordance.) Then it is obvious that we are doing boys and girls a valuable service, if we cause them to read and to memorize it.

Let us appreciate their efforts. How easy it is to form a habit of fault-finding! No matter how they try, it is never right. But is there not much that is commendable? Adverse criticism only is inclined to hinder and to discourage, no matter how good it is meant. A young man told the writer some years ago that his family so discouraged him with their fault-finding that he came very near not trying to do anything worth while; but thanks to better influences, he rose above their pettiness and would yet become a blessing.

Brothering. And, of course, we imply the same relationship, that this word denotes, for the gentler sex. Brothering is a relationship of intimacy, confidence and love. No stronger human influence can be brought to bear upon those whom we desire to help.

Lead them to Jesus. To this end all the foregoing can become a means. If they truly learn to know him, they will have a source of help that never fails.

October 16

In What Community Enterprises May Our Society Share?

Neh. 4:6. 16-18

Since these are so many and varied, depending upon the community, this treatment of the subject must in the nature of the case be very fragmentary. Yet in general all that is for the welfare of the community and country should have our support.

Honoring worthy citizens. This may be done by erecting monuments to their memory. Thus we do not only honor these men, but also the qualities which they incarnated. It is easily seen that this must react favorably upon a community. Many will strive to emulate their good example and thus become better men and citizens. Sharing in such an enterprise is a laudable act, as well as an honor for any society.

Building helpful institutions. Such as hospitals and libraries. What a bless-

ing a hospital is in a community? Here all is arranged in a most practical manner for the healing of disease, whether this is necessary by knife or otherwise. To furnish a room, or in any other manner help in such a worthy cause should be considered a privilege. And what a blessing a library may be for those who have little or no money to invest in books! Many have through its agency acquired a respectable education, and have thus been enabled to serve their constituencies in the highest offices these had to bestow.

October 23

B. Y. P. U.'s in All Lands

Rom. 10:18; Col. 1:3-6

This fact is enough to fill us with consternation and wonder. Every local society is a part of a great world-army. Truly, "the Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

Our theme is a testimony to the faithfulness of those who labored before us. Not many, proportionately, are the names that shine in the firmament of fame; but "their works do follow them" (Rom. 14:13). The great majority were unlearned, they knew little or nothing of the sciences; but they knew the Lord, and with unabated zeal and devotion they served him. Often they were persecuted, they endured hunger and thirst, cold and heat, they were hunted like wild beasts, they were beaten and slain; but as the heroes of old (Hebr. 11) they remained undaunted and steadfast. Is it any wonder that the seed they sowed sprouted and encircled the world? Let us follow in their train.

Our theme is a testimony to the faithfulness of God. He has promised that his word shall not return unto him void, but it shall accomplish its purpose. (Isa. 55:11.) Often his servants must have felt that all was in vain, for results often lingered for years; but God never forgot his promise. What a lesson for the B. Y. P. U.'s in all lands! How it should inspire their faith in the living God!

And our theme is a testimony to the power for good that should emanate from the B. Y. P. U.'s in all lands. What might not be accomplished by such a vast army, if only we would bring to God an undivided heart!

October 30

What Does Protestantism Stand For?

Rom. 4:1-5; Gal. 3:23-29

The great outstanding leader in Protestantism was Dr. Martin Luther. Philip Schaff says of him: "Luther accomplished more for his race than any man in history after the incomparable St. Paul." Luther emphasized the following principles:

The supremacy of the Bible. This principle accepts both the Old and the New Testament as the source and rule of Christian faith and duty. It stands opposed, on the one hand, to traditionalism, upon which the Roman church places much emphasis; and, on the other hand, to rationalism, which places man's finite reason above what is written. With Luther the supremacy of the Bible was fundamental as his famous words indicate: "Here I stand, I cannot do otherwise, God help me. Amen."

The supremacy of faith. Luther emphasized justification by faith over against justification by works. Faith was the center to which all of his thoughts, feelings and hopes gravitated. It was through faith that he had found peace for his harassed soul after all his works had failed him. Faith is the essence and sum of the Reformation. (cf. Rom. 5:1; 3:28.)

The supremacy of the people. This principle opposes the doctrine that priests must mediate between God and man. It claims for every man the right to read the Bible and to draw nigh unto the throne of grace. "Come unto me all ye that are weary and heavy laden" (Matt. 11:28).

November 6

What Should Be the Christian's Attitude Toward War?

Matt. 5:9. 38-48

(Consecration meeting)

How the first Christians understood the Master. "Jesus's teaching and example were understood as opposed to war by his followers and the early Church. Prof. Harnack says that up to 150 A. D., "the early Christian church was the first peace society." The Christians refused to take part in the defense of Jerusalem in 70 A. D., when it was destroyed and even as they had been warned to "flee to the mountains," withdrew to Perea beyond Jordan. According to Justin Martyr (114-165 A. D.) the spirit of war and the spirit of Jesus are absolutely irreconcilable. Tertullian (145-220 A. D.) holds that a Christian should leave the army at once.

What makes war wrong? 1. "War employs the methods of ruthless military necessity . . . where might makes right. Under this fanatic rationalism, one side takes as its motto, 'Deutschland über alles.' The other side . . . cries 'Right or wrong, my country.' Irresponsible nationalism on both sides is placed above the moral order of the universe." 2. "War employs the method of reprisals and counter reprisals. War is not a settlement but an unsettlement, it is a boundless provocation." 3. "War victimizes both sides by distorted propaganda. We cannot successfully run a

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modern war if we tell the truth." 4. "It destroys material wealth and property. The direct and indirect cost of the last war was 337 billions." 5. "War is destruction of human life. According to the Swedish Society for the Study of Social Consequences of the War, the total loss must be put down at 40,000,000 lives."

Our Answer: We ought to oppose war with all our might.

"It Is Enough"

A group of business men, undertaking a new enterprise, took as their motto this fine sentiment from Emerson:

Think big
Talk little
Love much
Live easily
Work hard
Give freely
Pay cash, and
Be kind.
It is enough.

We recommend the same ideals to many another firm and individual as they face the duties and problems of life.

"I Will Lengthen Thy Days"

The folly of sin wrecks and ruins and shortens life. Edward Dunbar who wrote the old Sunday school song, "There's a light in the window for thee, brother," sleeps in a pauper's grave in Coffeyville, Kans., where he died a tramp. Drink brought him to poverty and to death. He was ill and asked for lodging in the jail, where he died next day, and the papers which were in his pocket revealed his identity.

According to the United States Census Bureau there are 6,371,640 farms in this country. The average United States farm is described as follows: "Total value \$7776; value of buildings, \$1847; value of machinery and implements, \$422; acres of land, 145; value, \$40.85 per acre. One farm in five is mortgaged for 40 per cent; two in five are on unimproved roads; one in twelve has a tractor; one in six has a radio.

A college professor once asked a freshman what words were most used in college. The harrassed freshman replied: "I don't know." "Correct," replied the professor.

Pointed Remark

"He talks a good deal, doesn't he?"
"Yes; I think he was vaccinated with a phonograph needle."

Green: "At table I always try to follow the motto: 'Eat and leave off hungry.'"

Gourmand: "Humph! To my mind that's about as sensible as to wash and leave off dirty."—Boston Transcript.

Fred Stone and Mrs. Stone are exceedingly proud of their three lovely daughters. An admirer of the comedian was talking about their family "back stage." "Have you nothing but girls?" the man inquired. "Nothing but girls?" replied Stone. "Why, man alive, we have everything but boys."—Youngstown Telegram.

"Muvver," said little Ann, "dis soup is so hot it burns my teef clear fru de crackers."

Our own heart, and not other men's opinions, forms our true honor.—Samuel Taylor Coleridge.



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What They Thought of the Sunday School

The Sunday school has its critics. Some of the criticisms are deserved. Of course, the Sunday school ought to be better and do more.

And yet limited as it has been and inefficient as it may be at the best, it has wrought remarkably in the field of culture and religion. Some world leaders have risen up to bear glad testimony to the work and the worth of the Sunday school.

John Wanamaker, merchant prince, postmaster general of the United States and superintendent of one of the greatest Sunday schools on the continent, knew whereof he spoke when he said: "I know of no other work that begins to compare in results with that attained by the Sunday school."

Woodrow Wilson, World War President of the United States, never uttered a truer word than when he declared: "No study is more important than the study of the Bible. There is no more effective agency for such study than the Sunday school."

William E. Gladstone, Premier of the British Empire and one of the world's leading statesmen, said: "The Sunday school is the world's greatest institution for popularizing the world's greatest Book."

David Lloyd George, England's Premier during the World War, gave his personal testimony in these enthusiastic words: "Personally, I know what a Sunday school can do. All the best training I ever had was in a Sunday school."

When such world leaders entertain such an opinion of the Sunday school, who should be disturbed by the grating discords of incompetent critics?—S. S. Young People and Adults.

* * *

There are three kinds of people in the world: the wills, the wont's, and the cant's. The first accomplish everything; the second oppose everything; the third fail in everything.—Electric Magazine.

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