

SEMINARY ANNIVERSARY NUMBER

The Baptist Herald

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

Volume Five

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Number Twenty-one



Sitting: Prof. A. J. Ramaker; Prof. L. Kaiser
Standing: Prof. F. W. C. Meyer; Prof. G. A. Schneider;
Prof. O. Koenig

The Present Faculty of our Rochester Seminary

What's Happening

An important announcement by the Publication Manager on Page Sixteen. Do not overlook it. Read it now.

Rev. A. L. Ross, pastor of the church at Frankin, Cal., the past three years, has resigned and closed his work there the last of October.

Rev. Theo. W. Dons had the joy of baptizing 12 young people in the Oak Park German Baptist Church on Sunday evening, Oct. 23. A large congregation witnessed the baptism.

The North Texas Sunday School and B. Y. P. U. institute will meet with the Cottonwood B. Y. P. U. at Lorena, Tex., Nov. 23-27, 1927. Complete program in next issue of the "Herald." Watch for it.

Rev. W. L. Schoeffel of Hoboken, N. J., will be the new pastor of the East St. church, Pittsburgh (North Side), Pa., succeeding Rev. Aug. F. Runtz. Bro. Schoeffel enters upon his new pastorate Nov. 20.

Rev. R. R. Kubsch of Chicago has been the regular pulpit supply of the Benton Harbor, Mich., church during the past three or four months. Rev. H. W. Wedel of Aplington begins his pastorate at Benton Harbor in November.

Miss Evelyn Seedorf of Immanuel Church, Kankakee, Ill., was one of the directors of the pageant presented by the Kankakee Y. W. C. A. on a recent Sunday, demonstrating the spiritual side of the work of that organization. About 100 girls took part.

Rudolph Klein, who graduated from the German Department of Rochester Theological Seminary in May, is the new pastor of the Zion Church in Geary County, Kans., succeeding Rev. C. F. Tiemann, who retired some time ago because of advancing years.

Miss Eunice Blatt of Immanuel Church, Kankakee, Ill., left the latter part of September to enter Gordon School of Theology, Boston, Mass., where she expects to take her degree of B. D. and fit herself for a Bible school teacher. Her pastor, Rev. C. F. Zummach, believes her admirably fitted for such work.

The Saskatchewan Jugendbund will meet with the young people's society of Ebenezer East church, Ebenezer, Sask., Nov. 9-13, 1927. General Secretary A. P. Mihm, Rev. F. A. Bloedow, Rev. C. B. Thole, Rev. A. J. Milner, Rev. O. Ratschkowsky and others are on the program. All Saskatchewan young people aboard for Ebenezer East! Let everybody arrange to come.

Twelve persons recently baptized in one village in the Myitkyina district of Burma, and seven in another, are re-

ported by Rev. Geo. J. Geis in a letter written in July, says "The Baptist." Others are awaiting baptism after further instruction. School work progresses also. Though eleven jungle schools have been opened in the last two years, the town school is as full as ever. Myitkyina is the Burma station farthest north.

Members of the Executive Committee of our Young People's and Sunday School Worker's Union remained over Sunday, Oct. 9, after their business meeting on Oct. 8 and served a number of our churches in Detroit, preaching and addressing the Bible schools and the Young people's societies. Rev. A. Bretschneider was in Bethel Church in the forenoon and at Burns Ave. at night. Rev. A. P. Mihm was at Burns Ave. in the morning and at the Second Church in the evening. Rev. F. H. Willkens addressed the Junior church at Bethel Church in the forenoon and preached at night. It was a busy day for all. The hospitality of President and Mrs. Hoek was much enjoyed.

The Detroit Young People's and Sunday School Workers' Union held a meeting on Sunday afternoon, Oct. 9, which packed the Ebenezer church. Pres. Ed. W. Hoek led a spirited song service. Pastor John Leypoldt voiced a cordial welcome. Former pastor Rev. J. G. Draewell of Ebenezer, now of Marion, Kans., present on a visit, brought the greetings of Kansas young Baptists. The chief speakers of the afternoon were the Secretaries of the Union. Sec'y Mihm spoke on "Detroit's Problem—The Teacher Training Class." A lively discussion followed. Sec'y Bretschneider spoke on "How to Hold Modern Youth." Despite the late hour, a keen interest was manifested. The Ebenezer Male quartet and Miss Dorothy Rossbach favored with vocal numbers. It was an enthusiastic meeting.

One of the saddest funerals ever held in the First Church, Portland, Oreg., was that of Miss Clara Meier, daughter of Mr. and Mrs. Martin Meier. The Upstreamers class, of which Mrs. H. Dymmel is teacher, held a class meeting Thursday night, Sept. 29. Harold Meier, together with his sisters, were bringing Mrs. Dymmel home from the meeting, when within a few blocks of her home the accident happened. Clara was run over by the Bus which crashed into them and Laura, her twin sister, was immediately taken to the hospital in a very serious condition. Harold Meier was unhurt. Mrs. Dymmel was taken to the hospital the next morning. Her injuries are mostly external and her early recovery is expected. Earnest prayers are ascending for the complete recovery of Laura Meier and Mrs. Dymmel and for the bereaved parents, Mr. and Mrs. Meier.

Those of our Young People, who were present at the great rally of the Atlantic Conference, will remember with satisfaction the renditions of the Grantwood Baptist Quartet. These young people also broadcasted their messages of song regularly over the radio station WGCP. On Columbus Day, the soprano, Miss Alice Lueders, was joined in marriage to Mr. William Hartman in the Grantwood Congregational church, the Baptist church was not large enough for the many friends, who came to bid them Godspeed. The rustic church was artistically decorated with palms and autumn foliage. Bouquets of Chrysanthemums and ferns were placed about the chancel. Mr. DeCoste of St. Bartholomew Church, New York City, played the wedding march. Rev. R. T. Wegner of Boston, a lifelong friend of the family, officiated. Following the ceremony the reception and banquet was held at the spacious banquet hall of Union City. Thereupon the young people left for their honeymoon, which will be spent on a motor tour through the Southern States; after which they will make their home on Knox Ave., Grantwood, N. J.

The United States Census Bureau estimates the present population of the United States to be 118,628,000, an increase of 13,000,000 over 1920, when the last census was taken. New York ranks first among the states in population, with a total of 11,423,000; Pennsylvania is second with 9,730,000; Illinois third with 7,296,000.

The Baptist Herald

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The Baptist Herald

The Seminary Jubilee

THE celebration of the seventy-fifth anniversary of our German Baptist Theological Seminary in Rochester, N. Y., report of which is given on another page of the "Herald," signalized a memorable event in the annals of our denomination and merits more than ordinary thought and comment on the part of our church membership.

Almost from the very beginnings of our German Baptist work in North America, our seminary has been most intimately associated with our denominational welfare and progress. It always has been a recognized and vital factor in the upbuilding of our churches, for it has had the high and responsible task of training for our churches their future preachers and spiritual leaders.

It has been the only seminary we have maintained. By the judicious enlargement of the teaching staff from time to time as our work grew and made greater demands, it has answered our denominational need in the supply of educated and trained pastors. The great majority of the pastors of our churches during the years of German Baptist history have been "at the school in Rochester." Rochester therefore always meant much to them. This fact also contributed much to the unity of our work. Rochester never aimed to "standardize" its theological student output, but the fact that most of our ministers studied at the same seat of learning gave us a common outlook that made for unity, peace and team-work. It also fostered an undivided love for our institution among our ministers. The seminary alumni have always stood by their Alma Mater in loyal manner and the renovation of the Student's Home, the completion of which marked the anniversary celebration, evidenced new and tangible proof of the love of Rochester's former students.

God's Guiding Hand in the Seminary

GERMAN BAPTISTS have a deep cause for thankfulness as they study the history of the seminary. God's guiding and providing hand is plainly seen again and again. It is cause for gratitude that the need for ministerial education was recognized by the pioneer fathers of our work; that they made sacrifices to establish it; that God raised up true friends and noblehearted patrons among our American Baptists for this institution in the day of small beginnings. It was surely providential that the Great Head of the church gave the seminary teachers like August Rauschenbusch, Herman M. Schaeffer and Jacob S. Gubelmann in

the earlier portion of its existence when the foundations needed to be builded strong and sure. How we revere the memory of this sainted trio! Also the memory of Walther Rauschenbusch, worthy son of a noble sire, whose early decease threw us all in great sorrow.

Able and worthy co-workers were added to the first trio by the coming of Professors Albert J. Ramaker and Lewis Kaiser. Their long and honorable terms of service find fitting recognition at this time. The other members of the faculty, Professors G. A. Schneider, F. W. C. Meyer and O. Koenig, though their years of service may not equal that of the two senior professors, are all men in whom the denomination has confidence, men who have wrought faithfully, men who with the veterans, have shared in the mental and spiritual molding of our ministers.

We congratulate the faculty, the trustees and the school board on the successful celebration of a notable event. Our prayer is that the seminary's usefulness may keep step with the years. We wish it God-speed on its march ahead toward the century mark. May God's guiding hand continue to be extended over it!

Evangelism—True and False

H. FREDERICK HOOPS

"Do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5.

THE erstwhile evangelist of the New Testament is, without question, the messenger to the unevangelized, preparing the way for the pastor and teacher in his more constant ministry of the church. The evangelist, therefore, finds in accordance with the scriptural pattern his fullest divine mission as a successful pioneer missionary to the hitherto unevangelized people. (Eph. 4:8. 11-13.)

The Evangelist of Today,

as we know him, is an entirely different gender and his evangelism is oftentimes pronouncedly unproductive when it comes to the real test of discipling hitherto disbelievers. It is due to this latter observation that a certain type of evangelist has come under scrutiny, if not under suspicion. Vocational evangelists have not in years been receiving as few invitations to hold community meetings as today. This is because these evangelists are no longer getting the results of even a comparatively few years ago. The unevangelized people do not come to hear them. Their strenuous efforts at best only result in large audiences—of church people.

In the large cities of our country, scores of strong churches co-operate in such meetings in, say, more than a month's campaign. The gatherings are held in one of the most popular centers. Many thousands of dollars are spent. Many hundreds of earnest people work and the evangelist preaches with well-known vigor and persuasiveness. Hundreds, perhaps thousands, of cards are signed—**mostly by church people.** Not many by others. Pastor after pastor, to whom signed cards are furnished through central offices, reports back that nearly or every one is already a member and frequently in active service in the church. In short, the unevangelized folks the churches wish to reach, simply do not go to the meetings.

This condition of affairs, and these evangelistic campaigns centered in a professional evangelism that does not arrive, have been duplicated to the sorrow of many in the great civic centers of our land. And they are periodically perpetrated upon many of our smaller cities and towns, by evangelists of lesser caliber but with the same not necessarily ill-intentioned, but nevertheless fruitless, results.

We grant there are

Still Real Evangelists in the Field;

ministering Evangelists who are divinely endowed for their specific work and who steer clear of some very offensive and objectionable feature of certain movements of an evangelistic character which have had undue prominence in the last few years. There is a saving remnant of choice champions of the truth as it is in Jesus, excellent exponents of true evangelism, who need our confidence and support. But may the good Lord rid Christendom of the hypocritical hirelings and the noisy quacks, who know no moderation in dealing with the deficiencies of the Church, who have no brotherly attitude towards the ministers in the regular pastorate, who are intolerant and unreasonable in their criticisms of those who differ from them in opinion concerning theological doctrines, and who are not free from the exceedingly objectionable suspicion that they are commercializing religion to further their personal financial ambitions, who, in short, as merchandisers of religion, do not work for the glory of God and the good of men, but for their own aggrandizement and the enriching of their adorable selves. Many prove themselves nothing more than wanton wolves in sheep's clothing. The sham spirituality of these hero-worshipped "Profits" eventually becomes public knowledge and the damage they do in undermining the Faith is irreparable.

Then there are aspects worthy of consideration when we think about

The Methods of Evangelism

Experience has shown that evangelistic methods must of a necessity be radically different today from what they were even decades ago, especially from what they were before the World War. New times

and changed conditions call not for a new Evangel, but for a new **appeal** and a new way of meeting the complex problem of modern-day life. These are facts which it is fatal to ignore, although we often or perhaps usually evade them. The whole problem is one of adaptation. Given the vision and the resources, a dedicated and decidedly evangelistic leadership, a love for folks and a tireless passion for saving service, and any individual and church can succeed in ministering to the community, if, as has been tritely said, it has not sinned away its day of grace.

The place of

The Message in Evangelism

is also vital. It may well be stated again that the ministry of the New Testament evangelist was intended to be wider in its scope than the accepted mission of the evangelist today. As his name implies, "Evangelist," he is "the bearer of good tidings," and so is in marked contrast to the prophet who proclaims the great principles of morality and ethical righteousness. In making full proof of his ministry, in doing the work of an evangelist, the messenger has a different mission to perform than when he shepherds the flock and feeds them on and teaches them from the Word of God.

The true evangelist's message is the vitalizing message of redemptive truth, the pertinent proclamation of a perfect salvation by the power of God, through faith in Jesus Christ—a salvation through which a definite new life is imparted to the believer, who is thereby enabled to bring forth the fruit of the Spirit, and to "live soberly, righteously and godly in the present world." Any deviation from this message of redemptive truth is an unwarranted undertaking on the part of the evangelist, and is fraught with grave dangers.

A Christ-centered Message

Need it be said in this connection that the message of true evangelism is concernedly Christ-centric—deriving its dynamic power from a crucified, risen, ascended and regnant Christ, who ever liveth to make intercession for mankind, and can save to the uttermost, all that come to God through him!

It is not a pleasant task to offer criticism of any effort at evangelism; for a sincere attempt to reach the souls of men for their God, though misguided and ill-applied, is preferable to the spiritual dearth and formalism which knows neither burden nor sacrifice for the unevangelized. What may seem a criticism is introduced only where it is deemed necessary to emphasize true evangelism by way of contrast. It is intended that the criticism be constructive rather than controversial. May our future work bear its witness that the ministry and the membership of the churches, with or without the aid of a special evangelist, still have a holy passion for true evangelism, as well as a healthy aversion to any false force that might seek entrance into their ranks under the name of evangelism.



The Present Student's Home, Rochester, N. Y. New addition in rear

Editorial Jottings

THE SEVENTY-FIFTH ANNIVERSARY of our Seminary is featured in this number of the "Herald." The Seminary is one of the vital branches of our denominational work. Inform yourself about it. Pray and give for it.

THE NEW BILINGUAL SONG BOOK—Selected Gospel Songs (Ausgewählte Lieder des Evangeliums) is in the hands of the printers and will be published sometime this month. Watch for Brother H. P. Donner's announcement.

BE SURE TO READ the important notice about the "Herald" on page 16! Let our friends and all the "Herald" boosters get busy. Many new subscribers **now** should result from this generous offer. Act at once. There is no time to be lost.

Christ Prayed For Me!

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me and I in thee, that they also may be in us." John 17:20, 21.

KATHERINE ZINZ

O precious thought—the Master prayed for me!
His dreaming, tender eyes looked down
The pathway of the years and saw my need,
And prayed the Father-heart to succor me!
How strong I feel to think **Christ** prayed for me!

O God, when I grow weak again with questioning
of thee;
When all seems dark and faith in thee burns low,
Help me to catch a vision of my Savior—Christ,
On bended knee, close to thy Father-heart, in
prayer for **me!**



Young Women's Bible Class, First Church, Chicago, Ill.

The Young Women's Bible Class, Ebenezer, Detroit, Honors Outgoing Missionary

The Y. W. B. Class of the First Church, Chicago, Ill., meets every Sunday morning with the regular Sunday school. We have 24 members. Since they are mostly young mothers and have their duties at home, some can not attend, but there are from 12 to 14 present each Sunday. Our beloved teacher, Mrs. Weichbrodt, gives us a very interesting picture and helpful thoughts for meditations in the lessons each Sunday. We especially appreciate her because she is a very busy woman throughout the week. We also meet every month at the different homes where we have very interesting programs.

As a class we support six children in Boarding Schools in South India on Rev. Dussman's field. We get the reports from him direct and always enjoy hearing from him. We hope and pray these children will be real missionaries in time to come.

We are also very much interested in both our institutions here, the Old People's Home and the Girls' Home. At our yearly bazaar, we have a separate booth where we sell the articles made by our class. This has been a real success. Our ladies have also been working throughout the year. This fancywork our teacher sold in her store; the proceeds go towards our new Girls' Home, which is such a great need in a city like Chicago.

In September we had a picnic out on the lawn of our Girls' Home. It was an ideal warm day. Miss E. Hendricks, Matron of our Old People's Home, was hostess. A very tasty lunch was served and enjoyed by all. There were also surprises such as cracking nuts and finding promises in them. Games were played and pictures taken. There were 23 present. Miss Trieloff, Matron of the Philadelphia Old People's Home, was also with us.

We send greetings to all the Y. W. B. Classes. Our motto for the coming year is "Saved to Serve."

MRS. L. NEILING, Sec.

Ebenezer, Detroit, Honors Outgoing Missionary

"Go ye out into all the world..." That command was obeyed by Miss Edith Koppin, well liked young woman church worker of the Ebenezer Church in Detroit, who sailed for Africa the latter part of September to lead a life of service to the Master as a Missionary of the Gospel. Miss Koppin since infancy has attended this church and Sunday school, having played the piano for many years in the latter, and was an active worker in the Young People's Society. She is a daughter of one of the founders of the Ebenezer Church, Paul Koppin. Being a graduate nurse, she can minister to the body as well as the soul. Her Bible training was received at the Moody Institute, Chicago.

On her last Sunday in Detroit a farewell service was given in her honor. Dr. Hughes, Home director of the Sudan Interior Mission Society with headquarters at Toronto, under which auspices Miss Koppin goes, delivered a forceful address after representatives of the various activities of the church had spoken tribute and well wishes. The dedication prayer was offered by Rev. J. Leyboldt, pastor of the church. Miss Koppin is the seventh in the history of the church to go to the foreign field.

Miss Ruth Kohnke, another active young lady, has left for Philadelphia for her special Bible training in preparation for her life's work as a missionary, and at least one more is contemplating an early departure for the Moody Bible school. Miss Koppin is being supported entirely by her church. On the day of her departure, her family, a group of friends and young people wished her "bon voyage" at the terminal. Our prayers go with our latest representative to the Sudan. We are proud to be called a Missionary Church—to the honor of God.

N. J. B.

If Christ had not done for us what we could never do for ourselves we could never do for ourselves what he has placed within our power to do.

New Books

(Order all books through German Baptist Publication Society, Cleveland, O.)

A Bigger and Better Sunday School. Albert H. Gage, D. D. Fleming H. Revell Company, New York and Chicago. 160 pages. \$1.25.

The well-known author of "Evangelism of Youth" gives us a practical book on the Sunday school. As Dr. Raffety states in his introduction: "The author has hammered out his chapters on the anvil of experience. Concerning such vital problems as attendance, organization, administration, equipment, instruction, evangelism, and leadership, he offers concrete counsel, stimulating suggestions and sane solutions." It is a good book for pastors, superintendents, officers and teachers. It takes into account the needs of the average Sunday school in town and country.

Tarbell's Teachers' Guide. Twenty-Third Annual Volume. Martha Tarbell, Ph. D. Fleming H. Revell Company. 448 pages. \$2.00 postpaid.

No better help for the teacher on the international uniform Sunday school lessons in one volume comes to our desk. It has become a standard help and necessity for a multitude of teachers. It abounds in illustrations and gives fine maps. Its exposition is helpful and practical and adapted both to young people and adults as well as to intermediates and seniors. This book makes a fine Christmas gift for a Sunday school teacher.

Christian Ethics. The George Dana Boardman Lectures, 1927. University of Pennsylvania Press. Philadelphia. 152 pages. \$1.50.

Christian ethics, it has been said, is the practical application of the precepts and behavior of Jesus Christ to everyday life. As such, it is surely the greatest of the sciences. In this well-printed volume are five lectures by eminent ministers and educators, held under the auspices of this lecture foundation. They deal with Ethics in everyday life; in education; the Christian home; the originality of Christian ethics, etc. The problems of present-day life are pointed out, their seriousness is not minimized but their solution is also indicated in the application of the life and teachings of our Lord Jesus Christ. It is a timely book.

The Gist of the Lesson. R. A. Torrey. Fleming H. Revell Co., New York. 157 pages. 35 cts.

This well-known work by the eminent Bible scholar, Dr. Torrey, appears in the 29th annual volume. It gives a concise exposition of the International S. S. lessons for 1928. Its convenient size fits it for vest pocket or handbag for study use on cars or anywhere. Many organized class teachers present this valuable little work to their class members as Christmas or New Year gifts.

A. P. M.

The Sunday School

Goals for Our Sunday Schools

5. The Training of Teachers

H. J. WEIHE

It has been estimated that sixty-five per cent of the efficiency of the Sunday school depends upon the qualification of its officers and teachers, while the other thirty-five per cent is divided among such items as organization, equipment, curriculum, etc. Such an estimate is highly suggestive and indicates an important truth. It is certain that the teacher is the principal factor in Sunday school success, and that the training of teachers should receive first consideration in all plans for Sunday school improvement and progress.

The same conclusion will be reached, if we consider the following facts: Church school teachers are unavoidably contrasted with the well-equipped teachers in our public schools. They are engaged in teaching moral and spiritual truth,—a task which is certainly no easier than the teaching of secular subjects. In many cases they are obliged to do their work among surroundings which are poorly adapted for educational purposes. They cannot, like the teachers in our public schools, enforce discipline or require study. They usually devote no more than thirty minutes per week to the work of instruction, while many causes may, during the week, operate to counteract the influence of their teaching ministry. In view of such facts as these it is quite apparent that the Sunday school teacher needs the best possible preparation for his task.

The question therefore arises: "How are our teachers to acquire that special training which their work demands?" It is certainly gratifying that various agencies are in our day diligently engaged in what is now often designated as "leadership training." Sunday School Institutes, Community Schools of Religious Education, Summer Assemblies, etc., are doing an important work for the promotion of Christian education and the improvement of our Sunday schools. While it is encouraging that the institutions mentioned are seeking to enrich and adapt their programs, and to extend their influence, it should not be forgotten that every individual church also has its own responsibilities in regard to this matter. If the great need for properly qualified teachers is to be adequately met, every local church will have to make leadership training a definite part of its program.

How Is the Work to be Done?

Three types of training classes have proven especially serviceable, the particular choice depending on local conditions. First of all is the class which prepares young people for future service

and which meets during the time of the regular Sunday school session. There is also the class which meets at some other time and which provides the present officers and teachers with an opportunity for professional growth and greater usefulness. Then there is the mixed class which is composed of both the present and the prospective teachers, and which is often especially adapted to meet the needs of the smaller schools.

Where Shall We Find a Teacher?

The problem which often presents the greatest difficulties is the selection of the right kind of a teacher for the training class. In such a case the following possibilities may be considered. Perhaps there is a teacher in some other class who is especially fitted for this work. Perhaps a public school teacher can be secured. In some cases the pastor can arrange to teach the class. To be a teacher of teachers in the realm of spiritual truth and religious education is indeed a high privilege which will enable the pastor to greatly multiply his influence.

What Course Shall We Select?

This question also deserves careful consideration. The temptation is often strong to select one of the brief courses which have done much good service in the past. According to the principle that "a half loaf is better than none," the training class may be justified in choosing one of the brief, so-called "one-year courses." Where this is done, the capable teacher will seek to supplement and enrich the course by drawing upon other sources for additional information and inspiration.

In many schools it will undoubtedly be possible to enlist the class in a more comprehensive teacher training project, for which purpose the "Keystone Standard Training Course" is recommended. This course has found much favor among some of our progressive workers and will richly repay those who are willing to devote to it the necessary time and study.

Some Additional Suggestions

Before a class is started it will usually be necessary to awaken the interest of the church and Sunday school. One authority says: "A sermon by the pastor upon the educational and evangelistic value of the Sunday school, setting forth the high calling of the teacher of religion in the school of the church, has often proved the most efficient method of awakening interest. Then the need of a training class and the method of its work should be discussed fully at a regular meeting of all the officers and teachers. When their cordial and intelligent support is given, failure will be rare."

The training class which meets dur-

ing the Sunday school hour will usually be composed of students from 15 or 16 to 20 years of age. In classes of the other types mentioned in this article, it happens not infrequently that students who are quite advanced in years do most excellent work.

It is important that the study of the text-book should occasionally be supplemented by careful observation of good teaching done in various departments of the Sunday school. When the members of the class for prospective teachers are sufficiently advanced, they should also be given an opportunity to do some well-planned practice teaching under competent supervision.

The truth needs to be emphasized that every church is to a very large extent responsible for the training of its Sunday school officers and teachers. Very much can be achieved in this respect, wherever there is an earnest desire and a fixed purpose. Let us, therefore, courageously face the task and make the work of leadership training yield rich returns for the advancement of the Kingdom of God.

Buddhist Sunday Schools

A revival of Buddhism in Ceylon, the land of spicy breezes, has resulted in the adoption of several methods that have been found successful in the Christian Church, reports the general secretary of the Ceylon Sunday School Union. One of these is the wide establishment of Buddhist Sunday schools in the country. There are temples in every village and the Buddhist Sunday school is held at the same hour as the Christian Sunday school, and the temple bell calls the children away. This has caused discouragement among the workers, but in some places the Buddhist schools have not lasted long, and the Christian workers have had the joy of getting pupils who have been kept away from them for a little time.

There are 8000 villages, out of a total of 12,000 villages in Ceylon, where the name of Jesus has never been spoken.—Forward.

How to Build Up the Church

1. Be in your place unless prevented by some reason which you can conscientiously give to your Lord and Master.
2. Pray for your pastor and the congregation before you come to church.
3. Engage in no conversation or act after entering the church which will tend to divert your thoughts, or the thoughts of others from the worship.
4. Never carry what you think to be the faults of any of our members away from church. If tempted to do so, look about you and see some beautiful soul whose life is a benediction.

The Glass Window

A Story of the Quare Women

By LUCY FURMAN
(Copyrighted)

(Continuation)

True to her words, Lowizy, though too weak to sit a nag herself, came down every day in her father's arms, and Christine fixed a small cot for her in the schoolroom, where, propped on pillows, she could rest while she studied and recited.

"I'm afeared about Giles," she said to Christine one recess, when she was drinking her cup of milk. "We rid down with a passel of men this morning, that was talking about him. They allowed he ought to be put out, shutting up the schools this way and turning off good teachers; that the county would n't stand for hit. Pappy he told 'em Giles would n't never do nothing that wa'n't for the county's good. They said, 'Yes; you folks that live nigh or in the Forks and have got these women to teach your young uns, you don't suffer none; hit's our young uns that punishes.'"

Susanna, too, riding every day, buying up logs, heard much on the subject. One night that same week she said to Christine, "At three places where I went today, the talk was strong against Giles. I found later that old Riley Clemm had ridden up that creek only yesterday, stopping at every house. I fancy he is combing the county, fomenting trouble. One family I talked with was that of a former teacher who could not pass the examinations this summer. His parents were very bitter—could not say enough against Giles. Other men on the creek were less so, but evidently disaffected. 'Here's folks taxed for to pay for schools, here's the houses to larn in, and the young uns ready to larn, and good teachers ready and certified to teach 'em—boys that don't never do nothing worse than take a leetle dram now and then, which hain't deadly to nobody,—and Giles a-turning 'em off and shetting up the schools. Things were better under old Riley; the young uns got taughted, anyway.'

"'If all you men,' I said, 'would stand behind Giles for two or three weeks, every one of those boys he has put out would make the promise and take the oath he demands, and keep it, too; and you'd have good schools.'

"But they can't seem to see, or have any idea of acting together. Nearly everybody is related to some deposed teacher or to one who could not pass this summer's examinations, and 'my kin, right or wrong,' seems to be the general slogan. If this keeps on, I don't know where it will end."

At The Forks, the School Board—Uncle Lot, Uncle Ephraim, Madison Lee, whose own boy was deposed, Lawyer Nathe Gentry, Uncle Lemmy Logan, the preacher, and others—all stood firm for

Giles; but they could do little to stem the growing tide of county discontent. Sentiment became almost as sharply divided as during the Kent-Fallon war, though along different lines. Giles, meantime, was keeping on his steadfast way, riding every week-day morning to teach the school six miles away on Tudor, and thence at noon to the one four miles farther, on Clinch, where he taught in the afternoons. On Saturdays his office at the courthouse was the goal of large deputations, some complaining, some making thinly veiled threats. To all he gave the same firm answer.

Christine, out before breakfast picking zinnias—those bright and bounteous blossoms which this first year were the chief reliance of the women's flower-garden—for library and clubrooms and her own schoolroom, usually saw Giles through the willows, as he rode out of Uncle Ephraim's big gate and down the creek to the village; for he always visited his office before starting for the country.

Uncle Ephraim, walking to town with her as she came out of school one afternoon, said to her, "Giles is too unthoughted. He gets letters every day, saying if he don't put back them teachers he won't live. He ought by rights to stay in a while, till things blows over a leetle and the boys kindly gets over their mad. But he won't listen to reason at all—rides right on, every day, without ary weapon of no kind to defend himself.

"Now Ronny's broke jail, hit makes me more oneasier than ever, him allus being sech a hothead, and hating Giles so bad for jailing him. He hain't to say bad-hearted; but when he gets liquor in him he's pyorely franzied and don't know what he's about. And there's them that would work on him all they could. Hit looks bad for Giles. I'm so tore up in my mind I don't see no more peace at all."

Christine began to be deeply troubled. Next morning she watched for Giles as he rode out of the big gate and called him across Troublesome.

He smiled when he saw the zinnias in her hands. "Fall roses!" he said. "Our yard was always full of them before my mother got hurt."

"Mr. Kent," she said to him, anxiously, "I'm so troubled about you I feel I just must speak. I've heard from three different sources this week that feeling is running so strong in the county that your life is in danger, and that you are daily receiving threatening letters. Is that true?"

Giles took a paper from his pocket and, smiling, handed it to her. It read, "Put the boys back if you aim to live. We give you one more week."

Then he tore it up and threw the pieces in the water. "Just trying to frighten me," he said. "Of course I pay no attention. When they find threats don't move me, they will come to their right minds. They are really good boys at heart."

"Don't you think they are being influenced?"

"Yes—probably."

"Why not stay at The Forks, where you are safe, for a week or two, until things ease up? Why ride to these schools every day, and put yourself in the very path of danger?"

"Because the path of danger happens to be the path of duty," he said. "Not that I think there is real danger, however."

"It is useless, then, to beg you?"

"I'm afraid so."

"Is there any news of Ronny?"

"I hear he has been seen on Clinch with one of the boys who lost his school there; that he has also been seen at night here in town." There was deep sadness now in Giles's face as he spoke of Ronny.

The following Sunday a crowd of Forks young people rode over to a large funeral-meeting on top of Devon mountain, five miles away. As they came back down the steep, rocky trail in the afternoon, single file, Dr. Benoni, Susanna, Giles, and Christine in the order named, Christine was startled by a loud report almost in her ear. Benoni whirled, looking in terror at Giles. But Giles merely smiled and, lifting his hat, surveyed two holes, not more than an inch above his head, which the pistol bullet had made in his hat-crown.

"Trying to scare me a little," he observed. "You see they took good care to miss me!"

Benoni dashed up the rock slope. He searched in vain, however. There were too many clefts and openings where a man might hide.

As the four rode on home, Benoni, Susanna, and Christine all felt that things were far more serious than they had realized.

That night, as Susanna took down her splendid mane of dark hair, she said to Christine: "Giles is in far more danger than he will admit, and he knows it well, too. Nothing would please old Riley so much as to have him put out of the way; and if he could get one of the boys drunk enough and stirred-up enough to do it, he would. Benoni has heard that Ronny has been at his place drinking and gambling one or two nights. It was probably Riley who helped him break jail.

"It's glorious to see such courage as that of Giles: to see him standing like Gibraltar against the tremendous pressure of county sentiment, riding calmly back and forth every day as if death did not lurk behind every rock and tree! A woman could worship such a man! If I thought Robert would do such a brave thing, risk his life for a principle, this way, I'd grovel at his feet! But the breed

has died out with us. Courage has gone out of fashion."

Then, after a pause, and somewhat bitterly: "Maybe Robert is right. He says in this last letter that if I had any of my old love for him I would n't go on putting off the wedding so many times. Well, I wonder about myself—if what he says is n't partly true—if, deep down in my heart, I'm not a little afraid I shall miss in him some of those virile qualities I have learned to admire so much here."

"All these strong qualities may be latent in him," said Christine, "may just not have had an opportunity to appear."

"Yes," mused Susanna, "but what good will they do me if I never know they're there?"

"Certainly I should give him the benefit of the doubt."

"One does n't need to give Giles the benefit of a doubt," said Susanna. "One knows how splendid and brave he is. But I suppose, because he was n't born in Boston and educated at Harvard, you'll never be able to see it fully."

Christine flushed deeply. "He knows that I admire and look up to him more than to any man I ever met," she said, "because I have told him so."

"And is that as far as you go?" questioned Susanna.

"I—I never was one to rush into anything—I always want to be very sure of myself," replied Christine.

"And while you are making sure," said Susanna, with indignation, "Giles will be brought in here dead some day. A man in jeopardy of his life needs to know he is loved—if he is!"

From the day of the funeral-meeting, Christine was possessed by a growing terror for Giles, haunted day and night by the thought of his danger. Even her dreams became frightful. She would wake, hearing a pistol shot, seeing him fall from his horse in some lonely spot; would rise from bed and look across Troublesome at the light in his window—he still read far into the night—for reassurance. Every word she heard now—and everybody was talking about him—made her more fearful and wretched.

One morning toward the last of September, when Uncle Tutt had told her the day before that Ronny came in almost every night now to Riley's place to drink and gamble, adding, "That's what'll break Giles's heart more than all the rest, his own blood turning again' him this way and consorting with his enemies," Christine, after passing an almost sleepless night, went out in the garden very early to pick zinnias and watch for Giles. When he came riding down through the thick mist into the creek, she called him across as she had done before.

"I have been so frightened about you," she said, "ever since that pistol shot. And every night I have such terrible dreams. Again I ask you, won't you promise to stay in town until this danger is past, and the boys come to their senses?"

"But it's my duty to teach these schools; to go on as I am going. Ne evil can overtake us in the path of duty. I have no fears. It is n't my battle—and my Captain is well able to win it!"

"Yes, but right does n't always win in this world; often it loses," said Christine.

"The outcome is no affair of mine," said Giles; "I march under sealed orders, and ask no questions."

"But at the very least," urged Christine, "you might carry a weapon of some kind, to defend yourself if you are ambushed."

Giles smiled. "I am fully armed," he said; "I have the shield of faith, the helmet of salvation, the breastplate—I hope—of righteousness, the sword of the Spirit. What more can I need? If God be for us, who can be against us?"

With the hands that held the zinnias, Christine made a gesture of despair. "You won't see your danger," she exclaimed, "won't be warned! The things I have seen in my dream will certainly overtake you!"

Her face was dead-white, her blue eyes haggard. Droplets of mist lay like a net of jewels over the red-gold of her hair.

"Listen," she continued, after a moment of silence. "If you won't take care of yourself for your own sake, would you do it for the sake of another? If the preservation of your life meant everything to that other?"

Giles started, looked searchingly into her pale face and wide eyes for an instant, then replied, with a stern sadness, "If it did—if it did—but it doesn't! I want no forced feeling, wrung from a woman by pity and excitement! It is useless for us to speak further of this. I must be going."

Wheeling his horse, he rode rapidly downstream. Christine tried to speak, to call to him, but her tongue clove to the roof of her mouth.

It was almost time for ten-o'clock recess that morning when a boy sitting by one of the windows in Christine's classroom held up an excited hand. "There's something going on up the road," he said. "Folks are all running up. Maybe it's a fire."

Christine went to the window. People from the village were indeed running, and as she looked up the road, around the curve of the mountain shoulder opposite Uncle Ephraim's came in sight a group of men, walking very slowly, carrying something between them. She ran for the door, followed by all the pupils, including Lowizy.

From the very first instant, even before she heard a Forks man call out, "Giles Kent he's been shot over there on Tudor—they're a-bringing him in!" Christine knew perfectly well what she should find on the stretcher—the pale, unconscious face and stricken figure of Giles. Speeding up the road, that was exactly what she saw, through the wall of men surrounding it. Before she could ask a question Dr. Benoni, also running,

passed her and, stopping the bearers of the burden, laid a hand on Giles's heart, demanding,

"How did it happen?"

"Jest this side of the schoolhouse there on Tudor," replied one of the men, "where that-air big rock juts out into the road. My boy, Buddy, was the first young un to get to school and he found Giles setting in the road there, spitting blood, and trying with his teeth and one hand to tie up his arm that was a-spouting blood. He told Buddy somebody he never got sight of had laywayd him, hiding in the ivy-bushes on top of the rock, and shooting him in the arm and the lung. He showed Buddy how to tie the handkercher on his arm und twist hit tight with a stick, and then he swounded away. Buddy he run for me, and I mustered some men and a blanket and run to him, aiming to take him back to my house. But when we poured water on his face and he come to, he allowed he wanted to be tuck down to The Forks, to Doctor Benoni. Then we cut saplings and made this here stretcher for to pack him on. I allowed, afore we left, we better look around for evidence of who done the shooting; and up there in the ivy I seed tracks, and a pistol laying. When I showed hit to Giles, he swounded right off again, and hain't never come to sence. Any of you folks know whose hit it?"

He held up a pretty, pearl-handled pistol. The high-school boys gazed upon it in horrified silence. They knew only too well whose it was. Uncle Ephraim, who had just come across the creek, stepped into the circle, saying sternly, "Give hit to me!"

Everybody stood like stone while the old man slowly examined the pistol, and then cried out, in a terrible voice, "Hit's the weapon of Cain!"

The silence that followed was broken at last by Lowizy's small, shrill voice. "Ronny never done it, neither—Ronny never done it, I tell you!"

"Never mind who did it," said Benoni, "let's get him on to my house, quick, for there's life in him. You big boys, help here, and spell these tired men."

Thus, followed by all the school and many of the townspeople, Giles was brought into The Forks unconscious, death-like, taken to Dr. Benoni's and laid in one of Aunt Abigail's white beds. Here the doctor, assisted by the school nurse, took charge of him.

Within five minutes the people assembled in porch and yard and street saw Darcy, the sheriff, dash off with a deputy, to hunt Ronny. All the school women waited on the porch, Christine, pale and numb, with Lowizy clasped in her arms.

Word came out of the room, after a long time, saying that Giles was coming to, being revived by stimulants; also that one bullet had passed through a large artery in his arm, and another, missing his heart by less than an inch, had lodged in his lung; that it was impossible as yet to tell whether he would live or die.

"Better if he never comes to," said some, pityingly. "Shot by his own

brother, he loved so good—hit'll break his heart."

Christine, crouching there on the porch with Lowizy, rigid as in a nightmare, heard the talk and comments. And all the time the bitter thought came to her; if she had only forced herself to speak in the early morning, this might not have happened. A word from her—a true word as she now knew—might have prevented all.

That day there was no more school. The entire village waited in yard and street to know whether Giles would live or die. Then about five in the afternoon came the galloping hoofs down the long street, and Darcy and the deputy, with Ronny, handcuffed, between them.

Dr. Benoni's house was next door to courthouse and jail. As the sheriffs helped Ronny from his horse, he was speaking excitedly to them. Suddenly, with a loud cry, "But I will see him!" he broke from them and dashed into Benoni's yard, through the astonished crowd, and into the room where Giles lay, there flinging himself beside the bed, and crying out: "Giles, Giles, I never shot you! It was n't me! I've been doing bad, I know; and I did hate you, too, for jailing me. But I could n't be mean enough or drunk enough to do this! Don't die thinking I did it!"

Giles, half unconscious from weakness, revived instantly at the sound of Ronny's voice.

"But it was your gun," he whispered weakly.

"Yes, but I lost my gun yesterday, while I was drinking, and have n't seen it since. And I broke in our house, and stayed there all last night, and never left till noon today. Giles, you believe me, don't you—I never in life lied to you!"

"No, you never in life lied to me," repeated Giles, slowly; "if you say you did n't, I believe you."

"Thank God, thank God!" cried Ronny, burying his face in the covers.

"Yes, thank God!" said Giles. "Nothing else matters! I ought n't to have believed it of you a minute! Ronny, Ronny, my little brother—my pretty brother!" With a great effort he moved a hand and laid it on Ronny's curls. An ineffable smile stole over his face.

"You hain't got nothing but his word for hit, Giles," spoke up Uncle Ephraim, sternly; "the evidence is again' him."

"But he never lied to me," said Giles. Then, raising his weak voice as best he could, "All here present, witness to my words: My brother is innocent!"

Benoni laid a quick hand on Uncle Ephraim's shoulder, and stooped over Giles. "Yes," he said soothingly, "of course he's innocent. Ronny always did have the best heart in the world, drunk or sober. Now you take ease in your mind, Giles, and rest and get well. It was mostly sorrow killing you, anyway; a man like you takes no harm from losing a few quarts of blood; and as for the bullet in your lung, I've known many to carry them through a long life. I aim to give you a little sleeping-powder now,

to help you rest; and Ronny he'll lay right here by you on the bed and hold your hand. One of the sheriffs can watch if he's minded to."

Then, going to the door, where people were pushing and crowding to see and hear what was going on, "All you folks will be glad to hear that Ronny has come in and told Giles he never did the shooting, and Giles is satisfied he's innocent, and is at peace now, and ready to take a nap of sleep. And you can all go home, feeling that things are not so bad after all, and that Giles will likely soon be up and among us again."

"I said Ronny never done it!" cried Lowizy's shrill voice in triumph. Then to David, who had been waiting two hours to take her home, "Come on, pappy, I'm ready to go home now."

The people scattered to their homes, and to get their suppers. But the school women returned later, and sat well into the night with Aunt Abigail, hearing frequent news of the sick man. Susanna was with Christine; she had seen from the morning what a state of shock and suffering she was in, and had silently taken her under her wing. After breakfast next morning the two went down again. "It's all a question of vitality," said Dr. Benoni. "Not being tendered or softened by ease or pleasure, the chances are in his favor."

For five days the result was still uncertain, an inflammation resembling pneumonia having set up in the shot lung. Beneath all else that she did, teaching, talking, sleeping, Christine was praying.

On Wednesday afternoon Aunt Ailsie rode in to see about Giles, and came by the school as the children were being dismissed. "Eh, law," she said to Christine, "hit's bad times back again, like we used to see so much. I hoped they was everly past." Then, seeing the pallor and distress of Christine's face, and the dark circles about her eyes: "Don't you take no fear about Giles, though—he's aiming to live. And the way I know hit, you heared me tell him what I seed, with my second-sight, a-passing his house New Christmas?"

"Yes," said Christine. "Well, I never told him *all* I seed. Hit was n't only the bright lights and the pretty wreaths and curtains, but you and him a-standing together inside the window there, too."

The tears welled in Christine's eyes and rolled over.

"So I know hit's bound to be," continued Aunt Ailsie. "He can't die now!"

(To be continued)

* * *

"Think what a man ought to be, and he was that," was the inscription which Dr. M. S. Rice found on an old gravestone in a little churchyard in England.

* * *

The man who tries to do something and fails is better by far than the man who tries to do nothing and succeeds.—Lloyd Jones.



Prof. August Rauschenbusch
1858-1888

Seventy-fifth Anniversary of Our Seminary

JOHN LEYPOLDT

Only once in a lifetime are we privileged to attend the diamond anniversary of a family or an institution. Diamonds have an attraction for us but not every one is so fortunate as to possess one. All graduates of the German Department of Rochester Theological Seminary surely desired to be present at its seventy-fifth anniversary but only certain ones were privileged to attend the diamond Jubilee. Ministers and friends gathered from various parts of the United States and Canada for the festivities from Sept. 30 to Oct. 2.

The Prelude to the anniversary exercises of the Seminary was the celebration of another diamond anniversary. It is undoubtedly not generally known that we have two literary societies at our Seminary. The name of the older organization is "Germania," and of the younger "Philomathia."

The "Germania" celebrated its seventy-fifth anniversary Thursday evening, Sept. 29, in the dining room of the student's dormitory, which was beautifully decorated for the occasion. Mr. G. Palfenier, president of the society, had charge of the program. The main features of the evening were three addresses. Rev. A. A. Schade gave an excellent speech on: "Public Speech." Prof. F. W. C. Meyer spoke in humorous vein and Rev. John Schweitzer addressed the gathering as the representative from the Philomathian society. Other numbers added to the attractiveness of the program. At the close refreshments were served in which Germanians and Philomathians participated. Long live the "Germania" and the "Philomathia"!

On Friday morning the first meeting of the Seminary Jubilee was held in the chapel. Rev. J. G. Draewell, chairman of the School Board, had charge. The first speaker, Rev. Frank Kaiser, in dealing with the subject: "The Influence of our Seminary upon the Development of our Denomination." said that our Sem-

inary gave its students a sane theology which prevented our churches from being disrupted in the early days of our history. The rapid progress of our work was due to the stress on evangelism in our Seminary. Reference was made to the exceptional liberality with which our German churches support their students for six years, sometimes even longer. The educational aim of our Seminary also made itself felt in our churches inasmuch as they were lifted upon a higher educational plane through their ministers.



Prof. Herman M. Schäffer
1872-1897

Rev. H. von Berge followed with an address on: "The Minister as a Teacher in the Church." The minister must be a specialist. He is not only to be a speaker but also a teacher. Although he must be an expert along religious lines, he should not confine himself exclusively to theological subjects. He must be practical. One has said: "The most impractical men in the world are college professors." There are two things which give a teacher authority: first he must be acquainted with the best thoughts of others because the great mass of our thinking is the accumulation of the thoughts of others; secondly he must experience truth before he can teach it successfully. The purpose of teaching is not to glorify self but to help others.

Rev. William Kuhn spoke on: "Some of the Dangers in the Ministry." He emphasized dangers confronting the personal life and the preaching of the minister. He must beware lest he make shipwreck of his faith, he must be on his guard and lead a consistent Christian life, striving also to develop his natural gifts and not seek power from a wrong source. Every ambassador of Christ must preach the truth as it is in Christ Jesus. He need not invent anything new. The minister must preach a symmetrical gospel and confine himself to the proclamation of the Word.

The last speaker was Dr. H. C. Gleiss. His topic was: "The Equipment of the Minister for our Day." Reference was



Prof. Jacob S. Gubelmann
1884-1915

made to the large number of students at the various Bible Institutes in our land. The reasons given by some for this large movement was their faith in an inerrant Bible and an aggressive Christianity, but some of their leaders have confessed that their students are inadequately prepared for spiritual leadership. The modern minister must have a knowledge of the Bible and a good understanding of the fundamental truths. He must be a man of God and have a spiritual training. Dr. C. A. Barbour was also present and spoke briefly. It was indeed a very profitable morning.

The afternoon session was in charge of Dr. D. B. Stumpf, chairman of the Board of Trustees. Professors Lewis Kaiser and Albert Ramaker gave us some very interesting information concerning the new addition to the Seminary. It was very gratifying to hear that 157 ministers in our German denomination, among them some who did not study at Rochester, gave over \$8000 toward the new addition. \$48,500 have been given in pledges and cash. Probably some would like to give something in order to bring the sum up to \$50,000 as originally planned. Prof. A. J. Ramaker, dean of our Seminary, would surely be gratified to receive gifts that would amount to \$1500.

An interesting address was given by Rev. G. Fetzer, who informed us how the first dormitory in 1874 was secured and also how the present commodious Student's Home was built.

Rev. G. H. Schneck gave a very impressive address on the spirit in the Student's Home, emphasizing the thought that it is not the building itself but the spirit within the building which is of vital importance. Rev. F. Friedrich of the class of 1879 led in a dedicatory prayer.

On Friday evening an unique event in the history of the Seminary took place in Alvah Strong Hall. The trustees and faculty of Rochester Theological Seminary had arranged for a Special Convocation in connection with the seventy-fifth anniversary of the German Department.

The Processional of the professors of both departments threw a hush over the whole gathering. President C. A. Barbour led in the opening prayer. The historical address was delivered by Prof.



Prof. Walther Rauschenbusch
German Dept. 1897-1902

A. J. Ramaker on the exceedingly interesting subject: "The Story of the German Department." The most impressive moments of the entire evening were when upon each one of our five professors the higher degree of "Master of Sacred Theology" was conferred by the president of the Seminary. The Student Choir of the German Department gave two splendid selections. Prof. L. Kaiser pronounced the benediction. Dr. A. W. Beaven said: "It was a perfect evening."

On Saturday some of the guests availed themselves of the opportunity of seeing some of the beauty spots of Rochester. In the evening the alumni held a banquet to which the guests of the Seminary were also invited. Prof. J. Heinrichs was toastmaster. Various professors from the English Department were also present. With the exception of Prof. C. H. Moehlmann, who understands German, the English professors exemplified a marvelous patience by remaining unto the close of the banquet.

A long list of speakers, too numerous to mention, helped to make the evening a very enjoyable one. Two former professors, Revs. G. H. Schneck and H. von Berge, were pleasantly surprised by a gift presented to them in the name of their former scholars who were present at the anniversary.



Group of First Seminary Students

The services in the Andrews Street Church on Sunday were held in the interest of our Seminary. Prof. J. Heinrichs, dean of the Northern Baptist Seminary, brought an appropriate message at the morning service in English and Rev. Otto E. Krueger gave the final message at the evening service in German.

God has blessed our Seminary in manifold ways during the past three quarters of a century. Praise be to his Name. May his continued blessing rest upon faculty, students and our churches!

Aim and Successes

PROF. A. J. RAMAKER

(Concluding part of Prof. Ramaker's address "The Story of the German Department," given at the seventy-fifth anniversary.)

Before dwelling upon some of the successes of the Department during these past 75 years, it may be well to state in a few words what its aim has been, in order that we might thereby be better able to evaluate the success which has been obtained.

The German Department was founded primarily to prepare men to become pastors and missionaries who should labor among the immigrant Germans and to help win them for a personal faith in Jesus Christ and a fruitful Christian life. Obviously, it was necessary that the men coming to it for that training should themselves be regenerated men and to have a personal conviction that they ought to devote their lives to secure these results in others. The Faculty and the Committee on Supervision have always been very solicitous to get such men and they have spared neither expenses nor labor in the examination of prospective students. It is a most happy statement to make that there has been but a very small percentage of men admitted to the course of instruction and to the bounties furnished them who have proved undeserving and unworthy. The vast majority, however in some cases their intellectual qualifications may have been mediocre, in their religious life they have been sound and worthy. There is one outstanding reason for this. From the earliest days the German churches have developed a religious life

predominantly pietistic, evangelical and evangelistic in type. There is still among them a strong emphasis upon the experiential side of Christian faith, and none are admitted to church membership who cannot give in some measure a reason for their faith that they have embraced. The Department has therefore received as students men, choice men, among the best the churches could give, brought up in an environment where these fundamentals of evangelical Christianity were honored. It would have been nothing short of treason to the churches and to the men if the training they received here should turn out mis-fits through the influence of the instructors. The graduates from the Seminary returning to the churches as pastors and missionaries may have clothed their religious thinking in newer phraseology; but if their preaching sounded the right note, if the preachers had not lost the zeal for winning old and young for Christ, if their lives squared with the Christ spirit—the churches from which they came received them with open arms. It is a pleasure to make this statement that along that line there has been far less friction in the German churches than in other circles of our great denomination at large.

And yet candor compels us to go one step farther and to affirm that it was largely because the teaching in the Seminary was held so closely to the convictions and experiences of the rank and file of the churches, that there developed so ready a response on the part of the churches to the financial needs of the Department. Prof. Schaeffer, and later the other professors also, would never have accomplished their herculean tasks had they not had as a backing the good will of the German churches. For nearly one-half of the expenditure for the erection of the present dormitory and almost one-half of the \$100,000 fund have come from German churches. And for the addition to the dormitory and its thorough renovation made during the past two summers, the German churches have pledged, as an extra sacrificial offering, nearly \$50,000. Our Department would have to close its doors in less than a year, should the financial support from the churches fail them. It stands today before the denomination without an in-

cumbrance of any kind and with a balance in its treasury. Such readiness is ample evidence of the intelligent interest, co-operation and confidence the German churches have in their School of the Prophets.

And now, dare we approach the subject of success, and is it possible to tell that part of the Story in a few sentences?

Let us begin with a few figures. During the past three-quarters of a century, 537 men have gone out from our school, of which number 164 have passed to their reward; 30 never entered the ministry, the largest number of these in the earliest days when men were obliged to find their own fields, which happily eliminated the timid and weak; 28 were incapacitated through the ordinary exigencies of life's struggle; 23 subsequently entered other pursuits and 272 are yet in active service. These figures are small, but they are impressive if one allows for the limitations of the particular work the German Department was called upon to perform.

But these figures tell only part of the story. The vast majority of the men leaving the Seminary have been pastors and missionaries and they have scattered over an immense territory. Before the Baptists of Germany had been able to found their own Seminary, the German Department sent them a goodly number of able leaders among whom were men like Philip Bickel, veteran editor of the "Wahrheitszeuge" until his death; J. George Fetzer, at the time of his death the head of the Hamburg Baptist Seminary; Claus Peters who introduced American methods into Sunday school work of the Fatherland, and four or five others. Men from our Department went to Australia, South Africa and Brazil to minister to their German countrymen there; many of the present leaders of the Polish, Lettish and Hungarian missions of our land received their training here; the professors of the Mennonite Brethren at Hillsboro, Kans., and many of their evangelists and pastors and nearly all of their foreign missionaries in India and China came here for their training. The Kamerun Mission in West Africa was largely manned by the men from our Department in the persons of August Steffens, Emil Süvern, Peter Wedel, Henry Enns, Carl J. Bender, Herman P. Kayser, Adolph Orthner, Valentin Wolf and Benjamin Graf.

The American Baptist Foreign Mission Society received from us George Thomsen, Dr. Jacob Heinrichs, one time head of the Ramapatnam Telugu Seminary, George Geis, Samuel Hamel, Jacob Speicher, George R. Kampfer, Emanuel Giedt and Siebe S. Feldmann.

And this is not yet all of the record. The German churches were never obliged to go outside of their membership for the professional services which their expanding work demanded. The editors of our denominational papers for the home and Sunday school and Young People's Societies, in English and German, were Rochester men. Some of our graduates have created a literature of the most



The "Old Home" 1874-1890

varied kind, missionary, denominational, biblical, historical, in both languages; others have become leaders in the General Missionary Department of all the churches; still others were elected secretaries for Sunday school and Young People's Departments. Our Hymnals, both for Sunday school and church services, were compiled by Rochester men, and a great number of their excellently translated hymns have been sung and copied the world over. Our notes have yet other items to add, but we must desist lest we may seem to have fallen into unworthy self-praise.

We desire to close this very inadequate compilation of facts by reminding ourselves of the great debt of gratitude our German Department owes to the men who have presided over the interests of the Rochester Theological Seminary during the past 75 years. Without the missionary spirit and vision of the men in 1850, the Department would not have come into being; without the financial assistance of their successors over a long period of years we could not have lived to see this day of Jubilee. Nor is the financial assistance all that has been given us. Many of our German students entered the classes of the English Department and have thereby added that more distinguished Alma Mater to their first mother of less distinction. And they have not become half-hearted in their filial devotion to both mothers. And with what courtesy and kindness were all of the 113 "graduates of both departments" treated. Nor shall we ever forget the helpful interest the different Presidents of the Seminary, Drs. Robinson, Strong and Barbour, have taken in our affairs and not forgetting the long list of the professors who served under them. No, these shall ever remain a very precious legacy to the younger brother, who, although now grown to a man of 75, has not yet left the household to seek for himself another Home.

* * *

As to foolish questioners, there is a story of the man who had a scar on his forehead. When asked how he got it, he said that he bit himself. "And how could you bite yourself on your forehead?" somebody asked him. "Well," he replied, "I stood on a chair."—Christian Register.

G. B. Y. P. U. of Edmonton, Alta.

Our society celebrated its anniversary on Friday, Sept. 30, by giving a program in the church, which was well attended by the members and friends.

During the last year we have had 17 meetings, of which 2 were literary; 2 musical; 5 Bible studies; 2 illustrated lectures; 2 missionary meetings; 3 devotional meetings, and 1 debate on the subject: "Resolved, that the world is getting better."

Our society also disbursed its money for local and missionary interests. Our contribution for missions amounted to \$31.65.

Our society now has 41 members, 10 of which were gained during the last year.

After the program we all gathered in the basement of the church where refreshments were served.

DAN KIRSCH, Sec.

Robert Harkness in Recital at Portland

We had the pleasure of having Robert Harkness, noted Australian musician and composer, give a piano recital in the church auditorium, Monday night, Oct. 3. His first number was entitled "An Indian Tale" together with the story of how he came to compose it. A chorus "No longer lonely," was memorized by the audience, also a new chorus was composed from a scripture text suggested by our pastor, Bro. Kratt. Carl Boehi was presented with a song book by Mr. Harkness for singing this chorus as a solo. "A Mountain Stream" and "An Indian Lament" were also piano selections played.

Mr. Harkness revealed to us how he became a sacred composer-pianist with musical illustrations, which was very interesting. "Shadows" and "Get God's Sunshine Into Your Heart" are two of his popular compositions.

The meeting was in itself an inspiring one as Mr. Harkness is truly a man of God. I am sure everyone present received a special blessing.

L. TILGNER.

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

NOVEMBER.		DECEMBER.	
1	9. 15-28	1	76. 1-12
2	10. 1-14	2	77. 1-20
3	10. 15-25		Daniel.
4	10. 26-39	3	1. 1-10
5	11. 1-16	4S	1. 11-21
		5	2. 1-13
6S	11. 17-29	6	2. 14-24
7	11. 30-40	7	2. 25-35
8	12. 1-13	8	2. 36-49
9	12. 14-29	9	3. 1-12
10	13. 1-14	10	3. 13-21
11	13. 15-25	11S	3. 22-30
		12	4. 1-17
12	61. 1-8	13	4. 18-27
13S	62. 1-12	14	4. 28-37
14	63. 1-11	15	5. 1-9
15	65. 1-13	16	5. 10-16
16	66. 1-20	17	5. 17-31
17	67. 1-7	18S	6. 1-14
18	68. 1-18	19	6. 15-28
19	68. 19-35	20	9. 1-14
20S	72. 1-20	21	9. 15-27
21	73. 1-15	22	10. 1-11
22	73. 16-28	23	10. 12-21
23	74. 1-12	24	12. 1-13
24	74. 13-23	25S	1. 18-25
		26	86. 1-17
25	1. 1-11	27	87. 1-7
26	1. 12-21	28	89. 1-18
27S	3. 1-10	29	89. 19-37
28	3. 11-18	30	89. 38-52
29	Jude. 1-13	31	90. 1-17
30	vers. 14-25		

(By Courtesy of the Scripture Union)

Words Count Little

At a gathering of young people one of the number was asked to play a selection upon the piano. She demurred but finally yielded to the solicitations of the company and sat down at the instrument. No sooner had the first chords rippled through the room than a buzz of conversation began, and continued until the selection was finished. Then came a chorus of voices: "Fine!" "Perfectly wonderful!" "Do play something else. You do it so beautifully."

How easy it is to forget that there are other ways of showing appreciation than in words! They are easily spoken and they are not always, it is to be feared, the expression of sincerity. "It is not what people say about my sermons," said an earnest minister, "it is what they do about them that really counts with me." Jesus himself said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

Our Devotional Meeting

G. W. Pust

November 20

Blessings We Often Forget

Ps. 103:1-18

(Thanksgiving)

The Good and the Bad in Newspapers and Magazines

Matt. 4:23-25; Jude 10-13

Newspapers and magazines form a part of every household. They have become an absolute necessity in our day. Every city has its dailies and every village its weeklies, while magazines of every description flood the land.

1. The good in newspapers and magazines.

They may be searchlights of publicity. Focused upon that which is evil they instigate many reforms and correct many abuses. Mercilessly they reveal the misdoings of governments, corporations and individuals. They are invaluable mediums in the formation of public opinion in questions often most vital. They also reveal the endeavors of honest and diligent servants of the public, thus encouraging and inspiring them in their arduous task.

They help us realize our sense of brotherhood with the larger world. When presenting the need of the famine- or flood-stricken Chinese or that of any other race or people, we instinctively feel for them and gladly help in relieving their awful situation.

They are useful in disseminating Bible-truths. Many contain entire sermons, while others print abbreviated messages. But most important perhaps are the many expositions of the Sunday school lessons printed in thousands of newspapers and magazines. On the wings of these periodicals Bible-truths carried into unexpected places—into penitentiaries and asylums, into dens of vice and shame, as well as into citadels of business and homes of exclusiveness. Pray for the editors in their work.

2. The bad in newspapers and magazines.

They exhibit the average man at his worst more frequently than at his best. This is unfair and breeds distrust in humanity.

They often devote too much space to crime. Some papers print every detail of a murder-trial or of some robbery. This may be interesting to the public; but it has a bad effect upon many youthful minds, starting them also upon the road that leads to destruction.

Some magazines appeal overwhelmingly to the lower nature. Much valuable work has been done in exposing and prohibiting the publication of a few. However, the fight for respectable and pure journalism has not ended. We can all help by refusing to subscribe or read anything that is immoral or low.

That is indeed a bad trait that most of us possess—that of forgetting our benefits. It was so with Israel of old—yes, since the beginning of the human race clear down to the present day. This thanksgiving season should again remind us of our duty and with the psalmist we would amend our souls, not to forget God's benefits.

Our country. Do we realize what these words imply? The suppressed classes of other lands look upon our country as a Utopia where all desires and aspirations find sweet satisfaction. Here we believe in a government "of the people, by the people and for the people." Here there are opportunities of acquiring wealth and plenty as nowhere else. Here we have freedom of speech, press and religion. It is a country unequalled anywhere in the world.

Our education. In the "Saturday Evening Post" of August 6 A. W. Atwood compares the European system of education to two ladders, "one very short and the other very long. The short ladder has been for the masses of the people—for more than 90 percent of them. When they reach the top of their brief, common-school education they go to work, of course. A few youths, mostly boys, of the higher social classes climb the long ladder through the university. Here (in America) we have only one ladder—that from the elementary school through the university." "At the present rate of increase we shall shortly have 1,000,000 students in colleges and universities."

Our homes. It is there where we are understood, where mothers and fathers are concerned about our welfare. Here influences surround us that make us strong in time of temptation. Here love unstintedly flows.

Our church. The place of spiritual nurture and training, where God and the unseen world are brought nearer in sermon, prayer and song and where Jesus is exalted and praised as Lord of all.

Let us remember these and the numerous other blessings God has so abundantly showered upon us.

November 27

If I Were to Be a Home Missionary Where Should I Want to Work?

Mark 1:35-45

This matter must, of course, be settled by everyone for himself. While there are

places that seem to be in special need of missionaries, we must remember that none of our country must be neglected.

Pray about it. A vital matter like this must never be settled without prayer. We must earnestly bring it to our God and ask for guidance. A missionary is a person who should be sent by his Lord; but how can he direct us if we will not lend him our ear? We find our Lord in prayer in our Scripture passage. He was in a solitary place when the disciples found him. They informed him that all men were seeking for him. "And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38). What was the special burden our Lord carried to his Father there in solitude? We cannot definitely say; but is it not significant that immediately after he went into the next towns? Be that as it may, fallible men like we are, need guidance from above. Many a misfit as well as many a heartache may thus be avoided. "Take it to the Lord in prayer."

Consult your pastor. God often reveals his will to us through others, and your pastor will only be delighted to help you. Perhaps he can suggest places of exceptional need—places that will challenge every fiber of your being.

December 4

What Is Prayer?

1 John 5:14, 15; Eph. 6:18, 19

Prayer is natural to man. All the world over, men pray to God or to gods. There are, of course, those who think prayer silly and useless, or that it can, at best, have only reflex value; but the Christian grounds his conception of prayer on the Bible, and especially on Christ's teaching and example.

Prayer includes petition. A Christian is a child of God. Therefore his relationship to God must be similar to the relationship of child and parent. Every human father knows something about the numerous requests with which his child will come to him. Even more so, we should bring our wants to our heavenly Father. To be sure, he knows what things we have need of; but in spite of that we are urged to come. "Call upon me in the day of trouble; I will deliver thee." "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." But let us remember that we must have confidence in God's wisdom and love. When a good child comes to his earthly parent with a request, he is satisfied even with a refusal; because he knows that father knows best. In the same spirit let us bring our petitions to our heavenly Father.

Prayer includes praise. He who comes to God with requests that he desires to



North Western Conference at North Ave. Church, Milwaukee, Sept. 6-10

have answered will be thankful that he can come hopefully and he will give expression to his thankfulness through praise. Asking a favor lays upon us an obligation. Yet how many of us have come before God with our petitions but have forgotten to bring him our praise! Our Lord was grieved when nine lepers who had experienced his healing power forgot to offer praise. Let us not grieve our God thus.

Prayer is communion with God. The word *communion* includes every phase of true prayer. It includes petition, praise, confession, intercession, supplication, adoration, meditation and thanksgiving. Prayer is a meaningful word. We need constantly to pray: Lord, teach us to pray."

A closing word. "To pray well is to study well, to teach well, to toil well, to live well."

* * *

Earnestness is not solemnity. The most earnest people have the best times themselves and help others to have the best times.

* * *

The art of gratitude is taught in the college of humanity. No one is thankful who is conscious only of his great deprivations.

Well Done

Asked to pray for warm weather so her grandma's rheumatism might pass away, a five-year-old girl knelt and said: "Oh, Lord, make it hot for grandma." —Scio Herald.

* * *

Ministers grow old and die; good men sometimes falter and fall; churches break up and disappear. But the Holy Spirit abides. He is the power and the hope of the Church.

* * *

An Eastern newspaper has awarded a cash prize for this definition of a politician: "A politician is a bird that always flies with the wind." Says the "St. Paul Pioneer Press": "We think the prize should have gone to another contestant who defined a politician as 'one who has a finger in every pie, but merely supplies the applesauce.'"

Northwestern Conference Young People's and Sunday School Workers' Union Organized

At the Northwestern Conference, which met at Milwaukee from Sept. 6 to 11, a German Baptist Young People's and Sunday School Workers' Union was organized. The constitution for the new union was presented by Rev. W. J. Appel of Minneapolis, Minn., and accepted at a banquet which took place at the Y. M. C. A. Banquet Hall on Saturday evening, Sept. 10. About 150 folks were present.

A very inspirational and instructive program followed with Mr. E. Quade of Milwaukee presiding.

Mr. H. Keiser of Elgin, Iowa, the first speaker, based his theme on, "Past." In his interesting way he told of many things that have been done and also important things that have been neglected. This was followed by Miss Ida Glewwe of St. Paul, Minn., under the theme, "Present." She emphasized the summer assemblies and the benefit derived from them by the contact with able leaders and teachers.

To E. D. Guessenas of Wisconsin fell the task of presenting the "Future," which he was very able to do, setting forth standards and aims which are worthy to follow. Following this, Rev. Speer of the Tabernacle Church of Milwaukee, the main speaker of the evening, addressed the assembly of young people. He left with us the thought that the happiness of a Christian is contagious and that it is not only a duty but a privilege to be happy.

A fitting talk by our General Secretary, Rev. A. P. Mihm of Forest Park, Ill., concluded the program. Preceding and during the banquet H. Wengel led in a song service and an orchestra from the North Ave. Church added to the enjoyment of all present.

On Sunday afternoon, Rev. Victor Sword of Assam presented to us the need of helpers in the mission fields. This was followed by Prof. F. W. C. Meyer, using for his theme, "God created man in his image," which left lasting impressions.

The officers of this newly organized union are: Mr. E. Quade, Milwaukee, Wis., president; Miss Ida Glewwe, St. Paul, Minn., vice-president; Mrs. H. Wengel, Milwaukee, Wis., secretary; Mrs. Lillian Thomas, Muscatine, Iowa, treasurer.

We are expecting great things to be accomplished by this organization.

IDA GLEWWE.

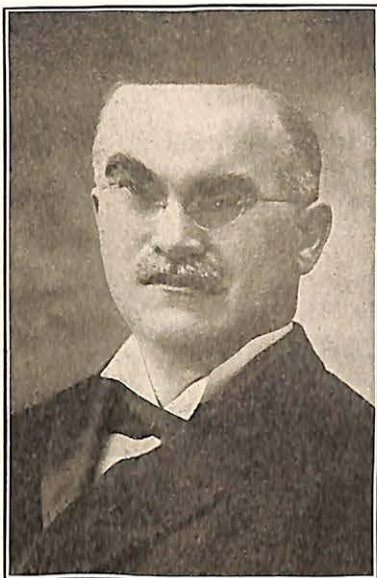
Johnson Kangyi of Burma Visits the Children's Home, St. Joseph

We have another delightful happening to report from here and if we gave you three guesses, you'd miss it every time! All during the past year while Mrs. Smith was in the Home the children heard much about Burma as she gave a series of Sunday afternoon talks on Baptist mission work in Foreign Lands. This was more or less formal and attendance was required.

But many of the older children heard stories of Burma because they would gather around and as questions "to get her started" as they put it. Many things she told them sounded strange and unbelievable perhaps, especially was it hard to realize that there were some really advanced people there—people, who in spite of dark complexions, Karen or Burman ancestry were quite as up-to-date as they and could hold their own anywhere.

Therefore when she told them that one of her Karen friends from Burma was to pay her a visit they were naturally a bit excited but hardly knew what to expect. Missionary enthusiasm was known to bias judgment at times so they would wait and see. In any case it would be quite an event to meet a man who belonged to that far-off land.

When Mr. Johnson Kangyi, a Karen of Rangoon, Burma, teacher in Judson College, now on a year's leave of absence to get his A. M. degree in Chicago, arrived and visited the Children's Home, he won all hearts immediately. His pleasing personality, fine voice, mastery of the piano, large repertoire of popular songs together with an inimitable way with children, made him immensely popular and vindicated all of Mrs. Smith's



Prof. G. H. Schneck. 1891-1900

claims as to the superiority of this particular race of Burma!

Mr. Kangyi spoke at the local Sunday school in the primary and adult departments, charmed us all with his singing and brought a real inspiration with his message of the work going on in that far-away land.

The Benton Harbor German church joined us in the evening service and filled the auditorium to capacity. On the platform were several "visitors" from Burma in Burmese, Karen and Kachin costumes in all their colorful splendor. The speaker wore the dress of a Burman gentleman and made that country seem not quite so far away to at least one who heard him and who thrilled at the mention of dearly familiar places and scenes. It was a treat to have him here,

an inspiration and a blessing. He cooked curry and rice for all the family in the Home, showed them how to eat it with fingers, deftly and daintily as they do in Burma. He stayed over and spoke again at the B. Y. P. U. gathering on Tuesday evening, when he expressed his own enjoyments of this visit and said he had found the Home he had been looking for in America here in the Children's Home and regarded Pa and Mom Steiger as belonging to him as well as to the children.

To the great joy and delight of all our children he has promised to come again and if possible to spend Christmas with us. He will also arrange to give a concert here during this winter, the proceeds to go toward buying instruments for his evangelistic band of Judson College, an organization and project dear to his heart.

Through his coming the interest in foreign work has received another strong impetus, another tie has been formed with Burma. Who can tell but what some one who heard his message here may some time clasp his hand on Burma's shores and be welcomed to the fellowship of mission workers over there.

HULDA K. SMITH.

Devouring the Damage

"How was your peach crop this season?"

"Why, a heavy storm blew down fifty per cent of it. And we'd hardly gathered that when another wind came along and took down the remaining fifty per cent."

"Hard luck! Could you do anything with them?"

"Oh, my wife ate one and I ate the other."—The American Boy.



Prof. H. von Berge. 1907-1919

Get It Done

It isn't the job we intended to do
Or the labor we've just begun,
That puts us right on the balance sheet,
It's the work we have really done.

Our credit is built upon things we do,
Our debit on things we shirk,
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay our bills,
It is easy enough to plan,
To wish is the play of an office boy,
To do is the work of a man.

—Waverly Press.

* * *

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