

The Baptist Herald

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

Volume Six

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Men's Club of the Immanuel Baptist Church, New York City

What's Happening

The Oak Park German Baptist Church, Forest Park, Ill., Rev. Theo. W. Dons, pastor, has called Miss Victoria Orthner of St. Paul as church missionary.

Rev. A. P. Mihm, our Editor, reports a fine time at the Nebraska Vereinigung in spite of the bonedry weather and the temperature which registered 86 in the shade October 10. Mr. Mihm left a few days later for his trip to the Pacific coast. We wish him a happy time with such "rest" as it may be possible to enjoy on an extended trip of hard work. He will resume his editorial task with the next number of the "Herald."

Rev. O. E. Krueger, pastor of the Second Church at Cleveland, Ohio, tendered his resignation to that church Oct. 14, having accepted a call to the Temple Church at Pittsburgh, Pa. Bro. Krueger writes that his relationship with the church in Cleveland has been most delightful. At no time during his pastorate has there been a better response to the work than at the present time. The church is establishing new contacts continually. Barring the summer months the attendance at the Sunday school ranges around 200-250. At the recent rally 300 were present. Evangelistic meetings are now in progress.

The Church at Wishek, N. D., Rev. C. M. Knapp, pastor, has recently organized a brotherhood. The charter membership stands at about 40. These men plan to do definite work and carry on a study course. The meetings are held monthly. The officers reported as having been elected to guide the activities of the brotherhood are: Dr. C. M. Knapp, president; Gottlieb Herr, vice-president; Dr. Wallace Mehlhoff, secretary; and Ernest Herr, treasurer. The work of the church is developing nicely under the leadership of Bro. Knapp. He had the joy recently of baptizing a man. There is much expectation of good results as the church looks forward to its winter evangelistic work.

Pastor F. W. Becker of the Immanuel Church, New York City, is to be congratulated. He is the happy man seated in the center of the picture on the title page. You see him there surrounded by 23 men, who recently formed a brotherhood, the youngest but by no means the least important organization of that church. Pastor Becker writes: "With manly courage these men stand ready to lend a helping hand in every department of the church work. Besides Bible study and the service of song, they engage in the uncommon work of tract-distribution. They have also provided a guest room for immigrant brethren, who may have difficulty in finding lodging in the great metropolis of the western world." Any pastor ought to be proud of such a group of men.

It happens in the best regulated publications. We are sorry. Our issue of

September 15 contained a very splendid report given by Mrs. Reuben Windisch at the Atlantic Conference. It dealt with the Home for the Aged at Philadelphia. Unfortunately one paragraph was entirely lost and another badly jumbled in the printing process. This is the paragraph omitted: "Our nurse, Miss Heide, is an angel in the Home, she has a fine sweet personality, which means so much, and her warm sympathy has endeared herself to all our inmates." The mangled paragraph should read as follows: My dear brother and sister, let us leave this conference with a desire and a resolution in our hearts that says: "I care." As Mrs. Nuveen said before she died: "Go forward in the good work and live up to the best that is in you." So let us do this and remember the Philadelphia Home for the Aged.

A Word from the Field Secretary of G. B. Y. P. and S. S. W. Union

As the time for me to take over the duties of my new office draws nearer, I think it may be well to take my constituency into my confidence and outline briefly what my approach to this work is to be.

In the first place it suits my family much better to remain in Pittsburgh for the time being. The family is engaged in school and church work in a way that makes it undesirable to move them at the present time. To escape moving in the middle of winter we are planning to occupy our new home on November 1. Please make note of the change of address given below.

I will take up work on the first of January. The first few weeks will be devoted to preparation and the finishing up of some of the work I now have in hand. Beginning January 20 I should be ready for service calls.

I am ready to serve with single addresses wherever that is desired, but when these call for long and expensive journeys, I would ordinarily like to combine with them a longer period of service. Jumping back and forth across the country is expensive in time and money. No great good can come from a single occasional address. But if I can at the same time go into local churches and meet with the Bible school teachers and officers, the young people's cabinets, and, where desirable, spend a week or so in doing young people's and Bible school work, there more permanent results may be achieved. The winter months are especially adapted to young people's evangelism in churches where there is a large unconverted youth.

I have a number of invitations now for February which I hope to accept. Advance notices of openings will be appreciated and will help me greatly in preparing a schedule which is econom-

ical and which offers the best prospect for permanent results.

Please address me after November 1 as follows:

Rev. Arthur A. Schade,
18 Cedrickton St., Carrick,
Pittsburgh, Pa.

To the Young People's and Sunday School Workers of the Central Conference

I wish to express my appreciation for the honor you have conferred upon me. I am mindful of the responsibilities of this office, and with your co-operation and the Divine help of our Heavenly Father I hope to merit the confidence you have placed in me.

The work of our organization has been richly blessed, noble things have been accomplished since the beginning of this union six years ago. We were privileged to have a part in the support of various missionary enterprises, and have heard gratifying reports of the activities in these fields.

We are now looking forward to another year of blessing and service. As an organization we are pledged to the following objectives; briefly stated, they are:

- 1—To promote closer fellowship between the member organizations.
- 2—To contribute the sum of \$3000 for the support of missions.
- 3—To have 1200 subscribers to "The Baptist Herald" for 1928-29.

Let us unitedly work to attain the goal we have set before us, that we might hear the voice of the Master saying, "Well done, thou good and faithful servant."

May the Lord bless us to this end!

ARTHUR E. JENKINS.

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The Baptist Herald

The Pastor's Greatest Joy

O. E. KRUEGER

CHURCHES generally prefer young pastors. There is a reason. The disillusionments that come with many bitter experiences have not yet had time to blight his optimism. Unfortunately there is more than one "Gloomy Dean" among the clergy. The place where gloom is least tolerated is in the pulpit. Happily most of the ambassadors of Christ have partaken of his joy and radiate the cheer of the Good News.

A few years ago I sent out a questionnaire to the former pastors of the Second Church of Cleveland and a few other friends, asking them to tell me their greatest joy as a pastor. They were then all living with the exception of Rev. J. C. Haselhuhn, who had entered fully into the joy of his Lord. The rest responded with the exception of Rev. H. Hinzinger who was nearing the day of his departure. Below you will find the answers of Rev. F. A. Licht, Prof. A. J. Ramaker, Prof. H. von Berge, Rev. D. Hamel, Rev. O. R. Schroeder. In addition to these I received answers from the following men: Rev. Frank Kaiser, Dr. A. J. Harms, Prof. A. Bretschneider and Rev. C. F. Zummach.

I am going to give their answers without giving the respective names. You may exercise a little "higher criticism" and from "internal evidence" assign each paragraph to the true author.

1. "My greatest joy as a pastor it to preach the Gospel of a saving Christ, to preach to attentive, devotional and large audiences, and to observe the development of God's people in their Christian life and zeal in consecrated service." Who is the writer?

2. "What is a pastor's greatest joy? Well, let's see! It is not beginning or closing a pastorate; not presiding at the 'Gemeindestunde'; not officiating at weddings or funerals; not receiving a raise in salary or being the victim of an annual surprise party. I have found great joy in preparing and preaching the message, in the fellowship of the church life, and in teaching and training the young people, also in giving the cheering word and the helping hand. My greatest joy is recorded in Luke 15 and 1 John 4. A letter from one of our young men, away on vacation, brought great joy to my heart. I quote: 'I want to give expression to something that has been on my mind for some time. At the time of your arrival in N. N. I was getting indifferent in my religious life, neglecting prayer, Bible reading, etc. But through your sermons and the influence of your personal life all these have returned and more. I have found joy in tithing and the higher ideals of Christian life. I wanted this to be an expression to a pastor from one of his parish-

ioners.—Now I feel better!—So do I.—Who is the man that had the great joy of receiving such a letter?

3. Can any one guess the author of the following quotation? "When I assumed the postoral relation, I set before me a number of ideals, one of which was to be helpful to everybody, old and young, with whom I would establish contact. It always gave me satisfaction when an opportunity presented itself to do so. If out of this helpfulness people were led to the Savior. This was joy over joy—the greatest joy."

4. Another pastor writes: "I am glad to remember that in the last months of my pastorate in the Second Church we had a delightful revival and some 16 souls were brought to the Lord and his church. This is one of the pastor's greatest joys. Then the spiritual growth of the church members manifesting itself in genuine love and a peaceful spirit—this also is the pastor's crown as well as joy."

5. Can you detect the style of the following answer: "There have been many peaks of joy. I lack the proper instruments to measure their proper height. The Lord had given us several revivals, and one of the outstanding joys in my memory is that of drawing in the net together with my faithful helpers. After all, soul-winning was the big business we were in, and it was one of the greatest joys when the business prospered." "There stand out in my memory several mountain-top experiences that we had together. I remember especially several prayer-meetings in which we all felt the nearness of the Master in a very special degree. The joy of that I shall never forget."

There is then added a paragraph expressing the joy of fellowship in Christian love and of manifestation of loyalty to the pastor and the pastor's Lord.

6. Is anybody able to sign the right name to the following paragraph? "The pastor's greatest joy? I was tempted to say, the pastor's honeymoon, his first year on a new field, when everything rallies and everyone rallies around him, when everybody (even the old croaker) boosts and everything, even the prayer-meeting booms and the church speeds along like a shining, well-lubricated Ford with balloon tires over a new concrete road! That's great joy, the pastor's honeymoon, but it's not the greatest. A pastor once remarked to me that the greatest joy in life is to see a thing grow. The particular thing he had in mind was his own church. It's a keen joy to see your congregation grow, your membership grow, your finances grow, your salary grow. It's thrilling to see your influence grow and your name and fame grow. That's great joy but it's not the greatest."

"It's a thrilling experience to preach a good, great sermon and have people crowd around you

and tell you it was the most wonderful sermon they ever heard. But as my thoughts wander back it somehow seems to me that my greatest joy has been in ministering to people, just doing little, common, helpful things that most anyone can do. What hallowed sense of peace and satisfaction has come to me, when I was privileged to speak a simple word of comfort and cheer and hope and I witnessed the furrows on the brow of the troubled dissolve and vanish away, or the sweet smile steal over the worn and wan face of the sick, or the clouded eyes of the dying light up with heavenly hope. These were some of the high-lights in my pastoral career. These were great and genuine joys."

"Greater than all these, however, was the joy when I planted the seed of a new and transforming life into the heart of a man, woman or child and have seen it germinate and grow up, blossom and flower into a beautiful Christlike character. To save a life for God, his Kingdom and eternal life, that was the supreme joy."

7. "My greatest joy? I believe it is this: To observe the development of the young people, whom you either have been the means of leading to Christ, or who have grown up under your ministry, to see them grow up into strong men and women in Christ, putting away childish things, and becoming men."

8. "Nothing has brought more joy into my life than the consciousness that I have helped someone."

9. One pastor finds his joy composite. It is found in the experience of the uplifting and energizing presence of the living Christ, in being engaged in the greatest task on earth, in being identified with the church militant, in the assurance of working for a winning cause, in the willingness of men and women to respond to the call of a nobler life, and in the appreciation given by those for whom effort is made.

Space will not permit further comment. These answers certainly present food for thought to a thoughtful mind. Every true pastor receives a great reward of joy even in the life that now is. John had that reward even in his day: "I have no greater joy than to hear of my children living in the truth."

Editorial Jottings

THE PASTOR. We are not saying everything that can be said about him in this number, nevertheless he appears as a feature. We greatly appreciate the help of those who responded so graciously to our request for contributions. The men whose names you find attached to these articles have not an ax to grind. In fairness to them it should be said that they were asked to write upon the subjects they have handled so splendidly.

THE WILLING MULES. A neighbor of ours had two great big powerful mules. He boasted much about their willingness, saying that one was willing to do it all and the other one equally willing to let

him. This one had a mulish way of saying: "Let Jack do it." The industrious mule's name didn't happen to be George. In the church you will find the same mulish division of labor, there are the "Willing Workers" and the "Willing Shirkers." The situation becomes desperate when the pastor stands alone in the first class. Let him pull at the plow but don't make a pack-mule out of him to carry all the burdens. Give your pastor a great surprise by asking him for some kind of church work—not a church office, but church work.

PASTORS AND PRINTER'S INK. We are urged these days to make a greater use of the printed page. It no doubt can be of great help in kingdom work. It can never take the place of personal touch. The evangelistic campaign that depends on printer's ink must fail. Dr. Philpot of the Moody Church, Chicago, recently said in a sermon in Cleveland that 100 men of his church distributed 30,000 invitations to their services. Requesting those who had come on the strength of these invitations to make it known he discovered that about 10 had responded. Pastors and churches will do well to remember about the mighty arm of the press, they will do better to remember that after all the advertising is done there remains a big plus of personal effort to be added if anything is to be accomplished.

ONE TONGUE ENOUGH. Just why people join in the hymn: "O, for a thousand tongues to sing" and then never use the one they have to "praise the great redeemer's name," is hard to understand. Or why should a man, or a woman, for that matter, desire to speak in "tongues," when he or she doesn't speak the truth with the one he or she does possess. We were told of a man who took great pride in his "gift of tongues." He had great success as an evangelist. His gift of tongues was greatly admired by people who didn't know him as well as did his wife. She said: "O, he wouldn't need to speak in many tongues at all, if he would only tell the truth with his one tongue." There is good religious economy in that. If we would keep our one tongue working for the Kingdom, how many kind words we could say in a lifetime!

SERMONS—LONG OR SHORT. This number should have brought an article by a layman on that subject. Possibly someone will send us his thoughts later. Ministers are not competent to write about the length of sermons. No one can very easily see his own sins. Making fun of Lincoln's long legs, someone asked him how long a man's legs really ought to be. It didn't take him long to say: "Well, at least long enough to reach the ground." A sermon should be long enough to reach the heart. The preacher who doesn't reach that in 30 minutes, will never reach it in an hour. A sermon lasting 19 minutes brought the writer more words of appreciation than hundreds having the regulation length. It's better to quit before you have said all you wanted to say than to keep on talking when the congregation has heard all it wants to hear.

FROZEN STIFF IN JULY. Spurgeon used an illustration that he pronounced as hackneyed in his day. To some it may be new even today. It runs thus: Two travelers passed a man frozen stiff in the snow, and thought he was dead. One said, "I have enough to do to keep myself alive, I must hasten on." But the other said, "I cannot pass a fellow creature while there is any breath in him." He stooped down and began to warm the man by rubbing him with great vigor. At last the poor man began to open his eyes and move his limbs that had been numb with cold. He arose to his feet and began to walk along with the man who had saved him from freezing to death. After walking a long distance they saw a man lying in the snow actually frozen to death and to their amazement it proved to be the man who had no strength and warmth to impart to the other man. No doubt some people have not overcome their summer chill and are not warming up to the church work of fall and winter. Some seem never to thaw out. If you are not busy getting someone else warmed up you too are in danger not only of freezing stiff but freezing to death.

THE PASTOR'S PULPIT PRAYERS. That is a subject for a book rather than a paragraph. It happened in one of the Chicago churches during the General Conference that a visiting pastor was asked to lead in the prayer "at the beginning." Thinking it to be the "invocation" he uttered only a half dozen sentences. Somewhat embarrassed on discovery that it should have been the "long prayer," he found great relief when someone complimented him after the service, saying: "I am glad there is at least one man who knows when to quit." "The Baptist" of September 15 declares in an editorial: "Brevity in public prayer is never criticised." The longest public prayer recorded in the Bible, offered by Solomon at the dedication of the temple, can be read in five minutes. The ordinary "long prayer" ought to be shorter than that. A dear saint, now in glory, who prayed beautifully and at great length, being kindly requested to abbreviate her public prayers, made reply: "Well, then the people will think I don't know very much." But just why should a pastor continually ask for brevity on the part of those who take part in prayer-meeting, while he himself is the great transgressor. "Thou therefore which teachest another, teachest thou not thyself?" Thou that preachest a man should not steal the time of others with long prayers, dost thou steal the time of others with thine own long prayers?

A NEW COMMISSION. A public school teacher recently asked one of our pastors: "Is the Bishop transferring you to another charge?" His abashment cleared up when that teacher told him that she had received the information of such a move from his five-year-old. This teacher knew nothing of Baptist democracy with its glories and its heart-aches. Our General Conference took notice of the fact that a considerable number of our pastors are standing idle in the market place. "No one has hired them." A commission has been called into being composed of the brethren W. J. Zirbes, J. A.

H. Wuttke and O. E. Krueger. These men are to make a serious effort in bringing the pastorless church and the churchless pastor together. Given the authority of a Methodist Bishop, such a task would become possible; but as long as this commission cannot say to a man, "Here is a church, you will settle in that church the beginning of November," and as long as it cannot say to a church: "We have appointed the Reverend John Doe as your pastor, he will preach his first sermon among you the first Sunday in November," just so long the commission will be able to do practically nothing. We will remember, when the late Rev. G. A. Schulte, just about heartbroken over this very situation, said: "The more I recommend a man, the less are his chances of getting a call." The commission can do no more than recommend men to pastorless churches. Most of our churches will not need the help of this commission. Those that do need it are the struggling churches which the most of our churchless pastors would not consider as an adequate field, and in fact most of these churches cannot or do not offer a man a living wage. Even a servant of God cannot live on air and water.

The Layman

EDGAR A. GUEST

Leave it to the ministers, and soon the church will die,
Leave it to the women-folks, the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to unfold the finer things,
To teach the way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's cornerstone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying; it's the laymen who have died.
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.

The Pentagon Preacher

"He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). Yet there are those in the Christian church who seem to think this variety should be found in a single man. I once owned a knife which combined several kinds of blades, big and little, a screw driver, a corkscrew, a pair of scissors, a can opener, a rule, a level, and one or two more things I have forgotten. I had a great big bulky nothing in the shape of a pocket knife. I think the stores still have something of the same sort, but rarely sell one. I once invented a machine for the farmer. I used to help grandfather farm, so I knew what a farmer needed. My machine would shell corn and grind it for feed, would cut fodder and turnips, and the like, would grind apples for cider, and would sharpen mowing machine knives. But none were ever made. You will see in a house furnishing store a motor-driven machine of the same all-including type for the kitchen. It cuts, grades, grinds, and makes ice cream. Mrs. Ridgway says, "Don't want it, too much trouble to take care of." Now some churches want this sort of minister, one who shall unite in himself prophet, evangelist, pastor, and teacher. Any minister who would try to be all these would be like my possessed knife and my dreamed machine—a nothing. If apostolic eloquence is wanted, and evangelistic zeal, and convincing efficiency in the teaching, the minister has no time to spend in visiting and in dining and in mixing and in "kissing the babies." All of which is often set down under the head of "A Good Pastor." In the early church they apparently divided the specification into five parts. In one church I know they have preaching elders and teaching elders, ministers being the first, and laymen the second. The need of many, perhaps most churches, is laymen who will be "teaching elders" or equivalent. "We could have a fine Adult class if we could only dig up a teacher," is a familiar complaint. Here is the remedy, Mr. Church. Send one of your laymen to a training school.—William Ridgway in The Sunday School Times.

The Old Soak

Have you ever met the old soak? He is fast vanishing. He will soon be as extinct as the carrier pigeon, the dodo, the great auk or Sinbad's roc. It almost seems a pity that science could not preserve him by the vitaphone or some other device that would let us see and hear him as he is. Yet, even then much of the peculiar flavor that made him unique would be lost. Don Marquis placed him on the stage as Clem Hawley, probably the best picture of this disappearing species which has ever been given.

The old soak was lovable, but a total loss to any community. He was well meaning, but as unreliable as a bootlegger's word. He was a "good fellow" when with the boys down at the corner saloon, but his wife had a different

opinion of him. His sons usually viewed him as a horrible example and became teetotalers themselves, while his daughter blushed with shame if he met her while she was in the company of friends.

Possibly there can be no stronger indictment of the beverage liquor traffic than some of the old soaks whom we have known. Many of them were men of culture, men of refinement, men with the perfect courtesy of the old school. Even in the ultimate degradation to which they had fallen, they still had an air. One felt that they had been, even though they were not, gentlemen. The contrast between what they were and what they had been and the still more tragic contrast between what they were and what they might have been, constitutes an indictment which the liquor group can never answer.

The old soak never planned to be an old soak. He merely planned to be sociable. All he sought was a little agreeable color and fragrance in life. He believed he could "take it or let it alone." Like Joe Jefferson's "Rip Van Winkle," he often said, "I won't count this one," but nature counted it, and the uncounted steins of beer, the uncounted glasses of wine, the uncounted pints of whisky soon changed the careless laughing good fellow into the hopeless old soak.

The old soak did not want to reform. With Omar Khayyam he might say:

*"Though wine hath rent my robe of honor,
well,
I often wonder what the vintners buy,
One-half so precious as the stuff they
sell."*

All that ambition meant to him, all that life held out of promise in his glowing youth, all his dreams of achievement, of fame and honor, all these he bartered for his glass of wine. After a time that glass of wine became the strongest, most influential spirits which the malignant ingenuity of man could devise.

The old soak was not really old. He merely looked old. His gray hair, his uncertain walk, the trembling of his hands, his lack of consecutiveness when he talked did not make him venerable. His life had not ripened into mellowed years of fruitage but had been blighted into premature decay. Unlike Brown- ing's Rabbi Ben Ezra, he could not say:

*"Grow old along with me,
The best is yet to be."*

The old soak would never invite youth to a pilgrimage that accompanied his. He knew that his old age was "unwept, unhonored and unsung." Like Shakespeare's Wolsey, he had felt "a frost, a killing frost," and "honors, friends and all he hoped to have" had been swept away. Like Cleopatra, he had a priceless pearl in a glass of wine. He knew it, but he knew it far too late.

Among the ancient Hebrews, slaves were freed in the year of jubilee. Some slaves, however, declined to accept manumission and the law directed that as evidence of that refusal these were taken to the doorposts where an awl was driven through their ear into the portal. Unseen by the physical eye, that stigmata

The Sunday School

The Pastor's Place in the Sunday School

F. P. KRUSE

"Within this month the minister of my parish has at last condescended to give me assistance in this laborious work which I have now carried on for six years with little or no support," thus wrote Robert Raikes 141 years ago. The attitude of the clergy, when he began the Sunday school movement, was anything but cordial; having been brought about by lay initiative, it was often met with suspicion and opposition by clergy and church, both conformist and non-conformist.

When the Sunday school was permitted, it most usually was with patronizing condescension. This attitude changed somewhat when Robert Raikes was summoned in the presence of the queen of England, that she might hear from his own lips by what accident he had hit upon a plan which promised so much benefit to the lower order of people. The attitude of the church in America at this time toward the Sunday school was much the same as in England. A young girl who dared to gather a little school in the galleries of her home church in Connecticut was forbidden to desecrate the day and the place by her unsanctioned experiment.

Fortunately those days have gone forever. There may still be churches without Sunday schools, but churches or ministers, who oppose Sunday schools are unthinkable in this generation.

Our subject, "The Pastor's Place in the Sunday School," assumes that the pastor is in the Sunday school and that is as it should be. He should not come 5 minutes before the close but rather 5 minutes before the opening of the school and take an active and vital interest in all departments of its activities. As pastor of the church he is also pastor of the Sunday school from which, as statistics show, more than 80% of additions to church membership are drawn.

In order to have a place in the Sunday school, it is not essential that the pastor teach a class. It might be well for him to be free to substitute whenever the occasion requires his services, and at other times be free to visit classes and departments, noting possible improvements and reporting at the next teacher's meeting. If a competent teacher with the necessary education, consecration and teaching ability cannot be found among the laymen of the church for the young men's class, it is advisable that the pastor teach this class, but leave all other class activities in the hands of the class officers.

While it is well for a pastor to consider himself pastor of the Sunday school, he should beware of becoming a chronic meddler and faultfinder. Where

criticism is necessary, it should be of the constructive and not destructive kind. His relation to the superintendent and the teachers of the school should be most cordial.

It might be well for the Sunday school superintendent to call on the pastor to lead courses of supplemental work, memory work, missionary training or other branches of religious education, provided that the pastor is able to speak briefly and to the point.

Since the aim of the Sunday school is not only to impart Bible knowledge, but also to lead souls to Christ, it offers to the pastor a splendid field for evangelistic work. Ten minutes devoted to earnest effort to bring the pupils to a decision, and to lead teachers to intercede in earnest prayer for the salvation of their pupils, cannot remain barren of results. The best reason for such efforts is when special evangelistic meetings are in progress in the church. Whenever a group of young people is ready to join the church, it is well for the pastor to form a church membership class, meet with them once a week for 8-10 weeks and instruct them in the fundamentals of the Christian faith and in the duties and privileges of church membership.

In closing, let us sum up by saying that a pastor who would properly fill his place in the Sunday school will be regularly present, active, helpful, encouraging, progressive, a friend and advisor of officers and teachers and at all times burning with zeal for the salvation of the school.

The Pastor's Place in the Sunday School

FRED LINSZ

The Sunday school of today is a very important factor in the life of the church. It was not always so and it is a fact that in bygone days and years the Sunday school has been sadly neglected by some churches and their pastors. But now the Sunday school must be recognized as a force that cannot be ignored by either the church or the pastor. Although not all members of any given Sunday school are members of the church, we must consider the school itself a part of the church.

The pastor, as the spiritual leader of the church, is therefore of necessity vitally interested in the Sunday school. He will show his interest by being present in every session of the school if possible and by helping in any way that he can to build up the school. He need not necessarily teach a class, if there are a sufficient number of persons in the church able to meet all the needs of the teaching staff, but he will hold himself ready to meet any emergency that may arise through the absence of a teacher, when no other substitute is available. The pastor should be called upon to teach

only in such instances as mentioned, or by special appointment, when a certain teacher is compelled to be absent and no other suitable substitute can be secured. He will act as counsellor to the superintendent, offering suggestions that come to him, and be ready to give advice when asked for it. That will of course necessitate that he keep in close touch with the school and its sessions from start to finish, always observing and watchful. If the pastor is blessed with a gift of driving home a thought in a forceful way in a short space of time, he should be given the opportunity before the close of each Sunday school session. This is particularly helpful where the morning church service is conducted in the German language and a good many members of the school do not remain for that service.

He will also attend the meetings of the Sunday school workers and encourage them in every way, being ready at any time to discuss with any teacher his or her problems.

The pastor will realize that the Sunday school is the nursery of the church. A large percentage of the increase in church membership comes through the Sunday school. This nursery should be cultivated intensely. The pastor, together with the superintendent and other officers and every teacher in the Sunday school, should always bear in mind that the primary object of every Sunday school is and always should be to lead the unsaved souls in their school to Jesus Christ, the great Savior, and, after they have accepted Christ, to teach them to observe all things whatsoever he has commanded us. If the pastor and all Sunday school workers co-operate in this one big task, the Lord will surely bless their efforts and grant them a harvest of precious souls.

(The writer of the above paragraph has been a member of the Sunday school of the Second German Baptist Church of Cleveland as long as it has existed, first as pupil, then as teacher and officer. For years he has been the faithful superintendent.—Ed.)

What Is an Education?

The Scholar says Knowledge.
The Preacher—Character.
The Artist—Beauty.
The Philosopher—Truth.
The Ruler—Loyalty.
The Patriot—Patriotism.
The Judge—Justice.
The Old Man—Wisdom.
The Young Man—Achievement.
The Soldier—Bravery.
The Manufacturer—Efficiency.
The Child—Play.
The Man—Work.
The Physician—Health.
The Biologist—Growth.
The Psychologist—Modification.
The Sociologist—Adjustment.

of unbreakable slavery marked the old soak. His fetters had become so great and so much a part of him that he had lost even the will to cast them off.

As a nation, we do not sanction the making of old soaks any more. Instead, we are emphasizing the making of leaders of the world's dreams, for the raw material of an old soak is also the raw material of a great statesman, a great poet, a leader of mankind. That easy accessibility to liquor which made possible the development of a Clem Hawley has passed forever in this nation. There may be a few, who because of some diseased appetites or depraved tastes, may crave the fiery draughts of liquor, but the wholesale production of the old soak has been abandoned. One might reverse the application of the epitaph Shakespeare wrote for a dead king, "Take him for all in all. We shall not look upon his like again."—Ernest H. Cherrington in "The Baptist."

Things the Pastor Sees from the Pulpit

1. Some folks always coming in punctually late.
2. Others always in the same place where they belong.
3. Some irreverence at the beginning of the service; not much, but some, and some is too much.
4. Strangers without any hymn books, and no one offering them any. It makes him feel nervous. How would you feel?
5. When the offering baskets are passed, some folks look at them as if they had never seen them before, and wonder what they were.
6. Once in a while a few people come in after the baskets are passed. I do not think they do it on purpose.
7. There are faces that are a benediction to look at, only a few, that seem to be mourning over the money lost yesterday.
8. Once in a while a man, now and then a woman, who seem to be asleep; but appearances are deceptive, it may only appear so.
9. Folks he has baptized, and married, and laughed with and cried with. He does not always see them distinctly.
10. And many other things he sees from the pulpit; and let us hope that most of the things he sees help him to preach when he arises to give his message.

—Dr. Chas. M. Sheldon.

Preparation of Sermons

Dr. John A. Broadus, the well known Baptist divine of Louisville, Ky., in speaking on the subject which is ever of interest to the preacher said: "If the preacher does not labor in the preparation of his sermons, then the people must labor to hear him."

* * *
Forgive and forget; do good to those who hate you; love the loveless—these are true-blue Christian principles.

Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

Nobody stirred—not even Sage Pierpont. Down Schuyler Chase's thin cheek a tear was roling. Sally was choking back the impulse to cry out to Gordon Mackay: "You're splendid!" Dr. Richard Fiske sat steadily regarding the younger Scotsman, as if here was something new to his experience. Then Carmichael Mackay got to his feet.

"I have been ambeetious for my son," he said. "I cam' across just now, a fortnight in advance of an engagement I had made to lecture in this country, to add my influence to the effort Doctor Chase was intending to make tonight to persuade Gordon to accept this opportunity to serve a great chairch. Doctor Chase is right—the Scots are stubborn. When we set our wills we canna' change them easily. But he is also right—I admeet it—that when our hairs become aflame they take charge of our affairs. Gordon's hair has taken charge of his for the sake of Jamie Macpherson, whom I also knew and loved.... I can only say that I am proud of this, my son."

As he sat down Gordon's eyes lifted to his, and a look of the deepest understanding passed between them. From that moment the son was like a new man; his face was ablaze with some strange joy.

Sage Pierpont drew a mighty breath. "Well," he said, "it looks as if the thing was settled. I'm terribly sorry—my heart was set on this thing, as Doctor Chase's was—since—" he floundered a little—"since he felt he absolutely couldn't go on himself. But I guess all we can do is to wish Mr. Mackay luck, if he's set on taking all the toughest jobs that come along. If Dr. Carmichael Mackay backs his son like that—well—two Scotch wills—not to mention their hearts...."

When Gordon Mackay met Schuyler Chase, sometime during the next ten minutes, the guests having risen and general conversation having taken the place of strained silence, he drew him to one side.

"Doctor Chase," he said, "I can never thank you. But not for what you tried to do—for something quite different. I know, to come to the place where you are tonight, you have—you'll let me say it?—'fought with beasts at Ephesus,' as any man in such condition must. The sight of what the victory in that fight has made you, is what I am so grateful to you for. It's the thing another man can't forget—the memory of it stays with him, as my memory of Jamie Macpherson's bravery stays with me. It's the greatest thing one man can do for another—to give him the sight of a splendid courage like that."

"I don't deserve that, Gordon," said Schuyler Chase, after a minute of silence.

"You do deserve it. I'd fight any man who said you didn't."

The two clasped hands. It was the clasp of men who respect and love each other—and see in each other something deeply to admire.

It was half an hour before Mackay could get a word with Jo Jenney. Meanwhile, he could guess by her face the confusion of her thoughts. The dramatic crisis past—which had taken her out of herself with pride in him—her own problem had come uppermost. Well enough he knew what she must be thinking. It was that he couldn't be quite all things to all men, and that one man must be left out of his plans—one who sorely needed him. He was anxious to reassure her.

"You know," he said, when after careful maneuvering he got her to himself for a moment, a little apart from the others, in a draped window seat, "this makes no manner of difference in my looking after Julian. I managed to see him today. He's wild with excitement over going to South Africa with me. It will be the best possible thing for him, to be cut off for two years from all the old contacts with life as it's lived in this city. In the slums I could have found work for him; in South Africa the work is waiting for him. Hard, interesting work, such as he needs."

"Oh!" She found it difficult to assimilate all in an instant this amazing plan. Then, as she searched his face, she saw in it his confidence that it was a better plan for Julian than they could have made without this intervention of fate—of Providence.

"He'll be my right-hand man; he'll be with me constantly. He'll grow strong physically and mentally—and I believe spiritually—with the demands we shall make upon his manhood."

"It's a rough life—isn't it?"

"He needs a rough life, doesn't he? We shall be able to put enough fineness into it to keep it from hurting him. Why, it will make him, Josephine! If you could have seen his face—"

She looked away. "You see—it's impossible for me to keep from thinking of him as my little brother. I want—I know I'm not logical—to shield him from temptation for a while, at least."

"You can't shield him from temptation—and you don't want to. You want to make him strong to meet it. There's only one way to do that—give him a safeguard against it by building up his moral fiber. I thoroughly believe this new experience will do that."

"If it does—it will be because he's with you." She looked at him as one might at a deliverer from trouble.

"Being with me will help, I know. He seems to like me. He said today, 'I shouldn't dare to go alone, I feel like something weak just coming out of a shell. But to go with you—it'll be like

having an older brother along.' Surely you'll feel that way about it too, Josephine?"

"Yes." She nodded slowly. "Yes, I can trust him with you. It's just that it's hard to get used, all in a minute, to such a great change in plan. For the moment, while you were speaking, an hour ago, telling us about Jamie Macpherson, I forgot everything—even Julian—in my thought of that dying man, and in my pride in you. I was proud of you, Gordon Mackay—and proud that you were my friend. It was a tremendous challenge, and you met it. I should have known you would."

He was silent. Then, as Sage Pierpont, espying him across the room, called genially: "Come, Mackay, we want you back here to settle a point of dispute," he said to Jo, who moved forward with him: "This bit of talk can't end here. When we're back at Cherry House I'm going to arrange it somehow so that we can have an hour together, no matter how late it is. They'll all go fairly early, on Doctor Chase's account. But with you leaving in the morning, I must see you for an hour, whether either of us gets any sleep or not. Are you willing? Because even if you aren't—"

He smiled, with many things behind the smile. She looked up, with a sudden lift of the chin.

"If you didn't insist on that talk, I should," she said. "Why, you're going to South Africa, Gordon Mackay! That's—a million miles away!"

She heard his voice in her ear: "Oh, no, it isn't. I can be nearer you there than here—if—"

"This is what we're discussing, Mackay," boomed the voice of Sage Pierpont. "Just how far is it to the South African post you're going to?"

"The distance covered by a flash of light in the millionth part of a second," answered Gordon Mackay under his breath for only Jo to hear. Then aloud he said, "Have you a map at hand, Mr. Pierpont?"

XXIX

It was long past midnight in Cherry Square. Returning from the Pierpont dinner and bringing Dr. Carmichael Mackay with them, the group of people had indeed not separated until they had sat for an hour before the fire at Cherry House, the blaze built by Gordon Mackay in a hurry. His father had been the logical center of everybody's interest, and Doctor Mackay had seemed to feel himself peculiarly at home among these people, who were all so much of his own sort, strangers though they were.

But at last Sally had insisted on taking Schuyler away to bed, eager though he was to stay and and seeming strangely supported against undue fatigue. A room had been offered Doctor Mackay, which he had been constrained to accept.

"I have just one sleeping place over at my quarters," his son had admitted reluctantly. "Father might roll off it—it isn't quite so wide as he is, I'm afraid

But I'll expect him over to breakfast. Nobody else can give him his oatmeal porridge as I can; and I know what he wants with it."

So now the house was quiet. But candle light still burned in the room downstairs where Jo Jenney and Gordon Mackay were to take leave of each other—for two years. In the morning Jo was to leave for her college. There would be little sleep for her, but somehow she didn't care if there were none at all.

Sally Chase smiled back at them as she left them. Mackay had asked her permission to stay another hour, though by the time the last footstep had gone up the stairs the hands of the old clock pointed to half after one in the morning. She shook hands with him at the foot of that staircase; he felt in every look and word of hers how deeply grateful she was to him.

He came back into the parlor and softly closed the door. Then he stood still with his back against it, looking over at Jo. She sat upon an old-fashioned footstool beside the fire, and the light played over her face and hair, and touched the shimmering whiteness of her dress and the ivory whiteness of her shoulders into a ruddiness like that of the summer dawn.

"Sit still, please," he said, as she would have risen. "I want to see you like that. I want to look at you like that till I've burned the picture of you into my brain. I want to take it with me to South Africa."

"South Africa!" She repeated it with a note of wonder. "I can't believe you are going to South Africa—to be gone two years. You know—the thing I really think is—that you will come back to stay. Men like you don't stop doing a thing like that."

"Sometimes they do. In this case, as I told you all, there's another chap who has promised and made all his plans to go, after two years. He can't get loose now from the job he's doing. No, I don't think it's a life-work that's waiting for me there. I'm not a Jamie Macpherson—I'm not pretending to be. It's no heroic flinging myself upon the altar I've done. I'm just a sort of relief guard for the time being, to ease Jamie's passage out of this world. But I'll admit I'm keen for the experience—in one way. In another—it takes all my will to go away from you."

"You said"—Jo lifted what was now a glowing face to him—"under your breath you said—brave words about being nearer me there than here. I find it hard to believe them."

"Being nearer you there than here—if! I think that's what I said. He came across the floor to stand before her. "If—you give me what I want to take with me. Otherwise—well—a million miles is a short distance between us then, if I have to go without that."

"Even if you had my promise to—think about what might be when you came back?"

"Oh, Jo!" There was a big armchair close beside the footstool, and he sat down upon it, leaning forward so that

he was very near her, his head bent over hers. If he had her in his arms then, she couldn't have more surely felt his presence. "Jo, don't put me off. The time is flying. Let me have your promise that you'll marry me when I come back. And then let me have—you, Lassie!—I can't go without both."

She looked into his eyes. "I'm not trying to put you off. I just—do you know what you said about being potentially mine from the beginning? Well—Gordon Mackay—I never meant to own it, but—I'm going to give you this to take with you to South Africa. When you told me about seeing me in the church—Doctor Chase's church—that first Sunday, I didn't let you know that I saw you then at all. But I did. I was conscious of you every instant as you sat there beside me. And when Alice Ingram asked me in the aisle, going out, where I was living, I turned my head so that the answer might come over my shoulder to you. There—what do you think of that perfectly shameless confession?"

"Jo! Listen to me. Answer me! You've refused to marry other men? I know that. I know that pairfectly well."

"Yes. One or two—or three."

"Do you know why you did it?"

"Sure of it!"

"Tell me why. There's only one answer, but I want to hear it."

"I didn't know why at any time," said Jo Jenney, with all manners of light in her face—enchanted lights to the man who watched her. "Except that they didn't please me. But of course the reason was—"

He said it after all, because he couldn't wait for her to say it.

"—you were waiting for me."

"Yes—Gordon Mackay—you persistent Scotsman."

"Pairsistent, am I? Well, I've heard a lot tonight about that granite will of my countrymen. But I've also heard it acknowledged that the fires burn underneath. Jo, those fires—those pure fires—are flaming tonight...."

That they were flaming she had convincing evidence during the silence which followed on these suddenly breathless words. It would seem that the fires must have been long under rigid control, or they could hardly have broken forth so ardently. Yet they did not burn her, instead they warmed and fed her. If she had been cold and hungry, she had not realized how cold and hungry, until she knew the deep joy of feeling another, who had been cold and hungry, too, warmed at her fires, and fed of her abundance.

"Oh, how I shall need that Scotch will I'm supposed to have," he said at last, with his lips against hers, "when after I've tasted of such joy as this I'm denied it again—for two years."

"Would you rather not have had it, then? It's too late to take it back." She breathed it on a sigh.

"Thank God for that! No—if I never had it again, I'd thank God for this hour on my knees."

"So would I. I do."

"We'll do it together. Dearest"—he came down on his knees before her—

"let's say our prayers together tonight—and pray Him that after I come back we may say them together all the nights of our lives."

Perhaps it was a wordless prayer. A passionate happiness has few words to speak. Certainly none could have heard in the silent room, in which the soft crackling of the fire seemed only to intensify the stillness. Gordon Mackay's face was pressed against Jo's breast, his arms were about her, her head was bent on his. His eyes were shut, the eyelids tight together; her eyes were open that she might see—at such close range—the heavy locks so near to her lips.

(To be continued)

A Nicolaitan Cured

Number 20 of our highly valued "Baptist Herald" brought on page 15 a snapshot of "A Nicolaitan?" Having read the little story for which Rev. H. Koch is supposed to be responsible, I thought of another one in which one of my old German friends played the part of the hero. He visited the churches of his "Vereinigung" or Conference to collect money for some urgent missionary purpose. In one of the country-churches, where "tithing" was considered to belong to the Old Testament vocabulary exclusively, he preached on "giving," just as the speaker in Bro. Koch's story did. After the sermon one of the well-to-do members approached him, in one hand presenting a Taler, that is three Marks, and in the other a shiny twenty Mark gold coin, and he said: "Brother, you told us that God loves a cheerful giver and that you would rather take a cheerfully offered gift than an unwillingly offered one. I am ready to give this Taler cheerfully but the gold I would give you unwillingly, which one are you now going to take?" That was rather a cruel test too, but, after some hesitation the minister said: "Well, brother, I tell you what I will do: The cheerfully offered Taler I take with joy, and the unwillingly offered piece of gold I take unwillingly; but as you are offering both I am ready to take both. I thank you!"

HANS STEIGER.

Dry Sermons

It is not the easiest thing in the world to be an associate pastor. One Sunday night it was the turn of an associate pastor, not famous for his eloquence, to preach. On the way to the kirk he had been overtaken by a rain-storm and was soaked to the skin. He tried to persuade his Scotch chief to relieve him because he was so wet. His chief had only this word of comfort: "Gang up in the pool-pit, mon, ye'll be dry enuch there."

A Sin of Commission

Young Wife: "I'm afraid, dear, my pie is not all it should be. I think I must have left something out."

Husband (with a grimace, after sampling it): "There's nothing you could leave out that would make it taste like that. It must be something you put in."

The South Dakota Association

The Avon Church had the privilege of entertaining the 79th South Dakota "Ver-einigung." So well did the church measure up to its task and so excellent were the Bible studies, addresses and sermons, given by the participating pastors, that the many attentants pronounced it the best associational meeting of their experience. The fellowship at the table spiritual and the table temporal was most delightful.

The finest kind of October weather brought out a capacity house at every service. The missionary offering of \$491.44 is reported as the largest in the history of the association.

The very first service, at which Rev. B. Schlipf, pastor of the Avon church, gave a most cordial address of welcome, and Rev. Bruno Luebeck gave a heart-searching message on "Bounteous Blessings," was prophetic of good things to come. As the brethren F. W. Schaefer, G. Pust, H. P. Kayser and J. F. Olthoff unfolded the Scriptures a sense of awe took possession of the attendants such as Paul felt and expressed: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments."

For many years Rev. C. A. Gruhn has been the diligent and successful State-Missionary. His report as usual was informing and inspiring. Many of the churches reported baptisms, all are planning aggressive work for the winter months. The next associational meeting will be held in spring with the Emery church.

News from Watertown, Wis.

We are happy to have our pastor and his family with us again, they returned a few weeks ago. Mrs. Wetter and her two sons spent several months with her parents at Benton Harbor, Mich., and by all reports had a most delightful time. On her return to us our Ladies Aid Society gave her a very pleasant surprise and presented her with a gift. There was quite a turnout and everybody seemed to have a good time.

We not only have parties but we also work for the Master, and of late, our main aim has been to lighten the burden of our church debt. We have helped to lift it considerably and with our dear generous friends' and God's help we expect to accomplish a great deal more.

With kindest greetings, Baptist Ladies Aid, Watertown, Wis.

LOUISE YAKE FEINT, Sec.

High St. Young People at Higher Schools

Four members of the B. Y. P. U. of High Street Baptist Church at Buffalo, N. Y., have left our society to enter school. They are: Bro. William Godfring, who matriculated in the Northern Baptist Seminary; Bro. Werner Rieckhoff, who entered our Seminary at Rochester; Miss Gertrude Schweissing, who went to the American Baptist Training School, and Miss Rosy Fink, who is now pursuing studies in the University of

Chicago. We regret their having left us very much, but rejoice with them that they are privileged to prepare themselves for larger usefulness in the Kingdom of God.

We are also very sorry because of Bro. Walter Hoffmann, for several years the president of our society, and his dear wife leaving for Rochester, N. Y. In Bro. Herbert Brunner we have found a new and very aggressive leader for our young people. Our attendance at Sunday night is good, averaging about 32 young folks. A monthly illustrated lecture, conducted by Dr. Florence Fischer, is a special feature of our work. Definite plans are being made for the visitation of Old Folk's homes, shut-ins and the sick by our young people.

WILLIAM A. MUELLER.

Rally Supper at Evangel Bible School

September 29 was a day long to be remembered by the teachers and officers of the Evangel Bible school, Newark, N. J. Every year we look forward to the time when we have our Rally Supper. After a bountiful spread of good things to eat we turned our attention to things spiritual. Our pastor, Rev. Wm. E. Schmitt, spoke briefly concerning our work. Bro. R. Adams, missionary on furlough from his African field, spoke a few words concerning his work there. His African trophies were pleasing and interesting to us all. After these short talks our main speaker of the evening, who was our former pastor, Rev. H. F. Hoops, gave an address, his subject being, "The failure of unbelief and the success of faith." This was given in his usual inspiring way. His message will long be remembered.

With renewed energy and enthusiasm we go forward in the work for and with our Lord and Master. W. K.

Behold a Male Chorus!

A male chorus is a great asset to a church. Happy the church that can boast of such a one as blends its voices in the Second Church of Philadelphia, Rev. J. G. Draewell, pastor. On September 30 the chorus went forth all the way to Union City, N. J., to sing in the First German Baptist Church, of which Rev. John Schmidt is pastor.

A great mass meeting greeted these happy singers under the able leadership of Bro. Herman Zachay, director, and Bro. Oscar Hiebner, president. Their inspiring numbers were very much enjoyed by all as were also the spicy addresses given by the visiting pastors, L. N. Schoen, Victor H. Prendinger and John Lehnert. The men of the chorus were very happy to meet their former pastor, Rev. S. A. Kose, and Mrs. Kose. An offering for the Florida Relief Fund gave the meeting an additional meaning.

Mrs. Charlotte Anschuetz, president of the Ladies Aid Society, had charge of the supply of the temporal needs. An abundance of good things was offered and the men showed that their abilities were not confined to chorus work. Mr.

Hiebner thanked the ladies for the splendid meal. The whole affair proved such a happy one that the desire for the repetition a year hence found manifold expression.

"Everybody's Birthday" Party

On September 28 the Willing Workers Society of the First German Baptist Church of Brooklyn, N. Y., invited all the members and friends of the church to a birthday party. About 150 people who were present declared the affair a huge success. The guests were seated around tables grouped to form a large square in the center of which was one beautifully decorated table with an appropriate display for every month in the year. The program was short and informal but conducive to a genuine feeling of sociability. There was a delightful vocal solo by Mrs. Ella Beck, selections by our Male and Mixed Choirs, and a reading by Miss Dorothy Lotz. The climax of the evening, however, was the celebration of Pastor Wengel's birthday. All present were supposed to celebrate their birthdays with each other but it actually was our pastor's birthday. An enormous birthday cake with lighted candles was wheeled into the room and an eager group of friends joined in singing: "Bis hierher hat dich Gott gebracht." Rev. Wengel was deeply touched by the enthusiastic demonstration of loyalty and thanked all for the good wishes, and the society for the desk lamp with which they had presented him. After the birthday guest of honor cut the birthday cake and each one was served, a social hour followed. D. L.

Autumn Reunion at Clinton Hill

A banquet and get-together was held by the members and friends of the Intermediate department of the B. Y. P. U. of Clinton Hill Baptist Church of Newark N. J., on the evening of September 28. The pastor, Rev. Charles W. Koller, officiated. The banquet was for the purpose of welcoming new members, introducing all members to each other, and arousing an interest that will give an impetus to the work of the coming season. A spiritual blessing seemed to rest on our meeting.

Milton Klausmann, president, was toastmaster. Five new members were accepted from the Junior department. Godfrey Grimm was "promoted" to the Senior department,—our first "graduate." After a series of short addresses Mr. William Schmidt, superintendent of the Bible school, spoke on "Character." Rev. Koller closed the evening's ceremonies and led the way to the gymnasium, where Mr. William Spanjer, friend of Sunday schools far and near, gave an exhibition of acrobatics.

MRS. G. H. SCHNEIDER.

Whence or Whither

Rastus fleeing from a bear was asked about the destination of his journey. He answered: "I ain't going nowhere, I'm coming from somewhere."

The Pastor

Churchless Pastors and Pastorless Churches—Who Is to Blame?

CHAS. F. ZUMMACH

By appointing a "Commission" to consider this problem, our General Conference has at least taken notice of a situation which has developed to the extent where it demands serious consideration. Surely nothing more pitiful can be imagined, than a condition, where men are willing to work and unable to find employment. Such a situation is pictured by Jesus in the parable of "The Laborers in the Vineyard," Matt. 20:1-16. It was customary for the unemployed to gather in the market place. Here, too, the employers came to hire help for their farms, etc. The more fortunate ones obtained employment early in the day, while others waited in vain through the long weary day for some one who should require their services. Small wonder that the generous heart of the employer, pictured by Jesus, paid his last engaged a full day's wage, rewarding them not according to the number of hours they had labored, but according to their willingness to work.

Who Is to Blame?

To place the blame for the situation is no easy task, and to find a solution a still less easy one. We find little complaint among denominations that use the Episcopal system. While the methods of assigning pastors to certain churches by Bishops may not be altogether satisfactory, still it guarantees every pastor a church and every church a pastor. Our very democratic system, admirable as it is, robs us of any supervision in the matter. Very often it places the pastor at the mercy and unsympathetic criticism on the part of the members of the church, resulting in the early severance of the pastoral relationship. Long pastorates, developing intimate relations, which can only be gained by years of spiritual associations, are the exception rather than the rule in our denomination. Sometimes pastors merely look upon their present job as a stepping stone to something higher. Now, ambition is a worthy motive, but the present job must not be despised.

An increasing number of churches are demanding a "type of man that is rare." While we recognize the importance of men of "large caliber," surely we must also recognize that a small church has no right to reject the less capable man, because it cannot have the other. Each according to his ability and his capability should be our watchword. The language question is partly responsible. What heroism some of our men display, who after preaching in the German language for a quarter of a century or more, are compelled to begin their education over again and preach in the English language! A little more patience on the part of some of our churches with these men, who are trying to overcome almost superhuman difficulties, would help the situation. Then the prevalent tendency

to seek only young men, in preference to older men, is partly responsible. Secretary Davis, of the U. S. Department of Labor, has been stressing the value of the experienced man over sixty in the industrial life of our nation. To throw him on the "scrap heap" is an economic loss. Surely the pastor, with years of valuable experience, has even a greater contribution to make to the moral and spiritual life of our churches, which may be more valuable than that of the young man who is "cutting his wisdom teeth."

What Can Be Done?

As to the remedy! First a deep realization by all, that pastorless churches and churchless pastors are both a distinct loss to the Kingdom. Secondly a willingness on the part of our churches to subordinate some of our democratic independence, and seek and accept the advice of the "Commission" in the matter of calling a pastor. Then the promiscuous ordaining of men for the ministry must cease. Time was, when, owing to the shortage of pastors, this was excusable, but that contingency no longer exists. With all due respect to the valuable contributions the men from abroad and from other denominations have made to our denominational life, we owe our first duty to the men of our own denomination and to those who have given years of service to the cause.

We must not despise the small church. We have churches, which through circumstances in which they are situated, can never be large, but who are sending out their young people, year after year, into the larger communities, and so making their contributions to our work, paying back in lives what we give them in money. These number among the churches, most frequently pastorless. To invest oneself in such a task, surely is worthy of a man's efforts. In closing let me say: "Bear ye one another's burdens, and so fulfill the law of Christ."

Pastorates Long and Short, or How Long Should a Pastorate Be?

W. S. ARGOW

There was a time when the question: "How long should a pastorate be?" was easily solved in some denominations by the so-called "time limit." A pastor was permitted to stay from three to five years, no longer, and then was placed on another field, whether or no. Now they tell us, they have more changes since the time limit has been taken away than ever before. We as a Baptist group have never had such a system. And I for one, as a dyed in the wool German speaking Baptist would be the last to advocate it. And yet, it has its advantages under certain conditions.

A Two-Sided Question

This question is not one of the churches only, nor of the pastors. It is a united one. Should a pastor stay on in his present charge, if he feels like "a square peg in a round hole"—out of place,

simply because he has been there such a short time? In his former charge perhaps he remained for a longer period and did creditable work and therefore does not like to create an unfavorable impression by terminating his connection. Or on the other hand should a pastor remain year after year, simply hang on to his job, when the church, "for fear of hurting the dear brother's feelings" does not want to take the initiative and yet feels it is missing its opportunity in not developing its young people and other resources? How much "sanctified wisdom" and tact is required in either instance!

The Minister a "Hired Man"

Sometimes the feeling is abroad that the "minister is hired by the local church to do its work." From the gospel standpoint the church does not hire the minister at all. His call to minister is from the Lord and he is paid out of the money in the Lord's Treasury—the local church. The members do not pay *their* money into that treasury because they have no money of their own, they are handling money which belongs to the Lord and are under obligation of loving obedience to put into the treasury of the Lord the first fruitage of every dollar in their possession.

It oftentimes occurs, when things are not moving as desired, that some members withhold their support and thus "starve out the minister," and a short pastorate results. From the common-sense practical standpoint to hire a minister to do the work of an organization like a Christian church is about as foolish as it would be to hire a superintendent to do the work of a factory, or a general manager to do all the work in a department store. The superintendent or general manager is engaged to organize the workers and assign to them the various tasks necessary to maintain the business of the establishment. The same thing is true of a church and minister. It would be just as wise and proper to hire a minister to eat for his parishioners as to hire him to do their work, for each has a distinctive task in the organization and neither can perform the work of the other. This causes impaired functions and limits the usefulness and power of the minister. He must please the people or it affects his standing and the outcome is another short pastorate.

Drawing a Crowd

His success or failure is too often judged on the basis of his ability to draw a house full of people. The remark is often made: "Our pastor does not draw, we had better have a change." The drawing of a good mustard plaster comes to mind, when such a remark is made—such people need spiritual blistering more than anything else.

Distance Lends Enchantment

It is human nature to think the neighboring pastorate is more desirable—looks greener from a distance. To all appearance, the minister in the other church is so much more successful and resourceful that the church craves his services. Both conditions cause discontent, and the result?—the denominational

paper reports a change of address of the pastor.

Ambitions—Worldly and Otherwise

Then again the pastor or church has a desire "to shine." To be or to have a good mixer, a jolly good fellow, a social leader, a "lion." Not so much pulp ability as pedal agility is desired. After a period the thing becomes disdainful to one or the other party concerned and the pastor resigns or is made to resign.

A pastor perchance receives a call to a larger field of usefulness. He has only one life to live and wants to make that as fruitful as possible. How long must he have been with his present church before he can accept the more responsible task?

The Secret

A pastor after a long, successful pastorate was asked the secret. He replied: "My people never forgot that I was human and bore with my weaknesses—and I did the same to my church." We might answer our question: "How long should a pastorate be?" by replying, as soon as it ceases to satisfy and to be a success. But who will determine what is satisfactory and who is to be satisfied and who will define success?

How to Encourage Friend-Pastor

J. F. OLTHOFF

Pastors are often discouraged and not a few may even endure persecution. Few men suffered such loneliness and discouragement as David did when persecuted by Saul. He was cheered in his distress when his friend Jonathan came to visit him. Jonathan "awakened new confidence in God in him" "—weckte neues Vertrauen auf Gott in ihm" (1 Sam. 23:16, Dr. Menge's translation). David seems to have been so discouraged that he doubted the promises of God. He needed a friend like Jonathan to strengthen his faith. It is possible for the minister to lose his confidence, not only in men, but, what is much more serious, even in God. Like David he needs a Jonathan to restore his faith.

How Can Such a Pastor Be Encouraged?

1. When the church keeps its promises which are so generously extended at the reception of the new pastor. The church with its several organizations through their spokesmen promise to stand by the pastor in the Lord's work. But, alas, how soon are these promises forgotten! The pastor will be of good cheer when the church keeps its promises.

2. By relieving him of all financial anxieties which often discourage the pastor. When the church takes these burdens from his shoulders, and also makes it possible for him to occasionally attend great gatherings of Christian people such as the Baptist World Alliance, or other important conventions, he will receive new inspirations and be better fitted for his pastoral duties.

3. By manifesting an active interest in all of the church services. What an inspiring service when all the members are present, on time, in their places, and eagerly awaiting a message from the Lord through his servant. From such

services pastor and people will go home with rejoicing hearts.

4. By praying for the pastor. The true servant of the Lord needs and longs for the prayers of the church and it does his heart good to know that his people are upholding him by their prayers in their homes and in the services.

5. By speaking a kind and encouraging word to him. A good pastor despises flattery, but will appreciate to know if he may have helped some one. If his sermons have helped you, let him know it. There will be little danger of him becoming puffed up, but rather will he humble himself and seek to glorify his Lord with a greater zeal.

These are only a few of the many ways the discouraged pastor may be cheered. May there be among our young people many Jonathans who will awaken new confidence in God in the heart of their pastor, so that he may be able to do his work with gladness, and his labors be crowned with success to the joy and satisfaction of the church and the honor and glory of God.

Two Young Men Exchange Ideas

Letter No. 5. From William to Albert

My dear friend Al,

Your last letter is at hand. Many thanks for it. I believe that you are developing into the right kind of pastor, for you certainly know how to discover the hidden weaknesses of your friends. Your remarks and advice that I should not overwork myself are well taken. I know here lies my inherent weakness. I love to read, and I love to study. Sometimes, in the stillness of the night, when all the members of the family are deep asleep, I lie with open eyes and open mind on my bed, unable to bury myself in Morpheus' sweet arms. Thoughts flash through my grey matter which I had beckoned to my side for days and months. I suppose that's what people call inspiration. But I tell you it is but the result of hard thinking. And when it comes, this ecstasy of inspired thinking, it comes like a demon, for it grips you, and clutches you, and will not let you alone until you jump out of bed, sneak into your holy of holiest, your study, and pen the thoughts that God does give you. And this experience brings hilarious joys, joys that I could not describe even if I would. But some times the nerves take a fierce revenge because of this nightly row of thinking. And then I have to pay the penalty with more sleepless nights. But what shall I do? I don't know....

I notice from your last message that you do not like to talk politics. Neither do I. We people of common origin seem to be unable to judge. Who can see clearly in this matter? I only say this: It's a long, long way to the ideal state, to a pure democracy. America is now in a crisis. We thought we were a democracy, but alas, we have found out that we are not. At best, we are a republic with democratic institutions. And in government quarters the plutocracy rules supreme to the great sorrow of honest folks. Time will tell what will come out

of our experiment, for an experiment it is, indeed, to endeavor to establish a government which is absolutely controlled by the people. The larger a nation, the more difficult it is to have a democratic government. Switzerland has perhaps the best democratic government that exists at present on the face of the earth. The reason for this is evident: Switzerland is a small country.

But let us drop this subject for a while until our minds have been enlightened a little more. May I suggest an altogether different line of thought for discussion during the next few weeks, dear Al? How about it if we try to think a little on the subject: What is Man anyhow? What constitutes our personality? Who are we? Where are we going to and where did we come from?

This, methinks, is a fascinating subject. If a person likes to indulge in the use of superlatives, he may well do this when thinking of this stupendous thing which we call "Man." Let's see what we can make out in this matter.

If we consult philosophy on this matter, we must expect to receive as many answers as there are philosophers or philosophies. The common man cannot learn much of the philosophers. They are too complicated and technical in their thinking, and really too lazy to express themselves as to be understood by men of average intelligence. For the past ten years, I have tried hard to understand the philosophers. I have read in Plato, Descartes, Kant, Schopenhauer, Nietzsche, James, Eucken, Spengler, Messer, Vaihinger, Oswald, and many others, but without real profit. Each of these thinkers arrives at a different conclusion as to what man is. No wonder that many students, who spend their time with these men, often lose all hope and voluntarily enter that land from whence there is no return. Dean Inge is at least right when he says: "Our learned men have become such specialists that the temple of knowledge is in danger of the fate which befell the tower of Babel, when the builders could not understand each other's language."

What shall we say concerning the claims of Kant who states that "Man is an absolutely autonomous being, a being which is giving moral law to himself and obeying it himself." That is simply not true. Man, as a rule, does not give laws to himself, as may easily be proven from daily experience.

Or what shall we say of men like Spencer who stipulates that God is unknowable, that space and force are also unknowable, and after getting through with that statement, tells us with great assurance that "the most certain things in our conviction are the 'absolute.'"

I cannot make much of these thinkers who idealize man and attribute virtues and faculties to him which belong to God alone, or who degrade man to a mixture of dirt and water. I do not want to worship myself, nor do I have a desire to degrade my God-given personality.

The philosophers may have fractions of truth, but none of them has the whole

truth. Where do we find them an answer to our inquiry as to who we are?

I believe if we turn to the leaves of the good old Bible-book we may find an adequate answer to our question.

The inspired psalmist defines man this way: "What is Man, that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.... How excellent is thy name in all the earth, O Lord, our Lord" (Ps. 8:4-9).

A little lower than the angels, or to translate more correctly, a little lower than God, for the word "Elohim" is used in the original Hebrew. That shows how great man is. Our passage indicates both man's origin and his purpose as an existing being. At the same time, the psalmist is conscious of the littleness of man as compared with the almighty God. Yet, in spite of this, man is wonderfully made. He is not to be compared with any other being that lives on earth. Man is God's creation. Therefore man is to glorify his maker in all his doings.

God has mind! And so has man! God has a heart. And so have we, mortal as we are. God has will, so have we. We are made in his image. Whatever faculties we possess, they have come from our Maker. But I must finish here. Next time more! Let's think about man. Answer soon.

As ever,
Faithful and true,
WILLIAM.

Letter No. 6. From Albert to William
My dear William,

I acknowledge with thanks your last letter which contained a great deal of valuable information. To be sure, William, I enjoy this correspondence very much. It sets one thinking, and enriches mind and heart. I am glad we have started this exchange of ideas. One learns to see the other person's point of view. But now let me answer in detail some of your questions.

Before we drop the subject "democracy" I should like to point out a few statements which are found in a book which fell into my hands recently. It is the book by Walter Rauschenbusch, honored among Baptists as a great leader of thought, bearing the title: "A Theology for the Social Gospel," which contains this startling statement regarding God and democracy: "The worst thing that could happen to God would be to remain an autocrat while the world is moving toward democracy. He would be dethroned with the rest." Honestly, I fail to understand what is meant. Will you please explain in your next letter?

"What is Man?" that is the subject you want me to consider this time. Yes, what is man? This is certainly a weighty problem. The fact that there are so many philosophies current among us proves how difficult this problem is. I agree with you on this point, namely that as Christians we may not expect a clear-cut answer from the philosophers.



Junior Society, German Baptist Church, Elgin, Iowa

Perhaps we may with Descartes come to the point of doubting all truths, if we permit philosophy to have its way. Descartes, it is said, even went so far as to doubt the truth of sense perceptions. But his "dubito, ergo cogito," and his "cogito, ergo sum," led him at last back to reasonable thinking concerning God and Man.

But as you say, the average man could not follow the often vain reasoning of the wise. Philosophy will always be with us, and, if kept within its sphere, may stimulate religious thinking, although it often contradicts it openly, claiming that we should never be guided by an authority such as the Bible, but rather trust in the integrity of our own thoughts. Most philosophers of our day as well as a great number of modern theologians are agnostics as far as I can see. Therefore they cannot help us answer this question "Who is Man?"

To me Scripture still contains the best information concerning man's origin, man's nature and man's destiny. Scripture neither exalts man above God, or makes him to be like God in essence, nor does it degrade man. We are dust, yes, but we have in us divine potentialities which God can elicit, as soon as we give him a chance. Man has a mind with which he can think. This, too, is marvelous. If I read Dante's "Divina Comedia" or listen to Bach's "Messiah" or read 1 Corinthians 13, or see a picture of Michelangelo, then I worship God for having endowed man with the faculty to think and to imagine. But our mind, I believe, ought constantly to be sanctified by God's grace. That's where many students of worldly wisdom fall down. They study, and revel in the realms of pure thought, but they forget God and prayer. If God is real at all, then a thinking man can profit by communing with him, the source of all thoughts, and the source of all life.

I believe if we realize anew the need of redemption, not only from sins and trespasses, but also from the tyranny of man-made philosophies, we shall again know what we are and where we are going.

Yours with best regards,
ALBERT.

Juniors of Elgin, Iowa

We are glad to present this vigorous group of boys and girls of the Junior Society of the church at Elgin, Rev. Phil. Lauer, pastor. They love to attend the meetings held every first Sunday of the month. The officers are: Hugo Hackman, president; Edward Krueger, treasurer and secretary; Frederick Lauer, organist. The pastor's wife, Mrs. Lauer, is the teacher and superintendent. Watch these boys and girls grow into Christian manhood and womanhood and become pillars in the temple of God!

Association at Victor, Iowa

The eighteenth Iowa Association convened with the church at Victor, Iowa, Sept. 30 to Oct. 4. As weather and roads were of the best, quite a number of delegates and visitors presented themselves to share in the blessings which the Lord would bestow, and to enjoy a few days of Christian fellowship with one another. Certainly it can be said that none were disappointed, for the spiritual atmosphere was of the best. The sermons were helpful as follows: "The Nature and Place of Faith in Religion," by Rev. Chas. F. Zummach. "The History of the Anti-pedobaptists," by Rev. Phil. Lauer. "The Life of Chas. G. Finney," by Rev. H. Lohr. "The Fullness of the Holy Spirit and How It Reveals Itself," by Rev. A. G. Lang. "The Communion Service and Who Shall Partake of It," by Rev. V. Wolff. "Prayer a Great Privilege," by Rev. D. J. Siems. It was a privilege to have two missionaries with us, Miss Bertha Lang, who needs no introduction in our churches, and Miss Iynam, both going back to their former work in China. Our prayers go with them. May the Lord of the Harvest give them many souls and set them for his own glory in dark and needy China! Also we would add a word of appreciation and thanks to the church at Victor for their kindness and hospitality. Though few in number, yet they are a loyal little band, both to our denomination and to the Lord. The blessings and Christian fellowship which we enjoyed in their midst will not so soon be forgotten.

THE REPORTER.

Our Devotional Meeting

H. R. Schroeder

November 11, 1928

What Is Being Done For and Against World Peace?

Rom. 14:19

It has always been our hope as true Christians that the time will come when the nations shall beat their swords into plow-shares and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more, etc. (Isa 2:4; 9:5; 11:6-9.) There is some difference of opinion, however, among sincere Christians as to how the glorious Millennium is to be brought about. Some firmly believe that it can only be brought about by the personal appearance of Christ here upon earth. He shall come again and sit on the throne of his father David (Luke 1:32), and all enemies shall be put under his feet. (Hebr. 1:13.) Others, while they, too, believe in the return of Christ to judgment, maintain that this golden age is to come before the visible return of Christ, and that it is to be brought about mainly through the preaching of the gospel.

But these differing opinions shouldn't keep anyone from doing all he can to advance the cause of peace in the world. There have always been some who have been conscientious objectors, but never before has there been such a widespread agitation against war. The world is sick of war. This is gratifying. Men are coming to see more and more that war is not in accord with the spirit of Christ, and that peace has its victories and glories as well as war.

Many have assured us that the League of Nations and the World Court will prevent all future wars, but others are not quite as optimistic. Perhaps the greatest thing that was recently done for the cause of peace was the signing of Mr. Kellogg's multilateral peace treaty by 15 European nations. Some fear, however, that this treaty is worded in such a way that it is capable of many different interpretations.

But we must not forget that at the same time great preparations for war are made by almost every nation of the world. Every country in Europe, except Germany and Russia, has a greater army now than before the World War. New methods of destruction are being invented every day. Let us pray and work for the coming of the great Prince of Peace.

November 18, 1928

What the Practice of Stewardship Would Mean to the World

1 Peter 4:7-11

There are a few men everywhere who in all seriousness and sincerity regard themselves as stewards of God. They

use only what they absolutely need for themselves and everything else is administered for the Lord. They have realized that we cannot call anything our very own, and that all that we have is held in trust for the Lord. These men and women who practice the principles of stewardship make it possible that all sorts of missionary and benevolent work can be carried on in the world. They give of their time and strength to the church and support liberally every good cause. It means much to the world that at least a few consider themselves stewards of God, but what it would mean if every Christian would practice the principles of stewardship is more than the most optimistic could hope. Surely, it would revolutionize the world. Far-reaching changes, such as the most daring imagination could not dream of, would instantly take place.

We can never expect worldly people to practice stewardship, for they are too selfish and greedy, but suppose everyone who calls himself a Christian should actually begin to practice what Christ taught regarding stewardship—what would happen? I don't know just what would happen, but it seems to me we would almost have heaven here upon earth. There would be plenty of workers in every church because every member would regard his life, his time and his talents as belonging to the Lord. And there would be no deficits in any missionary treasury; no good cause would ever languish or have to be abandoned because it lacked supporters. If all Christians actually practiced stewardship then the problems and difficulties in Christian work that discourage us now would just fade away. But even though we know that such great good would result from the practice of stewardship, yet so few are willing to try it. Can anyone tell why this is?

November 25, 1928

Remember God!

Ecl. 12:1; Psalm 103:1-5

Young people are as a rule quite thoughtless. Not that they have such a poor memory, but because they are bent mainly upon the enjoyment of life. Youth is the playtime of life, and that is as it should be. We often hear older people say that the boys and girls of today are having the best time of their lives, only they don't know it. They are carefree and happy, the great problems of life and destiny don't trouble them at all.

But then youth is also the seedtime of life, a time when habits are formed and far-reaching decisions are made. And for that reason the training of youth dare not be neglected. Do boys and girls always remember and realize how much their parents and teachers have done for

them? They seldom stop to think of it. Consequently they also forget what God has done for them. The Psalmist says, "Bless the Lord, O my soul, and forget not his many benefits." At this Thanksgiving season everyone should try to recall all the Lord has done for him. "Count your many blessings, name them one by one." But while you enumerate your many benefits, realize as never before that God has been the giver of every one of them. Every day, every hour, has brought you evidence of God's love and care. A constant stream of blessings has been poured upon you out of the fullness of God. Remember God and be grateful.

Then remember God in order to avoid the snares and pitfalls of youth. Joseph was a young man in Egypt and sorely tempted, but because he remembered God he was able to overcome. Early in life this lesson should be learned that everyone is responsible to God for all that he does.

Then "remember God in the days of thy youth before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." Since youth is the happiest time of life, it should not be wasted. If you are going to do something for the Lord, you will have to begin in your youth. If you wait until the evil days of old age come, you will be so handicapped that you can do very little. Remember that a life lived for God is the only life worth while.

December 2, 1928

What Is Our Reasonable Service?

Rom. 12:1, 2

(Consecration Meeting)

The word "service" is almost worked to death in our day. If we were to believe all the advertisements that business people put out we would have to take it for granted that every one is thinking of nothing else but how he can give others the best possible service. Gas filling stations are called "service stations." Laundries, bakeries, stores of every description have this as their motto: "We aim to serve." At the same time we know that they are not in business just to serve others, but mainly to make a living for themselves. Their own interests come first of all.

This word "service" has also been carried over into the realm of religion, and there, too, it has been overworked. There has been a veritable craze for "social service." This is supposed to be a practical age, and, therefore, we have no rush out into the world to serve some one or somewhere. Of course it is true that we can only serve God by being of some assistance to others. But our text reminds us that before we can do

that there must be a consecration of body and soul to God.

"Present your bodies a living sacrifice . . . unto God." And you will never make that consecration unless you meditate often and much on the "mercies of God." You will not yield yourself to God until you "stand amazed in the presence of Jesus the Nazarene." As soon as you have been overwhelmed by the "mercies of God," you'll be ready to spend your last cent and your last drop of life blood for the salvation of a lost world.

Then as soon as you have made that consecration of yourself to God it will naturally follow that you will not be fashioned according to this world. Having the mind of Christ your whole life will be transformed. In other words, your religion will react on your life and character and compel you to live and act as Christ did. That will be "your reasonable service."

A Quiet Talk with God Each Day. Bible Readers' Course

- Nov. 1. The Best Use of Time. 2 Cor. 6:1-10.
 " 2. Acknowledging God's Time. Deut. 5:12-15.
 " 3. What Time Is For. Prov. 6:1-11.
 " 4. Life's Greatest Satisfaction. John 17:1-4.
 " 5-11. *What Is Being Done for and Against World Peace?* Rom. 14:19.
 " 5. God's Purpose of Peace. Isa. 2:2-4.
 " 6. The Lord of Peace. Isa. 11:1-9.
 " 7. A Promise of Peace. Isa. 9:1-7.
 " 8. The Birthday of Peace. Luke 2:1-14.
 " 9. The Way to Peace. Micha 4:1-5.
 " 10. The Hope of the World. John 17:18-26.
 " 11. A New World of Peace. Rev. 21:1-5.
 " 12-18. *What the Practice of Stewardship Would Mean to the World.* 1 Peter 4:7-11.
 " 12. Trusted Servants. 1 Cor. 3:21-4:2.
 " 13. Royal Partner. 1 Peter 4:7-11.
 " 14. Rendering Accounts. Luke 16:19-25.
 " 15. Business Agents. Amos 8:4-10.
 " 16. Diplomatic Service. Ezek. 33:1-9.
 " 17. A Headquarters' Conference. Matt. 6:5-15.
 " 18. Personality Plus. Mark 12:41-44.
 " 19-25. *Remember God!* Ecl. 12:1; Ps. 103:1-5.
 " 19. Praising the God of Harvest. Ps. 65:9-13.
 " 20. Praise God for Health! Luke 17:11-19.
 " 21. Our Beautiful World. Ps. 136:1-9.
 " 22. Our Daily Needs. Ps. 103:1-5.
 " 23. The Joy of Life. Ecl. 12:1-7.

- Nov. 24. Our Christian Nation. Ps. 105:37-45.
 " 25. True Gratitude. Ps. 116:12-14. 17-19.
 " 26-Dec. 2. *What Is Our Reasonable Service?* Rom. 12:1-8.
 " 26. Finding God's Plan for Us. Rom. 12:1-8.
 " 27. Being Our Best. Rom. 12:9-21.
 " 28. Clean Bodies. 1 Cor. 9:19-27.
 " 29. Pure Minds. Phil. 4:8. 9.
 " 30. Walking with God. Micah 6:6-8.

Book Review

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

John Bunyan, the Immortal Dreamer, by W. Burgess McCreary. This is the last volume of a "Christian Hero Series" published by the Gospel Trumpet Company. The entire set of nine volumes may be had for \$6. Single volume, 75 cents. The volume on John Bunyan contains 128 pages. Its smoothly flowing, fascinating style make it pleasant reading. The approach is from the heroic angle, a good back-bone stiffener for young and old. The writer of course has the youthful reader in mind. In this great Baptist year every one of our young people ought to read a biography of Bunyan and then, of course, *Pilgrim's Progress*, which is all the more intelligible after reading about the author's life and struggle. Bunyan went to prison "with the peace of God in his bosom and the comfort of the Spirit in his soul." When a possibility of release seemed to approach, he prayed: "If more good be accomplished by remaining in prison, the Lord's will be done." O. E. K.

Literature on the Cameroons Mission

C. J. BENDER

(Editorial Note: In response to a number of requests for literature on our Cameroons Mission work in order to promote the mission and to prepare suitable programs for missionary meetings, we have asked Rev. C. J. Bender to prepare a list of suitable books and pamphlets. He has kindly prepared the following which we place at the disposal of our readers. A. P. Mihm.)

- 1) *Die Mission der deutschen Baptisten in Kamerun*, by Inspektor E. Scheve, 125 pages, covering the period from 1884-1901, a history of the early beginnings, struggles and difficulties of the work. (Neuruppin.)
 2) *Die Mission der deutschen Baptisten in Kamerun*, by Alfred Scheve, a condensed account of the work from 1891 up to the World War, 30 pages, can be used as a lecture; informing and interesting. (Neuruppin.)
 3) *Erlebnisse im Missionsdienst in Kamerun*, by J. Hofmeister, 3 vls., exclusively diary accounts, interesting reading, full of all kinds of information, but less adapted for practical use. The customs, mode of life and religious beliefs of the natives are treated in an incidental way only. To gather the scattered fragments for a complete picture will be a laborious task. (Neuruppin.)
 4) *Die Wute, Lebenshaltung, Kultur und religiöse Anschauung eines afrika-*

nischen Volksstammes, by Joh. Sieber, 113 pages, an exhaustive description of the social life, the customs, religion, etc. of the Wute tribe of the Cameroons Hinterland. Prof. Dr. Westermann of Berlin University has written a very complimentary introduction to the book. (Dietrich Reimer's Verlag, Berlin.)

5) *Gwifo, ein tapferer Kameruner*, by Joh. Sieber, 65 pages, a juvenile story in which the faithfulness of a Wute school-boy is told, with the World War and the flight of the missionaries as a colorful background. Instructive and entertaining. (Jugendheim Bibliothek No. 65, Kassel.)

6) *Fabeln und Märchen der Wute*, by Joh. Sieber, in the Wute Dialect and translated into German. Very entertaining. (Dietrich Reimer Verlag, Berlin.)

7) *Der Weltkrieg und die christlichen Missionare in Kamerun*, by C. J. Bender, 209 pages, a graphic and gripping account of the events and the progress of mission work during the World War. The only complete and authentic story of Christian missions in Cameroons during the World War. This book makes interesting reading in mission circles and Ladies Aid Societies. (Publication Society, Cleveland.)

8) *Die Volksdichtung der Wakweli*, by C. J. Bender, with a preface by Prof. Carl Meinhof of Hamburg School of Oriental Languages and an Introduction by Landgerichtsrat Ibsen of Berlin, 122 pages, a collection of proverbs, fables and fairytales in the Wakweli and German, as they were passed on by word of mouth from one generation to another down through the centuries. (Dietrich Reimer, Berlin.)

9) *Kameruner Blätter und Skizzen*, by C. J. Bender, 162 pages. This little volume contains a series of snappy and interesting sketches that are admirably fitted for use in mission circles and in young people's and Ladies Aid societies. Entertaining and informing. (Publication Society, Cleveland.)

10) *Twenty Years Among African Negroes*, by C. J. Bender. The contents of this little book give first-hand information and are grouped under the following headings: 1. Habitation and Housing Condition of the Duala and Wakweli Tribes. 2. Manner of Living. 3. Diseases, their Causes and Cure. 4. Economical Conditions. 5. Native Industry and Handicraft. 6. Form of Government and Customary Native Law. A wealth of information in condensed form, just the material our young people are looking for in preparing their missionary programs. (Little Blue Book No. 797, 10 cts per copy. Haldeman-Julius Company, Girard, Kans.)

11) *Religious and Ethical Beliefs of African Negroes*, by C. J. Bender. This booklet contains five chapters on 1. Religious Views and Conceptions of the Natives. 2. Fetishism, Its Nature and Influence. 3. Totemism and Its Bearing Upon the Social and Economic Life of the Natives. 4. The Secret Societies of the Liengu. 5. Sexual Life of the Wakweli. (Little Blue Book No. 798, 10 cts.

per copy, Haldeman-Julius Company, Girard, Kans.)

12) *African Jungle Tales*, by C. J. Bender, a collection of beautiful, partially weird, African fables and fairy tales, admirably adapted for use in Junior societies. Most of these fables are exotic illustrations of moral truths and the author has told some of them with gratifying effect in children's meetings and in the lower grades in public schools. (Little Blue Book No. 561, 10 cts. per copy, Haldeman-Julius Company, Girard, Kans.)

13) *Proverbs of West Africa*, by C. J. Bender. This collection contains gems of native African wit and wisdom. A thoughtful perusal of this booklet must convince the reader that the Africans are by no means an inferior and barbaric race, at least not the Bantu. (Little Blue Book No. 505, 10 cts. per copy, Haldeman-Julius Company, Girard, Kans.) Fifty cents in coin or stamps will bring the four Little Blue Books post free to any address.

Delaware Bridge

The great Delaware River Bridge, between Philadelphia and Camden, is 1.82 miles in length, and it is 125 feet wide. The main span is 1,750 feet. It hangs on two cables. Each cable is 30 inches in diameter. It is composed of a great number of smaller cables joined together. Each small cable is composed of a great number of wires. Each wire is only two-tenths of an inch in diameter. A single wire could not sustain a great weight, but in each cable there are 16,531 wires bound together. These safely carry the weight of the bridge while by day and night the traffic of two great cities passes over it. Our society can do its work only when every member is a real part of the whole.

Power in United Testimony

During a religious awakening in a Western city a young lawyer who had never seriously considered Christ's claim upon him, unexpectedly found himself in an after meeting which was given over largely to Christian testimony. As one after another spoke of the reality of their Christian faith he became interested, and finally took down their testimony in shorthand. The next night he appeared in the meeting.

"You know I have never been much of a believer in religion of any kind," he

said. "But last night as I was waiting for my wife, I took down the testimony of more than twenty people, all of whom I know and in whose character and conduct I have every confidence. Thinking it over, I concluded that since I trust you in every other matter, I cannot well afford to question the veracity of your testimony as to what Christianity means and what it has done for you. So I have come here tonight determined to try it for myself."

"Ye are my witnesses," says the Master. Often our witness goes much further, makes far more of an impression on the world than we ourselves realize.

He Used His Head

During the time John Wesley was unpopular in London, he was met on the pavement by a leud fellow of the looser sort who roughly declined to give the Reverend gentleman the right of way. Adding insult to injury he said to Mr. Wesley: "I never make way for a fool." Quick as thought, Mr. Wesley stepped aside and with courteous politeness said: "I do, sir, pass on."

Rally Social in Burlington B. Y. P. U.

Why not try a "rally" for your B. Y. P. U. as you do for your Sunday school? Several weeke ago our social committee, under the able leadership of Mildred Fromm, decided to hold a rally social on Tuesday evening, October 2. This proved to be a delightful moonlight evening for our "treasure hunt," with which we began our social. You should have seen the young folks rally round the church about 7.30 that evening, everyone on time. We started out in cars, about 15 in number, and had a glorious time taxing our minds in unraveling the various clues in order to find the hidden treasure. Four of our young men proved to be the lucky ones, bringing in the treasure consisting of 200 copper coins, a worthwhile find. We had orders to return to the church at 9 o'clock, where we served ourselves to refreshments consisting of hot dogs, coffee and pickles, which seemed to just hit the spot, after our chase around town to various points of interest. There were 70 in attendance at the rally, which goes to prove that something new will bring the crowd.

R. LOHMANN.

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The Promotion of the Baptist Herald depends more upon the Booster than any other individual.

Our young people have undertaken to put this paper in circulation and to keep it circulating.

The new year 1929 will soon be upon us and by January first the subscription lists ought by all means to be in the hands of the publisher in Cleveland. In fact the lists should be there early enough to make it possible to mail the first number of the "Herald" to the new subscribers on December 31st, which is the mailing date.

The request is therefore made of all boosters to take the matter in hand very early in the season, to make a thorough canvass, fill out the lists with precision, getting all new names on it and mentioning every person who declines to renew so that the Subscription Department in Cleveland can do efficient work and thereby prevent irritation to the subscriber as well as to the booster.

Please give us your very best co-operation. Thank you.

H. P. Donner,
Business Manager.

German Baptist Publication Society
Cleveland, Nov. 1, 1928.