

# The Baptist Herald

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

Volume Six

CLEVELAND, O., MARCH 15, 1928

Number Six



Baraca Class, Fleischmann Memorial Baptist Church  
Philadelphia, Pa.



## What's Happening

Rev. H. Rieger, pastor of the Ableman, Wis., church has resigned because of ill-health and closes his charge by the end of March. He will make his home in Munson, Pa., while he recuperates.

Rev. C. E. Cramer, pastor of the Spruce St. church, Buffalo, baptized two adults on Sunday, March 4. This is the second baptismal this year. Special evangelistic meetings were begun the first week in March.

Dr. A. L. Warnshuis of the Foreign Missions Conference of North America has prepared a statistical table showing that there are 7663 missionaries and 402,539 church members in China. The native staff numbers 27,133.

The church office of the Oak St. church, Burlington, Iowa, Rev. C. F. Zummach, pastor, has been furnished with a beautiful walnut desk, three office chairs to match and a rug for the floor. This furniture and a new pulpit Bible have been donated by the children of Mrs. Anna M. Huebner in memory of their deceased mother, for many years a loyal member of the church.

Mr. F. C. Jordan of Burlington, Iowa, has been active in continuous service with the Oak St. Baptist Sunday school as officer and teacher for 50 years. This is a noteworthy record. On the recent occasion of his 70th birthday, the Sunday school workers, through Supt. H. Hoelzen, in appreciation of his many years of service presented Mr. Jordan with a fountain pen. Bro. Jordan is enrollment secretary of the school.

Rev. Geo. W. Pust of Emery, S. D., held evangelistic meetings two and a half weeks in January. Thirty-six took a stand for Christ, among whom are a number of married persons. It is hoped that others will follow before the baptismal service, which is to take place on Easter Sunday. Meanwhile Bro. Pust is instructing the new converts in the fundamentals of faith and church duties every week, following the Sunday evening service.

Among the industrious and desirable citizens of the country are 175,000 Mennonites. Canada has 25,000 more. These Mennonites are now heading for Paraguay, where they have been promised perpetual freedom from military service, exemption from taking oaths, the privilege of conducting their own churches and schools, and in general, administering their own affairs. It is expected that more than 100,000 Mennonites will move to Paraguay.

"Do Young People go to Prayer meeting?" is often asked. The Humboldt Park, Chicago, B. Y. P. U. reply, "ours do, and they were surely out in good numbers on Wednesday, Jan. 25, when the B. Y. P. U. had charge of the meet-

### Baptist Herald Readers

will oblige the Publishers if they will give the matter of their subscription a little thought in the event that payment for 1928 may not yet have been remitted.

Subscriptions are payable in advance, a fact very generally recognized by those who place their orders through the boosters and who in turn transmit to Cleveland. If in isolated cases payment has been deferred we will greatly appreciate having it forwarded at this time.

If the "Herald" should be coming to any one who does not desire it and who has not definitely subscribed for 1928 we urgently request that we be notified.

GERMAN BAPTIST  
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ing which was preceded by a supper and business meeting." On Sunday evening, Feb. 5, an attendance of 67 was reported. Their aim is to reach the 75 or 100 mark in the near future. The new starting time Sunday evenings is 6.45 o'clock.

Rev. Thos. Stoeri of the St. Louis Park Church, St. Louis, Mo., baptized five young men on Feb. 19, the first fruit of his new pastorate. Others are seeking the Savior and another baptismal service seems not afar off. Eight new members were received by letter. The meetings are very well attended, especially by young folks. Protracted meetings are planned for April. The church has taken on new courage. The Billy Sunday meetings in St. Louis proved a blessing to the city.

The Chicago Jugendbund will hold an Institute again this year, similar to the successful one held last year in March. The date of the institute is April 23-27 and the place, the First Church, Dr. A. J. Harms of the Northern Baptist Theological Seminary and General Secretary A. P. Mihm will be the faculty, each conducting two study periods each evening. President Harold Johns and his executive committee are planning good publicity and working hard to secure a large registration.

The Young People's Society of the Fessenden, N. D., church visited the society of the Germantown, N. D., church on Sunday afternoon, Feb. 26, and rendered a fine program of several hours duration, consisting of orchestra numbers, dialogs and recitations, choir and solo vocal numbers. This program was

much appreciated. The Fessenden society is flourishing under the leadership of President Paul. The Germantown society expects to pay a return visit soon and will also present a musical and literary entertainment at the church in Cathay in the near future.

Rev. C. C. Laborn of Denton, Tex., preached the baccalaureate sermon at the Denton High School on Feb. 19 to the mid-year graduating class and a large congregation of townspeople. His subject was "The Youth Educated with a Sling," based on the 17th chapter of 1st Samuel. The speaker said: "Educated people of today are somewhat afraid to make a definition of education for fear that something in their definition will be lacking." He defined education for his audience as the acquired ability of the human being by which he solves the problems of life. The local press gave quite full report of the able sermon.

\* \* \*  
Is love at home in your house? If not, it is only a house, not a home.

\* \* \*  
You are not doing a good job unless you would rather work than be idle.

\* \* \*  
Do you want to know what heaven is like? Then help some one on earth.

\* \* \*  
Strength for endeavor springs from endeavor, and grows as the endeavor grows.

\* \* \*  
No one is truly honorable who thinks that the matter of honor can be overdone.

## The Baptist Herald

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# The Baptist Herald

### Our Easter Offering

THE supplement to this number of the "Baptist Herald" relates to the matter of a special Easter offering to be made in our churches this year for our Missionary and Benevolent causes. It is recommended to our churches by the Finance Committee of the denomination.

Some years ago when the completion of the "Million Dollar Offering" needed a special push, some one suggested having a special Easter offering. It was a happy thought. It was taken up and carried out with great willingness and much enthusiasm. This effort helped much toward the splendid success of the "Million Dollar Offering."

We are again approaching the close of another triennial period. Our Budget as a denomination for missionary and benevolent purposes has only been secured to about one-half the extent determined upon in Pittsburgh in 1925. The need is great. The situation is precarious and critical as the reading of the supplement matter will make clear. It is a time for all of our churches by special sacrificial giving to remedy the situation and help to ease the burden. The Executive Committee of our Young People's and Sunday School Workers' Union has endorsed the raising of an Easter offering and requests all of our Sunday schools and Young People's organizations to co-operate heartily, loyally and generously.

There is an appealing fitness in making such an offering for the Lord's work at Easter time.

The sublime sacrifice of Christ on Calvary for the redemption of a lost world has been the subject of our meditations in the days before Easter. He loved us and gave himself for us. He is risen and lives forevermore. His victory over sin, Satan and the powers of darkness as it is manifested on the first Resurrection morning is symbolic of the final victory of the cross. The Risen Christ is the one who gives us the mandate of the Great Commission. We can carry out this commission only as we first give ourselves to the Lord and then dedicate our powers, our prayers and our purses to his cause. Let Easter-time sound the note of victory in our denominational enterprises and be the time of a loving response to the cause of Christ and the church by all of our people in extra gifts and offerings.

### The Legacy of Christ

BENJ. SCHLIPP

"PEACE I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." This is the legacy of Christ. It is his last

will and testament. A person having nothing cannot execute such a document. What did Jesus have? Not houses or wide acres. He had left the little home in Nazareth. We are not told whether his father owned the house and workshop, or had only rented it. For healing the sick he had charged no fees. For three years he had been a guest in the homes of friends and strangers. Pious women had contributed to the support of him and the disciples. Still, there were three things he could leave his followers.

### A Name Full of Power

This name he left his disciples. In John 16:24 he says: "Hitherto have ye asked nothing in my name: ask, and ye shall receive that your joy may be made full." In Acts 3:6 we find Peter and John making practical use of this legacy of their departed Master. They say to the lame man at the door of the temple: "In the name of Jesus of Nazareth, walk!" A moment later this man, lame from his birth, was walking, leaping and praising God.

We very often close our prayers with the words: "In the name of Jesus we ask these favors." Do we realize that we should speak them thoughtfully and believingly, not merely as a meaningless form? "Ask, and ye shall receive." The promise is definite. Believe it!

### The Abiding Influence of His Character Upon Their Lives

His life was without a blemish. They had walked with him through strenuous years. John, the son of thunder, became John, the disciple of love. None of his colleagues had entered so deeply into definitely changed men because of their association with Jesus. We except Judas Iscariot who sold his soul and his Savior for silver. Simon became Peter, doubting Thomas learned to believe, and all except John died a martyr's death, sealing their faith in the prophet from despised Nazareth with their blood. Such influence is not tangible, nevertheless it is real. We "give and bequeath" our influence too, whether we put it down upon paper, or not. The question is: What kind of a legacy is our influence? Think well on't!

### The Secret of Peace

He had discovered a secret which he revealed to his disciples. It is something like this homely illustration. I discover a vein of gold. It is my wish that my bosom friend share my good fortune, so I say to him: "Come, I'll show you the vein of gold. You may take as much as you like."

The secret Jesus revealed to his followers was the secret of peace. He could give this, because he had it. He knew peace as none in his day knew it. Its source was threefold: unity with God, fellowship



with him, the consciousness of duty fully performed. Peace can come to us on the one condition, that we receive him unreservedly into our lives. He then works in us a twofold blessing, giving us a mind untroubled, a heart unafraid.

There is much in the world to trouble our minds: the power of evil, the economic problems that affect us all, the social unrest. These are questions that disquiet us collectively. Each has his own cross or burden besides: perhaps illness, the training of our children, the struggle for our existence. But in view of, and despite these all, hear Jesus say: "Let not your heart be troubled!" God is in control. All's well!

### Fear Makes Slaves of Us

And let us confess, we have been slaves often, slaves of fear. Men always have. Way back in Genesis 15:1, God says: "Fear not, Abram, I am thy shield and thy exceeding great reward." And all through the Bible the same call comes to the children of God. We see, to have a heart that fears is no modern ill. None but the Great Physician has ever found a cure for it. All fear is gone if one trusts Jesus. The trusting heart says: "Yea, though I walk through the valley of the shadow of death, I fear no evil: for thou art with me." Do you see it? If fear is gone as we face the fact and hour of death, gone completely, the lesser troubles of life will surely leave us unafraid. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (Isa. 26:3).

### The Meaning of Religion

CHAS. F. ZUMMACH

IN his last book, "Expanding Horizons," Dr. Woelfkin has this to say about religion: "The great danger in life is to put emphasis upon things present . . . and become men of a single horizon . . . We become nearsighted and fail to cultivate the clairvoyant sight of looking through present things to the things unseen . . . Our days upon the earth are few, and in our most thoughtful moods we hear the grim clanking of the chains of mortality that we wear . . . Every gratification schools the appetite for something more . . . that does not permanently quench the thirst of the soul. . . We must have a double horizon of life. We must learn to change the focus of vision so that we can see the eternal through the temporal. . . The mere passion for present possessions has grave dangers. Riches for riches' sake; knowledge for knowledge's sake; possession for pride's sake has long since been written down by one who has tried them all as "Vanity of vanities, and vexation of spirit." This sums up far better than I could the purpose of religion.

Robert Lewis Stevenson says of Robert Burns: "He was not devoted to religion, but haunted by it." Poor Bobby! "His garments so soiled with sin, his soul buffeted with the winds of passion, but deep down in his heart hungry for soul-whiteness, praying for moral victory, bathing his face in his tears

as he read: "They shall hunger no more, neither thirst any more." There are some great souls in the world like Paul and Gen. Gordon to whom

### Religion is the Very Essence of Life

Without it they could not and would not live. There are others to whom it means nothing. They look upon it and turn away in scorn. Between the two there is the great middle class, who, while their lives are not exactly molded by religion, are touched and influenced by it. In spite of apparent indifference they have never been able to cut themselves entirely free from its influence. Like the colored man, who testified at a revival meeting: "Brethren, you all knows me. I has stole chickens, shot craps, cut folks with my razor, drank moonshine, stole hogs and swore, but thank God, there is one thing I never has done: I has never lost my religion." This describes what religion is to many folks. Though they may not "work at it very hard" it still has a hold upon them. Harry Emerson Fosdick says: "A great many people treat religion like they treat their family heirlooms. They treasure them, would fight for them, but would never think of using them. That is not what heirlooms are for." So many people join in public worship, have a certain amount of reverence for religion, even argue in its defense, but they would not think of applying it to their everyday life. Of course, that it not what religion is for!

A popular misconception about religion is that it assists in believing a lot of worn-out creeds, the meaning of which nobody half understands. That the church doors are guarded by long-faced, black-robed ecclesiastics who refuse admission to all who fail to subscribe to some theological document. Not having the time to study its contents, they dismiss the matter of religion entirely. Henry Drummond relates the story of a man who was too busy to study religion, so he became a "Catholic" and went to "Mass" once a year. Too many people consider religion something to "die by" rather than to "live by." A Christian funeral for an irreligious man is a travesty upon Christianity. Yet how much of that we are constantly compelled to endure.

Jesus teaches that

### Religion is an Experience

Roger Babson says, that 75% of the great leaders in all walks of life in our country had praying parents. Religion made them leaders. Not one of them would have exchanged them for non-praying parents. Prof. Visher in "Who's Who" says that out of 25,000 American names, men who have become prominent in some walk of life, preachers fathered 2400 times as many notables as laborers; 35 times as many as farmers; 4 times as many as business men, 2 times as many as lawyers, doctors and all the other professions put together. Out of 70 leaders in industry 24 were sons of preachers. (And yet they tell us the preacher's son seldom turns out good.) All of the 70 had praying fathers, it was the secret of their power. How many of them are

bequeathing the same spiritual heritage to their offspring? The job a boy's father has, does not count as much of a figure as his religion. What he puts into the boy's stomach does not count as much as what he puts into his head and his heart. Religion supplies

### The Motive Power for a Useful Life

All great men were reverent. Given the same tools and equipment in life, one man will use them to build up a permanent useful structure, the other to destroy what is already there. Our bodies and our minds are our tools. How we will use them, depends less upon our intellectual than upon our moral and spiritual equipment. Of course religion will not make a "twin six" out of a "flivver" mind, but it does enable us to do better work with what we have, than we could do without it.

Another misconception of religion is that its purpose is to solve theological puzzles. Recently a young High School student shot this question at me: "Where did Cain get his wife?" Now, if I knew that, I could solve the riddle of man's origin. Others want to know: "What about Jonah and the whale?" We store our minds with intellectual puzzles, and demand that all must be solved or religion is nothing. Yet we eat and drink without demanding that we be permitted to make a chemical analysis of our food or examine its ingredients. We accept the sunshine without being able to understand how its light and heat reaches us through millions of miles of space. Why should we demand that the text-book of theology be explained in toto before we accept what Christ has to bestow? We do not expect the child to read before it has learned its A B C's, or the budding musician to play Chopin's compositions before he has mastered the scales. Jesus is only asking that we apply the every-day common-sense rules of life when he says: "If any man will do my will, he shall know of this doctrine." The poor drunkard may not know much about theology, but he does know that he is in desperate need of a Savior. He believes that faith in Jesus Christ can help him, and he accepts it. Then divine power floods his soul, and for the first time in his life, perhaps, he finds himself free from the enslavement of sin. If you have never read Harold B. Bagbie's "Twice Born Men," read it and see what the power of religion can do for a man.

### Religion is an Inspiration, Not a Restraint

There is not a single great institution but what was founded upon religion. No great man would change his praying parents for non-praying ones. Lincoln was not a church member but he was deeply devout and a praying man, and ever cherished the memory of his praying "Angel Mother." Our present president united with the church when he assumed the office of chief executive of this nation, because he realized the need of power beyond himself for the task confronting him. We are all born with certain capacities. Some achieve big things, others nothing. The difference lies in religion more often than we suspect. Russell Conwell says, that

out of 400 American millionaires all but 20 began poor, but that only one out of 17 sons of rich men die rich. Why? Because wealth too often does not crave spiritual help. The result is that they die in natural poverty because of spiritual poverty.

Many look upon religion as a kill-joy, a skeleton at the feast, a sort of monitor whose chief business is to tell men what **not** to do. To be religious means to be narrow, fanatical, to cut down the spreading branches of the tree of life to the bare stump. One wonders if such folks ever read the words of Jesus: "I have come that they might have life abundantly." Young people seek thrills. Much of the crime among youth is due to a craving for adventure. Can you get a thrill out of religion? Try it and see! A visitor asked a light-house keeper: "Don't you ever get lonely?" The answer was: "Not since I saved my first man." There's the rub with so many of us. We have never saved our first man.

### You Get Out What You Put In

You will get out of religion what you put into it. Too many people are of the "sponge" type, they look to religion and the church to "get something out of it." If their expectations are not realized, they are "down on the church." A certain man brought his son to church for the first time. During the service the collection plate was passed. Going home the lad turned to his father and said: "How much did you get out of it, dad? I only got a quarter." If a man writes a check upon a bank in which he has no deposits, he goes to the penitentiary for passing worthless checks. Yet how many folks are constantly making demands upon the church without ever putting anything into it.

Folks who holler about the church only "wanting your money" are invariably the type of that colored man who sought a divorce on the grounds that his wife was "always pestering him for money." The judge asked: "What does she do with it all?" Whereupon he replied: "I dunno judge, I aint ever given her any yet." The happiest people are those who are not living for themselves, but investing their life in the service of others, not because of any material advantage that might accrue to them from it, but because, like Paul, they say: "The love of Christ constraineth me."

### Editorial Jottings

"EUROPEAN JOTTINGS" is the title of a series of interesting travel impressions by Mr. Walter A. Staub, which we begin in this number of the "Herald." They are observations and experiences flowing from the author's recent European trip during October-December, 1927. They were first published at greater length in the L. R. B. and M. Journal. We have selected those portions which are perhaps of special interest to our "Herald" readers. We are sure they will enjoy travelling in imagination with such a keen-eyed observer, who knows how to select and to describe points and situations of interest and significance.



## Baraca Class, Fleischmann Memorial Baptist Church, Philadelphia, Pa.

The Baraca Class of the Fleischmann Memorial Baptist Church, Philadelphia, had a small beginning. Public announcements and about 25 postal-card invitations brought out two men for the first meeting. That was the modest start, and left much room for improvement. The building up of the class has been uphill work, yet four years of hard work has not been without results.

Last year after our attendance had grown to from 25 to 30 we moved into a larger room and aimed to get an attendance of 50. There are about 75 on our roll now, and the largest number present at our 10 o'clock Sunday morning class service was 46.

On the fourth Sunday of each month the class meets for a social evening. Our aim is to make these as diversified as possible with games, debates, pictures, lectures, and the transaction of necessary business. A 200-mile automobile trip was much enjoyed last summer. The class bowling team carried off the trophy in competition with a number of other teams, and in addition to that a number of our men won the most important prizes for individual excellence.

Following are the officers in charge this year: President, Walter Reid; vice-president, Raymond Mahn; secretary, Fred Schick; treasurer, Walter Noll; teacher, our new pastor, Martin L. Leuschner; assistant teacher, Frank Kuenne; pianist, Herbert Peter; song leader, Herbert H. Kruse. Rev. F. P. Kruse was pastor of the church at the time.

## Echoes From the Metropolis

February 22, 1928, marked another milestone in the traditional gatherings of the Young People's Union of New York and Vicinity. The B. Y. P. U. of Clinton Hill Baptist Church, Newark, N. J., assumed the role of host after seven years of reticence. 450 members gathered at the church for the afternoon and evening. Mr. Earl Traver presided.

At the business meeting, plans were explained and approved to repair and remodel the summer cottage at Bradley Beach, N. J., owned by the organization. The Board of Trustees was empowered to raise funds for this building program, the amount estimated at \$2500. It was decided that the ministers of the affiliated churches be invited to go to Bradley Beach, as has been the custom in other years, for one week at the expense of the Young People's Union. Announcement was made of Stony Brook Conference, August 4-11, and the conference scheduled for May 18-29 at the Evangel Church, Newark, N. J. The date of the annual excursion up the Hudson River was set for June 23. Rev. J. Lehnert was named chairman of the excursion committee. Formal acknowledgment was

made of the work of the retiring officers of the organization. Mr. Traver completed his third year of service as president, and Mrs. Josephine Rauscher her seventh year of service as secretary.

The following were elected to office for the coming year: Mr. Clarence Becker, president; Miss Dorothy Zirbes, first vice-president; Mr. Henry Speidell, second vice-president; Miss Matilda Bendlin, first secretary; Miss Elsie Schauer, second secretary; Rev. E. G. Kliese, general secretary. Four ministers were named for the executive committee: Rev. G. Hensel, Rev. C. W. Koller, Rev. W. E. Schmitt and Rev. V. Prendinger. Two trustees were named to hold office until 1931, Mr. Earl Traver and Mr. Ed. Kramer.

A devotional meeting, led by Mr. Becker, preceded a jolly supper. The tables were gaily decorated with small flags and colors appropriate to Washington's Birthday. "Long-lost" friends chatted in groups, happily making most of the opportunity. The social hour ended at 7.30 o'clock.

In the evening the ancient rite of roll call was observed. Fifteen churches were represented by 450 delegates, a B. Y. P. U. record.

A brief address of welcome by Rev. Charles Koller as pastor-host preceded the message of the evening. Dr. Wiley Roy Deal of the Clinton Avenue Baptist Church, Newark, gave an address on the "Quest for the Best." He pointed out that only by living the Christ life can we attain the best in life.

The conference ended at 10 o'clock. Christian fellowship has made it a day unforgettable. THE REPORTER.

## Pleasant Points From Peoria

It is some time since State Park Church, Peoria, Ill., has sent in a report to the "Baptist Herald." But our silence does not indicate inactivity; rather the reverse. We have been so busy "doing" that we haven't taken the time to "tell." But at this time we are going to report a few of our many activities.

Last fall our Church school held a get-together meeting. First we had a short stereopticon entertainment, then we went to the dining room where each class gave a "stunt." The Men's Bible class furnished the refreshments that evening. So well was everybody pleased with the event, that the general opinion was: "Let's make it an annual affair."

Our B. Y. P. U. has been doing splendidly. It has grown in number, also in activity, as high as 75 and 80 being present at Sunday evening meetings. In the contest, which covered a period of three months, the Washington group lost and entertained the Lincoln group to a party Friday, Feb. 24. For Decoration Day our society has invited the young people from Kankakee, Trenton, Pekin and Burlington, Iowa, for a short Institute and good fellowship meeting.

We have had the pleasure of baptizing 2 fine young men since the New Year and receiving another splendid young man

and young woman through confession. Others plan uniting with our church in the near future. Rev. D. Hamel of Rochester, N. Y., a former pastor of this church, will help the pastor with Pre-Easter revival meetings from March 18-28. We are praying that souls may be won for the Master during that time.

We must not forget to mention about the oyster supper given by the Agoga Men's Bible Class Feb. 21. The men from our church in Pekin were the guests of our class. In all 56 men were present. An enjoyable evening was spent together.

The Philathea Class sponsored a pageant New Year's eve and is preparing another for Easter.

One evening while the choir was rehearsing, the members of the church quietly slipped into an adjoining room and commenced to sing. The surprise of the choir was complete. As we all gathered in the dining room for refreshments various ones took occasion to tell the choir how their singing and especially the Christmas cantata was appreciated. "The surprise of our lives." "You have encouraged us to do better." These were some of the comments by members of the choir. State Park is marching on.

A. F. R.

## What Is Doing at Winnipeg

Dear "Baptist Herald":

Would your readers care to know what we are doing at McDermott Ave. Baptist Church Y. P. S., Winnipeg, Man.?

Our society consists of about 100 members. I think we have about the largest group of young people of any German church in Western Canada. The Y. P. S. meets every second and fourth Tuesday of the month.

We have outlined our program for practically the whole year ahead and our activities include instruction in Baptist mission work, debates, musical programs, etc.

Our last program was particularly interesting. It consisted of a debate upon that well worn subject of young people's morals: "Resolved, that the young people of 50 years ago were better than the young people of today." The negative side won the day.

After the debate proper we continued the discussion informally but even then, notwithstanding, we felt that the subject was far from being exhausted.

We have as yet no official motto, but I presume the following about expresses our desires, that is "To learn more, to serve better and to live nobler."

A. PENNER.

"What is your name, little boy?" inquired the kindergarten teacher of her new pupil.

"I don't know," said the little boy bashfully.

"Well, what does your father call you?"

"I don't know," still more bashfully.

"How does your mother call you when the griddle cakes are done?"

"She doesn't call me," beamed the new pupil. "I'm there already."

# The Sunday School

## The Value of Teacher Training in the Sunday School

MRS. J. E. MAVIS

(Conclusion)

The child is intensely eager for stories—stories full of action and mental pictures; simple of plot, yet with enough of mystery to stir his feelings. There must be rhyme and repetition aplenty, for children love it and often join in on it unconsciously if the story teller is one who has retained the spirit of childhood, one who sees and feels the things she tells.

He is imitative—exceedingly imitative, wanting always to do something like teacher, like father. What a glorious opportunity! What a warning!

He is the center of his world. Everything and everybody in it exists for him—the word "my" is the chief word in his vocabulary.

He is very affectionate—finding the greatest pleasure in a smile or caress and is heartbroken at a frown.

This then characterizes our Beginners—God's rosebuds, and God is relying on us to carefully train, nurture and shield his buds from excessive wind and storm that they might blossom forth into splendid Christian manhood and womanhood.

Our specific aim in the Beginners department is to acquaint the child with God as his Loving Father and to have him think of himself as God's child. To do this we must use Nature and the home as the child's experiences reach no farther. He apperceives the love of God through the love of an earthly father and through the rich gifts Nature has bestowed upon him. How then do we proceed to use these natural laws of child life in our Sunday school?

It is the Sabbath Day. The children are gathering for their worship. Bright-eyed, eager, joyously they skip along to their church home and oh, what a cheerful, lovely place it is with its neatly curtained windows, its softly tinted walls, its artistically arranged pictures of "The Madonna," "The Boy Jesus," "The Last Supper," "The Spring Song," its bookshelf with "Bible Stories for Children," "How to tell Stories for Children," "Lessons for Teachers of Beginners," "As the Twig is Bent," "Education by Plays and Games" and others. But the children love the little low red chairs, the table and the sandbox and most of all their teacher—no wonder, for she loves them too—and understands.

Let us watch her as she ministers to their needs. Soft music—and the children scamper away to bring their chairs to the circle. A good morning song,—and note the action; how gracefully they bow,—how heartily they clasp hands,—how pleasantly they smile! Now, all the new pupils or those returning from long absences skip to the center of the circle, while the little voices join in a happy welcome song. They sing—how whole-

heartedly, "Jesus wants me for a sunbeam," "Big Round Sun," "I'll Try" and others and we notice again how they love to interpret the words into action. The singing done they bow their heads while the teacher reverently and in the simplest of terms speaks to the Loving Father.

Then the story, the story of "The Good Samaritan." How strange—the teacher isn't hunting about nervously for the lesson sheet! Why, she doesn't even have one in her lap! Listen, as she tells it. Surely she has spent hours in preparing and practicing it, it is a very part of her! She possesses it in imagination. She sees the things she hopes to make the children see. She grasps its point and holds its details in their proper relation.

And how simply she tells it, in terms of action rather than description. She lets the things he did tell what he was. Round-eyed they watch intently every change of expression in her eyes and face, each quiet gesture. Eager to hear, they catch her inflection of voice. No, she has not failed in her service—she has fired their imagination; she has made a lasting picture of God the loving Father on their impressionable minds!

But she knows that that is not enough. She must make the truth the child's very own—they must reproduce it and since this incident naturally lends itself to dramatization they "play the story." See how each little actor creates his own part—lives in the story and expresses in the most natural way possible its meaning to him. He feels through this make-believe play the same motive that the one in the story himself felt. It is this response of the child that determines the value of the story and there is no other test!

But where, you ask, shall we find such an ideal teacher? Teachers are not often found ready made. They, like preachers, must be trained for efficient service. However, there are young men and young women in your churches who deep down in their hearts are yearning to serve their Master in some worth while way, but they hold back feeling incapable. *Find them and train them* and you need no longer ask: Where can we find teachers who take Jesus in earnest, who are eager to serve in the home church, who are willing to give of their time and talent, who understand the child and their own duties as a teacher? Wouldn't it be wonderful if all the churches in our fair land had a chor of trained teachers? I wonder if it wouldn't make a difference too with that half million of people who are said to be slipping through the dyke after having once started on the high road to Christ?

References: "Literary Digest," "Key-stone Training Course for Teachers," "The Pupil," Luther Weigle, "The Teacher," Luther Weigle.

## Early Modern Sunday Schools

Christian workers often wish to know where, when, and by whom the modern Sunday and Bible school was first started. The question is unsettled. Those that have claimed attention as very early in the list, if not the first, are very numerous. The following are in that class.

- John Knox, Scotland, about 1560.
- Joseph Alleine, Bath, England, 1668; Roxbury, Mass., 1674; Norwich, Conn., 1676; Plymouth, Mass., 1680.
- Rev. Morgan Jones, Newton, L. I., 1683.
- Bishop Frampton, England, 1693; Glasgow, Scotland, 1707.
- Ludwig Haecher, Ephrata, Pa., 1739-1740.
- Dr. Bellamy, Bethlehem, Conn., 1740.
- Mrs. Greening, Philadelphia, Pa., 1744.
- Rev. Morrison, Norham, Scotland, 1757.
- Rev. David Blair, Brechin, Scotland, 1760.
- Rev. Theodore Lindsay, Catterick, England, 1763.
- Rev. E. Wheelock, Columbia, Conn., 1763.
- W. Howison, Bedale, England, 1765.
- Hannah Ball, High Wycombe, England, 1769.
- William Galt, Doagh, Ireland, 1770.
- Dr. Kennedy, Bright, Ireland, 1771.
- Herr Kindermann, Bohemia, 1773.
- J. Heys, Bolton, England, 1775.
- Rev. Thomas Stock, Asbury, England, 1778.
- Robert Raikes, Gloucester, England, 1780.
- Society for Sunday Schools, England, 1785.
- First Day Society, Philadelphia, 1791.
- London Sunday School Union, 1803.
- Female Sunday School Union, New York, 1816.
- Male Sunday School Union, New York, 1816.
- Sunday and Adult Sunday School Union and the American Sunday School Union, 1817.
- Claims to be the first have been made for these and other groups and individuals, but for no one has satisfactory evidence put the claim beyond dispute. The list here given would seem to indicate a movement under divine impulse, appearing at different places and in varying forms, and steadily moving toward unity and co-operation, and then to wide expansion.—S. S. World.

\* \* \*

Stonewall Jackson Smith was looking for work, and Bill was asking him the usual questions.

"What's your name?"

"Stonewall Jackson Smith, suh."

"How old are you?"

"Ahs twenty-seven year old, suh."

"Are you married?"

"No, sah. Dat scar heah on mah haid am whar a mule done kicked me."



# Cherry Square

By GRACE S. RICHMOND

(Copyrighted)

(Continuation)

(FROM JOSEPHINE JENNEY'S NOTE-BOOK)

*Here I am, elevated in the twinkling of an eye to the position of housekeeper, with Mrs. Lawson, hands on hips, staring up at me, amazed and affronted! Mary shares her resentment, I know, though she doesn't dare show it to me. Norah grins, bless her heart!—and stands by, ready to throw herself into any breach that opens. Did my best to ascend to the new plane in an unprovocative manner, with no "airs," and with no assumption of aggravating authority. But who can come up from the ranks and suddenly acquire shoulder straps and a belt without exciting the ire and envy of those who remain below to fall under his discipline?*

*Norah gives me sage advice.*

*"Don't be kapin' the gloves on all the time you're handlin' the woman. Show her a glimpse of yer bare hand. She's a bully, that; she'll shake her fist in yer face if she dares."*

*"When she does, Norah, it will be time enough to take off the gloves."*

*"I know well enough ye'll never descend to a fight with her, but I want her to know ye've got a good reliable muscle in that pretty round arm."*

*So I have, thanks to past experience. And I really think Mrs. Lawson sometimes sees the swelling of it under my sleeve!*

## VII

"Miss Jenney, I'd like to give you notice."

Miss Jenney faced Mrs. Lawson with the serenity of one who has anticipated a coming crisis and prepared for it.

"Very well, Mrs. Lawson. But for what reason?"

"Plenty of reasons. I can't take orders from two people. Miss Sturgis tells what she wants done, day and night. The work's too much, with her having extra people here all the time. If I may say it, Miss Jenney, you can't run this house—you ain't used to handling people like her, who's bound to have their own way. Next you know she'll have you out of the house yourself."

Jo looked steadily at the woman, who, she knew, was delighting in making this insolent speech, now that she thought she had nothing to lose by it.

"You realize that you are breaking your promise to Mrs. Chase?"

"I didn't make her any promise. She laid down the law and I didn't say different, yes or no.... I can't stand things as they are, and I'm going."

"Can you arrange," said Jo coolly, "to leave this evening? Jimmy can take you and your trunk to the seven-o'clock train."

Mrs. Lawson stared. "Just as you

like," she answered after a minute. "I s'posed you'd want a week's notice."

"Not at all. It's much better to end an unsatisfactory relation as quickly as possible. Don't you think?"

Mrs. Lawson had not thought so, nor had she intended to end the relation at all. She had expected to be coaxed and bribed to stay. What should they do without her, she would like to know.

Jo knew what they should do without her.

Ten minutes after this brief interview Jo slipped away down the lane to Norah O'Grady's little brown cottage.

"We're ready for you, Mrs. O'Grady," she announced with a smile. "The storm has broken, the lightning's struck, and no damage done. The air's clear again—it was hardly disturbed. Can you come tonight, after the seven o'clock's gone?"

"Sure, an' I can," Norah agreed. "I've been packed an' ready since ye let me know the clouds was gatherin'. I'm glad ye'r rid of her, the tombfaced old thing. I never did see how Mrs. Chase come to get her, who likes things cheerful round her."

"It won't be easy, you know. Miss Sturgis does have many callers, and likes always to have them served with something very nice before they go."

Norah nodded. "We'll get along with that. I can make the things tasty—it'll be you that'll have to show me how to have 'em look pretty. I never c'ud get a sprig o' parsley to look like annything but a pine tree. I can't make pitaties lie in a fancy hedge round a beefsteak, the way I've seen that woman do. But the pitaties 'll taste as good as hers, that I know."

"That's all that's necessary," Jo assured her. "And it will be such a comfort to see your nice jolly face in the kitchen, I'll be glad enough to come out and make the 'fancy hedges,' when it's really important. Mostly, it won't be."

"Tell me, before I do be seen' for myself," begged Norah, "as one friend to another, if I may be so bold. How do ye get along with the cousin, r'ally?"

"Very well indeed," Jo asserted. "People don't need to think alike, you know, Mrs. O'Grady, in order to live with each other. Shall Jimmy bring your things on his way back from taking Mrs. Lawson to the train?"

"She's qualitiy, all right," thought the Irishwoman approvingly. "She won't talk to me about thim, though she knows I know she's havin' the divil of a time with that Miss Adelaide, that won't lift her finger to help herself. Faith, if I can make things 'asier for Miss Jenney I'm glad to go, an' her with all the responsibility."

All the responsibility was indeed something for Jo to shoulder. She herself thought it would be a far simpler matter with Mrs. Lawson gone, even though

Norah knew few of the finer devices of accomplished cookery. Adelaide's breakfast trays, taken up by Mary at ten or eleven o'clock in the morning; her demands for special dishes at luncheon, because of the languid appetite induced by the late breakfast; her afternoon tea service; her orders for trays of rich-filled sandwiches and icy beverages at any hour of the evening, and for any number of people—all these were items which were likely to make even the generous Norah rebel. But she would take care of them, for the sake of Miss Jenney. Jo was just beginning to understand how devoted to her Norah was. She would be an ally worth having.

On the second evening of Norah's incumbency Jo sent her off duty early after dinner, for the day had been a trying one. Adelaide had found Norah's style of sending in her undeniable well-cooked dishes quite unbearable, and had fretfully said so.

"Who ever saw a mixture like that?" she complained. "There's everything on earth in it. I detest carrots and onions anywhere, and they're all *through* this!"

"It may not look pretty," declared her brother Bradley, eating of the despised dish with gusto, "but it's the best tasting stuff I ever tried. Me for more, please, Miss Jenney."

"This is one of Mrs. O'Grady's specialties," Jo said good-humoredly, "and it's so good for the children I told her to make it today. I thought you'd quite enjoy it, too."

"Please don't model your meals for us on the children's health," Adelaide murmured. "I wish very much to gain weight while I'm here, and I can't do it on this sort of unappetizing diet."

Jo said nothing, because she couldn't say what she wanted to, and anything less scathing wouldn't be satisfying. All day Adelaide had been peculiarly trying, almost as if she had made a point of it on arising in the morning. As she left the table she said distinctly and with an air of command, but without looking at Jo:

"We're expecting a dozen or so people tonight. About eleven I shall want plenty of particularly delicious sandwiches, and a big bowl of punch."

Jo didn't answer. She knew these things must be provided, but she didn't intend to keep Norah and Mary up to do it. After they had gone to bed she herself prepared both sandwiches and punch—the latter a mixture of fruit juices and ice, which she knew would be given its special ingredients by the Sturgises themselves. Their friends arrived with the fall of dusk, and the lights from the windows fell upon gay frocks and white flannels, and there was the sound of lively voices, and now and then the twang of a guitar.

Dashing into the kitchen with a message from Adelaide for the cook, Bradley Sturgis came upon Jo Jenney working alone at the task set for Norah, her bare arms rosy in the lamplight, for the old house had never been equipped with a modern lighting system. Oil lamps in

the kitchen and candles elsewhere had delighted Sally Chase, and she had laid in large stores of long dipped candles in all shades, for lavish use about the house.

"Well, what the deuce— You're not doing this yourself, Miss Jenney!" the young man cried, having the grace to be shocked at the discovery. He had easily accepted the elevation of the housemaid to the position of manager of Cherry House, but he didn't quite consider her the actual hostess, nor had Adelaide for a moment made that concession. When the uniform had been replaced by one of straight frocks of white or blue linen which Jo wore so successfully, Bradley had been able to see still more clearly than before that she was well worth looking at and talking to. He had done plenty of the looking, but neither Adelaide nor Jo herself had encouraged him in the talking. Now, however, observing the supple figure in the lamplight, and the grace and skill of every motion of the capable, beautiful hands, Bradley promptly forgot his errand and his guests. He sat down upon the edge of the scoured kitchen table, prepared to make the most of this interesting opportunity.

"Where's the lady with the brogue?" he inquired. "Not that I care—I hope she's nowhere around. But you ought not to be doing this."

"Oughtn't I? I think so myself, but I'd rather do it than keep Mrs. O'Grady up so late."

"Late?" Bradley gave his watch-face a careless glance. "A quarter to eleven! I suppose that's considered almost dawn up here. Where I come from the night's so young at midnight it can't stay out alone, it has to have lots of company."

"It seems to be having it up here tonight."

"I say—you don't like making those sandwiches, do you, Miss Jenney?"

The corner of her mouth took on a bit of curve, but it could hardly be called a smile. "Not a bit, Mr. Sturgis."

"Then why do you do it?"

"Not to be too disagreeable."

"Could you be disagreeable?"

"Very."

Bradley considered her. "Now, I wouldn't say disagreeable," he argued. "Interesting, stimulating, intriguing, provoking, even—fascinating. But hardly disagreeable. No, decidedly not."

The word fascinating had a connotation in Jo's mind which made her feel like smiling, but she preserved her dignity. "Would you mind not sitting so close to the mayonnaise?" she suggested.

Bradley seized upon the dish. "Couldn't I help you put it on?"

"No, indeed. If you just won't get it on yourself, that will be all I can ask."

"Well, anyhow, can't I mix the punch?"

"I've no doubt you will—later. At present I prefer to do it. Then I can at least continue to feel innocent when the bowl leaves my hands."

He laughed. "I infer you don't approve the extra touches of charm it's likely to acquire at mine?"

She shook her head. "Not in the proportions you are likely to use."

He eyed her with increasing interest. "I've been wanting to strike a spark from you," he asserted, "and now I'm getting a notion of the way to do it. I believe it would be worth while to give you a real shock, just to see the sparks fly. All right, here goes: Do you know you're about the most gorgeous thing I've seen in a long time? That profile of yours—it's simply exquisite. As for your full face—"

She turned the full face upon him, and the look of amused contempt in it hit him rather hard. He really hadn't supposed she would know how to give him just that look—the sort he fully approved even though it stung. She didn't answer a word, but a slap upon the cheek or a glassful of water in the face from the kind of girl who might be found making sandwiches in some kitchen not her own couldn't have ended his use of such methods of approach more quickly.

"I beg your pardon," he said, laughing with chagrin. "Of course I didn't mean that—though it's true enough as an observation. But you don't like it from me, and I don't blame you. On my word, though, Miss Jenney, the average girl of these days like compliments, the balder the better. She doesn't resent 'em. As a matter of fact, she misses 'em if she doesn't get 'em. But you're not the average girl—I can see that."

"You will see a number of things you haven't seen before, Mr. Sturgis," she said evenly, "if you stay here. You may take these sandwiches into the dining room now, please. I'll have the punch ready in a minute. Your friends may come and get them there, or the men may take them out to the others. You may leave everything on the table when you're through, and I'll ask you to put out the candles."

"Oh, see here. You'll come out and meet our friends?"

He didn't know how he came to ask it; certainly he knew that if he could actually succeed in getting her to go out with him there would be the devil to pay with Adelaide. But he hadn't reckoned with Jo Jenney.

"There's no reason why I should meet your friends," she said pleasantly, "if you'll excuse me."

"They're an awfully jolly lot," he persisted. "And you'd make a hit, you know. Just as you are. If you could see yourself you'd know that nobody they've got out there can touch you."

"I'm quite sure nobody can," she replied, and this time there was a gleam in her eyes which he didn't know whether to consider mischief or malice. Anyhow, he concluded, she wasn't so easy to play with as he had expected. He went reluctantly back to the group outside, but Jo Jenney remained in his mind, a clear vision. He said to himself, as he glanced appraisingly from one to another of the three girls whom Adelaide had asked to offset the nine men, that there really wasn't one there who could hold a rose-colored candle to Miss Jenney. They

know how to dress—he'd hand that to them. But let somebody dress and make up Jo as they were dressed and made up, and—well—they'd turn green, his sister Adelaide greenest of all.

His eyes sparkled as he thought about it. Rich, deep yellow—almost orange—that was the color he'd like to see her in, and a gold band across her marvellous dark hair! And instead, she was wearing a more or less rumbled white linen, with a spot of raspberry juice on the sleeve. He supposed she'd put that on to do this work in, for she'd been wearing a little thin blue frock at dinner, with a lovely line at neck and upper arm. Showed she know how to dress, after all, at least for the country, if she could look such a young duchess in a thing Adelaide would sniff at—Adelaide who, at the moment, was sheathed in jade green with a string of—Adelaide called them pearls! Bradley happened to know they weren't.

Jo stood at her unlighted window looking out upon the revellers and thinking not of them but of Mrs. Schuyler Chase. It was time that word was had from her, with news of her husband. She was hoping with all her heart that it would be a good word, and that before long Mrs. Chase would be returning, with or without her husband. Just what Jo's own position would then become she had no idea, but she knew it couldn't be asked of her to put on the uniform again. She was very sure that she would be retained in some capacity, and that the household would resume its normal course—unless the worst should have happened abroad, and that seemed impossible. She vividly remembered her one impression of Schuyler Chase, on that never-to-be-forgotten Sunday when she had heard him preach. He had seemed so vital, so powerful, so much a messenger from Heaven, it couldn't be that the frame which housed such beauty and power could be as mortal as other flesh!

Next morning, while Bradley and Adelaide still slept, Jo took the wide-awake baby Schuyler out to tumble upon the grass under the copper beech in the early coolness, for the day promised to be hot. She noted a change in the aspect of the house next door, whose windows looked out so closely upon the domain of Cherry House. The lower blinds of the front rooms had been thrown back, and not only that, the windows themselves were open. Could it be possible that Miss Lucinda—with whom Jo had a nodding acquaintance, supplemented by an occasional greeting when the two found themselves near by in the adjoining gardens—could be cleaning that long-closed parlor, and had forgotten to shut the un-screened windows? Why, the flies would come in, and Miss Lucinda would suffer acutely! Jo was thinking that she ought to hail the fastidious housewife and acquaint her with her error, when a most unwonted sound suddenly came from beyond those open windows—the light run of skilled fingers over piano keys, and then a man's voice singing.

The piano notes were tinkling ones—



as she heard them Jo could visualize the old-fashioned square piano from which they indubitably proceeded. But the voice rose softly then mountingly above them, and hearing that, one could not remember them all. It was a perfect male voice, a rich tenor, singing something very unusual—or so it seemed. Perhaps it was because the splendid tones proceeded from a place so unlikely to harbor such a voice, the austere habitation of two spinsters withdrawn by circumstances from almost all contact with the world outside, even the tiny world of the small town in which they lived. Jo listened intently. The song ended, the singer strolled to the window, lighted a cigaret, and flung the match away upon the grass, male fashion. The next instant his careless glance fell upon the pair outside, less than twenty feet distant. Jo's eyes were upon him, her gaze transfixed by this apparition. For a handsome young man, clothed in white flannels, at the open window of Miss Lucinda Hunt's tomb-like best parlor—it seemed to Jo that it must be tomb-like, though she had never seen it—was an apparition that might hold any gaze until it became a stare.

"Good-morning!" said the stranger lightly, with a smile, as he noted the elder of the two upon the grass. "Good morning!" responded Jo, returning the smile, as one must return anything so attractive.

"I suppose you're Miss Chase's sister," went on the agreeable voice. "So, as I'm the Misses Hunt's nephew, we're already properly introduced, *comme ca?*"

"Not quite properly, since I'm not Mrs. Chase's sister."

"Her guest, then, I presume. No? It doesn't matter, so that we tell each other what a glorious day this is, before the sun reduces it to servitude. Did you agree with my invocation to it?"

"The day? Yes, indeed—if that was what it was. I couldn't get all the words."

"Couldn't you, indeed?" The young man threw his head back and laughed. "There's a blister for my pride. I thought I possessed an enunciation equal to that of the best auctioneer in Cherry Hills, and could knock down the morning to any chance listener. As a matter of fact, the listener wasn't a chance one, for I spied you before I began, and was singing especially with the idea of making you a customer."

"Dallas Hunt!" exclaimed a sharp voice behind him in the room, its horrified intonation reaching Jo's ears. "Don't you know you're letting all the flies in this window?"

"Why, no, I don't know it, Aunt Lucy. I haven't seen a fly," replied her nephew. He reached back an arm and pulled Miss Lucinda Hunt into Jo's view. With his arm about her spare, gingham-clad waist, he added: "I've been telling this charming person outside that I'm your nephew. Will you vouch for it?"

"Do you mean to say you've been speaking to her before you're introduced?" inquired Miss Lucinda, with,

however, as Jo could see, less an air of shock than of apology to Jo herself.

"Not at all. I was speaking to a fellow-worshipper of the dawn. Singing to her, as a matter of fact. And now she merely responds with a criticism of my voice. Just the same, Aunt Lucy, I'd like to know her properly, if only as a propitiation to the goddesses—which you and Aunt Clar are while I stay. Will you present me?"

Miss Lucinda presented him, after an embarrassed fashion. She wasn't used to making introductions while a firm male arm held her from falling off the window sill, and a gay whisper prompted her: "Make it impressive, Aunt Lu! Remember, I'm your dearest nephew."

"You're certainly my most impudent one," declared Miss Lucinda, rallying. "Now if you must talk to Miss Jenney, you shut the window and go round outside."

"I feel that I must talk to her," agreed Dallas Hunt. "Therefore, as you suggest, I'll go round outside. Wait for me, Miss Jenney?"

"Of course, Mr. Hunt, since this is the shadiest spot for the baby."

"You see," said Dallas Hunt, arriving upon the lawn to stoop and pat the baby's head, and to look beyond appreciatively at the exquisite texture of the cheek of the baby's attendant, "I'm doing my best to 'look well to this Day!'" And he sang a phrase of the song again, softly, effectively, and almost in Jo's ear....

It was at this moment that Adelaide Sturgis, rising late, as usual, looked sleepily out of her windows and saw the group on the lawn. The sleepiness vanished as she stared hard. Who was the handsome man in flannels, sitting so intimately upon the rug with Miss Jenney and the baby? As she looked he threw back his head and laughed with apparently the greatest enjoyment....

Never had this young woman made quicker time in dressing. Her bath was omitted; her face and hair received her only real care. Stockings and shoes fairly jumped into place. A straight silk frock of burnt orange which needed no fastening was slipped over her head. A dash of faint perfume from an atomizer—a gay handkerchief tucked into a breast pocket—Adelaide ran down the stairs. Then, after a little more reconnoitering, she sauntered upon the lawn, a book in hand, which she read as she went, without noting whither her slow footsteps were taking her. Her course, wandering, finally brought her near the man, the maid, and the baby. She looked up—

It was practically the first time, Jo reflected, that Miss Sturgis had noticed the baby. Now, she seemed unable to proceed until she had spent some time with him on the blanket. Mr. Hunt appeared much interested in young women who showed themselves so fond of little children. He caroled a gay song to the baby. And as soon as the song was ended, and Adelaide, who sat upon the blanket with her shoulder turned toward Jo, had begun to express her admiration

for Mr. Hunt's remarkable voice, Jo picked up little Schuyler and slipped away with him.

"Don't go—oh, don't go!" called Dallas Hunt after her.

She turned, smiling. "Time for his morning nap," she explained.

"Let's make it a rendezvous—every morning at this hour—we four, eh?"

If a human back could express a contrary vote, Miss Sturgis's back expressed it at that moment. Her voice, pitched low, was yet audible to Jo, departing. It was suggesting that Miss Jenney's time—unfortunately—was not her own.

(To be continued)

### New Books

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

*Our Bible.* William Holloway Main, Executive Secretary The Am. Bapt. Publ. Society. Published by the Judson Press, Philadelphia. 151 pages. \$1.00 net.

An excellent book in popular style about the writing and language, the text and manuscripts, the older translations and versions of the Bible. It treats of the Bible in the light of modern discovery and how this has helped to make the old book new. There are chapters on How to Study the Bible; the Christ of the Bible and the Supreme Message of the Bible. The work is reverent in tone and exalts the Bible as the Word of God. It can serve for general reading, for private study and for class use. It is ideal for a gift. It is a good introductory book on the Bible for our young people everywhere.

*Simple Talks on the Holy Spirit.* D. H. Dolman, M. A. With an Introduction by James M. Gray, D. D., President Moody Bible Institute.—Fleming H. Revell Company, Publishers, New York and Chicago. 182 pages. \$1.50.

Pastor Dolman is a minister of the Church of England who years ago was sent by his church as a missionary to the Jews of Germany in which service God has greatly blessed him. Dr. Gray says that God gave him a deep experience of the Holy Spirit and taught him how to lead other souls into the same blessing. These talks are Scriptural and simple and plain in style without any special claim to scholarship. They grow out of insight and experience and deal directly and intimately with human souls. Good books dealing with the Holy Spirit are not too numerous. We can recommend this work to all our readers.

A drop of red paint will spoil a whole bucketful of white paint; so a very little impatience will ruin all your patience.

Many gifts have strings tied to them to draw them back. Grudging is such a string in the eyes of God if not in the sight of men.

If you do not love people, you cannot be a Christian, for Christianity is the religion of love.

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

#### Winning Christ

Conversation No. 5

"Winning Christ" means "that I may know him, and the power of his resurrection." "Winning Christ" means winning power experimentally; knowing his vitalizing power; experiencing the same power that raised Christ from the dead. Our finite minds cannot comprehend the depth and the wealth of such a Spirit-breathed utterance. It means:

1. To experience in one's own life the power of Christ's resurrected life over death in us. In fact, we must share Christ's resurrection, or in other words, we must be resurrected with him. All that pertains to sinful flesh in us, and this comprises the list of black sins of which the human heart is capable. All this belongs to death. If we know the power of Christ's resurrection, we will know deliverance from the dominion of these sins. In such deliverance, we will have conquered death in us through the power of Christ's resurrection. We shall then be quickened in our mortal bodies according to Romans 8:11: "If the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you."

2. The spiritual resurrection of such who are dead in trespasses and sins. The conversion of one single sinner or of great masses of unbelievers is nothing less than a resurrection from the dead. When any soul exercises real faith in Christ crucified, God in that same moment imparts to such believing soul his own life. In such regeneration the power of the resurrection of Jesus Christ is demonstrated.

3. The recovery of His cause when at times it is laid helpless and bound with the bands of death into the grave. Were it not for the power of the resurrection of Jesus Christ, his Church would long since have vanished from the earth. How often it has seemed as if his Church had been locked up in the sealed grave. How often the cause of his Church seemed to have been absolutely lost. How often the hearts of all believers despaired, when the enemy sang his song of triumph over the crushed Church. Ever and again his Church has broken the bands of death and burst its sealed grave through the power of the resurrection of Christ.

4. The power of his resurrection to fill the heart of dying humanity with the unquenchable hope of immortality. The martyr has gone to the stake, the witness has stepped fearlessly into the arena and met ferocious beasts, the simple believer in Christ has with rejoicing bidden farewell to life and loved ones,—all these have been enabled to conquer death through the power of his resurrection. They steadfastly believed, because Christ lived, they would live also.

5. To call the innumerable company of the dead from their graves. No other power in heaven or in earth can accomplish this miracle but the power that called Christ from his grave. What a resurrection that will be! It staggers the boldest imagination. When the dead shall be gathered from the remotest places on earth; when the dead of the past centuries shall come forth at his bidding; when that innumerable company that no man can number shall hear the voice of the Son of man and leave their graves, then we all shall know as never before the power of his resurrection as it will then be demonstrated to the universe.

### West New York Celebrates Eighth Anniversary

The sun has gone down upon the last day of a memorable year in office. After a few hours the last song will have been sung, the last prayer offered and the last word spoken. The lights will go out,—thus the hall empty—and the Young People's Society of the West New York Baptist Church will have begun their ninth year.

One is inclined to take a backward glance and attempt to sum up the work of the past year. The officers who will take their stand at the next meeting are: President, Frank Machoret; vice-president, Henry Bendlin; secretary, Pauline Schifflin; treasurer, Elsie Bischoff.

Our meetings are held on the first and third Tuesday of each month. At each meeting a good speaker is generally present and everyone is heartily invited. We have taken part in as many activities as we were permitted, lending our talents both religiously and socially. We have defrayed many minor expenses of the church and given liberally to charity. We take great pleasure in rendering our services and giving our money and do it not for the reward we know we shall receive but because it is more blessed to give than to receive.

Our aim as a society shall be first, to become true Christians ourselves; then to win others for Christ's Kingdom, to help where we can the poor, the sick and the unsaved that they might also become happy in Jesus.

And so, with grateful hearts for all that God has done, for the instrumentalities which he has used, for the great-hearted generous people of our church, for all the friends who have blessed us and helped us with their patient and persistent service—for all these we have hearts of gratitude to our Almighty God.

After the report by the secretary, Miss G. Mandel, and the treasurer, Miss Mable Kolm, a splendid program was given, consisting of various vocal and instrumental solos, anthem by the choir, a duet and several recitations. An address was made on the subject: "A Call to Service" by Rev. C. H. Bannels, D. D.

After this varied program it is faith that sends us out into the year before us with joy. And as we gird ourselves for the battle, we find the battle hymn

singing itself in our hearts, for our confidence in the Great Captain. The experience which has been ours when we entered into the fight at his command has won for us the red badge of courage which all foes of truth and right cannot take from us.

This was the eighth anniversary of the Young People's Society of the West New York, N. J., Baptist Church, which was the best ever.

GERTRUDE MANDEL.

### Tribute to the Housewife

"Optimist," writing in the Philadelphia "Evening Bulletin," thus sets forth the high worth of the average homemaker:

Sometimes, on a hot summer day when I see men sitting or standing or walking around at mild work in stores and offices, with windows open and electric fans going, and nothing hotter than a cigar or cigaret at hand, I wonder if these same men would be smooth-spoken and agreeable—most of them are that—if they had to stand over even a gas-range in even the best ventilated kitchen for even so short a time as 90 minutes a day!

I wonder if they would complain so much about the heat they have to bear if they were forced for a time to put up with the heat borne by the average housewife, day in and day out, from the time the sun begins to fire up in June until he banks his furnace in September!

The housewives have the hardest job in the world, and one of the hottest in summer. They complain, of course. They're human. But if the average man were compelled to change places with them, is it not quite believable that the air in his immediate vicinity would be more torrid than the range itself?

The woman who makes and runs a home deserves more praise than she gets.

She's a hero of the first rank. Yet no one ever got out the brass band for her, and no one writes odes to her, and no one has set up a monument in her honor.

She's the real mainspring of the whole business of living.

Let her strike for a few days—then beyond question she might be appreciated at something nearer her value.

She's too fine for that sort of thing, however. She may not like her job—many of them do not—and she may have a hard time putting it through, but she sticks it out and delivers the goods.

Some men are fair-minded enough to give her credit. All men should be most particular in this. For without her faithful service no man would be very useful.

Keep this in mind, Mr. Fussler. Carry it in your kit-bag of thoughts, Mr. Complainer. You may be a whizz and a wonder; you may shine in this club or that organization; you may be looked upon as a sort of prodigy by your business associates, but behind you, backing you up with the things that are most necessary to your very existence, is a woman with a will who never gets much of a chance to flaunt her part before the world.

Nevertheless, she's it!



## A Simple Man's Creed

JOHN D. WELLS

Elisher—he's our hired man—  
Allows there ain't no better plan  
Of circumventin' woes and cares,  
Than smiling when you come downstairs,  
And lives up to it, square and blunt,  
Like general run of preachers won't.

Elisher smiles and fore you know  
The rest of us is smiling, so  
Ketchin' like it is! My law,  
It flits from him to me and Maw,  
And then across to Uncle Dri  
Or Mary Ellen, maybe; why  
I've seen it set the pup  
A-waggin' 'fore the sun was up!

Then bimeby, as like as not,  
Some man will pass that's mebbly got  
A mortgage that his crops can't fetch,  
But like enough that man will ketch  
Elisher's smile and drop his frown  
And tote the smile away to town,  
And peddle it where, being wuss  
The people need it more than us!

The feller at the griss-mill gits  
The spirit of the smile—it flits  
Across and through the blacksmith's  
door

And breezes through the general store,  
Then out again, and wreaths  
Whatever face it fastens on—  
Because Elisher's smile is jis'  
As ketchin' as pink-eye is!

And then the feller brings it back  
At night along the backwards track  
And scatters it on either side  
The country road, both far and wide,  
Until, by time we get in  
From work, the smile is back agin!  
Back home agin—and seems to bless  
Elisher for his cheerfulness.  
"Because you smiled," it seems to say,  
"The world has had a holiday."

## European Jottings

WALTER A. STAUB

In reporting on my European trip, I do not wish to write the usual travel account of places visited but rather to note some impressions gained on subjects not directly involved in the usual travel article.

### England

We landed at Plymouth, the same port from which the Pilgrims sailed on the Mayflower some 300 odd years earlier for the rock-ribbed coast of New England. I believe there is a tablet at Old Plymouth to commemorate this epochal event, but unfortunately the connection between the arrival of our steamer and the departure of the train for London was so close that we did not have time to look for the tablet. Incidentally, if the Pilgrims received as courteous a farewell from the officials of the port as we did a welcome from the customs officers on our arrival, they must have carried pleasant memories of Plymouth with them and for that reason gave their first settlement in Massachusetts the same name. Only three other passengers besides Mrs. Staub and myself landed at Plymouth (the ship's destiny being Rot-

terdam, with another call at Boulogne, France), so that no special boat train was provided for us. The customs officers, knowing of the extremely close connection with one of the regular trains from Plymouth to London gave us especially expeditious attention and assisted us in securing carriages for ourselves and baggage from pier to railroad station. This was typical of the courteous treatment we experienced throughout our short stay in England.

The train ride of something over four hours to London over the Great Western Railway was delightful. The road bed was very smooth, the travelling time fast, and the ride was through one of the prettiest of England's countrysides, which was decked out in beautiful autumn colors. I was interested in the dining car organization and service. Due to the general use of the table d'hote plan, rather than a la carte, and the assignment of seats in advance of the meal (somewhat similar to the plan followed on the Congressional Limited between Washington and New York), the serving of lunch was accomplished in an expeditious manner by a much smaller number of attendants than the staff of colored gentlemen who officiate in our dining cars.

We allowed our desire for a new travel experience to induce us to go by airplane from London to Paris. Two lines maintain regular air services between London and Paris, one an English company, the Imperial Airways, Limited, and the other a French company, the Air Union. We went by the former route, the plane carrying fourteen passengers, with room for two more, and having a compartment for baggage. A charge of four pence is made on each pound of baggage in excess of 30 pounds per passenger. Before starting not only the baggage is weighed but also each passenger, evidently to make certain that the aggregate carrying capacity of the plane is not exceeded. However, I saw nothing in the published regulations to indicate a limit on the weight of individual passengers. Hence, I assume Falstaff would pay no larger fare than any one of more modest weight.

The plane in which we flew traveled at a height varying between 1500 and 2500 feet. At the start the atmosphere was a bit hazy but not sufficiently so to prevent our seeing the changing landscape below us. The houses, fields, woods and roads could be distinctly seen and combined to make a pretty sight. By the time we reached the English Channel the air had become clearer and while we were over France the sun was out and added to the charm of the French villages and farms which were in sight. We could clearly make out the railroads and canals which were also in the picture. When we arrived at LeBourget we got a bit of a thrill from the realization that we were landing at the same spot where Lindbergh had completed his history making flight across the Atlantic but a few months before.

I was interested to read some time later in the Paris edition of the "Chicago Tribune" a report that since January 1, 1925, airplanes of the Imperial Airways, Ltd., had flown a total of about 2,500,000 miles on different routes without injury to a single passenger.

When one considers the development of commercial aviation in Europe it seems remarkable that there has as yet been practically no development along this line in the United States. In view of the greater distances in our own country and the consequently greater saving of time to be effected in travelling by airplane instead of by rail, it is all the more remarkable that Europe should be so far ahead of us in this field.

### France

During my school days I had had three years study of French but lack of opportunity for its use had long since caused me to lose most of what familiarity with it I might once have had. However, I was desirous of trying out what little of it I still retained and I quickly had opportunity to do so. I wanted to make sure that I was headed in the right direction for our Paris office and in my fragmentary French asked a gentleman whether I was going toward the Boulevard des Italiens (off which runs the Rue des Italiens, on which our office is located). He reassured me with his "Oui, oui." Mrs. Staub, who was walking with me, and whose faith in my command of French was apparently not overwhelming, turned to me in surprise and said, "Why he understood you, didn't he?"

A thing which emphasizes one's arrival in a foreign country is the strange currency in which one must forthwith deal, whether it be the taxi fare, rate for the hotel room, meals or purchases in the shops. One finds it necessary to be constantly making conversions from the foreign currency into its American equivalent. To be told that the price of some article is 240 francs means nothing to the American until he makes a mental calculation and finds that at the ruling rate of approximately four cents for the French franc, the article will cost \$9.60.

Any one who has handled the "shin plasters" of our Civil War days must feel right at home with the French paper fractional currency. There is practically no silver money in circulation in France today. For the franc and fractional parts thereof nickel or other base metal coins are used. For five and ten francs (worth 20 and 40 cents, respectively) paper notes about the size of United Cigar Stores coupons are in use. The notes for 100 francs are larger and the 500 and 1000 franc notes still larger. It takes some time until one becomes accustomed to foreign paper money. It looks so cheap in both quality of paper and character of printing that, to one accustomed to the fine quality of American paper currency, it hardly looks like the equivalent or representative of money. I don't understand why it isn't more widely counterfeited because it looks as though only a stock of cheap paper, a job printing press and an average job printer would be needed to get out a goodly issue of it. The fine plates which counterfeiters in the United States find it necessary to make would appar-

ently not be needed to reproduce the French or Italian paper currency of today.

Limitations of time did not permit of our making any extended tour of the battlefields. We had to content ourselves with a visit to Belleau Wood and Chateau Thierry, going over the road used by the army which Gallieni sent to the first battle of the Marne in a fleet of Paris taxicabs. At the point where the taxicabs dropped the soldiers there is now a statue of Gallieni facing toward the River Marne. I can not help moralizing on how the man of genius or resourcefulness utilizes the means at hand to accomplish his purpose, regardless of whether they were expressly designed therefor or not.

Most of the devastation in this region which had occurred during the first and second battles of the Marne had been made good. Many, if not the majority, of the houses, barns and other buildings in everyday use had been rebuilt or extensively repaired. New red tile roofs were the general rule. Only here and there were the ruins of a church or of some house which had not yet been rebuilt. They were sufficient, however, to enable us to visualize the terrible destructiveness of modern warfare. The amount of reconstruction necessary in these villages, which were in the war zone only a relatively small part of the four years, and during the first battle of the Marne were only slightly damaged, gave me some idea of the tremendous financial burden which the reconstruction of the devastated regions has imposed on France. Now that the reconstruction has for the greatest part been completed, it ought to be easier for France to keep her budget balanced and to meet the obligations of a reasonable settlement of her debt to the United States.

We spent some days in visiting the so-called chateaux country to the south of Paris and in viewing the palaces at Fontainebleau and Versailles. By way of incidental explanation, I might mention that "chateau" is the equivalent of the English word "castle." I was keenly interested in the architecture of the different periods, the landscape and the beautiful gardens in some places, and the fine old furniture which we saw in some of the chateaux, though most of them are either sparsely furnished or not at all, the furnishings having been removed or destroyed at the time of the French Revolution. However, it is not of these things, which are obvious to every tourist, that I want to make particular mention, but rather the impression which I got of their effect on the economic condition of France before, and their contribution to, the breaking out of the Revolution.

When one views these structures and is told of the time and labor required for their construction—for example, Chambord, which was intended primarily for a hunting lodge, was stated to have required the work of 1800 men for 15 years—and then considers that not only was a huge investment being made which in itself was non-productive, but also one that required a large continuing expenditure

for operation and maintenance, and that from an economic standpoint this was in effect a charge upon the productive labor of the country, one begins to realize the crushing burden on the common people, which eventually became so heavy that they rose in insurrection. Well might Louis XIV say, as he made his lavish expenditures—with taxation doubtless in proportion—"after us, the deluge!" It reminds me of the political after effects of Solomon's magnificent building program in Jerusalem, the Biblical account of which those interested will find in the 10th Chapter of the Old Testament book of 2 Chronicles.

While in the chateaux country, we alighted one evening at a hotel in Tours where we were to stay over night. On reading a tablet, which I noticed on the wall of the building near the entrance, I found that it commemorated the fact of the general headquarters of the supply service of the American Army having been located in this hotel during the World War. Just one of those things which is not mentioned in guide books, but which naturally interests the American traveller.

### Switzerland

At no time during or since the war has there been currency inflation in Switzerland. The franc, which has the same par as the French franc and the Italian lira (all three countries were members of the Latin Monetary Convention) has continued at an exchange value of approximately the par of 19.3 cents. This very fact has caused the cost of living to continue at a high level and has also made it difficult for Switzerland to compete with European countries, whose currencies were debased, in competitive fields of business.

The high cost of living also had its effect on the tourist travel in Switzerland for some time, not merely during the years of the war, but thereafter as well. Obviously, most people in other countries in Europe where currency inflation ruled could no longer travel for pleasure in a country where inflation had not occurred and exchange was still at par. Only the greatly increased American tourist travel in Europe has alleviated this situation.

The Swiss people are struggling with some difficult economic problems. Aside from water power, the country has no natural resources. The mountains are apparently useful only for scenic purposes and do not contain any of those mineral resources which are found in the mountains of some other countries. The burden of taxation presses heavily on the people at the present time.

Although Switzerland did not enter the World War she incurred a heavy debt as the result of the war. Her army was mobilized during the entire war period for the purpose of guarding her frontiers and preventing either the Central Powers or the Allies from passing through the country. This required heavier expenditures than could be met from the normal revenues and had to be defrayed from loans. The national debt has been further increased by the expenditures

for electrifying the railways, almost the entire mileage of which is owned by the national government. Doubtless one of the reasons for the electrification program is to utilize more of the "white coal" of which Switzerland has an abundance and to reduce the use of black coal, all of which has to be imported. Reduced expenses of operation, and the desirability of reducing imports, may justify the electrification of the railways, but in the meantime the charges on the indebtedness required for these capital expenditures are adding to the burden of taxation.

How changing fashions may affect an industry is well indicated by the almost complete extinction of the once prosperous silk ribbon manufacturing industry of Switzerland. The industry had its seat in the city of Bale, where the raw silk was twisted or thrown, then made into warps, and, to a large extent, the warps sent by parcel post to the rural communities, where the warps were put on looms and woven into ribbon, which was in turn sent to the manufacturers in Bale by parcel post.

This work in the homes, which was often done by the housewife, furnished a cash income which supplemented the meager income derived from the dairying and farming. The income from the latter sources is small because the Swiss farms are very small and the opportunity for the use of labor saving machinery is limited.

At one time silk ribbons were widely used in adorning the hair and as ornaments on, and sashes with, dresses. The advent of bobbed hair and the present styles of dresses have caused the almost complete elimination of the use of ribbon with the consequence that the Swiss silk ribbon industry has shrunk to a mere tithe of what it once was. The looms in the homes of farmers were owned by the manufacturers in Bale. In some cases they have been withdrawn to Bale and placed in storage—in the hope, doubtless, that the style of fashion will again bring better days for the industry—and in other cases more pessimistic manufacturers have authorized the farmers to destroy the looms and chop the wooden parts into firewood. Incidentally, because of the absence of any coal deposits in Switzerland, firewood is an important commodity in Switzerland, and not only trees that may be cut down specifically for firewood, but also any trimmings from fruit trees and the like, are carefully gathered and economically used.

During the greater portion of the two weeks we were in Switzerland we were favored with fine weather. The autumn was unusually late this year and the first day we were in Interlaken we had fine views of the noted Jungfrau and of other peaks of the Bernese Oberland. The next day rain set in, the following day snow, and winter was apparently descending upon Switzerland. We were, therefore, glad a few days later to turn our faces southward, and as we got on the other side of the Alps we shared the feelings of Napoleon's soldiers when they saw the plains of Northern Italy.

(To be continued)



### History of the Introduction of Church and School Music in the United States

VERA M. LEISCHNER

In order to understand the introduction of music into the churches and schools of the United States, it is necessary to know something of the manner in which the place of music has changed with the factors controlling education.

The first phase may be called "Religious phase." This was a period when the music was influenced by the church, because all education at that time was connected with the church. The second phase may be called the "humanitarian." This was the period in which came the growth of Democratic influence of the eighteenth century. The third phase may be called the "Social-economic," upon which we are now entering.

During the first part of the nineteenth century there were four men who were the controlling factors in the music situation in Europe and their influence spread in this country. Hans George Nageli, who influenced greatly in the introduction of singing as a regular school subject. Louis Wilhelm, a director of music in the municipal schools of Paris, received thousands of students in his classes. Mr. Hullah of England opened a school to teach school-masters and Sunday school music. Johann Heinrich Pestalozzi worked out his excellent principles of teaching music in his experimental schools.

New England was, in the period before 1830, the center of primitive music. There were only a few song books and instead of notes there were letters or odd-shaped symbols used. The book most used was Anitworth's "Psalter." In the churches, the music was lined out, that is, read and sung a line at a time. This condition of church music was due to the early attitude of the Puritans. All the phases of art were neglected by the Puritans. In this we can plainly see the neglect of music in the church service. Singing at this time grew so uncommon that only eight or ten tunes were in general use.

The Colonists really began making progress during the latter half of the eighteenth century and the beginning of the nineteenth. The public singing classes and congregational singing in the church prepared the way for the introduction of music into the public schools.

Gottlieb Graupner, who was the first imported teacher in Boston, started singing schools. These schools had for their purposes the improvement of church music by teaching youth and adults to sing by note rather than by rote as the former custom. These schools were stimulated by private instruction and interest in church music which came from the crude psalmody of the Puritans. Singing societies were also formed to train children to sing. Possibly, the best of these was "The Handel and Haydn Society," which was organized in 1815.

Lowell Mason is considered the "Father of Public School Music." He taught

in the district schools of Massachusetts and then went to Georgia, where he taught music and conducted choirs and singing societies. He had much to do with the church music of the day. While he helped in the school music he was drawn to the children and helped in the church music.

Mason, with the aid of William Jones Webb, organized the Boston Academy of Music in 1832. They also started young people's classes and children's singing classes, which met with such great success that public school music came as a natural sequence.

Public school music has brought the music of the community and the music of the school together. Probably at no time in the history of formal education have school and community been more closely interwoven than they are at the present. The school has come closer to the home. It has recognized that education is not a thing apart from life, but a part of it, and that the more closely education is related to the community the more effective it will be. The school is attempting, by the standard it sets up, to influence the type of music that shall be used in the home and in the community at large.

I think that in these facts that I have mentioned, we can see what values we are receiving from public school music. We must remember that the primary purpose is not the specific cultivation of the voice, but rather the development of the child's love and taste for good music.

By having the children sing in school, they will be very enthusiastic for singing in church. Have you noticed how children delight in singing for Sunday school or B. Y. P. U.? Also, do we ever stop to think how much better a service is when it is intermingled with music? Think of all the great evangelists, one of the first things they do is to learn to sing and be interested in music. Many a soul has been won for God's Kingdom—not only by the preaching, but also by some inspirational song.

Music is especially interesting to me as I have made a study of it, and I find that our sacred music, to my notion, is the most beautiful. Let us all keep this in mind—teach the children to sing. Choirs sing for the services, even though the congregation is small, for who knows but what some sinner will be saved by that very song?

#### Musical Program at Parkston, S. D.

We realize that we have been negligent in our publicity, but nevertheless we are still working and striving for a bigger and better B. Y. P. U.

Every Sunday evening we hold our devotional meetings which are of a great benefit to us. The members are very faithful in responding to the leaders and take part in the programs. Once a month we try to have a literary program.

On Tuesday evening, Feb. 28, we held our monthly literary program. The subject for the evening was, "Music." Each member responded to roll call with a short article on music. A very delightful

program was given by the various members of the B. Y. P. U., which consisted of class songs, a song from the choir, an organ number, a duet, a paper on Music. Also, our worthy minister, Bro. H. P. Kayser, gave a short and inspirational talk on the value of music in our churches and schools.

The Lord has blessed our B. Y. P. U. in many ways during the past year, and our earnest prayer is that he will give us many more blessings this year.

VERA M. LEISCHNER, Sec.

#### Anniversary at Southey

The B. Y. P. U. of Southey, Sask., held their annual program on Sunday evening, Jan. 29. An unusually large attendance was there. A fine program was rendered.

Music was furnished by the orchestra and band; three songs were sung by the choir; a duet, and a solo sung by Mrs. Wm. Luebeck, our pastor's wife. We also had two very interesting dialogs and a recitation.

We can report an increase of eight new members in 1928, making our number 36.

Mr. John Butz is our president, John Gerhardt, secretary, and Alfred Gerhardt, treasurer. Rev. Wm. Luebeck, our pastor, helps along in the young people's work. At the close of the festive evening those present filed into the basement where a delicious lunch was served.

With God's help we hope to be able to do more for him in our society and to gain in numbers as well as in faith.

JOHN GERHARDT, Sec.

#### High Spots at High St. Church

The folks at Hight Street Baptist Church, Buffalo, N. Y., are still on the march. God has given them victory in recent days. People had been praying for a revival and a renewal of faith in Christ. To those of us who have prayed earnestly a renewal of faith has come.

The revival came through the still small voice within. The preaching and teaching of God's Word since last fall has been directed toward the deepening of the spiritual life of our people. As a result of this ministry, many have dedicated their lives to the Lord.

We had a wonderful meeting on last Thanksgiving Day. Early in the morning, at 6 o'clock, we had our meeting. In spite of rain and snow the people turned out fine. Over 75 were present in order to thank God for his everlasting grace and goodness. Several young men confessed Christ, two of whom plan to enter the Christian ministry in the near future. When this Thanksgiving meeting was over, the folks said: "This gathering was just like those in the good old times." And indeed, the spirit of witnessing and thanksgiving worked mightily in our midst.

Then, in the middle of December, there were some 12 adult Christians who came forward declaring their readiness to do more for the Lord. The test came to them when we had a home visitation campaign during the second week of January.

We had ten teams of two members each who after a short prayer meeting in the church went into various homes in order to witness of Jesus Christ and of his life-giving power to the people.

The outcome of that campaign has been most gratifying in every respect. Not only have many souls found the Christ, and slackers been brought back to God, but our personal workers have been blessed most beneficial through the work they have been doing. They desire to continue this work, for they have tasted how wonderful it is to tell somebody else in a very direct manner the way of life. Several young people participated in the campaign.

Beginning with February 19, we shall go out every week on one or two evenings in order to do more of this personal work. For we feel that this work must be continued at all events. We realize also that those of our members who are still indifferent and afraid to tackle bigger things must be stimulated into definite action for their Christ. Therefore, we shall keep this work up through our "Fishers of Men" group.

Our young people are also very active. A German speaking department of the B. Y. P. U. has been formed, and there are 25 German speaking young people actively engaged in it. We had to provide this German speaking society so as to serve the many immigrants that come constantly into our services.

Our Sunday school has recently introduced the Standard Keystone Graded Lesson System which we find more interesting and helpful to our Sunday school scholars than the International S. S. papers.

We pray that we might become increasingly useful for Christ's sake.

WILLIAM A. MUELLER.

#### Oak Park Anniversary

The annual meeting of the Oak Park German Baptist Young People's Society was held Thursday evening, Feb. 23.

A very interesting program was rendered, which consisted of a talk by Rev. Theo. W. Dons, also selections by the Sunday school orchestra, directed by Mr. Carl Granzow, and organ solos by Mr. William Krogman, the church organist. The reports were then read by the secretary, Raymond Rappuhn, and the treasurer, Miss D. Granzow. It was found from the reports to have been a very successful year, though larger attendances should be wished for, the average having been 35. The offering, which on this occasion is given for the support of a native missionary in Assam, amounted to \$102.

We hope that in the coming year we may have the blessings of the Lord, as in the past, and enter our work with new enthusiasm.

Direct your energy aright. There is no honey in the gayest of flowers on wall-paper.

Character is not molded from without; it is a growth from within.

### 1927 At Emanuel Hospital Capiz, Panay Island, Philippines

F. W. MEYER, M. D.

The year 1927 stands forth as a banner year in the history of the hospital. Little did Dr. Lerrigo, our founder, realize that his provincial hospital would be called upon to accommodate more than a thousand inpatients in one year. At times proper room for beds was unavailable, but the basement and all balconies were utilized. We must add several wards, especially for the third class patients and the children. Our limited staff found itself working overtime at all times. We are fortunate in having as an associate physician and surgeon, Dr. Pedro Alcantara, a true Christian gentleman and skillful in his profession. Should the director be forced to go out of town, he may go assured that there is a surgeon of accomplishment taking his place. Such was not the case in former years. The hospital director was the only surgeon.

Our cases? All sorts of interesting tropical diseases in addition to all of your temperate zone afflictions, from the loathsome yaws, pneumomycoses, septic infections of all kinds to broncho- and labor pneumonia, and tuberculosis with which you are acquainted. In surgery we have everything from the common abscess and common appendix to acute hemorrhage pancreatitis and interesting thyroids. The bolo is still responsible for many cases of anatomical carving though not of neat dissection. Eighty-five cases of repair due to the damaging bolo. The sugar centrals and the railroad and also the offending auto have their quota of cases. Those bolo cases cause quite a loss of time in the courts. In obstetrics we have the normal labor cases, and also the horrible accidents of pregnancy and labor, as mutilations within the mother. It is a wonder that these women survive their grewsome puerperal infections. Mission hospital life is very interesting professionally and more so spiritually.

The hospital becomes the center of a program of evangelization. Fanatic towns realize that a Protestant movement is not a devilish campaign. All our patients read the Scriptures in the vernacular, English or Spanish, the convalescent attend the daily prayer meetings. Our unique hospital neighborhood Sunday school draws well night a hundred children, who usually are taught to shun a Protestant church as poison. Our graduate nurses carry the Good News in deed and in word. One of our girls has a flourishing Sunday school in her fanatic town, from which two old gentlemen have been baptized. The Christ of the First Century is ever the same, with his message of preaching, teaching and healing.

At last our nurses' dormitory stands completed at the low cost of 13,000 pesos. Fees and gifts have accomplished the major part of this building. Miss Jennie Adams is spending her furlough in the States, her place as superintendent is carried on by Miss Frances Therolf from the West China Mission. Great credit is

due to these sacrificing nurses, who do not know a mere eight hour schedule, but toil into the wee morning hours, in the trying tropical climes.

Eighteen student nurses with six in each class are contributing their bit in promoting the message of Christian help. Our graduates are scattered in various isles to New York itself, in hospitals, maternity service and private work. The government officials ask for our mission hospital graduates because they have the proper ideals of Christian service. The hospital is proud of its graduates. Miss Rufina Raz still carries on as head nurse here.

Number of Inpatients	1167
Men	477
Women	354
Children	336
Private patients	126
	(six pesos daily)
Second class	317
	(three pesos daily)
Third class	723
	(these bring gifts)
Days of treatment	9599
of which the medical cases were	5103
Surgical	3922
Obstetrical	574
Operations	267
Daily average of Inpatients	26
Mortality rate	6%
Number of outpatients	926
Number of treatments given	3557

#### Lifting the Taboo From the Sacred Pool

Two workers in the Baptist Mission at Nowgong, Assam, were asked by a village to settle in a place near a railroad station, says "Missions." A house was built for them and there they labored. One day they came to a pool and noticed an abundance of fish in it.

"This is a sacred pool," the people said. "It is taboo. No living thing was ever taken out of it by our fathers or our forefathers. So how dare we fish in it? The evil spirits would harm us."

The pastor answered: "Before the name of Christ all spirits flee. I'll catch the fish and eat them before your eyes." He waded in. The news spread, and in less than an hour the pool was lined with hundreds of awe-stricken spectators. Some fish and a large tortoise were caught. Then the Christians prepared a bounteous meal. But none of the eaters fell dead or exploded because of the evil spirits. The eyes of the heathen were opened, and they listened to a sermon such as they had never heard before. And they believed. A scramble followed in which the people drew out 31 tortoise and scores of fish to take home for supper. They were still fishing when a missionary visited the place five days later.

The denominational paper furthers every effort which a worthy pastor is trying to promote in the lives of his people and in furtherance of the kingdom of God. The paper deserves the support of the pastor in view of the result it produces.—Baptist Program.



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All book dealers are overstocked at times. We are no exception. We cannot always guess correctly. When we buy we do not know how many we will sell.

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By Oscar L. Joseph. A ringing summons to the Church. An interpretation of the dynamics of evangelism, whose purpose, as the author forcefully shows, is to reconstruct all of society, by changing the individual and setting him in right relations with God and men. 167 page.

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By Damon Dalrymple. We must somehow keep alive "the spirit of prophecy," and such books as "The Mantle of Elijah" will go a long way toward doing it. The author does not presume to tell the minister how to prepare his sermons, or how to deliver them, but goes farther back than that, to those inner sources from which the message comes. 157 pages.

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By Rev. F. A. Noble. A healthy and balanced treatment which makes for robust spirituality and effective Christianity. 346 pages.

### The Oratory and Poetry of the Bible

By F. S. Schenck. The persuasive utterances of the great seers, poets and speakers of the Bible are described in an attractively colloquial style. 247 pages.

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By Arthur E. Holt. A study of the practice of fellowship. 131 pages.

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By William Secker. First published in 1660 since which time it has been held in high esteem. Theodore L. Cuyler called it a wonderful book containing hundreds of bright seed-thoughts and full of pithy aphorisms. 367 pages.

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### The Cheer Book

By Amos R. Wells. This book differs from most devotional books inasmuch as it does not bring the Scripture text. It consists of a quotation, verse in prose, from different authors, for each day of the year. It is full of hope, an antidote against worry. 201 pages.

### How to Understand the Bible

By Martin Anstey. A book presenting seven methods of Bible study. 185 pages.

### My Children of the Forest

By Andrew F. Hensey. A rarely informing book on the Congo region of Central Africa. The reader will find here the fascination of the great tropical forest in full measure. The author writes from an experience of sixteen years residence as a missionary, and in official connection with the Belgian Royal Commission for the Protection of the Natives. 219 pages.

### The Steep Ascent

By Emily E. Entwistle. Missionary talks with young people, showing how through storm and stress some of the pioneers of earlier centuries devoted their lives to the Christian cause. 216 pages.

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Stories of fans of various countries told to small folks, dealing with the Spanish fan, the feather fan, the lace fan, the painted fan, the little cross fan, the Chinese fan. Bound in cloth with appropriate cover design. 164 pages.

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By Fred Eastman. The challenging contents of the book are seen from the chapter headings: Young America at the Cross Roads, The Way of the Coward, Where does Scripture begin? Needs of Town and Country Committees, Other unfinished Tasks, The Life of service. Paper cover. 146 pages.

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is finding a very warm reception. Orders are reaching us daily from individuals or from churches.

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The book was put on the market in December and within three months nearly half of the first printing has been sold.

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### German Baptist Publication Society

P. S. By a mistake the hundred price of the manilla cover was stated as \$25.00 in a previous advertisement. Please note the correction.

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# The Baptist Herald

## Why Have An Easter Offering?

We are giving the minutes of an imagined meeting of the Finance Committee when it was decided that we have an EASTER OFFERING in April, 1928. We suggest that all our members read these minutes very carefully. Reading them you will be enabled to look deeper than ever before into our denominational life. Carrying out the suggestions in these minutes will spell success for our EASTER OFFERING.

**E. ELMER STAUB:** As Finance Committee we have been commissioned by the General Conference to secure the money necessary to carry on our denominational business. We are conscious of the obligation resting upon us. It must fill us with serious concern to know that we have succeeded in raising but one-half of our budget allotment for the past thirty months. We must honestly face the present situation and in this discussion endeavor to find some solution which will improve our present finances. As this is to be a most informal discussion, I trust that every member of the Finance Committee will in his own way make some concrete contribution toward the solution of our problem.

**WILLIAM KUHN:** Mr. Chairman, we are well aware that our finances have caused us much concern during this triennium of our General Conference. In this we are sharing the experience of every Missionary Society of every denomination, however, that fact may give us but little consolation. As a denomination we must carry out our work as inaugurated. The members of this committee will bear me out when I say that we have not been negligent of our task, but we have tried various plans with various measures of success. It might be interesting to the committee to tell just how I arrived at the suggestion I am about to make, but for that there is no time. Being fully persuaded as to the advisability and practicability, I move that the Finance Committee undertake an EASTER OFFERING. This year Easter will be on Sunday, April 8. If we will address ourselves energetically to the task of securing this EASTER OFFERING, there will yet be sufficient time to make it a success.

**CHRISTIAN SCHMIDT:** I desire the privilege, Mr. Chairman, of seconding the motion that we have an EASTER OFFERING. It has always been my delight to have a share in some big undertaking that proves to be a success. One of my fondest recollections in our denominational life is that General Conference at Chicago, at which time the Million Dollar Offering was launched. What a spirit of co-operation took hold of us at that time and continued until the Million Dollar Offering was brought to a successful issue. It was surely no little thing for our group to secure so much money. In my deepest heart I rejoice that relying on the Lord we went forward and passed the goal. Now that our denominational finances are in such a state of decline, I feel that we should do our utmost to improve our finances. In my judgment the EASTER OFFERING offers us an admirable means of securing the funds that are lacking. Here and now without any reservation I want to pledge to the committee my cordial support of this project.

**E. ELMER STAUB:** You have heard the motion and also the convincing remarks made by our enthusiastic Brother Christian Schmidt in seconding the motion. If I sense the mind of the committee, I think you would prefer discussing the motion informally before putting it to a vote. There is so much wisdom in this gathering of men that there will be no pauses. Now, men, let the light shine.

**WILLIAM F. GROSSER:** When I think of our experience with our first EASTER OFFERING, I am conscious of a

strong urge that we undertake an EASTER OFFERING at this time. You will recall that when our Million Dollar Offering was about to come to a close, we were yet a long way from reaching the goal. I think it was Rev. G. E. Lohr, who first suggested that we have an EASTER OFFERING. If my recollection serves me right there was but little time for the necessary preparation. No one can ever say just how much money we received through the EASTER OFFERING, as these contributions were not designated "EASTER OFFERING." It is a conservative estimate to say that we received at least \$100,000 through our first EASTER OFFERING. With an effort of this kind there is no coercion and one is so glad to miss the rattle of all machinery. Every contribution is voluntary and comes from the spontaneous prompting of the heart. Such an effort to secure money appeals to my mind and I think it will be well-pleasing to our Lord and Savior to see his people bringing such free-will offerings at Easter time.

**Mr. C. A. DANIEL:** Although it is not to be expected that the staunch Baptists will put strong emphasis on the so-called Holy Days, nevertheless I want to say that I rejoice that we are to take a special denominational offering just at Easter time. I like the opportunities of this offering. To me it seems to be so fitting. In all our churches the minds of our people will have been directed to the passion of our Lord and Savior more clearly than at other times. We will be made conscious of what he did for us, so that we might be saved. In our Bible readings and in our private devotions as well as in our public services we will be walking with the Man of Sorrows. We will marvel at him in Gethsemane and stand in speechless sorrow in the shadow of Calvary and then on Easter Day we will rejoice in his victory and be assured again that we are partners with him in that glorious victory. The money offerings of our people on Easter Day will be but a fitting expression of the devotion of our hearts to our crucified and risen Savior. By all means, let us have this EASTER OFFERING.

**H. THEODORE SORG:** I believe we are all agreed that we should have an EASTER OFFERING. The thing that appeals to me about this undertaking is the fact that it is to be a "Special" offering. I confess that I am a strong believer in special offerings. Many of our churches may be organized so well along financial lines that they look with disfavor upon any special offerings. Now, of course, not everyone is constituted as I am. But as I look about and observe how other people do, I find that there are many others just about like me, at least in this respect of special appeals. Personally I give a good bit of my money in response to special appeals. I do not think that there are many stewards of the Lord who give all their money in their regular contributions. Nor do I think that it would be wise to do so. Who would care to close his heart against the appeal of a sudden and desperate need that may arise from time to time. It will surely never disrupt the financial organization in any church, if it responds to such special appeals and there should break forth a wealth of sacrificial giving on next Easter Day. I always rejoice when I can see that a special appeal acts like a drill bringing forth a "gusher" in an oil well.



**PROF. A. J. RAMAKER:** When one begins to scrape the bottom of the barrel in supplying the denominational need, one can surely not be charged with un-Christian care if one should think of refilling the empty barrel. To the praise of the Lord and to the credit of our people we must confess that we have thus far always been able to supply the needs of our different denominational institutions. The Seminary, the Publication Society, the Orphanage Society and the Missionary Society have been able to carry on with the funds at their disposal. If more money had been available, each of these societies could have done a better and a larger work. It has not been the policy of our denomination to go into debt. No department of our work has any debts except the Seminary at Rochester. There was a small debt acquired in carrying out the building improvements on the seminary building, but even this debt is covered by subscriptions. Our Home Missions Department has expended more than \$20,000 in excess of the receipts from the churches since April 1, 1927. In every other department of the Missionary Society a similar condition exists, with the exception of the Ministers' Pension. Although there had been a small reserve and the Missionary Society occasionally receives funds from legacies or Trust Funds, everyone will agree that the present financial situation in every department of our denominational work calls loudly for relief. As I am strongly inclined to believe that the Lord will again help us through this agency of an EASTER OFFERING, I pledge my unqualified support and hail its inauguration with much joy.

**C. J. NETTING:** I assume that all you brethren received one of those fine circulars recently sent out setting forth pictorially and graphically the present financial situation in our denomination. I was astounded when I read that the General Treasurer said that our denominational income up until December 31, 1927, distributed among the 33,000 members amounted to just about one and one-quarter cents per day per member. I am afraid we can't be very proud of that statement. The only reason why we can't make a better showing per member is because we didn't give more money. Of course, we have many good contributors among our members, but then the poorer contributors and the many non-contributors have brought down the average to about one and one-quarter cents per member. One does not need to be a very learned Public Accountant to be able to figure out that we will have to receive almost \$800 for each day during the three years of our present budget period if we hope to receive the \$875,000 adopted as our budget by the last General Conference. To reach that goal our present membership of about 33,000 would have to give 2.4 cents per day per member for the entire three-year period. That does not seem to be very much. It is hardly the price of a city daily newspaper. I most heartily favor the EASTER OFFERING in the hope that many of our members who during the past thirty months have accumulated a heavy deficiency in their share may avail themselves of this opportunity and pay up.

**H. A. SCHACHT:** As German Baptists we have consistently accepted the Bible as our authority for faith and practice. In the future we would not do otherwise. The truths revealed in the Bible are the content of our creed. The Acts of the Apostles offers a wonderful description of the early church, which we regard in many respects as our ideal. We would emulate that early church especially in their fraternal helpfulness when they relieved the distress of the needy members. At this time we have no special distress in our families, but rather in our denominational family, for here there is an embarrassing lack of money to carry on our business. I gladly approve the EASTER OFFERING in the hope that some among us like Barnabas in the Apostolic Church will sacrifice their possessions for the relief of our financial distress.

**O. R. HAUSER:** While listening to this conference, I see before me in imagination quite a number of old and needy people, whom we as a denomination are helping. There stand those veteran ministers, who have served our churches so

unselfishly and honorably. Some of them have gone home, but their widows are yet with us. In our three Old People's Homes at Chicago, Philadelphia and Portland we have about 150 persons. Regularly every month quite a number of our members receive checks from our Relief Department. Brightening up this picture of our needy members are the thirty-five children of our Home in St. Joseph. We are grateful that it has been possible for us to supply the needs of this great number of our needy members. If we had more funds at our disposal, we could do a larger work. The Roger Williams Hospital at Milwaukee, with which I am connected, ought to share in the denominational budget. The present state of our finances has not permitted this without withdrawing from the existing organizations funds which they so sadly need. I am hopeful that through the EASTER OFFERING we will be enabled to extend our benevolences, which will doubtless be well pleasing to our Heavenly Father.

**WILLIAM HILKER:** I am thinking of the day, when we as a denomination must give an account of our stewardship to our Lord. The Lord has given us great opportunities for service and he has commissioned us as his messengers. What shall be his verdict in that day? Will we dare to say in his presence that we had no money to carry out all that he expected of us? In Asia, in Europe, in North and South America many a missionary is dependent on our support. Dare we withdraw this support? It is to be expected that the General Missionary Committee at the annual session in April will vote to again co-operate in the mission work in Kamerun, West Africa. Such co-operation requires money. Shall we therefore discontinue other mission work? If we would, the Lord will withdraw his blessing from us. I am hoping that the EASTER OFFERING may make it possible for us to give a good accounting of our stewardship in Christ's day.

**JOSEPH E. ROCHO:** After April, the month of the EASTER OFFERING, there will remain but three months before the closing of the Missionary and Benevolent Offering. The offering closes July 31, 1928. In my judgment we could not have chosen a better time for the special effort of the EASTER OFFERING. Not a few of our German churches are falling into the bad habit of keeping mission money too long in the church treasuries. We hope that the most of these idle funds will reach the conference treasurers before July. It will not be feasible to undertake any special offering during the summer months. Let us bring the EASTER OFFERING to the attention of all our people in such a way that they will gladly respond with a generous contribution.

**WILLIAM SCHMIDT:** The atmosphere of this meeting is permeated with the unity of the spirit. It seems almost impossible that so much could be said in favor of the EASTER OFFERING. Every man so far has viewed the undertaking from his own angle and everyone has spoken in favor of the EASTER OFFERING. At this time we would doubtless be ready to vote unanimously for the EASTER OFFERING. We must, however, do much more than vote for the EASTER OFFERING. Unless we will adopt practical measures to bring the EASTER OFFERING to a successful issue, there will be no thousands of dollars flowing into our treasury. It is often said that: "The way to hell is paved with good resolutions." That has a very real application to our project. If we would escape the agony of a keen disappointment in the matter of our EASTER OFFERING, we must do much more than convince ourselves here in this committee of the advisability and practicability of this undertaking. We must bring it to pass, or in other words, we must "put it over."

**OTTO C. BRAESE:** I agree with all that William Schmidt has said. Our members everywhere must know about the EASTER OFFERING. There is no other way, we must blow the trumpet and ring the big bells loudly. With all this publicity, we must give no uncertain sound. Our people must know exactly what we are after. It is not an easy task to disseminate the knowledge of our EASTER OFFERING

among our widely scattered churches. I would suggest that we publish in detail a report of this meeting in "Mission" and in the "Baptist Herald." To make these reports conspicuous, we should print them as Supplements, using yellow paper. Yellow is not a beautiful color, but it cries aloud, and for that reason we use it. We must put the lamp on the lamp-stand, so that everyone in the home of the denomination can see it. Every preacher among us should on the two or three Sundays preceding Easter talk interestingly and convincingly about the EASTER OFFERING before his own church. The "Sendbote" and the "Baptist Herald" will aside from these Supplements gladly give the EASTER OFFERING space and a most cordial endorsement. Let us proclaim the EASTER OFFERING throughout the length and breadth of our denominational field.

**WALTER A. STAUB:** Mr. Chairman, I would like to call attention to something that in my judgment is of fundamental importance to the success of the EASTER OFFERING. If the EASTER OFFERING is to terminate successfully, then we as members of the Finance Committee must each of us personally according to his own ability actually participate in this undertaking. That fact seems so obvious that it needs no statement. I grant you, Mr. Chairman, that we as a committee are very much better in this respect than some other committees. It may, however, have happened in this world and even in our own denomination that members of a committee will very enthusiastically vote for something and then forget all about it. We must do otherwise. We will with our voices and with all the influence we have support the EASTER OFFERING. There will, of course, be no coercion in this matter. Each man is free to do as he thinks best. Let us listen to the promptings of our heart, and we will give an EASTER OFFERING of which we need not be ashamed to place in the hands of the Crucified.

**JUDGE N. B. NEELEN:** From my observation I believe that I have learned the secret why certain churches never really co-operate with the denomination. It is not always because of a lack of interest. Only in rare instances are churches absolutely opposed to the denominational policy. Most often such non-co-operating churches simply neglect to do anything about the proposed undertaking. I think it would be most helpful if the pastor would discuss the EASTER OFFERING with his committee and then come before the church with a strong resolution recommending and endorsing the EASTER OFFERING. Some Sunday morning service would be a most admirable time to act on such a recommendation. Let any pastor just occasionally speak of the EASTER OFFERING in the church and then do nothing more, and one can almost forecast with certainty the meager contributions of such a church. Let every church rally enthusiastically in its co-operation, and we will rejoice, when the figures are published.

**A. V. ZUBER:** I have not yet gotten away from the remarks made by Brother Braese about the publicity of the EASTER OFFERING. We are surely all agreed that we must use our "Sendbote" and "Baptist Herald" for this purpose. Unfortunately many of our members do not read these papers. Some of our members have more taste for accumulating money than for reading the denominational papers. It seems to me we must get next to these. In most of our churches we have a living messenger. I am thinking of the pastor. He is surely the key-man in any such denominational undertaking. In fact, one can usually judge of the success of a church by the efficiency of its pastor. Fortunately most of our pastors are devoted to the denominational cause. The pastor of every church must come out strongly for our EASTER OFFERING. As our pastors are so differently constituted, each man will do this in his own way. We do not strive for uniformity of presentation. Above all else let the presentation be effective.

**EDWARD W. HOEK:** Brother Zuber and I have the honor of belonging to the Young People's and Sunday School Workers' Council. I would suggest that we do not fail to carry the EASTER OFFERING into our Sunday schools and into our Young People's Societies. We are frank to say that we are looking for them to contribute toward this undertaking, but we are looking for more. Our Sunday schools and our young people's organizations are the church of the future. Here we find our most fruitful field for recruiting church members. Shall these young people ever have denominational loyalty, then we must inculcate it now. Shall they ever become big contributors for the Kingdom, then we must train them now. I think the EASTER OFFERING gives us an opportunity to do just that. It will surely meet your approval when I say that I will do my utmost to enlist the Sunday schools and young people's organizations for a strong co-operation in reaching a high goal with this EASTER OFFERING.

**H. P. DONNER:** I think it was in the life of King David, when upon a certain occasion the court attendants were all endorsing a certain plan. At that time a certain courtier called attention to the fact that it was most important that the Lord himself seal the plan with his Amen. Mr. Chairman, if we are to be successful with our EASTER OFFERING, it will be of first importance that we have the Lord's seal of approval. You may recall that in connection with the Million Dollar Offering we often quoted a Scripture sentence that was taken from the findings of the council at Jerusalem. I am referring to this: "For it seemed good to the Holy Spirit, and to us." Although some few people among us smiled at the application of this Scripture to our Million Dollar Offering, in my judgment it is of primary importance that both the Holy Spirit and the people approve any project that may be undertaken. Herein lay the secret of the success of the Million Dollar Offering. Nowhere is such unity of the spirit and such harmony in co-operation of more importance than in Kingdom work. I am hoping that it can be honestly said of the EASTER OFFERING: "It seemed good unto the Holy Spirit, and unto us."

**HENRY MARKS:** It has often been said that there are just as many former German Baptists in our English-speaking churches as our present membership. Although that statement may be an exaggeration, it must be admitted that in the course of the last years we have lost many members. Such losses are not usually due to an alienation of love on the part of those leaving us. Very often conditions of life bring such changes about. People often are compelled to move to such places, where there is no German-speaking church. Many of these persons read our literature, and although their membership is not with us, they are still joined to us by the love and loyalty of their hearts. I feel sure that it could be demonstrated that such former members contributed considerable sums to our Million Dollar Offering. The records of the Finance Committee at the office in Forest Park would also prove that they were generous contributors to our first EASTER OFFERING. Not infrequently they remember our denominational work in their testaments and by creating annuity funds. I think we should count on them for the next EASTER OFFERING.

**DANIEL KNECHTEL:** In the course of many years some of our members have acquired considerable wealth, but nevertheless the majority of our members belong to the working class, who never become wealthy. A certain wise deacon advised his church to work among the poorer class of people if they hoped to achieve success as a church. There may be much truth in such a statement. In any event the contributions of our middle-class members must be a considerable amount in the aggregate. As in those early days in Jerusalem, the Lord Jesus yet sits over against the Treasury and sees all the gifts that are put in. His judgment of each gift is absolutely right, even though he should deviate from us. The Lord considers many factors that lie outside our knowledge. In



carrying out our EASTER OFFERING we should give especial attention to enlisting the co-operation of this large middle-class.

G. SACK: This one feature about the EASTER OFFERING appeals to me most strongly, namely that it will go in its entirety to our denominational work. We are all very willing to concede that belonging to God's great family, we have many interests outside our own denominational circle. Sometimes it seems to me that certain churches are more generous in supporting financial undertakings outside the denomination than for our own work. We should all strive for the happy mean and give in the right proportions. The head of every family has his first obligations to his own family and the member of a denomination has his first obligations to that particular denomination. Doubtless much money is lost to our denomination which we should rightfully have. This is one of the considerations that moves me to support the EASTER OFFERING.

REUBEN WINDISCH: It would be a big advantage and also add to the dignity of the EASTER OFFERING if our churches everywhere would make this offering a part of their Easter service. The sum total received through the EASTER OFFERING would also be more if we followed such suggestion. I am aware that many of our churches do not appreciate the aesthetic element in the church service, but then there surely can be nothing wrong in striving to make a church service as worshipful as is possible. For that reason I think we should make every effort to impress upon our people that at Easter time we are giving our money to the crucified and risen Christ as an act of devotion and worship. In fact, we must teach it that giving money is one of the Christian graces. If the pastor will present the EASTER OFFERING to his church on Sundays preceding Easter, I think the actual taking of the offering could be made a very impressive part of that Sunday morning service. The pastor will know best himself just how to do this, so that it will be in full harmony with the traditions of that particular church.

O. G. GRAALMAN: A most important group of persons in our churches has not yet been mentioned in connection with our EASTER OFFERING. It will not be at all difficult to win this group for an active participation in the EASTER OFFERING because it is just like them to share in every good work. After having said that, I need hardly say that I am thinking of the women's organizations. In all my experience I have heard of but one pastor who has disbanded the women's society of his church. All other pastors and in fact the entire denomination are grateful to God for giving us the women's organizations. I am convinced that the women's organizations will with joyful heart and generous hand bring their offering to the risen Christ, as those women came to the grave on that early resurrection morning carrying their jars of ointment to perform for the Crucified the loving service prompted by their hearts.

JAMES BILLETER: An undertaking like the EASTER OFFERING will broaden the sympathies and the horizon of our people. As members of local churches we are often in great danger of becoming narrow, confining our interests to our own local church or to such institutions connected therewith. Occasionally some layman or even some preacher will say that the local church is the mission closest to our hearts. In such cases the local church is likely to exclude every other interest from the heart. Any pastor fostering such conceptions never renders the Kingdom a large service. Here frankly I want to say that my pastor does not belong to that class. In promoting the EASTER OFFERING, we do as the Lord said: "Lift up your eyes, and look on the fields, that they are white already unto harvest." Only too often many of our members are afflicted with a nearsightedness in their spiritual vision. Looking beyond the local church will often effect a cure.

F. DOJACEK: Many of you brethren will have heard that during the past eighteen months we brought about 900 persons from various countries in Europe and settled them in Canada. Everyone can imagine that such new settlers will have a very difficult time during the first few years before they can establish a home and secure a means of living. No one can expect that these new settlers can contribute very largely to the denomination. I think, however, that they should be given an opportunity to contribute to the EASTER OFFERING. Although their contributions may be small, they will nevertheless express their gratitude for the privilege of having been brought to Canada and thus escaping many unpleasant situations in the country of their birth. The new colonists can, of course, never escape the sacrifices, which every pioneer must make, but we are very sure that they will also find many experiences which will compensate for these sacrifices.

F. LOEWER: I suppose that most of the committee-men are members of larger churches, belonging to a group of churches. That privilege has been denied me, and yet for that reason I sympathize with the little churches that do not enjoy such fellowship. The church of which I am a member is the only German Baptist church in the big state of Louisiana. By co-operating with the EASTER OFFERING, any church will strengthen its denominational consciousness and develop its sense of loyalty. No one can overestimate the importance of such growth. Every big denominational enterprise like the EASTER OFFERING will stimulate healthy growth in the church. It is just like when we rice farmers flood our newly planted rice fields so that the seed may germinate and sprout.

F. A. KOPPIN: During the lifetime of Jesus, when he was about to dispense his help to someone pleading, he often said: "Be it unto you according to your faith." It seems to me that I can hear the Lord Jesus say to us as Finance Committee with regard to our EASTER OFFERING: "Be it unto you according to your faith." We are fully persuaded that without the Lord Jesus we can do nothing with this undertaking. Are we not also persuaded that the measure of our own faith will determine the measure of the success of the EASTER OFFERING? We will receive according to what we expect. If we have "great faith" in this matter, the Lord can do abundantly for us. Let us ask the Holy Spirit to search our hearts and detect any doubt lurking in it and bring it into his holy presence and condemn it there.

OTTO ERNST: We will all agree with what Brother Koppin has just said about the necessity of having faith. Another word that Christ spoke about having faith occurred to me. When the four brought the paralytic to Jesus and let him down through the opened roof, it is recorded: "And when Jesus beheld their faith, he said: 'My son, thy sins are forgiven thee.'" Mr. Chairman, we must have a faith that can express itself in overcoming difficulties and in doing those things that may be necessary for us to do. It is often said: "God never does for anyone what he can do himself." That statement may not be absolutely true, but we are all agreed that genuine faith must always prove itself by activity. We must in the matter of the EASTER OFFERING prove the genuineness of our faith in such services which will be evident. The Lord will then surely help us.

E. ELMER STAUB: This conference has proved beyond a doubt that we are all in favor of having an EASTER OFFERING. As each man has spoken, it will not be necessary to take a vote. We will now submit a detailed report of this conference to our entire membership through the "Sendbote" and the "Baptist Herald." If such report is read carefully and followed conscientiously we will rejoice in the success of the EASTER OFFERING. It is our sincere desire that we may say of the EASTER OFFERING what was true of the Million Dollar Offering:

"It seemed good to the Holy Spirit, and to us."